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YOGA SPECTURM

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Chapter – 1

Role of Yoga in total Health

What is Yoga?

Yoga is the science of life and the art of living. It is the common sense answer to overall physical and mental fitness. Basically yoga is a system of physical and mental self improvement and final liberation, that people have been using for thousands of years. Yoga arose in the age of the Vedas and Upanishads. **It is India's oldest scientific, perfect spiritual discipline.** Yoga is a method of training the mind and developing its power of subtle perceptions so that man may discover for himself the spiritual truths on which religion, beliefs and moral values finally rest. It is realization of our hidden powers. Swami Shivananda said, "He who radiates good, divine thoughts does immense good unto himself and to the world also". **Yoga is science of life, it offers us simple, easy remedies and techniques and methods of health and hygiene to assure physical and mental fitness with a minimum of time, effort and expense.**

Yoga in other term Preksha Dhyana invented by prominent Jainacharya Mahaprajna is such an uncomplicated, easy to learn technique of meditation. It comprised of the following—

- (i) Kayotsarga (Total relaxation)
- (ii) Antaryatra (Internal trip)

- (iii) Svash Preksha (Perception of breath)
- (iv) Sharir Preksha (Perception of body)
- (v) Chaitnya-kendra Preksha (Perception of psychic centers)
- (vi) Leshya Dhyan (Perception of psychic spectrum)
- (vii) Perception of the present moment
- (viii) Perception of thoughts
- (ix) Self-discipline
- (x) Bhavna (counter-vibrations)
- (xi) Anupreksha (contemplation)
- (xii) Concentration.

Yoga is one of the most ancient metaphysical sciences, which investigates the nature of soul and, through its discipline, awakens the super-conscious mind of the man which unites the moral being with the immortal supreme spirit. Yoga leads to balance and also provides both a philosophy and a religion. The real joy of life appears when we can unify nature and culture, wealth and poverty, movement and stillness, attachment and detachment. Yoga can serve both the individual and society. **Yoga is neither a sect nor an ideology but a practical training of mind and body.** Broadly speaking, it has three main outcomes : it makes us more aware of our natural wisdom, it strengthens the body's ability to recover from illness or injury; it teaches us how to co-operate with others. Yoga teaches us truth through mind and

body rather than theory, it brings about deep change of attitude. The entire thrust of our life is to devote total attention to every action and, at the same time, to trust in the power of sacred.

Eight stages of Patanjali yoga are :

- (i) **Yama** : The universal moral laws.
- (ii) **Niyama** : Personal moral roots of conduct.
- (iii) **Asana** : Yogic postures.
- (iv) **Pranayama** : Acquiring and controlling prana or energy, by means of the breath.
- (v) **Pratyahara** : The withdrawal of the senses from the outer environment.
- (vi) **Dharana** : Concentration.
- (vii) **Dhyana** : Meditation.
- (viii) **Samadhi** : Enlightenment.

Yoga is also a technique for achieving purest form of self-awareness, devoid of all thoughts and sensations. Today some kind of reconstruction of thought is necessary to understand clearly what the great yoga teachers of the past have taught. Patanjali, the systematiser of Yoga, has explained the thoughts through Yogasutra. In the Gita and Upanishads we find a broader and positive expression of yoga. Our ancient masters through yoga teach us an art of living a life for eternally blissful experiences of even flow of happiness by removal of miseries and sufferings of our limited life. The term yoga means a systematic practice and

implementation of mind and body in the living process of man to keep harmony with in self, within the society and with nature.

Kundalini Yoga is a systematic and integrated practice for body and mind and its thrust to make a man creative. By a new method, which is wholly safe, one can get the Kundalini power aroused in minutes. Hence this method is called the simplified Kundalini Yoga, abbreviated to "SKY". Kayakalpa is the culmination of Kundalini Yoga and its objective is to enable the practitioner to postpone the ageing process and death. In all sky centers in India, Malaysia, Singapore, South Korea, Japan and USA, Kayakalpa yoga is now being taught at regular intervals. These two yogic practices are very important in karma yoga, the world religion.

What is total Health?

Health is precisely, that condition in which human being has full sensitivity and in which all his faculties are operating fully. To actively work towards this condition is to cure illness and to develop maximum health. Yoga is both a philosophy and a living religion, believes that the body is so important and trains it so strictly. **Without health we can neither practice meditation nor attain enlightenment.** For total health one should seek the truth by skepticism. The body mind system possesses the innate power of recovering health and the yogic method of curing

human ills aims at stimulating it. Prominent health specialist Ben Jonson said, "O, health! health! the blessing of rich! the riches of the poor! who can buy thee at too dear a rate, since there is no enjoying the world without thee!

Preksha (means to see inside with full concentration) may appear to mean different things to different people because it contributes to increase physical, nervous as well as spiritual energies. **As per prominent Jainacharya Acharya Mahaprajna inventor of Preksha Dhyan Yoga total health consists of physical, mental, emotional and spiritual health.**

- (i) On physical level, it helps each bodily cell to revitalize itself; it facilitates digestion, it makes inspiration more efficient and improves circulation and quality of blood.
- (ii) On mental level it proves to be an applied method to train the mind to concentrate; it offers way to treat serious psychosomatic illness without drugs; it is an efficient tool for ending addictions and other bad habits; it reveals to one the mysteries of his mind by the realization and real experience of the inner consciousness which includes the subconscious and the unconscious.
- (iii) On the emotional level, the strengthening of conscious reasoning controls reactions to environmental conditions, situations and behaviour of others;

harmonization of the functioning of nervous and endocrine system results in control and ultimate eradication of psychological distortions.

- (iv) On spiritual level, regulation and transformation of blood-chemistry through proper synthesization of neuroendocrinal secretions, dispassionate internal vibrations leads one to attain the power to control the mind and to become free from the effect of external forces compelling one to lose to equanimity.

The following table shows the relation between endocrine glands and the *Chaitnya-kendras* :

Endocrine glands	Chaitnya-
kendras	
Pineal	Jyoti-kendra
Pituitary	Darshan-kendra
Thyroids	Vishudhi-kendra
Thymus	Anand-kendra
Adrenals	Tajjas-kendra
Gonads	Swasthya-kendra
and Shakti-kendra	

Constant triggering overreaction of the lower endocrine glands viz. adrenals and gonads result in pernicious habits, effecting our physical and mental health. For good physical health Dr Dastur recommends :

- Sleep on a thin firm mattress with a wooden board underneath. Don't sleep on foam rubber mattress.
- Prolonged standing in one place puts great pressure on the spine, shift your weight from one foot to other to relieve the strain.
- Learn to relax when under stress.
- Do not lift a heavy load with straight knees from the floor. Bend your knees and lift it up.

Jainacharya Acharya Mahaprajna inventor of Preksha

Dhyan Yoga inspires for maintenance of total health :

- (i) For maintenance of physical health one should always walk in morning fresh air and should observe Asans and Pranayama.
- (ii) For maintenance of mental health one should get rid of worries and should deep dive in meditation and kayotsarga.
- (iii) For achieving emotional health one should think positive and should always live in present and not in past or future.

South health and peaceful mind are a must for man to enjoy the material world and develop the consciousness to its perfection. In order to achieve this purpose of birth one has to maintain harmony between body and life force, life force and mind, between individuals and society and between nature and

will. Practicing appropriate exercises of body and mind and a virtuous way of living to maintain the harmonies described above constitute yoga. Thus Karma Yoga is a system of life utilizing the full potential of the body and mind with understanding and awareness for a happy, prosperous and peaceful life. **All experiences in life are enjoyed only by the mind. Mind is the peripheral stage of consciousness.** In the infinite state, the consciousness itself in the truth. As a man is endowed with the sixth sense which inherits the purpose of the realization of self, in time he should realize the self, which is consciousness. **By realizing consciousness man can live with satisfaction, harmony and peace. Realization of consciousness is the only one perfect and higher knowledge by which one can know everything in the universe. The mind is nothing but the extended and perceptual activity of the consciousness.**

One should do every action, whether thought, word or deed, with a perspective awareness not to inflict pain to self or others, at present or in future, to the body or mind. Physical and mental health are important for a happy and successful life. One has to maintain these with due care, following moderation in the following five aspects of life :

- (i) Food,
- (ii) Work,
- (iii) Rest,

- (iv) Sex,
- (v) Use of thought-force.

These five should not be neglected, over-indulged or improperly dealt with. The proportional requirements of daily food are 10% protein, 10% fat, 40% carbohydrates and 40% vegetables and fruits. Protein, the essential food-element, is best provided by milk, curd, soyabeans, drynuts, pulses and lentils. Carbohydrates are starchy food consist in rice, chapatti, grains, maiz, oats, potatoes etc.

Man's existence is connected with physical cells, brain, bio-magnetism, life force and sexual vital fluid. If he neglects, over-indulges or improperly deals with food, work rest, sex and use of thought-force, he has to suffer from illness and sorrow. As every action brings an appropriate result, he should deal with all the five aspects of life in moderation. Following the principle of limit and method in every enjoyment is detachment. **Keeping the physical body in a healthy condition and the mind is highly culturally enlightened level and thereby leading a creative life so as to be a useful member of the society throughout the span of one's life is the chief aim and thrust of karma Yoga.** An integrated practice of reorganizing and restructuring the body and the mind for a newly planned life is Kundalini Yoga. **Kundalini is the life force.** For all human beings the working centre of the life force is in the sexual gland called technically and mooldhara called in

spiritual terminology. Only when the working centre is shifted to the point between the eyebrows (Agya chakra), the mind can perceive its existence and functions. So in yoga practice, raising the working centre of the life force and making the aspirant to feel it at the Agya chakra point is initiation.

Role of Yoga in total health

Yoga blends the two states of tension and relaxation.

Life always seeks to restore balance and the ideal state is that in which static force and dynamic power are in harmony. In this state, the deepest relaxation is found within the highest tension and this forms the basic for the new life of service and cooperation. The basic characteristic of yoga is its use of meditation, for by utilizing this discipline, the mind and body are purified and adjusted and personality is heightened. **Yoga enables everyone to more towards that state of developed consciousness which is oneness with the sacred.** The first step is to harmonize, purify and strengthen both body and mind. In yoga we find people practicing fasting, celibacy, the renunciation of wealth and possessions as well as living home, loved ones and society. The aim is always same to control desires and since desire is mental and emotional, there are many ways of doing it. Fasting is the most natural and fundamental training for the control of desire, being practiced

instinctively by animals and primitive men who live close to nature.

There are seven centres for meditation in the body. Each centre is connected with its relevant endocrine gland as below. Meditation on any Chakra should be learnt and practiced under the guidance of a master in Kundalini Yoga. Self effort in this yoga should be strictly avoided as it could lead to complications.

Chakra	Endocrine Gland
Mooldhara	Sex gland
Swadhisthana	Connecting sex gland and adrenals
Manipuraka	Adrenal gland
Anahata	Thymus gland
Vishuddhi	Thyroid Gland
Agya	Pituitary
Brahmarandhra	Pineal

A regular practice of yoga 30 to 50 minutes daily with faith in "self", proves a blessing in the form of spiritual illumination which slowly develops into awareness of reality.

The main purpose of practice of Preksha Dhyana Yoga (To see inside with deep concentration) is to purify the mental states. Mind is constantly chocked by contaminating urges, emotions and passions. This hampers the flow of wisdom. The hurdles of uncleanness must first be removed. When the mind is

cleaned, peace of mind automatically surfaces. Balance of mind, equanimity and the state of well-being are also experienced simultaneously. It should always be remembered that the ultimate aim of Sadhna is purity and equanimity-freedom from contamination of passions. The state of well-being is not our ultimate aim; it will inevitably ensure; nevertheless, it is not the objective. Similarly peacefulness is also a secondary benefit and will always be achieved, but not the aim. We have to transcend both these mental states to reach our ultimate purpose. Viz. total purity of mind and goodness.

Realization of truth is the birthright of everyone; everyone has the natural potential within. Karma Yoga will add all people to realize the Truth when they wish for it. A karma Yogi can do immense good to himself and others by blessing self, life-partner, children, sisters and brothers, close-friends, bosses and assistants and enemies too, if any, the whole world of humanity for individual peace, harmony in the society and peace among all nations. One should steadfastly observe five duties in life towards : (i) self, (ii) family, (iii) relatives, (iv) society and (v) world community, giving importance to each in the above order without neglecting any of the other four. One should allot at least 1% of his income to be spent only for the help and welfare of the needy. In order to achieve the purpose of life and develop one's consciousness, one must learn and practice meditation on the life-

force, which will result in peace of mind, physical health and enlightenment of consciousness.

Yoga Maharshi Swami Deva-Murti offers to every earnest seeker his seven master keys which will also ensure realization of his spiritual goal and destiny.

- (i) One mother, one wife/husband,
- (ii) Jaisa Anna Taisa Man,
- (iii) Spinal twelve Exercises,
- (iv) Netra-Jyoti-Prakashini Neti,
- (v) Pranayama,
- (vi) Nauli Kriya,
- (vii) Firm belief in God (spirituality).

Yogis and mystics have proclaimed that coiled serpentine power lies locked in Kundalini, and that the spinal chord with its seven chakras is the mystic reservoir of human energy. A very large percentage of human illness can be attributed to the wrong posture and consequent distortion or malfunctioning of the spinal chord. So, figuratively speaking, charging the spinal chord is recharging the human battery and build up an immense reservoir of human energy.

Right physical and mental posture for effective meditation are :

- (i) **Physical**—A stabilized posture which is, in fact, the natural body. Balanced breath and the practice of right diet.
- (ii) **Mental**—Original mind, detached, purified, strengthened and active. The mind of faith arising from a developed physical and emotional centre of the body Yoga began at least six thousand years ago and has continuously been enriched by the wisdom accumulating from humanity's struggle for survival. But such practices as right posture, correct breathing and sound diet have a wider relevance, for they can be seen as the factors necessary for maintaining the integrity of the life-force, health, society and even the cosmic laws.

Those people who use yoga just for exercise or relaxation or to calm the mind, fail to understand the aims of yoga. Aims of yoga are :

- (i) To bring us to greater humanity.
- (ii) To awaken in us the mind of service.
- (iii) To bring us to true meditation.

Most of the yoga that is taught today is not real Yoga. That is because it neither pursues nor maintains these aims. Furthermore, because most yoga is unbalanced, it actually harms people by developing them one sidedly. **If a human being can live strictly according to nature he will have total health and**

happiness, because such a way of life is balanced. One sided training makes people unbalanced and neurotic. The blessing of total health comes to those who find their own individual life-style and adhere to it. It does not come to those who merely accept this or that ready made system.

Conclusion

Yoga is the science of life and the art of living. It is India's oldest scientific, perfect spiritual discipline. Yoga is a method of training the mind and body for discovering spiritual truths. Yoga is science of life, it offers us simple, easy remedies, techniques and methods of health and hygiene to assure physical and mental fitness with a minimum of time, effort and expense. Yoga is neither a sect nor an ideology but a practical training of mind and body. Yoga is also a technique for achieving purest form of self-awareness, devoid of all thoughts.

Health is precisely, that condition in which human being has full sensitivity and in which all his faculties are operating fully. According to prominent Jainacharya Mahaprajna inventor of Preksha Dhyan Yoga—total health consists of physical, mental, emotional and spiritual health. Sound health and peaceful mind are a must for man to enjoy the material world and develop the consciousness to its perfection. By realizing consciousness man can live with satisfaction, harmony and peace. Realization of

consciousness is the only one perfect and higher knowledge by which one can know everything in the universe. The man is nothing but the extended and perceptual activity of consciousness keeping the physical body in a healthy condition and the mind in highly culturally enlightened level and thereby leading a creative life so as to be a useful member of the society throughout the span of one's life is the chief aim and thrust of karma yoga.

Yoga blends the two states of tension and relaxation. Yoga enables everyone to move towards that state of developed consciousness which is oneness with the sacred. The main purpose of practice of Preksha Dhyana Yoga (to see inside with deep concentration) is to purify the mental state. A regular practice of yoga 30 to 50 minutes daily with faith in "self", proves a blessing in the form of spiritual illumination which slowly develops into awareness of reality. If a human being can live strictly according to nature he will have total health and happiness, because such a way of life is balanced. One side training makes people unbalanced and neurotic. The blessing of total health comes to those who find their own individual life-style and adhere to it. It does not come to those who merely accept this or that ready made system.

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Chapter – 2

Scientific and Psychological forms of Yoga

Yoga is a wonderful system of Indian philosophy. It affects the body, feelings, behaviour and mental level of man completely. Yoga embodies the great science of the transformation of human life. It is the basis of man's internal change. It maintains the balance of man's life because of its scientific and psychological qualities. The regular practice of the postures of Yoga enhances body's efficiency. Practice of perseverance and meditation activates the functioning of the brain with the result that there is a tremendous improvement in man's personality and his total health.

Scientific form of Yoga

On the basis of the activeness of the brain, it has been divided into two parts- right and left. These two parts are known as cerebral hemispheres. Researches have shown that the right part of brain is related to intellect whereas the left part is related to analytical wisdom. Educationists and psychologists are of the opinion that one-sided development of man's brain is harmful. The famous educational research scholar Vivian Sherman Newton, by giving the examples of famous scientists like Einstein, has tried to prove that they got great scientific achievements because of their highly developed intellect, that is related to the right part of brain. And at the same time they got their material form because of the left part of brain being active. Mr. Vivien says that if, in order

to get material gains, attempts are made for increasing the efficiency of the left part of brain only, it will become, after some generations, totally inactive and dull and the consequences will be disastrous.

Under Yoga, various kinds of activities are done to establish correlation between the two parts of brain. These activities include body postures, breathing exercises, meditation, prayer and chanting mantras. Scientists have also proved that the right part of brain is related to a nerve called (Ida) the left part is related to a nerve called (Pingla). In fact Yoga is totally based on science. And then, spiritualism and science are one and the same thing. They are the two sides of a coin. The only difference is that science is related to the objects of the gross world whereas spiritualism is related to all the objects and rules of the subtle, visible and invisible world.

Psychological form of Yoga

In the context of the reaction of the meditation Yoga, it is a scientifically proved fact that during this reaction, the active part of brain immediately gets connected to the Pineal and Pituitary glands. It is noticed by the changes that take place in their capacity of secreting hormones. Both these gross gland are regarded as very mysterious from spiritual point of view. Both of them secrete hormones which affect the level of consciousness. Pineal gland has been said to be the third eye and the dwelling of soul by

philosophers and mystics. It helps in getting connected with lofty powers. The complete awakening of this gland takes consciousness from emotional and intellectual levels to a subtler world.

Substances like salive and bile etc. are secreted by the interaction of nerves and hormones in the Pituitary gland. This gland affects the other glands of body as well as the emotional reactions. It is the entrance of the infinite, vast and the supreme consciousness. It is said to be the meeting point of the spiritual areas. By regulating this gland by perseverance and meditation, man can refine his gross and subtle coverings which envelop soul and there by come to be a complete man.

Man is not merely a lump of blood and flesh, he is much more. In fact he is a collection of consciousness. His whole personality is influenced by this consciousness. It is this consciousness that can be said to be his existence and value. Consciousness is life. Habits of the mind form one's personality. Habits are left behind as and when consciousness grows and develops. When mind is totally purified, it gets extra- ordinarily empowered and ultimately becomes as powerful as uranium and platinum are in their atomic stage. At different levels, energy comes out in the form of various qualities. By practicing Yoga, man can reach the high levels of consciousness.

Human consciousness has been divided into three parts by psychologists:-

(1) Conscious:- It is responsible for discretion and wisdom.

(2) Sub-conscious:- It controls the different activities of the body—blood circulation, breathing and contraction and expansion.

(3) Unconscious:- This is the deep layer under which past thoughts lie dormant and are awakened at the first opportunity.

Conscious mind of man is stronger than that of the other living beings. It accepts every reason of the unconscious mind. It wants to make the final decision only after taking into consideration all the pros and cons of everything and all the circumstances. Ultimately the decisive guidance passes on from the unconscious mind to the conscious mind. Because of this characteristic, man is said to be a thinking creature or a rational animal.

Unconscious mind is the safe (chest) in which all kinds of ideas-good or bad, unuseful or useful are deposited. Apart from such ideas, barbaric habits are also hidden in it. The roots of man, as he is, are hidden in the depths of the unconscious mind. That is why Yoga lays stress on the refinement of unconscious mind. When unconscious mind is refined, his behaviour too will be refined.

Unconscious mind is interpreted by the doctrine of nerves. According to the psychologists, who believe in this doctrine, unconscious mind is formed by the stimulation of the nervous

system of body. Those, believing in the mental theory, are of the opinion that man's mental state control the whole body. In practical life too, we find that the actions which we do wholeheartedly for a long time, get embodied as habits in the unconscious mind. And it is a well-known fact that man behaves as his habits are. Man will have to resort to Yoga in order to protect the unconscious mind from beastly attitudes and bad habits, as mind is trained in order to develop intellectual faculty. Yoga is as important and useful for the refinement of the unconscious mind as training is important and useful for obtaining knowledge.

The activeness of conscious mind crosses the power-currents of the unconscious mind. That is why the conscious mind is more active and the unconscious mind remains undeveloped. Insects and other creatures are very backward intellectually and their thinking is very weak. The conscious gets its advantage. The smelling power of dogs is very strong. The nervous system of bat is like that of a radar. The body of whale has got all the characteristics of a sub-marine. The eel found in the rivers of North America discharges more than 500 volts of electricity from its body. It is controlled by its unconscious mind. There are many examples which show that unconscious mind is powerful but it is not self-made. The individual himself is its maker. Hence only the person himself can refine it.

Conclusion

Researches are going on even beyond psychology and the study of brain. Studies regarding transcendental knowledge are going on in Parapsychology, Neurology, Metaphysics and Ocult science. All these studies and researches show that human brain is like a magic box. To conclude, it can be said that man can achieve great success by making the most of the possibilities. Apart from all these benefits, bad habits may be got rid of and good habits may be formed. Doing this will result in good and positive thinking, good imagination, positive attitude and an all round development of personality. Researches show that if the innate potential hidden in the unconscious mind are understood completely and executed properly, greater miracles than the physical science may happen.

Scientists working on the brain power are struck with wonder when they come to realize the infinite power contain in this small and mysterious computer. Organs of perception, thinking and feeling, are not merely the instruments of seeing, hearing, smelling, thinking and feeling, but are the store- house of immense possibilities. It is surprising that only 7% of conscious mind is active in our affairs of daily life, the remaining 93% is hidden under the layers of unconscious mind.

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Chapter – 3

Role of the philosophy of Yoga in solving major present day problems

Preface

India is a land of strange and unimaginable possibilities. Remarkable researches in the field of spiritualism have been going on here from time to time. The philosophy of Yoga, invented and established by Indian saints and profound thinkers is a glaring example of this research. This philosophy is so vast and effective that it is fully capable of understanding the causes of and solving all the physical, mental, economic, social and spiritual problems.

It is a well known fact that no society or nation can progress in the absence of moral and social discipline. Yoga through Yama and rules and regulations Niyama throws ample light on this view. It leads the way not only to personal progress but to the progress, development and expansion of the whole of the world.

In the light of Yoga, it can be clearly visualized that Yoga with its effective and impressive philosophical background is proceeding rapidly ahead in the direction of making the future of the whole world. All the activities related to Yoga going on throughout the world are the direct examples of the growing influence of Yoga.

Major present day problems and their solution through Yoga

Health is the axis around which all the activities of life are based. Unfortunately in the present age health is passing through a transitional period. The health of most of the people is poor of and is in a deplorable condition. The number of patients is increasing day by day .The situation is menacing and posing a great challenge to the medical science. In such a gloomy situation Yoga brings to the suffering humanity a ray of hope. The various Yoga postures and breathing exercises mentioned in Yoga philosophy regular practice of these postures and exercises causes a sort of continuity in the whole of the body on the basis of blood and respiration.

With the result that foreign elements are expelled from the body and the resistance power is increased. This removes the possibility of diseases being caused. Body is enabled to function with full efficiency as a proper cordination is established among all the systems- digestive , respiratory, blood circulation and excretory. It has been found out that the proper and regular practice of postures and breathing exercises helps in expelling foreign matter from the body. It also keeps the biological clock well-belaned. One can keep oneself healthy both physically and mentally and can be saved from the ill effects of medicines. It is crystal clear that the various methods described in Yoga

philosophy are extremely useful in solving the problems related to health.

Corruption

In this present age , corruption is spreading like cancer in our society. It has become a way of life and its ill-effects are threatening the present day world. It is the mud into which all the human values and the culture of the country are thrust. Corruption is not the problem of India only it is the problem of the whole world. It is a fact that the country that is suffering from the cancer of corruption can never make progress and advance and will always find itself in a miserable and pitiable condition.

Under these circumstances by proper observance of the first and the second steps (Yam and Niyam) of the eight fold Yoga, propounded by the great saint Patanjali one can follow the path of good conduct and make one's life disciplined. Treading on the path of truth and non-violence and developing the attitude of non possession, one can also liberate the society and the nation from the clutches of the monster that is corruption. Yam and Niyam are the steps, the practice of which brings about a remarkable and effective change in the thinking and the personality of man.

The most remarkable thing about them is that their effect lasts for the whole life. When the individual develops such noble feelings like truth, non-violence and non-possession all these noble values can be inculcated in the society and the nation. By the

regular practice of Yoga, man comes to realize his duties towards the society and the nation. This knowledge and awareness plays an important role in the eradication of corruption. A great thinker has aptly remarked, "Corruption can be brought to an end by bringing about positive and beneficial changes in the individual." As the results of the observance of Yam and Niyam are far-reaching, they can certainly help in uprooting corruption.

Role of Yoga in bringing about improvement when there is great deterioration in human values

Human values occupy a pride of place in the culture of the whole world. Only value-based life is the real life. Values are most important for human beings than the other creatures. Life minus values is no life at all. It is man's character that is his best and true friend and that helps in his progress and development. The gross body without life is of no use. Similarly life without values, morality and the feelings of humanity is no life at all. It is absolutely worthless. In the context of the philosophy of life, such a life will be said to be of very inferior quality. Morality is the ornament that adorns man's life and that brings man closer to god. It makes him aware of his duties and responsibilities. The ultimate aim of man's life is to attain salvation. This goal can be achieved when there is morality in man's views and life. Yoga plays a very significant role in inculcating the moral values like truth, non-violence, non-possession, celibacy and honesty in man.

Corruption and the feeling of fear is rampant in the society only because there is no morality. People are not coming closer; they are drifting apart and human values are disappearing with the result that more and more people are taking to western civilization. They are adopting western life- style in living, dressing, eating habits and education and culture. This western life-style is encouraging the culture of "eat drink and be merry". This culture of consumerism and enjoying the worldly pleasures to the maximum is giving birth to many problems and complexities. These problems and complexities can be solved and simplified only by taking to Yoga that teaches man the maxim of simple living and high thinking and makes him healthy and happy.

Control over the uncontrolled exploitation of natural resources

Various kinds of creatures, water and forests deeply affect human life. Trees and plants directly protect and preserve health and life. Oxygen can be obtained when there are ample trees and plants. Uncontrolled exploitation of these natural resources can endanger the existence of human life. Man today is destroying forests provided by nature and is growing forests of concrete instead. It is presenting a great danger and challenge to human life. There must be development, but there must not be destruction.

How it can be done is shown by the philosophy of Yoga. This Philosophy treats trees, plants and all the natural resources as

gods and goddesses. Nature is personified as Mother Nature. Earth is regarded as mother and air, water and fire etc. are regarded as gods and they are worshipped such. By doing so, the philosophy of Yoga has acknowledged the importance, value and significance of all the natural resources. India is a land of great saints and thinkers. It is also an agricultural country. In a country which has got such traditions, the feeling of giving due important natural resources has been developed to keep environment neat and clean and well balanced. Man of the Vedic period was much closer to nature and that is why he was healthier and happier and more refined. The man of today is going away from good habits. He is drifting apart from glorious ancient traditions and nature. This drifting is causing serious problems even danger of life. The philosophy of Yoga will play an important role in solving these problems and when this task is accomplished, culture, habits, civilization and society can be brought to the main stream.

Improvement in education systems

India is a land of rich and eternal traditions. From the very beginning, I.T. (technique), beauty and spirituality have been the pre dominating factors here. The present education systems is faulty. Its aim and purpose are limited and it relies only on lectures. It is not capable of developing the personalities of the students.

Of course, it has enabled them to gain material achievements but that is not the real aim of education. It is not the real, dynamic and forceful medium that may enrich the student's lives from all points of view- physical, mental, emotional, spiritual and economic, Our ancient Indian system of education provided real knowledge, making the student aware of his existence and enabling him to achieve the real goal of life. It was very effective in telling the aim of life, showing the ways of attaining it, and finally in leading the way to omniscience and salvation.

The present system of education is just the opposite. It has simply become a means of earning one's living. It can render a person literate and confer on him so many degrees, but it cannot provide real knowledge. It cannot make a person intelligent in the real sense of the word. That is why Indian society is still afflicted by superstitions, conventions, ostentations and wants.

In such a critical atmosphere, practice of Yoga is the only means that can make man conscious of his divinity and put him to such a high pedestal that fulfilling all his duties towards his family , society and country ,can discover the ultimate truth as defined by the Indian concept of thinking and can attain omniscience and emancipation. By doing so he can make his life really meaningful and rewarding. The seeds for obtaining such a rich harvest of true knowledge, health and happiness are provided by the philosophy of Yoga, propounded by the ancient saints, thinkers, philosophers and

learned men. That is why it has been said, “Life filled with Yoga, is more important than the mere practice of Yoga”.

Conclusion

In the light of the facts given above, it is clear that the whole world, along with India, is afflicted by different kinds of problems and unrest. The main causes of all these problems are mental agonies and physical ailments. The whole world is trying to find out the solutions of these problems but they are increasing day by day and they may become all the more acute in future. But if Yoga is propagated in the whole world as a life-style, the solutions of all these problems, by going to their depth and by establishing co-ordination between materialism and spiritualism, can certainly be found out.

Of all the forms of ideologies, philosophy of Yoga is a multifaceted subject, having various aspects. It touches all the walks of life and is fully capable of presenting a tangible solution of all the personal, social, national and global problems. The practice of Yoga may be a personal matter, but its benefits are public and universal. This philosophy teaches to live a life that is full of Yoga and not merely to practice it. This universal statement clearly indicates that the philosophy of Yoga is absolutely capable of solving the present day world problems.

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Chapter - 4

Development of moral qualities though Yoga

The first characteristic of moral qualities are that they are the natural qualities of karma that lie inherent in the karma itself. They are not subject to to the result of a fruit . Their other characteristic is that they are independent. They exist on their own and do not depend on any other thing. Proper and improper qualities arise automatically wherever an action takes place. They are not related to any circumstance or consequence. Being the natural quality of an action they are independent too. Their third characteristic is that they are “ॐ; ऋ ऌ” i.e. they are not derived form a rule or a principle. They are not sub-ordinate to intellect also. If it were so, intellect might cause changes in them.

