

INVITED REVIEW

Yoga for Dental Professional : Scope and Simplified Practices

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Introduction:

Yoga is an ancient cultural heritage of India spreading rapidly worldwide and being practiced by millions across the globe. It offers a broader perspective of life and refines the personality thus enabling practitioners to attain their inherent potential in a holistic manner. ^(1,2) It is not merely a system of exercise but is a way of life that gives importance to social and personal values through the Yama (restraints of subhuman tendencies such as violence, stealing and greed etc) and the Niyama (humane observances including cleanliness, contentment, self-introspection and dispassionate discipline). Inculcation of these universal values in health professionals as well as the practice of various practical techniques by them will enable attainment of optimal health while at the same time help them be more humane in their life and profession.

One of the major health issues faced by dental professionals is risk for various musculoskeletal disorders with prevalence of general musculoskeletal pain documented to be between 64% and 93% with major issues being back pain (36.3-60.1%) and neck pain (19.8-85%).⁽³⁾ Risk factors identified for these occupational predispositions include the static and awkward posture of clinical practice as well as other non-ergonomic work practices. It has recently been suggested that Yoga may be a good way for dentists to relieve stress and reduce the risk for repetitive strain injury and dysfunctional posture ⁽⁴⁾ and a recent survey amongst 220 dentist found statistically significant difference in prevalence of musculoskeletal pain among those practicing Yoga compared to those with no regular activity over a period of 12 months. ⁽⁵⁾

However there is still ignorance and resistance to Yoga amongst many health professionals and a recent cross-sectional survey in Chennai reported that despite musculoskeletal pain and stress being the most common

occupational hazard prevalent among dentists, over 50% of the 390 respondents surveyed didn't seek any measure to treat these occupational hazards and only 10% of them practiced yoga as the alternative therapy. ⁽⁶⁾ The authors suggested that a healthy awareness of the potential benefits of Yoga for the dental professionals should be created through continuing dental education programs thus giving them tools with which they could effectively manage such occupational hazards.

Mechanisms of Yoga:

Extensive research on Yoga being done all over the world has shown promise with regard to various disorders and diseases that seem to be amiable to Yoga therapy (www.iayt.org, www.icyer.com, www.svyasa.org). These include psychosomatic, stress disorders as well as physical disorders and psychiatric disorders. Musculoskeletal disorders can be tackled effectively with Yogic techniques that place great importance of healthy spinal alignment, conscious deep breathing and breath-body coordination movements resulting in a relaxed sense of ease (Sukham).

Healthy life can be considered as a by-product of practicing Yogic techniques since it has been observed that Yoga practitioners are physically and mentally healthier and have better coping skills to stressors than the normal population. ⁽⁷⁾ Knowledge of inexpensive, effective and easily administrable Yogic techniques to health professionals will go a long way in helping us achieve the goal of the World Health Organisation to provide "physical, mental, spiritual and social health" for all sections of human society. We can say that the eastern mind-body techniques affect every cell of the human body as they bring about better neuro-effector communication, improve strength, and enhance optimum functioning of all organ-systems while increasing resistance against stress and diseases with resultant tranquillity, balance, positive attitude and

equanimity. ^(7,8)

Some of the important documented health promoting benefits of mind-body practices such as Yoga and meditation include: ^(8, 9,10)

- Improvement in cardio-respiratory efficiency
- Improvement in exercise tolerance
- Harmonious balance of autonomic function
- Improvement in dexterity, strength, steadiness, stamina, flexibility, endurance, and neuro-musculo-skeletal functioning
- Increase in alpha rhythm, inter-hemispheric coherence and homogeneity in the brain
- Improved sleep quality and improved cognitive functions
- Alteration in brain blood flow and brain metabolism as well as
- Modulation of the neuro-endocrine axis.

