

Effects of Brahma Kumaris Sahaj Raja Yoga Meditation on Health

Siddappa Naragatti

Yoga Therapist in Central Council for Research in Yoga and Naturopathy New Delhi-58, India

Abstract: *Raja Yoga Meditation is one of the ancient solutions to modern problems. It has gained a lot of popularity around the world during the century. Raja Yoga Meditation, as many people often subscribe to, is not merely a method to attain mental peace, but also a powerful method to get rid of ignorance which causes various kinds of suffering in human life. 'Education is the manifestation of the divinity already in man'. It emphasizes on life-building, man-making, character-making assimilation of ideas. The very essence of education is concentration of mind, not the collecting of facts. Raja Yoga Meditation is not simply sitting and Gazing eyes on light. Raja Yoga Meditation stabilizes a person in the real and original self and enables him to have his divine worth and dignity. It also involves certain ethical practices. These ethical practices are known as Moral, Spiritual, social, Professional and family values. Raja Yoga Education and Research Foundation, it is an education system is effective and incorporates into itself these ethical practices. Raja Yoga Meditation provides peace of mind, relaxed body, positive attitude in every situation, improves concentration and increases clarity of thought, develops the positive relationships, it realizes the purpose of life, feeling of content and stability and it provides good health, happiness and prosperity in life.*

Keywords: Raja Yoga, Meditation, Health, Value Education and Ethics

1. Introduction

Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalaya, Raja Yoga Education & Research Foundation and Brahma Kumaris Academy for a Better World are doing this much-needed service of the society. Main aim in doing this is to build healthy, wealthy happy, and value based society. In that society, everyone will naturally enjoy their life with the greatest worth and dignity and all kinds of freedom. The aim of Raja Yoga is to attain Release from the bondage of Maya i.e. ignorance, vices and the sufferings resulting from them and to re-gain prestige purity, Heavenly Health, peace and prosperity like the deities.

Raja Yoga Meditation is a powerful tool for holistic healing . it has positive influence on the whole existence of human being. It harmonises the physiological system as a whole as well as transforms all spheres of human existence – that is physical, mental, emotional, intellectual, occupational, social and spiritual. Raja Yoga is truly a holistic treatment as it heals the governing mechanisms and the controller of the whole person. It also transforms one life style and relieves emotional and mental conflicts as well as brings lasting peace and satisfaction in one's life. One of the basic rules of holistic health care is healing takes place from within. Raja Yoga meditation also heals a person from within. Its practice transforms the biochemistry of brain in turn having a harmonizing effect on whole organism. It is said that holistic healing is self initiated. Raja Yoga Meditation is also a self initiated technique in which healing takes place as a result of activation of health promoting physiological and biochemical processes. During the Raja Yoga Meditation practice the person also re-establishes the harmony with other human beings, his environment and the universal life energy. Raja Yoga Meditation practice potentiates the length, breadth and depth of human existence. It is not a retreat from personal, social and professional responsibility but it's an art of fulfilling those responsibilities in a balanced way and achieving the goal

of holistic self-development-physical, mental, intellectual, and spiritual.

2. Meaning and Definition

Raja Yoga can be defined in a number of ways. The word "Yoga" simply means "Union", and the word "Raja" means "Supreme", "King" or "Master". Raja Yoga is the king of all yogas because through it one can become sovereign. Not over others, because that would be artificial. The power that gain, is the power of control over own mind, because it is one's own mind that has been creating sorrow and distress. In spiritual terminology yoga means communion of the self with the Supreme being. Once the communion is established the practitioner receives positive vibrations of tranquility, bliss, purity, mercy, etc, from the Supreme Soul. It is well known fact that when a tuning fork' is vibrating, if you bring another tuning fork close to it, the second one also starts vibrating with the same frequency. God, the Supreme, always vibrating with the frequency of peace, bliss, purity, power and all other positive qualities. During meditation practice one just tunes one's mind to the Supreme. In other words one just takes his consciousness near the Almighty and no sooner does this happen then the practitioner's mind also picks up those positive harmonizing and health promoting frequencies.