Intellect cannot make a proper quality improper and vice-versa. There can be no change in moral qualities. It is clear from this expatiation that moral qualities are neither subject to something nor are they based on something. Fourthly moral qualities are “ॐ; ऋ ऌ” i.e. we certainly come to know of them by experience but they themselves are not dependent on experience. We know them by experience but they do not arise out of our knowledge. Their origin is independent but their knowledge pertains to experience. The fifth characteristic of moral qualities is that they are end in themselves, not means.

Peculiarity of a moral life

Qualities like intellect, discretion, courage, good faith and simple living and high thinking are the powerful symbols of an ideal man. The life of a person embodying these qualities can lead from moral point of view, a special life. The person having these qualities makes progress by leaps and bounds in the direction of achieving the goal of life in the real sense of the word. Qualities like truth, non-violence, good conduct, character and tolerance are clearly reflected in the life of such a man. Character has great force. There goes the proverb that character is the best friend of man. In a life, that is full of morality, the road to the development of progress automatically opens. A person believing in morality has a greater base of moral qualities than the others, and it makes his life all the more attractive and inspiring. The greatest characteristic of a life filled with the moral is that it contains values. Values have a pride of place in life.

Dr Radhakrishnan the great philosopher has said "Man must live for the ever-lasting values of soul, truth and gentlemanliness. These are the perpetual sources of life." Yoga can contribute a lot to the development of values and morality. By assimilating the rules of Yoga, both mind and body can be developed. Good habits may be developed by the regular practice of meditation and control of senses. Yoga, so sharpens the intellect that one can attain the knowledge of many things- science, art, and different languages. One can also develop the moral values like good conduct, lofty ideas, spotless character and morality. All

these human and moral value bring about a remarkable improvement in man's thinking and behaviour. He is elevated to a very high level.

Development of moral values through Yoga

Modern society is deteriorating day by day. People are giving greater importance to material and worldly pleasures. They are always busy in earning and spending. They always think of their own interest and have totally forgotten their duties, principles and ideals. It was on seeing this deplorable condition of society that Gandhiji laid great stress on morality. He opined like this "I have placed the culture of heart or character formation at the highest pedestal and I have realized that all can equally be imparted moral education." In this context, the utility of Yoga increases all the more, because with its help moral values can be fully developed. To make it possible it is necessary that Yoga is given due importance in educations well as in medicine There is no doubt that morality can be developed by resorting to Yoga. Its utility is crystal clear Yam and Niyam as propounded by saint Patanjali in his eight fold Yoga, help in developing the moral qualities in the following way:-

(1) Yam ¼ e½

These are the vows that make man social and discipline in his behaviour these vows are 5 in number and they are stated below :-

- I. Non-violence
- II. Truth
- III. Non-stealing
- IV. Celibacy
- V. Non-possession.
- (I) Non-violence**

The literal meaning of violence is not to inflict physical pain to anybody. But this meaning does not convey the complete sense as pain is not physical only it is mental also. Violent ideas occur in the mind of a man before he utters harsh words or does a violent act. These violent ideas affect mind and body in a bad way. Yoga teaches us that we should not only refrain from inflicting physical or mental pain to others but also from allowing violent ideas and evil thoughts entering our minds . By doing so, we develop the feelings of love, affection and universal brotherhood with the result that we come to feel an affinity with the whole of the world.

(II) Truth

Truth is god and god is truth. It is the basis of morality. Yoga teaches us that one should be truthful in mind, speech and action. Telling lies is no virtue. It is bad as to hide one lie, one has to invent a hundred excuses, thus telling lies comes in one's habit. One who tells a lie is never at ease or at ease rest. By adhering to truth one automatically develops good qualities.

(III) Non-stealing

The literal meaning of the word is not to steal but it should not be taken in the narrow sense of stealing the material things. In broader sense means not to refrain from our duties. We should never covet what belongs to others. By doing so we bring our mind and feelings under our control.

(IV) Celibacy

Celibacy means to control our senses specially our sex instincts. In broader sense, celibacy means to revel in the Brahma. We come to be one with the Brahma, only when we are liberated from all lusts and desires, sex instinct is the most powerful of all the instincts too much. Indulgence in sex destroys man's energy. By the observance of celibacy one's mind is calm and at perfect peace. Celibacy means full control over all the desires and liberation from lust.

(V) Non-possession

Non-possession means to have the minimum of material things and facilities. We should have only those things which are absolutely necessary for living and should not amass things unnecessarily. We should not be attached to these material things. We should not be so habituated to things as to feel pain in their absence. We should try to renounce material objects, but this renunciation must be real and heart-felt, not a mere show. There is no harm if one possesses things. Harm is caused when one is

attached to them and wants even more. Yoga develops the understanding and feelings not to be attached to material wealth and objects as this attachment creates many problems and is the cause of sorrow.

2. Niyam

These are the vows which cleanse man both externally and internally. These vows are five in number :-

- I.** Cleanliness
- II.** Contentment
- III.** Tapa (Penance)
- IV.** Self-study
- V.** Total dedication to the supreme power

I. Cleanliness

This vow relates to the cleanliness of both mind and body. It is easy to clean the body but it is very difficult to clean the mind. Cleanliness of mind implies purity of thoughts and refinement of ideas. Special efforts are to be made so that mind and thinking may be refined. When mind is refined, memory is conscious of thoughts and the intellect develops the capacity of discriminating good and bad ideas.

II. Contentment

Contentment is the state of mind that makes one feel joy and pleasure. This joy is not based on physical or worldly achievements. Man's desires are infinite; they are never satisfied.

A new desire crops up as soon the former one is satisfied. With the result that mind is never at rest. It always remains restless and attached to something or the other. Mental peace can be achieved only by contentment but contentment does not mean to lead an inactive life.

III. Tapa (Penance)

Penance means doing things that develop maximum energy in the body. A life free from sensuous pleasures, regularity; belief in God, service of mankind, patience and tolerance are the indispensable parts of tapa (penance). Penance can be divided into three parts- penance of the sense organs, penance of the karmic organs and penance of mental thoughts. By the penance of sense organs is meant to make the most of the sources of knowledge and not to do anything that is not worth doing. For example, eyes are meant to see watch and observe, but they are not meant to see the ill in others. Penance of karmic organs means always to have good and positive ideas in mind.

IV. Self-study

Self –study pertains to the study of scriptures and the search of self. Scriptures tell us of the real aim of life and determine the direction of thinking. Man proceeds on the path of thinking and meditation when he admits spiritual truths at the level of intellect. He then also develops insight.

V. Total dedication to the supreme power

There is some supreme power that governs the whole universe. We should be totally devoted to this supreme authority. What ever we do, we should do it as the will of the almighty God. By doing so we are totally dedicated to our karma. It is a difficult job and is possible only for a man who is totally dedicated. Ego is obdurate and opposes surrender but real joy can be obtained only by total surrender and dedication.

Yoga based and value based education

The philosophy of Yoga strongly believe that education should aim at moral and religious development rather than at intellectual development. With this point in view, the basic aim of education can be realized. Yoga is related to worldly and other worldly life and it examines human behavior from an idealistic point of view. The word Yoga is derived from "Yuj" which means addition or combination. By practicing Yoga the devotee, controlling his inner instincts, and by total surrender can realize God.

Yoga is also helpful in controlling the attitudes of mind in the union of God. Saint Patanjali provided a philosophical form to the principles of Yoga scattered in the Vedas and the Upanishadas. Jain and Buddha religions too have acknowledged the significance of Yoga. Gorakhnath, Kabir and Nanak have spoken very high of Yoga in their poems and sermons. Yoga, as propounded by

Patanjali highly influenced the Sikh gurus and the sects pertaining to tantra science, who had taken to it.

In the book, "Indian scientists," we find an elaborate account of Yoga telling us of the physical and spiritual development brought about by the Yoga. All the forces of nature-inanimate and animate-contribute in the yogic actions. Yoga cannot be accomplished without concentration, meditation and proper balance of all the forces. At present only some postures in the name Yoga, are taught in schools. It is not enough. In his eight-fold Yoga, saint Patanjali has given an analysis of all the parts of Yoga-Yam, niyam, postures, breathing, control of the senses, retention, meditation and trance. An all round development of man can take place only by Yoga. Hence, it is very necessary to include the eight-fold Yoga in the teaching of Yoga.

Conclusion

In the light of the facts given above, it is clear that morality is an integral part of life. It makes life meaningful and beautiful. People, practising morality in their lives, present a lofty ideal to the society and the nation. Yoga is such a beautiful and valuable contribution of India that touches all walks of life and plays an important role in the all-round development of man's personality. The different ingredients of Yoga help man in developing and presenting a commendable life, ennobling and empowering him morally.

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Chapter -5

Concept of total health

Preface

There is a stage in man's life where there is no disease, no physical ailment, no old age and no death. When one reaches this stage, all the limits and boundaries which we generally admit, cease, even their possibility gets extinct. This stage is known as total health

Health

The Hindi equivalent of this word is "LokLF;" and its verbal meaning is to be disposed to self. This small word contains a deep meaning. It relates to the all-round development of man. Only he can stand firm in self who is balanced from all points of view-physically, mentally, emotionally and spiritually. The word "health" has been derived from the word "heal" which means cause something to become healthy again. It also means to restore somebody to health. And it is a well known fact that only he, who leads a just and holy life, can be at ease with himself i.e. healthy.

To be thorough, proper and appropriate physically, mentally and spiritually is the indication of total health. As a matter of fact, diagnosis and cure of a disease at the level of mind, body and spirit can make one healthy in the true sense of the world. All the organs of the body work properly only in the state of

health. When one is healthy and fit, the sky is bluer, music sweeter and food tastier. One is always happy as health brings happiness.

Definition of health

Burthate, E

“Health should not be defined in the context of disease; it should be defined in the reference of development in the form of adjustment of one’s personality. Ultimately, it is the complete efficiency of a person-biological, psychological or social, that is the indication of a balanced state. In case of personal health, the concept of family and community health should also be included in the concept of total health.”

Ceal, S.C

“Health is the flexible condition of mind and body that can be described as a range in which a person fully enjoys the physical, mental and impulsive experiences along with all the characteristics pertaining to environment, age, sex and other biological features which are caused by the internal and external stimulants. Health can be defined as the condition that can be obtained without any external help”

Word Health Organization

“Health is not merely the absence of diseases or invalidity. It is the state of total physical, mental and social welfare.”

Planning commission

“Health is the state of positive welfare in which man enjoys the richness and totality of life, developing his physical and mental capacities in a harmonious way. It relates to a person’s complete adjustment with environment and society.”

Concept of health in Ayurveda

Health and Ayurveda are closely related as Ayurveda is the ancient science of health. Ayurveda, as the title suggests, is the system of treatment that tells us what is good and what is not good for us and for the longevity of life, with proofs and symptoms. In Ayurveda health has been defined like this-

Health is a state of complete well-being in which the body, mind and soul are in perfect balance and harmony.

All the activities of the body take place because of three defects-Vata, Pitta and Kapha. If these three elements remain balanced, the body remains healthy. Another factor responsible for health is the likeness of fires. Fires are of 13 kinds and Jathragni (power of digesting food) is one of them. If it is properly balanced, food is digested properly and one remains healthy. The third factor responsible for health is the likeness of different elements. Apart from all these factors foreign elements and waste matter should be passed out from the system properly and one should feel happy.

According to the ancient Indian Philosophy the combination of body, senses, soul and strength is said to be the span of life. Ayurveda tells of the existence of three types-physical,

mental and spiritual. The condition of being free from ailments is necessary to be free from three kinds of pains-natural, supernatural and spiritual. The four fruits of life-religion, money, physical pleasure and emancipation can be achieved only in the state of being free from diseases.

Harmony with the five elements

The creation is made up of five elements. Human body is also made up of the same five elements. These five elements are earth, water, air, fire and sky (space). The whole universe is the manifestation of these five elements. The origin, development, change and destruction-all these take place only because of the change in the quantity of these elements.

Physical ailments are also caused by the imbalance of these elements. If they are kept in balance the body will be healthy. As the body is composed of these five elements, there will be no diseases, if they are kept well-balanced and the concept of total health can be achieved. This is a well-known fact that diseases are caused when this balance is disturbed. Recovering health is to do away with this imbalance. Maintaining balance is the way to gain health.

Extent of total health

Total health embodies a very deep meaning of the wholeness and all round development of life and personality. According to the studies of W.H.O; merely the absence of disease

or physical or mental weakness is not health. It is the state of complete harmony with the physical, mental and social conditions of man.

Total health goes beyond mind and body; it is the health of soul and spirit. This fact can be explained like this-total health is the property of the spirit, but we will have to start with the body. Firstly, body should be healthy, when it is so, the mind will be healthy and then, in turn, the spirit will be healthy. It is clear from this expatiation that when the health of soul and spirit is gained, everything is gained and that is, in fact, the concept of total health .In short, we can say that total health means the totality of the whole personality.

Conclusion

Total health is an internal happening . Health of the external body reflects the condition of inner well being. It is a manifestation of inner joy, happiness, fragrance and celebration. The state of unperturbed disposition shows on the body; it will glow, its currents will vibrate the whole body and, consequently, the whole personality. Only this is the basis, the root, the clue and the essence of total health.

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Chapter-6

The form of human body in Indian Philosophy

Preface

The Vedas occupy a pride of place in the literature depicting the ancient Indian ideology. They have got historical importance also as they are the oldest works composed in the world. The Vedic concept of thinking tells that human body, in a way, is the expression of the whole of the universe as it is composed of the same elements of which the universe is composed. The Upanishads teach us, षड्रिभिरस्यैव कर्मणोः i.e. the universe is made up of the same ingredients of which human body is made up. In a sense, it implies that the vast and the subtle are one and the same. Human body and the universe are one and the same. This is the gist, the guiding principle of the Vedas.

From spiritual point of view, the concept of the Indian philosophers is very broad. Our existence is the most complex combination of the conscious and the unconscious. The conscious part of our existence is soul where as body is the unconscious one. Soul has no form, no taste, no smell and no touch and that is why it cannot be seen, it is invisible. It is bound to the body. It is the body that is the medium of the expression of the conscious. Body and soul are eternally related to each other. All the activities of a living being take place through body. Body is grossly supposed to a mass

of blood and flesh, but apart from the gross body there are some subtle bodies too which have been philosophically dealt with.

Ideas contained in the Upanishadas

Body is the medium of the experiences and liberation of soul. It depends on soul. Soul is self proven and self contained. According to Kathopnishad, "soul is the charioteer of the chariot of body."

According to Chandogya Upanishad soul abides in the inner sky in the centre of the body. Taitereya Upanishad tells of the five treasures: the treasure of grain; the treasure of life; the treasure of mind; the treasure of science; and the treasure of joy. According to Kaushitaki Upanishad, conscious soul pervades the whole body as fire pervades the oven. Body is like a temple to soul. Soul is the deity in this temple.

Ideas contained in the Gita

According to the Gita, body is mortal whereas soul is unborn, eternal, permanent, neutral and full of knowledge. It adopts another body when one body is destroyed. Body is the possessor of three qualities-satva (that represents purity and goodness), rajas (second of the three constituent qualities of all the material objects) and tamas (that relates to darkness and ignorance). All the sense organs, organs of action, mind, intellect and ego are affected by these three qualities. Soul is beyond all

these qualities, it the most powerful of all of them and it can control all of them. Body is the farm and soul is the keeper of this farm. Soul functions through mind and body .

Ideas contained In the Mahabharata

In the Chapter of peace in the Mahabharata mutual relation between body and soul has been told. Physical diseases are caused by mental ailments and vice- versa. Physical diseases are caused by the imbalance of Vat ¼kr½ Pitt ¼i r½ and Cough ¼dQ½ Where as mental diseases are caused by the imbalance of satva ¼ Ro½ rajas ¼ t l ½ and tamas ¼rel ½

Ideas contained in Ayurveda

According to Ayurveda, "'kh; è- fgukfLr vkRekuu bfr 'kjhe" (that which undergoes decay every moment is body.) Charak samhita, a notable book of Ayurveda, tells of the influence of mind on body. Body is affected by all the feelings of joy, sorrow and grief. There are mental problems behind many of the physical diseases. Insanity is nothing else but the distortion of mind, intellect, consciousness, knowledge, memory, direct perception and resolution. Mental diseases are also caused by the distortion of feelings. According to Gautam many of the perturbations are caused by false knowledge and the cause of this false knowledge is the increase of the tamas and rajas qualities in the mind. According to Charak, balance of the three elements-Vat ¼kr½ Pitta ¼i ¼k½ and

Cough is essential. Accordingly man has got three inner senses - mind $\frac{1}{2}$ intellect $\frac{1}{2}$ and ego $\frac{1}{2}$

The nerve "Ida" $\frac{1}{2}$ exists in the left part and "Pingla" in the right part of the body .The nerve "Sushumna" $\frac{1}{2}$ lies in between them. Sushumna is the central nerve from which many other nerves go to the different parts of the body. It contains all the three qualities-sattva $\frac{1}{2}$ rajas $\frac{1}{2}$ and tamas $\frac{1}{2}$ and takes with it the elements of the sun, moon and air. These very elements are Vat $\frac{1}{2}$ Pitta $\frac{1}{2}$ and cough. A detailed account of nerves is given in both the Charaka and Sushruta sanhitas .It was Sharangdhar, who first of all discovered the nerve therapy in the fourteenth century.

A very logical account of diagnosis by examining nerves has been given in "Sharangdhar Sanhita" a famous book of Ayurveda, written by Sharangdhar. Apart from this book "Nadi Vigyanam" $\frac{1}{2}$ written by the saint Kanad also throws ample light on the methods of examining nerves. Such account is also found in another book "Ravana charitra." In Ayurveda, Vat, Pitta and Cough have been said to be the determiners of diseases. The movement of nerves is co-related with these three defects and physical health is checked by these methods, the causes of diseases are found out .

It is clear from the account given above that physical health can be checked by the proper examination of nerves. It also proves that physical health and nerves are closely related.

Nyaya Philosophy

According to Nyaya philosophy, it is the gross body that experiences everything. The soul experiences through body and senses. Body is composed of five elements. The soul adopts a body because of the good and evil deeds. Through knowledge and feelings the body influences the soul and through resolution the soul influences the body. Thus there is an interaction between the soul and the body .

Vaisheshika Philosophy

According to this philosophy body abides in Yoga and it interacts with soul . soul is the doer and enjoys the fruits of good and evil deeds. Body is the medium of enjoyment and is the instrument. Soul enjoys through body.

Sankhya Philosophy

This philosophy believes that body is composed of five elements. Earth is the most significant of them all. Soul, through life (Vitality) can influence the gross body. Sense organs, organs of action , mind, intellect, and ego have been created by the evolution of nature. All these are influenced by the three qualities of nature. Man comes in contact with nature for liberation while nature keeps

contact with the soul for expression. The connection between body and soul ceases on the attainment of liberation.

Vedant Philosophy

Vedant also believes body to be composed of five elements. According to this philosophy, sattva is prominent in the external organs of action (sense organs). It is pre-dominant in mind, ego and intellect.

So far as organs of action are concerned, rajas pre-dominates. It is because of this quality-rajas that five kinds of air are produced from the five elements-the air of vitality, Apan, Vyan, Udan and Saman. **Body is simply a gross trickery.** It is because of ignorance. There is an interaction between conscience and body but there is no interaction between conscience and soul.

Jain Philosophy

According to this philosophy, jiva and non-jiva are totally different from each other. Soul is jiva and body is non-jiva. A worldly being possesses both the elements –body and soul. Apart from the gross body, there is a subtle body and karmic body too. Jain philosophy differentiates between material karma $\frac{1}{2}$ and emotional karma $\frac{1}{2}$. Material karma relates to matter. Emotional karma produces psychological conditions whereas matter produces physical conditions.

Every physical condition is the result of the previous physical condition and similarly every mental condition is the

result of the previous mental condition. A cause and-effect interaction takes place between body and soul also. That is why we find many physical and mental causes before every change. In the state of liberation only one gets free from karma. Jain philosophers adopt a mid-way, between interaction and parallelism. They have recognized this mid way giving a clear account of the concept of gross, protean, assimilating, luminous and karmic body.

Subtle body

The existence of subtle body apart from gross body has also been recognized by almost all the philosophies. According to Sankhaya philosophy, subtle body is composed of five sense organs, five organs of action, fifteen rarefield airs, mind and intellect. This subtle body is known as the one carrying too much as the soul takes it with its birth after birth. With the help of a subtle body, yogi can enter a different body .

According to Shankaracharya, this subtle body is made up of the five basic elements, five senses, five organs of action, five vitalities, mind, intellect, ego, ignorance ,sexual desire and karma . It has got a lust for karma and is the title of soul. Pure soul is without any compassion, indescribable and liberated. Ignorance is the cause of bondage.

The cause body

Indian philosophers have also thought of a cause body apart from the subtle body. It is the cause of the subtle and the gross body. This body dwells in the cell of joy $\frac{1}{2}$ kullne; $\frac{1}{2}$ Mahadeva Saraswati believes that there are 17 elements in it .

The chinmaya body

Some religious thinkers have developed the concept of a chinmaya body. When a devotee surrenders himself totally to God, he is filled with extreme joy and consciousness. He develops a sort of spiritual, chinmaya body. With this body, he offers his prayers to God . This body is also known as the volitional body. There is no nonsentient element in it. Indian philosopher in their bid to proceed to the path of liberating, have thought of the body and have used it in order to attain Moksha.

Conclusion

Form the facts given above, we come to the conclusion that merely the body, composed of bones and flesh and its functioning are not capable of determining the spiritual concept of the complete human body. On the contrary, the spiritual concept of human body is very rich and vast. The ancient Vedic concept determines that human body is the manifestation of the whole universe. The Upnishadas say, $\frac{1}{2}$ r-fi .Ms rr-cãk.Mb.

The subtle and the vast are one and the same. In Kathopnishad, we find the account that body is the chariot and soul is its charioteer. According to Chandogya Upnishada- the soul

dwells in the inner space in the heart of the body. Tattireya Upnishada gives an account of five cells. According to Gita it is the body that idies, it is the farm and soul is its master. Nyaya philosophy describes body as the basis of experience. According to Vaisheshika philosophy, body is the establishment of Yoga ¼ kxkf/k" Bku½ Sankhya and Vedant philosophies believe body to be composed of five elements. In Jain philosophy, we find an account of different kinds of body. In religious literature, there is an account of subtle, cause and chimaya bodies. Thus it is clear from the above expatiation that spiritual thinkers have dealt with the concept of human body deeply and seriously .

The concept of human body in Indian philosophy is very broad and meaningful. It shows our spiritual progress and vast knowledge gained in the ancient times. The peculiarity of human body and all the aspects related to it have been described in detail in the Vedas, Uphishadas and different ideogies and the relation of body and soul has been explained. Jain philosophy gives an account of different kinds of body. After a deep study in the field of religion, some thinkers have propounded the idea of chinmaya body, also known as the volitional body. In the chapter of peace in Mahabharat we find a beautiful account of body and its relation with soul. According to the Gita, body is mortal.

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Chapter -7

The principle of five basic elements and their behavior

Preface

Human body is a unique structure developed in the course of evolution. Anything can be done with this body. Human body is composed of five elements-earth, water, air, fire and space. We find their description at various places. For example, poet Tulsidas says in the Ramayana, "नमो भगवते वासुदेवाय" This material body is composed of five elements –earth, water, fire, space and air.

The remedial arrangement of the five elements

These five elements are the means of natural remedy. Four of these elements-earth, water, air and fire fall in the category of food and the fifth element- sky (space)is obtained by fasting. Sky is the most significant element in the composition of body as it plays an important role in enhancing vitality. In the ancient religious books of India, it has been clearly said that air has been originated from the sky, fire from air, water from fire and earth from water. Earth, water, air and fire are clearly and directly perceptible in the composition of body whereas sky makes it pure and living for a long time indirectly. Man is healthy so long as all

these elements are properly balanced. The peculiarities and the behaviour of these elements are given below:-

Earth

Human body is mainly composed of earth, that is why it is known as mother. It is closely related to water, air, fire and sky. We get all the eatables-food grains, vegetables, fruits and milk, cured and butter provided by cattle, from it. The relation of man and earth is eternal and the latter is indispensable for man. It has many qualities. It removes bad odour. It prevents both heat and cold.

As it has the quality of ripening, it cures and heals big ulcers. It can remove the effect of different kinds of poison and can cure diseases. All the chemicals are found in earth. In no other medicine, so many chemicals are found.

Water

Water is the basis of the life of all the creatures in the world. It is a valuable medicine; it is life. It is found in ample quantity in the body of all the creatures and also in the vegetation. No physical activity-be it the digestion of food or the circulation of blood can be possible without water. It is indispensable for every living being and has got unlimited power. Since time immemorial man has been using it in different ways. It is also used in medicine. Man can live long and be healthy if he makes proper use of pure water.

Fire

Fire stands for heat or the sun, in the absence of which life cannot be imagined. That must have been the motive behind the worship of the sun. All the objects in the world originate from the different kinds of combination of the sun's-rays. The heat of the sun improves health. It is said that the germs of diseases thrive in darkness, sunlight destroys them all .It gives life and energy. Sun-ray therapy and the coloured ray therapy have proved very use full in many diseases.

Air

Air is absolutely essential for life. Without it , we cannot live even for a few minutes. Purification of air, hence, is more important than that of any other thing. Lungs purify blood with the help of air. Many diseases are cured by throwing cold or hot air on the body. Mornig and evening walks are simply meant to enjoy pure and fresh air.

Sky

It is an important ingredient of body. The literal meaning of the word 'sky' is space. Man is there in the sky and vice-versa , just as fish is there in the water and vice –versa. Sky has been formed as the empty space in the body. There are innumerable living cells in the body which are moving. Space in body is required for the proper circulation of blood and air. That is why fasting is attached

so much importance in all the religions. By fasting ample space is obtained in the body.

For the proper cure of diseases, it is necessary to know which of the five elements will be effective for which part of the body. If a naturopath knows it, he will certainly be successful in treating and curing his patients. Some important information is being given below.

S. No.	Part of the human body	Effective element	Special treatment
1	Bones	Soil (earth)	Natural salty food and external use of soil.
2	Blood	Water	Water therapy, bath, use of wet strips of cloth fomentation.
3	Skin and lungs	Air	Pure air treatment, external use, taking morning or evening walks in fresh air, using the principles of naturopathy. Internal use – deep breathing, breathing exercise Sleeping and living in fresh open air.
4	Nerves	Sun light (heat)	External use- sun bath in the morning, internal use- fresh clean food .
5	Muscles	Highly extensive, like the trees of the forest, all the elements.	Internal use- balanced and complete food, specially external food so that sun – rays may be absorbed.
6	Motion	Motion	Physical activities, exercise and postures of Yoga.

7	Structure of the body	Atoms	Fasting, juice and proper food.
8	Rest	Peace and tranquility	Sound sleep, complete rest.

Comparison between nature and body

It has been proved by scientific researches and experiments that there was a time when nothing existed and there was a void and space in the universe and in nature. It is believed that air came into existence first of all. From air originated fire and from fire, water. Earth came into existence last of all and from it originated trees, plants and the living beings.

Sankhya Yoga says that sound was originated by a great force. It (the sound) gave rise to air, air to fire, fire to earth and earth gave rise to trees and plants. Trees and plants in their turn produced food. From food originated semen and from semen, man came into existence. That is why the element of earth is dominant in the body. The Vedas say, "ऋषिर्वाक्यं ब्रह्मणोऽन्वयं" The universe is as good as the body.

There is great similarity in nature and human body. Bones are to body as soil is to nature. Bones are formed by the inorganic salts found in nature. These salts are transformed into organic salts by fruits and vegetables with the help of sun- light water and air. These salts are found in fruits and vegetables. When they are taken in as food, they are absorbed in the body and help in the formation of the body (Specially of bones) and its growth.

In nature, objects are transported from one place to another through water. For example, rivers emerging from mountains, fall into the sea. Many other elements are taken from one place to another with the flow of water. Similarly, blood, which mostly contains water, circulates many elements from one part of the body to the other. Water cleanses both internally and externally. It passes foreign elements out of the body. In case of the shortage of water in the body many cells get diseased. Without air, man cannot live, just as it is indispensable to nature; no vegetation can thrive without air. Fresh air brings about health, happiness zeal and activity. It makes both body and mind fresh active and energized.

Nervous system in human body does the same as sun rays do in nature. Without sun light, the whole nature seems dull and lifeless. Similarly, if the nervous system does not function properly, the body can not work in a proper way. It gets burdensome, man is rendered as dull as a dead body. Sun rays stimulate nervous system and sun- both cures many diseases. There is a system of internal motion in the body. In the same way there is a system of the motion of atoms in nature. The state of cells in the body and atoms in nature is alike. Atom is a source of energy. Similarly cells provide energy to body. Atoms in nature stimulate and mobilize one another. The same function is performed by cells in body.

Conclusion

It is clear from the above expatiation that human body is a unique and wonderful structure and the five basic elements play a great role in its creation, These very elements can cure the body in the even of its getting diseased.

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Chapter-8

The role of meditation in mental health

The faulty life style of the present age has brought about an incredible increase in the number of physical ailment as well as mental troubles. According to the report of the year 1995 of W.H.O; nearly 500 million people are suffering from mental diseases all over the world. In India, as many as 18-20 persons per 1000 are mental patients . the number must have increased by now.

Information technology and engineering have provided many facilities to man on the one hand, but they have also presented many troubles related to mental health. Man's life has become all the more stressful and gloomy. The prevalent systems of mental cure and the different methods of psycho-analysis too have failed in finding out the proper solution of the mental problems

At such a critical moment, the whole world is looking up to Yoga, the unique system of health and meditation, invented by the ancient sages of India. Even from scientific point of view, the mental problems of the modern age can be solved only by Yoga.

Health is the most valuable possessing of man. According to Yoga, to get firmly established in one self is health. In other words, we can say that to know one's form, to do one's duty and to assimilate human values are the characteristics of a healthy man. The co-ordination of the different systems of the body and their

mutual relation can be established by mind. If mind receives the different pieces of information and senses in a proper way and if they are also expatiated properly, they get the response accordingly. But unfortunately, in the present age, neither sensations nor information are conveyed to the mind properly due to different problems and complicated situations, and nor are they interpreted correctly. This dilemma gives rise to strain and when this strain persists for a long period, many physical ailments like migraine, high blood pressure, constipation piles, arthritis and obesity crop up.

Stress and tension are responsible for the various mental problems such as anxiety, depression, negative thinking, illusion, hysteria, schizophrenia, paranoia and different kinds of phobia. Persistent stress causes bio- chemical imbalance which is responsible for mental disturbances. Stress causes the shortage of a bio- chemical Serotonin that in turn causes depression. Some drugs, alcohol, physical diseases and some medicines also cause depression. Because of the rise and fall of neurotransmitter, one gets fits- sometimes of gloom and at other times of over-enthusiasm. Psychosis is caused by this disorder of mood.

Researches carried in the field of para- psychology, show that the positive capacity of mind can be increased by controlling the quantity of different chemicals like Serotonin and dopamine by practising Yoga and meditation regularly.

