2. LITERARY RESEARCH

PCOS as a mind body disease according to Yogic Scriptures

PCOS is an endocrine disorder characterized by hormonal imbalances at various levels which finally manifests as an imbalance, involving reproductive hormones. Yogic / Vedic scriptures define health as balance at different levels and ill health as imbalance and therefore the aim of yoga therapy is to restore balance through self corrective techniques. Hence we begin this section of literary research with a comparison of the scriptural definition of health with that of modern science.

Although we do not yet have the final word about all the factors that are involved in the etiology of PCOS, we do know the role of life style (obesity and stress) that act as triggers on the genetic tendency. Looking at the modifiable risk factor that contribute significantly to the cause of PCOS, therapy needs to focus on life style and the role of mind. The Indian texts have elaborate descriptions of this subtle entity, the mind, in health and disease. Yoga is basically defined as a special tool to develop complete mastery over the mind. Later in this section, we look at the concepts that help us develop a model of PCOS as a mind body disease, i.e. an imbalance at several levels. This imbalance being a reversible phenomenon, techniques of yoga therapy are proposed as a therapeutic intervention to reverse the disease by restoring balance.

2.1 Definition of Health

The word ‘health’ was derived from the old English word ‘hoelth’, which meant, ‘a state of being sound’, and was generally used to infer a ‘soundness of the body’ (Dolfman M 1973).
The most commonly quoted definition of health is formalized by the World Health Organization (WHO) over half a century ago which states that “health is a complete state of physical, mental and social well-being, and not merely the absence of disease or infirmity” (WHO June 1946, and entered into force on 7 April 1948). It can be understood from this, that perfect health and sickness are not two distinct concepts but they are two ends of the same spectrum (Figure 2). Many factors can cause the shift of a personality from healthy state to sickness state on this spectrum.

According to yoga, a living being is considered to be perfectly healthy when he is in a state of balanced functioning of all aspects of existence. Thus, ‘samatvam’, a state of balance or homeostasis is synonymous with perfect health according to ancient Indian scriptures. In fact, the word ‘samatvam’ is the definition of yoga (Mascaró J and Brodbeck S 2003).

\[
\text{Samatvam yoga ucyate } ||bha gi12|48|
\]

Yoga is equilibrium.

According to the Indian health science āyurveda, health is termed ‘swastha’ meaning ‘establishing in one’s own self” referring to perfect spiritual health as the highest level in health. The process of maintaining this state of health (swastha) is by achieving a dynamic
state of physiological balance at physical level and blissful existence at mental level (Bhishagratna June 30, 2006).

An unhealthy lifestyle, including our habits, the food we eat and our thoughts, can lead to loss of physiological balance or homeostasis. At some point, the body reacts by developing a disease, determined by a predisposition or weakness towards a particular disease bearing factor. The yogic model of health (Figure 2) offers the possibility of not just eliminating sickness but provides a scope for further growth to great heights of evolution beyond the sickness zone.

### 2.2 Panca Kośa concept of human system

*Taittireya Upaniṣad* (Swami Lokeshwarananda 1996) describes that the human system is not just the gross physical form, but is made up of five levels of subtleties of existence (Figure 3) which can be perceived by introspective investigations, viz.: physical (*Annamaya kośa*), Subtle bionergy or Prāṇa (*Prāṇamaya kośa*), Instinctual mind (*Manomaya kośa*), Intellectual or discriminative mind (*Vijnānamaya kośa*) and a blissful silent state of mindful awareness (*Ānandamaya kośa*).
2.2.1 Annamaya Kośa

This refers to the material (anna) aspect, the physical personality. Every cell that constitutes the physical body (a conglomeration of molecules/quantum pockets) is made of five elements (Panca bhūta), namely the earth (Prithvi – the solid quality), water (Jala or āpah - the fluid quality), fire (Agni or Tejas – the heat), wind (Vāyu – the gaseous quality), and space (Ākāśa). This is normally nourished by the gross food that we consume.

