



IJAPC

Vol. 13 Iss. 1

E ISSN
2350 0204

WWW.IJAPC.COM

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Importance of *Yama* and *Niyama* in *Vranita*

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ABSTRACT

As Sushrutacharya exemplified *Shashthiupkramas* of *Vranachikitsa*, the conclusive *Upkrama* is *Rakshavidhan*. In another words, we can say that one part of *Viharchikitsa* of *Vranita*.

According to Ayurved, each and every disease is psycho-somatic. So we have to speculate both about body and mind. Here we want to enlighten psyche i.e. the mind, because fluctuation of *Mana* causes both physical and mental diseases. According to Ayurveda, *Mana* is *Chanchal*¹. As *Chitta* and body are *Samayogvahi* that means they follow each other¹ so, for balancing of both, *Chittavruti- Nirodh* is mandatory which is accompanied by *Ashtanga yoga* and hereby *Yama* and *Niyama*. This literature examines pursues the need of balance between body and mind in *Vranita* for fast recovery.

KEYWORDS

Shashthiupkrama, *Vranita*, *Rakshavidhan*, *Yama*, *Niyama*



Greentree Group Publishers

Received 05/07/20 Accepted 08/07/2020 Published 10/07/2020



INTRODUCTION

Vranas or wounds are prevalent in subjects. All the subjects are doctored by adopting crucial therapies; but according to Sushrutacharya, this is incomplete treatment, as pain, discharge, *Dirghakalanubandhita*, late healing etc. Symptoms procure the subjects to doctors; which is hectic for subjects, so due to stress; mind is also disturbed and the balance between body and mind is also not maintained. This can be gained by *Yama* and *Niyama*.

We all ratified the pivotal role of ‘Yoga’ in our daily life. Sage Patanjali categorized the *Ashtanga Yoga*; which signifies eight limbs of yoga.

Here we seize two *Angas* that are *Yama* and *Niyama*, which comes under the *Viharchikitsa*.

Yama exists for personal discipline and *Niyama* for social. By obtaining these 2 *Angas*, we can formulate a optimistic and positive personality which is very integral to alleviate the *Vrana* in *Vranita*.

REVIEW OF LITERATURE

According to Ayurveda, *Vata*, *Pitta*, *Kapha* are *Sharirik* (Physical) *Doshas*; *Manasdosha* are *Rajas*, *Tamas* they both vitiated the mind and vitiation of mind and body causes number of diseases³. Also, A

Yoga, *Atiyoga*, *Mithya yoga* of *Kala Artha*, *Karma* Causes *Roga/Vyadhi* (diseases)⁴.

Again *Pragdhya-paradh*, means *Dhi*, *Dhruti*, *Smruti*, *Vibhransh*, generate *Sharirik* and *Manasik* (physical and mental) *Doshas* because of abnormal *Karmas*⁵.

To overcome these things we can use *Yama* and *Niyama angas* for *Vihara Chikitsa* in *Vranita*.

Yama:

It is the first limb of Patanjali’s *Ashtanga Yoga* and means taking a vow; by following the *Yama* one can stick to ideas and principles. It is totally about development of positivity. There are 5 types of *Yamas*. *Ahimsa* (non-violence) is the first type in which non-violence is necessary, then another is *Satya* – one can remember the truth, third is *Asteya*. In this, one must know that all is one. Next is *Bramhacharya* – means divine attribute; In Ayurveda this is included in *Trayopstambha*. Last one is *Aparigraha*, non-covetousness. *Parigraha* leads to anxiety to preserve, fear of loss, anger, untruthfulness etc. But, *Aparigraha* puts an end to all cravings. It vanishes attachment, anger, jealousy, anxiety etc.

Niyama:

Shoucha, *Santosh*, *Tapas*, *Swadhyaya* and *Ishwar Pranidhan* are *Angas* of *Niyama*. *Shouch* is both external and internal purity. *Santosh* is willingness to accept the things as they are. Third is *Tapas* which leads to



control of the mind. *Swadhyaya* is asking the question “who am I?” It feels mind with *Satva*. The last one is *Ishwar Pranidhana* means to surrender to god.

DISCUSSION

In *Vranita*, both *Sharirik* and *Manasik Chikitsa* is required, because *Sharirik Vyadhi* affects the *Mana*. In Ayurvedic texts, there is description about *Shoka*, *Krodha*, *Maithuna* are the factors or *Karanas* which affects the healing of *Vrana*⁶. *Shoka*, *Krodha* are *Manasik Bhavas*, which vitiates *Vata* and *Pitta*. As *Vata* is *Rajo-bahul*, *Rajo-gunas* are increased. In the same manner, “*krodhat Pittam*” *Pitta* is vitiates, which delays the wound healing. So *Satvaguna* of *Mana* is increased by using *Yama* and *Niyama*.

CONCLUSION

In present era; stress induced diseases are more, *Vrana* is also one of them, to control the stress and other *Manasik Bhava*, Ayurveda and *Yoga* described mental health care for healthy body and mind. By using *Yama* and *Niyama*, one can control mind.



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