



PROSPECTIVE AND PRESCRIPTIVE PRINCIPLES OF YOGA TO ADDRESS GRAHA-ROGAS

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ABSTRACT

Introduction: *Ashtanga Yoga* includes eight principles that aid the path of spiritual enlightenment. Each of the principles facilitates *Chittavritti Nirodha* ultimately leading to a state of *Moksha*. Among them, *Yama* and *Niyama* are the set of guidelines about right and wrong deeds. They improve the *Satwa* and facilitate control over the senses in turn preventing intellectual errors. As *Asaatmendriyartha Samyoga*, *Prajnaparadha*, and *Parinama* are the three reasons for the appearance of any disease, practicing *Yama & Niyama* can prevent diseases. *Ayurveda* propounds *Karmaja Vyadhi*, *Adi-daivika Vyadhi* (the diseases caused due to invisible factors) that include *Graha roga*, *Mano roga*, also somatic diseases like *Kushta*, *Arshas*, *Kilasa*, *Udara*, etc. are mostly due to sinful deeds. They are linked to psychiatric, idiopathic, and infectious diseases presently. Their primary treatment is *Adravyabhoota chikitsa* (*Mantra*, *Mani*, *Mangala dharana*, etc..) to improve *Satwa*. **Methods:** An in-depth literature review was done in classic texts and peer-reviewed journals on sites like PUBMED, and Google Scholar. All the data were gathered and analyzed to find a link between *Graha-roga* and *Ashtanga Yoga*. **Results:** *Yama* is the guideline that prohibits non-righteous actions, preventing *Prajnaparadha* and *Adharma*. *Niyama* must be imbibed in a person to maintain the purity of mind, body, and soul. They have therapeutic and preventative applications besides spiritual ones. *Yama* as a Proscriptive and *Niyama* as a Prescriptive principle has the potential to enhance an individual's *Satwa* which could further improve control over the sense organs. **Conclusion:** Utilizing *Yoga* principles in treatment is a novel, easy, and cost-effective way to treat psychological, psychosomatic and diseases manifested due to *Karma*. It opens up new avenues to integrate *Yoga* with *Ayurveda*, and contemporary medical science.

KEYWORDS: *Graha-Roga*, *Manoroga*, *Yama*, *Niyama*, *Adravyabhoota chikitsa*, *Ayurveda*.

1. INTRODUCTION

Among many synonyms of disease^[1] like *Amaya*, *Gada*, and *Aatanka*, 'Paapma'^[2] signifies those diseases originated due to the sinful acts of Human beings. Among the seven types of diseases explained in *Sushruta Samhita*, *Adidaivika Vyadhi* includes *Kala Bala Pravritta* and *Daiva-bala Pravritta Vyadhi*.^[3] They are caused by invisible forces like *Deva*, *Daitya*, *Gandharva*, *Yaksha*, *Rakshasa*, *Pitara*, *Pishachi*, *Naaga*, etc.,^[4] Diseases like *Kushta*,^[5] *Arsha*,^[6] *Kilasa*,^[7] *Udara*,^[8] and *Unmada*^[9] are caused due to various sinful acts of humans in their present or previous incarnation.

1.1 Graha Roga: *Adi-daivika vyadhi* includes *Graha roga* and is correlated to Psychiatric, psychosomatic, idiopathic disorders, and infectious diseases in the present-day scenario. Psychological disorders include delusional disorders, illusional disorders, Schizophrenia

spectrum, personality disorders, dissociative identity disorders, culturally bound disorders like ghost sickness, etc, Invisible factors can also be considered as micro-organisms and *Graha Rogas* represent them. *Graha* also refers to celestial bodies that affect the behaviors of individuals. *Graha Roga* is explained in *Navagrhaakritivijnaneeyadyaya Adhyaya* in *Sushruta Samhita*,^[10] as well as *Unmada Pratishedhaadhyaya*,^[11] and *Apasmara Pratishedhaadhyaya*.^[12]

1.2 Nidana: *Asaatmendriya Samyoga*, *Prajnaparadha*, and *Parinama* are the three important causes of all diseases.^[13] The person will indulge in *Ayoga*, *Atiyoga*, and *Mithya Yoga* of senses and sense organs, resulting in the vitiation of bodily and psychological *Doshas* that lead to disease.^[14] Intellectual errors in the form of violation of dharma also contributes to the causation of the disease. The causes of *Graha Rogas* include *Himsa*,

Rati, and Abhyarchana. In short, *Adharma* is the main cause of the *Graha Rogas*.^[15]

1.3 Chikitsa: Treatment for *Graha Roga* includes *Adravyabhoota Chikitsa* including *Daivavyapashraya* and *Satwavajaya Chikitsa*. Chanting hymns, wearing precious stones, and offerings, conducting *Homa*, following rituals, and atonement are some of the important regimens under *Daivavyapashya Chikitsa*.^[16] *Satwavajaya Chikitsa* acts at the level of *Trigunas* in turn affecting the *Manasika* and *Shareerika Doshas*. Both *Daivavyapashraya* and *Satwavajaya Chikitsa* are ways to gain control over the mind, senses, and the soul.