Sankhya philosophy defines meditation like this—“/; lue- fufok; e eu%’ meditation is to free the mind from the thoughts, desires and impulses that cause disturbance in mind. Impulses, passions and the currents rising in the mind can be controlled by perseverance and meditation. Mind and feelings get pure and free and one feels and experiences an inner joy, satisfaction and energy. In medical terminology, this state is called "Alfa state of mind." This state can be gained only by perseverance.

Perseverance starts from retention or concentration. By adopting the process of retention, mind gets stable and concentration. The act of leading the mind by retention in to the flow of one particular direction is transformed into concentration. Yoga believes that apart from the states of awakening, dreaming and sleeping, there is one more state, known as Turiya. These are the four states in the life of man Turiya the fourth state, is the state of extreme consciousness. By practising retention, man can attain this state. In this state of extreme consciousness, all the powers of the mind that are scattered, get fixed at one particular point and one feels perfectly calm and cool. By the constant practice of perseverance and meditation, mental capacity increases many folds.

Many researches to find out the psycho- physical effects of perseverance have been carried out. Many bio- chemical changes take place by practicing meditation daily. Activities of mind can be controlled and blood’s capacity of lessening pain can be increased.

Medical science believes that there are very minute centers in mind which can remove severe physical and mental pains. Mental condition is affected if there is the slightest disturbance in mind or when there is constant stress. Very often, pain killers and tranquilizers are used in such conditions.

According to medical science there are compounds of nerves of the limbic system which are very effective in lessening and removing pain. Limbic system is said to be the centre of the area of emotions. As soon as the nerves carry the feeling of pain to sushumna that lies in the backbone, the efferent receptors of the limbic system get active and the two peptides which are present there in the system, play the important role of pain killers. Both these peptides are secreted from brain. In the state of stress, a hormone, known as A.C.T.H. is secreted by the pituitary gland and it acts as catalyst to form a hormone known as cortisol that is secreted by adrenal gland. And when this happens, the level of enkephalin and endorphin increases in blood and sensitivity to pain is lessened with the result that one does not feel pain.

According to the researches carried in the field of para – psychology, many chemical changes can be brought about in the mind by perseverance and meditation. The activities of mind can be controlled and the quantity of enkephalin and in endogens the pain killers-may be increased. There is one more advantage of the daily practice of perseverance-the quantity of cholesterol in blood is decreased and the secretions of Serotonin and dopamine is

increased and these things are very conducive to health. These secretions play a great role in controlling our behaviour and mood and bringing about an adjustment. Besides these benefits, by the regular practice of perseverance and meditation, we can maintain our equilibrium even in adverse circumstances and can get relief from stress .We can develop the capacity of mind to the maximum and utilize this extra capacity and efficiency for our personal development and the development of the nation.

Conclusion

By the above expatiation it is clear that perseverance (dhyān), an important aspect of the eight-fold Yoga, is broader and more successful than the other contemporary systems in the development and preservation of one's mental health. By the regular practice of perseverance one attains physical, mental and emotional health and according to the concept of body, mind and breath, the dream and concept of Yoga , state of health and absence of disease can be realized.

As a matter of fact, mental health rests basically on mind. The value and importance of mind is far greater than that of body. The body being gross, its diseases and deformities are easy to discern and treatment can be given accordingly. But the nature of mind is very subtle and hence mental perturbances are not easily to be seen or understood. They are generally overlooked as it is very difficult to discover them, Even then, it is a fact that mental

discordances cause greater harm than physical diseases. They are deadlier and more destructive than the ailment of the body. By the proper and regular practice of Yoga and perseverance, it is possible to achieve perfect mental health.

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Chapter- 9

Difference between postures and exercise: in the context of spirituality and science.

Preface

Postures occupy an important place in the Yoga philosophy of India . They are the easy and simple means of attaining physical as well as mental health. These body postures do not put extra strain on the nervous system of body where as vigorous exercise does so. There is a clear distinction between the regularity of body postures and exercise. In case of postures one is required first to observe Yama and Niyam in life where as there is no such restriction in case of exercise. In the practice of postures, attempt is made to establish harmony among mind, body and soul whereas exercise purports only to the elegance of the build of the body. Body postures aim at enhancing both the external and inner beauty of a person. One's external form is but the reflection of one's inner self.

Difference between body postures and exercise at spiritual level

In the context of Hath Yoga (gB; lxx), the Vedic philosophy says-

pgBLFk i Fkela xRoknkl u i wZ eP; ; rs A
dq kZ/knkl ua LFK\$ žkj kX; plax yk?koeAAP

Describing the first step of Hath Yoga, it has been advised that one should get stable in the posture so that fickle mindedness, which is the quality of rajas, may be destroyed. By doing so, mind is not aberrated and one is not easily perturbed because of the proper setting of the organs of the body. Saint Gherand says about the body postures- "There are as many body postures as are there the forms of life in the world. There are supposed to be 84 lacs forms of life and as many are the postures. 84 postures are supposed to be superior to others and out of these 84 postures, 32 have been regarded to be the most distinctive of all.

According to saint Gherand, 84 lacs of body postures were propounded first of all by Adinath as there are as many forms of life in the world. Thus we find that the value and importance of Yoga was recognized even in the remote period of Vedas. A great difference between the two will be found if they are analyzed on the basis of their antiquity and the literature available about them.

Exercise is simply a physical activity whereas the yogic postures are not so. In them lie the seeds of spirituality. The Hindi term 'Asan' is used in many contexts. It has been derived from the basic word "asu" which means 'to sit'. According to saint Patanjali, "स्थितिः शान्तिः" 'i.e. the position in which one can stay comfortably and steadily, is known as "Asan". The different postures not only regularize the activities of the body but also provide stability to speech and mind.

The practice of exercise does not recognize any stability of mind and speech. Purification of both body and mind to reach the highest ladder of spirituality. Yogic postures help a lot in the purification of body and mind whereas exercise helps only in the elegance of body. So far as exercise is concerned, there are no restrictions regarding what food to be taken and at what time. All kinds of food-sattvik rajasic and tamasic are allowed .

One can also be a non-vegetarian. No standards of morality and spirituality are set. On the contrary, the practitioner of yogic postures is allowed to have only sattvik food, i.e. food that is simple, pure and not having too much spices . These postures are forbidden for a person who does not lead a life of morality, spirituality and austerity. While practising postures, one is supposed to observe one's body movements as a witness, being unbiased and fully aware of what is being done.

While taking exercise, one need not to be a witness ; neither other aspects are taken in to consideration. Before starting the yogic postures, one is required to pray to God so that one may get absorbed in the divinity, as every activity of life is supposed to be a divine one. Yogic postures are to be practised with all these instructions in mind. These postures may also been practised for the purification of habits and for developing restraint and power.

Exercise aims only at making the body healthy and strong, but these goals are only secondary to the practitioner of yogic postures. The primary aim of practising these postures is to attain

stability, concentration and purification of thoughts . This goal can be achieved only when postures are practised regularly. Giving an account of the good results of practising postures, saint Patanjali says “ॐ शान्तिः शान्तिः शान्तिः” i.e. postures remove all the conflicts – heat and cold, pleasantness and unpleasantness .They destroy the rajasic qualities and develop the sattvic ones. And it must be kept in mind that one proceeds to the path of devotion and meditation only when one develops sattvic qualities. One attains fulfilment of one’s object. By the regular practice of postures, not only the physical, mental or emotional health but also the spiritual health is improved. Concentration of mind can be attained only when one attains stability of the body. Concentration of mind opens the door to spirituality and it is at this stage when one comes into one’s real self. No such ideas are conceived when one takes exercise. All this expatiation clearly shows that postures are a matter of devotion and meditation.

Seven psychic centres are supposed to be the basis of spirituality. All these psychic centres are spread right from brain to the end of backbone. These centres may be influenced and aroused by postures and there by energy may be moved upwards. By this upward movement of energy, man rises above the level of animals and his thinking is influenced by right knowledge and right thinking. His conduct too is influenced accordingly. He becomes resolute and firm of determination. Simply by taking exercise, the

psychic centres cannot be penetrated and so the question of gaining right knowledge and right philosophy does not arise .

Difference between the two at scientific level

Every exercise requires motion and jerks These two actions naturally increase blood pressure and the beating of pulse, lungs and heart. On the contrary, yogic postures are performed in a very passive and relaxed condition with the result that blood pressure increases slightly in the beginning and then it becomes normal . Pulse heart and lungs function harmoniously.

Practising yogic postures requires no elaborate external instruments and space. Henco they can be performed any where and in any condition quite conveniently. Calories only from 0.8 to 3 per minute are consumed while performing postures whereas much more calories, say form 3 to 14 per minute are consumed while taking exercise. And it is a fact that when at rest, a healthy man loses calories form 0.9 to one per minute. Gaining much more benefit while losing very little can be possible only by the practise of postures. Even a diseased person can practise them and gain health. It is not so with exercise that is strictly forbidden when one is not well. Almost an equal amount energy is lost when one is practising postures and when one is at rest . Hence even a weak patient too can perform some postures and get some benefit there by. No exercise can activate and control glands causing internal secretion whereas every posture stimulates and controls some or

the other gland. While performing postures like Sarvangasan, Halasan, Karnpidasan, and Shirsasan blood is circulated at a great speed towards parathyroid, pituitary and pineal glands and they are amply massaged because of the inverted position of the body while performing these postures.

There is a great wear and tear of the tissues when one takes exercise. This wear and tear increases the quantity of acids, urea and carbon-di-oxide in blood and this unwanted increase causes fatigue and exhaustion .On the other hand, when one practises yogic postures, the nerves are toned up and the body is constantly getting nervous energy. Some postures like Shavasan and Makrasan etc. repair the wear and tear very swiftly and new cells are formed very quickly. That is why, after performing postures, one feels energetic and light as feather and the mind gets calm and quiet. It is the hindrance in the flow of the nerve energy that causes physical and mental ailments.

There are nearly 60 hundred billion cells in a human body. Generally 15 cores of them are constantly destroyed and as many cells are formed every second. The formation of cells is very quick when one performs postures. With age , it becomes difficult to take vigorous exercise and then it is also a fact that those who indulge in heavy exercise have to suffer great pain when they grow old. On the contrary, postures can be practised at any age with no damage caused either to body or to mind . The practice of postures decreases the amount of uric acid, calium and other nerves that

cause blockage and the rigidity of arteries. Postures strengthen the ligaments of joints, back bone, nerves, muscles, arteries and veins and render them flexible , healthy and strong .

Exercise develops voluntary muscles and skeletal muscles, specially the muscles of hands, feet chest and shoulders. They look very fine but after a due course of time , they cause immense pain. This is not so in the case of postures. In them, there is a proportionate development of both the voluntary and involuntary muscles and they are rendered really strong, powerful and healthy. That is why the bodies of wrestlers, who take rigorous exercises are disproportionate and their systems are out of order.

Their old age is beset with pain as they are rendered unable to take as much exercise as they used to take when they were young. On the contrary, all the systems- digestive, respiratory and circulatory- of a practioner of yogic postures are perfectly in order, functioning properly with the result that the body gets a beautiful , proportionate form, the face glows and mind is active.

Postures affect nervous system and ligaments more than they affect muscles. Every posture has a special effect on the backbone and to the organs related to digestion. 33 pairs of nerves emerge form the backbone and they reach upto all the organs of the body. With the result all of them get the nerve - force in proper quantity. Postures do not cause extra and unnecessary exertion on the systems whereas exercise exhausts them. It (the exercise) causes extra burden on lungs and heart as breathing, heart-beat and

blood pressure are raised. It stimulates the sympathetic actions whereas postures stimulate reflex actions, causing lesser pressure on brain.

Conclusion

It is clear from the above expatiation that there is a basic difference between postures and exercise. There is a marked difference in their effects and results also. While both of them have got a very good basis, postures prove to be far superior to exercise from every point of view.

It is a matter of great pride that India has been a pioneer in the field of philosophy and spirituality. The philosophy of Yoga has got its own significance. A detailed account of postures is found in the rich books of Yoga philosophy. Exercise too has got historical back ground. Postures are the science of promoting and developing body, mind and soul. Besides maintaining body, they (the postures) bring about remarkable restraint on mind and speech. Exercise solely aims at enhancing the elegance of body. The spiritual and scientific back-ground of postures is indeed very rich and impressive.

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Chapter - 10

The Scientific form of water therapy

Preface

Water therapy stands for the proper arrangement of treatment in the event of being ill by water therapy. It (water therapy) is an important part of naturopathy. Under this system of treatment, diseases are cured and perfection of health is gained by using water. Water is a chemical compound. It is composed by the combination in a certain ratio of the two gases - hydrogen and oxygen. The ration is 2:1. Hot and cold applications, steam bath, hot foot bath, hot and cold friction, spinal bath, local vapour bath, half bath, the whole body bath, fountain bath, kunjil bath and Jalneti etc. are used under this system of treatment.

Percentage of water in body

The $\frac{2}{3}$ of the body of a healthy person is composed of water. The percentage of water in the body of a woman varies from 55 to 65. Where as in the body of a man it is form 65 to 75. A Healthy man at an average, can drink water form one and half litres to three and a half daily. The percentage of water is 83, 22 and 75 in blood, bones and muscles respectively. It is impossible to live without water.

The effect of water on the body

Water affects the different kinds of bio-chemical reactions taking place in the body, as it is in itself a very good solvent. There is a sharp deterioration in the efficiency of the digestive fluids and the various activities connected with digestion, if the body lacks the proper quantity of water. Proper quantity of water facilitates the secretion of various enzymes during digestion. The efficiency of both the large and small intestines adversely affected when there is a shortage of water. For example the absorbents, present in the small intestines, cannot absorb the necessary nutritious elements that are there in the food.

The gastro-cholic reflex taking place in the body gets slow when there is shortage of water in the body. The segmental and the pendular movement taking place in intestines also gets slow. The result is that the faecal matter, which should be passed out of the body within 12 or 14 hours, remains lying there in the intestines for 16 hours, as a result of which the toxins present in them get mixed in the blood and there by prepare a solid background for different physical ailments. Apart from this the secretion of mucin in the large intestines is also decreased with the result that the excrement gets stiff and is passed out of the body with great difficulty .

Respiratory system

Blood circulates properly in the body when there is ample amount of water in it. When the circulation of blood is proper, all

the organs of the body get proper quantity of oxygen. They also get the necessary nutritious elements. As a result, each and every organ of the body gets proper nutrition. The self healing system of the body also remains under control when the body contains proper quantity of water with the result that the wear and tear taking place in the cells because of different actions and reactions is repaired early. All the systems of the body function properly when we intake a proper quantity of water .

Water is a thing that is needed every day

A healthy person, at an average, needs to drink water from one and a half litres to three and a half litres, One may need more water if one is suffering form diabetes, mental strain, over – anxiety, negative attitude, excessive exertion, vomitting or when one works for a long period in the sun.

When thirsty, one should not drink very cold or very not water. When one does so far a long period, the organs related to the drinking of water are unnecessarily stimulated and this stimulation adversely affects their functioning . Hence it is advisable to drink normal water when one is thirsty.

Water as a medicine

Water, in itself, is a wonderful medicine, provided by nature. A number of experiments and researches have proved that water has analgesic, anti–inflammatory, germicidal, absorbent and anti–septic qualities. Because of these qualities, the use of water at

different temperatures removes pain , swelling and irritation of the affected part of the body . Besides, water , used in proper quantity and in a proper way, removes fatigue and provides freshness.

Utility of water in the secretion of hormones

It has been proved that a healthy man has $\frac{2}{3}$ of water in his body. It is evident then, that water is present in the body in different forms. The organs secreting hormones cannot remain unaffected by the prevalence of water. Researches show that hormones are secreted in a proper and a natural way when there is plenty of water in the body. It has also been found that hormones too contain water in their composition.

Purification through water

As every body knows, water is a wonderful absorbent. Because of its peculiarity, water absorbs the toxins and the waste matter caused by the irregular practices of people and passes them out through skin. If there is plenty of water in the body, it passes out the toxin even by way of breathing.

Water therapy

In the event of physical ailment, water provides a great probability of successful treatment. Water is an effective pain killer, removes swelling and enhances body strength. Because of its unique qualities, it controls heat when it is applied at different temperatures to the affected part of the body. This application

causes a chain of actions and reactions and helps in removing the various diseases.

It is evident from the above expatiation that water is a good absorbent. It absorbs foreign elements and toxins and passes them out of the body. In short, it can be said that water is a very good purifier, and provides great energy to the body. It stimulates the nervous system and thus keeps it under control. That is why it has been recognized as a good cure in naturopathy. Louis Cunnie, father Nipp, Paracelsus, Mahatma Gandhi and of course the ancient sages of India have made a significant contribution to the development and promotion of water therapy.

Evil consequences of water taken in excessive quantity

Water taken in proper quantity at a certain temperature and in accordance with the rules of nature cures many diseases but as goes the proverb, excess of everything is bad. The same is the case with water. When it is taken in excessive quantity, it directly affects digestive, respiratory, excretory systems and the circulation of blood.

Need of water in thirst

Thirst is the natural demand of a healthy body. Water is best suited when one feels thirsty. Different kinds of drinks contain chemicals which cause unwanted stimulation in the tender parts of the body. The want of water cannot be satisfied with other drinks.

And if this want is satisfied with tea or coffee or alcoholic drinks one is most likely to contract diseases of blood and skin .

History of water therapy

Water therapy in the Vedic period

In the Vedas (Atharva veda, Yajur- veda) and in Ayurveda the importance of water therapy has been shown in detail. These books hold that water is an unfailing medicine. It has pain killing quality and therefore it is supposed to be the best medicine. In Ayurveda, there is an account of various medicinal water baths. Bathing the whole body or a particular part of the body and bathing the back bone are some of them.

In the western countries, including Germany, water therapy was widely propagated and spread by father Nipp, Dr. Kellag and the famous naturopath Louis Cunne. Hippocrates, the famous philosopher and the father of modern medical science, recognized the importance of water and that is a super medicine that is very easily available .In the event of illness, water at different temperatures, can be very well used as a medicine.

Mahatma Gandhi was a great lover and admirer of nature and had full faith in naturopathy. He wanted to provide to the Indian masses the facility of good and total health by means of naturopathy. He believed that naturopathy was best suited to the climate and conditions of India . He applied naturopathy not only

to himself but also to the members of his family, the workers at the ashramas and his friends and followers.

Principles of water therapy

As is known to everybody, water is a good absorbent. The various nutrients present in blood are easily absorbed in the body when it contains proper quantity of water .Even the various medicines that are taken, are properly assimilated. It is clear then, that water divides the different things into the minutest form and helps in their proper circulation as per need. And because of this very quality, water passes the toxins of the body within a particular period.

Conclusion

It is clear from the facts given above in the context of the principles of water therapy that as water is a good stimulant, purifier and energy giving element, it can be used at different temperatures as a medicine, when the body is diseased .The human body 2/3 of the elements of which it is composed and to have this quantity is very necessary for the performance of the natural activities of the body. If by some reason or the other, the quantity of water is reduced, one has to suffer from many troubles and problems. These problems can be solved by means of water therapy.

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Chapter - 11

The scientific aspect of sun-ray therapy

Preface

The sun is the life and soul of the world. Solar energy as a therapy has been used since time immemorial by the early scientists. We get ample proof of this fact in the Vedas. It has been proved by scientific experiments that sun-rays have a unique quality of destroying the germs that cause diseases. Sun-ray therapy is an important technique of naturopathy. The different colours found in sun-rays are absorbed in water and the patient is treated directly by providing him a sun-ray bath. Sun-rays stimulate circulation of blood. They also play an important role in passing toxins out of the body. Scientists have come to know the value and the significance of sun-rays and their healing quality and they have started using the infinitive energy contained in sun-rays and treating disease.

What is sun-ray therapy

Sun-ray therapy is a system of treatment under naturopathy by which physical and mental diseases are cured using different techniques. This is a natural recourse by which one can not only maintain one's health but can strengthen one's life- force also. The whole development of the world depends on the existence of the sun. All the physical activities depend on heat and the growth and development of all the parts of the body and the passing out of excreta and waste matter also depend on the power of the sun.

Composition of sun-rays

There are seven colors in sun-rays. All these colors represent different planets. The rays of the planets which move near about the sun fall on the earth and they are mingled with the rays of the sun. Astronomy and science have proved that the moon is white as silver, mars is brown as copper, mercury is yellow, venus is blue, saturn is the colour of iron,rahu is dark and ketu is of an uncertain colour. Sun-rays have sever colours – (1) Red (2) Yellow (3) Blue (4) Sky blue (5) Violet (6) Orange (7) Green.

When sun-rays are passed through a prism,the light is seen divided into seven colours. The light of these seven colours is known as spectrum. Red colour is seen at one end of the spectrum and violet at the other. The invisible rays beyond the violet end are known as ultra-violet rays and those beyond the red end are known as infra-red rays.

Chemical composition of the colours of sun-rays

The $\frac{3}{4}$ of the human body is composed of oxygen and the rest of nitrogen, chlorine and florine. Apart from these elements, the body gets magnesium, potassium, sodium, silicon, calcium, iron, carbon, mercury, lead, copper, sulpher, and phosphorus in different quantities through food. The following things are found in the different colours of sun – rays.

(i) Orange colour

Iron, copper, arsenic, barium, calcium, hydrogen, nickel, carbon, aluminium and manganese are found in this colour.

(ii) Green colour

Nitrogen, chlorine, platinum, copper and radium.

(iii) Blue colour

Aluminium, copper, lead, tin and barium.

(iv) Red colour

Oxygen, nitrogen, strontium, zinc, rubidium, barium.

(v) Yellow colour

Cobalt, chromium, iron, copper, zinc, carbon, nitrogen, and oxygen.

Medicinal methods of use of sun-rays

The following methods are used under sun – ray therapy – sun bath – with the help of a coloured glass, by merging into water, and oil and through air sun baths recommended by Rickley and Cunnie.

Effect of sun-rays on the body

Sun-rays mainly affect human body and health in three ways:-

- (1) By the reaction of light and chemicals.
- (2) By the heat of the light.
- (3) By photo-synthesis.

The synthesis and secretion of pro- vitamin 'D' calciferol hormone, which later on gets converted into vitamin 'D'. is

increased. Vitamin 'D', calcium and phosphorus combine together to form bones.

Pineal and pituitary glands and the other internally secreting glands are affected by the ultra violet rays of the sun. These rays stimulate the pigment cells of the skin and form melanin. The infra-red rays of the sun have the quality of controlling heat. Only the sun-rays having the wave-length in between 0.4 μ m and 0.65 μ m are good for our health. The sun-bath taken in the morning strengthens arteries, stimulates blood circulation and removes the narrowness of cells by stimulating the sensitive nervous system. Sun-rays transform cholesterol into vitamin 'D' and thus control the level of cholesterol in blood.

The green leaves of plants transform sunlight into chemical energy and accumulate it. These green vegetables strengthen our bones.

Medicinal use of different colours

(i) Water affected by orange and yellow colours

The water thus affected is very effective in cases of paralysis, cold and cough, nervous weakness, obesity, and rickets and gout etc.

(ii) Water affected by green colour

This water is effective in cases like eye diseases, urinary system, itching, cholera, loose motions, running ears, headache, piles, articheria, typhoid and baldness.

(iii) Water affected by blue colour

This water is effective in skin diseases, ulcers, tooth ache, all kinds of fever, tuberculosis and irregular monthly course.

(iv) Water affected by sky-blue colour

This water is effective in cases like sleeplessness, diarrhoea, vomiting, cholera, swoon, leprosy, skin diseases, weakness of semen, liver and the swelling of intestines.

(v) Water affected by dark – blue colour

This water is effective in cases like sleeplessness, tuberculosis, high blood pressure, heart diseases, diabetes and gangrene etc. Sesame oil should be affected by keeping it under sun – rays for three months continuously.

(vi) Infra-red therapy

Infra –red bulbs in red colour of many companies are available in the market. Their light stimulates nerves. It has a special effect on the sympathetic nervous system. It also stimulates blood circulation.

(vii) Benefits and uses

Warming from 3 to 7 minutes by red rays in cases like cold and cough, respiratory diseases, tuber culosis, vat (one of the three humours of the body), maladies, eczema, polio, tooth ache, arthritis, pimples and tonsilitis etc. Massage with the oil affected by un-rays in a red colour bottle will prove to be extremely in these cases.

Conclusion

From the above expatiation, it is clear that the sun directly affects man's life and health. Medicinal use of sun-rays in diseases cures them and restores health.

Many kinds of therapies are used in the world. Naturopathy is one of them and very important too. Treatment by sun- rays is an important technique of naturopathy. They have a healing effect on physical and mental ailments. It is impossible to live without the sun. No bio-chemical actions and natural activities can take place without the sun. Sun – rays contribute a lot to the remedy of diseases and health management.

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Chapter - 12

Biological clock and natural conditions

Preface

A special branch of science, "chronobiology" has been developed for a detailed study and research regarding biological clock. The sun and planets like mars, mercury and moon, which revolve round it, form the basis of chronobiology. Biological clock is controlled by the sun.

Origin of earth and life on it

Millions of years ago, a part of the sun separated from it and went astray. In course of time this part came to be known as earth. It being a part of the sun was very hot when it got separated. Gradually its outer layer grew cold and became a solid mass. The temperature came down. As a result, mixing of gases like hydrogen, and oxygen, with a definite temperature and pressure water came to be formed in the space around the earth. It rained heavily at that time. Water gathered at the deep hollows and formed oceans. The sky came to be blue and clear.

Deep inside some parts of the earth are still hot. It is in the form of melted liquid that at times erupts in the form of volcano. Gradually many chemical changes took place and thousands of active sugars, alcohol, fat, amino acids and other elements were formed and they, mixed with rain water, reached the sea.

Their primeval form was formed by the tides rising in the sea. Some of them formed a safety cover around them. The best of these structures separated themselves from the primeval sea. After that many ice-ages came and went by but there was no change in the old seas imprisoned in these membranes and layers. These were the first subtle but living creations of the earth which came to be known as single-celled beings. Strong desire to live, hunger, struggle and the natural tendency of development caused to formation of multi-celled beings from the single-celled one's and today we see man and other creatures formed from billions of cells and fully developed.

Indian tradition and biological clock

Special attention has been paid in Indian tradition, religion and customs to the biological clock. Journeys, marriages, entering a newly constructed house and festivals, fastings and rituals have all been determined by astronomy. The aim behind was to gain health and happiness by regulating the biological clock in accordance with the planets etc. The saints of the vedic period have determined a particular period for the birth of healthy, strong and intelligent children, keeping in view the rhythm of the biological clock of the parents for this purpose they studied particular constellation of stars, zodian signs and the position of planets. All these things were taken into consideration even while planting

trees and herbs with the result that the medicines obtained from these divine herbs proved to be very effective and useful.

Effect of the biological clock

As a matter of fact, every creature, every vegetation living on this earth is the creation of the sun. It is but natural that the events taking place at the moon, mars, mercury and other planets affects the flora and fauna.

There are 9 planets, 61 moons and innumerable comets and meteors, interplanetary gases and particles of dust. They all have some effect on the creatures of the earth. Our emotional, mental and physical health, our rhythm of the body, depend on the biochemical changes taking place in our mind and body. These biochemical changes, in their turn, depend on the occurrences taking place in the sun, the moon and other planets. The biological clock present in every being is affected by the sun, the moon and the other planets. All our feelings, thinkings, memory, intellect, ego and emotional, physical and mental health function in accordance with the biological clock. Harmony of the biological clock with the rhythm of the other activities enhances health, happiness and longevity.

The bodies of all the living beings have been composed of the five basic elements of which the earth and the other planets are composed. Hence human body can't remain unaffected by the

events taking place in these planets. The sun is the basis of life. The existence of life can't be imagined without the sun.

Effect of the biological clock

The cycle conducting the physical activities, resistance power of the body, energy, motion, and physical structure is known as physical cycle. Its duration is of 33 days. The cycle that controls the creativity, sensitivity, mental health and mood is known as emotional cycle. Its duration is of 28 days. It is the emotional cycle that controls the monthly course of women. Memory, intelligence, strength, alertness, receptivity, intellect and analysis and synthesis are controlled by the mental cycle. Its duration is of 33 days. Some chrono-biologists are of the opinion that the duration of the physical cycle, emotional cycle and mental cycle is of 21 days, 28 days and 31 days respectively.

Rising above the surface the three cycles reach the summit. Gradually they come down to the surface. They reach the top and then come again slowly to the surface. Physical capacity, mental and emotional capacity and moods etc. rise and fall accordingly, Arnold N. Liber, a famous psychiatrist of Miami, (America) has written a book that is the result of the rich experiences and researches of long years. Its title is 'The lunar effect'.

An absolutely new viewpoint and principle has been presented in this much talked about book. According to Mr. liber,

our skin is semi-permeable membrane and as such electro-magnetic power is transmitted through it and thus activity and balance in the parts of body is maintained. According to Dr. liber, planets and constellation of stars affect hormones, enzymes, neurotransmitters, electrolyte ions and the electric particles that provide energy to the nerve cells and their activity. Like the various units of the solar system (the sun, moon and mars etc.), every cell of the body has an electro-magnetic area. This area is affected by the electromagnetic radiation energy that emits from the planets and constellation of stars.

Conclusion

From the expatiation of the above facts it is clear that biological clock controls and regulates every moment of life. The cause behind most of the mental and physical ailments is the disorder of the biological clock.

Science has proved that there is a biological clock in every creature that controls, regulates and directs each and every part of the body. This clock controls, regulates and directs sleep, hunger, thirst, mood, health and also the feelings of sex. Scientists call this clock by the name of biological or sercadian clock.

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Chapter - 13

Regulation of breathing and its benefits

Preface

Regulation of breathing is very necessary for physical and mental health. Total health depends on this important fact. Air is actually a mixture of many gases. It contains 20.96 % of oxygen, 75.6 % of nitrogen and 0.4 % of carbon-di-oxide. Man can't live without oxygen. That is why it is known as life giving gas. Vegetation gets nutrition from nitrogen. Plants and trees live by absorbing carbon-di-oxide and in return, give oxygen. Thus a balance in environment is maintained. Oxygen is highly inflammable.

Nitrogen keeps a control over it or the whole world may burn to ashes. Oxygen gives both light and heat. It along with red blood corpuscles, reaches every cell of the body and causes chemical reactions. These chemical reactions produce heat with the result that the temperature of the body remains stable. Hence, to have oxygen in ample quantity is very necessary. We inhale a large quantity of oxygen with breathing. It purifies the air already present in the lungs and then we exhale carbon – di – oxide and other poisonous gases. If these poisonous gases remain in the lungs for a long time because of the wrong process of breathing ; they harm lungs, heart and all the other parts of the body.

Lungs and air

Lungs require air having 75 % to 80 % moisture and it should be free from germs dust and other pollutants. All these functions are managed by nose.

Nature has so provided that there is a sort of air – conditioning equipment that maintains moisture. Then there is hair in the nostrils for cleaning and there is silia that removes phlegm. Nose cleanses 14 cubic meter air everyday. It produces one litre moisture to render air moist enough for lungs. Nose can distinguish smells ranging from 4 thousand to 10 thousand degree. Hence it is able to caution us against polluted air. Particles of dust, tobacco, pollen, smoke and allergy causing elements stimulate the membrabes of phlegm causing swelling and a sticky substance is formed. One gets cold and the nose is clogged. We sneeze and breathe using force. This is a dangerous situation and may cause sinus and ailments of head and ears.

