

Psychology of the Concept of Chitta in Yoga

Vijay Singh Gusain

How to cite this article:

Vijay Singh Gusain. Psychology of the Concept of Chitta in Yoga. Ind J Ancient Med Yoga. 2024;17(1): 51 - 54.

Abstract

The article titled "Psychology of the Concept of *Chitta* (Mind Stuff) in Yoga" initially attempts to interpret and describe key terms relevant to it. Here the concept of Psychology means Modern Psychology, the concept *Chitta* as *Mind, Consciousness, Antahakaran* (mind, intellect and ego) and product of *trigunas* (*Sattva, Rajas and Tamas*), etc. is taken as it mentioned Indian Yogic literature and philosophies as well as Modern Psychology so that the concept of *Chitta* in the Yoga could also be understood in terms of modern psychology. Hence, to interpret and describe the concept of *Chitta* as *aforsaid*, modern psychological perspectives viz., biological psychology, behavioural psychology, psychoanalytical psychology, humanistic and cognitive psychological are taken into account. From discussion, it was concluded that psychologically, *Chitta* means dynamic organization of mental process that remain static from birth till death yet determines one's unique personality.

Keywords: Chitta; Consciousness; Mind; Ego; Intellect; Psychology.

INTRODUCTION

The present article attempts to interpret and describe main terms relevant to 'title' i.e., Psychology of the as Modern Psychology, *Chitta* as per Indian literature and philosophies as well as Modern Psychology so that the concept of *Chitta* in the Yoga could be understood in terms of modern psychological perspectives.

Psychology: The word psychology here means modern psychology. Hence, a standardised interpretation of modern Psychology is presented for the reference.

Psychology is the scientific study of human and animal behaviour and **mental processes**. (**Advanced General Psychology**).¹ In modern psychology, behaviour and mental processes are comprehended as under:

Behaviour: Behaviour (Morgan, King, Weisz and Schopler)², in modern psychology, refers to any activity which can be observed, measured, and recorded. The observable, measurable, and recordable activities can also be called as 'verb or action words' for convenience and understanding. For the same purpose the activities are categorized as per the examples.

1. Activities related to actions of the five

Author Affiliation: Assistant Professor, Shri Lal Bahadur Shastri National Sanskrit University, Delhi 110016, India.

Corresponding Author: Vijay Singh Gusain, Assistant Professor, Shri Lal Bahadur Shastri National Sanskrit University, Delhi 110016, India.

E-mail: vsgusain@slbsrsv.ac.in

Received on: 13.02.2024

Accepted on: 16.03.2024

senses (i.e., hearing, seeing, blinking, smelling, tasting, touching, experiencing pain, temperature, sense of balance, and movements).

2. Activities related to actions of five conative organs (motor activities) (holding, catching, gripping, throwing, pushing, pulling; kicking, skiing; tilting, turning, twisting, passing urine, masturbation, intercourse, passing stool, and speaking).
3. **Communication activities:** Speaking, whispering, singing, writing, reading, posture, gesture, eye contact, and voice tone.
4. **Micro-activities:** Breathing rate, heart rate, pulse rate, blood pressure, and blood chemistry values.
5. **Mental Processes:** Mental Processes are our internal world experiences which include sensation, perception, cognition, thinking (intelligence, creativity, problem-solving), memory, learning, motivation, emotions, etc.

Psychological Perspectives: The psychological perspectives here mean most common psychological perspectives i.e., biological, behavioural psycho-analytical humanistic and cognitive perspectives. Hence, the psychological perspective of the Yogic concept of *Chitta* means interpretation and the description of the word *Chitta* in the views of modern psychology, viz., biological, behavioural, psycho-analytical, humanistic, etc.

Philosophical and Psychological Perspectives of *Chitta*

Chitta as the Mind: *Yoga Vasishtha*³, one of the key ancient Yoga texts, refers to *Chitta* as the mind. In Samkhya philosophy⁴, the mind is a subtle entity that has functions such as desires (*Sankalp*), imaginations (*Kalpana*), memories (*Smritis*), etc. However, in **analytical psychology**, the mind is understood as the conscious, subconscious, and unconscious mind. The conscious mind operates in a wakeful state through sense organs attending and responding to events/stimuli in the external and internal environment. The subconscious mind works automatically with the conscious mind using memories and experiences stored since birth. The unconscious mind also functions automatically in unconscious activities such as doodling, nail biting, itching, etc. It is also comprised of suppressed desires which reflect in the form of in the forms of dreams. "In the modern psychology⁵ the mind is also referred to as the aspects of intellect and consciousness manifested as combinations of

thought, perception, memory, emotion, will, and imagination, including all of the brain's conscious and unconscious cognitive processes."

In the line of modern psychology (the scientific study of two behaviour and mental processes), it can be stated that the mind means mental processes or subtle entity of internal world that is reflected and manifested in forms of 'mental processes' Hence, psychologically, *Chitta* means mental processes or cover behaviour.

Chitta as Consciousness: Consciousness, in Indian philosophies⁶, is considered a subtle entity that manifests when the body and the soul unite. Its main functions are regarded as means of perception, cognition, intuition, etc., and the standard of the flow of energy in the body. Its nature is accepted as both static and dynamic. It is considered static because its thread of continuity maintains and does not break through various states of consciousness (wakefulness, dreams, sleep, meditation, etc.). It is also considered dynamic because its forms keep changing from normal consciousness states to altered states (dreams, sleep, meditation, etc.). *Swami Satyananda Saraswati* interpreted *Chitta* as consciousness in his book *Shore to Shore*.⁷ He explained the meaning of *Yogashchittorittinirodhah* (P.Y.S: 1/2) as Yoga is a means to attain "complete control over various layers of consciousness." Modern psychology⁸ interprets consciousness as an individualistic awareness of one's internal (thoughts, feelings, sensations, and memories) and external environment. In other words, consciousness means understanding oneself and the world around one. In the modern psychology, Consciousness is broadly categorized into two parts a normal state of consciousness i.e. a wakeful state in which the individual is aware and able to adjust to oneself and surrounding and altered states of consciousness, viz, sleep, dream, meditation, and drug-induced state. Hence, psychologically, *Chitta* means the sub-total of aspects of our internal world experiences that enable the individual to adjust to one's internal and external world, which although remain constant from birth to death, yet its states keep changing from moment to moment, day till night, birth till death, etc.

Chitta as the total of Mind, Ego, and Intellect: Indian Vedic philosophies interpret the term *Chitta* as *Antah-karan* (Internal means) i.e., the sum of mind (*manas*), ego (*ahankara*) and intellect (*buddhi*) Whereas the concept of the mind is already discussed in philosophy and psychology, the idea of the ego and intellect are being interpreted and described from the same two perspectives.

From the Indian philosophical perspective, the ego is an entity within the individual that identifies itself as the doer of physical, vocal and mental activities. In other words, ego means the sense of "I 'ness" in the body, mind and intellect (desires, imaginations, memories, judgment, decision maker, etc.). The intellect is the decision-making faculty. Psychologically, ego means a conscious sense of self ("I", Latin). In analytical psychology, the ego and its constituents are considered personality factors viz. id, ego, and super-ego. As an id, it identifies the self with pleasure seeking activities, as the ego, it identifies the self either as trapped as a sandwich between the pleasure seeking activities and following the values and swayed by one of them or as the mediator of satisfying the needs of id and superego. As the superego, it identifies the self with the values, manifested by 'should' statements. The Intellect is considered a faculty of right or wrong based on logic, values, experiences, and intuition.

In the line of modern psychology, the word *Chitta* means sub-total of internal world that is experienced as mental processes of sensing, perceiving, desiring, memory, imagination, motivation, emotions, thinking, judging, problem solving-intelligence and creativity, sense of 'I' ness, etc.)

Chitta as the product of the interplay of trigunas (trilogy of three qualities of nature viz., *sattva*, *rajas*, and *tamas*): The pioneers of the Samkhya and Yoga philosophies consider *Chitta* as the product of three grades of nature^{9&10} (Prakriti) viz., *sattva*, *rajas* and *tamas*, in imbalanced state. According to these philosophies, nature (body) is not manifested in the equilibrium state of the three *Gunas*.

Sattva refers to illumination or/actual knowledge, the state of harmony, balance, and joy. The qualities of *Sattva* include delight, happiness, peace, wellness, freedom, love, compassion, equanimity, empathy, friendliness, focus, self-control, satisfaction, trust, fulfillment, calmness, bliss, cheerfulness, gratitude, fearlessness, and selflessness. *Rajas* refers to activities resulting from energy, the state of dynamism, change, and movement. *Rajas'* qualities comprise anger, irritation, fear, anxiety, restlessness, euphoria, stress, courage, rumination, determination, and chaos. *Tamas* refers to the darkness or/ignorance, the state of inactivity or inertia. The qualities of the *tamas* encompass laziness, disgust, attachment, depression, helplessness, doubt, guilt, shame, boredom, addiction, hurt, sadness, apathy, confusion, grief, dependency, and ignorance.

The predominant of these three *Gunas* affects

the body and mind/consciousness. Even the *Gunas* also affect our perceptions and perspective of the world. In the predominant state of *Rajas*, the mind experiences world events as chaotic, confusing, and demanding, and it tends to continue to share events. Therefore, to continue their progress along the path of Yoga, the Yogis practice self-observation and then discernment to witness but not react to the activities of the *Gunas*. Hence, Yoga practitioners should attempt to consciously shift their attention and actions away from the influence of the *tamas* and *rajas* towards *sattvic* and balanced purposes.

Kumari, P. (2010)¹¹ concluded that individual with high *sattvaguna* were less stressed than low *sattvaguna* and adopted means emotional and spiritual oriented stress coping strategies. The individuals with high *rajas guna* found stressed than low *rajas guna* and adopted problem oriented coping strategies. And the individual with high *tamasguna* was less stressed than low *tamasguna* and adopted avoidance oriented coping strategies.

Here it is important to note that theory of *gunas* (*sattva*, *rajas* and *tamas*) is considered as theory of personality in Yoga. Even there are reliable, valid and standardised questionnaire that measures the level of *gunas* in an individual.

Hence, psychologically, *chitta* means sub-total of internal world and/or mental processes which determines one's unique personality; and therefore varies from one individual to another individual.

CONCLUSION

From aforesaid discussion, it can be concluded that psychologically, *Chitta* is sub-total of dynamic organization of internal world and/or mental process and/or covert behaviour that determine one's unique personality affecting one way of sensing, perceiving, thinking, learning, memorizing, attitudes, beliefs, motivations, emotions, etc. and even overt (observable) behaviour.

