

YOGA THERAPY



Sohan Raj Tater
Amarjeet Yadav

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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 Mahaprajna inventor of Preksha Dhyana 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	Taijas-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 Mahaprajna inventor of Preksha Dhyana 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.

sound 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 is 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 perceptive 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 mooladhar 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 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

Agnya

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 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 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 breathe 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 Dhyana 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 perceptive 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 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

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 practioner 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 Asans 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 practioner. There must be a mutual understanding that one is there to explain and teach and the other is these 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 instance 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 weak, one hour practice is not going to help.

(v) Trust and faith

Just as a patient trusts his doctor or any other health practioner, 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 Dhyan

The main purpose of the practice of Preksha Dhyan 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 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 Dhyān 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 Dhyān (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 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 break down 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.

Steam 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 centres. 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 the 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) Breathe (lungs) and the fourth chakra are closely connected.

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-3

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.¹

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.² 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.

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.³ Swami Vivekanand proclaimed, "India cannot die, it is immortal and will remain so long as a majority of people do not give up spirituality."⁴ 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.⁵

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.⁶

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.⁷

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.⁸ 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 Dhyana." 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,

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 Prekshadhyan, 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 breathe 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-4

Common Yogic and Naturopathic prescriptions for healthy living

Introduction

During the prolonged process of evolution of Universe the human body is a creation of nature. A healthy human being in a span of 24 hours produces 450 cubic tones of energy. He can speak 4800 words; he can utilize 750 muscles, relaxes 7 million nerve cells, respire 23040 times and heart beats 103689 times. Blood circulates through blood vessels to a distance of 1.68 billion kilometers. These vital processes are possible to continue in normal pattern only when there is a proper co-ordination and balance between the process of respiration, digestion, nutrition and excretion.

The major biological systems function in a typical manner only on the basis of the functioning of the above process. With this, one achieves an elevated status of healthy living. A healthy daily routine lays the foundation of a healthy life style. A person with healthy life style, compared to others develops much better physically, mentally, socially and spiritually. In Yoga science, for healthy living, there is significance of Yama, Niyam, Asana, Pranayam, Pratyahar, Dharana, Dhyan and Samadhi. In

Naturopathy various therapeutic measures which contribute significantly towards the healthy living include; Hydrotherapy, Chromo therapy, Diet, Fasting therapy, Air etc. For a healthy living it is also important to follow the laws of nature. Along with this one must discard the ill habits which cause adverse effects on health.

Following are the typical characters of healthy living:-

1. Ailments free life.
2. Desired preventive measure towards the physical, mental and emotional factors.
3. Perception with realities.
4. Co-operative attitude and co-operative behaviour.
5. Adjustment with the changed circumstances.
6. Sensibility.
7. Awareness of realities.
8. Desired social and spiritual characters.
9. Balanced emotional control and reconstitution.
10. Lack of jealousy, complexity and hatred.
11. Unified personality.
12. A proper co-ordination over the psychic stage, psychosomatic stage and organic stage towards the available health.

Standards of healthy living

Healthy living is governed by several factors. Healthy living on one side affects physical and mental health and on other side is influenced by living environment personal factors, family relation and the consumable food ingredients normally. Following are the major factors:-

1. Physical and mental disorders.
2. Over all food and nutrition.
3. Exercise.
4. Regulated respiration process.
5. Normal digestion and excretion.
6. Stress-free routine.
7. Contentment.
8. Level of moral and traditional values.
9. Physical and mental paucity.
10. Positive thinking.
11. Daily routine in compliance with nature.
12. Control of lust and submission to God.
13. Physical and mental total relaxation.

Barriers of healthy living

In the ancient time man used to live in the midst of nature. As a result he was the master of health, personality, excellence, contentment and pleasure. On the other hand as of today advancement of science and technology as brought forth a heap of

option for physical comfort. Nevertheless, there is void with respect to physical and mental health. In this background there is a best possibility of healthy living. Following are the barriers for healthy living:-

1. Uncontrolled food habit.
2. Liquor consumption and smoking.
3. Cardiac disorders.
4. Hypertension.
5. Diabetes.
6. Obesity.
7. Stress.
8. Insomnia.
9. Tension.
10. Arthritis and other joint disorders.
11. Constipation.
12. Distress and disappointment.
13. Frustration.

Role of Yoga in healthy living

Yoga is a subject of science of high order, which carries in it the mystery of conservation of health and transformation of life. A complete expression of life is possible only through Yoga. Yogasana, pranayam, meditation develops faith in a person, chiefly because it is half a therapy. It is common saying that confidence is

half the cure. The concept of Ashtanga Yoga proposed by Mahrashi Patanjali with different aspects have enormous contribution towards healthy living as out lived here:

1. Yama

Under this include different aspects such as Ahinsa, Satya, Asteya, Bhramcharya and Aparigraha. Through this first step of Ashtanga Yoga one turns to more ideal in his day to day life. With this he discharges his duties towards society in a more orderly manner.

2. Niyama

The major components under this include Shauch, Santosh, Tapa, Swadhyaya, Ishwarpranidhan. Practice of this aspect of Yoga turns a person, more disciplined and orderly. With this one can overcome the deformities of personal senses. In fact the reformation of personal actions for us is the basic foundation of healthy living.

3. Asanas

Having achieved the perfection over the guideline of Yama and Niyama only then one must commit for the practice of Yogasanas. Without this the Yoga practices is ineffective. For various Yogasanas body is flexed for an specific posture regularly at a given time for a given purpose. This exerts special effect on different body joints, muscles, heart, digestive system, endocrine glands, lungs & nervous system. This revives the normal

functioning of respective organs and body system. At present time special significance to Yogasana is direct relation to healthy living.

4. Pranayama

Pranayam is a highly sophisticated procedure of Yoga, where by one achieves a total control over the vital force which governs the proper functioning of body's life process. Pranayam helps to tone-up the most vital activities of the body, such as respiratory system, cardio-vascular system. In addition, it strengthens the body immunity which is extremely important for maintaining the quality of life and healthy living.

5. Pratyahar

The real purpose of this Yoga practice is to drive the body's consciousness inwardly and focus at a pleasant thought or a point of auspicious feeling. In a daily life the practice of such yogic terms helps to achieve a high order of quality life.

6. Dharna

For the purpose of achieving the spiritual excellence, this type of yogic exercise, called Dharna carries special significance. It is mainly for the reason that Dharna itself means to focus on a solitary point through flow of thought. Continuity of this state is termed as- Dhyana, which is the final objective of Yoga practice for healthy living.

7. Meditation

Meditation acts as a powerful tonic. It is a mental and nerving tonic as well. The holy vibrations penetrate all the cells of the body and cure the diseases of the body. Those who meditate save doctor's bills. The powerful, soothing waves that arise during meditation exercise a benign influence on the mind, nerves, organs and the cells of body. The divine energy freely flows like Tailadhara (flows of oil from one vessel to another) from the feet of the Lord to the different systems of the Sadhakas.

Considerable changes take place in the mind, brain and the nervous system by the practice of meditation. New nerve-currents, new vibrations, new avenues, new grooves, new cells, new channels are formed. The whole mind and nervous system are remodeled. You will develop a new heart, a new view of mind, new sensations, new feeling, new mode of thinking, acting and a view of the universe (as God in manifestation). The fire of meditation annihilates all foulness due to vice. Then suddenly comes knowledge or divine wisdom, which directly leads to final emancipation.

Real peace and Ananda (bliss) manifest only when Sankalpas get extinguished. When you fix the mind on the supreme energy even for five minutes Sattva guna is infused into the mind. Vasanas (impression) are thinned out and the force of sankalpa become less and less.

You will feel peace and bliss during the five minutes. You can compare this Ananda from meditation with the transitory

sensual pleasures. You will find that this Ananda from meditation is a million times superior to sensual pleasure. Meditate and feel this Ananda. Then you will know its real value. You will get the full Ananda of the divine glory only when you merge deep into silent meditation. When you are on the border land of divinity of God, when you are at threshold of God, when you are in the outer skirts, you will not get the maximum peace and bliss.

8. Samadhi

Samadhi is provided to super normal healthy person.

Role of Asanas, Pranayam & Meditation in common diseases

Anaemia

Pranayama

Ujjayi (energy-renewing Pranayama), Nadi-Sodhana (alternate breathing).

Asanas

Paschimottanasans (stretching the back and legs), Ardhamatsyendrasana (Simplified version of the Yogi Matsyendra Posture), Sarvangasana (Shoulder-stand), Sirshasana (Head-stand), Savasana (Complete Relaxation Posture).

Diet

Change over to foods rich in iron and Vitamin-B juice of wheat sprouts(grass), uncooked Juices or soups of leafy vegetables, fresh fruits, germinated corn and beans, pulses etc.

Arthritis

Pranayama

Rhythmic breathing, Nadi-Sodhana(alternate breathing).

Asanas

Trikonasana (triangle posture), Padmasana (The lotus Position), Salabhasana (The Locust Posture), Dhanurasana (The Bow Posture), Vakrasana (Spinal Twist), Viparitarani (The Inverted posture), Savasana (Complete Relaxation Posture).