The lungs of a normal man contain 200 cubic inch of air. 100 cubic inch of it is the supplemental air. This is the air that is exhaled with force. The remaining 100 cubic inch of air is known as residuous air. It remains in the lungs in spite of making attempts to bring it out. The amount of the air brought out by inhaling and exhaling is 30 cubic inch and it keeps on coming and going. This air is known as tidal air as its coming and going is like the tide and low tide. 100 cubic inch more air can be taken in by stimulating the muscles of breathing. We may call this air as complemental air. Thus the total vital capacity of lungs including all these kinds of air

is 300 cubic inch. This vital capacity of lungs can be doubled by adopting the light method of breathing and by practicing Pranayam. To increase the vital capacity of lungs is very necessary to increase vital force.

Regulating natural breathing

Health depends on the proper and right way of breathing. As the proverb goes; "our breathing is numbered." Those who breathe quickly, nearly miss along and healthy life. The normal speed of breathing should be 15–16 breaths per minute. If the speed of breathing is rhythmically deepened, our nervous system starts getting regulated. The metabolism is improved. Nervous system is directly connected with brain, heart, lungs, digestive system and other systems. Hence the activities of all these systems also gets regulated with the result that we can change and control our feelings, conduct, ideas and behaviour.

The abnormality of the systems is brought under control. Just observe which parts of the body – chest, throat, shoulders, ribs, diaphragm, and belly or all of them are moving and shaking. Just see that you don't feel pain, heaviness, stiffness stress or restlessness while breathing. Now open your eye lids softly and relax the facial muscles. Relax the muscles of the eyes, keep them at rest, have a deep breath and then exhale deeply. One must observe all the activities connected with breathing. Concentrate on

breathing. Pranayam as advised in the Indian philosophy of Yoga is an important exercise in deep breathing.

Air and food are the necessities of life. Air is all the more important as without food we can live for some days but without air we can't live even for a few minutes. To keep good health, regulating and controlling breathing is absolutely necessary. One falls ill for want of sufficient pure air.

Conclusion

From the above expatiation it is clear that controlling and regulating breathing is very important for good health and long life. when it is not so, one's life force gets weakened and one falls a prey to many diseases.

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Chapter - 14

Role of nature cure and Yoga during pregnancy

Preface

Life is a gift. By giving birth to a healthy child, you will feel proud as you have put up a firm foundation for the next generation. Only a woman has got this unique honour. Make this extra ordinary experience memorable by acting wisely and taking proper care. Giving birth to a new life, is a beautiful and unforgettable experience. It makes a woman complete. Even the prospect of giving birth to a child fills the heart of an expectant mother with joy and pleasure.

An expectant mother, during pregnancy, must take the greatest care, apart from other things of her food and diet. She must take a balanced, nutritious and wholesome diet. She must practise the proven techniques of nature cure and Yoga so that she remains free from ailments and enjoy this wonderful experience.

Diet during pregnancy

This is a period when many hormonal changes take place and the pregnant woman does not feel any appetite. But it does not mean that she should renounce eating. She must take nutritious food keeping in view her own requirements and those of the child in the womb. Before getting pregnant, a woman eats food only for

herself but the moment she conceives, she has to think of the requirements of the child also. If the would-be mother does not take nutritious food, her child will fall a prey to mal-nutrition and he may even die.

A pregnant woman must avoid extremes. She must take good food to her heart's content and the food must contain all those essential elements that strengthen maternal tissues and later on help in the production of milk. The food must contain calcium, protein and iron etc.

Dietary therapy during pregnancy

According to the principles of nature therapy, the food must contain all the elements that are helpful in keeping one healthy. Ordinarily there must be a proper mixture of protein, vitamins (A, B, C, & D) calcium and iron etc. Taking food does not simply mean filling the belly. It must be seen that proper quantity of all the elements is being provided as per requirement. If one element is in excess and some other element is lacking, then the food cannot be said to be balanced. For example protein is there in excess but iron is lacking. Such food will not do for a pregnant woman.

The weight of a healthy woman, who is taking balanced diet, should increase by 10 kg. during pregnancy. This increase shows that calories are being taken in proper quantities. In the initial period of pregnancy, the expectant mother must take 100

extra calories and later on, she can increase the quantity up to 300 calories.

(i) Table of a normal, balanced diet

- (1) In the breakfast, there must be sorouted gram or pulse, cheese, bananas, a large glass of milk and dry fruits.
- (2) In lunch, there must be pulses, rice, vegetables, butter, wheat, salad, bread prepared from the flour of soyabim and green vegetables.
- (3) In the evening-seasonal fruits (containing vitamin ‘C’ for example orange, sweet melon etc.)
- (4) For vegetarians-Leafy vegetables, curd, cheese, soup in ample quantity, salad and anything that is easy to digest.

Yoga and exercise for normal delivery

Formerly the pregnant woman to be physically healthy was supposed to be sufficient for the proper development of the child. Now the concept is that the would be mother should not only be physically fit, but that should also be fit and fine and happy mentally. Mental fitness relieves the pregnant woman from stress and facilitates normal delivery. For this, she should rake exercise and practise Yoga regularly. She must spare time for these activities. It is generally believed that proper care should be taken regarding food but according to the principles of Yoga and nature care not only nourishing food but fit and healthy body too is

necessary for a normal delivery. Yoga can be practised as per the advice and guidance of a Yoga expert.

Pranayam

It is a well known fact that oxygen is necessary for our life and health we can't live without oxygen. An expectant mother should practise deep breathing. This practice helps in keeping breathing balanced and the proper circulation of oxygen in blood. The resistance power of the body is increased and infection of any kind can be checked and stopped. This practice helps in promoting the health of both mother and child.

Meditational therapy

Meditation is a simple and spontaneous activity of life. It causes strain when we force it on us. It is a pleasure when it is performed spontaneously and deliberately. Meditation is just is, it is not to be 'done'. We have to bring awareness and consciousness in life. When there is consciousness and awareness, meditation automatically takes place. Alfa rays are transmitted when mind is calm and cool, free from all sorts of doubts and confusions. In the state of meditation, a person is awakened but the eyes are closed and mind is calm and quiet. Theta waves are transmitted in such a state of relaxation.

Delta waves are transmitted in the state of sleep and meditation. The Delta waves are transmitted in the state of deepest thought and meditation and their frequency is minimum and their

effect is tranquilizing. The diseases of a pregnant woman can be diagnosed and treated by 'biofeeding' these waves into the body of the pregnant woman who is physically and mentally ill. Thus meditation plays an important role in providing both physical and mental health even during pregnancy.

Hip bath

Hip bath has a great effect not only on the digestive system but also on the reproductive system. The quantity of oxygen in body is increased and blood circulation gets fast with the result that the blood is purified, lungs and liver are strengthened and start working properly. This bath has a cooling and relaxing effect on intestines. No pain is caused at the time of delivery if hip bath is taken regularly during the whole of the pregnancy period. But the pregnant woman should take certain precautions also. There should be no friction on the belly while taking this bath. Just sit in the tub for 5 or 7 minutes.

Cure of high blood pressure during pregnancy

The best way to prevent high blood pressure is to remove the causes that cause it. It is necessary to follow the simple and general rules of health. The food taken should be simple and balanced. The expectant mother should take morning and evening walks, take supper before the sun sets, get up before sun rise and to have deep sleep. She should put stripe of cloth soaked in soil on the forehead, have enema and seasonal green vegetables. She

should take Mohan bath in the morning and ordinary bath in the evening for one month.

She should apply a light stripe of cloth on the waist at night. She should take action salt and wash her feet with luke warm water once in a week. She should take bath with luke warm water for 5 to 7 minutes. If she suffers from the palpitation of heart, she should avoid hot water bath. She should also put wet sheet on her body for 45 minutes to 60 minutes once or twice in a week as and when required. She should also have a towel wet with cold water round her head and a hot water bottle at her feet at the time. Later on she should be given a cold frictional bath. Garlic is very useful to a patient of blood pressure. 'Sarp Gandha' a herbal medicine should also be used as and when required.

Cure of anemia during pregnancy

Generally blood contains 50 lacs of red blood corpuscles (hemoglobin) or 80 to 100 %. But when this count is reduced to 25 lacs or upto 50 -70 % or even less, one is said to be suffering from anemia.

The treatment

Lemon juice mixed with water in ample quantity, fruit juice and vegetable soup should be given. Then fruits should be given for a week. Fruits and milk should be given for 2-3 weeks. Then fruits in the morning and bread having bran, boiled vegetables, salad and jaggery should be given. The food must contain

ingredients having plenty of iron carrot, spinach, dates and raisin. The body should be massaged with mustard oil, followed by sun-bath and then ordinary bath. Dry friction bath may also be taken, Mohan bath should be taken once a week and in case of constipation Hip bath should be taken, and wet stripe should be applied on the waist.

Conclusion

Thus we see that the practice of Yoga during pregnancy is very necessary so that there may be a normal delivery and the physical and mental health of the mother may be maintained and there is no adverse effect on the child developing in the womb. By taking all these precautions , the health of the expectant mother may be preserved and the high death rate of infants, a major problem of the country may be reduced.

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Chapter - 15

The basic causes of mental diseases and their treatment: with the references of Yoga

Preface

The central point of mental diseases is mind. The seeds of diseases are sown, first of all, in mind. Mind is a thousand times more important than body. While analyzing the causes of mental diseases, yogic view point expatiates that background for mental diseases is prepared when mind goes to lower levels. The emotional life of a person afflicted with mental diseases is disturbed and shattered. These are the problems of his life which cause mental diseases. Different studies and researches have shown that when a person is unhappy and discontented for a long time, his body is affected.

Persons who keep the flames of mental deviations ablaze, the elements responsible for good health and long life get burnt. The person suffering from anxiety, fear, anger, discontentment, jealousy, malice, deceit and the attitude of revenge, is always suffering from the after-effects of these evil and negative thoughts. Thus we find that the root cause of disease lies in mind. This is a deplorable and pitiable condition. On the one hand we find different kinds of mental diseases, on the other hand, the methods of their treatment too are faulty, shallow and confusing. It

is necessary to know the real causes and the true forms of mental diseases in this grim perspective.

The cause of mental diseases from yogic point of view

Yoga has dealt with the causes of mental diseases in a very serious and effective way. Yoga is not only a therapy but also is a rich and long spiritual tradition. It aims at obtaining the condition of total health through meditation. Yoga philosophy says, “mind is the cause of man’s bondage and liberation”. The Yoga sutra of saint Patanjali holds five causes responsible for mental disturbances. They are as given below :-

(1) Ignorance

Ignorance is the main cause of every kind of disorder. Thinking ephemeral things to be eternal, unholy things to be holy, sorrow to be joy and selfless object to be the life and soul is ignorance. It is a sort of paradox. Man takes this transitory world to be eternal and to him, it is the beginning and the end. He takes this perishable body that is filled with all sorts of dirt – excreta, urine, and disorders to be the most desirable object and objects other than soul such as senses, mind, wife, children, money and houses etc. to be the real objects. He finds great joy in the enjoyment of worldly pleasures. According to Yoga, this faulty thinking is the cause of all the mental ailments. It gives rise to other disturbances also.

(2) Egotism

Purush and mind are two different entities and yet they seem to be one and the same. This is known as egotism. According to Yoga, prakrti and mind are active, inanimate, result – yielding and visible objects whereas Purush or soul are conscious, non – result yielding, inactive and seer. Both are totally different but because of egotism, they seem to be one and the same. According to Sankhya philosophy, this state is known as attachment. Broadly speaking, vanity is known as egotism. That is why soul is the seer, the observer and yet it is always in confusion, thinking "I am happy" "I am unhappy" or "I am unwell". The extreme of ego distracts mind from soul and causes various mental disorders.

(3) Attachment

Out of ignorance, man enjoys the worldly pleasures through ego, mind, senses and body. He finds great pleasure in these worldly objects and gets attached to them. This attachment is known as passion. Sankhya philosophy calls it "Great attachment". It is because of this attachment that man hankers after worldly pleasures and suffers from greed and want. Caught in the web of these worldly pleasures, he loses all sense of right and wrong and discretion. He becomes a slave of the worldly pleasures. It

is at this mental state that various mental disturbances crop up and they grow all the more intense because of malice.

(4) Malice

Attachment Causes malice. When man's free enjoyment is hindered, he gets annoyed and malacious. Attachment and malice are strongly connected with each other. According to Yoga sutra, the feeling of hatred, that arises when man experiences unhappiness is known as malice. This feeling crops up when there is an obstruction in the way of attachment. Lord Krishna says in Gita, that anger is caused when desires are not fulfilled. Anger renders one senseless and one commits many sinful acts, thus bringing about his doom. As a matter of fact, sense, affected by malice is the mother of various mental disorders.

(5) Unnatural fear of death

This fear is caused by egotism and ignorance. Soul, in its true form, is unborn, eternal, beginningless and indestructible. But out of ignorance man forgets this simple but universal fact and establishes a close relation among body, mind and senses and fear lest all these things should get destroyed. The basic tendency of fear gets strengthened by different factors and gives birth to various kinds of mental disorders.

Thus, according to the principle of Yoga, these five passions are the root cause of mental diseases. They are known as distress, as they keep man entangled in the cycle of birth and death. From yogic point of view these are the mental pains which distract man from the path of liberation and lead him to bondage and diseases. Ignorance is the basic cause of mental diseases. The philosophy of Yoga makes it clear that knowledge and discretion are the remedies of this fatal malady and these qualities can be developed by practising Yoga regularly.

Yogic method of psychological treatment

Yogic system of treatment deals with psychological diseases very comprehensively. According to this system, the basic cause of psychological diseases is attachment to worldly objects and pleasures, confusion and diffusion. If these confusions and diffusions are gathered together and turned towards inner self, all the instincts of mind may be brought under control and the way to total health will be paved. Saint Patanjali, under Ashtang Yoga, presents a systematic way of this great process.

(1) Yama and Niyam (Basic vows and restraint)

Broadly speaking, basic vows and restraint are the aphorisms which control and regulate man's social and personal life. It must be remembered in this context that Yoga is a character-centred system under which the character has to play an active role himself. He has to accelerate the speed of improvement

and wellness by mental practice. Regular practice of basic vows and restraint refines the lower, base and negative feelings of man and leads him to the path of spirituality. In this way, refinement of mind is brought about. Long and regular practice of vows and restraint brings about senses and mind under absolute control with the result that the mental evils are suppressed and personality is developed and refined. Thus we find that vows and restraint prepare the basic round for treatment through Yoga and the other yogic activities may also be accomplished successfully.

(2) Yogic postures

Yogic postures are a sort of exercise that affects the subtle parts of body. On the one hand, these postures make the subtle parts of body healthy and powerful and on the other hand they provide stability to mind. Different postures like Shirsasan, Sarvangasan, Matsyasan, Halasand and Chakrasan are suggested for treating different mental diseases. In case of weakness of nerves Utanpadasan, Padangustasan, and Tadasan etc. are suggested. Svasan is the best for controlling excitement.

(3) Pranayam

Pranayam is a breathing exercise that enhances vitality and life force. Breathing and mind are directly connected. With the regulation of breath, mind automatically gets stable and calm. The specific processes of pranayam have been found very effective in

treating and controlling mental diseases. Pranayam is a very appropriate means of controlling mental diseases.

(4) Retreating

Retreating is a method by which extrovert energies are gathered together and diverted to the inner self. This is the method by which senses are diverted from external objects to self-consciousness. This is, as a matter of fact a practice of very high level and it requires strong will – power on the part of the practitioner. This method is very effective in the treatment of mental diseases. It sublimates the unconscious glands. Rajsic and tamsic instincts are brought under control and the devotee responds only to the higher stimulants. In this way retreating is a method by which the practitioner breaks away from the old bonds and a novel and desirable course is executed. Actually this process starts from retreating, gets an active form in concentration and retention and culminates in meditation.

(5) Retention, concentration and meditation

Retention is a state of stability of mind at some particular point. Concentration is its natural culmination. It is a continuous flow of oil – like upwards moving mental energy. It is a constant flow of the emotion of inner consciousness that pertains to soul or super soul. Its constant practice sublimates the lower instincts of unconscious and transforms them into higher ones. The force of the habits that have been accumulated for a long time gradually

weaken and man come to attain the condition of liberty, health and joy accordingly. Ultimately the devotee attains the stage of total meditation.

Conclusion

Yoga is a perfect system of the treatment of mind and distorted personality. It relieves man from mental diseases and transforms him into a normal, healthy man. It takes even an ordinary man to the level of a superman, deity or a saint. Yoga is the alchemy that regulates, balances and organizes. The strings of the flute of life and touching the chords of inner consciousness, brings out a sweet music that can charm even almighty God.

Yoga is a system, the practice of which fills every part of body with health and happiness and a divine glow. Yoga is both a science and an art of transformation and sublimation of life. The evil feelings like violence, anger, insanity, jealousy, malice and greeds etc. are automatically transformed into positive and constructive feelings like non-violence, forgiveness, concentration, love, compassion and co – operation. These positive feelings conduce to health and happiness and make life meaningful. Yoga does not suppress evil feelings. Suppression is a negative quality. On the other hand, Yoga sublimates them and raises them to higher levels.

At present, the problem of mental diseases is getting more and more acute, Yoga deals with these diseases comprehensively.

According to Yoga, the main cause of all the mental disorders is attachment of mind to external objects, confusion and diffusion. If they are gathered together and diverted to inner self, all the mental problems will automatically be solved. When mind is diverted to a spiritual goal, man will attain perfect and total health and therefore, happiness. On the contrary, if mind is distracted from this goal, man will automatically suffer from various ailments, bonds and unnatural circumstances. Yoga deals with the concept of five pains which are the real cause of mental diseases.

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Chapter : - 16

Effect of Yoga postures and pranayam on body

Preface

Yoga is the science of the elegance of the build of body, courage of mind and beauty of soul. It is the state of total health of body, mind and consciousness. It is the science of the transformation of life. It is an experiment for revealing the truth. It is the philosophy of living a life full of joy and happiness. All the parts of body are properly affected by Yoga. Yoga postures make ligaments, nerves of backbone, muscles, arteries and veins strong, healthy and powerful. These postures specially affect heart, lungs, nerves and endocrine glands. Postures make body and mind healthy by producing a controlling, determining and balanced effect on sympathetic and parasympathetic nervous system. Regular practice of Yoga enhances the activeness of muscles, their flexibility, vital capacity of lungs, and keep the normal activities of circulatory system and nervous system.

Effect of postures on different systems

Regular practice of Yoga postures enhances the activeness of stomach. It increases the secretion of gastric hormone with the result that the digestive system starts functioning properly. Researches show that by the regular practice of postures, contraction and expansion taking place in intestines start functioning in a natural and proper way. Besides, the absorption

capacity of the sprout found in small intestines is increased as a result of which nutritious elements in food are properly absorbed by the parts of body. Regular practice of postures removes disorders like constipation, indigestion and acidity. Vajrasan, Ardhamatsyendasan, Gomukhasan and Dhanurasan etc. are very effective in problems related to digestive system.

Respiratory system

Inhaling and exhaling are balanced by the regular practice of deep breathing. Oxygen is supplied to body in proper quantity and it reaches every part of body with the circulation of blood.

Daily practice of pranayam controls the infection of the upper part of lungs. This is particularly true with saproletic bacteria which do not develop if pranayam is practised daily. This bacteria ultimately causes tuberculosis. Besides, relief is obtained in cases related to respiratory system such as bronchitis and pneumonia etc.

Effect on endocrine glands

Researches have shown that certain postures, specially Padmasan control the secretion of secretin and dopamine etc. Experiments have shown that the secretion of these hormones is brought under control in patient who suffer from greater secretion of cartison and adrenelin by practising certain postures specially Padmasan. The patient gets relief from high blood pressure, stress and anxiety.

These postures provide physical and mental health and mental peace. While performing Sarvangasam, Halasan, Karanpidasan and Shirasan blood flows at great speed towards thyroid, parathyroid, pituitary and pineal glands because of the force of gravitation, affecting all the related parts.

Man grows aggressive and of criminal tendency because of the hypersensitivity of parasympathetic nervous system. One suffers from fear and inferiority complex when sympathetic nervous system is hypersensitive. Postures control both these systems, bringing about complete health and proper development.

Effect on muscles

Regular practice of postures make muscles strong and flexible. Their activity gets normal and the damage caused ever at a very low level is easily repaired.

Postures provide oxygen to blood in proper quantity and in the presence of oxygen, burning of glycogen takes place in a normal way. This glycogen is a link in the formation of energy. Because of this reason, the quantity of lactic acid in blood does not increase and remains under control. With the result that all the normal activities related to energy go on continuously.

Effect of postures on circulatory system

Regular practice of postures increases the quantity of blood and its circulation takes place rapidly. With the result that very minute toxins, cholesterol being the main of them do not get

accumulated in blood and because of this, body is protected from the disorders related to blood circulation.

Conclusion

Heart, lungs, nervous system and endocrine glands are specially affected by the regular practice of postures, Pranayam, Bandh, Shatkarma and meditation etc. Man gets balanced and controlled at all the levels – social, family, spiritual and physical and is able to perform all his duties in a very proper and satisfactory way. By the practice of different yogic activities one can control different kinds of diseases, heart, blood pressure, the activeness of endocrine glands, nervous system, excretory system, waves of mind and the vital capacity of lungs. He comes to develop positive thinking and gets relief from diseases.

Human body is a divine creation of nature. It is the basis of all the achievements. But one can attain these achievements when he is fit from every point of view – physically, mentally, emotionally, spiritually and socially. By the proper and regular practice of yogic postures one can attain total health. Practice of yogic postures affect all the systems of body in a positive way. By establishing balance in breathing by pranayam one can develop resistance power and body is able to fight diseases. The whole body is positively affected. Postures are a double blessing. They not only provide relief from diseases but also provide health,

happiness and contentment which are the ultimate goals of man's life.

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Chapter - 17

Form of a developed personality and its achievements

Preface

The issue what wonderful possibilities human personality contains and up to what extent it can develop has been propounded from Indian point of view with great optimism and faith. This Indian concept may seem to be incredible and exaggerated to the believers of modern psychology and to the persons who are under the influence of western materialistic thinking. According to the Indian philosophy, the life entity of man is equivalent to that of Brahma. There is a wonderful similarity between the two from the point of view of basic existence. If the conditions that cause dissimilarity and difference are removed, man will come to be equitant to almighty God.

The difference between man and the supreme being is not that of level but that of size. A well developed soul is the supreme being. Vedanta philosophy expatiates this very concept in the form of 'I and shiva', 'I am the supreme joy', 'I am the element', and 'I am the Brahma'. The false covers are removed and the soul is taken to its real level. These levels have been explained by giving them different and particular names such as 'moksha', 'Brahma', 'salvation', 'attainment of God' and the supreme joy.'

As a matter of fact, the personality that attains the extreme stage of the purification of the inner self; can be said to be a well developed one. The form of such a developed personality and its attainments is being given here on the basis of this very fact.

Form of a developed personality

The goal of Yoga is realized along with the total cessation of the attitudes of mind and with this realization blossoms the lotus of personality with all its beauty and grandeur. This total and absolute stage of oneness has also been defined as “moksha’(salvation) and it has been said to be the absolute aim of life in Indian culture. According to Indian philosophy, those who have attained this stage can be said to be totally developed personalities. Scholars in every age have expressed their original views on its form. The form of a developed personality is being described here taking all such views into consideration.

In the stage of totally developed personality, one, renouncing all desires and lusts, gets detached from everything and thus, being free from all pains and troubles enjoys supreme bliss. In the view of the saints of the period of Rig-Veda on attaining this stage, one rises above the transitory, sensual pleasures. The soul, with all its might, enjoys the absolute bliss. It gets united with the super soul and being firm, self born and fully gratified, gets saturated with joy and then it does not fear death. According to

Upanishads, the soul, when it comes to know and realize the super soul, it self becomes Brahma.

According to Nyaya philosophy on attaining this stage, one gets totally free from all kinds of pain and sorrow. According to Vaishashika sutra, at the termination of karmas, all the relation of the soul with the body ceases and the soul gets free from the cycle of birth and death. According to Yoga vashishtha, on the attainment of this stage, ego that confines personality to a limited area, comes to an end. It becomes knowledge itself and rises above both bondage and salvation.

When one attains this stage, one remains cool and maintains mental equilibrium inspite of being indulged in worldly affairs. Everything that one does, one doe's in an impassionate way, without getting attached to it. One does not enjoy sensual pleasures, One is always calm, cool, quiet and well balanced although outwardly one may seem to be indulged in all the worldly activities. One rises above the desire to live and the fear of death. One neither longs to enjoy something nor does he neglect the things he gets. One feels neither joy nor sorrow. One remains indifferent to both. One does everything in a detached way. One always maintains equanimity. One is neither perturbed by sorrow nor does extreme joy turn one's head. One loses the feeling of 'I' and 'mine'. One is detached inspite of being involved in all the activities. One is affected neither by praise nor by censure. One

remains minus the bonds of karmas. One remains in a state of trance inspite of doing all the worldly duties.

One is always disposed to one's consciousness. One never thinks mind, intellect, ego and senses to be one's own. Lust, anger, greed and confusion etc. do not affect one. One remains neutral and detached inspite of enjoying all the pleasures and fruits of life. One does not care for the fruits of one's karmas and always remains happy. One does not entertain any ulterior motive and thinks only of the interest and welfare of society. One is not governed by anybody, i more of simply by instinct and is even-eyed to all. One has full control on his mind, body and senses. Only such a person can be said to be living life in the true sense of the word. Attainment of this state can be said to be the state of total health.

Patanjali Yoga sutra defines this state of total health as the state of omniscience. In its second Chapter the soul has been expatiated in detail in its true form. It is the master of the whole conscience. Its senses are well-governed and controlled in every way and its intellect is fixed on the super soul. It is even eyed to joy and sorrow and all kinds of conflicts. It remains unaffected by attachment, jealousy, malice, fear and anger. Its mind id free from all kinds of desires and is happy and content with itself. It can receive all kinds of pleasures in a neutral and a detached way. It is free from the feelings of ego, and attachment and dwells in absolute peace. Thus, it lives a peaceful and joyous life, free from

all conflicts. It performs all its karmas in a detached way as an instrument of the super soul.

The same nature of developed personality has been expatiated, with slight differences, elsewhere. According to commentators, all the mundane entanglements of the soul disappear at this stage. According to Acharya Shankar, the famous exponent of Advait philosophy, it is a stage that is free from all sorts of evils, eternal, fully content, self-illuminated, sky-like and couched in a mystery. According to Ramanuja, it is a stage that is free from bias, is divine and full of divine pleasure.

Presenting the view of Nimbark, Sridhar, Majumdarr writes, "It is not proper to call this stage the end of one's individuality. On the contrary, at this stage, individuality extends to the extent that the feelings of "this is mine and that is yours' disappear totally." According to Madhava, the famous scholar, all the capabilities and powers of the soul get revealed at this stage-total expression of self, self- revelation and being face to face with self. According to Lord Budha, this is the stage at which the yearnings, longings, strong desire to live and all their causes and roots get destroyed. According to Jain philosophy, at this stage, the being gets liberated from the bonds of karmas and attains right perception, right knowledge and right conduct.

Among the modern thinkers, Swami Vivekananda is of the view that in this form, a wonderful entirety is achieved from the oneness of the soul of the developed personality and Brahma.

According to Mahatma Gandhi, at this stage, personal ego gets merged into social ego. Swami Ramtirtha believes that this is the stage of spontaneous unity of the soul and the Brahma. In the opinion of Maharshi Raman, this is the stage when one comes to think, 'I am the Brahma'. According to Dr. Indrasen, a disciple of Shri Aurovindo, this is the state of the bloom of the personality in which one comes to realize one's complete control and authority.

Acharya Shriram Sharma, an eminent scholar of the modern age, defines the form of the developed personality as an entire pervasiveness. All the conclusions given above automatically get included in this definition. According to him, this state, that is free from lack of restraint, discontentment and misconduct, is full of the excellence of divinity and idealism. Such a personality is totally free from the bonds of greed, attachment, ego, lust, yearning and narrow-mindedness and is engaged in the service of the society as its humble member. Only such a personality can be said to have attained liberation in his life time.

Such a developed personality is very simple and light, free from the burden of the evil feelings of enjoying sensual pleasures and imposing authority on others. It flies in the sky of the world like a free bird. It enjoys freedom in the true sense of the word and all its activities are governed and controlled by the central light of the entity of the soul. Inner freedom is its natural condition. At this stage, all the layers of personality get fully active and awakened and the person comes to live in all pervasiveness and entirety.

Having attained the welfare of self, such a personality is spontaneously inclined to the welfare of the whole world. It rises above the desire of Salvation and liberation and feels the fruitfulness of the ideal life of the liberation of the world. Such a person lives as an instrument of God for the liberation of all the people of the world.

Achievements of a developed personality

Even the achievements of a developed personality are special. It is embellished with the wonderful and super worldly powers of self-consciousness that is united with para-consciousness, of which psychology cannot even think and imagine. As a matter of fact, in spite of the fact that man's mind is all pervasive and omnipotent; it gets narrow and limited because of lusts and yearnings. By the practice of Yoga, mind is broadened and provided all pervasiveness which is its true form.

When one starts practising Yoga, mind gets purified and starts attaining wonderful powers. Under this practice, in the beginning one has to observe some basic vows. These vows provide the firm foundation of the palace of Yoga. Non-violence, truth, non-stealing, celibacy and non-attachment are the five kinds of the basic vows. Similarly, non-greediness, contentment, penance, self study and reflective meditation are the five kinds of restraint. A very clear and lucid account of the achievements

attained with the maturity of the practice of Yoga has been given in Patanjali Yoga sutra.

When one comes to have faith in non-violence, one ceases feeling enmity towards all the creatures. The feeling of non-violence prevails by one's simply desiring it. When the devotee comes to believe truth, his speed becomes extremely effective and infallible. When he comes to abstain from theft, wealth and riches automatically come to him. No wealth is unobtainable of him. By practising celibacy, the devotee attains extra ordinary power and nothing can hinder him from doing whatever he likes to do. Faith in non-possession provides him all the knowledge of his present life as well as of his previous lives.

By the regular practice of non-greediness, the devotee gets detached from everything, even from his body. By the practice of inner non-greediness the mind gets purified and consequently it gets introvert. He develops concentration and thereby comes to have control over his senses and develops the capacity of introspection. With the development of contentment, the devotee gets free from petty yearning and enjoys supreme bliss. Practice of penance destroys all the impurities of body and senses. Thus the body becomes pure, healthy and light from every point of view and the devotee achieves the following great attainments:-

Anima – making the body subtle.

Laghima – making the body light.

Mahima – making the body large.

Prapti – to get whatever one likes.

Prakamya - fulfilment of desire without any hindrance.

Vashitva– controlling all the five elements and material objects.

Ishitva – capacity of originating and destroying material objects.

