

2.0 REVIEW OF LITERATURE

2.1. REVIEW OF ANCIENT LITERATURE ON PTSD

India is among the world's oldest civilizations, boasting a rich cultural heritage. Ancient Indian scriptures like the *Vedas*, *Upaniṣads*, *Bhagavad Gītā*, *Āyurveda*, *Aṣṭāṅga Yoga*, and *Haṭha Yōga* along with epics such as the *Rāmāyaṇa* and *Mahābhārata*, are vast repositories of knowledge. Many principles outlined in these texts are relevant to modern mental health, including PTSD and psychiatry. *Āyurveda*, the ancient Indian system of medicine dating back to the *Vedic* period, also addresses mental disorders, detailing their descriptions, causes, and treatments. The *Bhagavad Gītā* extensively covers crisis management and the handling of anxiety, stress, depression, and PTSD, offering foundational principles of psychotherapy. Yoga, a significant contribution of ancient India, has proven effective in managing PTSD and psychosomatic disorders. Modern meditation techniques are based on principles from ancient Indian practices. The *Rāmāyaṇa* and *Mahābhārata* contain numerous references to managing stress and mental health issues, which remain pertinent to contemporary psychiatry (Prakash, 2006).

PTSD is a mental health condition triggered by experiencing or witnessing a traumatic event. Although PTSD has only been recognized as a mental health condition in the last century, the concept of trauma and its impact on individuals has been prevalent in Indian society for centuries. While PTSD was not explicitly defined in ancient Indian texts, references to similar symptoms can be found in these texts, including the *Vedas*, *Upaniṣads*, and *Puranas*. PTSD, also known as soldier's heart, shell shock, battle fatigue or war neurosis, has roots stretching back to earlier centuries (Loughran, 2017). PTSD is the collection of symptoms that plague some survivors of traumatic events, including nightmares, flashbacks, depression, and hyper-vigilance. When tracing back Indian literature with descriptions of PTSD symptoms, researchers found that the great Indian *Maharṣi Vālmīki* gave the earliest account describing PTSD symptoms around 5,000 years back in the *Rāmāyaṇa*. However, he did not explicitly describe it as PTSD syndrome or any other disorder. In *Rāmāyaṇa*, *Marici* a cousin of *Rāvaṇa* was described to be having symptoms of hyperarousal, re-experiencing and avoidance behavior, as characteristics of anxiety or PTSD after being hurt by Lord *Rāma* arrow (Sheth, Gandhi, & Vankar, 2010). The study of PTSD is not a new phenomenon; in fact, ancient civilizations such as India have documented various techniques to

treat PTSD (Prakash,2006). In this chapter, we will explore the ancient Indian views on post-traumatic review and the methods used to alleviate symptoms.

2.2 AIM:AND OBJECTIVE

AIM

Understanding PTSD from the perspective of ancient texts, its manifestation, development, and management

OBJECTIVES:

- To understand the definition of *Mano Unmadā Gataka* (PTSD) and the reason for PTSD
- An ancient scriptures-based model is developed to comprehend PTSD and management.

2.3. METHODOLOGY OF THE ANCIET LITERATURE

With the help of experts in the field of *Āyurveda* and *Yoga* the synonymous to PTSD was identified. Further, *Ślokas* from *Āyurveda* and ancient yoga texts regarding PTSD were extracted. The source of the pieces of information was from the following traditional ancient epics, *Āyurveda* texts, classical and contemporary yoga texts. Yoga text: *Pātañjali yōgasūtrā* (Iyengar, 1993) and *Bhagavad Gītā* (Goyandka, 1969), alongside practical *Haṭha Yōga* texts *Hathayōgapradīpikā* (Svatmarama, 2002), *Śivasamhitā* (Vasu, 1923), *Ghēraṇḍasamhitā* (Digambarji & Gharote, 1978) and *Haṭharatnavali* (Gharote et al., 2002) and contemporary yoga texts including Light on yoga, *Āsanas Prāñāyāma Mudras & Bandhas* (Saraswati, 2008).

2.3.1 Search Strategy: From the above text, we selected by approximating the description of symptoms, treatments, narratives of trauma, and psychological impact. The *Sanskrit* terms used for the search of ancient text were as follows.

PTSD symptoms: *manovikāra* (mental disorders), *bhaya* (fear), *śoka* (grief), *chintā* (anxiety/Worry), *manodukha* (mental distress), *Duḥsvapna* (nightmares/bad dreams), *Smṛtibhramśa* (loss of memory/amnesia), *Avasāda* (depression/dejection), *Aśānti* (restlessness/lack of peace), *Vyākulatā* (distress /agitation), *Abhighāta* (strike/shock) *pradhyayati* (immersed in thoughts/flashbacks/recurrent or persistent distressing thoughts), *prasvapati/nidrālu* (hypersomnia/excessive sleep), *animittitam rodati* (crying without any reason/pervasive negative emotions/depressed mood), *nityam utsuka* (hypervigilant/restlessness), *trasta śarīri*

(tiredness/weakness), *dīnāṃkṣa*(depression/pervasive negative emotions), *krodhana* (angry outbursts/irritable behavior), *purastāt avalokī* (exaggerated startle response), *na yathāvṛtta eva* (disorganized or abnormal behavior), *alpa vāk* (diminished speech or poverty of speech/social withdrawal).

PTSD Causes: *Śārīrika Hiṃsā* (physical violence), *Śarīra-pīḍā* (Physical torture), *Yauna Śoṣaṇa* (sexual abuse), *Kāma-pīḍā* (affliction of desire), *Kāma-dūṣaṇa* (taint of desire), *Apamāna/Durupayoga*(insult,abuse,dishonor), *Samghāta* (collision/impact), *Trāsa* (terror/fright), *Vipattiḥ* (calamity/disaster), *Vināśa* (destruction/loss), *Yuddhaśoka* (Grief or sorrow resulting from war), *Yuddhapīḍita* (Victim of war-related trauma), *klēśāḥ* (mental afflictions).

PTSD Treatments: *sarva rōga harā/ārōgyam/vyādhi-vināśakā* (promoting overall health), *citta-vīśrānti-kāraṇam* (inducing mental tranquility), *śrānti-haraṇam* (alleviating fatigue), *bhayanāśak* (dispelling fear), *vishada hara* (mitigating sorrow), *abhyāsa* (consistent practice), *vairāgyam* (detachment), *cittavṛtti* (modification of thought process), *pancakośa model* (five layers of consciousness), *ābhinivēśa/mṛtyubhaya* (fear of death or any traumatic event) and, *cittaprasādanam* (cultivation of tranquility of mind for coping strategy). *Bheṣaja* (medicine or remedy), *Śama* (calmness or tranquility), *Samtulana* (balance), *Dhyāna* (meditation), *Prāṇāyāma* (breath control), *Satsaṅga* (association with the wise or spiritual gathering), *Āśvāsana* (consolation or reassurance or psychological support), *Pañcakarma* (fivefold detoxification therapy).

In this process, two reviewers independently assessed the selected practices, with differences reconciled through discussions with a third reviewer.

2.4. LITERARY SEARCH OUTCOMES

2.4.1 RĀMĀYANA: The *Rāmāyana*, one of the great epics of ancient India, provides a detailed narrative that can be examined through the lens of PTSD.

Lord Rāma, demon Marici and PTSD (*Āraṇyakāṇḍa, Vālmīki Rāmāyaṇa*, 1992): The earliest descriptions of PTSD symptoms can be found in the ancient epic *Rāmāyana*, written by *Maharṣi Vālmīki* in *Sanskṛta*. Later, *Gosvāmi Tulsīdāsa* translated the epic into Hindi, though he didn't describe the symptoms as explicitly as *Vālmīki*. In *Rāmāyana*, *Marici* a cousin brother of *Rāvaṇa* was described to be having symptoms of hyperarousal, re-experiencing and avoidance behavior,

as characteristics of anxiety or PTSD after being hurt by Lord *Rāma* arrow (Sheth, Gandhi, & Vankar, 2010).

The demon *Marici*, a cousin of *Rāvaṇa*, exhibited symptoms akin to PTSD. Possessing the strength of a thousand elephants, *Marici*, like other demons (who derive perverse pleasure from harassing others without having horns), enjoyed villainous activities. He tormented *Riśis* by disrupting their sacrificial fires with bones, obstructing their *yajña* (ritual rites), and sometimes killing them and drinking their blood. *Marici* was the same demon who deceived *Sita* by appearing as a golden deer, facilitating her abduction by *Rāvaṇa*.