2.2.2 Prāṇamaya Kośa

Prāṇa is the vital life energy or the subtle bio-energy from which even the gross cells of the annamaya kośa are nourished. Prāṇa is the basic fabric of this universe both inside and outside the body. A uniform harmonious flow of prāṇa to each and every cell of the annamaya kośa keeps them alive and healthy. Prāṇa (Nagarathana R and Nagendra HR 2001) has the capacity to increase or decrease by itself depending on demand. It flows through subtle channels in the body called nādi and has a directional flow to support all physiological activities. Prāṇa has five divisions called panca prāṇas:

a) Apāna is that which promotes downward activities and is responsible for functions like defecation, urination, menstruation, ejaculation, parturition etc.

b) Prāṇa (also called mukha prāṇa) is responsible for breathing movement

c) Udāna is responsible for upward activities like vomiting

d) Samāna is responsible for proper digestion and balancing the prāṇa and apāna
e) Vyāna is that which is responsible for all activities in the periphery like nerve impulses, blood circulation and cellular activity in all cells.

A balance between all these five aspects of prāṇa is health; imbalance resulting from an excessive uncontrolled flow of prāṇa to any organ is ill health

2.2.3 Manomaya Kośa

This is the mental personality wherein one carries on different cognitive functions such as perception (Manah) and generates emotions. Mind, which is defined as a ‘conglomeration of thoughts’ perceives and responds to the input from sense organs. The component of the manomaya kośa in which a rapid recycling takes place and gathers momentum is called the 'Emotions' (Bhāvana). This is characterized by feelings such as "likes or dislikes", “love or hate". Distress, which is at the root cause of many health problems, begins in manomaya kośa as uncontrolled persistent suppressed negative emotions. Emotions are characterized by uncontrolled speeded up loop of flow of thoughts. When the emotions become powerful, they start governing our actions. This can lead to disturbed life style if the person loses discipline and performs wrong actions. This result in imbalances called ādhi or stressful heightened reactions to situations that involve autonomic arousal. Long standing ādhis get pushed into prāṇamaya and annamaya kośa causing vyādhis. Thus, manomaya kośa is the mental and emotional library, a subtle layer of existence.

2.2.4 Vijnānamaya Kośa

This is the discriminative mind that stores the concepts of right and wrong knowledge. We all have two minds. For e.g., when the manomaya kośa perceives and responds by an emotion of joy and says, "Wow! This is a beautiful rose, I want to have it" and starts instructing the hands (the physical body, the annamaya kośa, by increasing the flow of prāṇa) to pick up the flower; the discriminative mind says: "Sorry, you cannot pluck that flower; it does not belong to you; it is from the neighbor’s garden" and we stop the action. This conscience within that
continuously guides one to do a thing or not to do a thing is the *vijnānamaya kośa*. *Vijnānamaya* controls the *manomaya kośa* to achieve mastery over the basic instincts. This component of the mind has developed greatly in human race.

### 2.2.5 Ānandamaya Kośa

This is the bliss layer, the most subtle aspect of our existence which is devoid of any form of emotions; a state of total silence, complete harmony, and perfect health. While in *manomaya kośa*, the creative power predominates, in *vijnānamaya kośa*, it is the power to discern and discriminate. Bliss is embodied in *ānandamaya kośa*, the highest stage of evolution in the manifested existence. In his journey towards the Ultimate, man crosses these layers one by one. (Nagarathana R and Nagendra HR 2001)

Today’s science knows a lot about the physical aspect, the *annamaya kośa*, that refers to the anatomy, physiology and pathology at molecular, genetic and functional levels. (What are not known, are the subtle aspects such as *prāṇa*, mind and the beyond. The entire knowledge of yoga and *Āyurveda* has developed as an introspective science. Yogic awareness provides the ability to perceive these layers, recognize the imbalances in *prāṇamaya kośa*, manipulate them by using the mind (*manomaya kośa*) and move towards complete harmony and health, free from diseases by remaining in the other two subtle states (*vijnāna* and *ānandamaya*).