An extensive review by Innes et al postulated that Yoga acts through two interconnected pathways to reduce risk of various lifestyle disorders through parasympathetic activation coupled with decreased reactivity of sympathoadrenal system and HPA axis. ⁽¹¹⁾ Streeter et al also proposed a theory to explain the benefits of Yoga practices in diverse, frequently comorbid medical conditions based on the concept that Yoga practices reduce allostatic load in stress response systems such that optimal homeostasis is restored. ⁽¹²⁾ They hypothesized that stress induces autonomic imbalance with decreased parasympathetic and increased sympathetic activity coupled with under activity of the GABA system, and increased allostatic load. They further hypothesized that Yoga-based practices correct underactivity of the parasympathetic nervous system and GABA systems in part through stimulation of the vagus nerves, while reducing allostatic load. Yoga seems to have a multidimensional action and a review by Galantino et al mentioned, "Regardless of the goal, Yoga appears to be a multitasking modality that simultaneously treats both physical impairments as well as more global issues such as stress, anxiety, or hyperactivity." ⁽¹³⁾

Yogic living for health professionals:

Yoga is not merely a set of exercises but is mindfulness based, conscious way of life that inculcates simple living and high thinking. Important principles of this unique system of healthy living are: ^(1,2,7,8,14,15,16)

Become aware of your body, emotions and mind: Awareness of body implies conscious body work that needs to be synchronized with breath to qualify as a psychosomatic technique of health and healing.

Improve your dietary habits: Adoption of a Yogic lifestyle with proper nourishing diet, creates positive antioxidant enhancement thus neutralizing free radicals while enabling a rejuvenative storehouse of nutrients packed with life energy to work on anabolic, reparative and healing processes. A freshly prepared balanced and hygienic meal with adequate hydration, eaten with a positive sense of sharing induces vitality.

Relax your body-mind complex: Stress is the major culprit and may be the causative, aggravating, or precipitating factor in so many psychosomatic disorders. The relaxation part of every Yoga session is most important for it is during it that benefits of practices done in the session seep into each and every cell producing rest, rejuvenation, reinvigoration and reintegration.

Slow down your breath making it quiet and deep: Breath is the link between body and mind and is the agent of physical, physiological and mental unification. Deep conscious breathing improves autonomic respiratory mechanisms that generate energy and enhance emotional stability. The mind and emotions are related to our breathing pattern and rate and hence the slowing down of the breathing process influences autonomic functioning, metabolic processes as well as emotional responses.

Calm down your mind and focus it inwardly: The mind is as disturbed as a drunken monkey bitten by a scorpion say our scriptures. Breath work is the base on which this mind training can occur and hence much importance needs to be given to Pranayama (vital energy management) and Pratyahara (sensory withdrawal) in Yoga. When the mind is focussed positively on activities being done, this enhances energy flow and healthy circulation to the different body parts and internal organs. Where the mind goes, there the Prana flows!

Improve the flow of healing ‘Pranic life energy’: Improve the flow of Healing ‘Pranic Life Energy’ to all parts of your body, especially to those diseased parts, thus relaxing, regenerating and reinvigorating yourself. Prana is life and without it there cannot be healing.

Fortify yourself against omnipresent stressors: Decrease your stress level by fortifying yourself against the various omnipresent stressors in your life: when face to face with the innumerable thorns in a forest, you may either choose to spend all your time picking them up one by one while others continue falling or choose to wear a pair of shoes and walk through the forest. The difference is in attitude. Choosing the right attitude can change everything and bring about a resolution of the problem by healing the core. Stress is more about how we react to the stressor than about the stressor itself!

Increase self reliance and self confidence: Life is full of challenges that are there only to make us stronger and better. The challenges should be understood as opportunities for change and faced with confidence. We must understand we have the inner power to overcome each and every challenge that is thrown at us by life.

Facilitate natural emanation of wastes: Facilitate the natural emanation of waste from your body by the practice of various Shuddi Kriyas (cleansing techniques) such as Dhauti (gastric cleanser), Basti (colonic cleanser) and Neti (nasal irrigation). Accumulation and stagnation of waste materials either in inner or outer environment always causes problems. Yogic cleaning practices help to wash out the impurities (Mala Shodhana) helping the process of regeneration and facilitating healing.