REFERENCES

1. Advanced General Psychology (Eds by: Vaidhyanathan, K., Venkatammal, P, Suresh, V., Natarajan, V., Reddy, K.S. and Velayudham, A.), Directorate of Distance Education, Annamalai University, Tamilnadu.
2. Morgan, C. T., King, R. A., Weisz, J. R. and Schopler, J. (2007): McGraw Hill Education India Private Limited, India.
3. Swami Venkatesanada (2010): The Supreme Yoga, Yoga Vasistha. Motilal Banarasidass

- Publishing House, A-44, Naraina Industrial Area, Phase-I, New Delhi 110028.
4. Safaya, R. (1976): "Indian Psychology" Munshiram Manoharlal Publishers Pvt. Ltd., 54 Rani Jhansi Road, New Delhi 110055.
 5. <https://dictionary.apa.org/mind>
 6. Bharadwaj, I. (2013): Manav Chetana (Hindi), Drolia Pustak Bhandar, Haridwar 249410, Uttarakhand, India.
 7. Swami Satynanda Saraswati (2000): Yoga from Shore to Shore, Yoga Publication Trust, P. O. Ganga Darshan Fort, Munger 811201, Bihar, India.
 8. <https://dictionary.apa.org/consciousness>.
 9. Iyengar, B. K. S. (2008): Light on the Yoga Sutra of Patanjali, Harper Collins Publishers, A-53, Sector 57, Noida, Uttar Pradesh 201301, India.
 10. Quality Control of India (2017): Certificate of Yoga Professionals-Official Guidebook, for level I (Instructor) and level II (teacher), Excel Books Private Limited Regd. Office: E-77, South Extension Part-I, Delhi-110049, Sales Office: 81, Shyamlal Marg, Darya Ganj, New Delhi-110002.
 11. Kumari, P. (2010): Manav Ka Trigunatmak Vyaktitva, Manovaigyanik Moolyankan, Shivalik Prakashan, 27/16, Shakti Nagar, New Delhi 110017.



Effect of Yoga on Concentration of disabled Students

Rajesh Kumar¹, Dr. Pramod Kumar Das², Dr. Vijay Kumar Gusai³

¹Researcher, PhD, Department of Yoga Science, Laxmibai National Institute of Physical Education, Gwalior (MP).

²Assistant Professor, Department of Health Sciences Laxmibai National Institute of Physical Education, Gwalior (MP).

³Assistant Professor, Department of Yoga Science, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.

ABSTRACT

Objective: The Objective of this study was to determine the effects of Yoga on concentration on disable student.

Methods: The subjects for this study were selected from the Amar Jyoti school Gwalior. A total of 12 disable student subjects were selected and used as one experimental group. yoga was considered the independent variable and concentration was considered the dependent variable. concentration was measured with Six Letter Cancellation Test Questionnaire. Training was given up to one months. 5 times in week; each session scheduled for 20 minutes. The study Design Pre-Test Post-Test randomize one group design was used for this study. Tests were administered before the training program and after the completion of the treatment again test were administered. was used to locate significance effects Yoga on concentration in school going disable student. At 0.05 levels of significance. In relation to concentration, effect of yoga was found significant.

Results: Analyzing the data collected for this study, the difference between the mean of pre-test and post-test tells us that the practice of yoga improves concentration.

Discussion: Regular yoga practitioners also report understanding the information they want to study more easily and learning it faster. Data analysis shows a substantial difference between the results of the pre- and post-tests for concentration in students with disabilities, indicating that students' memory and concentration are enhanced by regular yoga practice.

Keywords: Yoga, Concentration, Disable,

Introduction

Yoga has a profound effect on concentration. Through various techniques like mindfulness, controlled breathing (pranayama), and specific poses (asanas), yoga helps calm the mind, reduce stress, and improve focus (Dauneria & Subramanian, 2018). Regular practice enhances cognitive function, increases attention span, and sharpens mental clarity. Additionally, yoga cultivates self-awareness, enabling individuals to better manage distractions and stay present in the moment. Scientific studies have shown that yoga can positively impact brain function, leading to improved concentration and better overall cognitive performance. Overall, yoga provides a holistic approach to enhancing concentration, benefiting both the

mind and body. Focus is essential to education, and education is crucial to the holistic development of the student. According to the following study, schoolchildren who practice yoga's asana, pranayama and Kriya in hath yoga (Svātmārāma & Akers, 2002) and meditation techniques see significant improvements in their concentration. With the use of yoga, the hyperactive kids (Naragatti, 2019). Who had trouble focusing on anything were discovered to have greatly improved their attention spans and could now focus for extended periods of time (Banerjee, 2014). Numerous studies that have been published are exploratory in character and have been constrained by a number of methodological and statistical flaws. Furthermore, even if yoga is becoming There is a dearth of research on the effects of yoga on teenagers, and the majority of the scant corpus of research is constrained by subpar methodology (Dauneria & Subramanian, 2018). Yoga is becoming more and more integrated into school and extracurricular activities. Yoga plays a significant part in enhancing the cognitive function of concentration and attention (Mallick & Kulkarni, 2010). The results of this study indicate that yoga can help with concentration and distractibility reduction. Disability means physically or mentally incapable of doing any work. Incapability of physical and mental organs of a person, hand, foot, ear, eyes, inability to speak, mentally and intellectually unable to do any work, disability can be with birth, and after birth (Konur, 2006). This is also called handicap. Concentration refers to the ability to focus one's attention on a particular task, thought, or activity for an extended period (Mallick & Kulkarni, 2010). It involves directing mental effort towards a specific goal while ignoring distractions. Concentration is crucial for productivity, learning, problem-solving, and achieving goals in various aspects of life (Kumar & Telles, 2009). Factors such as mindfulness, practice, environment, and mental well-being can influence concentration levels (Dolde, n.d.). Techniques like meditation, deep breathing exercises, and activities that promote flow states, such as yoga and mindfulness practices, are often used to improve concentration and enhance cognitive function.

MATERIALS AND METHODS

Selection of Subjects 12 disable students selected at random as subject of the study. One Groups of 12 subjects each. The subject one groups (experimental group) at random by drawing the random by drawing the lots. The age of these subjects' range between 10 to 15 years. All of them were taking part in routine Program me as per the classes of the school. **Selection of Variable** On the basis of various literature on the variables finding out the related research study and keeping in mind the specific purpose of the study to find out the effect of Yoga on concentration. **Procedure for Administration of the Test** After randomization selecting the subject, they were estimated for their level was measured with help of SLCT questionnaire. After collecting the initial data, the subjects were administrated for One months. training schedule, which was five day per week for duration of 20 mins in the morning i.e., 8.00 A.M. to 8.20 AM on Monday to Friday for duration of one months. After the one months, concentration estimated by SLCT questionnaire. The practice session was conducted for a period of 20 minutes.

Selection of Yoga Programe

Yoga is very effective in calming the mind. It brings your mind down to the lowest level. It is the best exercise for the mind. It frees the mind from distraction, depression, anxiety and gets rid of it. To finalize the selection of yoga, the scholar took the required consultation and studied the related literature.

Method Applied for the Training Practice of Yoga intervention

The Yoga were taught and the practice session were conducted and supervised by the researcher himself.

For teaching purpose, each step was explained and demonstrated before the subject performed the same necessary corrections were made, the rest the instruction was given in between succeeding Yoga.

Table 1. Typical sessions of yoga were as follows

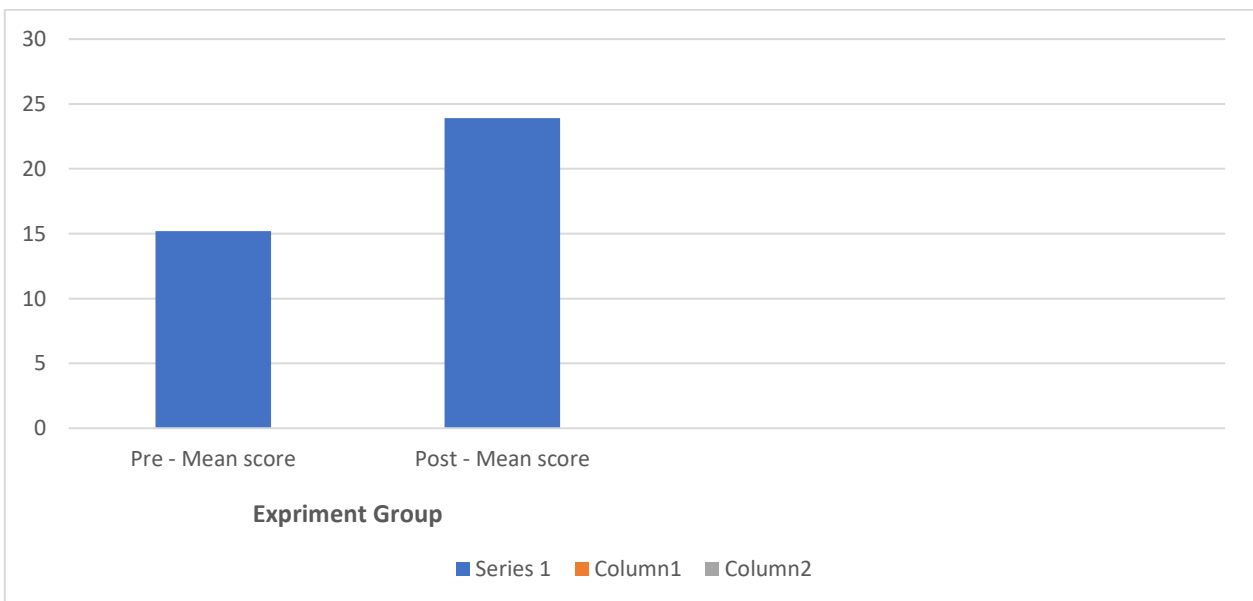
Yoga practice
Padmasana - 2 min
Vajrasana - 2 min
Tratak – 6 min
Gayatri mantra – 10 min

Statistical Procedure

The data is analyzed using the statistical methods listed below in order to meet the study's goals. To determine the nature of distribution, compute the mean and standard deviation. The t-test is computed to determine the significant difference. There significant effect of yoga on concentration in disable students of Experimental group.

Table 2. Scores of concentration experiment group

Variable	Treatment	No. subject	Mean	SD	“t” value	Significant level
Concentration	Pre-test	12	15.20	.632	2.58	0.05
	Post-test	12	23.90	.316		



Result

The mean score and standard deviation indicate Concentration in experimental group is shown in table. above table reveals that the mean scores of Concentrations of disable students of experimental group are (pre-test =15.2) & (post-test =23.9). It is evident from the results that experimental group students scored higher in post- test as compared to pre test scores to examine the effect of teaching yoga on Concentration

in experimental group 't' test was applied and 't' value was obtained significant at $\alpha=0.05$ level (2.85 > 2.58 results indicate that there is significant effect of yoga on concentration in experimental group.

Discussion

The current study found that disabled student' school and study activities significantly changed after practicing yoga. According to the research's findings, age or social class has no bearing on how well a person concentrates when practicing yoga. Studies show that, even with the current educational structure (Baum & Owen, 1988). There is always room to improve the way that pupils learn and study. Nowadays, yoga activities are gaining a lot of popularity due to the enhancement of people's mental, physical, and spiritual abilities (Leuba, 1919). According to statistics, most students have behavioral issues during their school days (Jois & D'Souza, 2018). At the moment, yoga techniques are frequently seen as a physical workout and are only taught as a limited aid for behavioral issues. Regular yoga practitioners also report learning more quickly and comprehending the material they wish to study more easily (Gothe et al., n.d.). Data analysis reveals a significant difference between the pre- and post-test results for Concentration in disabled students, suggesting that regular yoga practice improves memory in students. They complete their projects, tasks, and homework correctly (Dauneria & Subramanian, 2018). They have a lengthy memory for details and data. Students are also proven to retain school policies and curriculum. Based on the research findings, it can be concluded that frequent yoga practice in schools has to be improved. frequent yoga practice improves listening and reacting skills and lessens the sense of distraction during class.