### 2.2.6 Process of becoming gross from Ānanda to Annamaya kośa

*Śvetāsvatara Upaniṣad* (Nikhilananda November 4, 2008) describes that a human being is in perfect harmony with nature and healthy when he is established in *ānandamaya kośa* which is the unchanging state of being, the self (called *Brahman*) and the causal state of being from where all other (ever changing) *kośa* emerge. This state is experienced as a state wherein one reaches a state of inner quietitude with awareness and establishes in the right knowledge, viz. ‘I am made of the same universal consciousness and bliss that forms the base material of the
entire creation’. The text gives an example: a salt doll dives into the ocean to understand the depth of the ocean but gets the joy of becoming the ocean itself by losing its individual entity (Nikhilananada 2000).

Waves begin in this ocean of blissful quietitude and become grosser and grosser to form the other four components of the body.

From that Brahman, which is the self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is a product of the essence of food, the physical matter.

The first wave (spandana) that appears is the ‘I’ (self awareness) followed by several varieties of waves that form a template of right knowledge, the vijnānamaya kośa. In this state also man is in perfect health as he is in tune with nature (Swami Lokeswarananda 1996) and leads a healthy life style with complete mastery over his mind (chapter1, verse3) (Woods JH 2003). As these waves gather momentum with higher amplitude and rewinding speed [(chapter5, verse26) (Mascaró J and Brodbeck S 2003), (chapter8, verse88) (Swami Venkatesananada and Christopher Chappel 1984)] it gathers energy to become the manomaya kośa in which likes and dislikes begin (Tattva Bodha, verse49) (Sankracharya 1986).

As the process of grossification continues it goes on to become the vital energy (prāṇamaya kośa) and the physical molecules (annamaya kośa) (Swami Lokeswarananda 1996).
He who knows thus, attains, after desisting from this world, this self made of physical matter. After attaining the self made of matter, then attaining the self made of vital force, then attaining the self made of mind, then attaining the self made of intelligence, then attaining the self made of bliss, and roaming over these worlds with command over material world at will and command over all forms at will, he continues singing this sāma songs.

Yoga techniques offer techniques of mastering the gross (Swami Venkatesananada and Christopher Chappel 1984) to reach the subtle layers of one’s existence by introspective slowing down of thoughts. The subtle controls the gross i.e. if one masters prāṇa he can manipulate the functions of physical body; mind can manipulate prāṇa; vijnāna can master the mind and prāṇa (Chapter1, verse40) (Woods JH 2003). The goal of life is to establish in a state of complete mastery by remaining in a state of vijnāna, a state of complete freedom and contentment, freedom from all distress and disease (śvetāśvatara upa. chapter2, verse12) (Nikhilananda November 4, 2008). This is a state in which one develops the ability to manipulate the laws of nature within the body and outside the body (chapter1, verse4) (Woods JH 2003).

2.3 Life style diseases according to yoga texts

According to the yoga text, Yoga Vāsīṣtha, all diseases can be classified as ādhija or anādhija. Ādhija Vyādhī (stress born disease) is due to ādhī (stress); it begins as an internal
imbalance caused by disturbances at the mind level. On the other hand, the anādhi
vyādhayah are not due to ādhi (stress); they are caused by external causes such as infections,
toxins, injuries etc.

Although the final word about the cause of PCOS is not known, it is clear that it is a
metabolic disease that has an internal hormonal imbalance and hence can be classified under
ādhiya vyādhi (non – communicable life style disease). The text goes on to describe two
factors that decide where the ādhiya vyādhi manifests. These are: a) genetic predisposition to a
particular disease and/or b) an inherent weakness or vulnerability of the organ in the particular
individual (Nagarathana R and Nagendra HR 2001). The target organ in which the disease
manifests may be different in different individuals, but the root cause is the wrong life style
which is a manifestation of imbalances that begin in the manomaya kośa (instinctual mental).