Diet

Avoid sour and masala food. Eat light vegetable foods. Take alkaline content fruits like sweet lemon and orange, pineapple etc.

Meditation

Silent meditation for 20 minutes.

Asthma

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternate breathing without retention of the breath).

Asanas

Vakrasana (Spinal Twist), Paschimottanasans (stretching the back and legs), Viparitarani (The Inverted posture), Savasana (Complete Relaxation Posture).

Diet

Avoid milk and milk product, non vegetarian food, eat fruits and vegetables in season and cooked rather than raw vegetables.

Meditation

Silent Meditation for 15-30 minutes.

Constipation

Pranayama

Bhastrika(bellows)

Asanas

Uddiyana (Rising of the diaphragm), Trikonasana(triangle posture), Vakrasana (spinal twist), Paschimottanasans (stretching the back and legs), Sarvangasana (shoulder- stand), Supta-Vajrasana (The Supine Pelvic Posture).

Diet- Include food with fibres and roughage in daily diet. Plenty of raw vegetable, fruits, whole wheat chapatis etc. should be taken.

Diabetes

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternate breathing without retention of the breath).

Asanas

Uddiyana (Rising of the diaphragm), Paschimottasana (stretching the back and legs), Ardhamatsyendrasana (Simplified version of the Yogi Matsyendra Posture), Sarvangasana (shoulder-stand), Savasana (Complete Relaxation Posture).

Diet

Avoid starchy food, eat more fibers and protein content food, restrictions should be followed.

Exhaustion

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternate breathing without retention of the breath).

Asanas

Halasana (The Plough posture), Vakrasana (spinal twist), Paschimottasana (stretching the back and legs), Sarvangasana (shoulder-stand), Matsyasana (The fish posture), Sirshasana (Head-stand), Savasana (Complete Relaxation Posture)

Haemorrhoids

Pranayama

Rhythmic breathing, that revitalizes the nervous system.

Asanas

Uddiyana (Rising of the diaphragm), Viparitakarni (The Inverted Posture), Sarvangasana(shoulder-stand), Matsyasana (The fish posture), Shirsasana (Head-stand), Savasana (Complete Relaxation Posture).

Diet

Only light easily digestible food with plenty of fibrous materials should be taken.

Headaches

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternate breathing).

Asanas

Viparitakarani (The Inverted posture), Savasana (Complete Relaxation Posture).

Diet

Easily digestible food.

Heart Trouble

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternate breathing).

Asanas

Depending on the case Uddiyana (Rising of the Diaphragm), Trikonasana (Triangle Posture), Sirshasana (Head-stand), Savasana (Complete Relaxation Posture).

Diet

Avoid foods containing fats and cholesterol. Eat more vegetable and fruits. Take light vegetarian meals.

Meditation

Silent meditation for 20-30 minutes.

High blood pressure

Pranayama

Rhythmic breathing, nadi-sodhana (alternate breathing, without retention of the breath).

Asanas

Padmasana (the lotus position), viparitanakarani (the inverted posture), savasana (complete relaxation posture).

Diet

Consume less salt and fat. Eat 10 vegetables more.

Meditation

Silent meditation for 20 minutes.

Indigestion

Pranayama

Bhastrika (Bellows), Nadi-Sodhana (alternate breathing).

Asanas

Uddiyana (Raising of diaphragm), Bhujangasana (The Cobra Position), Salabhasana (The Posture), Salabhasana (The Locust Posture), Dhanurasana (The Bow Posture) Trikonasana (Triangle Posture), Pachimottanasana (Stretching the back and legs), Sarvangasana (Shoulder-stand), Savasana (Complete Relaxation Posture).

Diet

Include food with fibres and roughage in daily diet. Plenty of raw vegetable, fruit whole-wheat chapaties etc. should be taken.

Liver Ailments

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternate breathing).

Asanas Uddiyana (Raising of diaphragm), Baddha Konasana (Yoga-Mudra, feet jointed), Mayurasana (The Peacock Posture), Pachimottanasana (Stretching the back and legs), Vipritakarani (The Inverted Posture), Savasana (Complete Relaxation Posture).

Diet

Take liquid diet for a period and gradually change over to our usual. Eliminate fatty food and alcohol from diet.

Low Blood Pressure

Pranayama

Rhythmic breathing, Bhastrika (Bellows).

Asanas

Siddhasana (Posture of the Ac), Halasana (The Plough Posture), Pachimottasana (Stretching the back and legs), Sarvangasana (Shoulder-stand), Sirshasana (Head-stand), Savasana (Complete Relaxation Posture).

Obesity or Overweight

Pranayama

Bhastrika (Bellows), Ujjayi (energy-renewing Pranayama), Kapala bhati (breathing that revitalizes the body).

Asanas

Uddiyana (Raising of the diaphragm), Pachimottanasana (Stretching the back and legs), Trikonasana (Triangle Posture), Vakrasana (Spinal Twist), Sarvangasana (Shoulder-stand), Sirshasana (Head-stand), Dhanurasana (The Bow Posture).

Diet

Restriction in diet are unavoidable, if reduction in weight is desired. Reduce drastically the intake of foods containing high proportion of carbohydrate and raw vegetables should form a major part of daily diet.

Sinus Trouble

Pranayama

Nadi- Sodhana (alternate breathing), Surya Bhedana.

Asanas

Viparitakarni (The Inverted Posture), Savasana (Complete Relaxation Posture).

Tuberculosis

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternative breathing).

Asanas

Viparitakarani (The inverted Posture), Sarvangasana (Shoulder-stand), Sirshasana (Head-stand), Savasana (Complete Relaxation Posture).

Diet

Take rich protein diet.

Meditation

Silent meditation for 15-30 minutes.

Anxiety

Pranayama

Kapalabhati (breathing and revives the body), Nadi-Sodhana (alternative breathing). Kumbhaka (retention of the breath).

Asanas

Suptavajrasana (The Supine Pelvic Posture), Ardha-Matsyendrasana (Simplified version of the Yogi Matsyendra Posture), Trikonasana (Triangle Posture), Dhanurasana (The Bow Posture), Sarvangasana (Shoulder-stand), Savasana (Complete Relaxation Posture).

Meditation

Japa, Ajapa silent meditation for 15-30 minutes.

Depression

Pranayama

Rhythmic breathing, Surya-Bhedana (breathing that revitalizes the nervous system), Bhastrika (Bellows).

Asanas

Vakrasana (Spinal Twist), Bhujangasana (The Cobra Position), Salabhasana (The Locust Posture), Halasana (The Plough Posture), Vakrasana (Spinal Twist), Paschimottasana (Stretching the back and legs), Sarvangasana (Shoulder-stand), Savasana (Complete Relaxation Posture).

Meditation

Silent meditation for 15-20 minutes and antara mouna.

Fatigue

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternative breathing), Ujjayi (energy-renewing Pranayama).

Asanas

Halasana (The Plough Posture), Paschimottanasana (Stretching the back and legs), Ardha Matsyendrasana (Simplified version of the Yogi Matsyendra Posture), Sarvangasana (Shoulder stand), Matsyasana (The fish posture), Sirshasana (Head-stand) Savasana (Complete Relaxation Posture).

Meditation

Silent meditation for 15-30 minutes.

Nervousness

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternative breathing).

Asanas

Yoga-Mudra (The Symbol of Yoga), Vakrasana (Spinal Twist), Salabhasana (The locust Posture), Halasana (The Plough Posture), Mayurasana (The Peacock Posture), Viparitakarni (The Inverted Posture), Savasana (Complete Relaxation Posture).

Meditation

Silent meditation for 15-30 minutes.

Frustration

Pranayama

Rhythmic breathing, Nadi-Sodhana (alternative breathing), breathing that purifies.

Asanas

Baddha Konasana (Yoga-Mudra, feet jointed), Halasana (The Plough Posture), Vakrasana (Spinal Twist), Sarvangasana, Savasana (Complete Relaxation Posture).

Note: Above is a short list of various Pranayama, Meditation and Asana exercises corresponding to different disorders and illnesses, both functional and organic. It is absolutely essential to ensure the guidance of a properly trained and experienced expert, able to adapt these exercises, based on long experience of Yoga, to the needs of the individual.

Naturopathic techniques for healthy living

Naturopathy is a unique therapeutic system where the natural measures and sources are employed to keep a person hale and hearty. The basic concept of naturopathy is that a man is an integral component of nature and he is made up of five basic

elements earth, water, fire, ether and air. In a state of imbalance of these elements the morbid matters start accumulating in the body and a person turns sick. Under naturopathy mud, water, air steam, sun-rays are employed to treat a patient.

Under naturopathy body's in built power or immunity is toned-up to reconstitute healthy living through following technique:-

1. Food and nutrition

For an ideal life style balanced diet plays a vital role. As we know there are four major aspects of health; physical, mental, social and spiritual. All these major aspects must be built-up for achieving an ideal health. The purpose of food is not to satisfy the hunger or the taste of tongue. Instead of this the purpose of diet must be to offer nutrition to body along with toning-up the mental spiritual health. This is significant since the body mind and the inner conscience all the three are the strong pillars of health. Until all the three are healthy one can not term it as a complete health.