In wimple words, yoga is the link established by single-minded, passionate, loveful and purposeful intellectual remembrance of god which brings about the divinization of man, i.e., the purification of self, the conquest of vices and the attainment of sublime peace and heavenly happiness.

Basis of Sahaj Raja Yoga Meditation

Just as the relationship of the child with his father is based on the fact of the experience of his body and his consciousness of the body and the bodily tie, even so,

Yoga with God is based on the consciousness of the soul. Unless and until one has the consciousness that he is a soul, he cannot contemplate any relationship with God, for God related to him not because of any physical or temporal tie but as a Supreme Soul to a human soul. So, an aspirant of Yoga should know that, in order to proceed further on the path of Yoga, he has first to be soul-conscious, because body-consciousness poses a hedge, may, it builds up an impassable wall between the soul and God. To be body-conscious is to turn away from God and to be soul-conscious is to turn towards God.

Soul-consciousness forms the basis and the Knowledge of Supreme Soul, faith in the Knowledge and the hearty remembrance or purposeful consciousness of Supreme form three main pillars on which the practice of Raja Yoga Meditation rests. The strong aspiration to meet Supreme Soul, to be united, experience and activate the living relationship with Supreme Soul, is the point from where all talk of Yoga starts. The fact that many a religious-minded man, even though believing that he is a soul, has no strong aspiration or yearning to be re-united to Supreme Soul, the most Merciful, Blissful, Peaceful and Loveful is the wonder of all wonders.

Golden Principles of Sahaj Raja Yoga Meditation:

It is an obligatory on a practicante of Yoga to observe some important spiritual rules. The most essential of all the rules are Brahmcharya (continence), purity of thought, word and deed and complete non-violence. As long as man does not observe Brahmcharya, he cannot get stabilized in Yoga because sex-lust(Kama) and Yoga are sworn enemies. Sex-lust is based on body-consciousness and is born of eyes tainted with animal passions and mind assailed by criminal thoughts and darkened by forgetfulness of God. On the contrary, Yoga is based on Soul-consciousness, sustained by innocent eyes and in born of mind that is full of love for God. Therefore, it is utmost necessary to consider sex-lust as a door to Hell and to take the vow of continence and fulfill it willingly, voluntarily and with determination so that the soul can realize its pure self and can attain steadfastness in Yoga and, through it, can draw from God for giving a valiant fight to other vices.

Besides Brahmcharya and purity of thoughts, words and deeds, purity of diet also is essential. The food man takes, has a great effect on his mind. Therefore, one who aspires to be a good yogi, should take only rightful or Satoguni food, i.e. food which is congenial to spiritual advancement and does not give rise to unclean thoughts, does not rouse animal passions and does not foment a man's temper. Rightful food is that which has been earned righteously and has been prepared by a person who practices Yoga and observes the vow of Brahmachary. Such a type of food does not give jolts to man's state of Yoga and does not pollute his mind. On the contrary, man's sense of right or wrong, greatly improves his mind, because enlightened and calm, his nature becomes sweet and cheerful and sloth, stupor or drowsiness do not touch him and, above all, his mind can easily concentrate of God.

In addition to observing these rules, one should also have a daily lesson of God's Knowledge and should pay utmost attention to the inculcation of such divine virtues in him as introvertness, contentment, tolerance, humility, righteousness, straight-forwardness, plain heartedness, detachment, sobriety, cheerfulness, etc.

This yoga has not to be practiced in a half-hearted manner or only once or twice a day. One should rather practice it frequently, if not constantly. One should keep full attention on his state of mind and should engage his mind again and over again, with the remembrance of God, even while he is doing his worldly duties. If you do not attain much success in your special sittings of Yoga also. It is therefore, necessary that man should have his heart set on God even when his mind is busy in worldly actions.