Yatprakamavasayetva – fulfillment of every resolution.

The senses of the devotee develop the capacity of divine vision, divine and tele-hearing. The practitioner of self-study gets the opportunity of seeing deities, saints and monks. By the practice of reflective meditation, all the obstacles are removed and the devotee attains the state of trance.

While practicing Yoga, when the postures are brought under control, the devotee gets immune to pain. He develops the capacity of bearing heat, cold, thirst and hunger. All his evil physical passions are destroyed. Breathing exercise frees him from diseases and he develops the capacity of stabilizing mind. The realization of retreating enables him to have control over his senses.

The group of retention, concentration and meditation, that falls under inner Yoga is known as restraint. According to maharshi Patanjali one comes to attain wonderful powers. A person having these powers is endowed with extra-ordinary grandeur. A detailed account of this grandeur has been given in ‘Yoga sutra’ under the heading ‘vibhutipad’. A short account is being given here : -

When a yogi comes to control his instincts, he comes face-to-face with them. with the result that he attains the knowledge of his previous lives. when he comes to control the minds of other people ,he comes to know what they are thinking by simply desiring so.

By observing restraint over the feelings of friendship, compassion and appreciative joy, he gets the power of anything over which he observe restraint and control. Nothing is invisible or beyond reach for a yogi. In the light of the restraint of astronomical quality, he can realize the jewels hidden in the depth of seas and the minerals hidden in deep soil.

By practicing Yoga, a yogi can master various branches of knowledge. On observing restraint over the moon, he attains the knowledge of all the stars. On observing restraint over the sun, he directly comes to know about all the fourteen worlds. On observing restraint over the centre of earth, he gets complete knowledge of all the basic elements.(fluid, blood, flesh, fat, bone marrow, and life force) of which the body is composed. He comes to know of all the flaws Vat (one of the three humours of the body), bile and phlegm, which cause various diseases. The yogi can exercise all these wonderful powers and accomplishment by simply desiring so.

In short, there is nothing that a fully developed personality cannot accomplish. Nothing is impossible for him. Being absorbed in his soul, he establishes a perfect oneness with the consciousness

of the super soul. At the height of his development he comes to be omniscient, omnipotent and immortal like God. He comes to know everything only by desiring and gets complete mastery over nature.

As a matter of fact, all the accomplishments mentioned above come to rise automatically in accordance with the purification of mind. These accomplishments may appear very important and surprising to a lay man, but they are just ordinary for a yogi. Of course these accomplishments have not been said to be good for a yogi as they may make him vain and cause his fall. Researches in the field of para – psychology have not yet been able to make a proper evaluation of these accomplishments. If some remarkable research is done in this area, it will be in accordance with the psychology of Yoga.

One of the main factors of the distinction of a personality developed by practising Yoga is the arousal of serpent power. This power has been described in different forms in the texts of Yoga. According to soubhagyalakshupanishad, there is a Brahma chakra, having three circles and of the shape of vagina. Serpentine power resides there like a dormant female snake. When it is awakened, it renders man infinitely powerful and provides him all sorts of accomplishments. Experts in Yoga have described it as spirit fire, serpentine power and cosmic electricity. In the words of Acharya Shriram Sharma, it is life-force or life-fire. In normal course, it is found dormant or in a semi-conscious state. It is to be awakened by practising Yoga. One who arouses it by dint of one's perseverance

come's to be very powerful and the achievements of such a person are no less significant.

The person, whose serpentine power arouses, is as awake and conscious while in deep sleep as he is when he is awake. For him it makes no difference whether he is asleep or awake. When he attains this stage, he can do good to all and sundry and can go to other worlds in order to gain new information. The other worlds here undoubtedly refer to sun, moon, pluto and jupiter. This may seem to be surprising to a lay man but is quite ordinary for such a person.

Arousal of the super serpentine power executes the penetration and arousal of the seven centres of consciousness. Situated in the subtle body, these psychic centres are -1.Mooladhar 2.Swadhisthan 3. Manipur 4. Anahat 5. Purification 6. Intuition and 7. Sahastar. Situated in the subtle body, these psychic centres should be regarded as the vital centres which establish co-relation with the world wide element of immense power. Ordinarily they lie dormant, but with the arousal of the serpentine power, the seeds of power lying inside them begin to arouse and get active slowly and gradually.

This awakening affects the qualities, karmas and nature of a person in an extra-ordinary way and he comes to develop a distinguished personality. With the awakening of Mooldhar centre (root foundation), feelings of valour and joy are aroused. With awakening of Swadhisthan centre, the devotee feels a new energy

in himself. This energy provides him zeal and liveliness. The awakening of Manipurak centre enhance courage and enthusiasm and makes the devotee courageous and resolute. The Anahat centre is the centre of all sensstions. Its awakening removes anxiety, ignorance and ego. The Purification centre affects the mind. It brings about external cleanliness and internal purity. It also develops transcendental powers. With the awakening of the Intution centre situated in the middle of eyebrows, all the powers including om, hung, far, visad, svadha, svaha, amrit and saptaswar are aroused. Sahastrasar centre may be regarded as the receiving centre of the universal consciousness. Here the devotee attains total oneness with the great and grandiose consciousness.

The gross, subtle and cause bodies in their developed forms render great distinction to personality. The evil attitudes which are there in the gross body are automatically destroyed because of the emergence of divine energy and strength, devotion to duty and valour and courage, which are the symbols of industry and supremacy, are developed instead. In the subtle body, this divine light appears in the form of knowledge, discretion, far- sightedness and ritambhra intellect. The development of the cause body endows personality with the rare qualities of unfathomable love, compassion, devotion, generosity, close affinity, servitude, tranquility, happiness, delight, jubilation, contentment and thus, personality attains the divine accomplishment of the level of great saints.

The uncovering of the five covers of personality endows a person with distinguished and unique attainments. The attainments of the development of the Annmaya Kosh are-purity, belief in restraint, activeness and the realizations-are undecaying condition and eternal youth. The attainments of the Pranmaya Kosh are – valour, courage, zeal and the realizations are genius and talent. The attainments of the development of Menomay Kosh are – concentration, firmness, stability, equilibrium and the realizations are-fulfilment of desires, end of desires and the condition of gratification. The attainments of the Vigyanmaya Kosh are-expansion of the feeling of self, entrance into the subtle world and indirect knowledge and the realization is-divine sight. The attainments of the development of the Anandmaya Kosh are-heavenly feeling, liberation from bondage, realization of god, contentment, satisfaction, tranquility and the feeling of truth, consciousness and bliss. Thus we see that the awakened five Koshas endow one’s personality with distinguished and divine attainments and realization.

Conclusion

The account of the form and the attainments of a developed personality given above is not merely a hypothesis, it is a truth. This truth has been proved in every age by the staunch devotees of Yoga by attaining the height of development. These attainments seem to be very difficult to achieve, but the solution of all the

problems of life can be obtained only by following the path of Yoga. In Indian culture, it has been declared to be the greatest goal and the supreme ideal of life. Any body can achieve the attainments that make life meaningful and develop his personality to the highest degree by following this path. What matters is time, not certainty, because as one makes progress step by step, development and attainment of achievements is sure and certain.

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Chapter - 18

Causes of anemia and its remedy

Preface

The condition in which the capacity of human blood of carrying oxygen is very much reduced is known as anemia. A pigment known as haemoglobin, that has iron in it and that is found in the red blood corpuscles combines in lungs with oxygen and then in the form of oxyhaemoglobin, it supplies oxygen to the cells of all the parts of the body. This oxygen is used by the cells in the various metabolic activities. Anemia is caused when the quantity of haemoglobin is reduced due to some reasons or when there is some deformity in its chemical structure.

Kinds of anemia

On the basis of the quantity, number and the chemical form of haemoglobin and red blood corpuscles, anemia has been divided in the following categories : -

(1) Nutritional anemia

Haemoglobin is formed by the combination of iron and a protein known as haem. Both those elements are supplied to the body by the nutritious elements found in food. If amino acid and vitamin-B-12 are not there in sufficient quantity in our food, the quantity of haemoglobin

will decrease. Anemia caused because of this reason is known as nutritional anemia.

(2) Pernicious anemia

Vitamin -12 is not absorbed by the intestines when because of certain reasons red blood corpuscles are not formed in sufficient quantity in the bone marrow. The walls of the stomach produce gastric juice and hydrochloric acid in greater quantity because of which iron and vitamin – 12 are not absorbed and this causes anemia.

(3) Hemorrhagic anemia

Sometimes due to certain reasons, red blood corpuscles also come out of the body in large quantity along with blood when there is excessive bleeding and thus the quantity of blood decreased considerably. This sort of anemia is known as haemorrhagic anemia. It is caused by some serious injury, ulcer, wound or irregular monthly course. The main symptom of this kind of anemia is – extreme exhaustion.

(4) Hemolytic anemia

This type of anemia is caused when deviated form of haemoglobin is formed or when the enzymes helping in the formation of red blood corpuscles go bad or when the cell membrane of the red blood corpuscles is broken prematurely because of certain parasites, poisonous chemicals

and antibodies and the hemoglobin inside them enters plasma. This type of anemia is basically hereditary.

(5) Aplastic anemia

Sometimes bone marrow gets dry and stiff or clots are formed in it because of certain chemicals, radio – active chemicals or the ill – effect of certain medicines, as a result of which the production of red blood corpuscles is very much reduced.

(6) Sickle-cell anemia

Sometimes when haemoglobin releases oxygen and supplies it to the cells, the haemoglobin that remains thereafter takes the form of a sickle and thus it cuts off and destroys its own red blood corpuscle. The rate of red blood corpuscles getting destroyed being high, oxygen is not supplied to the body in proper quantity. Sometimes the haemoglobin atoms of the shape of a sickle get stuck in the blood carriers and the flow of blood is hampered. As a result, many parts of the body stop functioning completely.

Symptoms of anemia

In the case of anemia, lips and the skin beneath the eyes gets lusterless and pale. The patient gets out of breath. There is swelling on the face and the feet. The body gets pale. The patient feels giddy and exhausted. He loses appetite, his heart beat is

increased and feels a black- out. He is depressed and suffers from loss of memory.

Nature and yogic cure for anemia

A person suffering from anemia should take rest and breathe deeply in the open air. He should have a dry bath, rubbing his body in the sun. He should also wipe his body with a wet towel and massage his body and then take bath. He should be given hot foot bath, vapour bath and sun bath, taking into consideration his capacity and strength for bearing all these kinds of bath. He should then have a cold friction bath. He should be given enema for ten or fifteen days so that his bowels are clear. He should be given vapour on his stomach, waist and backbone and then a cold waist bath. Cold and hot fomentation should be given alternately to activate liver and spleen. The same fomentation should be given on the chest and the backbone to keep bone marrow active. Red blood corpuscles get active by having regular bath with cold water and then rubbing the body dry. By doing so, the hemoglobin's capacity of absorbing oxygen increases. Digestive juice is secreted in ample quantity by the hot and cold fermentation on the belly and by taking cold waist bath. This juice renders the absorption of iron easy.

Yogic cure for anemia

The patient should practise different body postures like Janushirsasan, Ardh, matsyendasan, Vajrasan and postures of Yoga.

Food to be taken

The patient of anemia should take food rich in alkali. He should take banana, apple, pear, pomegranate, and grape fruits. He should also take spinach, tomato, carrot, radish, sprouted gram, soyabean, milk and butter-milk.

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Chapter - 19

Jaundice - cause and natural yogic therapy

Preface

Reticulo endothelial system lies in spleen, liver and bone marrow etc. These are the spots where unripe bile pigments are produced on the destruction of red blood corpuscles. They are known as bilirubin or colloid biles. Bilirubin goes into the liver where it is converted into crystalloid bile under the influence of polygonal cells. Thus, liver produces crystalloid bile or normal bile, bile salt and other parts of bile. Ultimately it enters deodenum.

Kinds of Jaundice

(1) Jaundice cause by some hindrance

When there is a hindrance in the path of bile, crystalloid bile cannot enter deodenum and gets accumulated in the liver. Finally it re-enters blood and is taken out through the urinal track. Thus the quantity of ripe bile pigment increases in the blood.

Symptoms

There is itching in the body and the pulse gets slow. Nails and skin get pale. Excreta gets grey like soil as there is no bile in it. The colour of urine gets as pale as mustard oil. Excreta goes on rotting as bile cannot enter intestines and undigested fat is

discharged in excessive quantity through excreta. Equorin Index comes to be ten to fifteen. The quantity of bile and cholesterol increases in blood. Generally white blood corpuscles also get increased.

Causes

Hindrance is caused when there are stones, worms or some other foreign elements in the bile duct, when there is swelling in it and when the path of the duct gets narrow. Pressure is caused when there is a tumour in the stomach, pancreas and in right kidney and when excreta gets accumulated in the intestine.

(2) Haemolytic Jaundice

Blood gets accumulated and polluted and haemolytic Jaundice is caused when red blood corpuscles are destroyed in large numbers in the reticulo endothelial system and when there is bleeding in excessive quantity in any part of the body and it cannot come out of it.

(3) Jaundice caused by infection

In this kind of Jaundice, the liver cells are so much destroyed that they cannot convert bilirubin, fully into bile. Whatever bile is produced gets blocked because of swelling in the liver cells and because of it entering the bile duct with the result that bile pigment, bile salt and bilirubin begin to accumulate in the plasma.

Nature therapy

In all kinds of diseases of liver, belly should be given hot and cold fomentation and a stripe of soil should be put on it for half an hour. Liver, stomach and spleen should be given hot and cold compression. A fur towel should be wetted with very hot water squeezed and then it should be put from the fourth rib up to the naval. A hot water bottle should be put on it. A cold stripe should be wetted with ice and squeezed and then it should be placed simultaneously under the shoulder on the middle part of the back. After three minutes, a cold stripe should be put up to the naval and a hot stripe under the shoulder on the back for three minutes. This process is to be repeated five times. After that all these parts of the body should be massaged for ten minutes and anema should be given with water boiled in neem leaves. This is a wonderful treatment that has a great effect on liver, spleen and stomach. By this treatment, pure blood gets supplied to the parts of the body and toxins and toxic elements are destroyed.

Under the treatment given in the noon, a stripe of soil should be put on the belly for 25 minutes. Hot waist bath for three minutes and cold waist bath should be given five times alternately. Under the treatment given at night, hot and cold compression should be given as done in the morning, the liver should be massaged and let the patient sleep. If he is unable to go to bed, he should be given him hot foot bath.

This treatment should be continued for seven days continuously. When there is some improvement, a change in the

treatment given in the morning should be made. On the first day, hot and cold compression on the liver should be given. On the second day, hot foot bath, on the third day vapour bath, on the fourth day, hot compression, on the fifth day, a stripe wetted with neem water, on the sixth day, vapour bath and, on the seventh day hotfoot bath should be given. Hot and cold fomentation, stripe of soil, massage and anema should be given for 15 days continuously. Anema should be given once or twice a week to remove constipation. Sun bath should be given to the patient. Hot foot bath and vapour bath given after wrapping the body with a hot stripe , brings out a large quantity of sweat. The bile, mixed with blood is also expelled with this sweat. It causes itching. If the itching is very acute, the body should be massaged with oil before the sweat causing treatment is given. The body should be sponged with fur towel wetted with neem water and friction bath should be given for three days and then let the patient have rest.

Food therapy

Lemon, orange, grape fruit, mango, grape, papaya, chickoo, dried plum, litchi, custard apple and all yellow fruits, pine apple, chakotra (a fruit of the citrus family), radish, spinach, tomato, bottle gourd, sugar cane, dried grape wetted for 12 hrs, fig, boiled potato and sweet potato are highly beneficial in all kinds of the diseases of liver. The natural glucose, vitamins and mineral salts

present in all these foods nourish liver and increase the resistance power.

In the beginning the patient should be kept on lemon juice and honey for two or three days. Jaundice in its initial stage and the disease of liver are brought under control merely by doing so. Then the patient should be kept on orange juice for five days. In case orange is not available, the patient should be kept on the grape fruit juice, wetted raisin or currant. After seven days, he should be given the soup of radish leaves, onion, garlic, coriander seed, spinach, bottle gourd, carrot and cauliflower. Butter milk, rice thrashed with hand, one or two pieces of bread made of flour with bran kneaded in the spinach juice four hours before baking should be given to the patient. Diets containing fat, ghee, butter and oil should not be given. Meat, alcohol, fried, fast and junk food, confectionary and synthetic food should be avoided.

Yogic therapy

Various yogic postures such as Hastpadasan, Janushirsasan, Ardhmatsyendrasan Kurmasan, Ustrasana, Vajrasana, yogic posture, Utanpadasan, Dhanuvarasan, Chakrasana, Salbhasana, Pavanmuktasan, Halasana, Shavasana, sarvangasana and activities that increase the capacity of the stomach should be practised everyday. Vomiting (kunjala) should be practised everyday for one month and Jalneti Kirya for six months. If by chance fried food is taken,

the patient should vomit the very next day by drinking a lot of hot water before sun rise on empty stomach.

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Chapter - 20

High blood pressure-cause and remedy

Because of the blind race of the present age for so called development and progress and accumulation of material things, man is increasingly getting afflicted with various diseases and ailments. High blood pressure is one of them. It is a disease that brings man to the door of death and snatches life. The whole world is scared of it. This disease can be divided into various categories such as mild, moderate, severe and malignant high blood pressure.

In a normal healthy male, systolic blood pressure should be age + 90 mm. mercury and diastolic blood pressure should be fewer less than age+ 84 mm. mercury. Ordinarily the pressure of the pulse, which is measured by the difference between systolic and diastolic blood pressure, should be 30 to 60 mm. mercury. In case of females, these numbers should be 10 mm. mercury fewer than that of males. In childhood, these numbers should be like this-up to the age 0 to 1 year – 76/60mm. mercury, up to the age 2 to 6 years – 86/66 mm. mercury, up to the age 7 to 12 years – 100/70mm. mercury.

Symptoms

In the initial stage of high blood pressure, the following abnormal symptoms are noticed in the human body : -

- (1) Pain and heaviness at the back of head and neck because of the cells of the various parts of the body carrying blood being expanded.
- (2) Sleeplessness, nervousness, giddiness, sounds in ears.
- (3) Lack of memory and concentration, physical weakness.
- (4) Sensation in hands and feet, epistaxis, vomiting, nausea, gastric trouble, constipation, hiccup.
- (5) Reddening of face, pain in the chest, getting out of breath, increase in palpitation.
- (6) Sexual weakness.

Causes

- (1) High blood pressure is not restricted to a particular age group. Even then the period after 40 or 45 years of age runs the risk of incurring this disease when the arteries or veins get narrow or there is an abnormal blockage in them with the result that the heart has to work harder to circulate blood. This causes pressure on the cells carrying blood.
- (2) Ordinarily females do not run a high risk of the problems caused by high blood pressure but in certain conditions they have to face problems -
 - (i) Sometimes they contract spasm, an epilepsy like disease known as eclampsia before or after delivery.

- (ii) Because of some complication during pregnancy.
- (iii) On menopause at the age of 50 or so.
- (3) In some people, this disease is hereditary. If the parents do not have it, there is less likelihood of the offspring having it.
- (4) Because of lack of folic acid, vitamin B – 6 and vitamin B -12, which play an important role in the metabolism of homosystine, the level of homosystine gets higher than normal. It causes high blood pressure.
- (5) Because of the imbalance in the hormones secreted by endocrine glands like pituitary gland, thyroid, parathyroid and adrenal gland.
- (6) Cholesterol plays an important role in keeping capillaries healthy and strong. Cholesterol begins to accumulate when these capillaries get rough and their walls get thick and narrow, causing hindrance in blood circulation, resulting in high blood pressure.
- (7) Nutritious elements like vitamin A,C,E, betakerotene and acids and necessary fats are destroyed because of prolonged and regular smoking.
- (8) With the metabolism of alcohol, certain toxins are produced which harm the cells and tissues of our body. Alcohol decreases the quantity of glucose in blood and also thymine.

- (9) The quantity of homosystine, cholesterol etc. gets more than normal by the use of saturated vegetables, fats, junk and fast food, fried and excessively spiced food.
- (10) Leading an idle and inactive life.
- (11) Obesity, diabetes, rheumatism.
- (12) Mental inequilibrium too is responsible for high blood pressure.

Remedy

High blood pressure can be cured without medicines by nature cure and Yoga therapy.

(1) Balanced diet

A balanced diet is that contains calories, mineral, salts, protein, Carbo – hydrates and fats in appropriate proportion and quantity and some extra quantity too so that it (the extra quantity) may make up the deficiency of food in case it (the food) is not available in proper quantity. The patients of high blood pressure should reduce the quantity of sodium chloride. If it is taken in greater quantity, sodium is expelled from the body in greater quantity and consequently heart and kidneys are affected. The result is that heart beats and their rhythm are disturbed and cause high blood pressure.

(2) Water therapy

(i) In the beginning cold waist bath should be given after giving anema with neem water.

(ii) Gentle massage from the upper part of the body to the lower part should be given after every half an hour in the morning and in the evening. After that, body should be rubbed with a towel wetted with cold water.

(iii) The patient should be given a glass of water in which lemon juice and honey are mixed in proper quantity. After that he should be given hot/cold bath and made to rest.

(iv) In the evening, backbone should be massaged gently. Then it (the backbone) should be given local vapour and after that cold backbone bath should be given.

(3) Soil (earth) therapy

(i) Stripe of soil should be put on the patient's head.

(ii) If the patient suffers from constipation, soil pack should be applied on the belly.

(4) Yogic cure

By practising Yoga, high blood pressure remains under control. Besides, foreign elements are expelled from the body and resistance power is increased with the result that the patient gets capable of facing any disease. A patient of high blood pressure should particularly practice pranayam and postures of Yoga such as Sidhasan,

Padmasan, Vajrasan, Singhasan, Ardhmatsyendrasan, Makrasan, Shalbhasan, Katichakrasan, Urdhvahastotasan, Savasan and Yog-nindra.

Pranayam

Pranayam is the controlling, regulation and discipline of the life force when one gets stable in yogic postures. The patient of high blood pressure should take care to practise mainly the following pranayam only with the complement and purgative and not with kumbhak.

1.Ujjaye 2. Shitli 3. Bramari.

Things to be avoided

- (1) Shirsasan, sarvangasan or any other posture in which head is downwards and feet are upwards should not be practiced.
- (2) while observing pranayam, kumbhak must never be practised.

Chapter: 21

Nature cure and yogic therapy for low blood pressure

Preface

Low blood pressure is the result of our unrestrained and uncontrolled life style. When the pressure of blood low, systolic blood pressure comes to less than 100 mm. nearly 60 hundred billion cells of our body get life force and nutrition solely because of blood pressure. Hence to be healthy and happy it is necessary that our blood pressure remains normal. Blood circulates very slowly when the pressure is low. Brain and the other parts of the body do not get proper nutrition. The quantity of blood too is reduced. There are many reasons of low blood pressure : -

(1) Essential hypotension

The cause of essential hypotension is not yet clear. But it has been observed that people coming under this category get out of breath, their breathing, heart beat and pulse go fast, they suffer from exhaustion, headache, giddiness, weakness of the digestive system, weakness of nervous and lack of memory etc. All these symptoms sometimes get very serious and severe.

(2) Secondary hypotension

Secondary hypotension is caused when there is some disturbance in the systems which are responsible for keeping blood pressure normal or when there is some infection. It is also caused because of high fever, infection in the Genes. Something wrong with the adrenal, thyroid and pituitary glands, injury, and damage in the muscles of heart.

Causes

Low blood pressure is also caused because of weakness, ill – health, fasting, food and water not taken in proper quantity, mental exertion, influenza, ailments of the left part of heart after an attack of fever, mental shock, mal – functioning of suprarenal gland and bleeding.

Symptoms

When the pressure of blood gets low, the patient feels weakness and giddiness and exhaustion. He is reluctant to work hard and feels like fainting when he gets up. The pulse rate changes quickly. It easily gets lost and is quickened on standing and gets slow on sitting. The patient may have pain in heart, shoulders, left hand and the front and backside of head. He gets out of breath, has difficulty in breathing and feels shortage off oxygen. Hair fall, lines on the skin, excessive sweating, skin diseases and slow pulse rate are some more symptoms of low blood pressure. The patient's body gets cold and also turns blue.

Nature cure

(1) Soil therapy

Stripe of soil applied on the head, backbone and belly is very beneficial in case of low blood pressure.

(2) Water therapy

The patient feels great relief when local vapour is applied on his belly and waist and is given cold waist bath and is massaged with water. In some patients, giving backbone bath in accordance with the causes of the disease has proved very beneficial. Apart from these cures, hot and cold pelvis fomentation is also very useful. Various techniques of water therapy directly affect the nervous of skin, nervous and blood circulation and the general nervous processes. The paraganitya of the skin increases by hot water and vapour therapy. The gases soluble in water, and the ions of elements like magnesium and potassium etc. are absorbed by the body in short quantities. They remove the rigidity and narrowness of nervous and capillaries. The process of circulation gets well organized with the result that perier kevascular and cardium output are brought under control and low or high blood pressure are brought to normalcy.

(3) Sun-ray therapy

Sun- bath taken in the morning strengthens capillaries and promotes blood circulation towards the skin. This bath provides ample nutrition to heart and brain by increasing blood circulation and taking it to these two vital organs of the body. The yellow water and the blue water which have absorbed sun- rays are highly effective and beneficial in bringing blood pressure to the normal level.

(4) Diet therapy

The patient should be given nutritious food that is easily digestible. He should be relaxed and stress – free. Fast and junk food should be avoided and fresh, pure and health–giving food should be adopted. The patient should be inclined towards this type of food not only physically but also mentally.

(5) Yoga therapy

Yoga has the great power of transforming life. By its right- practice, man proceeds towards the real path of health. His inner health and spirit are aroused. Regular practice of Yoga cures not only low blood pressure but many other ailments also.

Body postures

Various body postures as siddhasan, paschimotanasan, Shashanrasan, Sarvahgasan, Karnapidasan, and Savasan etc. help a lot in curing low blood pressure. Bowing to the sun

(suryanamaskar) and practising exercises which strengthen digestive capacity are also helpful. But all these postures should be practised under proper guidance and taking into consideration the capacity of the patient.

Breathing exercise

A patient of low blood pressure must follow a healthy life-style. He must develop right- thinking and adopt positive attitude. He must also try to lead a stress – free life and adopt and develop right habits.

Conclusion

A large number of Indian people suffer from low blood pressure. If one adopts and develops right – thinking, positive and optimistic attitude and practises body postures and breathing exercise, one can be cured of and relieved from low blood pressure.

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Chapter – 22

Health Management Through Yoga and Naturopathy

What is yoga?

Yoga is a science as well as an art of healthy living. It is no way limited by race, age, sex, religion, caste, creed and any other boundaries and can be practiced by those who seek an education on better living and those who want to have a more meaningful life. **Yoga is the surest way of complete health. Yoga is the science of life and the art of living.** It is India's oldest scientific, perfect spiritual discipline. Yoga is a method of training the mind and body for discovering spiritual truths. Yoga is science of life, it offers us simple, easy remedies, techniques and methods of health and hygiene to assure physical and mental fitness with a minimum of time, effort and expense. **Yoga is neither a sect nor an ideology but a practical training of mind and body. Yoga is also a technique for achieving purest form of self-awareness, devoid of all thoughts.**

Integral Yoga equips us with the right tools to handle life's uncertainties in a remarkable calm manner. It is nothing mystical-just a practical and scientific guide to an improved way of life. It is the science that harmonizes the mind body connection most effectively. It is a power tool for facing life's challenges with an

attitude that will delight us. It has four major tools which are well meshed into one another :

- (i) Postures (Asanas) for physical exercise.
- (ii) Meditation for mind exercise.
- (iii) Breathing (Pranayam) for channeling energy correctly.
- (iv) Deep relaxation.

Naturopathy is a philosophy of balancing the energy system of the body-physical emotional and spiritual using the natural methods, prevent stress and distress on the organs and promotes overall well-being and rejuvenation.

Benefits of Yoga

At the physical level yoga and its cleansing practices have proven to be extremely effective for various disorders. Yoga is beneficial as follow :

(a) Increasing flexibility

Yoga has position that act upon the various joints of the body including those joints that are never really on the "radar screen" let alone exercised.

(b) Increasing lubrication of the joints, ligaments and tendons

The well researched yoga positions exercise the different tendons and ligaments of the body. Surprisingly it has been found that the body which may have been quite rigid starts experiencing

a remarkable flexibility in even those parts which have not been consciously work upon.

(c) Massaging of all organs of the body

Yoga is perhaps the only form of activity which massages all the internal glands and organs of the body in a thorough manner, including those such as prostate-that hardly get externally stimulated during our entire lifetime. Yoga acts in a wholesome manner on the various body parts. This stimulation and massage of the organs in turn benefits us by keeping away disease and providing a forewarning at the first possible instance of a likely onset of disease or disorder. One of the far-reaching benefits of yoga is the uncanny sense of awareness that it develops in the practicer of an impending health disorder or infection. This in turn enables the person to take pre-emptive corrective action .

(d) Complete detoxification

By gentle stretching muscles and joints as well as massaging the various organs, yoga ensures the optimum blood supply to various parts of the body. This helps in flushing out of toxins from every nook and cranny as well as delayed ageing, energy and remarkable zest of life.

(e) Excellent toning of the muscles

Muscles that have become flaccid, weak or slothy are stimulated separately to shed excess flab and flaccidity.

Attitude training in Yoga Therapy

Most of the Asanas and Pranayam are classified as if they are for particular physical or mental problems. For example matsyendrasana Asana is good for a diabetic patient or savasana is good for controlling high blood pressure. As a matter of fact, only Asanas or Pranayam is not going to help if it is done in a mechanical pattern or form. There are other factors, which are playing a major role in recovery process. The yoga therapist must and should impart the technology and philosophy of this science while providing the training to their patients. The traditional poses are not at all suitable to the needs of the men of this age where our life style is completely different from those of the old days. It is more important to teach more simplified versions as yoga is non-specific when it comes to effective and positive results, especially if other factors are not incorporated, for example, diet, routine, positive attitude, openness to accept the changes and learning new healthy habits etc. These other factors are :

(i) Awareness

A person who is practicing yoga as a therapy must understand the reason for this practice. It is not important that the pose should be perfect in order to get its benefit but more important is the awareness of the body and attitude.

(ii) Concept

The concept of pose and Pranayam must be explained and should be very clear before its practice. The scientific explanation is a must.

(iii) Commitment

There has to be a commitment from both the sides-the therapist and the practitioner. There must be a mutual understanding that one is there to explain and teach and the other is there to learn, recover and gain.

(iv) Dedication

Quite often people are taking up yoga as an experiment. Sometime when all other doors are closed, people come to yoga practice and expect a miracle or instant change or recovery. Just as there is a big difference in allopathic medicines and herbal medicines, likewise there is a big difference between other holistic physical training and yoga. Once the person feels some positive results, he has to practice on a regular basis as a routine. Once a week, one hour practice is not going to help.