These imbalances are believed to occur due to five types of wrong notions (kleśa) which
can be considered as intrinsic causes for producing uncontrolled emotional responses
(distress). Patanjali, the often quoted yoga guru, says:

<table>
<thead>
<tr>
<th>अविद्यास्मितारूढ़ीक्रियाधिनिवेशा: पद्धतिः ॥प ५ सू १२ ॥</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avidyā’smitā ragā dveśābhiniveśāḥ pañcakleśāḥ</td>
</tr>
</tbody>
</table>

(i) Ignorance about the true nature of the Self (avidyā), (ii) strong likes (rāga), (iii)
strong dislikes (dveṣa), (iv) heightened ego (asmita), and (v) fear (abhiniveṣa) are
the five kleśas, the cause of distress.

Kleśas are the progressive steps through which the mind gets lost in uncontrollable speed
that result in distress and disease.

This process of descent from a healthy and happy balanced state of mind in which the
person is in blissful acceptance of the situation (in vijnānamaya and ānandamaya levels), to a
state of thinking (in manomaya level) that progressively develops into conflicts, intense
desire, infatuation, anger, confusion, loss of awareness, memory and discrimination and
downfall due to lack of mastery over the thought processes has been described by śrīkṛṣṇa in śrīmadbhagavatdgīta in the following two verses:

A person thinks or sees an object of happiness; desire to acquire it starts (sangah); repeated dwelling results in increasing intensity (kāma) of brooding for the object; when unfulfilled, it goes on to intense anger (krodhah); From anger arises delusion (Sammohah), from delusion - confusion and loss of memory (smṛti vibhramah), loss of reasoning and discrimination (buddhinaśah), resulting in complete downfall (praṇaśyati).

Thus, the starting point of mind body disease is the involuntary speed at the mind level that results in persistent speed (vega) which is the definition of stress according to yoga.

The speeded-up rewinding negative emotional responses become habituated to concretize as a personality trait. This uncontrolled emotional response pattern that was confined initially to the manomaya kośa is gradually transferred to the prāṇamaya kośa. If nothing is done about correcting the problem at this level then it starts percolating to annamaya kośa. The
vulnerability of a particular organ or hereditary pattern decides the localization of the disease. Thus habituated speeded up responses of emotions gets transferred to the body through the medium of \textit{prāṇa} imbalance.

In \textit{Patanjali’s yoga sutrā}, it is said ‘the symptoms or manifestations of this distracted state (\textit{vikṣepa}) are mental pain, anguish, turmoil, despair, tremors, rough and erratic breathing, and general nervousness and anxiety:

\begin{center}
\begin{tabular}{|l|}
\hline
\textbf{Distress, depression, nervousness and labored breathing are the symptoms of a distracted state of mind.} \\
\hline
\end{tabular}
\end{center}

Based on this understanding form the yoga texts, we propose a model (Figure 4) in which \textit{manas} or the mind acts as a pivot between healthy and sick states. Imbalances in the \textit{manas} percolate as disturbances in the breathing (\textit{prāṇa}) and further settles down as disorders in the physical body and thus the individual’s awareness of the bodily discomforts increase, so much so that the individual loses calm and controlled awareness of the “Real Self”. This is called the \textit{prasava} pathway for the disease- the model of downward causation. Thus, according to this ‘\textit{ādhija vyādhi} model’, the physical health depends entirely on mental and spiritual health. This reversibility model proposes that health is not a single state of well being; it is a dynamic state of balance that can tilt itself into imbalance with disturbances in the mind level.