Practice Method of Sahaj Raja Yoga Meditation of Brahma Kumaris :

The classical work of Raja Yoga Meditation of Prajapita Brahma Kumaris Ishwariya Vishwa-Vidyalaya is one of the most authorities guide on the principles and practices of Meditation which based on the Samkhya philosophy. Ethical preparation, control of the mind and body and development of the spiritual journey is explained in the Practices of Raja Yoga Meditation. The practice of Raja Yoga Meditation is useful in the reduction of the impurities and attainment of the highest wisdom. Here are simple seven steps, they are;

1. Preliminary Preparations: A deep and lasting experience of Raja Yoga, some basic preliminary preparations are essential. One needs two types of preparations, physical and mental. Don't practice meditation when you are physically tired. As a beginner meditation practice in a distracting environment also won't be successful. Select a place which is at least free from noise and other distractions. If the room is illuminated with red light, it will have positive effect. Research studies have shown that, dark red light has same adverse effect on one's mind but the light red atmosphere that is pink colour has the tranquilizing effect on one's mind. The red tube which is usually seen at Raja Yoga Centres in fact, creates a pink atmosphere leading to positive effects. Position, the aim of Raja Yoga Meditation is to become a karmayogi which means to remain in the meditative mood even while doing day-to-day actions. Yet for a deep experience of meditation, special practice, twice a day for 20-25 minutes is essential. Sit straight in an easy posture. upper extremity in semiflexan and all bodily muscles in as much relaxation as possible. For this health promoting position sit cross legged, keep your hands in your lap, stretch your back to maximum straight position and then slightly let go, automatically your back will take up the natural curves. you can comfortably sit in this position for 20-25 minutes. The uniqueness of Raja Yoga is that the practitioner keeps his eyes naturally open. An unexperienced meditator may think that open eyes leads to distractions. On superficial level this argument is true but the deep analysis would reveal that closed eyes are more distracting. When eyes closed sub-conscious mind will

come to the surface and mind will be pulled by the large number of subconscious memories. Mind distractions will have no limits then mind jump from one subject to another. The open eye meditation has the profound benefit of making the surrounding atmosphere peaceful and pure.

2. Self –Observation: Raja Yoga Meditation can be used for the treatment of many specific diseases holistically. Regarding yoga practice many people have several misconceptions. That during practice we should make our mind blank. It is a wrong notion because initially it is not possible to make our mind blank and it's not the objective of yoga practice. At the initial stage you sit for practicing yoga and aim to make your mind blank you will find that at that particular point all unnecessary and unwanted thoughts will disturb you. Even such thoughts which do not distract your mind in normal day-to-day work will disturb you when specifically intend not to think about them. This is a psychological phenomenon. In fact, the fundamental property of mind is to think. During meditation practice, we channel this faculty of mind in the proper direction. Before you sit for meditation mind is travelling on a specific road where final destiny is worldly goals and objectives. During the 15-20 minutes of meditation practice give turn to mental thoughts on the road where the final objectives and goals are that of spiritual experiences. The very first step is to reduce the speed of thought processes. In the beginning of meditation for few seconds observe own thoughts. Just watch mind like a second person. When do this self observation invariably you will find that the speed of thinking reduces.
3. Self-Realisation: giving turn for self-realisation, having completed these preliminary steps of self observation now ready to turn thought to the road of self-realisation. Naturally and gently generate the thoughts of self-realisation. The basic concept is to be aware about the spark of metaphysical light in the centre of the forehead which is completely different that the physical body. This metaphysical light has three potentials namely mind, intellect and personality trait. Mind has the property to think. Thoughts whether good or bad, positive or negative, all originate from the mind. In response to various stimuli the mind responds according to past experiences and personality traits. Although in midst of adverse circumstances, one can generate positive thoughts yet past experiences and conditions can influence the mind or pull the mind in a particular direction. The intellect takes a final decision for particular action. The intellect is also influenced by past experiences and personality traits. According to the decision the soul gives specific order for a particular action. Brain and bodily organs act as instruments of expression. Every action that leaves an impression on the soul. When a particular action is repeated the impressions become more and more stronger and later on influence the mind to think in a particular manner, the intellect to take particular decisions. Understanding this mechanism helps to understand that are responsible for own actions. It realizes that habits, conditions and personality traits are influencing thoughts and actions.