(v) Trust and faith

Just as a patient trusts his doctor or any other health practitioner, in the same way there has to be a faith and trust in whatever the patient is practicing during yoga therapeutic sessions. It is very important that a good relation is maintained during the treatment and follow up sessions.

(vi) Attitude

Often, people who believe in other faiths or religions are not ready for certain yoga practices when it comes to the philosophy and devotional practices for relaxation and meditation. The attitude is that "I want to learn yoga but I do not want to learn philosophy, I am here to learn only poses and breathing." In other words, "I want to learn swimming but without getting wet. It is very important for a therapist to provide the scientific explanations with spiritual support. All yoga practices are based on the laws of the nature. It is very true that the science of yoga was developed in India and majority of Hindu people practice that. The base is of Hindu, Jainism and Buddhism faith-but as a way of life. All Hindu, Buddhist and Jains scriptures and literature are explaining yoga, one has to have some sort of knowledge of Bhagwat Gita, Preksha Dhyana, Patanjali Yoga Sutra, Health Yoga Pradipika and such texts.

Here the intention is not to teach the religion but the philosophy behind the practice. If certain techniques are practiced with a certain attitude then it helps, more than a mechanical practice e.g. chanting of OM as an universal sound. Many attitudes are cultivated while practicing any pose. Each and every move can provide a space to learn a certain attitude if explained and developed during its regular practice. It could be from gross to the subtlest level, that will help the practitioner in the long run to change his life style and in cultivating healthy habits.

Health Management through yoga positions (Asanas)

Yoga poses have been developed over centuries of research and experience. They have been found to be extremely effective. We should adopt yoga positions and preferably yoga routine in our life. Yoga results in huge benefit in terms of :

- (i) Correcting metabolic disorders.
- (ii) Overcoming stress and mind behaviours that seem beyond our control.
- (iii) Changing firmly entrenched attitudes or personality disorders. Integral yoga ensures all round personality and health development by concentrating on yoga positions, meditation, pranayam techniques and body cleansing methods.

Yoga has simple and effective body movements that strengthen our back, firm the stomach and redistribute body weight. Yoga exercises stretch and tone the body muscles. To increase endurance and improve flexibility, yoga asanas or positions are the best among all exercises for toning muscles, lubricating joints and massaging the body. Yoga postures bring physical as well as mental stability. These asanas were developed thousands of years ago and have evolved over centuries. They work wonders in keeping the body healthy and the mind peaceful. Asanas exercise the nerves, glands, ligaments and muscles. In other words, yoga exercises are the most comprehensive method of

self care. Although the asanas are very powerful, the effect becomes dramatic when they are done the right way. The mind must be in harmony with the body movements, for this it is essential to equip ourselves with the other tool of Integral Yoga.

We must always begin with simple poses and gradually overtime move towards the complex ones. It is not as if maximum benefits cannot be achieved with simple positions. Quite contrary, maximum benefits would be achieved by what is "acceptable" to our body. To achieve the maximum benefits of yoga, a specific yoga routine must be developed by first basic positions to free various rigid joints and get the mind in suitable mode. Only then we should be moving to these positions. The process of yoga is just as important as the result.

Health Management through Preksha Dhyana

The main purpose of the practice of Preksha Dhyana is to purify the mental states. Mind is constantly choked by contaminating urges, emotions and passions. This hampers the flow of wisdom. The hurdles of uncleanness must first be removed. When the mind is cleaned, peace of mind automatically surfaces. Balance of mind, equanimity and the state of well being are also experienced simultaneously.

It should always be remembered that the ultimate aim of sadhana is purity and equanimity-freedom from contamination of passions. The state of well-being are also experienced simultaneously.

It should always be remembered that the ultimate aim of sadhana is purity and equanimity-freedom from contamination of passions. The state of well-being is not our ultimate aim ; it will inevitably ensure ; nevertheless it is not the objective.

Similarly peacefulness is also a secondary benefit and will always be achieved, but not the aim. We have to transcend both these mental states to reach our ultimate purpose, viz. total purity of mind and goodness. Preksha Dhyana is an uncomplicated, easy to learn technique of meditation. It is comprised of the following :

- (i) Kayotsarga (Total relaxation)
- (ii) Antaryatra (Internal trip)
- (iii) Swash Preksha (Perception of breathing)
- (iv) Sharir Preksha (Perception of body)
- (v) Chaitnya kendra Preksha (Perception of psychic centres)
- (vi) Lesya Dhyana (Perception of Psychic colours)
- (vii) Bhavana (Auto-suggestion)
- (viii) Anupreksha (contemplation)

We live in the age of tensions and because we are confronted with more and more situations that produce stress, increasing numbers of people at younger ages are suffering from hypertension which results in high blood pressures, heart attacks and premature deaths. Our most pernicious anxiety involves common problems of daily life such as the daily commute in a congested city, rising cost of living, unabating shortages of daily

necessities, polluted air and water. These and many other insoluble difficulties appear to have been built into our daily life. Bodily movements, speech and mental functions are three fold activities of our organism. One of the facets of meditational practice is reduction or total cessation of each of these activities. Three types of meditational practices thus ensure freedom from the trinity of activities. As per prominent Jainacharya Mahapragya inventor of Preksha Dhyana total health consists of physical, mental, emotional and spiritual health.

Health Management through Naturopathy

(I) Cure of Heart disease by Naturopathy

Millions of people in the world suffer from the diseases of the heart and blood vessels. The heart which is muscular pump, keeps the blood circulation continuous. But when there is a breakdown of this complicated mechanism, blood supply to a part of the body may be affected leading to what is known as heart attack. But with naturopathy the following cardiovascular diseases can be cured :

Coronary Thrombosis-sudden blocking of one of the arteries. Arteriosclerosis-hardening of arteries.

Degenerative heart disease-gradual decay of blood vessels due to excessive smoking of tobacco. Hypertensive Heart disease-straining of blood vessels due to high blood

pressure. This leads to hardening of blood vessels, hence diminishing the supply of blood.

High blood pressure (Hypertension)-Blood pressure remains high leading to disorder like lack of strength, bad temper, visionary troubles, tiredness, headache, coldness of hands and feet.

Nature cure

- *Routine-Mudpack*
- *Specific—full massage (reverse direction), neutral spinal spray, ice massage to spine.*

(II) Diabetes

Diabetes a very old disease, has a common feature-excessive accumulation of sugar in blood, due to malfunctioning of pancreas. The general prevalent method of treating the diabetic patient is to inject insulin to compensate what could be produced by the pancreas. The yogic treatment restores the normal functioning of the pancreas and other endocrine glands. The chemistry of the body becomes normal leading to a healthy body.

Nature cure

- Routine-Enema, mudpack
- Specific-full massage, partial massage to abdomen, cold abdomen pack, cold hip bath.

(III) Cancer

Cancer has affected millions in the entire world. It is the fobia of the disease which causes more suffering than the cancer itself. In cancer, floating starved non-functional cells group together and manifest themselves as tumors, ulcers and cancer.

Nature cure

- Routine-Enema, mudpack, cold spinal spray/bath, wheat grass juice therapy, grape diet.
- Specific-full massage, steam bath, under water massage, cold circular jet.

(IV) Obesity

Obesity is becoming a common health hazard and leads to many other diseases like coronary heart disease, high blood pressure, diabetes, psychosomatic disorders and a shorten life span. **The main cause of obesity is excessive eating.** The best method to control weight is to reduce the intake of protein, carbohydrates and fat and increase the supply of mineral and vitamins and also increase exercises.

Nature cure

This method of cure involves body purification. The method lightens the body and makes it free from toxins and morbid matter which in turn results in problem free weight loss. The procedures are :

Full body dry friction-for 10 minutes daily.

Enema (colon irrigation)-with Luke warm water, alternate days.

Stem bath-20 minutes, twice in a week.

Hot foot bath-20 minutes, 5 days per week.

Heath Management through chakras—centres of consciousness

Level-I of Amrit Yoga-chakra 1 to 4

A primary focus of Amrit Yoga is to build heat by charging battery of the body, which is based in the lower three centers. As this energy is aroused and consciously directed from the lower chakras to the upper ones, our biological prana awakens to its evolutionary potential. Awakened prana, called kundalini, carries out healing and cleansing at an accelerated level resulting in the purification of the nerve channels in the body as well as cleansing kriyas-all of which prepare he body for accelerated spiritual development.

(i) Muladhara chakra (Roots, alignment, Earth)

Muladhara is the body in physical space and time, developing grounded ness, stability and foundation. In Amrit Yoga, the attention is alignment in all poses, building awareness and strength in the legs especially all standing poses. Anything that stabilizes and roots the foundation reinforces muladhara.

(ii) Swadhisthana chakra (sensation, flow, Water)

In swadhisthana chakra we become aware of the senses, sensation (pleasure/pain) and emotions that accompany each pose. We allow our awareness of ecstatic energy to build in the second half of the pose. Suggested poses include pigeon, bridge and the spinal twist.

(iii) Manipura chakra (flower, Fire)

In manipura, our fire (spiritual heat) is stimulated. We "jump-start" the battery of the body, the physical storehouse of energy, through strong standing poses like the warrior. The willful aspect of the practice is also associated with chakra three. Here we are building the battery in the belly and then consciously directing that energy upward. This is an essential part of conscious generation and directing of energy is necessary for prana to awaken and move upward to higher centres.

(iv) Anahat chakra (Awakening to the spiritual path)

In Anahat, we are asked to open the heart. This requires spiritual commitment to let the ego drop away. In Amrit Yoga the heart energy is engaged with the use of the arms, with mudras, giving and receiving movements, some heart opening poses can be camel, yoga mudra, cobra, half locust (opens arms and heart meridians) Breath and the fourth chakra are closely connected (lungs).

Level-II of Amrit Yoga (chakra 5 to 7)

(v) Visuddha chakra (Internal/external)—the power of sound vibration

Visuddha chakra is more apparent in Level II of Amrit Yoga, but also in level I—we turn into vibration of prana that sources the movement. Use sound vibration when in the pose and the power of our word (opening intention and om) to create the vibration field we intend. Become aware of our own inner dialogue and if it serves us or not. In Amrit yoga the throat chakra may be stimulated through chanting, bridge, camel and shoulder stand postures.

(vi) Ajna chakra—the third eye

Meditation, witness, meditative, awareness pratyahar, deep absorption without choosing for or against what is present in Ajna chakra. In the second half of the pose and third eye integration—consciously allow energies to grow with meditative attention and draw freed energies upwards toward the third eye for integration. All forward bending poses where the head is lower than the heart brings attention and energy to the third eye (child, yoga mudra, wide angle forward bend)

(vii) Sahasrar chakra (silence)

In the sahasrar, the elixir of Amrita comes through silencing the fluctuations of the mind. This is the entry into the bliss body which can happen in the second half of the pose, in third eye meditation integration or in any pose. All these practices of

Amrit Yoga are intended to reach the final point of stilling the modifications of the mind, which is always associated with the seventh chakra.

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Chapter - 23

Precautions to be taken while practicing Yoga during winter season

Preface

Human body is liable to extra-ordinary and sometimes surprising possibilities. It is therefore, necessary, to take utmost care of body and to try to remain healthy. During winter season, it gets very cold, the normal temperature of human body falls down. To maintain normal temperature, the body has to undergo many chemical processes. Outside temperature being low, energy from the body gets expelled speedily with the result that more energy is lost than is generated and this process causes shivering and shrinking. The circulation of blood gets slow and heart beat is increased.

In the winter season, the practitioners of Yoga, must take necessary precautions before starting their practice. Before practising a particular posture, he must observe some subtle yogic activities such as taking exercises which strengthen the shoulders and doing activities connected with knees, fingers, waist and belly. By doing so, the body gets warmed up. Body postures and breathing exercise should not be practised at very cold places. These activities should be performed on some woolen carpet or durri. The body should not be turned and twisted unnecessarily. If

this is done, the body has to act against the gravitational force and energy gets wasted unnecessarily.

For breathing, 30 degree celcius temperature and air containing 70 -75 % of moisture is said to be proper. That is why body postures and breathing exercise should not be practised at very cold places otherwise health is adversely affected. During winter, the inhaling and exhaling of the practitioner of Yoga gets quickened. He should try to control and regulate his breathing and to make it rhythmic. He should not inhale or exhale heavily. Breathing should be slow and rhythmic. The word ‘ om’ should be chanted to regularise breathing.

The body postures which are prohibited in winter

In the winter season, the postures which go against the gravitational force and by practising which much energy is wasted. Shirsasna, Hastutansan, Ardhcharkasan, Kanasan and Trikanasan etc. are some such postures which should not be practised as these postures require more energy and while practising them, the body has to work against the gravitational force.

Breathing exercises which are prohibited in winter season

Breathing exercises Shital, Shitkari and Chandrabhedhi cause cold and cough. Therefore they should not be practised by people who are sensitive to cold as doing so may cause cold and difficulty in breathing.

Practising Jalneti when one suffers from cold

Many people catch cold in winter season. Practising 'Jalneti' is beneficial to them.

How to practice Jalneti

Boil some water and then cooling it down, add some salt to it and fill it in a pot that has a thin tube attached to it. Hold this pot with the hand of the side of the nostril with which air is being inhaled at that time and attach the tube to that nostril. Keep head to the front and turned to the opposite side and then inhale with mouth. The salt water will come out through the other nostril. If air is inhaled with nose, this water will go up to head and may cause headache. So be very careful. The same process is to be repeated with the other nostril.

This process is known as 'Jalneti'. After practising Jalneti, put both the hands on the waist. Bend at an angle of 90 degree and perform "Bhastrika pranayam", throwing the hands up and down and right and left 25 minutes. Then sit down and practise 'Bhastrika pranayam' and to conclude, lie down for at least ten minutes in the posture of crocodile.

Patients, for whom practising Yoga in winter may be dangerous

Persons who are sensitive to cold and who suffer from asthma, deficiency of blood, heart disease, diabetes, nephritis and

other chronic diseases should avoid practising Yoga. If necessary, they should do so under the guidance of a trained expert.

Precautions to be taken while practising Yoga in winter season

- (1) While practising Yoga, spread some woolen carpet or durri on the ground as it is a bad conductor of cold.
- (2) Water at the temperature from 15-18 degree centigrate. should be used for drinking. Drinking very cold or very hot water may be harmful.
- (3) Persons suffering from high blood pressure and heart disease and who are weak, should not take hot bath for a long period. In case of high blood pressure, hot bath taken carelessly for a long time may cause brain haemorrhage.
- (4) Taking sun bath is essential. It accelerate blood circulation and expels the foreign toxins from the body.
- (5) In winter, people generally consume tea or coffee in greater quantity. It should not be done. Tannin and caffeine are the main ingredients of tea. Their quantity in blood is increased when tea is taken in great quantity and it is harmful to health. Coffee contains caffeine and is harmful if taken in greater quantity..
- (6) In winter season, "Bhatrika pranayam" must be practised for at least 15 minutes, if the health of the patient permits.

Practicing this breathing exercise helps in maintaining natural heat in the body.

- (7) A practitioner of Yoga should take seasonal fruits and vegetables in greater quantity as their P.H is almost equivalent to the P.H of human blood. Intake of seasonal fruits and vegetables helps in generating energy in the body.
- (8) A practitioner of Yoga must take pure, fresh and health giving food. He must take moderate food and refrain from eating excessively. Food taken in excessive quantity that cannot be digested proves to injurious to health, not beneficial.

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Chapter - 24

Role of Yoga and nature cure in the development of an ideal life style

Preface

Human body is a wonderful creation of nature. It is not merely a mass of flesh and bones, it contains a wonderful net work of intellect. Harmony is the functions of all the systems of the body is absolutely essential. Perfect harmony in respiratory, digestive and excretory systems helps in the development of an ideal life style. The possibility of the end of disease and gloom increases if there is such harmony. It can be found only in the state of total health. It also prepares the background of the development of various concepts of the progress and development of life.

Chances of living a meaningful life increase immensely if life is controlled and regulated in early student life. Thinking in the context of modern age, an ideal life style can be developed if the different breathing exercises and body postures are practised along with right conduct, right behaviour, right thinking and right habits. With such a life style, not only personal health but health of the whole family, social and national health can also be achieved. By developing and adopting such a life style, diseases of the modern civilization – obesity, high blood pressure, diabetes, stress,

sleeplessness, depression and the ailments of joints can be cured and controlled.

21st century and life-style

We are living in the 21st century. Man today is scaling new heights of development. New inventions are being made everyday. Man has measured the depth of the sea and the distance of the moon but the tragedy is that he is getting away from his own existence. We do not try to learn about ourselves. All our energy and efforts are being wasted on external and physical objects.

The world is too much with us. We are always busy earning and spending. We have no time to peep into our hearts and souls. The result is that we have lost sight of the philosophy of life and are getting increasingly involved in stress and confusion. We are adopting an artificial, unnatural life style and are spoiling our valuable health. We ourselves are inviting diseases, gloom and troubles. The whole atmosphere is getting vicious and affecting the family, society and the whole nation adversely. In such an atmosphere, how can the youth remain untouched and unaffected. The zeal, enthusiasm, energy and health of the young men of the country are deteriorating rapidly. A calm, cool and peaceful environment is required for study and to lead a healthy, happy and peaceful life. The seeds of development are sewn in the young age only.

Irregular routine of the day and even of life

Life should be balanced and controlled so that four qualities – equanimity, compassion, humility and efficiency may be developed. But because of the wrong habits mentioned below, values of life and health of the people are deteriorating instead of developing :-

(1) Eating habits

Western civilization has attacked every walk of life. Our language, education, health, culture, thinking and eating habits – all are being highly influenced by western civilization. With the result that the younger generation has drifted away from its goal. Take food and eating habits, for example. Food is the basis of life. The whole life revolves around it. Lord Krishna says, “annadi bhavanti bhutani”(The existence of each and every creature depends on food). Food brings about a great change in our behaviour, and thinking. In the blind race of being called ‘modern’ and ‘civilized’ we are taking more and more to the fast and junk food which are destroying not only the health of the people but also our culture and traditions. This is an issue which need deep thinking and consideration.

Modern physicians too are of the opinion that our vitality will be as strong and forceful as the subtle internal bio – atmosphere and environment and intestinal microbioecological environment is. Then only we can remain healthy. The subtle

internal bio- environmental atmosphere gets polluted because of our wrong eating habits. The so –called fast food, that has no nutritional value plays a great role in spoiling the digestive system.

The junk food, that the ignorant people eat with great pleasure, thinking it to be very tasty, is poisoning the lives of the common people and causing various diseases. Berger, hot – dog, noodles, candy, pastry, pizza, sweet draf, bread, toffee and synthetic cold drinks are being used in the name of fast food. All these things are alluring, intoxicating and tasty poison. For a balanced and healthy life, one should avoid fast food and take nutritious food, conducive to health.

(2) Wrong ways of movement

With the advent of modern civilization, we have adopted some such habits which take us away from an ideal life style. We ourselves are preparing the background for the development of defects, faults and diseases. For instance, we move in a wrong way with the result that our joints, muscles and even the form of the body are affected adversely and thus we invite ailments and diseases. We all know that all parts of body are directly or indirectly connected with backbone but because of wrong postures, backbone is affected. It comes to lose its natural and normal form and diseases related to it are caused and our health is affected.

(3) Irregular sleep

Sleep is very, very necessary to keep us healthy. We have to go to bed in time and get up early in the morning. There goes the proverb, "early to bed and early to rise, makes a man healthy, wealthy and wise". But unfortunately, in this so called advanced 21st century, we do not observe this golden rule whereas sleep is 'gold' in the true sense of the word. When we have a sound sleep, our brain gets 'alfa state of mind'. The process of expelling foreign toxins by the kidneys is accelerated while we sleep. The heat that is not required by the body is also brought out and in this way, our body temperature and blood pressure are kept under control. The energy and the vitality which have been exhausted are restored and the body is refreshed and ready for more work. Sound sleep is really a boon to us.

(4) Irregularities regarding the intake of water

1/3 part of the body is made of water. The body of a male contains 65-75% and that of a female, 55-65 % of water. Blood contains 83 %, bones 22 %, brain and muscles 75 % of water. Thus we can say that the body of a normal person contains 33-55 litres of water. 98 % of the water that is consumed, expels the foreign toxins from the body. 40 % of the toxins are expelled through urine, 35% through sweat, 20% through respiration and 3% through excreta and sputum. 2% of water

helps in the proper functioning of the different parts of the body. It is clear from this account that we should consume plenty of water.

(5) Cut-throat competition

The 21st century is an age of keen and cut throat competition. Every body is running a blind race to attain material prosperity and to go ahead of others, without realizing his/her capacity and competence. And when one does not attain what one desires, one is frustrated and highly disappointed. This frustration gives rise to the feeling of failure and pessimism. Frustrated persons are an easy prey to mental disorders.

(6) Negative thinking

Positive attitude toward life motivates man to make efforts for progress, development and attainments undaunted by difficulties and obstacles whereas negative attitude discourages him. Running after success does not make one successful. To get success, one has to work very hard and prove oneself to be deserving success. And to get health, happiness, prosperity and success in life one must give up negative thinking and develop positive thinking. Envy, anger, selfishness and greed etc. are negative feels which render man selfish, narrow-minded, aggressive and superstitious. If we want to achieve our goal,

we have to renounce our negative thinking and adopt an optimistic outlook.

(7) Use of drugs

Every body knows that alcohol is injurious to health. It affects all the vital parts of the body-brain, liver and spleen very adversely. Those, who drink, contract cirrhosis of liver which is a fatal disease. They also develop caracopus syndrome, acute deficiency of vitamin – B or thymine, loss of memory, confusion and the shrinking of brain. Cigarette is another evil that contains one hundred kinds of toxins– nicotine, pyrocin, pycolin, kolydin, margges, synogin, perforel, ammonia, carbonic acid, uric acid, carbon-mono-oxide, acholine and azoline etc.

19 kinds of toxins like perforel and polonium are produced by the burning of the cigarette. These toxins affect brain tissues very adversely. Pyrocin causes dryness, cancer and anemia. Smoking also causes acute and chronic cough, asthma, skin diseases, dyspepsia, paralysis, insanity, sleeplessness, loss of sight, cataract, difficulty in breathing, heart – diseases and loss of the capacity of procreation etc.

‘Biri’ is even more dangerous than cigarette as tobacco causes cancer of the lips. Unfortunately the youths of today are taking to these drugs more and more. Their doing so is harmful not only to themselves but to the whole nation also.

Biological clock and human body

Biological clock has a great effect on the mental and emotional level of man. Irregularity in life affects this biological clock and health of man adversely. Late nights, watching T.V. for long periods, lying in bed even when awake, keeping awake when it is time to go to bed and going to bed when it is time to get up, not taking food in time, always being in a tearing hurry and in a state of anxiety disturb biological clock. We can make progress in life only by regulating and controlling our lives. We should take to the natural ways of living so that biological clock may go on functioning properly.

Diseases of the modern life- style

Health of man has greatly deteriorated because of modern life – style. The number of physical and mental diseases is increasing very rapidly. A large part of the population is suffering from the diseases of modern life style. High blood pressure, stress, sleeplessness, diabetes, ailments of joints asthma, obesity, anxiety and depression are some of them. To make the matter worse, no proper remedies of these maladies are known to the medical science. When we think over all these things, it becomes clear that by taking to right eating habits, regular routine, refraining from drugs and practising breathing exercises and body postures, we can get relief from most of these diseases. Total health can be attained by making the public aware of Yoga and yogic practices. Only by

observing the maxim ‘ simple living and high thinking’ we can make progress in life, can develop our personality and achieve our desired goals.

Conclusion

By taking to controlled and disciplined life style, we can make progress in life, develop our personality and scale great heights of success. By including Yoga postures, breathing exercises and nutritious diet in our daily routine. We can get rid of the troubles and diseases of the modern life-style.

Life is a wonderful gift of God. Those, who are healthy and have right thinking can lead a meaningful life. Nature has its own eternal and universal law. Ideal life style is nothing else but following this law of nature. The different aspects and parts of Yoga play a very significant role in providing a model of ideal life style. Living life in accordance with Yoga, observing basic vows, restraints, body postures, breathing exercises, retention, meditation, retreat and concentration and taking yogic diet are some of them.

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Chapter - 25

Importance of discipline in the modern life style

Introduction

In the modern age, knowledge is increasing very rapidly and at the same time social changes too are taking place equally rapidly. The scientific and technological researches which have taken place during the last fifty years are incredible and remarkable in themselves. Modern science and technology affect every aspect of our life style. We are the mediums to materialize the dreams of our ancestors. We can do so only when our life style is disciplined and well organized. Otherwise those dreams will remain dreams only, they will never come true.

We all are in the blind race of materialism and are trying to go far ahead of others. Every day we come across some new and unthought of events because we have no aim, no goal in our lives. Our life style is such as leads us now here. It is necessary, therefore, for those who aspire for spiritual, religious and moral development to discipline their lives and set a goal for themselves. Only those who prove themselves on the touchstone of lofty goals can do something for the good and welfare of mankind. Those who have no aim in their lives are no better than animals.

Self-evaluation

It is important that we evaluate whether our life – style is disciplined and controlled and whether we are limited up to only satisfying our hunger and procreation. It is a well known fact that only discipline can raise us to the level of super and divine beings.

In the modern materialistic age, we are having the so called ‘good dresses’ (revealing dresses) ‘good ideas’ (vulgarity’) and ‘good behaviour’ (that is anything but social) but even then we are not happy.

Why? We will find the answer if we observe the life style of the students studying in the so called temples of learning. We will come to know why the tendencies of committing crimes and rapes are increasing day by day. The simple reason is that unsocial life style has come to be taken as status symbol. We have succeeded in getting knowledge of atoms and many other things but we are increasingly getting oblivious of the knowledge and information related to our physical and bio – science.

These are the things that are extremely important to have the correct information of are. We not caring for the values, love, affection, compassion and good habits – which we acquire from the members of our families. We are forgetting and losing not only discipline but also cordial relations and basic values. We have succeeded in reaching to the moon but we have forgotten the things related to our basic nature. We are going away from nature and are inviting troubles and difficulties by taking to indisciplined and unnatural life style. We do not apply our minds to the things

that are really important for us and the moral concepts are weakening gradually.

The desires and wants of man are increasing day by day, there is no end to them. He is exhausting all his energy in satisfying these material and superficial wants. And in the process he is inviting various ailments and diseases. The only reason behind this suffering is that we have changed our life style to the worse and there is no discipline in our life. We are getting indecent in thought, selfish in work, egoistic in behaviour and pleasure-loving in living and we always wear a mask and never reveal our true self. We are quite hollow and shallow. We have no depth either in our thought or in our behaviour. If we want to maintain our fast-fading good habits, traditions, values and high standards, we will have to adopt a disciplined life-style and we can do so only by means of Yoga.

Yogic self-discipline

Yoga has been defined in different ways. According to saint Patanjali, Yoga is a practical method of realizing and obtaining not only the principles related to soul but also efficiency through discipline. It is in fact a discipline (of food, thoughts, behaviour and a healthy life-style) that determines our entire personality. In fact, real Yoga is the eight- fold Yoga (vows, restraints, body postures, breathing exercises, retreating, retention, concentration and meditation) by following which we can

discipline, control and govern our life and can be healthy and consequently happy.

Saint Patanjali says, “ Ath Yoganushasanam”. We can achieve our high and lofty ideals only by having our mentality under control, and by developing the capacity for fulfilling our duties efficiently. It is crystal clear that our try to give better habits and a better world and a healthier atmosphere to the coming generation, will be a great achievement, a real attainment and a pleasant feeling.

Conclusion

From the expatiation given above it is evident that direct co-ordination of restraint, habits, conduct, thinking and behaviour with modern life style is extremely necessary and Indian culture, Yoga and life style can contribute a lot to attain this much needed co – ordination and harmony.

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Chapter - 26

High blood pressure : cause, symptoms and yogic management

Introduction

Different people have different level of blood pressure. It depends on their race, sex, age, body structure, nature and circumstances. The normal limit in adults is supposed to be 150 systolic (maximum) and 90 dystolic (minimum). These limits are measured from the height (in millimeters) of the column of mercury in the instrument. Systolic pressure is noted first and then dystolic pressure is noted in this manner – 150/90 mm. of mercury.

Kinds and causes of high blood pressure

High blood pressure or hypertension, as it is commonly known, is not a definite disease. Blood pressure may increase because of various reasons. When the cause is known, it is said to be ‘ secondary hypertension’. It is said to be ‘primary or essential hypertension’ when even after tests and check – up, the cause is not known. This information is important, because secondary hypertension may be caused by such reasons which can be permanently cured by surgery. Right diagnosis and surgery may provide permanent relief to the patients of high blood pressure.

When hypertension is discerned for the first time, the patient should consult a good doctor and make sure what kind of

hypertension it is and what its cause is. Young patients should particularly keep this thing in mind. Secondary hypertension makes its appearance in young age. Some constructive defects in aorta (specially the co-arch-tension of aorta, in which case some part of aorta remains narrow), and kidneys, defects in the artery of kidneys and some diseases of the endocrine glands are the main causes of secondary hypertension. It is not very difficult to diagnose it as some secondary symptoms are also present along with the main cause. Unfortunately, the cause of hypertension in cases of 90 % of patients is not discerned. These are the cases of primary hypertension. It is commonly found in 20 % of the adult patients. Nothing can yet be said definitely about the causes.

Symptoms and harmful effects of high blood pressure

High blood pressure does not show any symptom by itself. Symptoms are caused because of the anxiety of the patient, when he comes to know that he is suffering from high blood pressure. Heart, brain, kidneys and eyes are affected adversely when high pressure persists for a long period. These parts of the body are known as 'target organs'. Basic defects take place in the arteries and their branches. They lose their flexibility and lipids get stuck to them and make them irregular. Their diameter too is reduced. This condition is known as 'arteriole sclerosis'.

Because of these reactions and changes, blood circulation in the parts affected by the disease is disturbed. Their functioning

is affected and symptoms begin to show. Heart has to pump extra blood. In the beginning, muscles of heart expand but blood circulation being low, their efficiency decreases. Then the other symptoms appear-the pain of enzyme, increases in heart beat and the patient gets out of breath. He may also suffer heart attack that may be fatal. Blood circulation in the arteries of brain being blocked, weakness or paralysis in hands and feet, may be caused. Eye-sight may get weak speech may falter and headache may also be caused. All these attacks are sudden and are known as T.I.A. (transient Ischemic attack). Thrombosis comes to be severe and permanent because of blood getting clogged in arteries. Cerebral hemorrhage may also be caused because of bleeding on the arteries in the brain being burst. This happens all of a sudden. Symptoms originate all of a sudden and they very often prove fatal. Gradually kidneys too are affected. Harmful elements begin to accumulate in the body and ultimately urimia is caused which is fatal. Changes take place in the capillaries of retina, bleeding also takes place and the patient gets blind permanently.

If no care is taken and hypertension is left unattended, the life span of the patient may, on an average be reduced by 10-20 years. Both the quality and the utility of life are exhausted. Formerly, when the modern, efective medicines were not available, 70 % of the patients died of heart-attack, 15% of haemorrhage and 10 % of renal failure urimia.