Figure 4: Absence of sickness and awareness

\begin{center}
\begin{tabular}{cccc}
\textbf{Ananda Vijanana} & \textbf{Manas} & \textbf{Prana} & \textbf{Anna} \\
\hline
\end{tabular}
\end{center}


2.4 PCOS as a lifestyle disorder

PCOS, a non communicable disease, may be viewed as an ādhiya vyādhi. The clinical features of PCOS are traceable to a hormonal imbalance that localizes as structural abnormalities such as obesity, hirsutism, and acne etc, a manifestation at the annamaya kośa (vyādhi). The life style and genetic factors that contribute to the etiology of PCOS are correlated respectively to sāmānya (life style) and sāra (basic) aspects of ādhiya vyādhi as described in yoga vāsiśtha. (Figure 5)

| द्विविधो द्वाधिष्टीतृ रामाण्य: सारं ए।।
| व्यवहारका रामाण्य: सारो जन्मनि च: स्मृत: ॥यो चाः ॥९॥९२॥
| Dvīvidho hyādirastibh sāmānyah sāra eva ca।
| Vyavahāraśca sāmānyah sāro janmani yaḥ smṛtah॥यो वाः ॥९॥९२॥

There are two types of vyādhis: sāmānya and sāra. Those which arise from day to day activities are the sāmānya (common) and those that arise from birth are the sāra.

In PCOS, the sāmānya component of the ādhi could be equated to wrong dietary habits and lack of physical activity that result in obesity. The sāra aspect could be the genetic factor that leads to insulin resistance that goes on to further abnormalities.

As we have seen earlier, the yoga texts are emphatic when they say that these abnormalities arise in the mental level. In PCOS, this may be correlated to imbalances in HPO axis and HPA axes resulting from psychosocial stresses (Diamanti-Kandarakis E 2009).
The yoga texts give detailed descriptions of how the imbalance gets transferred from the mind to the body through disturbances in *prāṇamaya kośa*. This is described in this *sloka* of yoga *vāsiṣṭha*.

When the mind becomes disturbed it shows up in the body. This results in disturbances in the flow of *prāṇa* in the nadis. This manifests as disturbed digestive function – either excessive or irregular or under digestion.

Considering this explanation that as the *prāṇa* gets disturbed, it percolates to the body to manifest as digestive disorders, we may propose that in a very early stage of responses (depressive behavior) to stressfully demanding situations the girls with PCOS would have experienced irregularities in appetite resulting in overeating and obesity.

Reduced physical activity could also be traced to this *prāṇa* imbalance. Similarly, all other imbalances at physiological level recognized as etiological factors for PCOS could be considered to be the indicators of imbalances at the *prāṇa* level (Figure 6). Thus, the Insulin resistance due to
obesity and genetic factor (śāra), hyperandrogenism due to insulin excess, imbalance between FSH: LH levels, oligo or anovulation are all traceable to this persistent disturbed prāṇa activity.

These imbalances manifesting as structural (Annamaya kośa) abnormalities such as PCO, hirsutism and acne may be correlated to the effect of localization of the imbalance in selected target organs due to disturbed flow of prāṇa and blockages of their meridians by the endotoxins generated by the irregular digestion. This process is described in the following verse.

Due to the disturbed prāṇa and the nādis the undigested food settles down in vulnerable organs by creating endotoxins

Yoga as therapy brings a reversal to the prasava pathway by shifting the awareness from the physical body level (Figure 7) i.e. annamaya kośa (through the practice of āsanas) through the astral sheath i.e. prāṇamaya kośa (through the practice of prāṇayama and kriya); through the emotional realm i.e. manomaya kośa (through the practice of dhāraṇa and dhyāna) through the intellectual level i.e. vijnānamaya kośa (with the help of knowledge counseling and notional correction) to finally reach bliss i.e. ānandamaya kośa. In this state, not only there is an absence of sickness in infirmity but a positive complete healthy state beyond the sickness zone where one accomplishes greater heights of awareness to the real “self”. This, applied to the problems of PCOS, is known as the pratiprasava or the mechanism to correct PCOS.
Thus reaching ānandamaya kośa with increased awareness is the secret that unfolds the healing potential within. The fig above depicts the model of pratiprasava as described in yogic texts to return from illness state to harmonious healthy state.