Riśi Viśvamiṭra brought *Rāma* and *Lakṣmana* from āyodhya to protect his *yajña*. When *Marici* tried to enter *Viśvamiṭra Āśrama* to destroy the *yajña*, *Rāma* saw him and challenged him to a fight. *Marici* ignored *Rāma*, mistaking him for a mere boy, as *Rāma* was only 16 years old then. *Rāma* killed the demons accompanying *Marici* and struck *Marici* with a blunt arrow that threw him a hundred miles into the sea. When *Marici* regained consciousness, he found himself in the sea, stunned by the attack, and then went to Lanka

Comparing *Marici* symptoms with the PTSD criteria in the DSM IV, we see that PTSD involves re-experiencing, avoidance, and hyper-arousal symptoms lasting more than one month and impairing social and occupational functioning.

Years later, when *Rāvaṇa* asked *Marici* to help abduct *Sītā*, *Marici* reaction included staring blankly, dry mouth, licking his lower lip, terror, trembling, and near unconsciousness (Verses: 22, 23, 24, Chapter 36 *Āraṇyakāṇḍa, Vālmīki Rāmāyaṇa*) all signs of hyper-arousal. *Marici* warned *Rāvaṇa* about *Rāma*'s strength and refused to help abduct *Sītā*, describing his own symptoms after *Rāma*'s arrow struck him (Verses: 19, 20, Chapter 39, *Āraṇyakāṇḍa, Vālmīki Rāmāyaṇa*). He said, "Now, in every tree, I see *Rāma* with bow and arrow, wearing black deer skin. Lord *Rāma* appears to me like the God of Death (*Yama*). Sometimes I see thousands of *Rāma*, and I am filled with terror" (Verse: 15, Chapter 39 *Āraṇyakāṇḍa, Vālmīki Rāmāyaṇa*). He continued, "When I sit in solitude, I see nothing but *Rāma*. Sometimes I see *Rāma* in my dreams and often lose consciousness. Sometimes I think that *Rāma* is pervading the whole universe" (Verses: 16, 17, 18, Chapter 39, *Vālmīki Rāmāyaṇa*). In *Gosvāmi Tulsīdāsa*'s '*Rāmācarita Mānasa*', *Marici* says to

Rāvaṇa, "I see *Rāma* and his brother *Lakṣmaṇa* everywhere. Both are extremely valiant and cannot be defeated in war" (Verse 24, *Āraṇyakāṇḍa*, *Rāmacarita Mānasa*), demonstrating symptoms of re-experiencing. He further states, "I am unable to hear the name of things that start with the letter 'R'. When I hear that, I begin to tremble, because the letter 'R' reminds me of *Rāma*. So, I avoid *Ratha* (chariot), *Ratna* (gems), and other things that begin with 'R'" (symptoms of avoidance) (Verse 18, *Āraṇyakāṇḍa*, *Vālmīki Rāmāyaṇa*).

Marici symptoms persisted for many years, lasting more than one month. He abandoned his routine of harassing rishis and instead engaged in meditation and austerities. *Rāvaṇa* even accused *Marici* of being possessed by a ghost because he refused to help abduct *Sītā*. Finally, out of fear of *Rāvaṇa*, *Marici* agreed to help, leading *Rāvaṇa* to believe *Marici* was no longer possessed. Thus, *Marici* exhibited symptoms of re-experiencing traumatic events, avoidance, and hyper-arousal following *Rāma*'s attack. His symptoms persisted for more than a month, and according to *Rāvaṇa*, *Marici* experienced social impairment as he no longer performed his usual duties of harassing monks and instead lived in solitude to meditate. According to *Sankhya yoga* all human beings are believed to suffer through three types of *duḥkhas* viz. *ādyātmika*, *ādhibhauthika*, and *ādhidaivika*. While *ādyātmika* refers to the suffering due to the causation of the mind or body. Examples include flashbacks, nightmares and hyper-vigilance symptoms of PTSD. *ādhibhauthika* refers to the suffering due to environmental factors like climatic changes, earthquakes, floods, and disasters. The last type of *duḥkhas* is *ādhidaivika* which is the suffering caused due to supernatural powers such as planetary influences, etc. It may be inferred that the PTSD symptoms are connected to the sufferings of the *ādyātmika* and *ādhibhauthika* nature.

2.4.2 PTSD CONTEXT IN THE MAHĀBHĀRATA: LIFE EVENTS AND INSIGHTS

Violence against Women: Instances of violence against women in ancient India are mentioned. Mahabharat cites the violence meted out to *Draupadī*. *Yudhiṣṭhira* staked his wife *Draupadī* in gambling and lost her, following which *Duryodhana* ordered his brother *Duṣāsana* to strip her in the royal palace, and he attempted to do so, but Lord *Kṛṣṇa* came to her rescue.

Life at the court, the game of dice, and the exile of the Pāṇḍavās: *Māya Danava* constructs the palace and court (*Sabha*) at *Indraprastha*. The *Pāṇḍavās* then face twelve years in exile in the

forest (*Āraṇyaka*), followed by a year in exile spent at the court of *Virāṭa*. These periods of exile and the events leading up to and following the game of dice can be seen as highly traumatic experiences that contribute to the mental distress of the *Pāṇḍavās*. The narrative details the escalating tensions and preparations for the great battle, which further add to the psychological stress experienced by the characters.

Sauptika Parva (10th Parva):

This section is particularly relevant to PTSD as it details the actions of *Aśvatthāma*, who is deeply disturbed after the *Bhima-Duryodhana gadā yuddha* (battle). Despite counsel from *Kṛpācārya*, *Aśvatthāma* and the remaining *Kauravas* attack the sleeping *Pāṇḍavās* army, showcasing symptoms of unresolved trauma and the influence of disturbed mental states.

Key Verses and Their PTSD Context

आबद्धा मानुषाः सर्वे निबद्धाः कर्मणोर्द्वयोः ।

दैवे पुरुषकारे च परं ताभ्यां न विद्यते ॥ (१०.२.२)

ābaddhā mānuṣāḥ sarve nibaddhāḥ karmaṇordvayoḥ ।

daive puruṣakāre ca paraṃ tābhyāṃ na vidyate ॥ (10.2.2)

Meaning: All men are subjected to, and governed by, two forces (*Karma*): *Daivānukula* (Destiny) and *Puruṣakāra* (Effort). There is nothing superior to these two. This reflects the struggle between predestined events and personal efforts, highlighting the battle between external events (trauma) and individual responses (coping mechanisms).

पर्जन्यः पर्वते वर्षन् किन्नु साधयते फलम् ।

कृष्टे क्षेत्रे तथा वर्षन् किन्न साधयते फलम् ॥

parjanyaḥ parvate varṣan kinnu sādhayate phalam ।

kṛṣṭe kṣetre tathā varṣan kinna sādhayate phalam ॥ (10.2.5)

Meaning: Just as rain falling on a mountain achieves nothing, but the same rain falling on a cultivated field yields crops, so too are both fertile land (*Puruṣakāra*) and rain (*Daivānukula*) essential for fruitful outcomes. Effective recovery from PTSD requires both personal effort (therapeutic intervention) and conducive circumstances (supportive environment).

प्रायशो हि कृतं कर्म नाफलं दृश्यते भुवि ।
अकृत्वा च पुनर्दुःखं कर्म पश्येन्महाफलम् ॥ (१०.२.१३)

prāyaśo hi kṛtaṃ karma nāphalaṃ dṛśyate bhuvi /
akṛtvā ca punarduḥkhaṃ karma paśyen mahāphalam // (10.2.13)

Meaning: No *karma* (action) is considered useless or wasted. Every action has a result. One must continue to strive until success is achieved. Persistence in therapy and treatment is essential, as every effort contributes to recovery, even if progress is not immediately visible.

हीनं पुरुषकारेण कर्म त्विह न सिध्यति ।
दैवतेभ्यो नमस्कृत्य यस्त्वर्थान् सम्यगीहते ॥ (१०.२.२०)

hīnaṃ puruṣakāreṇa karma tviha na sidhyati /
daivatebhyo namaskṛtya yastvarthān samyag īhate // (10.2.20)

Meaning: Without human effort (*Puruṣakāra*), no action can succeed. One must strive with complete effort to attain good results. Active participation in one's own healing process is crucial for overcoming PTSD.

आपृच्छति च यच्छेयः करोति च हितं वचः ।
उत्थायोत्थाय हि सदा प्रष्टव्या वृद्धसम्मताः ॥ (१०.२.२२)

āpṛcchati ca yaccheyaḥ karoti ca hitaṃ vacaḥ /
utthāyotthāya hi sadā praṣṭavyā vṛddhasammatāḥ // (10.2.22)

Meaning: Continuous involvement in action is achieved by following the teachings of elders, as it is important to listen to and understand their wisdom. Seeking guidance and wisdom from experienced individuals, such as therapists and counselors, is vital for managing PTSD symptoms.