1.4 Yoga in Graha-Roga: Yoga is the process of controlling and managing the *Chittavrittis* who are responsible for *Klesha* (sorrow).^[17] The goal of Yoga is to attain *Moksha*- the ultimate state of salvation. *Patanjali Yoga Sutras*- one of the authentic texts of Yoga, provides us with a systematic approach to achieving *Moksha* or *Nirvana*. The *Yoga Sutras* include an 8-fold path to achieve *Moksha*, the highest form of spiritual development. *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi* are the eight-fold paths to achieve *Moksha*.^[18] These techniques help individuals gain control over the mind and the sense organs.

In this regard, *Ashtanga Yoga* techniques can also be used to address *Graha Rogas* or *Mano Rogas*. Although all 8 steps of *Ashtanga Yoga* help in the prevention and management of *Graha Roga*, the focus of this article is *Yama* and *Niyama*. They can be utilized as the proscriptive and prescriptive principles to address *Graha rogas*. Although the terminologies are different, Yoga and Ayurveda aim to attain *Moksha*. This article is an effort to establish the link between *Ashtanga Yoga* and *Graha roga* in *Ayurveda* to come up with measures to address *Graha rogas* and other *Adi-daivika/ Karmaja Vyadhi*.

2. Methods

A comprehensive literature review was done on *Karma, Graha Roga, Adravyabhoota Chikitsa, Yoga, Ashtanga yoga*, etc., to understand the concepts thoroughly. After a thorough understanding of these topics, a strong link between the concepts of *Adibaoutika Vyadhi, Karmaja Vyadhi, Adharma, Prajnaparadha, Satwa*, and techniques of *Yoga* is established.

Among *Ashtanga Yoga*, a critical analysis of *Yama* and *Niyama* was done to develop preventive and therapeutic tools to address *Graha-rogas*.

3. AIMS AND OBJECTIVES

To establish the link between *Graha Roga* and *Ashtanga Yoga*.

To utilize *Yama & Niyama* as proscriptive and prescriptive principles to address *Graha rogas*.

4. RESULTS

4.1 Ashtanga Yoga

The word 'Yoga' is derived from the root word 'Yuj' meaning 'to unite' or 'to combine'.^[19] (Shabdakalpadhruma) Yoga is a way to attain freedom from the *Chittavrittis*.^[20] The Ultimate goal of Yoga is to attain the state of *Samadhi* or *Moksha*. There are various ways to attain *moksha*,

- *Jnana Yoga*- the path of knowledge,
- *Bhakti Yoga* the path of devotion
- *Hatha Yoga*- Path of mastering the physical body
- *Karma Yoga*- Path of Action
- *Raja Yoga*- the eight-fold path to attain *Mukti*.

Charaka Samhita Shareera Sthana defines *Moksha* as the ultimate state of an individual free from all *Vedana*.^[21] The mind and senses are responsible for *Vedana*, freedom from their bondage leads to the ultimate state of *Moksha*. This propounds the spiritual aspect of *Moksha*, yet their benefits extend beyond spirituality to include therapeutic ones.

Patanjali Yoga Sutra, the classical text is the authentic source for *Raja Yoga*. It explains the concept of *Ashtanga Yoga* by following which there will be a reduction in impurities and light of knowledge and discernment. These steps will help in reducing the impurities of the mind and help in the attainment of true knowledge.

Ashtanga of *Yoga* consists of

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|----------------------|---|-----------------------|
| 1. <i>Yama</i> | } | <i>Antaranga Yoga</i> |
| 2. <i>Niyama</i> | | |
| 3. <i>Asana</i> | | |
| 4. <i>Pranayama</i> | | |
| 5. <i>Pratyahara</i> | } | <i>Bahiranga Yoga</i> |
| 6. <i>Dharana</i> | | |
| 7. <i>Dhyana</i> | | |
| 8. <i>Samadhi</i> | | |

Pratyahara is the bridge between *Antaranga* and *Bahiranga Yoga*. *Samadhi* is the ultimate state of freedom for all *Chittavrittis*.