Taking responsibility for our own health: Yoga fixes responsibility for our health squarely upon our own shoulders. If we do healthy things we are healthy and if we do unhealthy things we become sick. No use complaining that we are not well when we have been the cause of our own problems. As Swamiji Gitananda Giri would say, “You don’t have problems-you are the problem!”

Health and happiness are your birthright: Health and happiness are your birthright, claim them and develop them to your maximum potential. This message of Swamiji Gitananda Giri is a firm reminder that the goal of human existence is not health and happiness but is

Moksha (liberation). Most people today are so busy trying to find health and happiness that they forget why they are here in the first place. Yoga helps us regain our birthrights and attain the goal of human life.

SOME BASIC YOGA PRACTICES FOR DENTAL PROFESSIONALS: ^(7,8,14,17)

Get ready for a “Yoga Break” in your busy office schedule by taking up a straight back sitting position on your chair. Bring your whole back, neck and head into one straight line. Place the palms of both hands on your thighs. Close your eyes gently and begin to focus on your breathing. Breathe in and out in a calm and regular manner for a few minutes. Make sure you are breathing into all sections of your lungs in a healthy manner. Breathe in to the low, mid and upper sections of your lungs and then breathe out from the low, mid and upper sections. Perform this practice for a few minutes and feel a sense of lightness as the energy of your breath lifts your mood and readies you for the practices of Yoga.

Energizing and loosening Jathis:

- Sit erect with your palms on your thighs. Lift your right hand and start to shake it slowly with awareness of the movements at your wrist joint. Increase the speed of the movement a bit and then after some time start to shake your hand as fast as you can. Continue this fast shaking for a few minutes. After a few minutes, stop shaking your hand, and bring it back to your thigh. Breathe deeply and enjoy the fresh flow of blood rushing into your hand as a result of this vigorous shaking.
- Lift your left hand and start to shake it slowly. Be aware of the movements of the wrist joint. Slowly increase the speed of the movement while keeping your hand as lax as possible. After some time start to shake your hand as fast as you can for a few minutes. When you feel ready, stop shaking your hand and bring it back to your thigh. Enjoy the fresh flow of blood rushing into your hand as a result of this vigorous shaking.
- Lift both your hands and start to shake them slowly. Be aware of the movements at your wrist joints. Let your elbows be relaxed so that this shaking is transmitted throughout your forearms. Increase the speed of the shaking movement bit-by-bit until



you are shaking your hands as fast as possible. Continue this for a few minutes. When ready, stop shaking your hands and bring them back to your thighs. Breathe deeply and enjoy the fresh flow of blood coupled with revitalizing Pranic energy rushing into your hands. This Jathi washes away all accumulated toxins and negative stressful radicals from your joints and releases pent up tensions from the musculoskeletal system.

- Walk around your office space, kicking your legs one after the other. Make sure this is done consciously and with awareness. This will “kick out” tensions from your feet and alleviate sluggish blood circulation in the lower limb.
- To wind up this section of practices lets perform

Nasarga Mukha Bhastrika. Start to shake your hands as vigorously as possible to loosen up accumulated tensions of your daily life. Visualize all the tensions that have accumulated in your wrist and elbow joints getting a good ‘shake up’ by this action. When you have got all the tensions loosened up, take in a deep breath and clench your fist as if catching hold of all your tensions. With a powerful blast through your mouth “whoosh” away all your tensions as forcibly as possible. Relax for a short time in the resting position

Again shake your hands fast as possible. Breathe in and catch hold of the tensions in your fists. Throw them all away with a powerful blast. Make sure that you are using your diaphragmatic muscle vigorously while blasting out the breath. After performing 3 to 9 rounds of this practice, relax in a comfortable position with deep breathing. Enjoy the feeling of calm and relief sweeping through your whole body.

Dynamic Kriyas for psychosomatic harmony:

- Tala Kriya: Stand in a comfortable position. Breathe in and lift both arms up over your head until they are parallel to each other. Go up onto your toes and stretch up as high as possible. Hold the breath and feel a healthy stretch along your whole body from toes to finger tips. Breathe out and relax your arms back to your sides while coming back to the flat foot posture. Repeat the practice two more times for maximum benefit. The term, “Tala” refers to a Palm tree and you should try to stretch yourself as tall as a tree while performing this practice. With practice the posture can





be held for a longer time and normal breathing done while holding the posture for 30 to 45 seconds. After completing a few rounds of the practice stand still and relax with deep breathing.

