

# International Research Journal of Ayurveda & Yoga


Vol. 5 (6), 150-153, June, 2022

ISSN: 2581-785X; <https://irjay.com/>

DOI: [10.47223/IRJAY.2022.5623](https://doi.org/10.47223/IRJAY.2022.5623)



## A Comprehensive Study of *Mana* in *Shavasana*

Kratika Saini<sup>1</sup> , Priyanka Kumari<sup>2</sup>, Balaji Thakur<sup>3</sup>, Bhanu Pratap Singh<sup>4</sup>

1. P.G. Scholar, P. G. Dept. of Kriya Sharir, National Institute of Ayurveda, Jaipur (Rajasthan)
2. P.G. Scholar, P. G. Dept. of Kriya Sharir, National Institute of Ayurveda, Jaipur (Rajasthan)
3. P.G. Scholar, P. G. Dept. of Kriya Sharir, National Institute of Ayurveda, Jaipur (Rajasthan)
4. Assistant Professor, P. G. Dept. of Kriya Sharir, National Institute of Ayurveda, Jaipur (Rajasthan)

### Article Info

#### Article history:

Received on: 02-05-2022

Accepted on: 20-06-2022

Available online: 30-06-2022

#### Corresponding author-

Kratika Saini, P.G. Scholar, P. G. Dept. of Kriya Sharir, National Institute of Ayurveda, Jaipur (Rajasthan)

Email: [balajithakur10@gmail.com](mailto:balajithakur10@gmail.com)

### ABSTRACT:

Increase incidence of *Manasika Vikara* or mental illness is the main concern in today's world. *Manasika dosha* generally vitiates the mind and causes different psychological conditions. In Bhagvat Gita lord Krishna says that, our *Aatma* is our real friend but positive thinking and control over mind is very important otherwise it becomes our enemy and at that time mental disorders occur. There are so many treatments described in ayurvedic and modern practises. As prevention is better than cure its better to practise yoga to reduce stress. several studies on result of standard observe of yogasana have discovered physical and mental welfare. In today's world, everybody feels stressed from time to time, Stress may be a feeling of being beneath abnormal pressure. This pressure will come back from totally different aspects of your daily life. In currently stress is taken into account a significant causative issue for several diseases. In several analysis it's been found that Stress caused thanks to varied factors that have an effect on vascular system. Several studies have shown that active of *Shavasana* decreases the guts rate, improves the compliance of the blood vessels, regulates regular recurrence, and will increase the stroke volume. This article is tried to focus on, how *Shavasana* affect our mind form classical and modern point of view.

**Keywords;** *Manasika Vikara, Mana, Shavasana*

## INTRODUCTION

*Shavasana* may be a methodology of physical posture for total relaxation of mind and body. it's straightforward to be told this posture plays a very important role in stress connected diseases like high blood pressure, arteria unwellness, sleep disorder etc.

The name comes from the Sanskritic language words *Śava*, "corpse" and *Āsana*, "posture" or "seat" lying down on the

bottom supine, sort of a remains, is named *Shavasana*.<sup>1</sup> It eliminates fatigue and promotes calmness of the mind *Shavasana* may be a nice observe that helps in body and mind relaxation. it should not be that physically difficult, however several academics decision it the foremost vital create to perform at the top of a session. Continue reading for a few nice health edges of *Savasana* (corpse pose). *Shavasana*-where 'sava' means that remains and 'asana'



This work is licensed under a CC BY 4.0 License

means that create. it's magnificently referred to as the sleeping create. It appears straightforward however can be onerous to observe because it needs the complete relaxation of your mind and body. This create is typically practiced once a vigorous physical exercise, however may also be done at the top of a busy day because it cures sleep disorder. It needs less flexibility and physical strength, instead it challenges the body and mind in numerous alternative ways.<sup>2</sup>

## AIMS AND OBJECTIVES

To study how *Shavasana* affect our mind form classical and modern point of view.

## MATERIALS

Literature research of *Ayurveda* text and relevant studies with an electronic database of Google scholar, PubMed, Ayush research portal and DHARA database.

