

A NARRATIVE ANCIENT REVIEW ON THERAPETICAL EFFECTIVENESS OF MEDITATION ON AN ADDICTION.

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ABSTRACTS:

This paper provides a comprehensive narrative review of ancient therapeutic approaches to addressing addiction, with a focus on meditation as an intervention. Drawing on historical scriptures and philosophical traditions, it highlights how addiction, both substance-based and behavioural, is recognized as a form of mental illness. It explores the causes of addiction, including craving and attachment, and their impacts on mental health. Additionally, the review contrasts pharmacological and non-pharmacological treatments for addiction, emphasizing the role of meditation and yoga as non-invasive methods with fewer side effects. Meditation, particularly subjective and objective techniques, is explored as a pathway to enhance self-awareness, reduce cravings, and foster emotional regulation. The paper underscores that while modern technology poses new challenges, such as smartphone addiction, ancient meditative practices can provide effective solutions. In doing so, it bridges traditional spiritual practices with contemporary therapeutic needs for addressing the complex issue of addiction.

INTRODUCTION:

According to the WHO framework, "Wellbeing is a state of total physical, mental, and social well-being and not only the nonappearance of infection or illness." This definition's crucial recommendation is that mental health is more than just the absence of mental obstacles or in capabilities. Addiction and enslavement are now also considered forms of mental illness (9) American society of addiction is

characterized by medicine as a curable, persistent, regenerative sickness involving intricate brain circuits, inherited traits, the environment, and an individual's life experiences. People who are enslaved either use substances that result in substance use disorders (SUD) or engage in behaviours that become obsessive and often continue despite the negative consequences, which is known as behavioural addiction (3). **Addiction** is defined as a behaviour that a person has trouble controlling and that leads to negative outcomes. Furthermore, it can be attributed to "mindless" states such as daydreaming, conditioned thinking, exuberant reactivity, social distancing, and emotional self-regulation. Regardless of the cause, any form of habit is inherently harmful to the human body (4). Furthermore, portable habits, especially those that divert attention, negatively impact young adults' lives in every aspect—including their relationships, careers, individual lives, and physical and mental health.

The reviews' objectives were to:

Global innovation and its transformations have a significant impact on every person's life. The modern era of civilization is adjusting to advancements in communication and changes in the industry. The invention of the portable phone is a blessing for the twenty-first century. It is seen as an essential tool for communication and has grown to be both a necessary social accessory and a part of society. These days, using a cell phone, a portable computer, and the internet can save anyone's life (1). The use of portable phones is strongly correlated with the behaviour of young people, to the point where it is a side consequence of behavioural oppression. These phone conditions indicate that a young adult has developed an attention deficit disorder. Signs include as irritability, sympathy, fatigue, fear, and unease when they are unable to use the internet or electronics. Increased need for patience combined with a frenzy to spend more time online. It is indeed a failure to control the recurrence and duration of time spent online when it is causing problems in real life. Using creativity as a means of avoiding, easing, or numbing unpleasant emotions including hopelessness, unease, melancholy, and suffering. Ignoring personal hygiene, eating habits, lying to parents, and other self-care routines as a result of creative use of adaptable technology. Losing their job or doing horribly in college as a result of becoming dependent on their devices (2).

RATIONALE FOR THE REVIEW: Addiction to drugs and alcohol is a global health concern that impacts societies at all levels (American Psychological Association, 2023). Sertraline and buspirone are two examples of pharmaceutical therapies for Internet addiction that have a limited track record of success and are

prone to problems and adverse effects.(13) Non-pharmacological interventions are ones which do not necessitate a drug prescription and can be used in conjunction with other interventions, such as medication or alone.(14).

The prevention of addictive disorders ought to be intricate and methodical, encompassing social skill development, decision-making expertise, family intervention, and other related measures. In a similar vein, successful treatment is typically difficult, methodical, and long-term. Both yoga and physical activity can be beneficial additions to comprehensive preventative and treatment plans. (15).Buddhist teachings go into great detail about attachment and craving, including their causes the shapes they take, the outcomes they produce, and the management options available. Within this approach, study directions include investigating how to modify ethical behaviour and how to employ meditation as a self-change tool as well as an adjuvant to conventional treatment. (16) Over the past few decades, a lot of research has been conducted on the psycho-physiological and biochemical changes that occur after practicing yoga (17).

MEDITATION: Meditation and yoga are practices that originated from the Indian world view, which is essentially spiritual in character. Every aspect of India's thinking is deeply influenced by its spiritual heritage. In India, psychology and philosophy are not only related fields; rather, they are essential continuations of this heritage. (6) The practice of meditation should include the following elements: applying a precise, well-defined technique; relaxing the muscles at certain points during the process; and using the skill of "self-focus." The state of meditation must be self-induced. (5)

Subjective and Objective Meditation There are two kinds of meditation: objective and subjective. Meditation with Swami Bhajanananda involves focusing the mind on a single object. The object may be the form of a deity, light, sky, etc. or the objectification of some traits like love, compassion, strength, or oneself. Willpower is employed to direct consciousness toward the target. The term for objective meditation is upasana. The term "atma-vicara" or "nididhyasana" refers to subjective meditation. There is no conscious concentration or willpower exertion here. Instead, it is an effort to locate the origin of consciousness and retrace the origins of the "I". It is a process whereby the ego retreats into its own original source, the Atman, as opposed to always racing towards objects (7)