A modification of the Tala Kriya can be done from a sitting position. Sit erect and lift both arms over your head while breathing in. Interlock your fingers and turn the joined palms outward and upward. Give yourself a good stretch while holding the breath. When ready, release the fingers and bring your arms back down while breathing out. While stretching up, you can also turn your head from right to left to help open up the upper back and shoulder region thus dissolving tensions from this area. When ready release the fingers and bring your arms back to the thighs while breathing out.

Energizing Mudras

- **Hastha Mudra sequence:** Slowly stretch your arms upwards and join your palms together in Anjali Mudra. The whole back is given an excellent stretch in this gesture of aspiration. All the higher Chakras are energized by this Mudra. Hold it for a short while and contemplate the higher consciousness centered in this region.

Bring your hands down to your head with your wrists touching the top of your head. This beautiful, triangular frame for your face is



Kailash Mudra that energizes Sahasrara Chakra. Focus your mind on this area related to the prefrontal region of the brain. It is important for the development of an integrated personality

When the hands are brought down from Kailash Mudra and placed in front of the forehead we can energize our Ajna Chakra or centre of inner intuition. This energizes our Pituitary Gland which is the master conductor of our endocrine orchestra and helps us to obtain excellent glandular health.

As we bring the Namaskar Mudra to the front of the neck we stimulate energetic vibrations that recharge Vishudda Chakra and normalize our thyroid function. Concentrate on this vital region



that works at the level of our energy body.

When the Namaskar Mudra is brought down to the chest region we can feel the healing energies flood through our Anahata or heart Chakra. Let the qualities of compassion and empathy flow through this centre to help us become a better and more humane being with a universal outlook.

- **Brahma Mudra:** Brahma Mudra is a gesture of the head and neck and is an excellent practice for one and all. Take up any comfortable sitting position such as Vajra Asana with your spine as

erect as possible. Rest your hands on your lap while performing the Yoga Mudra.

Close your eyes and concentrate on this valuable practice that combines the use of physical movement synchronized with deep breathing and the usage of Nada or vibrational sounds involving utterance of the Bija sounds of AAA, UUU, EEE and MMM.

Breathe in for a count of six and turn your head towards the right. Breathe out while bringing your head back to the central position and make the guttural sound AAA.

Slowly turn your head to the left while breathing in for six counts. Breathe out and bring your head back to the central position making the labial sound UUU.

Slowly lift your chin up as if attempting to look at the sky and breathe in for six counts. Breathe out and make the palatal sound EEE while bringing your head back to the central position. Finally lower your head bringing chin to chest while breathing in for six counts. Breathe out and make the labial sound MMM while bringing the head back to the central position.

Perform a minimum of 3 to 9 rounds of this practice at each sitting. Brahma Mudra is an excellent practice to



prevent as well as relieve disorders of the cervical spine that are so common in this modern day and age. It is important to concentrate on the area of the neck to be relieved, repaired, or rejuvenated while sounding the Bija Mantras. This produces excellent psychosomatic relaxation. It also gives us the psychological benefit of understanding the perspectives of others by seeing the ‘different viewpoints’.

- **Gomukha Mudra:** Lift your right arm and bring it behind your right shoulder as if trying to touch the spine. Reach behind your back with your left arm and catch hold of the fingers of the right. Once you have got a good grip, tighten it and then turn your head to the right and look up with your gaze focused on the tip of your right elbow. This Mudra supplies a great stretch to the musculature of the back and rejuvenates the joints of the upper limb. It is also an excellent eye exercise. Slowly release your hands and bring them back to the thighs. Relax for a few seconds with deep breathing. Enjoy the renewed circulation of fresh blood into the upper part of the body especially around the shoulders and neck. Repeat the Mudra on the opposite side with the left hand dominant to equalize the benefit on both sides of the body. The development of a healthy spine is assured and numerous musculoskeletal problems that affect modern office goers are corrected by the regular practice of this Mudra. When ready, release





your hands and bring them back to the thighs. Shake your hands to release any tension that may have accumulated and then sit quietly performing some deep breathing.