Consciously transform thinking pattern and actions. Generate positive thoughts and perform positive actions soon it will become part of conscience and it will motivate, support and direct to more and more positive actions. The original nature of the soul is that of peace, love, bliss, purity and power. Everyone in this world desires to have love, happiness and power. All endeavors be conscious or unconscious, are directed to satisfy this urge of experiencing peace, happiness and to become powerful. The experience of many meditators is that when they become conscious about the true self as an eternal, immortal, indivisible, imperishable, point of divine light, they experience peace of mind, lasting bliss and inner power.

4. God-Realisation: Turning the mind to Almighty, one generate the above mentioned positive thoughts leading to self-realisation, the feeling lightness, tranquility and freedom from attraction towards the physical body. During this fourth stage of Raja Yoga practice gently and naturally generate positive thoughts related to the various aspects of God-realization. The basic concept of God-realization is that an infinitesimal, point of conscient light and might. Although the form of the Supreme is the smallest of small beings in the Universe, yet his attributes and powers are inversely proportional to his form. That means his attributes, qualities and powers are largest of the large, highest of the high in the Universe. His form is perceived as a point of light. The Supreme being is the divine mother, father of all souls. In the basic teachings of all religions, the Supreme is considered incorporeal and a being of light. The basic practice of Raja Yoga it would suffice to say that receive unconditional love of all relations from the Supreme. Yoga is not only a mental and intellectual communion with Almighty but during Raja Yoga practice establish all relationship with him. Experiencing the perfect stage of stillness, fulfillment and total satisfaction.
5. Eternal Relation with Supreme: Re-establishing all relations with the Supreme, having experienced a deep sense of detachment and positive qualities of the Supreme, further establish all relations with him achieving unconditional love of all relations from him.
6. Narrating all feelings to Almighty: In this stage express all feelings and emotions to the Supreme and receive his guidance and suggestions. In this stage all hidden and sub-conscious emotions surface. This has a therapeutic effect, this is similar to the stage of catharsis described in the several methods of psychotherapy.
7. Coming back with positive determinations: this is the last stage during Yoga practice in which generate some positive thoughts which would help in performing future actions with purity and peace of mind. A practitioner becomes once again aware of the physical body and the physical surrounding.

Follow these seven steps of Raja Yoga Meditation practice, every time sit for meditation, these are systematic steps hence spend sufficient time in each step. After some

practice will be able to pass each step quickly and achieve higher stage within a short time.

Psychological Mechanism:

Even when practice Raja Yoga Meditation systematically, initially mind will be pulled by the mundane thoughts of day-to-day activities. Don't be disturbed by them and at the same time don't linger on the details of that subject. Sooner recognize that there is an unwanted thought, gently and peacefully come back to the thoughts of meditation. Continue the practice of meditation with sincerity and interest. During the first few days of meditation practice, may get several disturbing thoughts. During the practice of meditation will get absorbed in the pure thoughts and achieve some concentration. Even if get absorbed for a send will experience the content of positive thinking. Every positive step during Raja Yoga practice brings transformation in one's life. With regular practice the short-tempered personality can be completely transformed. Similarly many other weaknesses, undesirable personalities and drawbacks can be completely transformed.

The Uniqueness of Raja Yoga Meditation practice is that every time are able to generate different positive thoughts as per objectives and experience the desired transformation. The earlier suggested sample of meditation is not prayer. One can generate different types of positive thoughts and have a unique experience during every session of meditation. Because of this uniqueness of Raja Yoga one does not feel bored with the same repetitions daily. It also gives on an opportunity to become creative during Raja Yoga practice.

The one who follows the various steps of Raja Yoga systematically can finally achieve the ultimate objective of life that is perfection.

Benefits of Sahaj Raja Yoga Meditation:

Benefits of Raja Yoga Meditation are many and varied. In fact, anything which is worth attaining comes, to the practican as reward of Yoga-practice. However, some of the benefits of Yoga are enumerated here-below:

No more mental tensions: One who practices Raja Yoga, gets transported with unbounded sublime joy, for his intellect is in tune with God, the Ocean of Bliss. This joy is far superior to earthly pleasure. It brings rest to one's nervous system and is so energising as well as soothing to the mental process that in this state of ecstasy or juicy absorption, one feels the fulfillment of life. One does not feel mental tension or nervous strain any more. A man practicing yoga is in a state of divine intoxication because he gets a constant does of nectar in the sweet remembrance of God and, so, he no longer needs any drugs to give him intoxication.