4.1.1 Yama- Proscriptive Morality

Yama is the set of guidelines that forbids some actions of an individual. These are the impositions to the body that help one to have control over the mind by refraining from unwholesome actions. The individual masters the personality traits over the continuous practice of righteous acts.^[22]

Yama includes 5 sets of principles-

1. *Ahimsa*,
2. *Satya*,
3. *Asteya*,
4. *Brahmacharya*,
5. *Aparigraha*.

The word meaning of 'Proscriptive' is 'forbidding' or 'restricting.' Therefore, *Yama* can be utilized as a set of

restrictions that help the individual to attain Control over the sense organs and to prevent sinful deeds. The

practical utility of *Yama* is briefly given in Table 1.

Table 1

YAMA	Meaning	Practical Utility
AHIMSA	Kindness/Nonviolence	<i>Deva, Daivata, Naga himsa</i>
SATYA	Truthfulness-Kaya, Vacha, Manas level	Avoids the generation of negative karma
ASTHEYA	Non-stealing-Things and intellectual property	Avoiding <i>Lobha, Moha on Dhana, and Rati</i>
BRAHMACHARYA	Moderation- following the middle path, balanced living	<i>Indriya Nigraha, Upavasa, Less Prajanaparadha</i>
APARIGRAHA	Generosity	<i>Daana, absence of enviousness/jealousy</i>

Lobha is the desire for other's things and *Atiraga* is excessive desires, both should be avoided. These are the urges that should be suppressed at *Manas, Vak, and Kaya levels*.^[23] In the context of *Sadvritta, Himsa, Asteya*, and other acts of being disrespectful to *Guru* is prohibited.^[24] *Ahimsa* is the best regiment to enhance *Prana* in individuals and *Brahmacharya* is the only way to attain *Ayana/Moksha*.^[25]

In *Unmada Nidana*, the main causes for the manifestation of *Unmada* are listed as *Himsa* and *Kopana* of *Deva, Go, Brahmana, and Tapasvi*, triggering the *Devatas, Shapa* from *Guru, Vriddha, Siddha-Maharshi, Pitru Darshana, Gandharva Sparshana*, possession of *Yaksha, Rakshasa, Pishacha* and *Gandharva, Niyama; Vrata; Brahmacharya Bhanga*. All these acts result in the development of *Paapakarma*, and their *Parinama* leads to the manifestation of *Unmada*.^[26] *Himsa, Rati, and Abhyarchana* are the main three causes of *Bhootonmada*.^[27] and mostly affect individuals with *Heena Satwa*.^[28] One should respect *Deva, Rishi, Go, Brahmana*, perform *Pooja, Bali, Upahara, Shantikarma, Homa, Japa, Chant Mantra*, perform *Vedokta Niyama, Prayaschitta, Practice Satya* and *Niyama-vrata*.

In *Kusha Chikitsa Prakarana, Nidan*as like dispute with *Vipra, guru*, and other *Papa Karma* causes *Kushta*.^[5] One who is ungrateful, criticizes the respectful men in the society and *Guru*, one who performs various *Paapakarmas* of *Kaya, Vaak, Manas, and Poorvakrita Paapakarma* leads to manifestation of *Kilasa Kushta*.^[7]

In the *Udara Roga* context, *Paapa Karma* and *Adharma* will result in the disease.^[8]

All these diseases can be prevented by avoiding *Adharma*. *Yama* is called *Mahavrata*, meaning they should be followed by everyone without discrimination of *Jati, Desha, and Kala*. *Yama* helps in developing pure intentions and good personality traits in individuals. This set of Guidelines helps the person to avoid the generation of *Papa Karma* and nullify the *Sanchita Karma*. They

help the person to attain Physical and mental peace, and to live a stress-free and healthy life.

4.1.2 Niyama- Prescriptive Morality

Niyama is the set of guidelines that need to be followed strictly by everyone. It helps the individual to maintain purity of body as well as mind. The guidelines mostly focused on the mind and emotions that help individuals to gain control over the sense organs.

Niyama includes 5 sets of guidelines.^[29]

They are,

1. *Shoucha*
2. *Santosha*
3. *Tapa*
4. *Swadhyaya*
5. *Ishwara Pranidhana*

Niyama helps the person to be content and to avoid *Arishadvarga* i.e., *Kama, Krodha, Lobha, Moha, Mada, Matsarya*. They facilitate in improving the mental and spiritual status of an individual and generate more good *Karma*. The word meaning of 'Prescriptive' is imposition or enforcement. Therefore, *Niyama* is the enforcements to all the individuals to prevent and address various *Graha Rogas*.