Yogic management

Diet management

Attention, first of all, must be paid to the diet of the patient. Taking into consideration the age and height of the patient, if he is over weight, efforts should be made to reduce weight. Changes will have to be made in the kind and quantity of the food to be given to the patient. Ghee, butter, cream, hydrogenated fat (such as 'Dalda') and fried food should be avoided. Sugar too should be refrained from. Fresh vegetables and seasonal fruits should be taken in plenty. This diet will not only help in reducing weight but also in reducing the speed of changes taking place in arteries. One more thing to be taken in mind is that salt should be used in the minimum quantity. It should be added to the vegetables and pulses etc. in the minimum quantity possible. Bottle gourd, Parval, cabbage, cauliflower, brinjal and tomato etc. are the vegetables which require salt in a very small quantity. Extra salt should not be taken. Fruits should not be taken with salt. Salt pot should be removed from the dining table. Pickles, chat, sauces, papad, salad, salted cheese and meat, chips, soup, lemon juice in which salt is mixed and different kinds of digestive pills contain salt a large quantity. They should be avoided. Reduced quantity of salt in the body is not only conducive to health but renders the medicines that are given to lower blood pressure all the more effective.

Yoga postures and exercise

Regular exercise is very necessary to lower high blood pressure. The patient should consult his physician and acting on his advice, choose some exercises that suits him. Excessive physical labour may be harmful. Walking is a good exercise. Rest, recreation and relief from tension are also very necessary. Experiments in meditation, Yoga and relaxation may be very helpful and beneficial. Practice of breathing exercises like shitli, shitkari and anulobh is a must.

Ideal life-style

Although the causes of essential hypertension are not fully clear, there is evidence enough to prove that in the state of tension and stress which are the gifts of modern civilization and indiscipline life – style, systolic and diastolic pressures may rise up to 100 mm. and 40 mm. of mercury above the normal level respectively in a few minutes. Their effect may last for many days. It can be imagined how difficult and troublesome life will be if such a condition occurs again and again in our daily life. If we want to be really healthy and happy, we will have to change our life style. We should try to make our life stress free. If stress cannot be avoided, we should learn to manage and control it. We must refrain from smoking and drinking and be moderate in our habits.

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Chapter - 27

Yogic and nature cure of the infectious diseases of stomach / digestion

Dysentery

Dysentery is often caused by minute germs and bacteria. These bacteria enter intestines with water and contaminated food. They live in large numbers under the layer / membrane of intestines. It is from here that they cause dysentery – an infectious and very serious disease. Medical science has classified this disease on the basis of these bacteria.

(1) Amoebic dysentery and its symptoms

Amoebic hystolyticasyst and geordia, cause amoebic dysentery on reaching intestines with contaminated food and water and on contact with an infected person. The patient develops slight fever and has motions several times. Excreta of dark red and brown colour with phlegm is expelled from the body, the infected person begins to lose weight. He also has stomachache and contortion in the stomach. He also loses appetite and suffers from the deficiency of blood.

(2) Bacillary dysentery and its symptoms

Bacillary dysentery is caused by sigola genus bacillius and some bacillius bacteria. It is caused when food and water are contaminated by these bacteria which are present in the excreta of

the contaminated person. Symptoms like diarrhea, vomiting, contortion, crampus and fever appear from 1 to 6 days after infection. Flies too are responsible for spreading this disease.

Treatment under nature cure

- (1) The patient should be given anema with boiled neem leaves water. He should be laid on the right side and should be given hot and cold compress on the pelvis.
- (2) After giving anema, cold stripe of earth or a wet towel should be put on the pelvis. Hot and cold compress should be given immediately after this.
- (3) Cold waist bath should be given to the patient. During this process, his feet should be kept in luke warm water. He should also be covered with a blanket. During this bath the patient should be given complete rest. He should be relaxed.
- (4) In case of dehydration, the patient should be given VRS that contains lemon, salt and honey.
- (5) The patient should be advised to take banana, wood apple and psyllium husk as the pectin musin and marmolosin found in them help in destroying the bacteria that are there in the intestines.

Remedy

Boiled water should be used, specially in summer and rainy season. Yogic postures, breathing exercises and meditation should be practised every day. Fruits, butter – milk and easily digestible

food should be taken in breakfast. In lunch, bread, vegetables, salad and curd should be taken. Seasonal fruits and vegetable juice should be taken in the evening. Fruits must be taken after supper. Tea, coffee, cola and fried food and eatables kept in the open should be avoided. Pure and simple food increases resistance power and vitality. Body remains healthy, free from the ill effects of bacteria and diseases.

Gastritis

Swelling on the membrane of stomach caused by some reason or the other, is known as 'gastritis'. There are two kinds of gastritis :-

1. Acute swelling on stomach.
2. Chronic swelling on stomach.

Causes of gastritis

The main cause of swelling on stomach is the intake of very hot or cold and rotten food. The walls of the membrane of stomach get irritated and cause acute swelling because of the allergic effect of some types of food, fats and food not being digested properly, and by taking fried food and by drinking unclean water. Bacteria of other diseases and their toxins too cause acute swelling.

Symptoms of gastritis

Symptoms of gastritis begin to appear 6-8 hours after the swelling begins on the membrane of stomach. The taste of mouth

gets sullied. The patient feels gloom, loss of appetite, vomiting, aversion and pain and heaviness in the upper part of stomach sometime after taking food. He feels cold and thirsty and develops fever. He also feels exhaustion, headache and weakness. A white layer appears on the tongue. The breath gives a bad smell and pulse rate gets fast. The level of chlorides in blood comes down.

Nature cure

- (1) Hot fomentation for three minutes and cold fomentation for two minutes on stomach should be given for at least three times.
- (2) Anema with luke-warm water boiled with neem leaves should be given/
- (3) In case of vomiting again and again, ice should be given to suck.
- (4) The patient should have complete rest.
- (5) Hands and feet should be kept warm either by giving a massage with oil or by a hot water bottle.
- (6) strip of soil should be put on the stomach. By doing so the patient soon gets relief from vomiting and stomach – ache.
- (7) In case of fever, the patient should be given sponge bath.
- (8) Giving waist bath is very effective.
- (9) On the recovery of the patient, he can be made comfortable and relaxed by giving him vapour bath, hot – foot bath, sun

bath, and massage of the whole body, after wrapping him in a hot sheet and keeping in view his capacity.

Diarrhea

Diarrhea is caused by using contaminated food and water, by food poisoning or even by change of place and weather. In the summers, it is caused by taking food contaminated by bacillus antieridem and bacillus astric and by streptococcus or in and its toxins. Symptoms of diarrhea are found in colitis, cronsi disease and eatable bowel syndrome.

Main symptoms

- (1) Having motions again and again, painful motion starts because of the increase of the peristelsis speed of intestines.
- (2) The stomach gets swelled with gas. The patient loses appetite.
- (3) A white layer appears on the tongue.
- (4) The patients feels thirsty again and again.
- (5) The temperature of the body keeps on rising and falling.
- (6) The patient develops fever. He has headache and his breath gives a bad smell.
- (7) Pulse gets slow, fast and weak.

Nature cure

- (1) Put a stripe of earth / soil on the stomach.
- (2) Give the patient waist-bath.
- (3) In case of much vomitting, put a wet piece of cloth on the stomach and put ice on it.

- (4) If the patient feels cold, put hot water bottle on his feet and at the sides. Wrap his feet with woolen or cotton cloth.
- (5) Wrap the patient in hot, wet sheet once in a day.
- (6) In case of dehydration, give him VRS.

Cholera

Cholera is caused by using contaminated and polluted water and food and by the pathogens cholera vibrio that is got from the eatables used by a patient of cholera.

Symptoms

Loose motions like rice water occur all of a sudden, vomiting, contortion and pain in muscles, weakness and irregularity of urine are the main symptoms of cholera. Its period of accumulation is said to be of three to six days but the symptoms begin to appear within a few hours after infection. Blood pressure lowers. Dehydration is caused when there are many motions and much vomiting.

Nature cure

- (1) the patient of cholera should apply a stripe of soil / earth on his stomach.
- (2) Two spoonfuls of yellow coloured water affected by sun – rays should be given to the patients in the morning and in the evening.
- (3) In case of much vomiting, green – coloured water affected by sun – rays should be given as above.

- (4) Taking waist – bath is highly effective.
- (5) Sun – bath taken in the morning is very useful.
- (6) Hot and cold fomentation on the stomach is very beneficial and effective.

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Chapter- 28

History of nature cure and its symptoms

Nature cure

In this chapter nature cure, nature therapy words relate to Naturopathy, so understand these words same as Naturopathy. Nature cure is the gift of the rich saint tradition of India. It is the oldest system of treatment. It came into existence with the beginning and evolution of life. It is a system under which treatment is given with the resources which are easily available in nature – water, air, soil, sun – rays, etc and necessary changes in diet and life style. Emphasis is given on fasting, regular exercise and controlled and disciplined life style. It includes water therapy, sun ray therapy, soil therapy, diet therapy, fasting therapy and air therapy etc. There is no provision of taking artificial medicines and chemicals etc. under nature cure.

This system of treatment is based on the maxim that nature is very kind. It provides the cure and medicines in the form of seasonal grains, fruits, flowers and leaves for the diseases which are caused in that particular season. We can maintain our health by availing them. The only difference is that the medicinal qualities of these fruits, flowers and leaves have been transformed by the physicians of the modern age into pills, injections and syrups etc. They are now being used under different names.

History of nature cure in India

According to eminent historians, the history of nature cure in India goes back to 5000 years B.C. In the vedic literature written at that time, light has been thrown on the scientific and medicinal value and importance of the five basic elements of nature. Rigveda and Atharvaveda contain many hymns and maxims related to nature therapy. For example, in Rigveda, soil has been regarded as a very good means of treatment. In Atharvaveda, scientific analysis of soil has been made and soil therapy has been recommended for many diseases. In "Mahabagga", a Buddhist scripture, Gautam Buddha has suggested soil therapy. The importance of soil therapy has been shown in various Ayurvedic books like 'Charak Samhita' and 'Sushruta Samhita'. There is an account of water therapy in Rigveda. It says that water is an excellent medicine and can cure many diseases. Vedas describe the medicinal qualities of sun-rays.

Nature therapy was practised even in the period of Indus civilization. In the vast public bathroom discovered at Mohanjodaro, there was a provision of both hot and cold bath. It is clear from all these accounts that nature therapy had an important place 350 years B.C.

Nature therapy was practise during the reign of king Harshvardhan also. Hwain Sang, the famous chinese traveller has given an elaborate account of ponds, bathrooms and water baths for treatment. We find accounts of nature therapy in the Mughal period too. Unfortunately, this wonderful, therapy went into oblivion later on and allopathy came to dominate. During the

British rule, we find the reference of nature therapy only occasionally.

The credit of reviving nature therapy in India goes to Mahatma Gandhi. He studied it deeply and thoroughly and tried it on himself and his followers. He wrote in his book 'To health' that he underwent nature therapy when he had any problem of constipation. He went through 'New science of healing', a book written by Louis Cunei the famous practitioner of nature therapy and tried waist bath to get rid of constipation. We are given to know that a friend of Gandhiji gave him the book 'Return to nature' written by Joost, a nature therapist. Gandhiji went through it thoroughly and tried nature therapy successfully on himself.

Nature therapy in countries like Egypt, Rome, Arabia and Greece etc.

Hypocrates, known as the father of medicine, had great faith in nature cure. Firmly believing in the maxims of nature cure, he said 400 years B.C., "Only nature has got the power of curing diseases." He had a thorough knowledge of water therapy and he has told of different techniques of water therapy to be tried in different diseases.

In Rome, great importance was given to water bath under water therapy. Aclepiades, a famous physician of Rome of that time, advocated the use of different methods of water therapy for the treatment of various diseases. Otonius Musa, a worthy disciple

of Aesculapius, earned great name and fame as he had cured an eye disease of king Augustus with cold water. A statue of him was erected in Esculapius temple to reward him and to commemorate his memory. Father Neep of Baberia spread the principles of water therapy far and wide. According to Tilni, taking bath was the only means of treatment in the 5th century. In the medieval period, the Arab physicians attached great importance to water therapy.

Nature therapy in England

In England, in the last years of the 18th century, Curi and Jackson made a scientific study of water therapy on fever. Johnhon Kak, sir John Falloper, Craford and Dr. Henry Benjamin made a great contribution in this field.

Nature therapy in America

Dr. Benjamin Rush of Philadelphia highly propagated water therapy in America. It was he who started in 1794 the practice of putting strips of ice on head in fever. In the year 1795, Dr. Bard and Dr. Hassac started the use of cold water to cure fever in New York hospital. Dr. Henry Wilson Laketi was awarded doctorate in the year 1801 by Pennsylvania University when he presented his thesis on the different experiments in hot water baths to the members of the medical faculty of the university. Nature therapy as a system of treatment is being taught in many universities of America. Dr. J.K. Kellag, Dr. Mcphadene and Dr. Benedict Joosh have propagated nature therapy widely in America.

Nature therapy in Germany

In Germany, Vincenze Presnese widely propagated nature therapy and established many nature cure hospitals. 'The new science of healing' and 'the science of facial expression', the two books written by Louis Cunei are famous all over the world. Adolf Joosh propounded new ideas in the field of nature therapy in his famous book 'Return to nature'.

Principles of nature therapy

- (1) Foreign elements get accumulated in body.
- (2) The patient himself is responsible for his disease. To hold atmosphere, germs, bacteria and other factors responsible for disease is to deny one's responsibility and to deceive one self.
- (3) Body has the power to keep up normal health. A physician only treats whereas nature relieves the patient from disease.

Causes of disease according to the principles of nature therapy

- (i) According to the principles of nature therapy, the main cause of disease is the accumulation of foreign bodies and toxins in body in an unsystematic and uncontrolled way. These toxins get accumulated because of unnatural life- style and by wrong food habits. As a result the digestive system is disturbed. Besides the accumulation of the foreign elements, the resistance power of body also decreases and one gets an easy prey to diseases.

- (ii) The foreign elements which are factors responsible for causing diseases may be in solid, liquid or gas form.
- (iii) Under nature therapy, the cause of disease is to be found inside the body whereas under other systems of treatment the cause is to be found outside the body in the form of bacteria and virus etc.
- (iv) Nature therapy clearly and firmly believes that body itself is a physician and different kinds of chemicals are produced within body to remove disease in a natural way.

Methods used under nature therapy

Human body is composed of five basic elements. Nature therapy believes that if there is some disturbance or some problem, it should be solved with the help of these elements. On the basis of these very principles the following techniques are used under nature therapy : -

(1) Water therapy

Under this therapy, different kinds of bath such as waist bath, vapour bath, cold and hot fomentation, emerson bath, normal water bath, wrapping in a sheet, hot foot bath, cold backbone bath, souna bath, jakuji, bhanwar koop bath and mehan bath etc. are given according to the nature of diseases.

(2) Soil therapy

India has been familiar with the medicinal qualities of soil. Soil therapy is an important technique of nature therapy. Under

it, sheets of different shapes of soil are used. Stripes of soil are prepared according to the shape of the parts of body on which the stripes are to be applied. Stripes are mainly used on stomach, back, forehead, feet and chest.

(3) Sun-ray therapy

Under this therapy, there is a provision of using water affected by sun-rays according to the nature of disease. Besides this type of water, sun-bath, sun bath related to a particular part of body, rickly bath, aditya peti-bath are also given.

(4) Diet therapy

Under nature therapy, great importance is given to diet. Diet is the axis around which the whole philosophy of life revolves. Diet is recommended taking in view the nature of disease. Not only body but mind is also effected by diet. Concepts of satvik, rajsik and tamsik food have been developed on the basis of the nature and symptoms of the diseases.

(5) Fasting

Under nature therapy the patient is sometimes made to fast. By fasting, great bio-chemical processes take place in the body. Resistance power increases and the body starts gaining health and strength. Production of free radicals which cause disease and increase the ageing process is stopped. Metabolism, the processes of expulsion of toxins and healing are improved. All

the evil thoughts of mind are destroyed and minerals like calcium, phosphorus, iron and zinc are assimilated.

(6) Air therapy

Air is essential for life. That is why it is called life itself. It enters lungs when we inhale it. Combined with hemoglobin in lungs, it is transformed into oxy – hemoglobin and supplies life energy to all parts of body. Under nature therapy, heavy breathing techniques along with different types of breathing exercises are to be practiced so that body may get maximum quantity of oxygen. Proper quantity of oxygen in body saves it from different kinds of infection and the natural resistance power of body is increased.

Diagnosis in nature therapy

In nature therapy, diagnosis has great importance. Diseases are diagnosed on the basis of the books ‘Facial diagnosis’ and ‘Iris diagnosis’, written respectively by Dr. Louis Cunei and Dr. Henry Lindlehr. Diagnosis is done on the basis of the elements accumulated in the front part, back part, the sides, mixed accumulation and in the inner parts of body. Knowledge of the diseases which are likely to occur in future may also be obtained. No chemicals or medicines or instruments are required for the study of the accumulation and the patient does not have to suffer financial burden. As this method of diagnosis is not artificial, the patient is not affected adversely. Disease is diagnosed

by the study of the structure of face and the changes taking place in it during illness. All this is done with the help of the science of facial expressions and structure.

In nature therapy, diseases are diagnosed by Iris diagnosis method too. It is believed by this system that there are 36 representative images in the pupil of eye. The symptoms of disease clearly show when one contracts some disease. Seeing these symptoms, an efficient nature therapist diagnoses the disease successfully.

Finding out disease by pulse

Finding out disease by pulse is an old system of India. It has long been used to diagnose diseases. Physicians of Ayurvedic system of treatment have been using this method since very olden times. Now it has been recognized as an instrument of diagnosis in nature therapy. According to the Ayurvedic system of treatment, there are in all 31/2 crores of nerves of which 92 thousand nerves are gross.

There are very minute holes in 700 of them. The function of contraction and expansion is performed by these very nerves. 24 of these nerves are constantly functioning. 14 of them are the main ones – Ida, pingla, sushumna, saraswati, varuni, pusha, hastijiha, yashaswani, vistodari, kuhu, shankhini, payaswini and Almbsha. Ida is situated at the left side, Pingla at the right side, of the body and Sushumna lies in between these two. Many tiny nerves rise

from Sushumna and go to different parts of body. Sushumna has got all the three qualities – satva, rajas, and tamas and also has the three elements – sun, moon and air with it. These very elements are known as vat, pitta and cough. By the testing of disease by pulse, the force and function of these vat, pitta and cough in body is found out.

An efficient physician diagnoses the disease by testing pulse. The irony today is that the patient rushes to the allopathic doctor on having the slightest ailment. The common man has come to believe that the physician will recommend costly tests along with costly medicines. This state of affairs is not good for common man as getting treatment has become very costly and a lay man cannot afford it. Methods of natural testing-testing by facial expression and the pupil of eye and pulse must be encouraged by the government or this ancient knowledge will get lost.

Human body and nature therapy

Human body is a wonderful creation of nature. It is composed of five basic elements. Under nature therapy, these very elements are used as means of treatment when one falls ill. Of all the components of body, 2/3 is water. The body of a male contains water from 65 % to 75% whereas that of a female contains from 55% to 65% Blood contains 83%, bones 22% and brain and muscles contain 75% of water. Thus, the body of a normal human being contains water from 33-35 litres.

That is why water therapy is given prime importance and it proves effective. Water dissolves toxins into it and expels them from the body in the form of sweat, excreta and breath. Water is the chief catalyzing agent of the bio chemical process of body to the major part of the digestive secretions, secretions of the endocrine glands, neurotransmitters, tears and the secretions of mucus membrane. Water conditions body to the air, prevents the internal parts of the body from sticking to one another and acts as the conductor of electricity in the body. Water is very, very useful and that is why it is made use of under nature therapy.

The biological clock of human being is brought to normalcy by sun-ray therapy. Sun bath accelerates blood circulation. It also helps in the expulsion of toxins from the body. Sun-rays produce Vitamin-'D' in the presence of ergosterol present under the layers of skin. Sun-rays are very effective in cases of T.B. and other diseases caused by bacteria. Sun-bath taken in the morning strengthens veins and arteries. Sun-rays keep the level of cholesterol in blood normal.

Government recognition of Naturopathy

The Health and family welfare Ministry of the government of India has duly recognized nature therapy vide order no. R. 23022/380 I.S.M.S. 1981. Central Yoga and Naturopathy research council, Naturopathy institute, Pune (Maharashtra) and Morarji Desai national institute of Yoga have been established by the

central government in New delhi, Pune and New delhi respectively. All these institutes are controlled by the Health department, Ministry of health. It is unfortunate that no proper act has been enacted for it by the parliament of India, as has been done in the case of other therapies and hence this therapy does not enjoy the status of standardized legal form. There is no uniformity in the syllabuses of this therapy and hence it is not emerging in its true colours. Government of India should take notice of all these things so that this unique system of treatment may get proper protection.

Recognition of Naturopathy in U.P.

Nature therapy was given recognition by the U.P. government vide order no. 7407/ 9/5/ 445/73 dated 19-12-79. U.P. government has been authorized vide Indian medical association (clause earning and miscellaneous Act, 1982 (Chapter 4) to regularize the teaching of nature and Yoga therapy and to enact rules and sub rules incidental or related to it. But it is unfortunate that inspite of clear legal provision, norms have not been formed in U.P for the nature and Yoga therapy, as has been done for the other systems of treatment. Unauthorized institutions are providing the teaching of nature and Yoga therapy, thereby causing much harm to its cause. There is no uniformity in the syllabuses of these institutions and the future of the students taking admission in them is uncertain. U.P. government should determine proper rules and regulations, guidelines and norms so that nature therapy may

flourish in the state and the future of the physicians, teachers and students connected with it may be secured and bright.

Institute providing course in nature and Yoga therapy

Colleges

1. Gandhi nature cure college, Hyderabad.
2. S.D.M. college of naturopathy and yogic science, Karnatak.
3. Shriguru college and hospital of naturopathy and Yoga, Lucknow (U.P.)
4. Mahaveer college and hospital of naturopathy and Yoga, Chhattisgarh.

University

1. Rajiv Gandhi medical university, Tamilnadu.
2. Annamalai university, Tamilnadu.
3. Lucknow university Lucknow. (U.P.)
4. Kashi vidyapeeth, Varanasi, (U.P.)
5. Benaras Hindu university Varansi. (U.P.)
6. Bhavnagar university, Gujrat.
7. Sagar university, Madhya Pradesh.
8. Gurukul kangri university, Uttaranchal.
9. Dev sanskriti university, Uttaranchal.
10. Pune university, Maharashtra.
11. Mumbai university, Maharashtra.

Scientific basis of naturopathy and Yoga

The government of India, on the order of Delhi High court had formed a committee of experts in the field of medicine. Under the presidentship of the Director, Indian council of medical research. On the recommendation of the council, the Health ministry of the government of India issued order no. R. 140/5/24/96 – U.N.H. –R-PT to the effect that allopathic, homoeopathy, ayurvedic, unani, siddha, Yoga and naturopathy are the recognized systems of treatment in the country and only the students trained under them may use the designation ‘Dr.’ with their names and will be authorized to practice under their own system of treatment. This order makes it clear that no other system of treatment apart from the ones mentioned in the order have been recognized by the government. Practising the systems of treatment which have not been recognized by the central / state government is totally illegal.

Why it is necessary to follow the traditional methods

The present age is an age of transition in health. The reason is that we are drifting away from nature. Modern life style and eating habits are unnatural, artificial and not at all suited to our basic needs. They are imply causing diseases and frustration. To be healthy and happy, it is absolutely necessary that we come closer to nature, and adopt a simple life style and our traditional prescriptions which are conducive to health. All these health giving prescriptions are present in our kitchen and the eatables that we use

in our daily life can provide us the necessary things which lead us to the glorious path of perfect health. It has been rightly said that the way to health is from kitchen and not from hospitals. We should, therefore, not hesitate in adopting and availing of our time tested native prescriptions.

Indiscriminate use of medicines and testing injurious to health

Resistance power of body decrease by the indiscriminate use of medicines. Antibiotics produced in the body naturally, destroy only pathogens, the harmful bacteria. They also control and govern body friendly germs and the system that guards health. Synthesized and artificial anti biotics found in the medical shops destroy not only the harmful germs but also the bacteria which are useful to the body. That is why the people who use anti biotics in a greater quantity, often suffer from diarrhoea and diseases of mouth and skin caused by fungi.

By the use of antibiotics, the useful bacterial flory that control fungi and pathogens present in intestines are also destroyed. As the intestinal microecological environmental balance is disturbed, many kinds of diseases are caught. The whole body gets poisoned causing allergic reactions. by the frequent use of antibiotics in greater quantity, the body and the bacteria get used to them and they develop immunity to them. At times the pathogens, for the destruction of which anti biotics are used get too strong for

them and the life of the patient is endangered. Medicines like penicillin produce such a strong allergic effect that many people meet their end before time. Pain killers may harm liver, kidneys and the other important parts of the body.

Blind use of antibiotics even for petty ailments is very risky. We should try to understand the nature of disease. Disease is nothing else but the result of the deformity of mind and body. They should be relieved from these deformities by naturopathy and Yoga. The normal and natural resistance power of the body should be increased.

Body the great physician

Human body is in itself a great physician. It automatically produces medicines of thousand kinds according to the requirement of body. All the organs of body are small units of producing medicines. Liver produces 500 kinds of medicines, pancreas two dozens and brain produces 125 kinds, lungs, bones and almost all the parts of body produce different kinds of medicines. Every cell produces interferon, a magical medicine that kills bacteria, increases resistance power and helps in recovering health. Best quality of medicine is produced when body is provided the best quality of raw material in the form of nutritious diet with the result that one gains health and with health come happiness, prosperity, purity and pleasure.

Suggestions for the improvement of health

- (1) Vegetarian food should be taken.
- (2) Fast and junk foods should be avoided.
- (3) Yogic postures, breathing exercises and meditation should be practised.
- (4) Life should be stress free.
- (5) An ideal life style should be adopted.
- (6) One should not be too much dependent on medicines.
- (7) Artificial and synthetic drinks should be avoided.
- (8) Only water should be taken when one feels thirsty.
- (9) There should be adjustment and harmony with nature.
- (10) Laws of nature should be followed.
- (11) Mind should be kept under control.
- (12) Smoking and drinking should be avoided.

Conclusion

Yoga and naturopathy are the unique gifts of ancient saints and seers. Our body is composed of five basic elements – soil, water, sun, air and sky. Disease is caused when there is some imbalance in them. By keeping them balanced and controlled we can be healthy and happy. Naturopathy plays an important role in keeping us healthy.

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Chapter-29

Outcome of spirituality: Vasudhaiva Kutumbakam

Fundamentals of Spirituality

We are not living in isolated compartments the world has become one family. In a society plagued with domestic and communal violence, we need to globalize wisdom. Though we have advanced technologically, we have cared very little for the emotional and spiritual needs of people. A sense of belongingness with the whole world-rising above the narrow considerations of color, culture or back ground, is the need of the hour. We need to look back and learn from the mistakes of the past, we need to understand what is lacking in society and how we can nurture the human values without which his earth cannot be sustained.

Once the spinning impact of west becomes weak, there is bound to be a more helpful and harmonious process of mutual give and take. And that will be for the benefit of all. But for this to happen, India will have to intervene with his powerful spiritual influence and his characteristic integral philosophy and way of life. That alone will help resolve the conflicts of the present

situation and reconcile the seeming contradictions in a harmonious and holistic vision. That is the role which India is declined to play in the new millennium.

Mere listening to spiritual discourses is not enough. One should always sit back and reflect on what had been said to actually benefit from them. **It is said, "one hour of reflection is equal to seventy years of pious worship.** It is only when we introspect about good things that we try to imbibe them in our life. Listening to the best of things without reflecting back on them has only superficial effects. By reflection, one can realize the depth of the issue and its meaning.

Jainism says that the dharma is made up of "Non-violence, Self control and austerity."ⁱ Positive emotions bring pleasure and negative emotions make life miserable. **Non-violence is the heart of Jainism.** All worldly problems can be solved by keeping non-violence in center. We can protect environment (i.e earth, water, fire, air, vegetables and small creatures) by reducing our day to day requirements by reducing our greed. We should meet on injustice not with the force but with forbearance, **Violence begets violence, enmity leads to Enmity. There is nothing in the world or even out of it that can be called good except the principle of non-violence of all living beings.** The root cause of violence is material goods. The virtue of non-violence and Aparigraha are capable of establishing universal peace. Anand (bliss) is

experienced by the sage who is free from all desires. Gita tells us that the actions should be performed after brushing aside all attachment and the desire for the fruit. The highest aim of human life is to attain eternal bliss. All the conduct should be such as would bring us the maximum of happiness and remove miseries from our lives.

Religion is the banana skin and spirituality is the banana. The misery in the world is because we through away the banana and are holding on to the skin.ⁱⁱ Knowledge and spiritual awareness should go hand in hand win social and political systems. Religious leaders, political leaders, business establishments and social workers should get together and spread the message of unity. All religions and traditions have a common value system. These shared values have to reach every corner of the world. Even if one pocket of the world remains ignorant of these values, the world will not be a safe place.

Sit a while in solitude, meditate, reflect on your thoughts, actions, your immediate environment the world around us. Think over and over again, introspect, and we will here that inner voice, God's voice, cleanse our soul always. Never let dust or dirt settle on it and distort our vision. Keep it bright and Shining. **The heart is God's treasury. Keep it pure and radiant.** Let our thought be pure, let our whole life be pure. It is also vary necessary to teach our children about the importance of purity of life. Moral

education is a must today. Young children have impressionable minds and we should try to develop a spiritual outlook in them from a very young age. We should help them inculcate good values and thoughts.

Religion comes from the Latin word religate, which means "to bind". Thus, the rule of religion is to bind, to unite. Religion is a unifying force that which unites man to man. Religion simply binds us by commands so that we may not degenerate in misery-bodily, mentally or spiritually. We ought to be sensitive to the cause of the society and humanity. We must involve ourselves in the activities of the society and try to reform it from within as much as we can. We should not shut our eyes to the crimes taking place in the society.

We are about to enter a new era, which will see the dawn of a new divine civilization on earth. Let us now try not to divide the people into smaller sects or sections but unite them to accept one religion, one God and one humanity. Remember, we are not an integral part of God. All religions emphasize moral and spiritual values of love, mercy, compassion, forgiveness and good conduct.

Fundamentals of Vasudhaiva Kutumbakam

Vasudhaiva Kutumbakam is essential a cultural and spiritual concept. It looks upon the whole world as one's own family. Love and harmony, co-operation and mutual support are

the basic ingredients here, as in a family. Naturally the idea of exploitation is alien. Individual and collective interests are complimentary to each other. Unlimited consumerism is ruled out, because every one has to be provided with the necessities-the cake has to be shared more or less equally.

According to Vedic traditions God has gifted intelligence to man. Let us make full use of this intelligence in uniting the mankind. **The earth is the garden of God.** Let us not spoil it. Let us not annoy God by destroying what he had built with love. The best thing is to begin with children. Let us sow the seed of love in them and not to say or do anything that would create feelings of hatred in them. Why say this country is mine, that country is yours? Why not say the entire universe is mine and thine? Are we not foolish for fighting each other in the name of religion or nationality. When the entire universe is ours and the Almighty God is one. There is hardly any sense in fighting each other and destroying God's creations. It is not painful? Think over it. The Indian sages and seers propounded the gospel truth "Vasudhaiva Kutumbakam". Let us Vow to follow this divine teachings and consider ourselves as the citizen of the world. We need unity to build a new one world country.