Suggestions

Yoga can be adapted to suit individuals with disabilities, providing numerous physical and mental benefits. Here are some suggestions for yoga practices suitable for disabled students: Chair Yoga: Focuses on poses and stretches that can be done while seated in a chair, making it accessible for individuals with mobility issues or those who use wheelchairs. Gentle Yoga: Incorporates slow, gentle movements and modifications to accommodate different abilities and limitations, emphasizing relaxation, flexibility, and stress reduction. Restorative Yoga: Utilizes props like blankets, bolsters, and blocks to support the body in comfortable, passive poses, promoting deep relaxation, stress relief, and gentle stretching. Adaptive Yoga: Tailored to the specific needs and abilities of individuals with disabilities, adaptive yoga classes may include a variety of modifications, props, and personalized instruction to ensure safety and accessibility. Mindfulness Meditation: Focuses on cultivating present-moment awareness and inner peace through guided meditation practices, suitable for individuals of all abilities to enhance mental well-being and emotional resilience. Pranayama (Breathwork): Incorporates various breathing techniques to promote relaxation, reduce anxiety, and improve respiratory function, offering accessible practices that can be done sitting or lying down. Yoga Nidra: Also known as "yogic sleep," Yoga Nidra is a guided relaxation practice that induces deep states of relaxation and inner awareness, beneficial for reducing stress, improving sleep, and enhancing overall well-being. It's essential for disabled students to work with experienced yoga instructors who have knowledge of adaptive techniques and can provide individualized guidance and support. Additionally, consulting with healthcare professionals or physical therapists can help ensure that yoga practices are safe and appropriate for specific disabilities or health conditions.

References:

1. Banerjee, S. (2014). Effect of Yoga on the Memory of Middle School Level Students. IOSR Journal

- of Research & Method in Education (IOSRJRME), 4(1), 49–52. <https://doi.org/10.9790/7388-04144952>
2. Baum, S., & Owen, S. (1988). High Ability/Learning Disabled Students: How Are They Different? *Gifted Child Quarterly - GIFTED CHILD QUART*, 32, 321–326. <https://doi.org/10.1177/001698628803200305>
 3. Dauneria, D. S., & Subramanian, C. (2018). Effect of Yoga on Attention and Concentration in Primary School Students (6 to 10 Years). 7(2).
 4. Dolde, E. J. (n.d.). The Effects of Yoga and Aerobic Exercise on Concentration and Feeling-States.
 5. Gothe, N. P., Khan, I., Hayes, J., Erlenbach, E., & Damoiseaux, J. S. (n.d.). Yoga Effects on Brain Health: A Systematic Review of the Current Literature. *Brain Plasticity*, 5(1), 105–122. <https://doi.org/10.3233/BPL-190084>
 6. Jois, S. N., & D'Souza, L. (2018). The effectiveness of Superbrain Yoga on concentration, memory and confidence in school students. 17(4).
 7. Konur, O. (2006). Teaching disabled students in higher education. *Teaching in Higher Education*, 11(3), 351–363. <https://doi.org/10.1080/13562510600680871>
 8. Kumar, S., & Telles, S. (2009). Meditative States Based on Yoga Texts and Their Effects on Performance of a Letter-Cancellation Task. *Perceptual and Motor Skills*, 109(3), 679–689. <https://doi.org/10.2466/pms.109.3.679-689>
 9. Leuba, J. H. (1919). The Yoga System of Mental Concentration and Religious Mysticism. *The Journal of Philosophy, Psychology and Scientific Methods*, 16(8), 197. <https://doi.org/10.2307/2940488>
 10. Mallick, T., & Kulkarni, R. (2010). The Effect of Trataka, a Yogic Visual Concentration Practice, on Critical Flicker Fusion | *The Journal of Alternative and Complementary Medicine. The Journal of Alternative and Complementary Medicine*, 16(12), 1265–1267. <https://doi.org/10.1089/acm.2010.0012>
 11. Naragatti, S. (2019). Yoga for health and wellness.
 12. Svātmārāma, & Akers, B. D. (2002). *The Hatha yoga Pradipika* (1st ed). YogaVidya.com.
 13. Dr. R Nagratn & H.R. Nagendra, (2005). New Prospective in stress management, *Publisher International J Yoga*. 2009 Jul-Dec; 2(2) : 55-61
 14. Muktibodhananda S. *Hatha Yoga Pradipika*. Munger, India: Yoga Publications Trust; 1993.
 15. Nagarathna R, Nagendra HR. *Yoga for promotion of positive health*. Bangalore: Swami Vivekananda Yoga Prakashana; 2000.
 16. Brown DP. A model for the levels of concentrative meditation. *Int J Clin Exp Hypn*. 1977;25:236e273.
 17. Prakash R, Dubey I, Abhishek P, Gupta SK, Rastogi P, Siddiqui SV. Long-term Vihangam Yoga meditation and scores on tests of attention. *Percept Mot Skills*. 2010;110:1139e1148.
 18. Mallick T, Kulkarni R. The effect of trataka, a yogic visual concentration practice, on critical flicker fusion. *J Altern Complement Med*. 2010;16:1265e1267.
 19. Pocklington B, Maybery M. Proportional slowing or dis-inhibition in ADHD? A Brinley plot meta-analysis of Stroop color and word test performance. *Int J Disabil Dev Educ*. 2006;53:67e91.
 20. Kumar S, Telles S. Meditative states based on yoga texts and their effects on performance of a cancellation task. *Percept Mot Skills*. 2009;109:679e689.
 21. Raghavendra BR, Telles S. Performance in attentional tasks following meditative focusing and focusing without meditation. *Ancient Sci Life*. 2012;32:49e53.
 22. Narayana, K.S. Human values through education. *Perspective in Education*, 2002. Vol. No. 8(3).

23. Good, C.V. Dictionary of Education, McGraw Hill Co. New York; 1945.
24. Crooks, R.L. and Stein, J. Psychology. Science, Behaviour and Life. London, Halt Rinchart and Winston INC; 1991
25. Webster's New World TM Medical Dictionary. Wiley Publishing. Inc; ISBN – 10:0470189282; ISBN – 13: 978 – 0470189283, 2008, 3rd edition.
26. Nagendram H.R.; Nagarathna, R. New Oerspective in Stress Management. Bangalore. India. Vivekananda Kendra Parkashana; 1997.
27. Bloomfield, H.H.; Cain, M.P. and Jaffe, D.T. „TM“ – Discovering inner energy and overcoming stress; Pub: Delacorte Press, NY (8th print); 1975.
28. Brena, S.H. Yoga and Medicine; Pub: The Julian Press Inc. NY; 1975.
29. Grade, R.K. Yoga Therapy (Principles and Practice). Pub: D.B.T. Sons and Co.Pvt. Ltd., Bombay; 1975 .
30. Kuvalayananda, Swami and Venekar, S.L. „Yoga Therapy“ – its basic Principles and Methods, Pub: Govt. of India;1971.
31. Yogendra, Swami Yoga Hygiene Sumpslified: Pub; Yoga Institute, Bombay; 1972. ZENITH International Journal of Multidisciplinary Research Vol.2 Issue 5, May 2012, ISSN 2231 5780 www.zenithresearch.org.in 11
32. Sivanandha, Saraswati, Swami. Yogic Therapy. Pub: Umachal Yogashram, Guwahati; 1965.
33. Denniston, D. and Williams, P. „TM“ book“ pub: Versemonger Press, 5806, Elizabeth, Allen Park, Michigan USA; 1975 .
34. Sarasvati, Swami. Yoga for vital body, Pub: B.I. Publications Delhi; 1975.
35. Ramatirtha, Swami. IN Woods of God Realization Pub: Rama Tirtha Pratishan, Varanasi, (8th Ed.); 1956. 34. Nirmala, G. Report No. KK/20, Pub: Vivekanand Kendra; 1978.
36. Chidananda, Sri Swami. Practical guide to yoga, Published by The Divine Life Society, U.P.; 1985; pp. 05. 36 Kumar, Kundan, Yogacharya. Achieve inner well-being through practice of yoga, The Times of India; 2005, Oct-21; p. 14.
37. Telles, S.; Joseph, C.; Venkatesh, S. and Desiraju, T. Alterations of auditory middle latency evoked potentials during yogic consciously regulated breathing in an attentive state of mind. International Journal of Psychophysiology; 1992; Vol.14. 189-198.
38. Naveen, K.V.; Nagarathna, R.; Nagendra, H.R. and Telles, S. Breathing through a particular nostril increases spatial memory scores without laterized effect. Psychological Reports; 1997; 81 : 555-561.
39. Telles, S.; Nagarathna, R. and Nagendra, H.R. Autonomic changes during „OM“ meditation. Indian Journal of Physiology and Pharmacology. 39 (4): 418-420.
40. Houten, Van. The Brain – Engineered for Divinity, an article published in Ananda's clarity online magazine; March 2003.