## METHODS

### Technique:

*Shavasana* is a technique that is easy to describe but difficult to master. When lying on your back, spread your legs and keep a comfortable spacing between them. The arms are positioned on the trunk's side. It is possible to turn the head to one side or to keep it face up. The back and shoulders are still in contact with the ground. The pupils are constricted and the eyes are closed. All of the body's muscles are then relaxed, and no stretch or pull can be felt anywhere. This will take some time to master. If any tension or uneasiness is felt anywhere, one should pay attention to each area of the body one by one, starting with the toes upward.<sup>3</sup>

### Physiological Effects:

*Shavasana* provides the foremost natural position of the body that helps in complete physical and mental rest. Anatomically, there is no higher position than this for complete relaxation during which no imbalance is left within the muscles of the limbs. Horizontal position of the body on ground helps in traditional flow of blood within the body. No system of body is needed to figure against the gravity. there's absolute confidence of equalization the body against gravity of the planet. No additional energy is needed for anyone of the varied systems of the body and so, metabolic rates come back down. Even the vital sign and pulse rate get reduced to a minimum as a result of there's no have to be compelled to apply any force to flow

into the blood.<sup>4</sup>

*Shavasana* provides the foremost natural position of the body that helps in complete physical and mental rest.<sup>5</sup>

In 2011, a research team from Harvard University conducted a study where the participants joined an 8-week program of Mindfulness-Based Stress Reduction (MBSR). The results were incredible, they showed changes in different key areas for the brain:

Increased cortical thickness in the hippocampus (which handles learning and memory)

- Increased cortical thickness in parts of the brain that control self-referential processing and emotion regulation (which is responsible for negative emotions like stress, anxiety and fear).<sup>6</sup>

There are various sorts of waves in the brain. Each wave frequency corresponds to a different sort of brain function. Beta waves are indicative of normal, conscious thought and mental acuity. Theta and delta waves are related with sleep, while alpha waves imply a state of relaxation. Gamma waves are abundant in the brains of long-term meditators, particularly in the prefrontal cortex. Gamma waves are a type of high-frequency brain wave that is linked to active thinking, learning, memory, and intellect. These waves reveal enhanced levels and speed of synchronisation among neurons in meditators, implying that brain cells are cooperating more effectively. This better neuronal synchronisation leads to more efficient information transfer. The meditator will notice an increase in mental focus and clarity.<sup>7</sup>

## DISCUSSION

### From Ayurvedic Prospective

In addition to providing treatment approaches for mental and physical disorders, *Ayurveda* also emphasizes treatment strategies for disease prevention and the promotion of mental and physical health. These treatments are holistic in a way that they involve a comprehensive approach that simultaneously addresses the psychological, physiological, behavioural, and environmental components of the individual.

According to *Ayurveda*, both physical and mental diseases should be prevented and treated with practical approaches that support the complete development of both mind and body. Because an illness is understood to affect the entire system, treatment is not restricted to one component of the individual, such as one organ system or one chemical. These three concepts can be used to organise all modern scientific understandings of the body's composition and

function: *Vata, Pitta, and Kapha*.

*Acharya Charaka* recommends three types of *chikitsa*. –

1. *Daivavyapashraya chikitsa* (Divine/Spiritual therapy): *mantra, aushadha* (wearing sacred herbs), *mani* (wearing precious gems), *mangala* (propitiatory rites), *Upahara* (offerings) etc.

2. *Yukti vyapashraya* (Logical therapy): administration of proper diet and medications for *shamana* and *shodhana* purpose

3. *Rasayana – Satwavajaya* (Psychotherapy) : Counselling to avoid *krodha* etc.<sup>8</sup>

*Satwavajaya chikitsa*: *Satva* (mind), *Avajaya* : bringing the mind under control.

The main aim of this therapy is to restrain mind from unwanted thought process, replacing negative ideas, proper channelling of presumptions and proper advices through *Jnanam* (Knowledge), *vijnanam* (analytical thinking), *dhairya* (courage). *Smriti* (memory), *samadhi* (concentration). Mental disorders cause by *kama, Soka, bhaya* etc should be countered by inducing the opposites passion in order to neutralize the causative ones.<sup>9</sup>

In *Daiva vyapasharya* spiritual therapy mentioned. In *Astanga Yoga Pratyahara, Dharana, Dhyana* is mentioned which is concluded under Meditation. So we can be correlated with *Shavasana* as a part of meditation where someone can chant mantras or meditation in sleeping position.

*Ayurveda* implies that whatever affects the body has its effects on the mind and vice versa.