Table 2 explains the practical utility of various principles of *Niyama*.

Table 2

NIYAMA	Meaning	Practical Utility
<i>Shoucha</i>	Purity of body and mind	Avoiding infections and <i>Dharaneeya Vegas</i>
<i>Santosha</i>	Contentment- simple living	Less greediness and less chance to betray others
<i>Tapa</i>	Austerity of <i>Kaya, Vak, Manas</i>	<i>Japa, Mantra, Homa</i>
<i>Swadhyaya</i>	Self-introspection, reading scriptures	Identifying patterns and correcting mistakes
<i>Ishwara Pranidhana</i>	Surrendering to the higher power- having faith & devotion to God	<i>Homa, Prayaschitta, Pilgrimage, Bali, Positive effects due to higher power.</i>

When there were *Vighnabhoota Roga* in the entire universe, many *Rishis* gathered at a conference near the *Himalayan* range to discuss solutions to the problem. All the *Rishis* were exclaimed as the oceans of *Yama Niyama*. Ten *Niyamas* were enlisted- *Shoucha, Mijya, Tapa, Dhayana, Svadhyaya, Indriyanigraha, Vrata, Mouna, Upavasa, Snana*.^[30] Among them, *Shoucha, Mijya, Upavasa,* and *Snana* help individuals to maintain physical cleanliness. *Tapa, Dhyan, Svadhyaya, Indriyanigraha, Vrata, and Mouna* help in maintaining the purity of mind and soul.

In the context of *Sadvritta*, *Niyama* is described as the laws which should not be broken (cha su 8/25) *Daivavyapashraya Chikitsa* includes *Niyama* as one of the treatment principles along with *Mantra, Aushadhi, Mani, Mangala dharana, Homa, Prayaschitta,* etc.,^[31] *Vaidya* who aims to destroy diseases and safeguard the lives of patients should have a thorough knowledge of *Swasthavritta-Vidhi, Ahara,* and *Niyama*.^[32] *Atharva Veda* has explained *Niyama, Tapa, Upavasa,* etc., for the attainment of *Hitaayu* and *Sukhayu*. Various diseases like *Unamada*,^[33] *Kushta,* and others are caused due to *Niyama Vrata Bhanga*. Even in *Krita Yuga*, the diseases started manifesting as people started ignoring the practice of *Satya, Aarjava, Daana, Niyama,* etc., and developed *Raga, Dvesha, Krodha, Shoka,* etc.,^[34] *Niyama* is one of the treatment principles of *Janapadodhwamsa Vyadhi*.^[35] *Niyama*- Discipline and abiding by the rules are the only way to correct inattentive or heedless person.^[36] *Niyamas* control the *Indriyas* to refrain from *Bahya Vishayas*.^[37]

5. DISCUSSION

Satwa, Atma, and *Shareera* are the *Tridanda* that supports the life, upon which the whole universe and humans are sustained.^[38] Maintenance and promotion of health constitute balancing all three aspects. But most of the time *Satwa* and *Atma* are not given as much importance as *Shareera*. Although various concepts of *Atma, Manas, Graha rogas, Bhoota vidya, Karma, Moksha,* and *Punarjanma* are explained in *Ayurveda*, not much focus is given to the same in the current day scenario. While the growing *Ayurveda* fraternity focuses on all the advanced *Chikitsa* aspects explained in the

classical texts. adjusting our focus, and recognizing these ultimate concepts that are beyond the physical dimension is the need of the hour. These *Ayurveda* concepts give a firm base for all the research that is happening in the field of *Cosmology* and *Astrophysics*.

5.1 Karma and Karmaja Vyadhi

The concepts of *Karma* and *Punarjanama* are not new to *Ayurveda*. *Tristaishaneeya Adhyaya* of *Charaka Samhita* explains *Paralokeshana* as one of the important desires of human life. The desire of *Paraloka* is indicative of freedom from the cycles of life and death, i.e., *Punarjanma*.^[39] The concepts of *Satyabuddhi* and *Moksha* are the perfect examples that illustrate the factors that are beyond the physical dimensions. *Charaka Samhita* also gives 64 *Upaya* to attain *Moksha*.^[40] *Atma* is responsible for both *Sukha* and *Dukha* in human beings.^[41] The *karma* factor also plays a very important role in the causation of diseases. By understanding the concept of *Karma*, one can avoid the generation of negative *Karma* by avoiding *Prajnaparadha*. By following rituals like *Swadhyaya* and *Ishwara Pranidhana*, one can generate good *Karma*.