ततोऽस्य मूलं कार्याणां बुद्ध्या निश्चित्य वै बुधाः ।

तेऽत्र पृष्टा यथा ब्रूयुस्तत् कर्तव्यं तथा भवेत् ॥

tato'sya mūlaṃ kāryāṇāṃ buddhyā niścitya vai budhāḥ ।

te'tra pṛṣṭā yathā brūyustat kartavyaṃ tathā bhavet ॥ (10.2.31)

Meaning: Even when knowledge is gained from various sources, one must use their own intellect to overcome unhealthy situations. Integrating knowledge from therapy with personal insights helps in effectively managing PTSD.

नश्चित्य तु यथाप्रज्ञं या मतिं साधु पश्यति ।

तथा प्रकुरुते भवं सा तस्योद्योगकारिका ॥ (१०.३.१४)

naścitya tu yathāprajñāṃ yā matiṃ sādhu paśyati ।

tathā prakurute bhavaṃ sā tasyodyogakārikā ॥ (10.3.14)

Meaning: Using wisdom, one should act on their resolution. This shows the importance of combining intellect with action to achieve success. Combining cognitive understanding with practical actions is essential for effective PTSD treatment.

आतुरस्य कुतो निद्रा नरस्यामर्षितस्य च ।

अर्थाश्चिन्तयतश्चापि कामयानस्य वा पुनः ॥ (१०.४.२२)

āturasya kuto nidrā narasyāmarṣitasya ca ।

arthāścintayataścāpi kāmayānasya vā punaḥ ॥ (10.4.22)

Meaning: How can a person afflicted with sorrow, anger, or greed for wealth or lust find sleep? Insomnia and disturbed sleep are common symptoms of PTSD, often resulting from persistent stress and preoccupations.

शुश्रूषुस्त्वेव मेधावी पुरुषो नियतेन्द्रियः ।
जानीयादागमान् सर्वान् ग्राह्यं च न विरोधयेत् ॥ (१०.५.५)

*śuśrūṣustveva medhāvī puruṣo niyatendriyaḥ ।
jānīyādāgamān sarvān grāhyaṃ ca na virodhayet ॥ (10.5.5)*

Meaning: A wise person with controlled senses and a service attitude accepts knowledge from various sources without conflict. Open-mindedness and self-discipline are crucial for effectively receiving and implementing therapeutic guidance.

अब्रवीदतिसंतप्तः कृपवाक्यमनुस्मरन् ।
ब्रुवतामप्रियं पथ्यं सुहृदां न शृणोति यः ॥

*abravīdatisamtaptaḥ kṛpavākya manusmaran ।
bruvatāmapriyaṃ pathyaṃ suhṛdāṃ na śṛṇoti yaḥ ॥ (10.6.19)*

Meaning: Those who do not listen to the wise words of their friends face distress. Ignoring advice from trusted individuals can lead to worsening symptoms and poor mental health outcomes.

2.4.3 AYURVEDA: *Mada/Madonmada* has shown similarity with various psychiatric conditions such as “acute stress disorder,” “PTSD,” “brief psychotic disorder,” and “adjustment disorder.” The present study provides insights for clinical implementation of “*Mada/Madonmada*” in the diagnosis and management of “trauma- and stressor-related disorders” in terms of *Ayurveda*. It is astonishing that thousands of years before, “*Acharya Bhela*” has documented the conditions such as trauma- and stressor-related disorders in the form of *Madonmada* (*Maharshi Bheka.,2017*).

Prognosis and management of PTSD: “*Bhuta vidya*” or “*Graha chikitsa*” (*Āyurveda* psychiatry) is one among the eight specialties or branches of *Āyurveda*, which deals with the diagnosis and

management of various psychiatric conditions. *Unmāda* is a major psychiatric disease explained in most of the *Āyurveda* texts.

Exaggerated or long-standing *madonmada* can lead to “*unmāda*.” There is no specific treatment mentioned for *madonmada* in *Bhela Saṃhitā*. Treatment mentioned for specific types of *unmāda* can be implemented to manage *madonmada* (Gupta & Mamidi, 2022). According to *Ācārya Caraka*, treatment of mental disorders includes *jñāna*, *vijñāna* (spiritual and scriptural knowledge), *dhairya* (patience), *smṛti* (memory), and *samādhi* (meditation). Only these treatments can reconcile the pathological state of the mind. The main aim of treatment for mental disorders according to *Āyurveda* is to minimize psychopathology, which can be achieved by implementing *sattvāvajaya* (*Āyurvedic* psychotherapy) as well as other treatments such as *daiva vyapāśraya cikitsā* (traditional or spiritual methods to treat psychiatric conditions in *Āyurveda*). A virtuous path of living is suggested by *Āyurveda* to prevent recurrences or to manage various psychiatric conditions. *Ācāra rasāyana* (a specific code of conduct mentioned in *Āyurveda* to promote a healthy or positive mental state) is also explained to promote and maintain a positive mental state. *Madonmada* can be managed by implementing *sattvāvajaya*, *daiva vyapāśraya cikitsā*, and *ācāra rasāyana* methods.

2.4.4 YOGA: In yoga philosophy, pain is a universal experience of all beings. Pain differs from suffering, which is often underlying mental health issues. The Yoga Sutras of *Maharṣi Patañjali* guide the practitioner through how to overcome the causes of suffering (e.g. the *klēśa*). There are five *klēśa*, or sources to suffering; ignorance (*avidyā*), ego-centeredness (*āsmitā*), attachment (*rāga*), hatred (*dvēṣa*), and fear of death (*abhinivēśā*) (*Iyengar, 1993*). Of which *āsmitā*, *abhinivēśā* and *dvēṣa* are observed to be heightened in patients with PTSD, which results in self-centeredness, fear, hypervigilance, nightmares, flashbacks, anxiety, and avoidance projection in the mind. *Asmita* leads to excess speed of thought in the mind that manifests as high *rajas* (one of three attributes of the mind: *sattva*, *rajas*, and *tamas*). *Rajas* (overactivity of the mind) creates a split in the *āsmitā*, from which *dvēṣa* (resistance to compulsion or avoidance in this context) arises, conflicts with each other, and finally results in *abhinivēśā* (fear). The *abhinivēśā* depicts one’s ability to perceive things the way they are, resulting in *Avidya* (Chronic confusion). *Avidya* leads

to development and strengthening of *Viparyaya vṛtti*. *Viparyaya* is the state of mind in which a false projection is veiled on a true object, which can be observed in terms of PTSD, intrusive thoughts, hypervigilance, and flashbacks. Further, *Viparyaya vṛtti* fuels *āsmīṭā* of the individual, thus continuing the chain of cycle. The *vṛtti* (bundle of thoughts) fall into five varieties, of which some are painful (*klēśa*) and others are pleasurable (*aklēśa*). The concept of *viparyaya* incorrect knowledge, *vikalpa*–fantasy or imagination and *smṛti* recollection or traumatic memory may be considered under the purview of PTSD. The procedures included would be focused on conventional text, which does not include precise symptom-based practice guidelines. Yoga is a science that aims for liberation rather than therapy. As a result, the module's portion would be selected based on a comparison of the mental and physical benefits of various yoga activities to the symptoms of PTSD.

The following are the list of practices from the ancient texts of yoga that may refer to the management of PTSD

2.5.0 THE LIST OF ĀSANAS, PRĀṆĀYĀMAS, KRIYAS MUDRĀS AND BANDHAS DIRECTLY AND INDIRECTLY SCRIPTURAL BENEFITS FOR PTSD

2.5.1 ĀSANA: *Āsana* form the main component of the *yoga* module that helps in mastering the mind through mastering the bodily postures. The text defines *Āsana* as that posture in which one may stay for a long duration with ease and effortlessness.

स्थिरं सुखम् आसनम् P.Y.S 2/46

sthiram sukham āsanam

Meaning: Physical Posture is the one which is stable and pleasing. It should be steady and comfortable.

The following *sutra* by Sage Patañjali, explains the process of slowing down, let go, and merging in the expanse through internal awareness during the practice of *Āsana*.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥P.Y.S. 2/47

prayatnaśaithilyānantasamāpattibhyām |

Meaning: With little effort and concentration on the infinite, the physical posture becomes steady and pleasant. *Āsana* should aim at achieving effortlessness (deep rest and relaxation) and the merging in the imagery of infinite expanse.

Āsana 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.

