

**MANAGEMENT OF JUVENILE DELINQUENCY THROUGH
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ABSTRACT

There are roughly 75 million juveniles in the United States as of 2013, that means, one in four Americans have the potential of being labeled as juvenile delinquents. Even in India, over 33,000 juveniles have been arrested for crimes like rape and murder across the country in 2011. Delinquent children belong to that category of exceptional children who exhibit considerable deviation in terms of their social adjustment. Ayurveda emphasizes on various factors like *Prakriti*, certain mental disorders, desire, hatred, consumption of alcohol, intellectual errors, intake of *Rajasika* and *Tamasika* food etc. as a causative factor for anger and violent behavior which will further result in juvenile delinquency. The answer to manage this juvenile delinquency is establishment of self-control by means of modification in the diet,

behaviors, intake of Medhya Rasayana as mentioned in Ayurveda and disciplined lifestyle in the form of Yoga.

KEYWORDS: Juvenile Delinquency, Krodha, Ayurveda, Yoga, Medhya Rasayana.

INTRODUCTION

The present global scenario is a pool of crime and violence starting at a very early stage of life. Juvenile delinquency, also known as juvenile offending, or youth crime refers to criminal acts committed by children or teenagers, specifically anyone below the age of eighteen. As

per the revised definition of Juvenile under the Juvenile Justice (Care and Protection of Children) Act, 2002 boys and girls up to 18 years have been considered as juveniles. In recent years, the average age for first arrest has dropped significantly, and younger boys and girls are committing crimes. Between 60–80% percent of adolescents and pre-adolescents engage in some form of juvenile offense. ^[1]

There are roughly 75 million juveniles in The United States as of 2013, that means, one in four Americans have the potential of being labeled as juvenile delinquents. In India over 33,000 juveniles, mostly between the age group of 16 to 18, have been arrested for crimes like rape and murder across the country in 2011, the highest in last decade. According to Indian Home Ministry data, of the total of 33,387 juveniles apprehended in 2011, 21,657 were in the 16-18 age group, 11,019 of 12-16 age group and 1,211 between 7-12 age groups. A total of 33,628 adolescents were held in 2001, 35,779 in 2002, 33,320 in 2003, 30,943 in 2004 and 32,681 in 2005 for their involvement in different criminal acts. Whereas, 32,145 such youngsters below 18 years of age were held in 2006, 34,527 in 2007, 34,507 in 2008, 33,642 in 2009 and 30,303 during 2010. Juvenile crimes within a specific period of time in India shows that share of crimes committed by juveniles to total IPC crimes has remained static during the years 2003, 2004, and 2005. As per the crime statistics of the year 2005 indicate that the juveniles of the age - group between 12 to 16 years, contributed to be more susceptible to juvenile crimes and recorded highest number of arrests i.e. 73 per cent amongst all age-groups.

The offenses can range from minor underage smoking to property crimes and violent crimes. Occasional juvenile offending can be considered normative adolescent behavior depending on the situation while repeated violence that continues with increasingly violent behavior should be properly cared.

The violent behaviors can be managed well based on the principles of *Ayurveda* and *Yoga*. *Ayurveda* believes in the concept of *Achara Rasayana* or Regimonal Rejuvenation for longevity. This encompasses the principles of truthfulness, refrainment from anger, forbiddance of alcohol, sexual act, violence and adoption of non-violence, politeness in speech, practice of *japa*, cleanliness, respect towards elderly, teachers, god etc., along with intake of *Rasayana* drugs (Rejuvenators) for a long and healthy life. ^[2] These ancient teachings of our classics refrain children from indulging in offences. The mental calmness and improvement in memory can be brought about by regular intake of *Medhya*

Rasayan mentioned in *Charaka Samhita* and constant practice of Yoga since childhood help in reduction of aggressive behavior, improve adjustment and transform mental state positively.

Delinquent Children

Delinquent children belong to that category of exceptional children who exhibit considerable deviation in terms of their social adjustment. Such a child is a social deviant or socially handicapped. A delinquent is essentially a maladjusted person who creates difficulties for others and who is himself blocked in his own wholesome growth. In other words a delinquent is a child or minor who deviates seriously from the norms of their culture or society by committing crimes like murder, robbery and other offences. Recent crime chart in our country reveals that criminal behavior is not only restricted to adults but also seen in minor children and adolescents.