Three prominent methods of meditation should be practiced: Sahaja Yoga Meditation (SYM), Transcendental Meditation (TM), and Mindfulness Meditation. Of the three, the TM is the most used type of mantra meditation, using mantra chanting to delay unsettling thoughts. (11) A growing number of people are using meditation as a psycho behavioural therapy. It is challenging to examine the psychological advantages of meditation objectively due to the variety of approaches used. (12)

COMPREHENSIVE HISTORICAL BOOK REVIEWS:

1. Scriptures can be used to assist identify the kind of people who are causing the current issues:

Traditional texts have emphasized the mind (Chitta) and the interaction of an individual's attributes (Guans) on mental health. Examples of these texts include Hatha Yoga Pradipika (HYP) (18) and Yoga Vasistha (YV) (19).

2. Scriptures can be used to identify the underlying causes of the current issues:

The Bhagavadgita (20) states that the pleasures of these sensory indulgences create an attachment that satisfies the need for more. Anger results when it's not met. Anger gives rise to delusions, which are then followed by memory loss, intellect annihilation, and finally a dead mind (BG 2:62–63).

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ 62॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 63॥

TRANSLATION: As a man contemplates sense-objects, attachment for them arises, from attachment, desire for them will be born, from desire arises anger, from anger comes delusion, from delusion, comes loss of memory, from loss of memory, comes destruction of discrimination, and from destruction of discrimination he perishes.

3. Scriptures can be used to identify the nature-types of the current issues:

Additionally Sadhana Pada explains in PATHANAJALI YOGA SUTRA (pp. 21–28) that addiction is a type of mental illness and that these challenges materialize as ailments. Mental diseases are caused by kleshas, or afflictions, and self-controlling yoga techniques are the cures for the same. Due to illnesses brought on by a lack of self-control and self-regulation.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः

Sage Patanjali mentions the five kleshas responsible for all our suffering in life.

Yoga Sutra 2.3 “Avidya-Asmita-Raga-Dvesha-Abhinivesa-Klesha”

As per sage Pathanjai adija mental health is root cause for all vyadhija, reason for mental disorders are the five sufferings(klesas-afflictions) are Avidya (ignorance), Asmita (egoism or I-am-ness), Raga (attachment), Dvesha (repulsion and aversion), and Abhinivesha (fear of death and the will to live).

दुःख दौर्मनस्याङ्गमेजयत्व श्वासप्रश्वासा विक्षेप सहभुवः

TRANSLATION: Pain; mental agitation; trembling or shakiness of limbs; (abnormal or disturbed) inhalation and exhalation all arise with the aforementioned obstacles. These all are symptoms of kleshas or afflictions. Overcoming the kleshas or mental disorders.

4. The scriptures can be used to provide solutions to today's issues:

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः

TRANSLATION: Meditation on one single truth is the way to overcome those obstacles. The first stage of working with the kleshas is to simply acknowledge

them. Reflection promotes self-awareness, self-understanding, and self-knowledge to uncover and see the kleshas and their roots as well as how they create suffering. By simply shining the light of your awareness to these dark places will lessen their powers of sufferings. Basic yogic methods applied with focus can combat small kleshas. Gross kleshas are conquered through tapas, meditation, and wisdom-seeking. Yogic practices are said to cleanse the mind by burning away the kleshas' impurities. To defeat more powerful kleshas, one effective strategy is to cultivate Pramana Vritti, which is the mental state of correct knowledge by direct perception, inference, and reliable testimony.

Vipassana-2500 years ago Buddhism meditation technique and Addiction:

जो चाहे बंधन खुलें, मुक्ति दुःखों से होय।

वश में कर ले चित्त को, चित के वश मत होय।।

- If you seek release from bondage, and freedom from suffering;

Be a master of your mind; do not get mastered by it.

Seeing things as they actually are, or vipassana, is one of the oldest forms of meditation practiced in India. It was taught in India over 2500 years ago as a way of life and a universal cure for mental illnesses like addiction. This self-exploratory, mindfulness-based, observational path to the body's and minds common origin removes mental impurities and leaves behind a balanced, loving, and compassionate mind. It becomes evident which scientific rules govern a person's feelings, ideas, perceptions, and judgments. Direct experience enables one to comprehend the nature of one's growth or regression, one's creation of pain or one's release from suffering. Greater awareness, non-delusion, self-control, and serenity become hallmarks of life.

CONCLUSION: In conclusion, this paper emphasizes the enduring relevance of ancient meditative practices in addressing modern-day addictions, particularly in light of the increasing prevalence of behavioural addictions such as smartphone dependency. It demonstrates that meditation and yoga, grounded in India's spiritual traditions, provide holistic approaches that target the root causes of addiction—

craving and attachment. The findings suggest that these non-pharmacological interventions offer valuable benefits in both preventing and treating addictions, especially when combined with modern therapeutic methods. By fostering self-regulation, mindfulness, and emotional resilience, meditation proves to be a valuable tool in mitigating the psychological effects of addiction. The paper advocates for further research into integrative models that combine ancient practices with contemporary treatment, thereby offering a multidimensional approach to addiction recovery.

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