In the ancient Indian literature the food has been classified under three major categories, Sattvic, Rajsic and Tamasic. It is mentioned that those who desire for a good physical, mental and spiritual health, they must go for sattvic diet. Those who look for the two aspects of health i.e. physical and mental only, they must opt for Rajsic diet. With pure food mental rejuvenation is ensured,

it means that it helps to control body's functional components i.e. Indryas. Further, pure food helps to generate mental concentration. The most suitable food is that which offers vitality to the body, reduces destructive forces, provides desired body temperature, must be digestible, non-stimulant and promotes memory, longevity strength, courage, mercy and co-operation.

All type of synthetic and confectionery food products, salt, alcoholic drinks, meat products, hydro peroxides used for food processing, plastic wares, pesticides. Chemical fertilizers and food, cosmetics, toilet products and various chemicals which come under the direct contact with the body may cause diseases on prolonged use.

The sprouted food and fresh eatables carry with them a higher percentage of enzymes, vitamins and essential minerals. Enzymes play a vital role in the biological process of digestive system. Moreover, it helps in providing essential portions for the regeneration of body cells, enzymes and also purifies the vital body fluid; blood. The cooked food entirely lacks the enzymes; as a result the body runs into enzymes deficiency. Enzymes are the key factor for health and longevity. Enzymes are present essentially in the sprouted and uncooked food material.

Life promoting food includes fresh unripe fruits, fresh green vegetables, sprouted cereals, wheat aqueous extract; milky Juice of sprouted seeds etc. Such biologically live food stuffs, contain high quality and partially digested carbohydrates, dextrose,

sucrose lactobacilli, Saccharomyces proteins, fat, Vitamin-A, thiamine, riboflavin, niacin, pyridoxine, B-12 biotin, pantothenic acid, folic acid, choline, inositol, Para amino benzoic acid vitamin-A, B, C, D, E, K, G, L, M and W all sorts of vitamins, calcium, phosphorus, Sulphur, Sodium, Magnesium, Chlorine, Iron, Manganese, Copper, Iodine, Zinc, Chromium, Molybdenum, Boron, Cadmium, silicon etc. Such major mineral elements and those enzymes which participate in biological reactions, for combating physical and mental disorders and for maintenance of normal health.

Life supporting food items carry clinical importance in fighting against common ailments. Leading scientists related to Bionutrition such as Dr. Vigmor and other Biochemists have investigated the role of micro-nutrition for the management of various chronic disorders such as cancer, eczema, intestinal disorders, paralysis, arthritis, anemia, asthma, psoriasis, posrosis etc. With this it may be inferred that food of biological origin especially vegetable, non-cooked or sprouted cereals may built up the deteriorating physical and mental health of entire world. This may not be possible with other expensive therapies.

All types of fast food lack vital elements eg. Vitamin A, B, C, E, Calcium, Phosphorus and Iron. Due to the deficiency of the essential nutrients the persons who consume the fast food, turn highly irritable, pain in their calf muscles hand and feet, breathlessness, lack of concentration, heart and kidney disorders,

lack of interest in studies, body imbalance, indigestion etc. several such clinical symptoms. Due to the presence of excess salt, sugar and several synthetic chemicals the fast food turn extremely poisonous and toxic. As a result the symptoms of liver, kidney disorders, hypertension and diabetes start appearing.

2. Hydrotherapy

1) Steam bath

Mild steam bath is extremely useful for various ailments, such as joint disorders, respiratory problems, oedema, asthma, obesity, apart from this it relieves liver disorders, hysteria, nephritis and prevents kidney failure.

2) Neutral- full tub immersion bath

Under massage during full immersion tub bath stimulates the functional activity of kidney and lungs which stimulates body's immunity. It relieves blood circulatory problems. More over it tones up the mental capacity and heart's strength.

3) Hot full tub immersion bath

It stimulates excretion of toxic wastes including uria, uria acid, ammonia, amino acid etc. It relives serious clinical problems such as ascites, oedema, respiratory congestion, pneumonia sciatica, arthritis, psoriasis, cystitis etc.

4) Sauna bath

The special feature of sauna bath is the use of hot and dry flow of air over the body. Due to this the blood capillaries get dilated and their oxygen retention capacity increases. Due to the hyper-thermic effect the melanin cells get activated.

5) Hipbath

It suits to relieve constipation, indigestion, prostate gland's disorders, ulcer, insomnia, anemia etc.

6) Hot hipbath

It is useful to relieve inflammation of colon, urinary bladder, uterus prostate gland neuralgia, sciatica and spondilitis.

7. Spinal bath

Cold spinal bath acts as nerve tonic and general tonic. It tones- up the entire spinal nervous system.

8) Hot-cold fermentation

Different body parts are sequentially exposed to hot and cold treatment. Thus employing various techniques of hydro-therapy it is possible to prevent various ailments, keep healthy and thus avail an ideal healthy life.

3. Chromotherapy/Heliotherapy

Sun is the Atman of world. Sun controls the biological clock. The sun rays are indispensable not only for conservation of health but also for maintaining a healthy daily routine.

The infra rays exert the temperature regulation effect. Where as the ultra violet rays exert the physio-chemical and physio-biological effect and thus regulate the blood pressure. When sun rays belong to 0.4μ to 0.65μ wave length they turn useful to mankind, as during sunrise, where it tones up blood vessels. Such rays divert the blood flow towards skin and thus nourishes it. This activates the sensory nervous system, expands the constricted cells, regulates the peripheral resistance and thus lowers blood pressure. The sun rays of low density, as during morning and evening stimulates melamine formation and controls the synthesis.

4. Airings or ‘Air bathing’

This means that once every so often one removes the clothing, allowing the pores to breath freely. This is extremely good for the body and improves the exterior tone of the nurovegetative system so that the body develops a wonderful power of resistance.

5. Fasting

Fasting for one day in even ten or twelve days, even one is in good health, purifies the body and thus can prevent the inception of diseases.

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Chapter-5

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 affects, 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 requirement 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 in 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 hear 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 very 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 *religare*, 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 miserably, 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 out 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 mast 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-6

Formation of sacraments in girls through Prekshadhyan Yoga

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 which cannot be denied. The fact 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 we are particularly concerned about the need for and utility of forming sacraments in girls. We 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!

Rastra svayam sudhrega!!

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 receives 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. May 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 Tulsi 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.

Chapter-7

Concept of Thought

Introduction

Thought are like seeds from which feelings, habits, words and actions grow. Thinking is the maximum used and most underestimated power; that is everyone thinks all day long and even at night we still think (dreaming). But how conscious we are of our thoughts and the effects they have on ourselves and others?

Necessary Thoughts

What shall I have for dinner to night; at what time do I pick my children from school, what is the number of my bank account- all necessary and practical thoughts to see to your daily needs. But if these thoughts are repeated again and again they become waste (superfluous thoughts).

Waste (superfluous Thoughts)

Worrying, brooding, thoughts running around in your head, this type of thought has a high tempo but adds to zero. They only cost our energy. Waste thoughts are often about the past, if only I had, if this had not happened, or about the future, I hope if he does not show up. One could say that these thoughts are not realistic because the past has already gone by and the future is yet to come.

In other words we are not living in present, but living in the past. We make our past into our present, which then automatically becomes our future.

Positive Thoughts

Positive thoughts include thoughts about love, joy, respect, peace, enthusiasms, happiness, mercy, harmony, hope, honesty, tolerance and understanding.

This list makes some people feel a bit faint or even stubborn. Once there was a woman who did not consider love positive at all, she only had bad experiences with it, so we see how important it is to revalidate all these qualities to separate personal feeling due to bad experiences from the common sentiment people have. Most people have no problems at all in writing a list of their own negative character traits, but feel difficulty in writing positive thoughts. Who can accept a compliment without feeling embarrassed? It shows how little we know ourselves.

Positive thoughts by nature are slow. In between positive thoughts there is a space or gap, because of these positive thoughts gives rest to the mind. One feels relaxed and also gets happiness.

Negative Thoughts

Have a negative result. One might also call these thoughts materialistic because they are mostly based on materialistic needs,

desires and prejudices, rather than on inner (spiritual) values and qualities. We judge each other by the color of our skin, our car or bank account. Negative thoughts includes thoughts about criticism, carelessness, lust of power, egoism, jealousy, attachment, greed, anger, prejudice, revenge, sexism, laziness, stress, racism.

Effects of Thoughts

More and more scientist and doctors are becoming aware of the enormous effect thoughts have on the physical health. We literally think ourselves sick.

This has another side to it also, we can think ourselves well again, and the effect of the so- called placebo pill (influence our imagination and belief in our healing process) is already well known and is even effectively used for treating patients.

If we don't ask ourselves the question. "Do you love me?" in order to restablish the broken relationship inside, we will keep on asking other, Do you really like me? Really? Only me? And still we will not believe it. Instead of looking at others all the time, it's interesting to see how the relationship inside of me is. Do we suppress feeling and intuition or do we give them a chance. Do we dare to take major decision and to think big? Are we able to express our opinion or we are afraid and hide ourselves away and apologize even for our being there. Do we always want to be right

about everything and have things our way, or can we also give mind and confess we have made a mistake?