Characteristics

These children are restless, hyperactive, energetic and uninhibited with a strong spirit of adventure and always “on the go”. They tend to seek excitement. There is another category, which is shy, quiet, vindictive and highly selfish. They lack feelings of shame and guilt. They have no care for thoughts of others.

Causes for Delinquency According To Ayurveda

Ayurveda, an eternal science of healthy living, deals with physical, psychological and spiritual well-being of the Humans and covers all the aspects of human life. High emphasis is given to codes of conduct and spiritual attainment through various means. The smooth, sound, safe, assured, steady and healthy life style invariably results in calmness of mind, contentment and healthy mental state. *Ayurveda* emphasizes on the holistic approach of „*Satvamatma sariramcha trayameva Tridandavat*’, where in mind, soul and body are three factors help in sustenance of the universe. A tripod can sustain itself so long as none of its three constituents is disturbed ^[3]. *Sushruta* while giving the definition of *Swastha*’ includes „*Prasanna Atmendriya manaha*’, i.e. pleasant state of soul; senses and mind in mental well-being. This state of equilibrium can get disturbed due to some mental faculties like *Raja* and *Tama Guna* that are influenced by social factors like family or environmental circumstances, media, bad company etc. These result in aggressive behavior, violence and mal adjustment, leading to juvenile delinquency. These types of criminal behaviors are nothing, but the one or other form of psychological disorders which should be considered and treated patiently.

Ayurveda describes many forms of mental disorders which are the result of all disorganized emotions like anger, fear, stress, jealousy which are altogether responsible for these aggressive and mal adjustment disorders and also to the other forms of psychological disorders. The three fold causes wrong utilization, non-utilization and excessive utilization of time, mental faculties and objects of sense organs are responsible for diseases relating both body and mind ^[4]. The abuses of objects of sense organs arise out of the defective mental faculties which lead to the somatic, oral and psychic ailments.

The sinful acts are the causes of diseases ^[5]. The sinful acts are included under the abuses of mental faculties. As the sacrifices, through their subsidiary effects in the form of *Dharma* lead to the attainment of heaven, so the abuses of mental faculties through their subsidiary effects in the form of sinful acts lead to the act-borne diseases. So, to stay away from these acts, *Acharya Charaka* advises a wise person to refrain from the urges relating to greed, grief, fear, anger, vanity, shamelessness, jealousy, too much of attachment and malice. ^[6]

Manas Prakriti

Ayurveda scriptures have mentioned numerous classification of human personality i.e. *Manas Prakriti* on the basis of different types of pure psychic features ^[7]. They are based on the predominance of three *Manas Gunas* i.e. *Sattva*, *Raja* and *Tama* ^[8]. Accordingly the *Satva* state of mind is an ideal state of complete balance and stands for purity, brightness, right conduct, faith, intelligence, clarity, tranquility, peace, light and transparent in character and attribute. *Raja* state of mind represents dynamicity, activity, restlessness, craving, heat, rage, radiance, talkativeness, ego, anger, vanity and jealousy. While *Tamas* state of mind represents mass, inertia, timidity, darkness, sadness fears, ignorance, sleep, lethargy, depression ^[9]. *Satva* is considered as pure and is not the cause of diseases. *Rajas* and *tamas* are the vitiators responsible for the manifestation of mental illness. Each individual has different temperament and mental personality based on the predominance of these universal attributes, along with the body humors, *Vata*, *Pitta*, and *Kapha*. The following characteristics could be seen in persons with *Satvika*, *Rajasa* and *Tamasa Prakritis* respectively according to *Sushruta*. The three major *Manas prakritis* are further subdivided into 16 traits ^[10].

(1) Satvika Prakriti

Satvika person is kind, truthful, religious, intelligent, valiant, self-controller, stable cognition, good in memory, fearless, virtuous, tolerant etc ^[11].

Satvika Buddhi

प्रवृत्तिं च ननवृत्तिं च कायाकाये भयाभये । बन्धिं मोहिं च या वेत्त बुद्धिः सा नाथा सात्त्विकी॥

॥ श्री भगवद्गीता १८/३० ॥

Satvika Buddhi can discriminate between the path which leads to liberation and attachment, the act which is right or wrong, and the factors for which one has to fear or not to fear and also decides whether to take the path of attachment or liberation. *Sattvika Prakriti* is further sub-classified into following seven personalities based on different mental qualities exhibited by different individuals. Namely *Brahma Sattva*, *Arshya Sattva*, *Aindra Sattva*, *Yamya Sattva*, *Varuṇa Sattva*, *Kauberā Sattva*, *Gandharva Sattva*. An individual having *Sattvika Prakriti* can never indulge in violence or crime.