संपादक
डॉ. गिरिराजशरण अग्रवाल
डॉ. मीना अग्रवाल

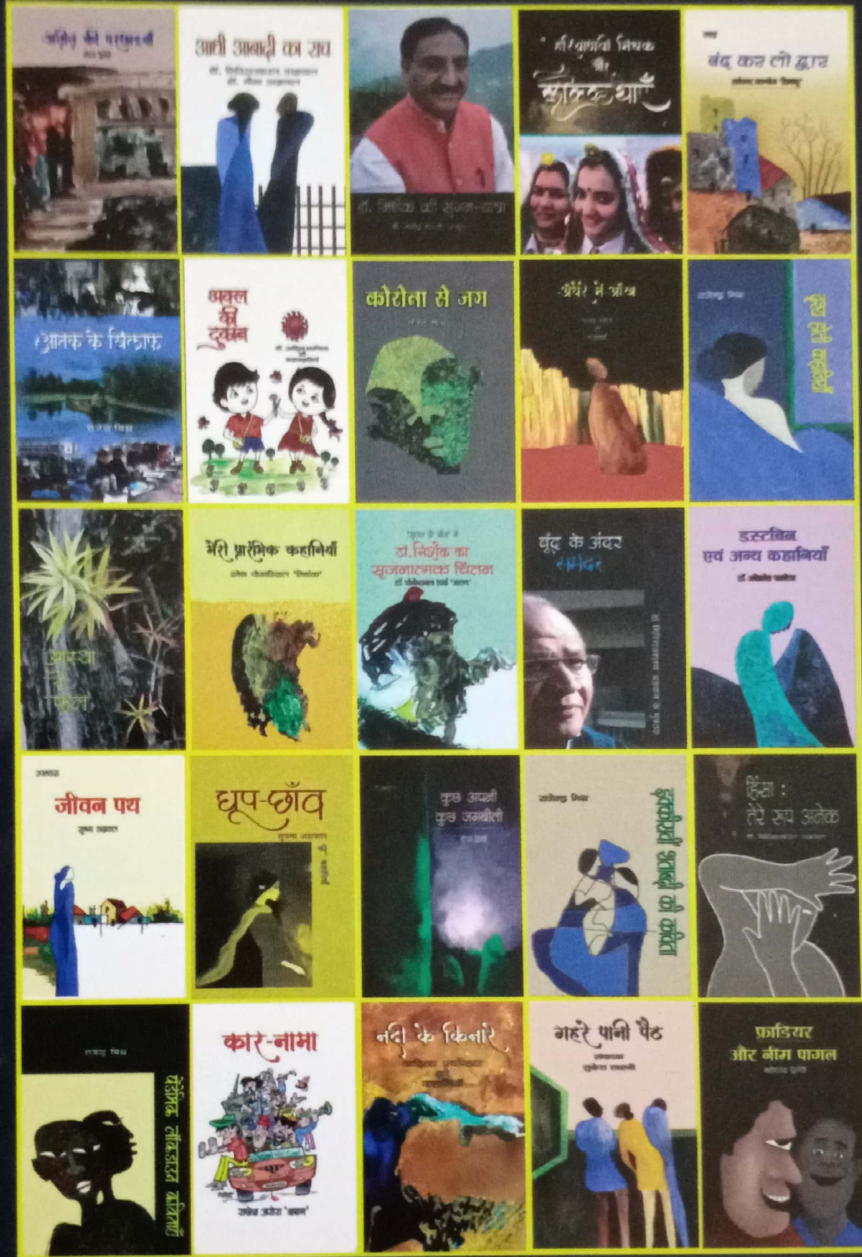
ISSN 0975-735X

शोध दिशा

62

UGC APPROVED CARE LISTED JOURNAL

हिंदी साहित्य निकेतन द्वारा प्रकाशित महत्त्वपूर्ण पुस्तकें



हिन्दी साहित्य निकेतन

16 साहित्य विहार, बिजनौर (उ०प्र०)

फोन : 9557746346, 07838090732

ई-मेल :

shodhdisha@gmail.com, hindisahityaniketan@gmail.com

वेबसाइट :

www.hindisahityaniketan.com

शोध दिशा

ISSN 0975-735X

विश्वस्तरीय शोध-पत्रिका

केंद्रीय हिंदी संस्थान, आगरा से अनुदान प्राप्त

UGC APPROVED CARE LISTED JOURNAL

विश्वविद्यालय अनुदान आयोग द्वारा मान्यता प्राप्त शोध पत्रिका

शोध अंक 62/5 अप्रैल-जून 2023 400.00 रुपए

संपादकीय कार्यालय
हिंदी साहित्य निकेतन, 16 साहित्य विहार,
बिजनौर 246701 (उ०प्र०)
फोन : 0124-4076565, 09557746346
ई-मेल : shodhdisha@gmail.com
वेब साइट : www.hindisahityaniketan.com

क्षेत्रीय कार्यालय

हरियाणा

डॉ० मीना अग्रवाल
ए-402, पार्क व्यू सिटी-2 सोहना रोड,
गुडगाँव (हरियाणा)

दिल्ली एन०सी०आर०

डॉ० अनुभूति
सी-106, शिवकला अपार्टमेंट्स
बी 9/11, सेक्टर 62, नोएडा
फोन : 09958070700

(सभी पद मानद एवं अवैतनिक हैं।)

संपादक
डॉ० गिरिराजशरण अग्रवाल
07838090732

प्रबंध संपादक
डॉ० मीना अग्रवाल

संयुक्त संपादक
डॉ० शंकर क्षेम
डॉ० प्रमोद सागर

उपसंपादक
डॉ० अशोककुमार
09557746346

डॉ० कनुप्रिया प्रचण्डिया

कला संपादक
गीतिका गोयल/ डॉ० अनुभूति

विधि परामर्शदाता
अनिलकुमार जैन, एडवोकेट

आर्थिक परामर्शदाता
ज्योतिकुमार अग्रवाल, सी०ए०

शुल्क

आजीवन (दस वर्ष): छह हजार रुपए

वार्षिक शुल्क : एक हजार रुपए

यह प्रति : चार सौ रुपए

प्रकाशित सामग्री से संपादकीय सहमति आवश्यक नहीं है। पत्रिका से संबंधित सभी विवाद केवल बिजनौर स्थित न्यायालय के अधीन होंगे। शुल्क की राशि 'शोध दिशा' बिजनौर के नाम भेजें। (सन् 1989 से प्रकाशन-क्षेत्र में सक्रिय)

स्वत्वाधिकारी, मुद्रक, प्रकाशक डॉ० गिरिराजशरण अग्रवाल द्वारा श्री लक्ष्मी ऑफसेट प्रिंटर्स, बिजनौर 246701 से मुद्रित एवं 16 साहित्य विहार, बिजनौर (उ०प्र०) से प्रकाशित। पंजीयन संख्या : UP HIN 2008/25034

संपादक : डॉ० गिरिराजशरण अग्रवाल

ISSN 0975-735X

अप्रैल-जून 2023 ■ 1

गायत्री महामंत्र का विवेचनात्मक अध्ययन

राजेश कुमार, शोधार्थी, पीएचडी, योगविज्ञान विभाग
लक्ष्मीबाई राष्ट्रीय शारीरिक शिक्षा संस्थान, ग्वालियर (म०प्र०)
डॉ० प्रमोद कुमार दास, सहा० आचार्य, स्वास्थ्य विज्ञान विभाग
लक्ष्मीबाई राष्ट्रीय शारीरिक शिक्षा संस्थान, ग्वालियर (म०प्र०)
डॉ० विजय सिंह गुसाई, सहा० आचार्य, योगविज्ञान विभाग
श्री लालबहादुर शास्त्री राष्ट्रीय संस्कृत विश्वविद्यालय, नई दिल्ली

गायत्री को भारतीय संस्कृत की जननी कहा गया है। वेदों से लेकर धर्मशास्त्रों तक का समस्त दिव्यज्ञान गायत्री के बीच अक्षरों की ही विस्तार है। गायत्री वेद माता हैं एवं मानव का कल्याण और पापों को नाश करने की शक्ति है। परमात्मा की अनेक शक्तियाँ हैं, जिनके कार्य और गुण पृथक् पृथक् हैं। उन शक्तियों में गायत्री का स्थान बहुत ही महत्त्वपूर्ण है। यह मनुष्य को सदबुद्धि की प्रेरणा देती है। गायत्री से आत्मसंबंध स्थापित करने वाले मनुष्य में निरंतर एक ऐसी सूक्ष्म एवं चैतन्य विद्युत धारा संचरण करने लगती है, जो प्रधानतः मन, बुद्धि, चित्त और अंतःकरण पर अपना प्रभाव डालती है। बौद्धिक क्षेत्र के अनेक कुविचारों, असत् संकल्पों, पतनोन्मुख दुर्गुणों का अंधकार गायत्री रूपी दिव्य प्रकाश के उदय होने से हटने लगता है। यह प्रकाश जैसे-जैसे तीव्र होने लगता है, वैसे-वैसे अंधकार का अंत भी उसी क्रम से होता जाता है।

श्रीराम शर्मा आचार्य जी का मत है कि अकेले गायत्री मंत्र ही वे सभी उपलब्धियाँ प्रदान करने में समर्थ है जो अन्य बहुत सी साधनाओं के करने से प्राप्त होती हैं। गायत्री वह दैवीशक्ति है जो मानव के समस्त दुखों का नाश करती है।

ऋग्वेद (3/62/10), यजुर्वेद, (3/35,22/9,30/2,36/3) अथर्ववेद, (19/71/1) हिंदू धर्म में अनेक मान्यताएँ प्रचलित हैं। विविध बातों के संबंध में परस्पर विरोधी मतभेद भी हैं, पर गायत्री मंत्र की महिमा एक ऐसा तत्त्व है जिसे सभी संप्रदायों ने, सभी ऋषियों ने एक मत से स्वीकार किया है। अथर्ववेद 19-71 में गायत्री की स्तुति की गई है, जिसमें उसे आयु, प्राण, शक्ति, कीर्ति, धन और ब्रह्मतेज प्रदान करने वाली कहा गया (श्री गायत्री देवी, 2023) में गायत्री मंत्र के समस्त मंत्र सत्ता का मूल आधार है। गायत्री के गर्भ में सभी तत्त्व ज्ञान या ब्रह्म ज्ञान से भरा पड़ा है। गायत्री की व्याख्या के लिए वेद शास्त्र, पुराण, इतिहास, दर्शन, भागवत, गीता, उपनिषद् ब्राह्मण, आरण्यक स्मृति नीति सूत्र ग्रंथों की रचना की गई है। गायत्री जप को भारतीय धर्म में सर्वविदित और सर्वोपरि मंत्र गायत्री को बताया गया है।

शर्मा (2002) जी के अनुसार 'बौद्धिक क्षेत्र के अनेक कुविचारों असत् संकल्पों तथा पतनोन्मुख दुर्गुणों का अंधकार गायत्री मंत्र के दिव्य प्रकाश के उदय होने से हटने लगता है। गायत्री का दिव्य प्रकाश जैसे-जैसे तीव्र होने लगता है, वैसे-वैसे अंधकार का अंत हो जाता है।'

शर्मा (1998) के अनुसार परब्रह्म परमात्मा की चेतना प्रेरणा, सक्रियता क्षमता एवं सामर्थ्य

को गायत्री कहते हैं।

गायत्री का अर्थ = गय-प्राण, त्री-त्राण करने वाली अर्थात् प्राणों की रक्षा शक्ति गायत्री है।
भूर्भुवः स्वः, तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयात्। - (यजुर्वेद
अध्याय 36 मंत्र 3)

हिंदी में भावार्थ—उस प्राणस्वरूप, दुःखनाशक, सुखस्वरूप, श्रेष्ठ, तेजस्वी, पापनाशक, देवस्वरूप परमात्मा को हम अपनी अंतरात्मा में धारण करें। वह परमात्मा हमारी बुद्धि को सन्मार्ग में प्रेरित करे।

गायत्री की चौबीस शक्तियाँ—गायत्री मंत्र में 24 अक्षर हैं। इसका संबंध शरीर में स्थित ऐसी 24 ग्रंथियों से है। गायत्री मंत्र के उच्चारण से सूक्ष्म शरीर के 24 स्थानों को झंकार देता है जिसका प्रभाव अदृश्य जगत के महत्त्वपूर्ण तत्त्वों पर पड़ता है जिनका वर्णन निम्न प्रकार से है—