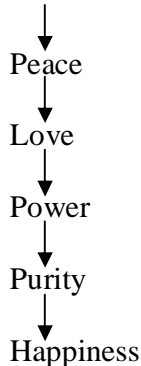
Do we accept ourselves? What do we accept and what do we deny?

Whatever we accept in ourselves will lead to self respect. Even accepting certain weakness will eventually add to more self respect, stability and independence. We will not be so vulnerable when other remark on these weaknesses; we know they are there and that we are working on them. We do not have to defend ourselves or get angry on it.

Essence of human nature

These five qualities are the essence of human nature. This is who we really are behind the outer form.

Essence of Human Nature



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Chapter-8

Physiological effect of Asanas and Pranayama

Introduction

Yoga is great ancient discipline, it is recognized as one of the most important and valuable gifts of our culture. The modern era, with the development of Science and Technology provides man more comfort for his basic necessities. But with these comforts only today the world is looking for solutions to solve the menacing problems of unhappiness, restlessness, conditional imbalance etc. Now the time has come to think of change in attitude and take a new dimension to solve the problems. There is the importance of Yoga and spiritual lure. Yoga is the gift of our Rishi culture, is a science and art of pure life style. Yoga offers man a conscious process to solve his problems. Yoga helps the man to evoke the hidden potentialities of man in a systematic and scientific way by which man becomes a full individual. All his faculties physical, mental, intellectual and emotional – developed in a harmony and integrated fashion to meet the all-round challenge. At the modern technological era, with its hectic speed the specialty of the yogic process is that the faculties get sharpened in time with the spiritual progress of man.

Yoga refers to a science, which helps to receive an ideal body build-up, mental elegance and excellence of consciousness. Yoga refers to an utmost height of physical mental and spiritual health. Yoga refers to a science of total transformation of life. Yoga is an experiment for expression of truth of life. Yoga is the scientific process of transition of mind to a state of thoughtless sub-consciousness. Yoga is the philosophy of enjoying a life filled with comfort and pleasure. With Yoga practice each and every part of the body is affected with positive responses. Yoga and Asanas practice leads to flexibility, stability and functional integrity of nerves, muscles, vessels and blood capillaries. Asanas exert influences particularly over the heart, lungs, spinal cord and endocrine glands.

Yoga and Health

Yoga asanas impart physical and mental health over the body by controlling, regulating and balancing the effect over the sympathetic and parasympathetic nervous system. Through regular practice of Yoga normal physiological activities of nervous system, flexibility and contractibility of muscles vital capacity of lungs, blood circulation etc such biological processes are toned-up.

Specific effect of Yogasana on different systems

1. Digestive system

Regular practice of Yogasanas activates the contractibility and physiological activity of stomach. Secretion of gastric Juices and hormones is increased. This helps to normalize the digestive processes. Through various studies it has been observed that by Yogasanas the peristaltic activity of intestines is increased. Moreover the absorbing capacity of Villi of small intestine is promoted by asanas. As a result of which adequate amount of nutrients are absorbed and desired supply of nutrition is made available to respective part of the body.

Yogasanas help to regulate these body processes, which thereby control gastric disorders, such as constipation, indigestion and acidity chiefly Yogasans, which cause positive effects on digestive system include Udar Shakti Vikasak Kriya, Padmasana, Vajrasana, Ardhayamatyasendrasana, Gomukhasana, Dhanurasana etc.

2. Respiratory System

A regular practice of deep Pranayama, Shavasana helps to regulate inspiration and expiration, which, in turn, provides adequate amount of oxygen in the body. Oxygen gets attached to blood and circulates the entire body.

A regular practice of Pranayam helps to prevent the infestation of bacterial infection in the lungs, more specifically the apical region of lungs. Especially the saprolactic bacteria are prevented, which subsequently cause T.B. Apart from this, the

practice of finer techniques of pranayam, helps to relieve pulmonary disorders, such as bronchitis, pneumonia etc.

Effects on Endocrine Glands

It has been revealed through extensive researches that various meditative asanas, especially, Padmasana, helps to regulate endocrine secretion of serotonin and dopamine. In such persons in whom there is more secretion of adrenaline and cortisone, meditative asanas such as Padmasana helps to control such secretions. This helps to control serious disorders, such as high B.P., stress and anxiety. Thus, every asana regulate one or the other endocrine gland and thus offers physical and mental health and alleviate disorders.

Hyperactivity of parasympathetic nervous system results into aggressiveness and criminal behaviors in a person. On the other side, hyperactivity of sympathetic nervous system leads to inferiority complex and down with undue terror. With the result of Yogasanas the activity of both these nervous systems are well regulated and balanced, which leads to progressive growth and development of the person.

Effects on Muscular System

A regular practice of Yogic Asanas and Yogic processes tones up muscles and offers flexibility. It normalizes the

physiological activities of muscles. Moreover, at minute levels it reconstitutes any damage to muscles. Yogasana accelerates the oxygen supply to blood and thus promotes the normal catabolism of glycogen to release desired level of energy. This helps to regulate the lactic acid level in blood and energy based different metabolic processes continue in a normal manner.

Effect of Yogasanas on Circulatory System

Regular practice of Yogasana promotes purification and circulation of blood in different systems of the body. An accelerated blood flow during Yoga practice helps to deplete various harmful deposits, such as cholesterol in the blood vessels. Thus Yogasanas helps to prevent various disorders related to cardiovascular system.

Physiological Effects of Pranayama on Respiratory system

The concept of pranayama is often mistaken for deep breathing. In the later situation, movement of breath is fast and forceful. There is no time for the cells to get soaked in the inhaled oxygen. In pranayama, the movements are so slow that there is adequate time for every alveoli to soak in oxygen.

1. The respiratory system is geared to aerate the internal atmosphere.

2. The venous return is much better due to phasic changes in breathing. The pulmonary vascular bed relaxes to accommodate more inflow of oxygen and blood. Better diffusion of gases occurs.
3. Elasticity of the lungs and the entire respiratory tract is maintained to a ripe old age.
4. The hemoglobin/oxygen saturation is enhanced during kumbhaka, as there is enough time for saturation.
5. The vital capacity, inspiratory volumes are increased. The dead space is reduced. The residual volume is decreased as more complete exhalation is performed.
6. The alveoli are exercised, which promotes excellent excretion of toxins and gases.
7. Due to more efficient changes in blood gases, proper maintenance of pH is achieved. This is the most important requisite, for better cellular function.
8. The ventilation of sinuses is made excellent, promoting good drainage.
9. The healthy movement of diaphragm massages the abdominal organs, improving their blood supply and aiding the venous drainage to the thoracic, cavity.

Physiological Effects of Pranayam on Digestive system

The flow of breath in sitali pranayama stimulates the taste buds. In other types, the salivary glands get rest.

1. The proper return of lymph and venous blood improves the digestive, absorptive and eliminating functions of the abdominal organs.
2. Constipation is relieved. The Stomach is massaged. The intestines are contracted and reflex expansion promotes excellent blood flow and venous return.
3. The liver and gall bladder are massaged, improving their function.
4. Due to reduction in sympathetic tone, acid secretion diminishes, relieving stress-related peptic disorders.

Conclusion

Yogic asanas impart physical and mental health all over the body by controlling, regulating and balancing the effect over the sympathetic and parasympathetic nervous system. Through regular practice of Yoga normal physiological activities of nervous system, flexibility and contractibility of muscles, vital capacity of lungs, blood circulation etc such biological processes are toned-up.

A regular practice of Deep Pranayama, Shavasana helps to regulate inspiration and expiration, which in turn, provides adequate amount of oxygen in the body. Oxygen gets attached to blood and circulates the entire body.

Our human body is a marvelous piece of machinery. Proper maintenance of it keeps it going without problems to a ripe old age.

The practice of Yoga Asanas and Pranayama is unquestionably an ideal method to preserve the health and longevity of our body. Yoga is unique in that it recuperates the entire system. In the Yogic system, the mechanism is quiet and restful. Asanas provide a soothing effect on both the outer and inner organs, The result is organ tranquility.

Yogasanas, Pranayam, Bandh, Shatkarma, Dhyan etc. such yogic processes carry specific effects on heart, lungs, nervous system and on endocrine glands. Pranayama and other yogic processes control various clinical disorders. It promotes vital capacities of various endocrine and exocrine glands. Moreover, yogic exercises regulates nervous system excretory system and normalizes the nerve stimuli. This helps to regulate and normalizes the physical, mental and social state of the person to lead a normal day to day life. Overall the Yoga practice builds-up a positive attitude in a person, which itself relieves various ailments and offers a heavenly life.