ततोद्वन्द्वानभिघातः ॥P.Y.S. 2/48

tato dvandvānabhighātaḥ |

Meaning: After achieving the effortless posture, the mental conflicts or dualities do not create hurdles. There is no worry about physical sensations and mental activities.

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते ।

कुर्यात्तदासनं स्थैर्यमारोग्यं चाङ्ग-लाघवम् ॥HYP १.१९ ॥

haṭhasya prathamāṅgatvādāsanam pūrvamucyatē

kuryāttadāsanam sthairyamārōgyam cāṅga-lāghavam ॥1.19.

Meaning: Among the practices of *Haṭha Yōga*, the first and foremost is the practice of *Āsana*. One should perform *Āsana* to achieve steadiness, health, and lightness of the body.

TABLE 1: THE LIST OF ĀSANAS DIRECTLY AND INDIRECTLY SCRIPTURAL BENEFITS FOR PTSD

S. No	Name of practices	Benefits with reference to the Text
1	सिद्धासन (<i>siddhāsana</i>): Accomplished Pose	संसार-मृत्युंजय (<i>samsāra-mṛtyuñjaya</i>): Conqueror of the cycle of birth and death (Si Smh 3.86), मोक्षम् (<i>mokṣam</i>): Liberation or salvation (Gh. Sm 2.7 & HRV 3.25)
2	पद्मासन (<i>padmāsana</i>): Lotus Pose	सर्व-व्याधि-विनाशनं (<i>sarva-vyādhi-vināśanam</i>): It cures all types of diseases (HYP-1.44 & Gh. Sm-2.8 & HRV 3.34).
3	स्वस्तिकासन(<i>svastikāsan</i> <i>a</i>): Auspicious Pose	सर्व दुःख प्रशासनम् (<i>sarva duḥkha prashāsanam</i>): Controller of all sorrows (Si. Smh 3.97), and सर्व-पापानाशनं (<i>sarva-pāpānāśanam</i>)- Destruction of all sins (V. Smh 1.69).
4	मुक्तासन (<i>muktāsana</i>): Liberation Pose	सिद्धि (<i>siddhi</i>): Perfection, success, or attainment (Gh.Smh 2.10).
	वज्रासन (<i>vajrāsana</i>): Thunderbolt Pose	सिद्धिदायकम् (<i>siddhidāyakam</i>): Bestowing perfection or success. (Gh.Smh 2.10).
6	मत्स्येन्द्रासन (<i>matsyendrāsana</i>): Lord of the Fishes Pose	प्रचण्ड-रुग्मण्डल-खण्डनाश्रम (<i>pracaṇḍa-rugmaṇḍala-khaṇḍanāśram</i>): It is a weapon as it were to remove a multitude of terrible diseases (HYP - 1.27 & HRV 3.58).
7	पश्चिमोत्तानासन (<i>paścimottānāsana</i>): Seated Forward Bend	आरोगथम् (<i>ārogaṭham</i>): Diseases free (HYP-1.29), दुःख-दहन-विनाशिनी (<i>duḥkha-dahana-vināśinī</i>): It destroys a multitude of miseries (Si. Smh-1.91) दुःखैः गणानाशिनी (<i>dukhaiḥ ganānāśinī</i>): Destroyer of the multitude of sorrows (Si. Smh 3.94).
8	भद्रासन (<i>bhadrasāna</i>) - Gracious Pose	विगत श्रम (<i>vigata śrama</i>): It removes fatigue (HYP-1.4), सर्व-व्याधि- विनाशनं (<i>sarva-vyādhi-vināśanam</i>): It removes all diseases (Gh. Sm-2.10 & HRV 3.30) सर्वव्याधि विनाशकम् (<i>sarvavyādhi vināśakam</i>): Destroyer of all diseases (V. Smh 1.79).

S. No	Name of practices	Benefits with reference to the Text
9	सिंहासन (simhāsana) Lion Pose	सर्वव्याधि विनाशकम् (sarvavyādhi vināśakam): Destroyer of all diseases (Gh.Smh 2.13).
10	भुजङ्गासन (bhujangāsana)	सर्व-रोग-विनाशनं (sarva-roga-vināśanam): It removes all diseases (Gh. Sm-2.45).
11	मयूरासन (mayūrāsana): Peacock Pose	सर्व-पापानाशनं (sarva-pāpānāśanam): Destruction of all sins (V. Smh 1.77).
12	गोरक्षासन (gorakṣāsana): Cowherd Pose	सिद्धिकरणम् (siddhi-karaṇam): The process or means of achieving success or accomplishment.
13	शवासन(śavāsana): Corpse Pose	चित्त-विश्रान्ति-कारकम् (citta-viśrānti-kārakam): It removes fatigue and calms down the mind (HYP-1.32 & Gh. Sm-2.19) & श्रमहं हरामि (Sarvāsanaṁ śramaharaṁ): Remover of all fatigue (HRV 3.76)

2.5.2 PRĀṆĀYĀMA

The fourth step in *eight limbs of yoga* is *prāṇāyāma*. This technique explains the redirecting the *Prāṇā* (vital energy) either to the internal or external elements, *prāṇāyāma* is done by reducing the rate of inhalation and exhalation. Thus, as the disturbances in *manomaya kosha* can lead to imbalances in *Prāṇā*, by controlling *Prāṇā* one can calm down the mental upsurges and reach a calm state of mind. *Prāṇāyāma* 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 *Prāṇā* activity by manipulating the depth and rate of breathing.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत्।
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत्॥ HYP 2.2

cale vāte calaṃ cittaṃ niścale niścalaṃ bhavet।
yogī sthāṇutvamāpnoti tato vāyuṃ nirodhayet॥ HYP 2.2

तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥ (P.Y.S.) 2.49
tasmin sati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ |

Meaning:Breath regulation (rate and rhythm of inhalation and exhalation) follows once *āsanas* are accomplished.

TABLE 2: THE LIST OF PRĀṆĀYĀMAS DIRECTLY AND INDIRECTLY SCRIPTURAL BENEFITS FOR PTSD

S.N o	Prāṇāyāma	Benefits with References
1	नाडिशुद्धि प्राणायाम (<i>nāḍīśuddhi prāṇāyāma</i>): Purification of the Energy Channels	पूर्वजातानि पापानि (<i>purvajātāni pāpāni</i>): Sins committed in past lives (Si. Smh 3.51)
2	सूर्यभेद प्राणायाम (<i>sūryabheda prāṇāyāma</i>): Right Nostril Breathing	जरा-मृत्यु-नाशनं (<i>jarā-mṛtyu-nāśanam</i>): Destroys decay and fear of death (Gh.Smh 4.68); वात-दोषाग्नि (<i>vāta-doṣāgni</i>): Destroyer of <i>vāta doṣa</i> (HYP 2.50)

S.No	<i>Prāṇāyāma</i>	Benefits with References
3	उज्जायी प्राणायाम (<i>ujjāyī prāṇāyāma</i>): Victorious Breath	जरा-मृत्यु-नाशनं (<i>jarā-mṛtyu-nāśanam</i>): Destroys decay and fear of death (Gh.Smh 5.72); श्लेष्म-दोषहरम् (<i>śleṣma-doṣaharam</i>): Destroyer of kapha doṣa (HYP 2.51)
4	शीतली प्राणायाम (<i>śītalī prāṇāyāma</i>): Cooling Breath	कफ पित्त प्रजायते (<i>kapha pitta prajāyate</i>): Balances phlegm and bile (Gh.Smh 5.74)
5	सीत्कारी प्राणायाम (<i>sītkārī prāṇāyāma</i>): Hissing Breath	भवेत्सत्त्वं च देहस्य सवोपद्रव-वर्जितं (<i>bhavetsattvaṃ ca dehasya saevopadrava-varjitaḥ</i>): Body becomes sattvic and free of disturbances (HYP 2.54)
6	भ्रामरी प्राणायाम (<i>bhramarī prāṇāyāma</i>): Bee Breath	चित्ते जाता काचिदानन्द-लीला (<i>citte jātā kācidānanda-līlā</i>): Induces blissful mental state (HYP 2.68)
7	भस्त्रिका प्राणायाम (<i>bhastrikā prāṇāyāma</i>): Bellows Breath	न च रोग न च क्लेश (<i>na cha roga na cha kleśaḥ</i>): No disease or suffering remains (Gh.Smh 5.77)
8	मूर्च्छा प्राणायाम (<i>mūrccchā prāṇāyāma</i>): Fainting Breath	मनो-मूर्च्छा सुख-प्रदा (<i>mano-murccchā sukha-pradā</i>): Induces pleasant mental fainting (Gh.Smh 5.83; HYP 2.69)
9	केवली प्राणायाम (<i>kevalī prāṇāyāma</i>): Absolute Breath	मरणं नैव जायते (<i>maraṇam naiva jāyate</i>): Death does not occur (Gh.Smh 5.89)