2.5 Integrated Approach of Yoga Therapy for PCOS

When the imbalances in the mental state continue unchecked, the imbalances in breathing also remain uncorrected. After some time this manifests as physical disease, as the imbalances that began at the mental level, reach the physical level. This understanding provides the model for recognizing the reversibility of the pathway by correcting this habituated speed at the root cause of the problem. Thus, the stress pathway in human system appears to go through a process where habituated speeded up activity at manomaya kośa gets into prāṇamaya and then to annamaya kośa. Mind has the inbuilt capacity to increase or decrease the speed of thinking. This understanding is valuable as it provides the model of reversibility by operating at the manomaya kośa level.

At this stage, where the mental disturbances are manifesting as simple functional abnormalities, if a person can recognize the imbalance and take necessary steps to correct the life style and practice specific yoga practices at physical and mental level, balance returns and the disease is prevented. The aim of yoga therapy is to correct this involuntary habit of psychological responses to situations and exercise the inbuilt freedom to slow down at the mind level. Thus, yoga is a process of voluntary slowing of the mind. The guru describes in
the following verse: all samanya (life style related) ādhija vyādhis can be cured by right living.

Prāptenābhimatenaivā naśyanti vyāvahārikāḥ
Ādhikṣaye cādhibhavāḥ kṣityante vyādhaya’pyalam || yo vā 19 193||

Changing the life style by good abiding to good counseling the samanya adhija vyadhi is destroyed.

This is where awareness plays an important role. The yoga text, Śrimadbhagavadgīta, refers to a state of perfect spiritual health called sthitaprajña (stable minded one). In this state because of the right knowledge and wisdom arising from discrimination between self and non-self one remains steadfast and contented under all circumstances of life that otherwise would have evoked intense emotions of distress or excitement.

Prajāhāti yadā kāmān sarvān pārtha manogatān
Ātmanye vātmanā tuṣṭaḥ sthitaprajñastadocayate ||bh gī 12 155||

When one fully renounces all the desires that have entered the mind, and remains satisfied in the self alone by the self, then he is called a man of steady wisdom.

Further, Yoga offers several techniques for the reversal of the imbalances that help in slowing down the rate of flow of thoughts in the mind (manomaya kośa). Once the mind goes on slowing down consciously and touches the bed of silence voluntarily with awareness, one experiences the unbounded ānanda of the innermost being, the ānanadamaya kośa.

As one goes on dwelling in this restful bed of inner silence, the reversal of the abnormalities at the prāṇamaya (physiological) and the annamaya (anatomical) level begins.
The Integrated Approach of Yoga Therapy (IAYT) intervention integrates the practices at physical (kriyas, āsanas, prāṇayama), mental (meditation), emotional (bhakti yoga), and intellectual levels (Jnana yoga) that help in reducing the heightened activity at all levels and dwell restfully in vignana and ānandamaya kośas. By regular practice of yoga, one moves from gross states of awareness to the subtle. The concept of awareness is deepened with each of the yoga practices of IAYT module.

2.5.1 Kriyas

Kriyas are techniques that help in cleansing the internal passages, remove the endotoxins, and provide mastery over the involuntary reflexes such as vomiting, sneezing, blinking etc. The following sloka talks about the six major kriyas described in hatha yoga pradipika.

<table>
<thead>
<tr>
<th>धौति</th>
<th>बस्ति</th>
<th>नेतिक</th>
<th>नौली</th>
<th>कपाल</th>
<th>भाति</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhauti, Basti, Neti, Trâtaka, Nauti and Kapâla Bhâti.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The six kinds of duties are: Dhauti, Basti, Neti, Trâtaka, Nauti and Kapâla Bhâti. These are called the six actions</td>
<td></td>
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</table>

2.5.2 Āsana

Āsana form the main component of the IAYT practices that help in mastering the mind through mastering the bodily postures. The text defines asanas as that posture in which one may stay for a long duration with ease and effortlessness.