5.2 Satwa

5.2.1 Satwa as a Guna: *Satwa* is one of the important components of *Ayu* along with *Shareera, Indriya,* and *Atma*. it is one among *Trigunas*. *Satwa* is the purest form that indicates the truth. *Rajas* and *Tamas* are considered *Manasika Doshas*. Individuals with weak or *Alpa Satwa* are at a higher risk of being prone to *Graha Rogas* due to less control over the *Indriyas* and committing *Prajnaparadha*.

5.2.2 Satwa as a Bhava: There are 16 types of *Manasika Satwas* responsible for individual behavioral patterns based on dosha predominance.^[42]

- Satwa bhava* will be predominant in *Brahma, Varuna, Kubera, Gandharva, Rishi,* and *Yama Kaya*.
- Rajasika Bhava* is predominant in *Asura, Sarpa, Shakuna, Rakshasa, Pishacha,* and *Preta Kaya*.
- Tamasika Bhava* is predominantly seen in *Pashu, Matsya,* and *Vanaspatya Kaya*.^[43]

5.2.3 Satwa as a Garbhotpadakara Bhava: The 6 important procreative factors to produce *Garbha* include *Satwaja Bhava*. *Satwaja bhava* is one among the 6 *Grabha-Utpaadakara Bhavas* during conception.^[44] These factors are responsible for the development of healthy progeny. The lag on the part of any of these 6 factors will lead to physical, functional, or psychological defects. *Satwaja Bhava* determine the different psychological endowments of a child, like mental faculties and behavioral pattern.^[45]

5.3 Yoga- Ahravyabhoota Chikitsa

Shareerika and *Manasika Doshas* are interconnected and affect one another in *Swasthya* and disease conditions. Therefore, maintaining harmony between *Shareerika* and *Manasika Doshas* is the key to a healthy life. *Ahravyabhoota Chikitsa* is an important tool to bring about harmony among the *Manasika Doshas*. It includes *Satwavajaya* and *Daivavyapashaya Chikitsa*.

5.3.1 Daivavyapashraya Chikitsa includes procedures like *Mantra*, *Aushadha*, *Mani*, *Mangala*, *Bali*, *Upahara*, *Homa*, *Niyamana*, *Prayaschitta*, *Upavasa*, *Svastyayana*, *Pranipata*, *And Gamana*.

5.3.2 Satwavajaya Chikitsa helps individuals control their minds to avoid unwholesome *Indriyaarthas*. It helps in achieving self-control and to avoid intellectual errors. Most of these diseases are caused due to *Adharma* and *Nidana Parivarjana* is the first line of treatment as well as the first step in preventing such diseases.

Most of the *Manorogas* are seen in individuals with *Alpa Satwa* leading to an imbalance in the *Manasika Doshas*. They can be treated by These practices treat all the conditions that are beyond the purview of reasoning. All these procedures directly influence the personality and behaviour of the individual. *Adi-Daivika* and *Adhyatmika Vyadhi* need special focus while treating as they involve invisible causative factors. In this regard, *Ahravyabhoota Chikitsa* is the best line of treatment as it addresses the factors beyond the physical dimension like an Individual's *Karma-paaka*, improving *Satwa*, etc.

Yoga is a tool that can be utilized as an *Ahravyabhoota Chikitsa* to address *Manasika Vikaras* or *Graha Rogas*. Practices and principles of *Ashtanga Yoga* have a strong impact on improving the *Satwa* of the person. *Yama* refers to maintaining balance among the *Manasika Doshas* by abstaining from certain behaviours, whereas *Niyama* refers to adhering to specific guidelines.

6. CONCLUSION

No disease will get subsided or cured unless there is *Karma Vipaka*. *Vyadhi* is considered as *Dhukha*, and *Upadha* is the main cause for both *Sukha* and *Dhukha*.^[46] *Yaga* helps to attain freedom from the *Upadhas*. It also improves *Satwa* and *Atma along with Shareera* and is a holistic way to approach any disease.

Among *Ashta-Angas*, *Yama*, and *Niyama* are the set of guidelines that can be utilized as the keys to preventing and treating *Rogas* caused due to *Paapa Karma* and *Adharma*, especially *Graha Rogas*. *Yama* as the proscriptive principle and *Niyama* as the prescriptive principle are beneficial to improve the *Satwa* of an individual, facilitating *Karmapaaka*, and avoiding *Prajnaparadha* through *Adharma*.

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