(2) Rajasika Prakriti

Rajasika Prakriti persons are generally valiant, proud, in grief, angry, egoistic, interested in travel, excessive sexy, excessive desirous etc. ^[12]

Rajasika Buddhi

यया धमामधमं च कायं चाकायामेव च । अयथावप्रजानानत बुद्धिः सा नाथा राजसी ॥

॥ श्री भगवद्गीता १८/३१ ॥

The *Rajasa buddhi* can realize which is ethical and unethical or which action to be performed or not to be performed. *Rajasika Prakriti* is further subdivided into the following six personality traits, namely *Asura Sattva*, *Rakshasa Sattva*, *Paishacha Sattva*, *Sarpa Sattva*, *Preta Sattva*, *Shakuna Sattva*.

(3) Tamasa Prakriti

These people are temper less, ignorant, lazy, unreligious, excessive sleeper, unstable minded etc ^[13].

Tamasika Buddhi

अधमं धमाममनत या मन्यते तमसावृता । सवाथातन्वनररतांश्च बुद्धिः सा नाथा तामसी ॥

॥ श्री भगवद्गीता १८/३२ ॥

When *Buddhi* is masked by the *Tamas*, it is called as *Tamasa Buddhi* and it perceives ethical as unethical and vice versa, and perceives all the objects wrongly. *Tamasa Prakriti* is sub classified in to three personalities, which are as follows *Pashu Sattva*, *Matsya Sattva* and *Vanaspatya Sattva*. The predominance of one or the other determines not only intellectual tendencies or emotional types, but they show the sensitivity of mind, its capacity to perceive and to act accordingly.

Sattva /Mental Strength

Mental strength is graded into superior, medium and inferior. Those with superior mental strength [*Pravara satva*] can very well withstand mental trauma. Those with inferior mental strength [*Avara satva*] are incapable to sustain even trivial trauma and pain. Those with medium strength [*Madhyama satva*] can afford to take hardships if consoled to do so.

यद्गुणि चाभीक्ष्णिं नुरुषमनुवतातेसत् ्वित्स्वमेवो नददशतन्त मुनयो बाहु ल्यानु शयात् । ऋ.सू. 8/6

Above quotation suggests that the mental trait of an individual is flexible i.e. it remains changing, depending upon which quality that person predominates. Sometimes it is *Rajasa*, sometimes it is *Tamasa* and sometimes is *sattvika*. But in spite of the changing state of mind, there is one and only one quality which predominates in an individual. So, if somebody frequently displays the quality of *sattva*, even though occasionally he might be displaying *rajas* and *tamas* qualities, he will be known as the man of *sattvika* nature. That is to say, the quality of *sattva* would be the general rule for him, *rajas* and *tamas* would be treated as exceptions. By using this concept, one can change his mental trait by frequently following the *Acharya Rasayana*, *Sadvritta*, yogic practices and meditation which converts an individual in *sattvika* trait.

Patho-Physiology of Manas Vikaras leading to Aggression

Trividha hetus, as described above, are mainly responsible for the imbalance and increment of *Rajas* and *Tama doshas* which directly or indirectly vitiate the *Sharirika doshas*. The *rajas* and *tama doshas* on mental level disturb the *manovaha srotas* and generate the *kama*, *krodhadi Manas vikaras*. By the principle of *parasparanuvartana* told by *Acharya Charaka* in *Vimanasthana*, these *Rajas* and *Tamas* are also responsible for the generation of *Manasika vikaras* like *Unmada*, *Apasmara* etc. In an individual as *Sharirika Doshas*, *Rajas* and *Tamas*

are always in combination of each other. Pathology happens at three levels like metaphysical, intellectual and physical level.

(1) Metaphysical level - It is being controlled by *Jivatma*, yet times previous *Papakarma* may initiate *Samprapti*.

(2) Intellectual level - Imbalance at intellectual level i.e., *Ahankara*, *Buddhi*, *Indriyas* play a vital role in emotional aspect of *Manas*.