<table>
<thead>
<tr>
<th>स्थिरसुखमासनम्</th>
<th>प यो</th>
<th>सू</th>
<th>2</th>
<th>46</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sthirasukhamāsanam</td>
<td></td>
<td>pa yo sū</td>
<td>2</td>
<td>46</td>
</tr>
<tr>
<td>The posture should be steady and comfortable.</td>
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</tbody>
</table>
The following sutra by *Patanjali*, explains the process of slowing down, let go, and merging in the expanse through internal awareness during the practice of āsanas:

<table>
<thead>
<tr>
<th>प्रयत्नशीलित्यान्तसमाधिभ्याम् ॥ प यो सू । १२ । १४७ ॥</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayatnaśaitihīyānantasamāppattibhyām ॥ pa yo sū ॥ २४७ ॥</td>
</tr>
<tr>
<td>Āsanās should aim at achieving effortlessness (deep rest and relaxation) and the merging in the imagery of infinite expanse.</td>
</tr>
</tbody>
</table>

Āsanas must be practiced with internal awareness to achieve effortless alertness to meditate on the infinite silence. Further, when postures become firm and relaxed with regular practice through control of the natural tendencies of the body, and through meditation on the infinite awareness the non duality gets established.

<table>
<thead>
<tr>
<th>ततो द्वान्तःभिजातः ॥ प यो सू । १२ । १४८ ॥</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tato dvandvānabhighātaḥ ॥ pa yo sū ॥ २४८ ॥</td>
</tr>
<tr>
<td>From then on, there are no botherations from the dualities like happiness and distress, heat and cold.</td>
</tr>
</tbody>
</table>

### 2.5.3 *Prāṇayama*

*Prāṇayama* is the technique to develop calmness of the mind by controlling the irregularities in breathing. Several practices of *prāṇāyāma* with detailed descriptions are available that help in slowing down the *prāṇa* activity by manipulating the depth and rate of breathing.

<table>
<thead>
<tr>
<th>तस्मिन्सवति धार्मिक्षवायूधीविच्छेदः प्राणायामः ॥ प यो सू । १२ । १४९ ॥</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāhya abhyantara viśaya ākṣepī caturthaḥ ॥ pa yo sū ॥ २४९ ॥</td>
</tr>
<tr>
<td>Once this is accomplished, prāṇayama is done by reducing the rate of inhalation and exhalation.</td>
</tr>
</tbody>
</table>
Thus, as the disturbances in manomaya kośa can lead to imbalances in prāṇa, by controlling prāṇa one can calm down the mental upsurges and reach a calm state of mind.

### 2.5.4 Meditation

Several techniques of meditation (Manomaya kośa practices) are recommended to help a detractable mind to reach complete silence by the process of slowing down the rate of flow of thoughts in the mind with awareness. Patanjali explains this as dhyānam as follows:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tāttraprayaikatānata dhyānam</td>
<td></td>
</tr>
<tr>
<td>Awareness in Prāṇayama is said to be established when the breath stops naturally and involuntarily leading to a deep state of absorption or Samadhi.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāhya ābyantara viśaya ākṣepī caturthah</td>
<td></td>
</tr>
<tr>
<td>When in that location, there is one continuous threadlike flow of one’s instinctive interest that is the effortless linking of the attention to a higher concentration force or person.</td>
<td></td>
</tr>
</tbody>
</table>

As one moves on in deeper and deeper meditation the mind becomes silent and merges in the object of meditation. This state is called Samadhi. Patanjali explains in the following verse the process of this merger that occurs in samādhi, the higher transcendental states of awareness, in the following sutra:

<table>
<thead>
<tr>
<th>Verse</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Tadeva arthamātrarībhāṣāṁ svarūpaśūnyamiva samādhiḥ</td>
<td></td>
</tr>
<tr>
<td>That same effortless linkage of the attention when experienced as illumination of the higher concentration force or person, while the yogi feels as if devoid of himself, is samadhi or continuous effortless linkage of his attention to the special person, object, or force.</td>
<td></td>
</tr>
</tbody>
</table>

This shift of awareness to higher states of consciousness appears to be the real ‘healer within’ which helps the practitioner to reverse the long standing habituated patterns of stress responses.