Attainment of Divine Attributes: one who practices yoga, gets divine perceptions. His mind gets infused with rare divine qualities. His attitude and out-look towards life changes. He feels himself detached from the events and

has no personal ties though he actively participates in the household and social life. He no longer feels swept off his feet by strong currents of events. The results of his actions do not disturb him. He sympathizes with others and co-operates and mixes with them but he does so in the spirit of a game and takes it as a pleasure. He does not feel angered, pinched or puffed up. There is complete harmony within. He develops a sweet and loving nature. His eyes become civil and his face always bears a smile. His personality gets a deep impress of honesty and mental purity. Besides having the divine attributes of detachment, compassion, equanimity, sweetness, honesty and purity, he also gets power of toleration because he knows that all souls act under the influence of impressions or resolves formed by their previous actions or accumulated acts and habits. He feels healthy in mind and his joy knows no bounds when he thinks of great change in his habits and the rapid process of divinization of his self. He has inexhaustible fund of self-confidence and contentment. So he remains untouched by frustration, desperation, worries or mental conflicts as his wishes are noble and his wants are few and his thoughts are focused on God who gives him guidance and light, inspiration and might.

Yoga purifies the Soul: since yoga is the intellectual link with God, it is also like keeping the spiritual company of God. And, 'as the company so the man' thus goes the well-known saying. So, this divine mental association brings about purification and spiritualization of the soul. Company of God who is the jolliest of ther holy, makes the soul joly. Even if one or the other vice comes up now and then due to his old habits or attitudes, it will vanish in due course by virtue of the soul's intellectual company with God. This greatly enhances his power of discrimination between right and wrong so that he now gives up the evil ways and takes to the righteous ones. Thus, man's intellectual communion with God brings about divinization and enables man to score final victory over the vices. A man who has intellectual association with God, is not goaded by passion; he is not sex-minded or proud. All the vices ultimately leave him as he is now a faithful friend of God and sworn enemy of Evil. Yoga lights such a divine fire that even the deep-rooted vices of the soul melt away and the impressions left by the old actions, also get washed off so that the soul attains its original glitter and shine.

Yoga makes a man Active, Efficient and Alert: Since the practican of Yoga enjoys the feeling of withdrawal from body, he becomes tireless. His efficiency also greatly increases, for his mind now easily gets concentrated and is also free of worries, prejudices and worldly ties. He is now active and accurate. He can now plan things with some foresight and can act with great will-power. So he generally takes things to success but, in the event of failure also he does not lose composure and calmness. Being a man of integrity, he is fearless and has mind help him to do his job well.

Social Benefits: Since a person practicing yoga looks at others as souls, he becomes a means of social good. He looks at others as brothers because he considers all souls to be the sons of one Supreme Soul. Thus he rises above the

barriers of caste, creed, colour or class. His religion is the religion of the soul, i.e. the religion of peace and purity. So, a yogi has no bitterness towards anyone on the basis of religious doctrines, cults, provincial boundaries and linguistic or racial differences. So yoga is truly the means for bringing about national integration or international brotherhood.

Since a yogi, when looking at others gives attention to their souls that abide between the eyebrows and not to their gross bodies, his eyes do not get tainted with the feeling of sex-lust or with attraction towards one body and aversion towards the other. Rather, his mind, in this state of soul-consciousness, remains unpolluted and the eyes remain civil. This enables him to lead a life piety, continence or Brahmcharya. So, yoga alone is the efficacious, real and useful means for birth-control and for solving the problem of over-population.

Similarly, the problems of indiscipline, bribery, adulteration also can be solved by teaching yoga which, as a way of life, makes people honest and compassionate and develops their mind to have feeling of brotherhood towards all and injury and harm to none. The greed to grab other's property or encroach on their rights leave him. He is no longer tempted by the glitter of gold nor is he trapped by the enjoyments of flesh. He has now a character that is firm as a rock and does not yield to external pressure or internal thoughts. Yoga enables a man to lead a life of right action, self-discipline and duty towards humanity. It brings harmony between man's own mind and intellect and there remain no gaps between his thoughts, words and deeds.