(3) Body level – There is a strong relation between *Manasa Bhavas* and body. Like *Bhaya*, *Shoka*, *Chinta* etc. have their effect on *Vata*; *Krodha*, *Matsarya*, *Mana* have their effect on *Pitta*; *Harsha* has its effect on *Kapha*. Body has a direct impact on *Manas* and vice versa, hence the interplay between *Sharira* and *Manas* is the core of *Samprapti*. As it is described that *Rajas* and *Tamas* only have the capacity to generate the *Samprapti*, but *Rajas* is the most responsible factor for mental diseases and *Vata* for physical diseases. Almost all *Manasa Rogas* are counted under *Nanatmaja Roga* of *Vata*. Hence, role of *Vata* is the most important as stated „*Niyanta Praṇeta Cha Manasaḥ*’ in normal state, while in vitiated state it gives birth to *Bhaya*, *Shoka*, *Moha* etc.

In this way when weak mind (*Alpa satva*) is afflicted by passion, anger, greed, excitement, fear, attachment, exertion, anxiety and grief, suffering from physical disorder or indulges in regimens and actions that are not good result in violent behaviors and juvenile delinquency. These lead to vitiation of *Doshas* especially in the seat of *Buddhi* i. e. *Hridaya* (heart). Here *Vatadi Doshas* further vitiate the mind leading to affliction of the mind by *Rajas* and *Tama Doshas*. These further cover the mind by *Raja* and *Tama Doshas*. These *Doshas* eventually get lodged in *Manovaha srotas* and seriously affect the mind and the intellect loses its balance.

Acharya Charaka while describing the aetiology of *Manas vikaras* explains that these *Manas Vikaras* occur in an individual when the mind of *Alpa Satva* person is affected by the predominance of *Rajas* and *Tamas*. When *Doshas* in his body are aggravated and vitiated due to intake of food consisting of unwholesome and unclean ingredients possessing mutually contradictory properties or touched by unclean hands, when his body is exceedingly depleted, if he is suffering with any kind of disease, when his mind is afflicted over and over again by passion, anger, greed, excitement, fear, attachment, exertion, anxiety and grief, when he is subjected to excessive physical assault his mind gets seriously affected and he loses his intellectual balance. Such person loses his intellect, knowledge, memory, desire, manners,

behavior and conduct Lord *Punarvasu Atreya* considers intellectual blasphemy as the causative factor of this condition. Due to intellectual blasphemy the person disregards the gods, ascetics, elders, teachers and the other respectable ones. Such insensible person develops such maladjustment tendencies in society and due to such aggressive and violent behavior he conducts the assaults in the society and becomes liable for the punishment according to laws.

Krodha (Aggression) A Factor Responsible For Juvenile Delinquency

Ayurveda identifies *Krodha* as one of the *Manas vikaras* which is the basis in formation of Delinquency. There are multiple internal and external factors responsible for the generation of *Krodha* in an individual. According to *Ayurveda* the factors responsible for *Krodha* (aggression) are.^[14]

I. *Prakriti*

II. *Pitta Prakriti*

III. *Vata Prakriti*

IV. *Rajasika Prakriti*

I. *Tamasika Prakriti*

II. *Bramha Kaya*

III. *Matsya Kaya*

1. *Vata dosha*

2. *Pitta dosha*

3. *Iccha* (Desire)

4. *Dvesha* (hate)

5. *Tikshagnita*

6. Diseases like- *Jvara, Pittonmada, Rasa Kshaya*

7. *Rajasika* Food

8. *Tamasika* Food

9. Alcohol consumption

10. *Prajnaparadha*

Patho-Physiology of Delinquency in Bhagwadgeeta

Aggression, crime, violence is increasing day by day due to excessive greed, hatred, jealousy, anger etc. factors in present scenario but the concept of this is explained in a systematic manner in our ancient scriptures like *Bhagvadgeeta, Charaka samhita, Sushruta Samhita* etc.

Lord Sri Krishna in *Bhagvadgeeta* says that the man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from non-fulfillment of desire ensues anger. *Acharya Sushruta* also explains that all the *Manas Vikaras* are produced due to various types of *Ichha* i.e. desire and *Dvesha* i.e. hates (Su. su. 1/33). Hence, the *Raja* and *Tama* are the causative factors of mental disorders, which produce various types of desire and hates and in the end of the process all the mental disorders are generated.

Dhyāyato viṣayānpumsaḥ saṅgasteṣūpajāyate. saṅgātsaṅjāyate kāmaḥ kāmātkrodho' bhijāyate.

Krodhādbhavati sammohaḥ sammohātsmṛtīvibhramah. smṛtibhramśad buddhināśo buddhināśātpraṇāsyati. (B.G. 2/62-63).