- Garuda Mudra:** To perform the Eagle Gesture, lift both arms and extend them in front of your chest. Bring your right hand over the left and cross your hands at the wrist bringing your palms together. Bring the clasped hand position inward and then twist it upward so that the twisted hand position is in front of your chest and throat. Look straight ahead. Garuda Mudra forces nerve currents to pass from one side of the body to the other thus bringing about healthy polarity. When ready relax your position and bring your hands back to your thighs. Enjoy the rejuvenated circulation of fresh blood rushing into your upper limbs. Repeat the Garuda Mudra again but this time exercise the other side with the left hand crossing over the right in order to develop both sides of the body in an equal manner. It is an excellent tonic for the musculoskeletal system and useful for those suffering from pain and discomfort in muscles and joints of the upper body. When ready relax your position and bring your hands back to your thighs. Shake your hands to release any tension that may have accumulated and then sit quietly performing some deep breathing while enjoying the energetic circulation rushing through your upper limbs.
- Kaki and Hasya Mudras:** To do the 'Kaki Mudra' or the Crow Gesture, pucker or pout the lips, as if you were going to whistle, tensing the entire mouth and jaw region. Then releasing this Mudra, come into a beautiful 'Hasya Mudra' or the Smile Gesture, relaxing all the facial muscles. Alternate



from the 'Kaki Mudra' to the 'Hasya Mudra' for a few rounds. Alternating with the 'Kaki Mudra' and the 'Hasya Mudra' is a good practice to stimulate nerves of the mouth and tone up the facial area. Relax with some deep breathing and enjoy the emotional release and uplifted mood that are a result of this practice

Pranayamas to overcome emotional and mental stress:

- Vyagraha Pranayama:** The tiger breath is an important practice to relieve numerous musculoskeletal problems that are the bane of modern life.

Take up the Chatus Pada Asana with your weight evenly distributed between your hands and knees.



Start breathing in and out for an equal count of six. While breathing in slowly lift your head and arch your back downwards. Then breathe out slowly and lower your head while arching your back upwards. Breathe in while lifting your head and arch your back down. Breathe out while lowering your head and arching your back up

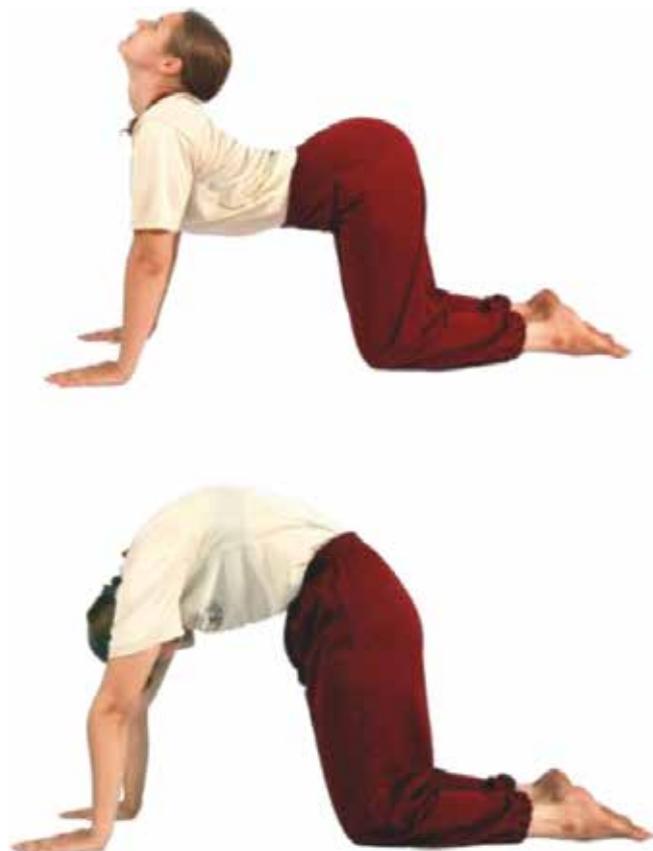
Repeat this excellent practice at least nine times at