अक्षर	ग्रंथि का नाम	उत्पन्न शक्ति	अक्षर	ग्रंथि का नाम	उत्पन्न शक्ति
तत्	तापिनी	सफलता	स्य	सिंहनी	धारणा
स	सफला	पराक्रम	धी	ध्याना	प्राण
वि	विश्वा	पालनम	मर्यादा	संयम	
तुर्	तुष्टि	कल्याणहि	स्फुटा	तप	
व	वरदा	योगधि	मेधा	दूरदर्शिता	
रे	रेवती	प्रेमयो	योगमाया	जागृति	
णि	सूक्ष्मा	धनयो	योगिनी	उत्पादन	
यं	ज्ञाना	तेज नः	धारिणी	सरसता	
भर्	भर्गा	रकप्र	प्रभवा	आदर्श	
गो	गोमती	बुद्धि चो	ऊष्मा	साहस	
दे	देविका	दमन द	दृश्या	विवेक	
व	वराही	निष्ठायात्	निरञ्जना	सेवा	

गायत्री उपर्युक्त 24 शक्तियों को साधक में जाग्रत करती है। यह गुण इतने महत्त्वपूर्ण हैं कि इनके जागरण के साथ-साथ अनेक प्रकार की सफलताएँ, सिद्धियाँ और संपन्नता प्राप्त होना आरंभ हो जाता है। गायत्री साधना कोई अंधविश्वास नहीं, एक ठोस वैज्ञानिक कृत्य है और उसके द्वारा लाभ भी सुनिश्चित ही होते हैं। यह तो परब्रह्म परमात्मा का क्रिया भाग है। ब्रह्म निर्विकार है, अचित्त है, बुद्धि से परे है, साक्षी रूप है, परंतु अपनी क्रियाशील चेतना शक्ति रूप होने के कारण उपासनीय है और उस उपासना का अभीष्ट परिणाम भी प्राप्त होता है।

गायत्री साधना का उद्देश्य—नए विचारों से पुराने विचार बदल जाना। जैसे कुआँ खोदने पर जमीन में मिट्टी की विभिन्न विभिन्न प्रकार की मिट्टी के परतें निकलती हैं, उसी प्रकार मनु भूमि में भिन्न-भिन्न परतें हैं। उनके कार्य, गुण, क्षेत्र, अलग अलग हैं। सबसे ऊपर की दो परत मन और बुद्धि है। मन में इच्छाएँ, विचार, वासना, कामनाएँ पैदा होती हैं। बुद्धि का काम विचार करना, मार्ग, घूमना और निर्णय करना है। इन्हें स्थूल मन क्षेत्र कहते हैं। स्थूल मन के क्षेत्र की गहराई उतरने पर उसे सूक्ष्म मन कहते हैं। इसके दो भाग हैं चित्त, अहंकार। गायत्री उपासना सर्वश्रेष्ठ तपस्या है। इसके फलस्वरूप साधक को जो देवी शक्ति प्राप्त होती है, उससे आध्यात्मिक आनंद प्राप्त करके उच्च से उच्च भौतिक और आध्यात्मिक लक्ष्य को प्राप्त कर सकता है। यह अपराध प्रकृति का परा प्रकृति में रूपांतरित करने

का विज्ञान है। तुच्छ को महान, सीमित को असीमित, अणुओं को विभू, बड़ को मुक्त, पशु को देवता बनाना साधना का उद्देश्य है। साधना आध्यात्मिक कायाकल्प की एक वैज्ञानिक प्रणाली है।

गायत्री मंत्र का वैज्ञानिक आधार—मंत्र की सफलता का मूल आधार अक्षर विज्ञान है। विज्ञान का अर्थ है—सिद्धांत का गणितीय होना। इससे नियमबद्ध तरीके से करने पर सकारात्मक प्रभाव प्राप्त होता है। शर्मा, 1998वाँ खंड 14 से आधुनिक विज्ञान इस बात को प्रमाणित कर चुका है कि गायत्री मंत्र में जीवन को सुखी और निरोगी रखने की अद्भुत क्षमता है। गायत्री मंत्र के प्रभाव से आश्चर्यचकित होकर वैज्ञानिक ने इससे संबंधित गहन खोज की। उनके मत से विद्युत तरंगों की भाँति ध्वनि तरंगों का प्रभाव होता है। ध्वनि प्रभाव से शरीर में स्थित चेतना केंद्रों में शक्ति का संचार होता है। निरंतर ध्वनि तरंगों के प्रभाव से वातावरण में एक विशेष प्रकार का कंपन होता है। इसी प्रकार गायत्री महामंत्र के बार-बार उच्चारण के कारण लयात्मक ध्वनि आवृत्ति से विशेष अमोघ शक्ति की उत्पत्ति होती है। वैज्ञानिकों के अनुसार सूर्य की ओर मुख करके गायत्री मंत्र जप के समय सूक्ष्म किरणें जब साधक पर पड़ती हैं तो ऊर्जा का विकास करती हैं। गायत्री मंत्र के 24 तत्त्वों का संबंध हमारे शरीर में स्थित सूक्ष्म ग्रंथियों से होता है। मानसिक चेतना में मंत्र नए प्राणों का संचार करता है। गायत्री का नियमित जप करने से सतोगुण की वृद्धि होती है जिससे चिंतन, चरित्र में व्यापक परिवर्तन होता है और वह साधक प्राणवान, ओजस्वी, तेजस्वी, बनने लगता है।

गायत्री मंत्र की जप विधि—स्नान आदि कार्यों से निवृत्त होकर मन को एकाग्र करके गायत्री मंत्र का जप करना चाहिए। स्मरण रहे कि गायत्री मंत्र की साधना जप तारागणों के रहते ही प्रातः संध्या में करना उत्तम है। तारागण अस्त हो जाएँ और सूर्य उदय न हुआ हो। वैसे समय का मंत्र मध्यम है तथा सूर्य उदय के होने पर जो संध्या की जाती है, अधम है। इसी प्रकार शाम की संध्या के लिए सूर्य के रहते जो संध्या की जाती है, वह उत्तम है। सूर्य अस्त होने के बाद और तारों के उदय के पूर्व जो संध्या की जाती है, वह मध्यम कहते हैं, लेकिन तारों के उदय के बाद जो संध्या की जाती है, वह अधम है। इसी के अनुसार गायत्री मंत्र का फल प्राप्त होता है।

जप के साधन—अब हमें जपयोग का पूर्ण परिचय मिल चुका है। हम यह भी समझ गए हैं कि ईश्वर के नाम में कितनी अमिट शक्ति है। अब इसी क्षण से वास्तविक साधना आरंभ कर देनी चाहिए। प्रतिदिन की साधना के लिए नीचे कुछ बातें बताई जा रही हैं—

1. नियत समय—सबसे उत्तम समय ब्रह्ममुहूर्त और गोधूलि की बेला है। उस समय सब-कुछ सत्त्व-प्रधान रहता है। नियमितता का होना अत्यधिक आवश्यक है।
2. नियत स्थान—प्रतिदिन एक ही स्थान पर बैठना बहुत लाभदायक है। बार-बार स्थान मत बदलो।
3. स्थिर आसन—एक सुखपूर्वक आसन साधक के चित्त को स्थिर करने में सहायक होता है।
4. दिशा—दिशा का भी पूर्ण प्रभाव पड़ता है। जपयोग में इससे आशातीत सहायता मिलती है। साधक को उत्तर या पूर्व की ओर मुख करके जप करना उत्तम होता है।
5. आसन—मृगचर्म या कुशासन अथवा कंबल का प्रयोग करना चाहिए। इससे शरीर की विद्युत-शक्ति सुरक्षित रहती है।
6. पवित्र प्रार्थना—जप से पूर्व अपने इष्टदेवता की प्रार्थना साधक में सात्त्विक भाव उत्पन्न करती है।
7. शुद्ध उच्चारण—जप करते समय उच्चारण स्पष्ट तथा शुद्ध होना चाहिए।

8. सतर्कता—जब तुम जप आरंभ करते हो, तब तुम एकदम ताजे और सावधान रहते हो; पर कुछ समय पश्चात तुम्हारा चित्त चंचल होकर इधर-उधर भागने लगता है, निद्रा तुम्हें धर दबाने लगती है। अतः जप करते समय इस बात से सतर्क रहना चाहिए।
9. जप माला—माला के प्रयोग से साधक सदा सजग रहता है और माला जप को जारी रखने के लिए एक उत्तेजक साधन का काम करती है। अपने मन में इस बात का पक्का विचार कर लें कि माला की एक नियत संख्या समाप्त करके ही उठेंगे।
10. जप के प्रकार—उपाशु जप, मानस जप और वाचिक जप, वाचिक जप में मंत्रों का उच्चारण ऊँचे स्वर में और स्पष्ट आवाज में किया जाता है। एकदम धीमे स्वर में जप करने को उपाशु जप कहते हैं, इसमें होंठ हिलते हैं लेकिन आवाज किसी अन्य व्यक्ति को सुनाई नहीं देती है। मानस जप में मानसिक रूप से उच्चारण किया जाता है।
11. ध्यान—जब तुम जप करते हो, तो साथ-साथ ईश्वर का ध्यान भी करो और ऐसा समझो कि उसका मनोहर स्वरूप तुम्हारे सम्मुख ही है। इस अभ्यास से तुम्हारी साधना सुदृढ़ बनेगी और तुम सत्वर ही उस परमेश्वर से साक्षात्कार करोगे।
12. शांति-पाठ—जप के पश्चात् कम-से-कम दस मिनट तक चुपचाप बैठे रहें और कुछ प्रार्थना गाते रहें। तत्पश्चात् भक्तिपूर्वक दंडवत् प्रणाम करें। इसके पश्चात स्थान छोड़कर अपने दैनिक कार्य कर सकते हैं। आध्यात्मिक स्पंदन निरंतर तुम्हारा साथ देते रहेंगे।

मंत्र जप के दिशा निर्देश

1. कोई भी मंत्र अथवा ईश्वर का नाम का जप नित्य प्रतिदिन एक माला से लेकर दस माला तक जप करना चाहिए।
2. माला रुद्राक्ष या तुलसी की 108 दानों की माला का प्रयोग करें।
3. मनके को फेरने के लिए दाहिने हाथ की मध्यमा तथा अँगूठे का प्रयोग करें।
4. माला दिखाई नहीं देनी चाहिए। गोमुख वस्त्र के अंदर माला का प्रयोग करना चाहिए।
5. जप माला का प्रयोग करते समय सुमेरू को पार नहीं करना चाहिए। तब तुम्हारी अँगुलियाँ सुमेरू के पास आ जाती हैं तब तुरंत वापस लौटना चाहिए। उस अंतिम मनके से पुनः माला फेरना चाहिए।
6. जब मंत्र का जप करें तो मंत्र के अर्थ पर विचार करना चाहिए। मूर्ति दीपक के समक्ष जप करें।
7. मंत्र का उच्चारण ठीक से करना चाहिए।
8. जप का मंत्र उच्चारण न अधिक तेज, न अधिक धीमा अथवा एक समान करना चाहिए।

महापुरुषों के गायत्री के संबंध में मत

रामकृष्ण परमहंस—‘गायत्री द्वारा बड़ी से बड़ी सिद्धि प्राप्त की जा सकती है।’