2.5.3: KRIYAS TABLE 3: THE LIST OF KRIYAS DIRECTLY AND INDIRECTLY SCRIPTURAL BENEFITS FOR PTSD

Sl. No	Kriyā	Benefits with References
1	नौलि (nauli): Abdominal Cleansing	असेसदोषमय शोशिनी (aseśadośamaya śośinī): Destroys all faults and impurities (HRV 1.35); सर्वरोगान्निहन्ति (sarvarogānnihanthi): Destroys all diseases (Gh.Smh 1.52).
2	त्राटक (trāṭaka): Gazing Meditation	तन्द्रादीना (tandrādīnā): Removes lethargy and similar conditions (HRV 1.55 & HYP 2.32); आज्ञा चक्र (ājñā cakra): Seat of intuition and spiritual awareness (HRV 1.64).
3	नेति (neti): Nasal Cleansing	आज्ञा चक्र (ājñā cakra): Activates the third eye; दिव्यदृष्टि प्रदायनै (divyadr̥ṣṭi pradāyanai): Bestows divine vision (HRV 1.64 & HYP 2.30); केचरि सिद्धि (kechari siddhi): Yogic accomplishment (Gh.Smh 1.51).
4	बस्ति (basti): Yogic Enema / जल बस्ति (jala basti): Water Enema	वातपित्तकफाधिकम् (vāta-pitta-kapha-adhikam): Balances excess of the three dośas (HRV 1.48 & HYP 2.27).
5	वस्त्र (vastra): Cloth Cleansing	कफ पित्त विनाशयति (kapha pitta vināśayati): आरोग्यम् (arogyam): Destroys phlegm and bile, promotes health (Gh.Smh. 42)
6	जिह्वा शोधन (jihvā śodhana): Tongue Scraping	जरामरणरोगादीन् (jarāmaraṇarogādīn): Prevents old age, death, and disease (Gh.Smh. 29).
7	कपालभाति (kapālabhāti): Skull Shining Breath	सर्वरोग विशेषिणी (sarvaroga viśeṣiṇī): Alleviates all diseases (HRV 1.56); कफ-दोष-निवारणी (kapha-dośa-nivāraṇī): Removes kapha dośa (HYP 2.35).

2.5.4 TABLE 4: TRADITIONAL *MUDRĀS AND BANDHAS* WITH SCRIPTURAL BENEFITS

Sl. No	<i>Mudrās and Bandhas</i>	Benefits and References
1	महा मुद्रा (<i>mahā mudrā</i>): The Great Seal	जरामरणरोगादीन् (<i>jarāmarañarogādīn</i>): Prevents old age, death, and diseases (HRV 2.42); जरामृत्यु विनाशिनी (<i>Jarāmṛtyu vināśinī</i>): Destroys old age and death (Si.Smh 4.17); महा क्लेश दोषानां (<i>mahākleśa doṣānām</i>): Alleviates major afflictions (HYP 3.14).
2	महावेद मुद्रा (<i>mahāveda mudrā</i>): The Great Piercing Seal	जरामरणरोगादीन् (<i>jarāmarañarogādīn</i>): Prevents old age, death, and diseases (HRV 2.52); मृत्यु भय (<i>Mṛtyu bhaya</i>): Removes fear of death (Gh.Smh 3.24; Si.Smh 4.29).
3	महाबन्ध (<i>mahābandha</i>): The Great Lock	जरा मरण नाशनं (<i>jarāmarañarogādīn</i>): Destroys aging and death (Gh.Smh 3.20).
4	केचरी मुद्रा (<i>kecharī mudrā</i>): Tongue Control Seal	न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा (<i>na rogo maraṇam tasya na nidrā na kṣudhā tṛṣā</i>): No disease, death, sleep, hunger, or thirst (HRV 2.139; HYP 3.39); न च रोगाः स जयते। मृत्यु सा जायते। (<i>na cha rogāḥ sa jāyate. mṛtyu sā jāyate</i>): No disease or death (Gh.Smh 3.28); मृत्युमातङ्गकेसरी (<i>mṛtyumātangakesarī</i>): Lion to the elephant of death (Si.Smh 4.32).
5	उड़ियान बंध (<i>uḍiyāna bandha</i>): Abdominal Lock	मृत्युमातङ्गकेसरी (<i>mṛtyumātangakesarī</i>): Lion to the elephant of death (HRV 2.55; Gh.Smh 3.10; Si.Smh 4.48; HYP 3.57).
6	जालंधर बंध (<i>jālandhara bandha</i>): Chin Lock	जरामरणरोगादीन् (<i>jarāmarañarogādīn</i>): Prevents old age, death, and diseases (HRV 2.66; HYP 3.57).
7	नाभोमुद्रा मुद्रा (<i>nābhomudrā mudrā</i>): Navel Seal	रोगनाशिनी (<i>roganāśinī</i>): Destroyer of diseases (Gh.Smh 3.2).

Sl. No	Mudrās and Bandhas	Benefits and References
8	विपरीतकरणी मुद्रा (viparītakaraṇī mudrā): Inverted Action Seal	मृत्युं नाशयेत् (mr̥tyuṃ nāśayet): Destroys death (Gh.Smh 3.36; HYP 3.82); सर्व-व्याधि-विनाशनं (sarva-vyādhi-vināśanam): Destroys all diseases (HRV 75); मृत्यु जयति (mr̥tyu jayati): Conquers death (Si.Smh 4.46).
9	शक्तिचालन मुद्रा (śakticālana mudrā): Movement of Energy Seal	जरामरणं नाशनम् (jarāmaraṇam nāśanam): Destroys old age and death (Gh.Smh 3.59; HYP 3.88); रोगानां नाशनं (rogānām nāśanam): Destroys diseases (Si.Smh 4.54).
10	ताड़ागी मुद्रा (tāḍāgī mudrā): Pond Seal	जरामृत्यु विनाशिनी (Jarāmṛtyu vināśinī): Destroys old age and death (Gh.Smh 3.61).
11	काकी मुद्रा (kākī mudrā): Crow Seal	सर्व-रोग-विनाशनं (sarva-roga-vināśanam): Removes all diseases (Gh.Smh 3.86).
12	मातंगिनी मुद्रा (mātaṅginī mudrā): Elephant Seal	जरामृत्यु विनाशिनी (Jarāmṛtyu vināśinī): Destroys old age and death (Gh.Smh 3.89); मतङ्ग इव जायते-(Mataṅga iva jāyate): Like an elephant (Gh.Smh 3.90).
13	भुजंगिनी मुद्रा (bhujanginī mudrā): Snake Seal	जरामृत्यु विनाशिनी (Jarāmṛtyu vināśinī): Destroys old age and death (Gh.Smh 3.92).

HYP- Haṭhayōgapradīpikā, Gh.Smh- Ghēraṇḍasamhitā , HR- Haṭharatnavali and Si.Smh- Śivasamhita

2.6.0 STRESS ACCORDING TO YOGA

Stress according to Yoga is the speed of thoughts (vṛttis), causing an imbalance of the mind. The imbalance at the emotional level manifests as upsurges, which are caused by strong likes and dislikes. At the psychological level, the imbalance leads to conflicts and often manifests as ego-centric behavior. Lack of holistic knowledge and a balanced outlook at the subtle levels are responsible for imbalances found at gross levels (Nagarathna & Nagendra, 2006).

Causes of stress according to Yoga

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥PYS 1-5 ॥

vṛttayah pañcatayyah kliṣṭā'kliṣṭāḥ ||PYS 1-5||

Meaning: The mental modifications are of five kinds; some are painful and a few are not painful. According to *Patañjalī Yoga Sūtras* (Taimni, 1974), when an event or object in the external world is recorded by the senses, a thought wave arises in the mind. The ego sense identifies itself with this wave. If the thought wave is pleasant, the ego sense feels 'I am happy' and if the wave is unpleasant, 'I am unhappy'. This false identification is the cause of all misery.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥PYS 2-3 ॥

avidyāsmītārāgadveṣābhiniveśāḥ kleśāḥ ||PYS 2-3||

Meaning: These obstacles are the causes of man's suffering: ignorance, egoism, attachments, aversion and desire to cling to life.

Patañjalī explains that ignorance (*avidyā*) creates all obstacles - to regard the non-eternal as eternal, impure as pure, painful as pleasant, and non-atman as atman. Egoism identifies consciousness with that which merely reflects consciousness; Attachment is that which dwells upon pleasure; the desire that arises towards pleasure through the memory enjoyed previously is *rāga*; pleasure and *rāga* are inseparable. Aversion (*dveṣā*) is that which dwells upon pain; through the memory of pain, aversion comes towards objects that give pain; the desire to cling to life is inherent in both ignorant and the learned and this is because the mind retains impressions of the death experience from many previous lives (Saraswati, 1976).