each session. Vyagraha Pranayama helps us to utilize all sections of our lungs in a balanced and controlled manner thus energizing the whole body with healing Pranic energy. This is also very good for those suffering from musculoskeletal disorders of the joints. It is a simple and yet effective practice to prevent and manage the numerous gynaecological disorders and is a boon for pregnant women as it takes the load off the spine and helps in post delivery period as an important component of rejuvenation and rehabilitation. When ready slowly relax back to Vajrasana for quiet contemplation.

- **Pranava Pranayama:** This contemplative energising breathing technique uses the sound of the Omkara and has immense healing potential

To perform Adham Pranayama, the lower chest breathing, bring your thumb and index finger together and perform Chin Mudra. The other three fingers are held straight together. Place the Mudra on your thighs and breathe in deeply into your lower chest area. Then

breathe out with the sound AAA for a duration that is twice or thrice that of the inhalation. Repeat the practice two more times for a total of three rounds.



To perform mid-chest breathing, Madhyam Pranayama, curl your fingers inward from Chin Mudra to form Chinmaya Mudra and place it on your thighs. Breathe in deeply into your mid chest region and then breathe out with the sound OOO for a duration that is twice or thrice that of the inhalation. Repeat the practice two more times for a total of three rounds

Adhyam Pranayama is upper chest breathing and utilizes Adhi Mudra. Clench your fists with your thumb in the centre. Keep the Mudra on your thighs and breathe deeply into your upper chest and clavicular regions. Now, exhale with sound MMM for a duration that is twice or thrice that of the inhalation. Repeat the practice two more times for a total of three rounds

Joining the earlier three parts of this practice in a Complete Yogic breath is the fourth stage, known as Mahat Yoga Pranayama. Bring the Adhi Mudra in front of your navel with both knuckles touching. This is now known as Brahma Mudra. Take a deep breath into low, mid and upper chest regions. Now let the breath out

with the sounds of AAA...OOO...MMM for a duration that is twice or thrice that of the inhalation. Repeat the practice two more times for a total of three rounds.

A performance of three to nine rounds of this Pranayama done daily helps to relax the Body-Emotion-Mind complex and provides complete healing through the production of healing vibrations at all levels of our existence. It is an integral part of the Rishiculture Ashtanga Yoga tradition as taught by Yogamaharishi Dr Swami Gitananda Giri.

- **Chandra Nadi Pranayama:** Sit straight in a comfortable manner. Perform Nasarga Mudra with your right hand by bending the 2nd and 3rd fingers into the palm. Close your right nostril with your thumb. Begin to inhale slowly through your left nostril for a count of six. Follow this by exhaling through the left nostril again for a count of six. Keep your right nostril closed throughout



the practice. Chandra Nadi Pranayama produces mental and emotional serenity and should be done for a minimum of 9 rounds at each sitting. Patients of anxiety, hypertension, diabetes, insomnia and other stressful conditions can benefit by practising this Pranayama 27 times before breakfast, lunch, dinner and before going to bed at night

Relaxing your body and mind:

- **Spandha – Nishpandakriya:** Sit in a comfortable position. After a few rounds of deep rhythmic breathing and relaxation in this position, start to tense your entire body part-by-part from your toes up to the top of your head until every part of your body is as tense as possible

Hold this 100% tension state of Spandha for a few seconds. Let all muscles of your entire body be as tense as possible. At the peak of the tension, just ‘let go’ and immediately relax your entire body 100%. This is the state of Nishpandha. Enjoy this relaxed state and with conscious awareness continue to watch your breath as it comes in and goes out of your nose

Repeat this practice at least three times and then enjoy the complete relaxation that ensures. Be aware of how all your muscles relax in this practice because the relaxation is deepened when it is contrasted with tension