स्वामी विवेकानंद—‘राजा से वही वस्तु माँगी जानी चाहिए जो उसके गौरव के अनकूल हो परमात्मा से माँगने योग्य वस्तु सद्बुद्धि ही है।’

टी० सुब्बाराव—‘गायत्री की उपासना करना योग का सबसे प्रथम अंग है।’

महामना मदनमोहन मालवीय—‘गायत्री से बुद्धि पवित्र होती है। ईश्वर का प्रकाश आत्मा में आता है। इस प्रकाश से असंख्य आत्माओं को भव बंधन से त्राण मिला है।’

महर्षि रमण—'गायत्री ऐसा मंत्र है जिससे आध्यात्मिक और भौतिक दोनों प्रकार के लाभ मिलते हैं।'

महात्मा गांधी—'गायत्री मंत्र निरंतर जप से रोगियों को अच्छा करने और आत्मा की उन्नति के लिए उपयोगी है।'

योगी अरविंद—'गायत्री में ऐसी शक्ति सन्निहित है, जो महत्त्वपूर्ण कार्य कर सकती है।'

महर्षि विश्वामित्र—'गायत्री के समान चारों वेदों में मंत्र नहीं।'

महर्षि व्यास—'गंगा शरीर के पापों को निर्मल करती है और गायत्री रूपी ब्रह्म-गंगा से आत्मा पवित्र होती है।'

चरक ऋषि—'जो ब्रह्मचर्यपूर्वक गायत्री की उपासना करता है और आँवले के ताजे फलों का सेवन करता है, दीर्घजीवी होता है।'

अत्रिमुनि—'गायत्री आत्मा का परम शोधन करने वाली है। उसके प्रताप से कठिन दोष और दुर्गुणों का परिमार्जन हो जाता है।'

भरद्वाज ऋषि—'अनूचित काम करने वालों के दुर्गुण गायत्री मंत्र के कारण छूट जाते हैं।'

गायत्री मंत्र के लाभ—गायत्री सद्बुद्धि दायक मंत्र है। वह साधक के मन, मस्तिष्क तथा अंतःकरण को सन्मार्ग की ओर प्रेरित करता है। सत्य की वृद्धि करना उसका प्रथम कार्य है। शरीर और मन में सतोगुण की मात्रा बढ़ने का फल आश्चर्यजनक होता है। स्थूल दृष्टि से देखने पर यह लाभ न तो समझ पड़ता है, न अनुभव होता है और न ही उसकी कोई महत्ता मालूम पड़ती है, पर जो सूक्ष्म शरीर के संबंध में अधिक जानकारी रखते हैं वे जानते हैं कि तम और रज का घटना और उसके स्थान पर सत्य तत्त्व का बढ़ना ऐसा ही है। गायत्री मंत्र साधना द्वारा होने वाले लाभ वैज्ञानिक आधार पर भी प्रमाणित कहे जा सकते हैं और ईश्वरी कृपा के आधार पर भी। मानसिक क्षेत्र में सद्गुणों की वृद्धि के कारण काम, क्रोध, लोभ, मोह, मद, मत्सर, स्वार्थ, आलस्य, व्यसन, व्यभिचार, छल, झूठ, पाखंड, चिंता, भय, शोक, करुण, शरीर के दोष कम होने लगते हैं इनकी कमी से संयम, नियम, त्याग, समता, निरहंकारिता, सादगी, निष्कपटता, सत्य निष्ठा, निर्भयता, निश्चिंतता, निरालस्यता, शौर्य, यश, और विवेक, साहस, धैर्य, दया, प्रेम, सेवा, उदारता, कर्तव्य-परायणता, आसक्तिता, सरीखे सद्गुण बढ़ने लगते हैं। इससे मानसिक कायाकल्प का परिणाम यह होता है कि दैनिक जीवन में प्रायः आते रहने वाले अनेक दुखों का सहज ही समाधान हो जाता है। इंद्रिय संयम और संयत दिनचर्या के कारण शारीरिक रोगों का बहुत बड़ा निराकरण हो जाता है। विवेक जाग्रत होते ही अज्ञानजनित चिंता, शोक, भय, आशंका, हानि आदि के दुःखों से छुटकारा मिल जाता है। ईश्वर विश्वास के कारण मति स्थिर होती है इस प्रकार शारीरिक और मानसिक क्षेत्रों में सत् तत्त्व की वृद्धि होने से दोनों और आनंद का स्रोत उमड़ता है और गायत्री का साधक उसमें ने निमग्न रहकर आत्म संतोष का परमानंद प्राप्त करता है।

निष्कर्ष—भारतीय संस्कृति अर्थात् वैदिक संस्कृति को जगद्गुरु एवं ज्ञान सम्राट कहा गया है। वेदों में हजारों की संख्या में मंत्र हैं। मंत्रों की क्षमताएँ भी असीम हैं। मंत्र के सही उपयोग से संसार की बहुत सी समस्याओं का निदान हो सकता है। मंत्र मन की गति को ऊर्ध्वमुखी करने में सहायक होते हैं। आत्मिक पुरुषार्थ में मंत्र जप एक साधन है। गायत्री मंत्र का जप व्यक्ति की मनःस्थिति को सुदृढ़ करता है लेकिन मंत्र साधना करते समय शब्द शक्ति, मानसिक एकाग्रता, चार्ित्रिक श्रेष्ठता, लक्ष्य के प्रति अटूट श्रद्धा इन चारों आधारों को यदि पूरी श्रद्धा, निष्ठा से अपनाया

जा सके तो परिणाम शीघ्र ही प्राप्त होते हैं। मंत्र जप से सर्वप्रथम मन ठीक होता फिर मस्तिष्क, मस्तिष्क से ही मानव जीवन के सारे कार्यकलाप संचालित होते हैं। जब मस्तिष्क शांत, स्वस्थ, सुव्यवस्थित होता है तो सभी कार्य व प्रक्रियाएँ निश्चित रूप से व्यवस्थित होती हैं जिससे व्यक्ति के शारीरिक, मानसिक, नैतिक व आध्यात्मिक जीवन पर अच्छा प्रभाव होता है। मंत्र असीम ऊर्जा से अभिभूत हैं। इनका उपयोग करके सभी प्रकार की समस्याओं का समाधान किया जा सकता है।

संदर्भ

1. श्री गायत्री देवी, (2023). In विकिपीडिया.
2. श्रीराम शर्मा आचार्य, गायत्री साधना की वैज्ञानिक पृष्ठभूमि, अखंड ज्योति, (14 वाँ खंड, 1998), अखंड ज्योति संस्थान, घीयामंडी, मथुरा
3. श्रीराम शर्मा आचार्य, शब्द ग्रह नाद ग्रह, अखंड ज्योति (19वाँ खंड), संस्थान, घीयामंडी, मथुरा
4. श्रीराम शर्मा आचार्य, गायत्री महाविद्या का तत्त्वदर्शन, अखंड ज्योति (9वाँ खंड), अखंड ज्योति संस्थान, घीयामंडी, मथुरा
5. श्रीराम शर्मा आचार्य, गायत्री महाविज्ञान संयुक्त संस्करण, ब्रह्मवर्धरा, शांतिकुंज हरिद्वार, अ.पु.-293/1, 2002
6. उमा आसोपा, मंत्रों एवं वास्तु द्वारा रोगोपचार, आशा प्रकाशन, करोलबाग, नई दिल्ली, 2004
7. जिज्ञासु सुदर्शन, मंत्र, योग विद्या, वर्ष-2 अक्टूबर, 2004, अंक-5, पृ० 28
8. श्रीयोगीराज यशपाल, 2001, मंत्र रहस्य, पृ० 18
9. श्रीराम शर्मा आचार्य, गायत्री महाविज्ञान संयुक्त संस्करण, 2002, पृ० 330
10. स्वामी शिवानंद सरस्वती, जप योग, 2001, पृ० 17
11. स्वामी निरंजनानंद सरस्वती, योग दर्शन, 2004, पृ० 204
12. श्रीराम शर्मा आचार्य, गायत्री साधना की वैज्ञानिक पृष्ठभूमि (खंड 14, 1998), पृ० 4.11.4.13
13. श्रीराम शर्मा आचार्य, गायत्री साधना की वैज्ञानिक पृष्ठभूमि (खंड 14, 1998), पृ० 4.5.8.16
14. श्रीराम शर्मा आचार्य, शब्द ब्रह्म नाद ब्रह्म (खंड 14, 1998), पृ० 2.9
15. स्वामी निरंजनानंद सरस्वती, योग दर्शन, 2004, पृ० 210-12
16. श्रीराम शर्मा आचार्य, गायत्री महाविज्ञान, संयुक्त संस्करण, 2002, पृ० 8
17. ऋग्वेद-3/62/10, अथर्ववेद-19/71/1, यजुर्वेद-3/35, 22/9, 302, 36/3, अथर्ववेद-19/71/1
18. श्रीराम शर्मा आचार्य, गायत्री साधना की वैज्ञानिक पृष्ठभूमि (खंड 9, 1998), पृ० 9.8. 29-31
19. श्रीराम शर्मा आचार्य, गायत्री साधना का मुख्य विवेचन (खंड 10, 1998), पृ० 3.27
20. श्रीराम शर्मा आचार्य, गायत्री महाविज्ञान, संयुक्त संस्करण, 2002, पृ० 331
21. डॉ० प्रणव पंड्या, मंत्र जप से समाप्त होते हैं सभी विकल्प, (फरवरी, 2005), पृ० 35-36
22. स्वामी शिवानंद सरस्वती, जप योग, 2001, पृ० 70
23. श्रीराम शर्मा आचार्य, गायत्री महाविज्ञान, संयुक्त संस्करण, 2002, पृ० 239
24. जिज्ञासु सुदर्शन, मंत्र एवं मानसिक स्वास्थ्य, योग विद्या, वर्ष 2 जुलाई-अगस्त, 2003, अंक-4, पृ० 40.41.42
25. श्रीराम शर्मा आचार्य, गायत्री महाविज्ञान, संयुक्त संस्करण, 2002, पृ० 331
26. स्वामी शिवानंद सरस्वती, जप योग, 2013, पृ० 59-62
27. डॉ० प्रणव पंड्या, मंत्र जप से समाप्त होते हैं सभी विकल्प, (जन०, 2005), पृ० 27-29

Management of Bronchial Asthma: Naturopathy and Yoga Perspective

Vijay Singh Gusain

How to cite this article:

Vijay Singh Gusain/Management of Bronchial Asthma: Naturopathy and Yoga Perspective/ Indian J of Ancient & Yoga. 2023;16(4): 229-234.