In this context, *Bhagavad Gīta* also explains the cause of emotional distress and mental disturbance as follows:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ भगवद्गीता 2-62 ॥

dhyāyato viṣayānpuṃsaḥ saṅgasteṣūpajāyate |

saṅgātsañjāyate kāmāḥ kāmātkrodho'bhijāyate ||Bha gī|| 2-62||

Meaning: In one who dwells longingly on sense objects, an inclination towards them is generated. This inclination develops into desire, and desire begets anger.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ भगवद्गीता 2-63 ॥

krodhādbhavati sammohaḥ sammohātsmṛtivyibhramah |
smṛtibhramśād buddhināśo buddhināśātpraṇśyati ||Bha gī||2-63||

Meaning: Anger generates delusion, and delusion results in loss of memory. Loss of memory brings about the destruction of discriminative intelligence, and loss of discriminative intelligence spells ruin to a man. In the context of PTSD, these verses highlight the importance of controlling thoughts and desires to prevent the chain reaction that can lead to mental turmoil and loss of control. By understanding and managing one's attachments and emotions, individuals can maintain their mental equilibrium and prevent the descent into psychological distress.

Consequences of Stress

Emotional imbalances in the form of strong likes and dislikes bring about imbalances in *Prāṇa* (the vital energy) in the *Prāṇamaya Kośa*, causing stress symptoms and health hazards at *Annamaya Kośa* (Atreya, 1993).

भृशं स्फुरन्तीष्विचासु मौर्ख्ये चेतस्यानिर्जिते ।
दुरन्नाभ्यवहारेण दुर्देशाक्रमणेन च ॥ योगवाशिष्ठ 712 ॥
bhṛśam sphurantīṣvichāsu mourkhye cetasyanirjite |
durannābhyavahāreṇa durdeśākramaṇeṇa ca ||Yo Vā||712||

दुष्कालव्यवहारेण दुष्क्रियास्फुरणेन च ।
दुर्जनासङ्गदोषेण दुर्भावोभ्दावनेन च ॥ योगवाशिष्ठ 713 ॥
duṣkālavvyavahāreṇa duṣkriyāsphuraṇeṇa ca |
durjanāsaṅgadoṣeṇa durbhāvobhdāvanena ca || Yo Vā||713||

क्षीणत्वाद्वा प्रपूरत्वान्नाडीनां रन्ध्रसन्ततौ ।
प्राणे विधुरतां याते काये तु विकलीकृते ॥ योगवाशिष्ठ 714 ॥
kṣīṇatvādvā prapūratvānnādīnām randhrasantatau |

prāṇe vidhuratām yāte kāye tu vikalīkrute||Yo Vā||714||

दौःस्थित्यकारणं दोषात् व्याधिर्देहे प्रवर्तते ॥ योगवाशिष्ठ 715 ॥

dauḥ sthityakāraṇam doṣāt vyādhirdehe pravartate||Yo Vā||715||

Meaning: When desires are springing up excessively, when stupidity in the mind is not conquered, by taking bad food, by occupying bad places, by working at improper times, by the arising of evil actions, by the bad consequence of association with evil persons and by the generation of bad emotions, when the vital energy is reduced to an adverse state due to depletion or excessive fullness in the continuous channels of *nāḍīs* (arteries, veins or nerves), and the body is (consequently) weakened, physical disease, the cause of indisposition, arises in the body due to (such) defects. In the context of PTSD, these teachings emphasize the importance of mental discipline, healthy lifestyle choices, and positive associations to maintain both physical and mental health. Understanding and correcting these factors can help in managing and alleviating symptoms of PTSD

चित्ते विधुरिते देहः सङ्क्षोभमनुयात्यलम् ।

सङ्क्षोभात्साम्यमुत्सृज्य वहन्ति प्राणवायवः ॥योगवाशिष्ठ 716 ॥

citte vidhurite dehaḥ saṅkṣobhamanuyātyalam|

saṅkṣobhātsāmyamutsrjya vahanti prāṇavayavaḥ||Yo Vā||716||

Meaning: When the mind is afflicted, the body completely follows the disturbance. Due to the disturbance, the vital air (or energies) flow, abandoning evenness.

द्विविधो व्याधिरस्तीह सामान्यः सार एव च ।

व्यवहारस्तु सामान्यः सारो जन्ममयः स्मृतः ॥योगवाशिष्ठ 726 ॥

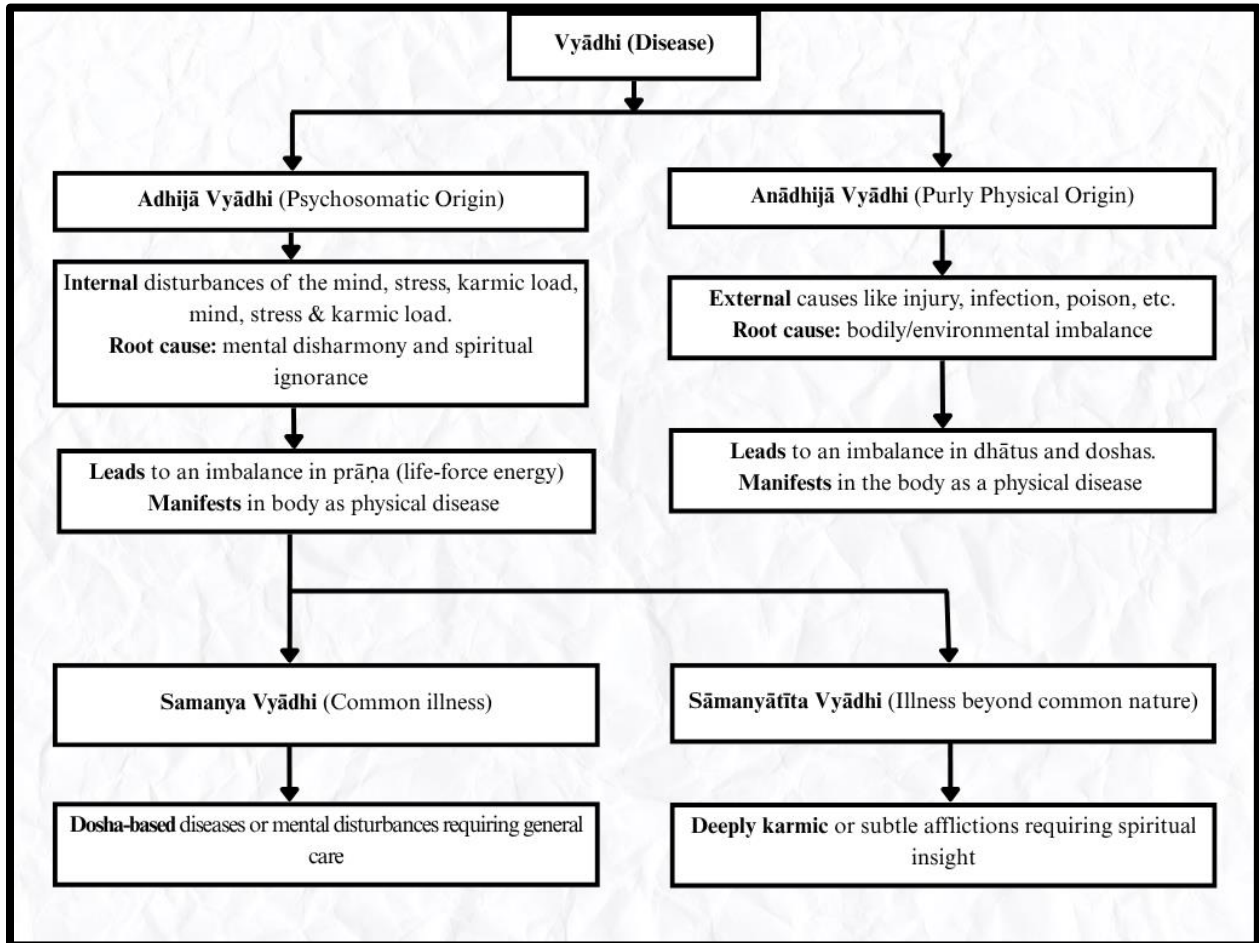
dvidvidho vyādhirastīha sāmānyaḥ sāra eva ca|

vyavahārastu sāmānyaḥ sāro janmamayaḥ smṛtaḥ||Yo Vā||726||

Meaning: Disease is of two kinds here – the ordinary, and the essential (or the ultimate one). The usual one is ordinary. The essential (or the ultimate) one is considered as consisting of birth (or life in the world). 31 Figure 3 summarizes the Yogic classification of diseases as understood from the text *Yoga Vāsiṣṭa*. Diseases (*Vyādhis*) are twofold – *Ādhi* and *Anādhi vyādhis*. *Ādhi vyādhis* are twofold, *Sāmānya* (ordinary/mind originated) and *Sāra* (essential). The ordinary diseases are

normally produced during interactions with the world and can be termed as psychosomatic ailments. These can be treated with suitable techniques and congenial atmosphere such as lifestyle changes. The latter, essential diseases (such as congenital birth defects), which cause the birth of the physical body can be destroyed only by self-realization. *Anādhī vyādhi* is not mind originated and could include infections, contagious diseases; and can be handled with available medicines, prayers and good actions.