According to *Acharyas* the mind of the person is qualified on the basis of the type of his repeated action; It is so because that quality must be predominating in him. The mental condition of every individual is flexible; sometimes, it is *rajasa*, sometimes *sattvika* and sometimes *tamasa*. But in spite of the everchanging state of mind, there is one and only one quality which predominates an individual.

This predominance is judged by the frequency of a given quality in an individual. So, if somebody frequently displays the quality of *sattva* (even though occasionally he might be displaying *rajasa* and *tamasa* qualities), will be known as the man of *sattvika* nature. That is to say, the quality of *sattva* would be the general rule for him, *rajas* and *tamas* would be treated as exceptions.

#### **The Role Of Mind In Perception:**

The sense faculties are capable of perceiving their respective objects only when they are motivated by the mind. Thinking constitute the object of the mind. So, the

proper utilisation or excessive utilisation, non-utilisation and wrong utilisation of mind or mental faculty is responsible for normal or abnormal mental conditions. The object of mind is one which mind conceives without reference to the sense faculties or even if sense faculties are involved, the mind conceives it quite independent of the sense faculties. Thinking includes even such concepts like happiness, misery etc. The mind gets vitiated by non-Thinking, excessive thinking or even thinking of frightening nature. Thus, even the mental perception gets vitiated. Normally, mind, including sense faculties remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition. This can be achieved by the performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects and by acting in contradistinction with the qualities of place, season and one's own constitution including temperament. So, one who is desirous of his own wellbeing should always perform noble acts with proper care.<sup>10</sup>

#### **CONCLUSION**

The role of Self the inmost layer of the mind has been stressed to attain a sense of inner peace and happiness. The life in *Ayurvedic* is divided into *Sukhaayu* and *Dhukhaayu* (Happy and Unhappy) and *Hitayu* and *Ahitaayu* (good and bad life). The outer layers of mind especially the sense-mind, Intelligence (buddhi) and the ego can be influenced by the diet and external agencies, while the deeper layer of the Inner self is not accessible to the sense organs. Meditation alone enables one to reach this layer of the mind. Hence meditation and other spiritual exercises like mantras. This aspect of healing is drawn from the philosophy and psychology of the Yoga school (*Yoga Darshana*). It has been said *Ayurveda* is the healing branch of the Yogic science while the *yoga* is the spiritual aspect of *Ayurveda*, It is the therapeutic branch of *yoga*. *Yoga* in its original sense extends beyond asanas or postures and comprises science of spiritual development leading to self-discovery.

#### **Acknowledgement**

**Conflict of Interest – None**

**Source of Finance & Support – Nil**

#### **ORCID**

*Kratika Saini* , <https://orcid.org/0000-0002-4734-6426>

## REFERENCE

1. Corpse Pose". Yoga Journal. Retrieved 11 April 2011
2. <https://www.easyayurveda.com/2018/03/19/Shavasana-corpse-pose>
3. <https://www.artofliving.org/in-en/yoga/yoga-poses/Shavasana-corpse-pose>
4. <https://www.boddunan.com/articles/health-fitness/38-yoga-a-exercises/17462-technique-physiological-effects-and-benefits-of-Shavasana-in-yoga>
5. <https://www.healthline.com/health/benefits-savasana-after-any-workout#Savasana-may-help-you-keep-your-post-workout-high-throughout-the-day>
6. <https://news.harvard.edu/gazette/tag/mindfulness-based-stress-reduction-mbsr-program/>
7. <https://steemit.com/health/@sirwinchester/this-is-how-meditation-literally-changes-your-brain>

8. Pandey K, Agnivesha, Charak Samhita, , Sutra sthan 1/58 Varanasi Chaukhamba Bharati prakashan ,edition 2003,page no.35
9. Pandey K, Agnivesha, Charak Samhita, , Sutra sthan 1/58 Varanasi Chaukhamba Bharati prakashan ,edition 2003,page no.35
10. Frwaley D, Ayurveda and the mind: The healing of consciousness published by Motilal banarsidass publisher 2004

**How to cite this article:** Saini K, Kumari P, Thakur R, Singh BP “A Comprehensive Study Of Mana In *Shavasana*” IRJAY.[online]2022;5(6); 150-153.  
Available from: <https://irjay.com>  
DOI link- <https://doi.org/10.47223/IRJAY.2022.5623>