Abstract

This article is aimed at the educating the patients, relatives and alternative therapist on the scope of management of Bronchial Asthma through Nature Cure and Yoga Therapy. Bronchial Asthma here means intrinsic (infective or degenerative) asthma, not the allergic and cardiac asthma. The physician diagnoses bronchial asthma on the basis symptoms (gasping of breath, coughing, wheezing, etc.) and signs (temperature, heart rate, breathing rate, etc.) and tests like x-ray: PA view. Causative factors of bronchial asthmas include poor immune system, history of tuberculosis, pneumonia, bronchitis, etc. Along with life style factors like poor and unhealthy diet, lack of exercise, inadequate ventilation, poor posture, etc.). Mild to moderate degree of asthma can be managed and prevented through Naturopathy and Yoga techniques along with healthy life style changes.

Keywords: Bronchial; Asthma; Intrinsic; Extrinsic; Hydrotherapy; Colour Therapy; Naturopathy and Yoga Therapy.

INTRODUCTION

E*tymology:* The actual term Asthma is a Greek word derived from the verb 'aazein', which means to exhale with an open mouth or pant or short drawn breathing.

Conceptual Clarification: Asthma is primarily a disease of the respiratory system. There are various ways of categorizing asthma, depending on intensity, duration, causative factors, etc. For example, based on power and period, acute and

chronic asthma, and the causative factors *extrinsic* (allergic) and *intrinsic* (infective or degenerative) asthma. The patients with intrinsic asthma do not seem to have an allergic background but develop the disease because of some pre-existing condition of the lungs. This type of asthma usually occurs later in life, and patients do not respond well to anti - allergic treatment. In other perspective, asthma is also categorized into *bronchial asthma*, and *cardiac asthma*. While the trouble causes bronchial asthma is in the bronchi (air passages in the lungs), cardiac asthma is caused by heart failure. Here, asthma means the bronchial intrinsic asthma, not extrinsic (allergic) and cardiac asthma. In the *Principles and Practice of Medicine*, Sir Stanley Davidson¹ asserted that "Bronchial asthma is characterized by paroxysms of dyspnoea accompanied by wheezing, resulting from temporary narrowing of the bronchi by muscle spasm, mucosal swelling or viscid secretion."

Anatomy of Asthma: The main organs of the respiratory system are the two lungs, situated in

Author Affiliation: Assistant Professor, Department of Yoga Science, Shri Lal Bahadur Shastri National Sanskrit University, Delhi 110016, New Delhi, India.

Corresponding Author: Vijay Singh Gusain, Assistant Professor, Department of Yoga Science, Shri Lal Bahadur Shastri National Sanskrit University, Delhi 110016, New Delhi, India.

E-mail: vsgusain@slbsrsv.ac.in

Received on: 01.07.2023

Accepted on: 28.08.2023

the thoracic cage. Functionally, the lungs are elastic bags somewhat similar to rubber balloons. They are inert organs, i.e., there are no muscles that allow them to expand by themselves. Instead, the lungs respond passively to pressure changes within the thoracic cavity. Lungs are invested by 'pleura', which has two layers parietal and visceral. The former is attached to the inner side of the chest wall and the latter to the underlying lungs. In between the two layers is a 'pleural cavity' containing 'pleural fluid', which is adhesive in nature. As a result, the lungs expand with the expansion of the chest wall (Pearce, E., 2001).²

Breathing Mechanism: The breathing mechanism is categorized into two processes, i.e., inspiration and expiration. Usually, inspiration is rhythmically followed by expiration. The process of inspiration is an active process that requires energy. During inspiration, the thorax is enlarged by the outward and upward movement of the ribs due to the contraction of muscles between the ribs and the downward trend of the diaphragm. These forces separate the thorax from the abdomen. The chest expansion (increase in the thoracic cavity volume) is accompanied by a pressure fall within the lungs, causing atmospheric oxygen rich air to pass down into the lungs. With each quiet breath cycle, about 500 ml of air flows into and out of the lungs. This is known as 'Tidal Air'. Each 1.5 cm descent in the diaphragm brings back 200-300 ml of atmospheric air to enter the lungs. Thus, the diaphragm is responsible for 75% of the total inspiration. The process of expiration is a passive process that does not require energy. In quiet breathing, it is brought about by the relaxation of muscles that contract during inspiration. Therefore, ribs return to their original resting position, and the diaphragm ascends, causing thoracic cavity size to decrease, forcing the air out of the lungs back into atmosphere. However, during forced expiration, the muscles of expiration (abdominal muscles and intercostal muscles) also contract to bring more air out of the lungs. The Yoga technique of Kapalbhathi (active and rhythmic exhalation followed by passive inhalation) does the same which not only, if done regularly for a longer duration of two minutes and more. Patanjali (PYS: 1/34)³ also recommends the similar fashioned breathing followed by holding of breath for attaining quietness of mind.

The Rate of Respiration (R.R.): Respiratory rate is slightly quicker in women than in men. In normal breathing, expiration succeeds inspiration and is followed by a slight pause. The normal respiration cycle is Inspiration expiration pause. This order

is sometimes reversed in sick babies, and the sequence becomes inspiration pause expiration. This is described as inverse breathing.

The average respiratory rate in the newly born is 40 per minute; 12 months, the infant is 30 per minute; between two to five years of age, it is 24 per minute; and adults, 12 to 22 per minute.

Signs & Symptoms

Symptoms: Symptoms⁴ refer to those characteristics of a disease that the patients tell the doctor. Symptoms of asthma include gasping for breath (increased trouble in exhaling than in inhaling because the air passages of the small bronchi become clogged and constricted with mucous), coughing, wheezing, itching of the chin, the back of the neck or chest, tightness in the chest, profuse sweating and vomiting, increased heart beat and respiratory rate, abdominal pains, stuffy nose, and mucous build up in the airways and sense of choking is felt. The attack is worse while lying down.

Signs: Signs⁴ are those characteristics of diseases observed by the doctor. Signs of asthma include tachycardia, tachypnoea, and high temperature (101-103°F), laboured breathing, prominent neck veins, barrel shaped chest, wheezing, etc.

Causes

Causative Factors: Intrinsic - Bronchial Asthma is observed more in males than females. Intrinsic asthma is caused by either pre-existing conditions of the respiratory system or the lungs, such as a history of tuberculosis, pneumonia, bronchitis, age related degenerative lung changes, etc. Mechanically, bronchial muscles are constricted to the extent of considerably lessening the inner diameter of the bronchi. The inner lining of the bronchi (mucous membrane) gets swollen, further narrowing the lumen of the bronchi. Secretions are poured out from the swollen mucous lining into the narrowed bronchi and bronchioles, resulting in a wheezing sound that is louder during exhalation because the bronchi get narrower. The lungs of the patients are over distended and less elastic than those of ordinary persons. The breathing capacity of the lungs is decreased, and the reserves are at their lowest. Naturopaths opines that loss of tone of the respiratory system as a result of (a) imperfect elimination, (b) improper feeding and eating habits, (c) suppression of acute diseases by drugs, (d) wrong posture while sitting, standing, and sleeping, and (e) destructive emotions.

Other concerning factors include deviated

nasal septum, nasal polyp, unsuitable food (curd, rice, banana, etc.), hyper sensitiveness (allergy) to foreign proteins, bacterial, vegetables, (pollen), animal emanations (feathers), diet proteins (eggs, prawn), ovarian disorders in female, anxiety neuroses. In addition, rainy weather, strong winds, and sudden changes in barometric pressure are known to precipitate asthma attacks.

Diagnosis

Diagnosis⁴ refers to the process of "identification of disease by noting down signs and symptoms," conducting physical examination through naked eye examination, percussion, palpation and auscultation (rhonchi and rales, sometimes rhonchial fremitus may be felt), reports of blood, stool, urine tests, x-rays, etc. In the case of asthma, hemogram (Hemoglobin, white blood cells, eosinophils), sugar pp and pf, Hb1ac, Chest X-ray P.A. view, etc., may be helpful in diagnosis.

Complications: Complications here means health problems caused by intrinsic bronchial asthma if not treated well. Such complications include flaring up of chronic bronchitis, broncho-pneumonia, bronchiectasis, pulmonary tuberculosis, emphysema, etc.

Treatment Approach in Naturopathy and Yoga

Naturopathy is the scientific application of naturally available means (air, sun, water, mud, food, etc.) and other natural methods and modalities, viz., exercise, scientific massage, manipulation techniques, herbalism, etc.

In the case of bronchial asthma, the natural approach for prevention and management is aimed at normal functioning of shoulder and clavicle bones and muscles, ribs and muscles between, and the diaphragm so that throwing out of maximum toxin from lungs and ingestion of maximum oxygenated air could be ensured. For this purpose, more excellent blood circulation to the upper parts of the lungs is necessary. So, the method of breathing is to be corrected. The breathing technique of a newborn infant is encouraged to be adopted. In Yoga therapy, three step breathing techniques (chest, abdominal, and combined breathing as supported by Dr. Dean Ornish)⁵ are beneficial for restoring standard breathing patterns and improving lung and bronchial functions.

1. *Hydrotherapy:* Hydrotherapy refers to the application of water at various temperatures to manage and prevent diseases. *Vapor inhalation*, taken for five to ten minutes, loosens up phlegm and reduces lung and

chest congestion. A few drops of eucalyptus, peppermint, or clove oil added to the water for vapor inhalation alleviates the symptoms effectively. *Acharya Lakshmana Sarma*⁶ suggests use of *hot chest* and *shoulder packs* and *hot foot baths* in hydrotherapeutic treatment. *Hot chest and shoulder packs* give the quickest and most satisfactory relief. These packs may be given continuously for half an hour or more, two to three times a day. In case of an acute *attack*, *alternative hot and cold fermentation* for the *upper part of the back* and a *hot foot bath* and a *wet cloth over the head* simultaneously are helpful. During an attack, sipping *hot water* also helps. In chronic asthma, *Cabinet steams bath* once or twice a week allows the skin to breathe and throw toxins out (skin is considered the third lung), *cold friction* to tone up the body, non-violent enema and spinal bath, along with other natural methods, tone up the nervous system and thus help restore health quickly.

2. *Colour Therapy:* Color therapy uses physical natural color goods, sun rays comprising seven colours, ultra violet rays and infrared - rays for the management and prevention of diseases. Asthma patients should avoid wearing blue or black clothes. They should mostly wear pink, yellow, and red - coloured garments and occasionally wear green - coloured garments. Their rooms should neither be painted blue nor black - colour. Enema with green *sun - charged water* may be used for about two weeks in the mornings. Green sun - charged water is a good eliminator of mucous from the body. Take half a cup of such water early in the morning and about 15 minutes before each main meal. Similarly, take half a cup of *orange sun - charged water* about 15 minutes after each main meal. Italicized - charged air may be inhaled twice a day after it has cooled down. In case of asthmatic attacks tying of a 4" 10 cm wide cotton scarlet *red colour* bandage on the left for arm at the wrist or upper forearm has shown spectacular results. Red sheets is also likely to help in such a situation. Try the above prescriptions for a few days and find which of these suits you the best. Then continue with those prescriptions for six to eight weeks to get good results.
3. Herbal^{6,7} and Nutritional Therapy⁶ for Bronchial Asthma:
 - 1) *Garlic:* Take raw and freshly crushed garlic

with one cup of normal or warm water. The garlic dissolves mucous in the sinuses, bronchial tubes, and lungs. An excellent hot dish of garlic soup taken before retiring to bed may also prove soothing.