Figure 1: Classifications of disease in the *Yoga Vāsīṣṭa* (Venkatesananda, 1984)



Among the two types of *Ādhis*, the *Sāmānya* (ordinary) type corresponds to the modern psychosomatic ailments. When the mind is agitated during the interactions with the world at large, the physical body also follows in its wake. These agitations cause violent fluctuations in the flow of *prāṇa* in the *nāḍīs*. This process is explained in detail in the next few verses of *Yoga Vāsīṣṭa*.

प्राप्तेनाभिमतेनैव नश्यन्ति व्यावहारिकाः ।
आत्मज्ञानं विना सारो नाधिर्नशयति राघव ॥योगवाशिष्ठ 727 ॥

prāptenābhimatenaiva naśyanti vyāvahārikāḥ|
ātmajñānam vina sāro nādhirnaśayati rāghava||Yo Vā||727||

Meaning: The usual (ailments) perish just by obtaining what is wanted (or approved). *Rāma*, without self-knowledge, the essential (or ultimate) mental afflictions do not perish.

This verse emphasizes the distinction between superficial solutions and profound understanding in addressing mental afflictions. While everyday issues might be resolved by simply fulfilling desires or achieving goals, deeper, more fundamental afflictions (such as those related to one's sense of self and purpose) require self-knowledge and insight to be truly eradicated. In the context of PTSD, this suggests that while temporary relief can be found through various means, lasting healing and peace come from a deeper understanding and integration of one's experiences and self-awareness.

आधिव्याधिविलासानां राम साराधिसङ्ख्यः ।
सर्वेषां मूलहा प्रावृणन्दीव तटवीरुधाम् ॥योगवाशिष्ठ 728 ॥

ādhivyādhivilāsānāṃ rāma sārādhisankṣayaḥ|
sarveṣāṃ mūlahā prāvṛṇandīva taṭavīrudhām||yogavāśiṣṭha 728||

Meaning: *Rāma*, the destruction of the essential (or ultimate) mental affliction is the one that removes the roots of all the plays of mental afflictions and physical ailments, as a river in the rainy season (removes the roots) of creepers on the banks. In the context of PTSD, this verse emphasizes the importance of addressing the core issues or the root causes of afflictions. Just as the rainy season revitalizes plants and eradicates their dryness, addressing and resolving the underlying causes of mental and physical ailments can lead to holistic healing and recovery. This holistic approach can be particularly beneficial for those suffering from PTSD, providing a pathway to deeper and more sustained healing.

असमं वहति प्राणे नाड्यो यान्ति विसंस्थितिम्।
काश्चिन्नाड्यः प्रपूर्णत्वं यान्ति काश्चिच्च रिक्तताम्॥योगवाशिष्ठ 717॥

asamaṁ vahati prāṇe nāḍyo yānti viśaṁsthitim

kāścinnāḍyah prapūrṇatvaṁ yānti kāścicca riktatām||Yo Vā||717||

Meaning: When the vital energy flows unevenly, the channels of such energy are reduced to an adverse state. Some such channels go to the state of excessive fullness and some others to the state of depletion. In the context of PTSD, this verse highlights the impact of imbalanced vital energy on the body's channels, or *nāḍis*. PTSD can cause significant dysregulation of the body's energy systems, leading to states of excess or deficiency. Just as an uneven flow of *prāṇa* (vital energy) can lead to adverse conditions, PTSD can result in hyperarousal (excessive fullness) or numbness and dissociation (depletion). This underscores the importance of practices aimed at restoring balance to the body's energy systems, such as breathwork, mindfulness, and other therapeutic interventions, to facilitate healing and recovery.

2.7.0 DISORDER: *VIKARAH* (विकारः)

TriGuṇa

Guṇa means a quality or an attribute of an individual. According to the ancient Indian scriptures (specifically *Sāṅkhya* philosophy), the *prakṛti* consists of three constituents (*Guṇa*), *Sattva*, *Rajas*, and *Tamas* (Gupta, 2021). The three *Guṇa* have been equated to the psychological attributes of human beings. While all individuals have mixed amounts of the three *Guṇa*, the predominant *Guṇa* determines the nature of an individual. At the microcosmic level, the three *Guṇa* manifest themselves at different levels of consciousness and are in dynamic interaction. They are intertwined and affect each other, and rarely do we find individuals with pure *Sattva*, *Rajas*, or *Tamas*. Sometimes *Sattva* is predominant, sometimes *Rajas*, and at times *Tamas* is predominant. Once a *Guṇa* becomes predominant, it continues to dominate for some time. Hence, it is possible, though challenging, to change our nature from *Tamas* to *Rajas* to *Sattva*. In equilibrium, the three *Guṇa* preserve the mind (and indirectly the body), maintaining it in a healthy state.

Guṇa* and their characteristics according to *Bhagavad Gīta (Tapasyananda, 1984)

The three *Guṇa*, *Sattva*, *Rajas* and *Tamas* are explained in the following verses. We get a glimpse of the nature of each *Guṇa*, its influence on the attitudes, food habits and work habits.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ भगवद्गीता 14-5 ॥

sattvaṃ rajastama iti guṇāḥ prakṛtisambhavāḥ ।

nibadhnanti mahābāho dehe dehinamavyayam ॥ bhagavadgītā 14-5 ॥

Meaning: There are three *guṇas*. *Guṇa* here means rope which ties us to the body. The three *guṇas* are the three moods of the mind. They are called *Sattva*, *Rajas*, and *Tamas*. *Sattva*- peaceful, serene noble, *Rajas*- passion and *Tamas* –indolence, thoughtlessness, heedlessness, dull etc. These are the three tendencies in every individual. Because of these tendencies we have identified with the body. These tendencies are created by our own past actions. The *guṇas* bind us down and one cannot get out of it.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ भगवद्गीता 14-6 ॥

tatra sattvaṃ nirmalatvātprakāśakamanāmayam ।

sukhasaṅgena badhnāti jñānasaṅgena cānagha ॥Bha Gī॥14-6॥

Meaning: In this *śloka* Lord *Kṛṣṇa* explains how this *Sattva guṇa* bind human being. When *Sattva* the noblest of all quality predominates, it is extremely blazing with light of consciousness as there is no *rajoguṇa* and so no agitation of the mind. When the mind is peaceful it is a great joy, and human beings want to continue in this state forever. Mind is peaceful and that joy itself is fulfillment. Thus, *Sattva* is also a binding force.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ भगवद्गीता १४-७ ॥

rajo rāgātmakaṃ viddhi tṛṣṇāsaṅgasamudbhavam ।

tannibadhnāti kaunteya karmasaṅgena dehinam ॥Bha Gī॥14-7 ॥

Meaning: When the mind has slipped from *sattvaguna* to *rajo guna* there rises endless desire in mind to possess, to aggrandize, to keep which create mental agitation. There is irresistible anxiety to get it. The sense of contentment never comes and binds the man to work to fulfill all his desires.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८ ॥

tamastvajñānajaṃ viddhi mohanam sarvadehinām ।

pramādālasyanidrābhistannibadhnāti bhārata ||Bha Gī||14-8||

Meaning: *Tamas* comes from ignorance. Here ignorance menaces non-apprehension of higher truth and therefore misapprehensions. There is dullness in the individual's discriminative power and the intellect loses the capacity of understanding. The individual is bound by heedlessness, laziness and sleep.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhe sañjayati rajaḥ karmaṇi bhārata ।

jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta ||Bha Gī||14-9||

Meaning: The same idea is repeated once again as it is subjective. An extrovert man however dynamically intellectual in the outer world may not grasp the subjective things. *Sattva* binds the individual to inner happiness; *rajas* bind to *karma* (action) and *tamas* clouds the intellectual and dullards the power of discrimination.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

rajastamaścābhibhūya sattvaṃ bhavati bhārata ।

rajaḥ sattvaṃ tamaścaiva tamaḥ sattvaṃ rajastathā ||Bha Gī||14-10||

To know when *sattva*, *rajo* or *tamo guṇa* is prevailing in the individual, Lord *Kṛṣṇa* gives this explanation. *Sattva* is the time when mind and intellect is peaceful and serene, *rajas* make the mind agitated, *tamas* functions at the intellect, veiling its light or discrimination. The agitation of the mind is called *vikṣepa*, and the intellect thus veiled, misted out is called *avarṇaveiling*, the effect of *rajas* in mind makes it agitated. When *tamas* sets in, the efficiency of the individual starts depleting