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Chapter-9

Role of Yoga in Coronary heart disease

Introduction

Coronary heart disease is the commonest cause of the cardiovascular disability and death. This pathological state includes “Arteriosclerotic Coronary Artery Disease” and “Ischemic heart disease”. The heart functions as the pumping station for the supply of blood to the whole body, whereas “Coronary arteries” which come out of the aorta, supply the blood and feed the heart muscles themselves. The main coronary arteries lie on the surface of the heart and small arteries penetrate into the cardiac muscle mass. The ‘left coronary artery’ supplies mainly the anterior part of the left ventricle, whereas the “right coronary artery” supplies most of the left ventricle.

The resting coronary blood flows in the human being averages approximately 225 ml per minute, which is about 4 to 5 percentage of the total cardiac output. During extra work period the heart increase its cardiac output as much as four to five folds, and it pumps the blood against a higher than normal arterial pressure. Consequently the work output of the heart under severe conditions may increase as six to eight folds. The coronary blood

flow also increases four to five folds to supply the extra nutrients needed by the heart.

Coronary Heart disease is a condition in which the heart muscle receives an inadequate amount of blood because of an interruption on its blood supply. Depending on the degree of interruption, symptoms can range from a mild chest pain to a full scale heart attack. Generally, the symptoms manifest themselves when there is about a 75 percent narrowing of coronary artery lumen. The underlying causes of this disease are many and varied. Two of the principal ones are “Atherosclerosis” and “Coronary artery spasm”.

Causes

Atherosclerosis

Atherosclerosis (Something called ‘hardening of the arteries’) is a situation characterized by thickening of the arterial wall with:-

Large number of smooth- muscle cells.

Deposits of cholesterol and other substances in the portion of the vessel wall closest to the lumen.

The mechanism that initiates this thickening is not clear, but it is known that cigarette smoking, high plasma cholesterol concentration hypertension, diabetes and several other factors increase the incidence and the severity of the atherosclerotic process. The extra muscle cells and various deposit in the wall

bulge into the lumen of the vessel and increase resistance to flow. This is usually progressive, often leading ultimately to complete occlusion. Acute coronary occlusion may occur because of

Sudden formation of blood clot on the roughened vessel surface,

- a) The breaking off of a fragment of blood clot or fat then loges downstream, completely blocking smaller vessel, or
- b) A profound spasm of the vessel, smooth muscle.

Coronary Atery Spasm (CAS)

CAS is a condition in which the smooth muscle of a coronary artery undergoes a sudden contraction, resulting in vasoconstriction. It typically occurs in individuals with atherosclerosis and may result in chest pain during rest, chest pain during exertion, heart attacks and sudden death. Although the causes of coronary artery spasm are not well known, smoking, stress and alcoholism are said to be the triggering agents.

Symptoms

The most common symptom is angina, where the patient suffers recurrent chest pain of effort, which normally does not produce pain, such as walking on level ground or climbing a flight of stairs. This is due to poor circulation of blood and oxygen to the heart muscle.

Unstable angina is the condition where the patient suffers chest pain, which is difficult to stabilize with drugs. Rhythmicity is lost. In unstable angina, the pain occurs at rest (Prinzmetal's angina), which means that the blood flow to the heart is grossly reduced. Emergency bypass surgery may be required.

Yet another manifestation of underlying ischemia is occasional chest pain often overlooked as being due to wind, giddiness, or the presence of hypertension.

Yogic Management

Yoga insists that prevention is better than cure. Asanas relieve angina pain very quickly. Asanas and pranayama practiced regularly keep CHD at bay, each of the different practices contributing in its own way.

When the process of atherosclerosis advances, the blood vessels are narrowed beyond a critical degree. So strokes, heart attacks and malfunctioning of all organs occur. Thus, the elasticity of the blood vessels is lost and pressure rises in the blood vessels. Asanas maintain the elasticity of tissues and prevent changes in pressure.

Yoga is the wonderful solution to all circulatory problems. It works by keeping the two gates of the body-the circulatory system and the respiratory system-clean. Regional circulation (blood flow to each organ) reduces, as one grows older. There is a

fall in perfusion pressure, dampening the flow of blood to vital organs.

Effect of Standing Asanas

Standing poses strengthen the cardiac reserve. No lactic acid is formed and hence fatigue of the muscle does not occur. Lung capacity can be increased by standing poses. As the various returns are higher, varicose veins do not occur and the pumping efficiency of the heart is higher; Endurance is built up. All standing poses alternatively increase and decrease the flow of blood to the other organs like the liver, spleen, kidneys.

Effect of Forward Bending Asanas

Forward bends stretch the posterior surface of the abdominal organs. Forward bends soothe the nerves and improve the function of the sympathetic nervous system.

Forward bends bring down the heart rate and pulse. Since the body is parallel to the floor, gravity does not affect the heart and blood flows to both extremities without strain. The sympathetic nervous system is given a tremendous boost of energy so that when these poses are completed one feels extremely energetic and refreshed. Forward bends tend to close the chambers of the heart.

Effect of Back-Bending Asanas

All back bends stretch the cardiac vessels, so that blood flow increases and blocks cannot occur. It is precisely for this reason that patients with coronary ischemia are taught back bends and no forward bending asanas initially.

The massaging force literally breaks down the molecules of obstruction in the arteries. This natural outcome is called 'physiological bypass. The quality of contraction of a muscle fibre is directly proportional to the initial length of the muscle. As all back bends stretch the thoracic organs, venous return is enhanced. It improves coronary blood flow.

The flow of blood to the frontal lungs is greatly increased in all back bending asanas. Elasticity of the tissues is maintained so that the vital capacity of the lungs does not decrease with age. Because of increased blood flow to the lungs, oxygen uptake is stimulated. There will be no areas of hypo perfusion in the lungs of a yogi.

A healthy lung leads to a healthy heart. If the lungs perform efficiently with excellent intake of oxygen, the myocardium gets the benefits as the oxygen rich blood flow into the heart.

Effect of Inverted Asanas

Inverted poses drain all the venous blood from all organs, revitalizing them with fresh blood. An important effect of inverted

poses is on the vasculature of the legs. The constant strain of gravity and the effort needed to pump the blood upward to the heart is removed and rest is given to the entire musculature and nerves of the leg. So, varicose veins do not occur. The small muscles inside the calf, which continuously pump the lymph up the body, get rest.

Practice of inverted postures re-establishes the blood flow to the heart and penetrates to the level of the microcirculation. The coronary cells cannot die prematurely. The cerebral nerves are rested in this pose and one feels soothed with revitalization of the centers in the brain that control the heart.

Pranayama

As a deep inhalation is done, enhanced venous return occurs along with better lymphatic drainage. The rhythmic up and down movement of the diaphragm massages the abdominal organs, increasing their circulation and efficiency. Blood flow changes in the kidneys, permitting better filtering action of water and solutes.

Changes in coronary flow occur during pranayama, allowing more blood to flow into the coronary vessels. The input of healthy blood into the lungs increases, allowing better uptake of oxygen and build up of adenosine triphosphate (ATP) molecules at the cellular level, which is the source of energy to the cell. Blood flow in the brain can change with pranayama where a prolonged

exhalation soothes the neurons by increasing the blood flow. Quietening of the mind during pranayama is very beneficial to cardiac patient, reducing stress on the sympathetic nerves.

Relaxation of the nervous system allows excellent perfusion of blood with the coronaries relieving oxygen starvation of tissues. Angina vanishes rapidly after pranayamic practice. It is the only science that delivers oxygen directly without strain and facilitates storage at the cellular level.

Suggested Practices

Asanas

1. Breathing practices
2. Uttkatasana
3. Bhujangasana
4. Makrasana
5. Padmasana
6. Savasana

Pranayama

1. Sectional breathing
2. Nadi Sodhan
3. Ujjayi pranayama

Meditation

Silent mediation for 20-30 mints.

Diet

Avoid foods containing fats and cholesterol.

Eat more vegetables and fruits. Take light vegetarian meals.

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Chapter-10

Yogic management of Diabetes

Introduction

Diabetes is a disease of the prosperous and in wealthy countries. It is one of the major health problems. Dietary sugars and starch are broken down to glucose by the process of digestion and this glucose is the major fuel for the various processes, organs and cells of the body. Glucose metabolism is under the control of the hormone insulin, which is secreted by the pancreas, a large gland behind the stomach. When this gland becomes stressed or exhausted, the hormone insulin becomes deficient in quantity or sensitivity. As a result, the blood sugar level becomes high and uncontrolled, then patient suffers from Diabetes.

Type I: Insulin Dependent Diabetes Mellitus (IDDM) or Juvenile onset

In this type of diabetes the hormone insulin is completely or almost completely absent from the islets of langerhans and plasma, and insulin treatment is essential. It is called insulin dependent diabetes because of compulsory periodic insulin administration, to control the rise of blood- glucose level. It can

occur at any age, though it most commonly occurs during younger age.

Type II: Non-Insulin Dependent Diabetes Mellitus (NIDDM) or Maturity Onset

This type of diabetes is much more common than juvenile onset and most often occurs in people who are over 40 and overweight. Since it occurs in the later stage in life, it is termed as maturity onset diabetes. In this condition of diabetes the hormone insulin is often present in plasma at near-normal or even above normal level and additional insulin is not required to sustain life and to maintain normal blood glucose level. Patient with this type of diabetes produces little or excessive insulin in their pancreas, it either is not enough for proper function or is not being produced quickly enough to influence glucose levels in the blood effectively. This happens probably due to defects in molecular machinery that mediates the action of insulin on its target cells. That is why this diabetes is called non-insulin dependent diabetes mellitus.