The concept of human unity is very old. Indian seers had unequivocally proclaimed that not only humans but the entire

creation is one single family. For those who have a refined and generous outlook, the whole world is just one family.ⁱⁱⁱ

The joint family system of Indian is an example of unity in diversity. In most Indian homes it is normal to see a family living together with the grand parents. They are of different age, yet they are all united and happy. All this is due to the great teachings of our religion. Hinduism believe in universal unity and happiness. As one of its prayer says, "May all be happy."^{iv} That is why some religions, so may races live in unity in diversity in peaceful co-existence in India. The Hindu system of varnashram dharma and the four Purushartha reinforce unity as well. They are meant for the proper development of society. **Shri Krishna himself made it clear in Bhagavad Gita that a person's action determines his caste.** The message of Bhagavad Gita is addressed to all men without distinction. The famous law of karma and rebirth, the concept of immortality of the soul give hope and light, peace and solace to people of all castes, creeds and religions. It is considered a universal gospel.

Peace and harmony in the world will come through brotherhood and love. With true enlightenment a person rises above the level of boundaries of race, religion, language or nation. Unless our mental horizon and perception is broad we cannot achieve success in life. Due to our ignorance we are trying to establish the superiority of our own race and religion. The cause of

today's dangerous situation is the ignorance of mankind . It is by understanding the spirit of "**Vasudhaiva Kutumbakam**" that world peace can be ushered in this world. Today the world is on the verge of total destruction. Every country in the world, in the name of peace and self defence, has accumulated weapons of mass destruction. But through such weapons peace cannot come in this world. In this dangerous situation respect for all religions and "**Vasudhaiva Kutumbakam**" can usher peace in this world.

India is land where ideal of unity in diversity has existed for long. A variety of religions like Hinduism, Jainism, Buddhism, Sikhism, Islam and Christianity flourish there. The Hindu religion itself is made of many creeds like Vaishnavism, Shaivism and Shaktism. This clearly give us an idea of unity in diversity existing in the heart of Hindu religion. **India is a world in itself for its diversity.**

Outcome of Spirituality : Vasudhaiva Kutumbakam

The aim of life should be to realize God and follow his teachings. We should think twice before we act so that our actions do not cause miseries to others. Let us dedicate the rest of our life in the service of God. The best service to God is service to society. Let us turn our own self-interest into public interest. **Selfless actions are the actual prayers to God.** Hatred in society has caused immense harm to the society. Worship is that which

inspires us to perform a good deed, worship is that activity which makes other happy. Worship is that which provides succour to the needy.

Renouncing selfish desire is the highest state of renunciation. When such divine state is achieved one dedicates oneself to the service of mankind. Only a selfless person is worthy of leading the mankind. A selfless person belongs to no particular nation, religion or culture. Such a selfless person is a citizen of the world. Let us follow selfless person for achieving one world dream.

The basic teachings of all religion are same. Prophets of all religions have stressed upon the need of knowing and realizing God by following his teachings. Vedas say, for wise people, the entire humanity is but one family. Ramayana preaches God is present in all human beings. **The Gita teaches, "Be involved in the good of all humanity". According to Jainism "Do not indulge mind, body and speech in the evil of all other creatures." According to Islam, " O God! give prosperity to all humanity."** According to Guru Granth Saheb, "All humanity has sprung from light of one source i.e. God. Who is big, who is small? i.e. all are equal. Bible teachers, "Love they neighbor and the world is but family. All religions give the same divine message of unity of God. All schools should, therefore, teach children to follow the teaching of all prophets. **From the first day in school,**

a child should learn that God is one, religion is one, humanity is one.

The simple truth is that every one of us belongs to this universe and the universe belongs to us. The all human beings are small part of this great universe. Then why this disunity, why this mutual hatred. Why this mutual suspicion? According to Vedic philosophy, "God conveyed his message through his messengers that we are all his own creation. Does this message not enjoin us to live in unity, peace and harmony? We all are equal in his eyes. Why should we then create differences and manipulate things to act against God's design? The time has arrived when we should come close to each other for realizing the one world dream.^v

Conclusion

Every creature of globe wants to live and no body likes to die. Therefore no one has any right to destroy or harm any other living being. Jain ethics believes non-violence means universal truth. There is only one caste namely manhood.^{vi}

Jainism teaches us "Attainment of total freedom from the cycle of birth, life, pain, misery, death and achieving the blissful state of one's pure self, unity, tolerance, non-violence, truthfulness, chastity. Complete detachment from people, places and material things. Lord mahavira's teachings are to highlight the importance

of practicing unity, non-violence and giving up anger, egoism, deception, greed and similar vices to be able to attain salvation.

There are countless persons or organizations in the world who advocate world peace and world unity. Our forefathers were great visionaries for advocating world peace and world unity. Therefore, they incorporate article 51 in the constitution of India to enjoin the Government to work for the unity of mankind in the spirit of our ancient belief of **Vasudhaiva Kutumbakam**. Taking a cue from this article of the constitution of India we should try to build a global opinion for formation of a World Parliament and World Government, so that the entire world become one country and the mankind its citizens. All wars will come to an end when the World Government is framed. The existing stockpile of nuclear weapons will be destroyed by the World Government thus formed. A new era of everlasting peace will then prevail on earth, ushering in a new era of everlasting peace will then prevail on earth, ushering in a new civilization. Come, let us all join in this World Government movement. Humanity will forever remember India for bequeathing to it the ideal of **Vasudhiva Kutumbakam**.

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Chapter-30

Utility of Science of Living in Building our life

Deterioration of cultural values

We see that there has been a great deterioration in human values all over the world. Eternal values like spiritualism, non-violence, harmony, tolerance and truth etc. are getting deteriorated. That is why immorality violence, intolerance, terror, callousness, fear and discontentment are on the spread. Man fears his fellow-beings, there is no trust. The sources of pleasure, peace, happiness and sensitivity have dried up. Man is restless, frightened and scared. That is why the importance of balance between individual liberty and administrative control is being increasingly felt. Administration, discipline and self-restraint all the three are essential to society. Liberty in the absence of self-restraint amounts to madness and crime.ⁱ

According to the famous literary figure Jainendra Kumar, "Culture comprises human relations. Deformity occurs when violence gains entry in these relations and it then poses a great threat to culture." Jainendra kumar has suggested a remedy too for this malady. According to him, there should be no pressure, no striking, no disrespect between man and man. Instead, there should be sympathy, respect and co-operation. There should be brotherhood among neighbours, economic relations should be

based on co-operation, people should be willing to help other and privacy and individuality of man should be maintained. All these factors are both the necessities and the characteristics of culture.ⁱⁱ According to prominent Acharya Tulsi, the founder of Anuvrata movement—only that culture flourishes and succeeds that produces persons devoted to duty. A country maintains and preserves its culture, civilization, art and national integrity only on the force of its saints and monks.ⁱⁱⁱ

According to Dr. Radhakrishnan, the only thing that can provide dignity to mankind is its spiritual endeavour. No culture can be permanent until it practices and supports this spiritual endeavour.^{iv} Swami Vivekanand proclaimed, "India cannot die, it is immortal and will remain so long as a majority of people do not give up spirituality."^v In the present circumstances, Indians do not proud of being Indians and how can they do so? So long as there is no Indianization of education, respect for nationality will not develop. He said that no importance is given to Indian vernaculars and Indian culture. We cannot have good and healthy citizens so long as Indian spirit is not introduced in education.^{vi}

Measures to be adopted for the protection of Indian culture

The main characteristic of Indian culture is the formation of such rules and life-style that bring about the development of

physical, mental and spiritual faculties, an over-all development of personality. The whole concept of yoga and the different methods of meditation are the result of this very peculiarity. Nowhere else do we find such an arrangement for physical, mental and spiritual development. Putting into practice the famous saying, "**Sound mind in a sound body**", a well-planned programme was made for physical development that helped in mental and spiritual development as well. In no other culture of the world is found such an organized programme. This is the first and the foremost peculiarity of Indian culture.^{vii}

It is clear now that the values of human life and the gist of culture can be learnt and taught in early childhood only. A vigilant and cultured man glows with the sense of life and sense of the world. Without this vigilance and awareness, the importance of values cannot be appreciated. Awareness of beauty, affection, harmony, equanimity, respect for all religions, tolerance, co-ordination, healthy feelings of heart, keen intellect, scruple, sense of the best forms of man, balance between liberty and equality, duties and rights are the essential elements of culture. The education that is imparted to the students in the present time, does not provide these values to students.^{viii}

Education is an indispensable part of development. It removes superstitions, social evils, false beliefs and refines life.

Education has a two-fold function. On the one hand it teaches the art of living and on the other hand adds skill and efficiency to traditional arts. Educated persons are conscious of their aims and goals and at the same time they are ready to meet the challenges of time. But all these things are possible only when value-based education is imparted. The present education system provides nothing of the sort. The tragedy is that our language and culture have been reduced to a secondary level in our own country and consequently the desired results are not being obtained. Children are not being taught what they ought to be taught. It is futile to blame children for what they are learning in the name of standard of life, as the Indian spirit is missing in their education. Our culture can be preserved only through the medium of education.^{ix} Science of living has emerged as a ray of hope in this dark and gloomy world. It is the lamp that will remove the darkness of ignorance.

Science of living : A sure means of building of life

It was winter break in the educational institutes. A Teacher's Training Camp pertaining to spiritualism, yoga and moral education was organized in 'Tulsi Adhyatma Needam' from 25-12-1978 to 31-12-1978. Acharya Mahaprajna graced the occasion with his benevolent presence. The need for a new system of education was being keenly felt. There was a long discussion as to what name should be given to this new activity. After much

thinking, Acharya Mahaprajna named this mammoth task of providing this spiritual, yoga and moral education as SCIENCE OF LIVING. His suggestion was approved and applauded unanimously and this new programme came to be implemented as science of living. According to Acharya Mahaprajna, "Science of living is the name of a coordinated and harmonized system. There is in it a coordination of non-violence, moral education and internal change. It has been developed in the sphere to education with the coordination of Anuvrata and Preksha Dhyan." The main aim of science of living is the building of spiritual-scientific personality. One, taught by this method will neither be a scientist nor a spiritual entity only. One will have all the attributes of both a scientist and a spiritual personality. This is the greatest requirement and the urgent need of the period. The acute problems of the present time need as immediate and sure solution and for this, it is necessary to understand life and to make suitable changes in life-style, if needed.

There are three aspects of science of living : conative, emotional and practical. Science of living aims at :

- (i) Finding out the rules of life by which all these three aspects can be achieved.

- (ii) Finding out the rules by which a proper balance between emotional and intellectual development can be established.
- (iii) Finding out the rules by which intellect, pure conscience and inner-self can be aroused.

Acharya Mahaprajna has brought out the following aspects of the science of righteous living :

- (i) Science of living is training of righteous living.
- (ii) Science of living imparts training in non-violence, moral values and brings about internal change.
- (iii) Science of living is the co-ordination of Anuvrata and Prekshadhyan.
- (iv) Science of living is the study of anatomy of body and to observe experiments with them.

Science of living and the components of life

What is life? This is the first and foremost question that confronts every rational being. It is the first question because everything depends on life. Everything may happen when there is life. If there is no life, nothing will happen. All the activities follow life. The end of life signifies the end of all the activities of mind, body and speech.

It is a big question because the things have value when life exists and become meaningless with the end of life. The components of life are :

1. Body,
2. Breathing,
3. Vitality,
4. Mind,
5. Emotions/Aura/Psychic colours,
6. Karma,
7. Consciousness, Growth.

Let us ponder over them one by one :

1. Body

The first component of life is body. Everything lies in body. A physician too examines the body first of all, when someone complains of some ailment. And it is very mysterious. A physician examines the body from medical point of view. He tries to understand both the nervous system and the glandular system. But the concept changes when the body is studied from the point of view of science of living. There are certain centers in the body where consciousness is highly dense centred. In prekshadhyana, they are known as centers of psyche. Experiments in meditation are carried out on them. If spiritual power is to be aroused, we will

have to concentrate on the center of intuition. If we want to be balanced, disciplined and self-restrained, we will have to concentrate on the center of purity. If the habit of drinking is to be given up, one has to concentrate on the ear. Vigilance center is the center for de-addiction. Ten systems in all, such as digestive system, nervous system, respiratory system etc. are responsible for the various activities of body. All these systems are closely related not only to the physical activities but to human behaviour also.

2. Breathing

The second component of life is breathing. The brain has two sides—right side and left side. The breath taken with the right nostril activates the left side of brain. The various experiments made in breathing help in bringing about emotional change.

3. Vital force

Vitality is the main source of our life-force. Body is conducted by vitality. Breathing is conducted by vitality. Mind and speech too are conducted by the force of will and speech. Balance of vitality controls the whole life. When it gets imbalanced, the physical health is affected adversely and the whole system of life gets disturbed. In Prekshadhyan, there are many means that can maintain balance in vitality—

- (i) Perception of body,

- (ii) Perception of Taijas center,
- (iii) Perception of purifying center,
- (iv) Perception of equanimous breathing.

Health means balance of vitality. Man gets sick when this balance is disturbed. Vitality is a subtle element. It is not perceived by any instrument. Hence it is unknown.

4. Mind

The fourth ingredient of life is mind. There are two stages of mind—instability and concentration. An instable mind is responsible for failure and a concentrated mind is the key to success. The means by which concentration can be gained are as follow :

- (i) Perception of deep breathing—rhythmic deep breathing.
- (ii) Restraint in breathing by adopting some particular procedure—breath stopping.
- (iii) Perception of vitality center.
- (iv) Perception of Intuition center.
- (v) Perception of thoughts.
- (vi) Perception without a wink.
- (vii) Contemplation.

Too much instability of mind causes many problems. On the other hand, concentration of mind provides solution to many problems. Memory, imagination and thinking all three are the business of mind. When these three reach to an undesirable point, they cause mental tension.

5. Psyche

The fifth ingredient of life is psyche. Psyche is a ray of the light of knowledge. It is affected by our consciousness and in return, affects our gross body. **Through brain and nervous system, it conducts and controls every activity of life—body, speech and mind. The aim of Preksha meditation is—purification of psyche.** It aims at removing anything that covers consciousness so that no dirt of delusion may defile it. The means that help purifying psyche are as follow :

- (i) Perception of the centers of consciousness.
- (ii) Experience of attachment and aversion free moment.
- (iii) Experience of pure consciousness—equanimity.
- (iv) Thought-free meditation.
- (v) Experiment of knower—perceiver feeling.
- (vi) Psychical activity.

(6) Emotions : Psychic colours : *aura*

The sixth ingredient of life is emotions. The test of the purity or the impurity of psyche is the purity or the impurity of emotions, psychic colour and aura. Success and contentment are gained by positive emotions. Healthy emotion is the basis of the mental health. **The basic aphorism of Preksha meditation is freedom from physical, mental and emotional ailments.** Man instinctively wants to lead a life of ecstasy. Physical, mental and emotional ailment are the obstacles in gaining this state of absolute meditation. In Preksha meditation, emotional health is given the utmost importance. If one is fit emotionally, one is sure to be fit mentally and physically too. The experiments for gaining emotional health are as follow :

- (i) Psychic colour meditation.
- (ii) Contemplation of friendship.
- (iii) Contemplation of compassion.
- (iv) Contemplation of tolerance.

Mind is a nonsentient element. It is not self-conducted. Its motivating force is emotions. Mind is related to subtle body. There is a subtle body within the gross body and that is known as Taijas body. That is an electrical body. **In the center of that body are formed emotions.** Emotions are the motivating and determining factors of life. They affects the psyche in the gross body. **This**

psyche, through the brain, affects and conducts all the activities of life.

(7) Karma :

The seventh components of life is—karma. Karma is the result of human endeavour. The endeavour of the present is known as self-exertion and that of the past is known as karma. Karma is one of the elements that affect human life the most. This invisible force can neither be denied nor can it be regarded as supreme. Whatever happens in life is not always accidental, without rhyme or reason or result of circumstances. Some incidents may be affected by circumstances but behind most of them there is some reason and that is karma. Some diseases too are the result of karmas. It is surprising that the physiologists who have investigated each and every cell of body and have tried to find out the bio-chemicals, did not come forward to search the soul. The first step towards the search of the soul is the search of karma. The ways by which karmas can be transformed are as follows :

- (i) Indeterminate meditation.
- (ii) Congitational meditation on worldly troubles.
- (iii) Righteous analysis.
- (iv) Psychic colour meditation.
- (v) Psychic center meditation.

(vi) Prayer.

The aim and object of science of living is to study the effect of Preksha Meditation on these seven aspects of life with scientific tools and psychological tests in order to realize the innumerable mysteries of life and for the building of life. In the direction of understanding life as a whole, concentrating on these seven points and constantly trying to refine them is the first step to be taken by any human being. By paying full attention to these aspects and by following them we can build our life and can mould our character.

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Chapter-31

Formation of Sacraments in Girls: First priority of Modern Era

Need for the formation of sacraments

Indian philosophy and the philosophies other than the Indian one have expatiated the word "sacraments" or habits in their own way. Considering from a broader point of view, formation of good habits, or bringing about refinement and purification means inculcation of human virtues in man. All the philosophies and ideologies agree to this definition. The present age is an age of science and of materialism. By making new discoveries in all the fields of life, science has made life extremely comfortable and convenient. The quest for convenience has given birth to materialism. Presently, materialism is at its highest level and the whole world is dazzled by it. No doubt there has been a great development in the whole world but the fact that there has been a great deterioration in values cannot be denied. The fact that is the most alarming is that the greatest deterioration has been there in human values. We see that human values like the feeling of friendship, compassion, brotherhood, sensitivity, morality, forbearance, renunciation, honesty, simplicity and positive thinking etc. are nowhere to be found. That is why human qualities like—terrorism, immorality, insensitivity, selfishness, corruption,

cruelty, dishonesty, distrust, stress, negative thinking, resentment and absence of peace etc. are prevailing everywhere. The ones who are still clinging to the good human values, are feeling suffocated. Hence a great need for the formation of sacraments, for bringing about refinement and for the development of human values is being acutely felt. Good habits are important for and useful to each and everybody, but here I am particularly concerned about the need for and utility of forming sacraments in girls. I will try to throw light on the ways and the experiments by which this purification may be brought about. **Man is the smallest unit of world peace.** Acharya Tulsi has rightly said—

Sudhre vyakti, samaj vyakti se A

Rastra svayam sudhrega AA

First of all there should be improvement in an individual. If the individuals are improved, society will improve, as society is nothing else but a group of individuals. And if society is improved, nation will improve automatically.

In order to bring about and establish peace in the world, we will have to think of the ways of improving man, the smallest unit. In this regard, it has been aptly said—

Apna sudhar sansar ki sabse badi seva hain

Improving oneself is the greatest service to world. If every person brings about a change in himself, improves himself, the

world will be automatically changed and improved. **By improving oneself, one can render the greatest service to the world.** The first thing required for improving the world is to make man a '**good man**'. All the great thinkers of the world are emphasizing the fact that without the restoration of human values, there can be no happiness and prosperity in the world. Today, things have changed immensely. Globalization has reduced the whole world to the level of a small village. A village being very small, anything happening in it, immediately comes to the knowledge of each and everybody living in it. In the same way because of the great revolution in the field of Information and Technology, anything that happens in the remotest corner of the world, immediately spreads all over the world through T.V. I.S.D; internet, e-mail and mobile. This is human weakness that a person grasps evil earlier than he grasps good. We will have to arouse awareness for human values; we will have to attract man to goodness. Man, by instinct, is drawn to evil. In order to restore human values, we will have to start a campaign for the formation of good habits. The need for bringing about refinement and purification in man with the help of experiments and training is being felt all over the world. Such a refined person can bring about refinement in others as well. Thus the number of the people refined in this way will go on increasing and their ratio will also increase.

Utility of the formation of sacraments in girls

A Girl is a seed; a mother is a tree and a grandmother is a banyan tree. The quality and form of a tree depends on the seed. If the quality of seed is improved, the quality of the tree will automatically be improved. The life of a girl is like a plain paper. We can write and imprint on it whatever we like. Childhood is the best period for the formation of good habits. Habits acquired in childhood persist for the whole life. A girl puts two families in proper order. Before marriage, she takes care of the household of her parents and after marriage; she manages and looks after the household of her in-laws. A girl today is the mother of tomorrow. If a girl has developed and inculcated good values and habits, she will remain refined and cultured even when she becomes a mother. Mother is the first school of a child. A child gets all his sacraments and characteristics from his mother. According to Ayurveda, a child gets his body's tender parts like brain, blood and heart from his mother's blood and menstruation and hard parts like bones, hair and nails from the sperms of his father. During pregnancy the child feeds on his mother's blood and the food that she takes. When he is born, the mother rears him up. Women are the embodiments of affection, compassion, devotion and tenderness. They are said to be the ornaments and dignity of the family. They play an important role in establishing men's households. A mother can rear up ten children but without her a man cannot properly rear up even one

child. Affection dwells in the heart of a mother. Man's life is incomplete without woman. Man and woman are the two wheels of the chariot of household. Woman is an embodiment of love and affection but she can be as brave as goddess Durga and Laxmi Bai, the queen of Jhansi if an occasion arises. In the present day world, women are proving themselves superior to men in every field of life—politics, administration, business, science, telecommunication, education and medical science. The background of a woman is a girl. A woman is initially a girl. Hence to form good habits in her is very important. If a girl is not refined and cultured in early childhood, she presents a very ugly picture when she grows up into a woman. The whole society is stained and we have to bow our heads with shame when we behold the ugly form of a woman. Women not having good values are responsible to a great extent for the increasing corruption in society. A refined woman is the basis, the backbone of society whereas an unrefined woman brings only wastage and destruction in life. If we want to remove corruption, we will have to give good sacraments to our children; we will have to make them realize the importance of values. You may think from any point of view, but if we want a good and decent society, we will have to give good habits to girls specially.

The ways of forming sacraments

Our habits of today form our fortune (karma) of tomorrow. The habits earned previously are our fortune (karmas) of today. In Jain philosophy, apprehension, speculation, perceptual judgment and retention have been said to be the means of gaining knowledge. Retention means storing our sacraments. Sacraments may rise in our present birth and they may rise in our future births also. What are sacraments? Sacraments are the deeds done by us. The sacraments that have been accumulated for thousands of years may rise now in the present. In the same way, sacraments acquired today may rise even after thousands of years. According to the karmic theory of Jain philosophy, the condition of karmas depends on the stages of bondage like duration, fruition, quantity and nature etc. Mind, body and speech are the parts of our attitudes. Similarly, body, senses, mind, prudence and emotions are the parts of our life. For the formation of habits we will have to go to the subtle world, to the sub-conscious mind. Transformation takes place in the sub-conscious mind. According to Freud the famous psychologist, there are three levels of mind (1) conscious mind (2) sub-conscious mind and (3) unconscious mind. Conscious mind works at the level of brain. Imagining, thinking and memory are the functions of the conscious mind. It is the controller of all the activities of our gross body. Senses receive the subjects from outside and carry them to the conscious mind. It is the controller of all the activities of our

gross body. Senses receive the subjects from outside and carry them to the conscious mind. This conscious mind pertains to all the three periods—present, past and future. All the function of the material world is controlled by conscious mind. Body and speech too are controlled by it. Now we come from gross body to subtle body. After coming in contact with the gross body, we come to the subtle-Tejus-body. This Tejus body is known as electric, etheric or astral body. Vitality is controlled by Tejus body. All the wonderful acts of vitality are performed through Tejus body. The parts of Tejus body are aura and volitions. Sub-conscious mind is related to Tejus body. There is no reach of words there; it is a world of vibrations. Transformation begins to take place when something enters sub-conscious mind. We are transformed if we manage to carry our emotions to sub-conscious mind through contemplation. In order to form good habits in girls, we will have to carry them to their sub-conscious minds through relaxation, meditation and contemplation. These habits are permanently fixed there. A thing, once received by sub-conscious mind, can never be forgotten. A person may be transformed as we like by putting the feelings in the sub-conscious mind again and again. If human values are carried again and again through contemplation to the sub-conscious minds of girls, they may be moulded as we wish them to be moulded.

Now let us proceed even beyond sub-conscious mind. The subtlest body is the karmic body that is mixed with our soul in the

same way as milk and sugar-candy are mixed together. There are vibrations in soul. There are vibrations in karmic body also. Connected with our karmic body is our unconscious mind. All our sacraments are stored there as goods are stored in a godown and are exposed when they get a chance of rising. **Unconscious mind is our ware-house in which all our auspicious and inauspicious habits of many lives are stored. Our desires, that are not fulfilled, are all stored in our unconscious mind.** The Tejus body, that is coming in contact with the gross body, is bringing the raw-material from the ware-house of unconscious mind. As Acharya Mahapragyaji says, we should try to understand the process of refinement and then refine and purify our karmas.

The practical aspect of the formation of sacraments

In order to provide permanence to habits, practice and training are required. Families will be refined when girls are refined. It is a girl who acquires the status of a mother when she grows up. Mother is the first school of a child. A child gets most of his sacraments from his mother. Although each and everybody should inculcate good habits and honour values, yet forming good habits in girls will be all the more fruitful. In my opinion, Preksha meditation is the best means of forming good habits. Good habits can be developed in girls by means of practice and training in

Preksha meditation. Here I am presenting the practical forms of the eight steps of Preksha meditation and their advantages :

1. Relaxation

In this method, the body is relaxed. One forgets the existence of body even when it is there. Every limb of the body is relaxed and distressed by auto-suggestions. One feels that every part of the body is relaxed and distressed. One feels very light. When we reach this stage we forget the existence of our body though it is there. Many people go to such depths during relaxation that their Tejus (astral) body comes out of the gross body and travels to far-off places. The great advantage of this practice is that we come to know the science of differentiation. **We feel that soul is different from body.** This science of differentiation teaches us right faith and the transformation of life begins.

(2) Perception of breathing

In this experiment, the speed of breathing is slowed down. Breathing is long, slow and at an equal interval. The breath, that come in and goes out in between the two nostrils, is reflected on. By training one learns to take as much time in breathing out as in breathing in. The number of breathing is slowed down from 15-16 to 6-7 per minute. Mental concentration will increase in proportion to the decrease in the number of breaths. The greatest advantage of perception of breathing is that one gets rid of stresses and

excitement. This riddance increases the feeling of Joy in life. Perception of breathing gives mental peace and increases mental concentration.

(3) Journey to the inner-self

In this experiment; energy is raised from the lowest point of the spinal chord and taken to the center of knowledge, the highest point of head through the spinal chord. Energy is taken from the center of energy to the center of knowledge with every breath. Psyche is again concentrated on the center of energy while breathing out. The greatest advantage of this journey to the inner self is that one is freed from lust and the feelings of sexual enjoyment. Knowledge and memory are enhanced, as the center of knowledge gets active. Through this journey, energy is transferred from the center of energy to the center of knowledge.

(4) Perception of body

Every external and internal part of body is reflected on by auto-suggestions. Psyche is concentrated on every part of the body. The latter gets relaxed as it is reflected on and begins to function properly. The greatest advantage of reflection in body is that one gains physical and mental health. The part of the body that is having pain is relieved of pain when it is concentrated on.

(5) Perception of psychic centers

There are, in all, 13 spots in the body, which are the centers of soul (consciousness), they are centers of—knowledge, peace, light, perception, purification, joy, health and energy etc. These centers get active when psyche is concentrated on them and the energy of the soul is centred on these spots. Perception on different centers of consciousness yields different advantages. For example, excitement is subsided when the center of light is concentrated on. Equanimity is enhanced and transcendental knowledge is gained when the center of perception is reflected on. Tissues of knowledge are developed when the center of knowledge is concentrated on. Lust and the feelings of sex are purified when the center of purification is concentrated on feelings are purified when psyche is concentrated on the center of joy.

(6) Aural meditation

Aural meditation is brought about by concentrating on colours. The center of consciousness is concentrated on keeping different colours in mind. Memory is enhanced when yellow colour is concentrated on the center of knowledge. Passions like anger, vanity, illusion and greed etc. are subsided when the white moon is experienced while concentrating on the center of light. Transcendental knowledge is gained by gradual and constant practice. With the result that we move from the gross world to the subtle world of intellect. Thoughts and ideas gets purified when

yellow colour is realized while concentrating on the center of purification. Feelings are purified and joy is gained when green colour is realized while concentrating on the center of joy. Vitality gets enhanced when blue colour is experienced while concentrating on the center of Tejus. Will power is enhanced when blue colour is thought of while concentrating on the center of health. Lusts are subsided when blue colour is realized in mind while concentrating on the center of energy.

(7) Volition

By auto-suggestions, mind is filled with the feelings of non-eternal, birth, non-shelter, oneness, separateness, non-greediness, stoppage, influx, dissociation, religion, enlightenment, friendship, and compassion etc. By the development of these feelings, psyche is purified, fickleness of mind is removed, attachment is destroyed and the feeling of renunciation is encouraged. Attempt is made to fill mind and soul with each and every feeling. By doing so again and again, this act is formed into a habit with the result that there is no chance of evil habits getting developed. Good habits may be developed in girls by filling their minds with these positive feelings.

(8) Contemplation

Thinking again and again for which Preksha meditation is carried out in mind, is known as contemplation. In order to form

good habits in girls, practice of the reflection on compassion, friendship, mutual trust, adjustment, humility, morality and authenticity is given to them. While reflecting, first of all mind is concentrated by relaxation and aspirate sound. When mind is concentrated, it is given auto-suggestions that the feelings of compassion, friendship and morality are getting strengthened. This process is repeated many times. Attempts are made to carry these feelings up to the sub-conscious mind. So that they are retained and get permanent and strong. By reflection on these feelings, we are moulded into their form. We get accustomed to these habits and we begin to behave accordingly.

Acharya Mahapragya says, "You will have the feelings as you have the auras, the thoughts as you have the feelings and the behaviour as you have the thoughts." We have to purify our feelings and this can be done only by the practice of reflection.

Thus, with the practice of these eight steps of Preksha meditation, the feelings of girls are purified. After doing that, good habits may easily be formed in them. If these steps are practiced daily, there will be no possibility of inauspicious habits getting developed. The ideas with which we fill our mind and soul are always hovering in them and we behave with our mind, body and speech in conformity with them. Bringing about refinement in a girl means bringing about refinement in two families. A girl is the

plant that grows into a big tree in the form of a sister, a mother, a wife and a grand mother. She gets an even greater form as a banyan tree. Harmony in families is very necessary to remove and solve the present day problems. In order to establish this harmony, giving good habits to girls is the first priority of the present age. The following lines of Acharyashri Tulsī will automatically be realized if the girls develop good habits.

*Sudhare vyakti samaj vyakti se,
Rastra svayam sudhrega.*

If an individual is improved, society will be improved and eventually the nation will be improved.