Patho-physiology of Delinquency

Mana + Indriya

Get associated with **Viśaya** (Object)

Due to predominance of *Rajas*

Saṅga(Attachment)

Kāma(Desire)

Krodha (Aggression/ Anger)

Sammoha (Mind gets mesmerized)

Smṛti Brahmā(Loss of memory of right and wrong things)

Buddhīnāśa (loss of intelligence)

Resulting in criminal tendency

Delinquency

[**Praṇāśa** (Destruction of an individual)]

Further it is said that from anger arises infatuation, from infatuation, confusion of memory; loss of reason; and from loss of reason one goes to complete ruin, this leads to the criminal behavior in that individual which ultimately results in delinquency. But the self-controlled person while enjoying the various sense-objects through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind.

Ayurvedic Management for Juvenile Delinquency: Ayurvedic line of management includes control of mind by means of modification in the attitude, correction of faulty diet, use of *Medhya Rasayana* and company with good people.

Factors Which Can Alleviate Krodha (Aggression)

1. Satvika food
2. Medhya Rasayana
3. Implementation of Achara Rasayana
4. Sadvritta Palana
5. Company of good people
6. Life Style- Practicing of Yoga and Dhi (discrimination), Dhairya (courage) and Atmadi vijnana (spiritual teachings) are the best medicines for the disorders of mind [15].

Diet and Its Effect on Mind

The yogic concept of food takes into consideration the total dimension of human existence. Apart from the atoms and molecules which form our gross physical body, we all possess *Prana*, mind, intellect, emotions and the spiritual dimension featured by freedom. Yoga is that process by which we bring an integration of the entire personality at all these levels. A balanced diet as per *Yoga* is that food which enhances body stamina, modulates *prana*, calms down the mind, stabilizes the emotion and bring about complete control over intelligence. Only such diets could aid in a Holistic way of living. The right balanced diet can be chosen the basis of ancient scriptures. The ancient sages arrived at the concept of healthy diet and describe their general characteristics.

Classification of Foods

Yoga classifies food into 3 categories (similar to the classification of human beings) into predominantly *Tamasika*, *Rajasika* and *Satvika* food.

Tamasika Foods

यातयामिं गतरसिं नूनतनयुद्धषतिं च यत् ।

उतचचष्टमद्ग्नं चामेध्यं भोजनिं तामसद्वप्रयम् ।।B.G.17. 10

That which is stale, tasteless, stinking, cooked overnight, refuse and impure is the food liked by the *Tamasika* person. In modern era, *tamasika* food. In present scenario the stale foods served after heating in hotels and restaurants, fish, meat can also be included in *Tamas* food category. The packed food items popularly sold today come under this category as it is stale food according to *Ayurveda*. *Yatayamam* and *Gatarasam* (cold food devoid of taste and essence) means those foods which are nutritionally deficient and devoid of taste or which

have been preserved for long time are consumed by a *Tamasika* individual. The innate personality structure of the *Tamasika* person is reflected in their liking for such Foods. Hence, all such foods are classified as *Tamasika* foods. These foods may add „matter“ to the physical body, may nourish the gross aspect of the body but they create a feeling of heaviness and lethargy.

Due to external circumstances like busy work schedule, high-tech environment etc. when a *satvika* individual resorts to such diets, mentioned above, consistently, his taste also changes and he gradually gets transformed to *Tamasika* trait.

Rajasika Foods

कट्वमृरवणायुष्णतीक्ष्णरूक्षवदादहनः।

आहारा राजसास्येष्टा दुःखशोकामयप्रदाः ॥ B.G. 17. 9

Foods that are *Katu* - pungent, *amla* – sour, *lavana* - saline, *ati Ushna*- steaming hot, *tikshna* - burning, are the ones liked by *Rajasika* individual. The food items like pizza, burger, fast foods, and Chinese food come under *Rajasika* food due to its salty and spicy nature. The food containing more garlic and onion becomes more *katu* and *tikshna* can be said as *Rajasika* food in current era. That which stimulates the nervous system, speeds up metabolism and activates is called *Rajasika* food. e.g.: coffee, tea, tobacco. Green chilies and pepper are considered *Rajasika* but dried red chilies tend to be more *Tamasika*. High quality wines are *Rajasika*.