नियतं सङ्गरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ भगवद्गीता 18-23 ॥

niyataṁ saṅgarahitamaraḡadveṣataḥ kṛtam |
aphalaprepsunā karma yattatsāttvikamucyate ||Bha Gī||18-23||

Meaning: Work of the nature of duty done by one without hankering for fruits, and without attachment, or passion or hate - such work is spoken of as born of *Sattva*.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ भगवद्गीता 14-7 ॥

rajo rāḡātmakaṁ viddhi tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kaunteya karmasaṅgena dehinam ||Bha Gī||14-7||

Meaning: Know *Rajas* to be passion based, and productive of longings for unattained objects and attachment for those in one's possession. It binds the (actionless) soul, O son of *Kunti*, by entangling it in action (through the feeling 'I am the doer'). Persons of *Rājasic* nature are action oriented and exhibit attachment for objects. Their nature of work is selfish, and they try to fulfill their desires with their mind getting swayed by emotions, either positive or negative.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ भगवद्गीता 18-24 ॥

yattu kāmepsunā karma sāhaṅkāreṇa vā punaḥ |
kriyate bahulāyāsaṁ tadrājasamudāhṛtam ||Bha Gī||18-24||

Meaning: But work that is done by a person merely for the gratification of his desire, and with great strain and a feeling of self-importance is said to be born of *Rajas*.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ भगवद्गीता 14-8 ॥

tamastvajñānajaṃ viddhi mohanam sarvadehinām |
pramādālasyanidrābhistannibadhnāti bhārata ||Bha Gī||14-8||

Meaning: As for the *Guṇa* known as *Tamas*, it is ignorance-born and is productive of delusion in all beings. It binds the soul, O scion of the *Bharata* clan! With the obsession of a disposition characterized by negligence, indolence and sleepiness.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ भगवद्गीता 14-9 ॥

sattvaṃ sukhe sañjayati rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta ||Bha Gī||14-9||

Meaning: *Sattva* enslaves one to a mood of joy and happiness, and *rajas* to one of activity, while *tamas* which veils up knowledge, fills one with negligence and laziness.

2.7.1 Tridoṣās: *Āyurveda's* concept of the *tridoṣa* is unique to medical science. This oldest system of medicine states the body is made up of tissues (*dhātus*), waste products (*malās*), and *doṣās* (loosely translated to Energetic Forces). *Tridoṣās* assist with the creation of all the various tissues of the body and in removing any unnecessary waste products from the body. These *tridoṣās* also influence all movements, transformations, sensory functions, and many of the other activities in the human body and mind. The *tridoṣās* are *Vāta*, *Pitta*, and *Kapha* (Sharma & Dash, 2005).

Vāta: *Vāta* is rough, cool, light, subtle, mobile, clear, and solid. The *Vāta doṣa* is the most important of the three *doṣās*. If *Vāta* becomes imbalanced for a long time, it can also cause an

imbalance in the other two *doṣās* (*Pitta* and *Kapha*). *Vāta* is the main driver or mover of the body, including the other two *doṣās*, all the tissues (*dhātus*), and all the waste products (*malās*).

Pitta: *Pitta* is greasy, hot, sharp, fluid, sour, runny, and pungent. The *Pitta doṣa* is associated with fire or heat. *Pitta* is essential in areas where there is transformation, such as gastro- intestinal tract, liver, skin, eyes, and brain.

Kapha: *Kapha* is heavy, cold, soft, greasy, sweet, fixed, and slippery. *Kapha* is the heaviest of the three *doṣās*. It provides the structures and the lubrication that the body needs. These qualities help to counterbalance *Vāta*'s movement and *Pitta*'s metabolism.

2.7.2 *Tridoṣa* and *Triguṇa* correlation

Vāta – is associated with *Rajas guṇā*. *Vāta doṣa* is a combination of *Sattva* and *Rajas*; but is referred to as being predominantly *Rājasic*, as *Rajas* is stronger than *Sattva guṇā*.

Pitta – is associated with *Sattva* and *Rajas guṇās*. *Pitta doṣa* is said to be more *Sāttvic* in nature, even though *rajas* and *tamas* are present.

Kapha – is associated with *tamas guṇā*. *Kapha doṣa* is said to be more *tāmasic* in nature, though *Sattva* is present to some extent. *Rajas* is not present here.

According to *Āyurveda*, the *Sattva guṇā* is free of diseases. *Rajas* and *Tamas*, along with the vitiation of *tridoṣās*, are prone to diseases. *Rajas* is dominated by excessive activity and prompted by imbalanced emotions, and *Tamas* is dominated by laziness, inactivity, delusions, and confusion. Interplay between the body and mind influencing each other requires a holistic approach of treating body and mind and correcting at each *kośa* to try to balance the *doṣās* and transcend from a lower *guṇā* to a higher *guṇā*. The correlation of *tridoṣās* and *triguṇās* and represents their intertwined nature (Table 5)

Table 5: Correlation of the *Tridoṣās* and *Triguṇās*

<i>Doṣa</i>	<i>Guṇā</i>
<i>Vāta doṣa</i>	<i>Satva</i> ↓ and <i>Rajas</i> ↑
<i>Pitta doṣa</i>	<i>Satva</i> ↑, <i>Rajas</i> ↓ and <i>Tamas</i> ↓
<i>Kapha doṣa</i>	<i>Tamas</i> ↑, <i>Satva</i> ↓

↑: predominant; ↓: less dominant

2.8.0 SUMMARY

Indian spiritual literature including the *Mahābhārata*, *Bhagavad Gītā*, *Patañjali Yoga Sūtras*, *Yoga Vāsiṣṭha*, and *Āyurvedic* texts offers profound insights into emotional and psychological disturbances resembling what is now clinically recognized as PTSD. In the *Mahābhārata*, sage Vyāsa vividly depicted the psychological aftermath of the *Kurukshetra* war, with individuals both participants and observers experiencing depression, guilt, anger, and disillusionment, mirroring modern PTSD symptoms. Vyāsa also outlined therapeutic responses, such as listening to the wisdom of elders (*sadā praśṭavyā vṛddhasammatāḥ*), which parallels contemporary counseling techniques. Similarly, the *Patañjali Yoga Sūtras* highlight the nature of mental fluctuations (*vṛttis*), some of which cause suffering, and define yoga as the control of these thought waves (*yogaś citta-vṛtti-nirodhaḥ*), offering a philosophical and practical method to manage psychological distress.

Āyurveda classifies such mental imbalances under *Mānasika Vyādhis* (mental disorders), attributing their causes to factors like unwholesome environmental influences and inner psychological disharmony. The *Caraka Saṃhitā* describes conditions such as *Cittodvega* (mental agitation) and disturbances in intellect (*dhi*), will (*dhṛti*), and memory (*smṛti*), which closely resemble the cognitive and emotional impairments found in trauma-related disorders. The *Bhagavad Gītā* further provides a spiritual roadmap for overcoming mental suffering through the

four paths of yoga: *Rāja Yoga*, *Bhakti Yoga*, *Jñāna Yoga*, and *Karma Yoga*, presenting a comprehensive framework for emotional regulation and transformation.

Additionally, key *Haṭha Yoga* scriptures like the *Haṭhapradīpikā* (Svatmarama, 2002), *Śivasamhitā* (Vasu, 1923), *Ghēraṇḍasamhitā* (Digambarji & Gharote, 1978), and *Haṭharatnāvalī* (Gharote et al., 2002) describe various *āsanas*, *prāṇāyāmas*, *kriyas*, *Mudras & Bandhas* and yogic lifestyle guidelines that may serve therapeutic roles in addressing PTSD symptoms. While these texts do not offer direct symptom-based protocols, their descriptions of the mental and physical benefits of specific yogic practices can be meaningfully aligned with the clinical features of PTSD. Therefore, the development of a yoga module for PTSD can be guided by this traditional knowledge, selecting practices that approximate symptomatic relief through their known psycho-physiological effects