Sahaj Raja Yoga Meditation as a Therapy:

The practice of Raja Yoga as described in the preceding section benefits many people suffering from minor psychological problems known as "neurotic illness". Late Dr. David H Fink well known neuropsychiatrist from California, described the term average middle class neurotic. According to him normal people also fall in this category. We all at times feel tensed, nervous, restless, frightened, have difficulty to go to sleep, tend to forget important informations, experience palpitation, undue sweating in hands and so on. Average middle class neurotics experience some of these symptoms on some occasions. If you honestly analyse your own life, you will find that at times you too experience such symptoms, Raja Yoga practice alone can be tremendous help in overcoming these symptoms.

Relaxation Response: Raja Yoga Practice is an easy and natural method of eliciting relaxation response. Herberd Benson at Harward University has done extensive research and shown that relaxation is an antidote to stress. When you are relaxed you are able to face adverse circumstance more easily. Stress increases the susceptibility of a person for neurotic tendencies. Under tension you develop negative approach towards life's events. You tend to become short tempered. The rational and logical thinking is hampered which tends to make a person neurotic.

Positive Thinking: Raja Yoga practice is an rt of positive thinking. The thoughts that we generate are all positive thoughts. Within few months of meditation practice you automatically become a positive thinker. Positive attitude towards life acts like a buffer and helps to absorb shocks of day-today life.

Relieve Pressure of Life: human Beings can be compared with a pressure cooker. When the pressure in the cooker increases the safety valve becomes active and extra pressure is released. Similarly, due to several adverse circumstances and other problems of life mental pressure in our daily life increases. But in our life we do not possess the mechanism of a safety valve and hence tensions tend to find an outlet in the form of neurotic symptoms. Raja Yoga practice acts as a safety valve and the amounting pressure is released, minimizing the neurotic tendencies.

Gives Satisfaction of All relations: In the present era our psychological needs have become more and more complex. In this era of Jet Race and competition most people are busy in their own world and hence are not able to find sufficient time to satisfy the psychological needs of their family members, relatives and friends. Therefore, they tend to feel dissatisfied with their parents, spouse, children, other relatives or friends. They are also not able to express this dissatisfaction openly, hence consciously or subconsciously tend to suppress them. This suppressed dissatisfaction tends to find an outlet unconsciously and neurotic tendencies are formed giving an outlet to these suppressed dissatisfactions. This mechanism takes place at a subconscious level and normally one is not aware about it. Even when one knows this psychological mechanism the present daily relationship have become so delicate and complex that one is not able to feel satisfied in all relationship. Raja Yoga practice where the mind is tuned to the Almighty and receive unconditional love for all relations, suppressed dissatisfactions are relieved. Regular practice of meditation prevents all these average middle class neurotic tendencies. Persons having some neurotic problems would also benefit from meditation practice.

Neurotic Diseases: patients suffering from neurotic diseases such as anxiety, neurotic depression, obsessive compulsive disorders, phobias and so on routine systematic meditation practice proves beneficial when combined with conventional psychopharmacology and psychotherapy.

Healing Psychosomatic Diseases: For the treatment of psychosomatic diseases when meditation is combined with conventional medicine. The dose of medicine can be reduced and the disease can be cured permanently because meditation removes the root cause of psychosomatic diseases.

For treating specific psychosomatic diseases specially modified meditation can be used as a therapy. Simonton and Simonton of U.S. and others have successfully used visualization techniques in giving relief to cancer patients. Initially other medical experts did not take them seriously. Subsequent proper documentation and experiences of many patients have swung the pendulum. Now the number

of research scholars too recognizes the value of such visualization techniques. Certainly visualization practice with relaxation will benefit patients suffering from psychosomatic diseases. Benjamin O Bidd and Joseph J Weed in their book *Amazing secrets of psychic healing* have given a large number of examples of curing minor or major physical problems by such technique which they named "Medi-Pic". Such specific visualization at the end of each session of Raja Yoga practice can help patients suffering from arthritis, Backpain, Asthma, Diabetes, Skin Disease, peptic Ulcer Headache and High Blood Pressure and so on when combined with the conventional medicines.