Satvika Foods

आयुःस्वबलमारोग्यसुखप्रीनतद्ववधानाः।

रस्याः तस्नग्धाः तस्थराट्द्या आहाराः सात्त्विकप्रयाः ॥ B.G.17.12

Those Foods which increase the *Ayu* (Life and vitality), *Sattva* (intelligence), *Bala* (Strength), *Arogya* (health), *Sukha* (happiness) and *Priti* (cheerfulness and good appetite) are termed *Satvika*. These foods are *Rasyah* (savoury), *Snigdha* (oleaginous), *Sthirah* (substantial), *Hridyah* (agreeable) and are liked by the *Satvikas*. In contrast to *Tamasika* and *Rajasika* foods, those foods, which are fresh, wholesome, natural, possessing good quality, and mild, neither over nor undercooked are known as *Sattvika* food. They lead to calmness, alertness and simultaneously yield energy. Such foods are called *Sattvika*. In today's lifestyle milk,

ghee, butter, less spicy foods without onion and garlic can be said as *Satvika* food. So, it has become almost mandatory to change our food habits from *Tamasika* to *Rajasika* and ultimately transform to *Satvika* diet. With a proper attitude of the mind attached to it, a Yoga *Sadhaka* can gain immensely in his journey towards mental control.

Medhya Rasayanas

Medhya Rasayanas like mandukaparni, Madhuka, Shankhapushpi, Guduchi, Brahmi etc. are especially useful to enhance mental strength along with strength of the body. Medhya Rasayana is to impart the satvika bhavas among the delinquents because they reduce stress, anxiety and promote satvikata in an individual.

Company of Good People

Persons who are suitable for company are those who have attained maturity by virtue of wisdom, learning, age, conduct, patience, memory and meditation, those who are matured and learned ones, those who maintain the company of matured persons, those who are acquainted with the human nature; those who are devoid of all anxieties, those who are well behaved with everybody; those who are pacified; those who follow righteous course of action; those who advocate good conduct and those whose very name and sight are auspicious should be accompanied.¹⁶

Abandon the Company of Bad People

Acharya Charaka describes unsuitable persons for company as such wretched human beings, who are of sinful conduct, speech and mind, back biters, those who are quarrelsome by nature, those who indulge in sarcastic remarks about others, the greedy, those who envy the prosperity of others, the cruel, those who indulge in defaming others, the fickle minded, those who serve the enemy, those devoid of compassion and those who do not follow the virtuous course of life are to be boycotted.¹⁷

Yogic Practices

Yoga is the most desired element to counteract the emotional problems, anxiety, stress, jealousy etc., which are the culprits behind juvenile delinquency. All the eight limbs of Ashtanga Yoga help to establish harmony and mental equipoise. Asana means physically and mentally steady, calm, quiet and comfortable state which helps to bring equipoise in body as well as mind. The static stretching of the spinal column during āsanās like Bhujāṅgāsana, Dhanurāsana, cakrāsana increases the blood circulation around the spine that tone ups its

muscles. Asanas like Tadasana, Vrikshasana, Virabhadrasana, Shalabhasana, Bhujangasana, Shavasana bring about physical and mental balance. They rejuvenate the body and give the feeling of freshness, expel dullness and depression, harmonize the body and mind, increase energy and enthusiasm, build self-confidence and esteem and improve focus. Pranayamas like Anuloma – Viloma, Bhramari practice relieves stress, tension and so help in alleviating anger, anxiety and insomnia. They also transform negative thoughts into positive thoughts. Pratyāhāra one of the Ashtānga Yoga, teaches us to control and to make complete mastery over senses. It says that when mind is withdrawn from sense-objects, the sense-organs also withdraw themselves from their respective objects and thus are said to imitate the mind. The effect of all this is to pervert mind from wrong deeds. “Omkaara Dhyana” simultaneously influences body, emotions, mental functioning and relationships. Meditation also improves brain functioning, improves positive thought process, calms mind, enhances intelligence, decreases craving for cigarette, alcohol and drug abuse along with decreasing the withdrawal symptoms, induces relaxation and decreases stress.

CONCLUSION

Juvenile delinquency is one of the problems that need most urgent attention for the benefit of society as well as individuals. Anger produced due to attachment, greed, jealousy etc. result in complete ruining of an individual ultimately resulting in criminal behavior and delinquency. The answer to manage this juvenile delinquency is establishment of self-control by means of modification in the diet, behaviors, intake of Medhya Rasayana as mentioned in Ayurveda and a disciplined lifestyle in the form of Yoga.

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