Causes

Yogic science recognizes two interrelated causes of diabetes. Firstly long term devitalization and sluggishness of the digestive process due to dietary abuse, overeating, obesity and lack of exercise. High intake of sugar and carbohydrate rich diet is

especially implicated. If a person takes a large amount of sugar, sweets or chocolates etc. then his pancreas is ready to respond by pouring out a large amount of insulin to rapidly manage the rocketing blood sugar level without incident.

However, if such a sugar-rich diet is eaten every day, the pancreas is being called upon constantly to secrete enormous amounts of insulin, and it begins to get tired and become depleted. Insulin production in response to sugar stimulation becomes increasingly inadequate. As a result, the blood remains saturated with sugar for long periods of time, it is then only a matter of time before diabetes is diagnosed. This usually occurs when the patient attends the doctor for investigation of one of the symptoms of high blood sugar e.g. an excessive thirst or urination, a resistant skin or urinary infection or failing eyesight.

The second causative factor is that diabetes is stress related. The stress and frustrations of modern sedentary man largely manifest on the mental and emotional planes, unlike our ancestors who had to wage a physical battle for survival. Nevertheless, the adrenal glands are in a constant state of activation, spilling the “stress hormone” adrenaline into the blood stream. This is a potent stimulus to the body to mobilize glucose into the blood. In this way a constant heavy burden of worries and anxieties imposes a constant demand for insulin secretion, which can ultimately precipitates especially in conjunction with a sugar.

Symptoms

The most marked symptoms are polyuria and polydipsia. The patient may pass lot of urine in 24 hours. The urine is clear and of low specific gravity (1002-2004) and osmolatity. The osmotic effect of increased levels of blood glucose causes more thirst and hunger. These classified symptoms, however, are not the normal presentation.

Sometimes the patient suffers a frozen shoulder and this can be a manifestation of diabetes. Lethargy, weight loss and easy susceptibility to infections, particularly of the skin (like a simple boil or fungal infection) excessive hunger, craving for sweets and sweating are some of the other symptoms.

Normally, the fasting level of blood glucose is less than 90 mg/dl and the post prandial (2 hours) level is less than 120 mg/dl. If the post- prandial sugar level is between 150 and 200 mg, the condition is labeled as an impaired tolerance, and if above 200. It is frank diabetes.

Yogic Management of Diabetes

Yogasana is ideally suited for both types of Diabetes Mellitus. In Insulin Dependent diabetes Mellitus, asanas help to prevent an increase in insulin required over the years. In NIDDM, asanas help to normalize blood sugar due to the high intensity

workout. Yogic exercises can either be of high or low intensity, depending on the clinical condition. Young active diabetics can be made to practice very intense asanas in a dynamic manner, which will increase the cellular activity of the muscle, which needs more sugar. The advanced asanas require a lot of energy and this helps normalize blood sugar but, if the person is obese, asana practice is difficult and it is easier to reduce weight by other means and then take up Yoga.

The single advantage of the asana system is that the internal organs, which are directly affected by the geometric shape of the asana itself. Even an elderly diabetic can practice it without any danger.

The force of arterial flow can be increased and directed to any organ, which is of immense use in the diabetic state. In standing poses, the skeletal muscles increase their uptake of sugar. Hence, the tissues retain insulin sensitivity. Capillary changes are easily prevented by Yoga as the action is on the vessel wall.

Yoga is microcellular in its action. At the internal organs are massaged, sensitivity to insulin and uptake of sugar are enhanced. Twisting poses squeeze the intestines and massage them. Hence, stagnation of colonic contents due to autonomic dysfunction cannot occur. Asanas also pressurize the pancreas in an effort to improve the secretory status. The massage of the pancreas by forward bends and twisting helps to release more insulin in response to food.

Backward bends, being very strenuous, help to reduce blood sugar. Backbends improve blood supply to all abdominal and pelvic organs. This ensures healthy cellular integrity and due to the massage no deposit are formed. Forward bends increase the gastric fire and help healthy digestion of food. This prevents fluctuations of sugar levels in a diabetic. Burning up of excess sugar is promoted by the stimulation of gastric fire.

Pranayama definitely increase the natural immunity of body and vital capacity of lungs. Pranayama is highly valuable for improving oxygen perfusion to tissues. As it also removes stress on the system, progression of blockage is arrested. Oxygen delivery to the tissue is systematic and sure. Tissue hypoxia never occurs. Sympathetic and parasympathetic stabilization prevent autonomic dysfunction.

It is very useful for all complication of the diabetic state particularly cardiac autonomic dysfunction, retinopathy and peripheral arterial occlusive conditions.

Simplified Yogic Practice Chart For Diabetic Patient

Asanas	Pranayama	Meditation	Diet
Ardha matsyendrasana Trikonasana	Vibhaga Nadishodhan Bhramari	Silent Meditation for 15-20	Avoid starchy Food, eat more Fibers and

Vakrasana		minutes.	Protein content.
Bhujangasana			Food
Dhanurasana			restrictions
Matsyasana			should be,
Savasana			followed.

Conclusions

From the above facts it is clear that Diabetes is life style disease. It decreases the auto Immune system of human body and produces lot of complication in life. But yogic life style, specific Asanas, Pranayamas will be stimulating auto healing systems of body as a result of that remove the complications of the diabetic state.

Diabetes is one of the most common disease in human being. It is a metabolic disease in which primary problem is the defective utilization of sugar by the body. Pancreas gland produces the hormone insulin, which controls the body's ability to store and utilize sugar.

In sufficient production of insulin result in the inability of the body of use indigestion sugar, causing excessive amounts to be released in to the blood and also passed out with the urine. This dangerous and wide spread disease is known as diabetes. Specific Yogasana and Pranayanama should be done daily. Life style is very useful for all complication of the diabetic state.

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Chapter-11

Yogic management of Hypertensive Patient

Hypertension or high blood pressure is the most common disease affecting the heart and blood vessels. There is an agreement at large that blood pressure of 120/80 is normal in a healthy adult. Borderline high blood pressure is defined as diastolic pressure between 85 and 90, mild high blood pressure is diastolic pressure between 91 and 104, and moderate high blood pressure is diastolic pressure between 105 and 115. Severe high blood pressure is diastolic pressure of 116 or higher. Isolated systolic hypertension is systolic pressure greater than 160 in those whose diastolic pressure is less than 90.

Hypertension could be caused by an increase in cardiac output or in total peripheral resistance or both. In reality, however, the major abnormality in most cases of well-established hypertension is increased total peripheral resistance caused by abnormally reduced arteriolar lumen. For more than 95 percent of the persons with hypertension, the cause of hypertension is known and in that condition it is called 'essential hypertension'. The remaining percentage is secondary hypertension, which has an

identifiable underlying cause such as kidney diseases, adrenal hyper secretion etc.

Psychological, physiological and environmental factors are only three of the many factors that lead to high blood pressure. A common misconception is that ageing causes hypertension. It doesn't always though the universal average for the onset of hypertension is in the late thirties. Overweight people and those who are tense and excitable are especially susceptible to hypertension; emotional conflicts are also a cause.

The cells of the kidneys secrete the hormone rennin which is influenced by sympathetic stress, the stress faced by the body and the mind. Hence rennin secretion may well be under mental influences. Rennin reacts with a chemical known as angiotensinogen and this sets off a series of chemical changes producing an end product known as angiotensin which causes vaso-constriction and elevated blood pressure. This situation is also influenced by the hormone aldosterone which retains salt and water through the kidneys aggravating the condition.

The normal blood pressure under resting conditions should be 120/80mm of mercury. Both the systolic and diastolic pressure can be affected. Both have to be made normal with treatment. The level at which the systolic pressure should be treated is 140mm and the diastolic 90mm. Pressure of 130 to 135mm systolic and 85 to 88 diastolic are labeled as high normal. Systolic pressure is the measurement made when the heart is contracting and the muscle

pushes out blood from the ventricles and in the process presses on the coronary arteries reducing its own blood supply. Hence if the diastolic pressure remains above 90mm coronary artery filling will be jeopardized.

This sympathetic stress is reduced the diastolic pressure is reduced and coronary filling is normalized. High blood pressure is a serious condition and requires prompt attention because it is an underlying factor that brings about other cardiovascular and renal disorders like stroke heart disease, kidney trouble and hardening of the arteries. The pressure can remain stable or fluctuate. The latter is a dangerous can produce a stroke high blood pressure works insidiously. It affects the heart and blood vessels and then indirectly other organs. When blood vessels get constricted, the heart must work harder and a time comes when its own coronary arteries can no longer nourish the heart then heart disease develops. Similarly hypertension affects the brain and kidneys resulting in stroke and uraemia both fatal conditions.