2) *Turmeric*: Herbalists and Ayurvedic practitioners consider turmeric a wonder food for asthma. Half to one tea spoon of turmeric powder may be taken with an equal quantity of honey on an empty stomach. Half to one tea spoon of turmeric powder could be taken at night also with warm milk.

3) *Honey*: Honey immediately reduces inflammation and coughing spasms. Honey has a fatal effect on germs due to its moisture absorbing capacity. Honey mixed with thin slices of raw onions is very effective. It is said that if a jug of honey is held under the nose of an asthma patient and he inhales the air that comes into contact with, he starts breathing more accessible and more profound. The effect lasts for about an hour or so. This is because honey contains a mixture of 'higher' alcohols and ethereal oils, and the vapours given off by them are soothing and beneficial to the asthma patient. Honey thins out accumulated mucous and helps its elimination from the respiration passages.

4) *Grape juice* gives much energy, eliminates mucous and phlegm, and cleanses the blood of toxins.

5) *Raw banana*, either cooked as a vegetable or with honey and goat milk is beneficial. Ripe banana produces phlegm and should be avoided.

6) *Figs and raisins (munnska)* may be taken with honey. *Soya bean* milk is beneficial with honey.

7) *Pine apple* juice is good as it dissolves mucous.

8) *Herbal tea* is made from Amla leaves and methi seeds.

9) *Cranberries* contain natural citric and malic benzoic acid, which acts as intestinal antiseptics and facilitates digestion. These also have a bronchial antispasmodic effect which dilates bronchial tubes and opens them because of its antibiotic action on the substance blocking those tubes.

10) *Asparagus*: 3-4 table spoons taken twice daily have been known to produce good results. Asparagus could even be diluted with water to make a cold or a hot drink.

11) *Triphala* may be taken with a warm liquid.

12) *Peppermint* helps eliminate hardening mucous from the lungs.

4. *Exercise*: (I) *Diaphragmatic Breathing*: The primary cause of bronchial asthma is faulty

breathing. The correct way of breathing can be learned from an infant in a deep sleep. Its mode of breathing is natural since defects have not yet started creeping into its breathing system. Its breathing has a rhythm and a melody. With every inhale, the abdomen goes up, and on exhale, it goes down. This is called diaphragmatic breathing system, which the patients need to adopt. As one grows up, due to improper lifestyle, breathing methods change. While inhaling, some people start expanding their chests. This doesn't seem right. The pause between inhaling and exhaling should be no greater than the time taken by the winking of an eye. Breathing should be systematic and regular. There should be no jerks, arrests, or holding of breath. It should be noiseless. At every inhale under this system, there is an incredible feeling at the triangle of the nose, and at every exhale, there is a warm feeling. Thus, correct breathing improves the overall intake of life force. The above mentioned diaphragmatic breathing system should be practiced by every asthmatic regularly and daily.

(II) *Blowing*: Adopt any of the blowing up exercises and practice alternately:

(a) Blow up balloons two to three times daily.

(b) Blow out candles.

(c) Inhale and blow through a straw into the water. Again, inhale fresh air and repeat.

(d) Outdoors singing, where the pitch has to be raised, is an exercise. *Hunched rounded shoulders and a barrel chest are results of wrong breathing practices for a long time*. These exercises also help to throw residual air from the lungs and refresh them with fresh oxygenated air. In addition, these exercises improve lung capacity and restores normal breathing.

(III) *Swimming*: Swimming is one of the best sports for asthmatics. Swimming dramatically increases lung capacity, particularly in breast stroke. There is the slightest chance of asthma because of the pool's moisture and humidity.

(IV) *Massage*: Massage is significantly indicated for asthmatics. Deep muscle massage should be given between the ribs, the spine, and the diaphragm. Massage between the shoulder blades also helps immensely. *Cupping* and *kneading strokes* on the chest and the back are beneficial.⁷

5. Yoga therapy means scientific application

and practice of yoga methods for management and prevention of diseases. The Yoga methods include shatkarmas (internal cleansing techniques), sukshma Vyayamas (yoga exercises for the specific part of the body), asanas (postures), mudras (gestures), pranayamas (breathing techniques), meditation, mantras, etc. Among the shatkarmas, kunjla and jalneti are highly beneficial for throwing out phlegm from the upper and lower respiratory tract. In the sukshma vyayamas, exercises for the neck, shoulders and the chest are highly beneficial. Asanas^{8,9} like Gomukhasana, Pawanmuktasana, Sarvangasana, Bhujangasana, Dhanurasana or naukasana, Ustrasana, Salabhasana, Janu Sirasana, Markatasana are highly beneficial in improving respiratory resistance and capacity. The asanas may also help correct postures (barrel chest, etc.). Pranayamas^{8,10} such as Nadishodhana, Ujjayi, Bhastrika and Kapalabhati are beneficial for cleansing the respiratory tract and improving its strength. Meditation with chanting of 'Hrang' mantra along with visualization of yellow color on the entire chest is beneficial for management of asthma.⁷

6. *Contact your physician in the following conditions*^{11,12}

1. You are experiencing an episode of asthma for the first time or asthma is a chronic condition; it can be quite serious if not treated properly.
2. Your cough is so persistent and severe that it interferes with sleep and daily activities; you could be damaging sensitive air sacs in your lungs.
3. You have a suffocating feeling, making it difficult to talk, nostrils flare, the skin between the ribs appears sucked in, and the lips or the skin under the nails looks grayish or bluish. These are all signs of extreme oxygen deprivation. Get immediate emergency treatment.
4. Your symptoms last more than a week, and your mucus becomes darker, thicker or increases in volume, most likely, you have an infection requiring antibiotics.
5. You display symptoms of acute bronchitis and have chronic lung or heart problems or infected with the virus that causes AIDS, respiratory infections can leave you vulnerable to more serious lung diseases, such as pneumonia.

6. You have great difficulty in breathing. This symptom, sometimes mistakenly associated with bronchitis, could signal asthma, emphysema, tuberculosis, heart disease, a serious allergic reaction or cancer.
7. The prescribed asthma medicine does not work in the time it is supposed that you need new prescription.

Prevention^{11,12}

1. Medical experts observed two abnormal blood values in most asthma patients. The first is a higher amount of potassium, and the second is a lower amount of sugar in the blood. Hence the patients should refrain from taking potassium rich foods and maintain their blood sugar through a regular balanced diet with an intake of complex carbohydrates. Asthmatics typically have low blood sugar, and people with diabetes hardly ever have asthma.
2. Avoid foods and drinks that have high concentrations of sulfites, such as beer, wine, wine vinegar, instant tea, grape juice, lemon juice, grapes, fresh shrimp, pizza dough, dried fruits (such as apricots and apples), canned vegetables, instant potatoes, corn syrup, fruit topping, and molasses. Some nutritionists recommend that you also steer clear of foods that cause excess mucus production, found mainly in the dairy group (although goat's milk generally causes less mucus production than cow's milk), as well as in refined starches (white flour based products) and processed foods.
3. A daily dose of B-complex vitamins (50 to 100 mg) and magnesium (400 to 600 mg) taken as pulse therapy may help reduce the frequency and severity of asthma episodes.
4. Strengthen the immune system and protect against infection. Nutritionists often recommend vitamins A, B complex, C and E, along with the minerals selenium and zinc.
5. Monitor the shifts in your lung capacity at home using a peak flow meter, a device that your doctor can prescribe to you. Alert to reductions in your ability to exhale, you can take precautions and lessen the severity of an asthma episode.
6. Learn to identify your triggers. Keep a diary detailing all the environmental and emotional factors that affect you every day over the course of several months. When you have an asthma attack, go back to our

diary to see which factor, or combination of factors, might have contributed to it.

7. In case of acute and chronic bronchitis, stay at home and keep warm during the period of infection, one doesn't necessarily need to stay in bed, but don't over extend yourself. Consider using a vaporizer, or try inhaling steam over a sink full of hot water. Dress warmly in cold, dry weather. Avoid exposure to paint or exhaust fumes, dust, and people with colds.

Avoid: Avoid all starchy refined foods because they readily form heavy mucous. Intake of acidic foods must be drastically reduced. Fats, fried foods, and a rich protein diet must be avoided. Cow's and buffalo's milk must be cut out and substituted by soya milk or goat milk where necessary. Sugar, ice cream, cake, pastries, cola, soft beverages, and stimulant and irritant foods must be avoided.

CONCLUSION

Mild to moderate degree of intrinsic bronchial asthma (not the extrinsic and cardiac asthma) can be managed and prevented to a great extent with the integrated use of therapeutic techniques of Yoga and Naturopathy. The patients should do take into account what to avoid, how to preventive and especially when to seek doctor's advised. Initially, the patients should perform the therapeutic techniques suggested in the article under guidance and supervision of a certified and experienced Naturopath and Yoga Therapists/Teacher.

REFERENCES

1. Davidson, S. (2010): The Principles and Practice of Medicine (Ed. by Nicki R., Brian R., Walker, S. R.), Churchill Livingstone/Elsevier
2. Pearce, E. (1992): Anatomy and Physiology for Nurses. Jaypee Brothers Medical Publisher Pvt. Ltd, 4838/24, Ansari Road, Darya Ganj, New Delhi 110002, 2001.
3. Iyengar, B. K. S. (2008): Light on the Yoga Sutras of Patanjali, Harper Collins Publishers, A-53, Sector 57, Noida, Uttar Pradesh - 201301, India.
4. Glynn, M. and Drake, W. M (2012): Hutchison's Clinical Methods, An Integrated Approach Clinical Practice (23rd Edition), Published by Elsevier, U.S.A.
5. Ornish, Dean (1995): Dr Dean Ornish's Program for Reversing Heart Diseases, Random House Publishing, Group, New York, U.S.A.
6. Acharya K. Lakshmana Sharma: Practical Nature Cure, Published by Acharya K. Lakshman Sharma, (25th Ed., 1 January 2019); H-32/22. Sector 03, Rohini, Delhi.
7. A. P. Dewan, Nature Cure for Asthma. Sevakram Naturopathy Center. Sevakram Naturopathy Centre, Lajpat Bhawan, Lajpat Nagar-IV, New Delhi-110024.
8. Swami Satyananda Saraswati (1997): Asana Pranayama Mudra Bandh, Bihar Yoga Bharati, Ganga Darshan, Muger, Bihar.
9. Tiwari, O. P. (1999): Asana - Why and How, Kaivalyadham Samiti, Lonavla, Pune.
10. Acharya K Lakshman Sharma (1996): Pranayama or Breathing for Better Life (Revised & Enlarged by L. Ganesh Sharma), Nature Cure Publishing House.
11. The Medical Advisor: The Complete Guide to Alternative & Conventional Treatments (Time Life Home Edition-Project Editor-Robert Somerville), Time Warner Inc., U.S.A.
12. Shealy, C. N. (1998): The Illustrated Encyclopedia of Home Remedies, Element Books Limited, Shaftesbury, Dorset, SP788P, Great Britain.