- **Marmanasthanamkriya:** The twenty-two sensitive parts of the body are known by the collective term Marmanasthanam. Concentrating upon these body parts in a particular order, commanding them to relax, produces a very deep relaxation. Sit in a relaxed position and begin to concentrate upon your toes and command them



to relax. Do the same with your feet and lower legs up to your knees. Let the relaxation spread into your upper legs, hips and then go into your buttocks and base of your spine. Relax the whole pelvic area. Then relax your lower and upper abdomen

Let the relaxation spread into your low, mid and upper chest and finally relax your shoulders. Now, take your concentration down to your fingers, and command them to relax. Move the relaxation into your hands, spreading up the lower arms into your elbows and then into your upper arms and shoulders. Begin to focus on relaxing your throat and neck region and then



move the relaxation impulse to your chin and mouth. Slowly move up to your nose, cheeks and then your eyes. Take the relaxation sideward to your ears and then go to the back of your head and finally come over the top of your head. Bring your mind to the middle of your forehead while mentally repeating the subtle command of “relaxation.” Perform Jyoti Dharana and Jyoti Dhyana (a concentration and meditation on the Divine light) at the BrumadhyaBindu (the mid-point between your eyebrows). Visualize the Divine Jyoti as having a brilliance equal to 1000 suns but without any of the associated painful glare. Absorb yourself into this Divine Jyoti

Developing an inner quietness

Meditative sitting: Take up a comfortable sitting position with your back, neck and head in a straight line. Perform Jnana Mudra with the tip of your index fingers joining the tips of your thumbs in a circle. The other three fingers are kept together and straight. Place the Jnana Mudra on your thighs with palms facing up. Close your eyes and consciously repeat in your mind the command to “relax”. Establish a regular breath rhythm. Breathing in to a count of 6 and breathing out to a count of 6 is a good rhythm to start with. Keep your entire awareness on your breath. Follow the movement of the breath when you breathe in and follow its movement when you breathe out. Keep your mind concentrated in

the “Now”. Do not let your thoughts waver or wander. Be aware of each thought or emotion as it arises. Curb distracting thoughts or emotions by keeping your mind steady upon one thought at a time. Use the sound of “Shanti”, the Sanskrit word for “Peace” and repeat “Shanti” in your mind’s eye as a Japa or positive repetition. Continue in this state as long as possible and try to let it filter into every aspect of your daily life. Yoga is a way of life and is a process of “conscious evolution”. Be an example of that in your own life.

In conclusion:

Recent developments showcased through social media highlight a lack of human values in modern health professionals. Compassion, empathy and a sincere desire to relieve suffering are found lacking and this seemingly becomes even rarer as qualifications increase. Exploitation of trust with kidney rackets, unnecessary surgeries, lab referral commissions and inflated bills are commonly bemoaned and even recently medical students in Chennai threw a poor dog off their rooftop with glee while others at Vellore mercilessly killed a poor monkey.

Introduction of Yoga as a holistic way of life with stress on its Asthanga (eight components) in the health education curriculum will inculcate a compassionate sense of selfless service (Karuna and Seva) towards our human brethren. We need to understand that illness becomes wellness when we consciously move from the limited sense of “I” to a broader inclusive “WE”. Such an understanding will motivate young health professionals to be vehicles of change thus restoring once again the much extolled nobility of our medical profession.

Numerous physical and mental techniques of Yoga such as Asana, Pranayama, Dharana and Dhyana enable the attainment of physical, mental and emotional fitness. This facilitates a skilful and efficient management of omnipresent stressors. Inculcation of a broader ‘worldview’ leads to the performance of one’s duty in a spirit of Nishkama Karma (non-attachment to results of actions) thus preventing unhealthy “Me first”, “Make the most money”, “Who cares as long as I am safe” type of attitudes. Healthier connection with one’s inner being creates a cheerful, strong and compassionate countenance with empathy towards the suffering.

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How to cite this article :

Ananda Balayogi Bhavanani. Yoga for Dental Professional : Scope and Simplified Practices. Journal of Scientific Dentistry, 2017;7(1):1-11

Source of Support : Nil, Conflicts of Interest : None declared