Yoga is an excellent means of treating high blood pressure. As hypertension begins in the mind Yoga is of prime value. However weight loss is essential for yogic management to be of use and only dynamic exercises can reduce weight. Yoga can be practiced side by side with weight-reducing exercises as Yoga alone can prevent vascular complications due to its massaging effect on the arteries Asanas make the arteries and capillaries

elastic and allow more blood to flow into various areas resulting in better relaxation of those tissues.

The sympathetic nervous system is always set on higher level of charge in hypertensive. By the practice of Yoga the tone of sympathetic discharge is brought down Shavasana relaxation is like sleep. It is conscious sleep. In sleep the nervous system recoups itself the same happens in Yoga. There is yet another difference. In sleep the subconscious mind is still active and the nerves are still tense. In Yoga every part of the nervous system is kept passive and the relaxation of the nerves is far better.

The state of nerves in a hypertensive is one of overuse and decreased excitability. Excitabilites means the ability to transmit an impulse. In a hypertensive the nerves are exhausted and overstrained. As the excitability of the nerve is inversely proportional to the degree of activity, Yoga restores the elasticity of the nervous system. A proper sleep pattern is essential for all particularity for a hypertension patient. The delicate biorhythm in the body which influences the neuro-endocrine circuit should never be upset.

Forward bends are the linchpin of yogic management without which the pressure never normalizes. Fluctuations of blood pressure are controlled by these poses. When these posses are practiced the thoracic cage is brought parallel to the ground and the heart slows down as there is no strain to push the blood against gravity to the brain. With the heart rate slowing the cardiac output

also slows. These poses increase in the tone and the excess sympathetic tone is reduced. There is then a decrease in the tone of the vasomotor centre in the brain (which controls the tone of the arteries) and blood pressure drops.

Setu bandha, sarvangasana rests the brain and again the cortical centers are rested and the mind is kept at its root. The lift of the diaphragm and lungs and the emotional centre on the heart which occurs in this asana stabilizes the blood pressure. Savasana with normal inhalation and prolonged exhalation stabilizes the sympathetic nervous system. The longer exhalation relaxes the sympathetic nerves and the BP is controlled

Pranayama greatly influences the circularly system. With each inhalation and exhalation the output of blood flow to the body varies. This changes the blood pressure. In prolonged inhalation (never done by normal people) the right ventricular (RV) output increases and left ventricular (LV) output falls. In exhalation the reverse occurs. Due to the increase in duration of inhalation and exhalation significant pressure changes can occur. The emphasis on inhalation or exhalation depends on blood pressure being high or low. The overdrive of the sympathetic nervous system is most amenable to reduction by the practice of pranayama. The elasticity of the aorta and major blood vessels is well maintained.

The steady rhythmic breathing helps control the autonomic system. As the breathing rate reduces the stress on the body is

reduced. The hibernative state removes the accumulated stress all this happens over a period of time

Useful Yoga Practices

Asanas

- 1.Ardhakati chakrasana
- 2.Garudasana
- 3Adhrhamatsyendrasana
- 4.Bhujangasana
- 5.Usthrasana
- 6.Savasana

Pranayama

1. Sectional breathing
- 2.Nadishodhan pranayama
- 3.Brahmari

Diet

Consume less salt and fat Eat leafy vegetables more.

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Chapter-12

obesity, Causes, Complications and Yogic Management

Introduction

Obesity is spreading like an epidemic not only in the developed countries but also in the developing countries, all are facing this problem alike. Why there is this sudden increase in the incidence of obesity? There are several theories to explain this. However given the facts that obesity leads to several complications it must be considered the condition to be treated with utmost priority. While there are several facts to the problem of obesity. It is clear that obesity is associated with shortening of life span and complications which make life difficult for the individual.

It is also commonly believed that obesity often result from endocrine disturbances but in fact that is exceedingly rare apart from hyper insulinism. Crushing disease and occasionally myxoedema, Frolich's syndrome is due to hypothalamic and not due to pituitary dysfunction. The obesity which so commonly starts after the pregnancy or the menopause has probably little or no endocrine connection.

Causes

(i) Psychogenic Obesity

Studies of obese patients show that a large proportion of obesity results from psychogenic factors. Perhaps the most common psychogenic factor contributing to obesity is the prevalent idea that healthy eating habits requires three meals a day and that each meal must be filling. Many children are forced into this habit by over-solicitous parents and the children continue to practice it throughout life.

(ii) Genetic Factors in Obesity

The genes can direct the degree of feeding in several different ways including (i) a genetic abnormality of feeding centre that sets the level of nutrient storage high or low, and (ii) abnormal hereditary psychic factors that either watch the appetite or causes the person to eat as a release mechanism.

(iii) Genetics-Leptin

It is widely accepted that leptin –a naturally occurring hormone that controls the appetite-may be one of the causes of obesity. When full fat cells release the hormone leptin, it curbs appetite. If leptin production is hindered, the fat cells are unable to signal that they are full, and weight gain occurs. Research into leptin is only just beginning although the leptin-obesity link appears to have been disproved by some initial studies.

(iv) Genes-Hormones

A small minority of cases of obesity can be explained by glandular or hormonal problems. One such problem is clinical hypothyroidism, where there is not enough thyroid hormone to control normal rates of metabolism. In Cushing's syndrome also where the production of the corticosteroid hormones is abnormal sex hormones can also affect obesity. In woman, the balance of female sex hormones determines body fat level during adolescence, pregnancy and the menopause. Changes in energy intake desire for food and specific cravings occur at various stages of the menstrual cycle. Some woman appear to be more susceptible than others to hormonal changes and many overweight woman cite pregnancy as the time when their problem started.

(v) Illness and /or Drugs

Some illness can lead to obesity or a tendency to gain weight. So far we have dealt with an excess of energy /calories, in but lack of calories out is also one of the major causes of weight gain and obesity. Lack of physical activity caused by watching too much TV, or playing too many computer games is strongly associated with obesity levels especially in young people.

(vi) Childhood over nutrition

The number of fat cells in the adult body is determined almost entirely by the amount of fat stored in the body during early life. The rate of formation of new fat cells is especially rapid in

obese infants and it continues at a lesser rate in obese children until adolescence thereafter the number of fat cells remains almost constant throughout the life. Thus it is believed that overfeeding children, especially in infancy and to a lesser extent during the older years of childhood, can lead to lifetime obesity.

Complication of obesity

(i) Osteoarthritis of knees

In almost any obese individual some degree of osteoarthritis of the knees is inevitable so that they develop pain in knees by the age of 50 and walk with a wadding gait.

(ii) Varicose veins

Torturous veins in the legs result from damage to their directly related with obesity and it has been documented that a weight reduction brings the blood pressure down without the use of drugs.

(iii) Hiatus hernia

A large accumulation of fat in the abdominal cavity pushes the uppermost part of stomach into the thorax through the diaphragmatic aperture. This can lead to symptoms such as heartburn and sour regurgitation.

(iv) Breathlessness

An average obese individual is all time carrying an extra load of fat of about 15-20 kg. For this reason alone one can

become breathless while climbing up stairs. However, this is not all. The extra fat has its own blood supply and in this way puts some demand on the heart. There is an associated increase in blood pressure. All these factors may lead to a mild heart failure; which also may contribute to the breathlessness experienced by obese individuals. Weight reduction may reduce the symptoms.

(v) Sleep Apnea

A grossly obese individual who has about 20 kg extra fat in the body has about 300-400 gms. extra fat in the tissues of the throat and back of tongue. Snoring is a common problem. In these individuals; when they sleep, the tongue falls back and closes the throat. A choking sensation results which awakes the patient from sleep. There are almost 20-50 awakenings per night with the result of that the individual becomes sleep-deprived and feels drowsy in the daytime. Of late 'CPAP therapy' has been developed for such sufferers. It is given using a machine which delivers positive pressure breathing a tube fitted in the mouth. The person has to sleep with the gadget put on with the tube in his mouth and tied securely to the head.

(vi) Coronary heart Disease

Both sudden death and clinically documented heart attacks are more common in obese people especially males while females suffer from coronary heart disease.

(vii) Diabetes-(NIDDM)

It is not unusual to see an obese person becoming a diabetic. In fact obesity is always associated with insulin resistance lack of effectiveness of insulin-the blood sugar lowering hormone

(viii) Back Problems

Since the enlarges protuberant abdomen changes the way a person stands it deforms the backbone and leads to what is known as spondylolisthesis. Once acquired the wrong posture cannot be corrected unless the excess of body fat is got rid of.

Management of Obesity

(i) Diet management

This is probably the only way available to reduce body weight in obese persons. If we take into account the daily calorie consumption as around 2200-2400 cal and the fact that 1G of fat produces 9 Cals then it can be calculated that a totally fasting individual will lose around 50G of fat per day. When the obvious weight loss is much more than this it is due to the loss of water and electrolytes and which is soon regained once normal diet is resumed.

(ii) Yogic management

In Yoga thereby we practice asanas not only for the sake of burning extra calories, but also to develop body awareness to understand the language of our body the way it works and what suits it best. From this understanding we can modify or adjust our

diet and lifestyle to suit the needs of our body and mind. Even though the aim of Yoga is not just reduction of weight this is bound to happen as an outcome of our increased self-awareness.