References

- [1] Alma-Ata 1978 Primary Health Care, Geneva World Health Organization 1978 (Health for all series No.1)
- [2] American College of Preventive Medicine: Brochure, Washington DC:1986.
- [3] Bahen, Bill *Wellness in Action*. Loveland, Colorado:Whole Health Institute 1984.
- [4] Benedict, R: *Pattern of Culture*, New York. 1934. The New American Library of World Literature Inc.
- [5] Berkman L.F. Breslow 1: *Health and ways of Living: The Alameda Country Study* New York: Oxford University Press, 1983.
- [6] Brownlee, A.T.: *Community culture and care:a cross cultural guide for health workers*. St. Louis 1978, The C.V.Mosby Co.
- [7] Capra Fritjof *The Turning Point* London:Bantam 1983.
- [8] Cassell J. Tyroler HA:*Epidemiological studies of cultural change. Health status and recency of industrialization Arch Environ Health 3:25:33 1961.*
- [9] Church Dawson and Alan Sher, eds *The Heart of the Healer*, New York Aslan, 1987.
- [10] Cousins, Norman, Quoted in Neville Hodkinson's *will to be well: the Real Alternative Medicine* (Yorke Beach, Maine:Weiser 1984)
- [11] Commission on Professional and Hospital Activities: *Professional Activity Study(PAS) Statistics*, Ann Arbor 1985.
- [12] Cohen S, Syme SL: *Social Support and Health* Orlando:Accademic Press, 1985.
- [13] Carothers, J.C.: *The African mind in health and diseases WHO Manager Ser No.17.1953.*
- [14] Friedmen, Meyer, and R.Rosenmen *Type A Behaviour and Your Heart* New York: Kropf. 1974.
- [15] Froser G.E: *Preventive Cardiology* New York: Oxford. 1985.
- [16] Grahman S:*Towards a dietary prevention of cancer. Epidemol Rev5:38-501983.*
- [17] Goldwag. Elliott M., ed *Inner Balance: The Power of Holistic Healing* Englewood Cliffs, New jersey: Prentice-Hall 1979.
- [18] Gittler J.B. *Men and his prejudices*, Sci Month 69:44July 1949.
- [19] Holmes, T.H. and R.H. Rahe. *The Social Readjustment Rating Scale Journal of Psychosomatic Research 11 (1967) PP.213-218.*
- [20] Hetzel, Bosil and Tony Mc Michael. *The L.S> Factor*. Melbourne. Penguin 1987.

- [21] *Inter relationships between health programmes and socio-economic development. Public Health Papers No.49 Geneva 1973, World Health Organisation.*
- [22] Ministry of Social Affairs and Health. *Health Care in Finland Helsinki, National Board of Health 1986.*
- [23] Puska P. Salonen J. T., Nissenen A, et al: *Changes in risk factors for Coronary Heart Disease during 10 years of a community intervention programme (North Kasellia Project) Brit Med J 286:184-1846 1983.*
- [24] Russell LB: *Is prevention Better than Cure?* Washington, DC:Brookings Institution, 1986.
- [25] *Targets for Health for All. Copenhagen:WHORegional Office for Europe, 1985*
- [26] Selye, Hans, *Stress without Distress*. London: Hodder and Stoughton 1975.
- [27] Simonton, O Carl, S. Mathews-Simonton and J.L. Creighton.
- [28] WHO Technical Report Series, No. 744 1987 (*Hospitals and Health for all: report of a WHO Expert Committee on the Role of Hospitals at the First Referral Level*).
- [29] www.jmscr.igmpublication.org Impact Factor (SJIF): 6.379 Index Copernicus Value: 79.54 ISSN (e)-2347-176x ISSN (p) 2455-0450 Shiv Shanker¹, Shanker Sadhana², Banarsi Lal³, Gomti Agarwal⁴, Jayashri Bute⁵

Author Profile



Siddappa Naragatti, Yoga Therapist in Central Council for Research in Yoga and Naturopathy New Delhi-58, India