Surya Namaskar (salutation to the sun)is most important for the treatment of obesity. Surya Namaskar is a complete practice itself because it is a combination of asana, pranayama, mantra and meditation. This practice has a unique influence on the endocrine and nervous system helping to correct metabolic imbalance that cause and perpetuate obesity. Being a dynamic practice it is also an excellent exercise equated to cycling jogging or swimming.

The best asanas for obesity are the Pawanamuktasana. Series for the digestive system which help to remove extra fat from the abdomen hips and thighs and activate the energy in the lower pranic centers. These practices are very good for strengthening the abdominal muscles which are usually very flaccid in the obese patient. It also helps to burn the extra fat tissue of the momentum which is fold of peritoneum in the abdomen very rich in fat tissue.

The practices from the shakthi bandha series are also effective in reducing obesity Kriyas like jaladhauti, shankha, prakshalana etc. and asanas like halasana, paschimottansana, dhaurasana, sarvangasana, matsyasana, padhastasana, Yogamudra massage the abdominal organ and to release the power of the manipurak chakra the source of willpower and self-assertiveness (which is often weak in the obese patient) and that governs all our metabolic processes.

The pranayama practices recommended for obesity are also the more dynamic forms which stimulate the metabolism they include bhastrika, kapalabhati and suryabhedhi which are performed along with balancing practices like nadi shodhan, ujjayi, sheetali and sheetkari are relaxing cooling practices which influence different hypothalamic centers which give control over thirst and the feeling of satisfaction with healthy quantities and qualities of food.

Useful practices

(i) Suryanamaskar

(ii) Asanas

Parivart, Trikonasana, Paschimotanasana, Usthrasana, Arthamatsyendrasa, Yoga, Mudra, Dhanurasana, Navasana, Halasana, Sarvanagasana, Matsyana.

(iii) Pranayama

Suryabhedhi, Ujjayi, Nadisodhan.

(iv) Kriya

Bhastrika, Kalpalabhati.

(v) Meditation

Silent meditation 15-20 minutes.

Conclusion

From the above facts it is clear that obesity is life style disease. It decreases the auto Immune system of human body and produce lot of complication in life. But yogic life style, specific asanas, pranayamas will stimulate auto human system of body as a result of that reduce the complication of obesity state and their complications because although yogic practices has been more of a protective techniques for obesity.

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Chapter-15

The Spiritual and Scientific aspect of Surya Namaskar

Introduction

Surya Namaskar is a well known vital method within the yogic practices. Its versatility and application make it one of the most useful methods to induce a healthy, vigorous and active life and at the same time prepare for spiritual awakening and the resultant expansion of awareness. In recent years more and more people have moved away from mere ritual and are turning to Yogasana method for exploring and improving their inner lives. Through the need for techniques to enhance physical, mental and spiritual evolution has been recognized. The fast pace of modern living makes it difficult for even the most determined individual to implement Yoga practice. And it is practice, which is the most important and fundamental issue in terms of our betterment.

Surya Namaskar is an integral part of the yogic approach and can be easily integrated into our daily lives for it requires only 15 to 25 minutes of practice daily to obtain remarkably fast and beneficial results. Surya Namaskar is a practice whose origins date far back to the earliest epochs of history, when man first become aware of a spiritual power within himself, reflected in the material

universe. The awareness is the foundation of Yoga. Surya Namaskar, meaning “salutation to the sun”, can be seen as a form of worship of the sun, amend all that it represents on the micro and macrocosmic levels. In yogic terms this indicates that the practice of Surya Namaskar awakens the solar aspects of man’s nature and releases this virtual energy for the development of higher awareness. This can be realized by the practice of Surya Namaskar each morning as well as being fine way to pay tribute to the source of creation and life.

Surya Namaskar is a series of twelve physcal postures. These alternating backward and forward bending asanas flex and stretch the spinal column and limbs through their maximum range. The series gives such a profound stretch to the whole of the body few other forms of exercise can be compared with it. Synchronizing the breathing principle followed is inhalation during backward bending postures, due to expansion of the chest, and exhalation with forward bending postures, due to compression of the chest and abdomen.

The ideal time to practice Surya Namaskar is at sunrise, the most peaceful time of the day, when the atmosphere is full of the sun’s ultraviolet rays, so important for the body. Make a habit of rising early, answering the call of nature, taking a bath, and practicing Surya Namaskar. Whenever possible, practice in the open air, wearing light and loose clothing to allow the skin to breathe and to absorb the sun’s energy.

Sun rays and its Effect

Sun rays affect human body by following methods:-

Photo Chemical Reaction.

Thermal or Heating Effect.

Photo Synthesis.

The following reactions take place in the human body when ultraviolet energy strikes it:-

- (i) Calcium metabolism is profoundly improved by increased blood content.
- (ii) Bacteria in the body are killed by the direct action of the UV rays and indirectly by increased local and systemic resistance.
- (iii) Toxins in the body are rendered inert.
- (iv) Normal Chemical balances in the body are restored.
- (v) Cellular imbalance in the blood is corrected if UV is administered in suitable doses.
- (vi) Fat element in the blood that was altered in character by disease are restored to normal size through Brownian movement. (Brownian movement is the random movement of small particles suspended in a fluid caused by the statistical pressure fluctuations over the practical.)
- (vii) Oxygen absorption is increased following UV radiation of auto transfused blood.

Techniques of Surya Namaskar

Each round of Suryanamaskar is done, after the utterance of ‘Omkar’ with the appropriate “Bija” Mantra, along with the corresponding name of Sun God in the following step.

Each stage of Suryanamaskar is accompanied by regulation of breath. The 12 steps of the suryanamaskar are as follows:

Steps 1

Stand erect with the legs together and palms together. Take the hands above the head and bend the trunk backwards. Here, inhale fully.

Steps 2

Bend the body to the front and touch the knees by the forehead. Keep the palms on the floor on either side of the legs. Exhale fully.

Steps 3

In the stage, kick the right leg back, take the left knee forward, look up and inhale,press the buttock close to the heel.

Steps 4

In the next step, take the left leg also back resting only on palms and toes; keep the body straight from head to toes inclined to the ground at about 30 degree. Here exhale completely.

Step 5

Now, bend at the knee and rest the knees on the floor without altering the positions of the palms and toes. Rest the

forehead on the ground. In this position inhale while moving backwards and then exhale completely. Do not stretch the ankles.

Step 6

Without moving the hands and toes, come forward on the chest and rest the forehead. In this position *sastanga Namaskar*, forehead, chest, palms, knees and feet are the eight organs that will be touching the ground. The buttocks will be raised up. Stay in 'Breath-out' condition. (*Bahya Kumbhaka*).

Step 7

Inhale; raise the head and trunk making the spine concave upwards without changing the position of the hands and feet. Keep the knee off the ground.

Step 8

Exhale, raise the buttocks, push the head down and have a complete arch with the heels touching the ground and palms on the floor

Step 9

Same as 5th step. Inhale and exhale.

Step 10

Inhale back bring the right leg in between the two hands and in line with them. Arch the back concave upwards as in step 3

Step 11

Exhale and bring the foot forward next to the right foot and touch the knee with forehead as in 2.

Step 12

Inhale. comp up, stand erect with hands along the body relax.

Effect of Surya Namaskar on different system of body

Surya Namaskar practice interacts with the physical organs of the body directly, by applying pressure, massaging, stretching and generally toning up and supporting internal tissue structures. This aids the eliminative functions as well as stimulating nervous energy. It enhances our wellbeing.

Respiratory System

In Surya Namaskar a deep rhythmic breathing process is synchronized with each movement, which completely empties the lungs of all, traces of stale gas and refills them with fresh, clean, oxygenated air. All the pockets of the lungs are expanded stimulated and then cleaned. The oxygen content of the blood is

increased, which improves the overall vitality and oxygenation of the cells and tissue of the body and brain. Sluggishness and lethargy are rapidly overcome. This practice is also good for the prevention of diseases such as tuberculosis, which develop in the little used, stagnant regions of the lungs.

Circulatory System

The regular practice of Surya Namaskar improves flow of blood, to speeds up the elimination of morbid matter and introduces fresh oxygen and nutrient of all the cells, and general circulation is improved. The cardiac muscles are strengthened. Microcirculation to the heart is increased and reducing the chances of heart attack. Sluggish circulation, cold hands and feet, blood vessel diseases and general fatigue can also be eliminated. The circulation of lymph, which is prime importance in fluid balance and in combating infections, is toned, the body gains an increased resistance to infections, and a better ability to heal.

Digestive System

The alternate stretching and compressing movements of Surya Namaskar tone the whole digestive system by thoroughly massaging all the abdominal viscera. This not only enhances elimination but also increases the digestive fire, promoting a healthy appetite, and complete and rapid assimilation of food.

Skin

The skin is the important and Largest body organ and apart from holding the body together serves to regulate body temperature, as well as excreting waste matter through **perspiration**. When there is an excess of poisonous matter in the blood, it comes out through the skin in the form of boils, rashes and pimples. As Surya Namaskar produces perspiration, speeds up circulation and enhances the elimination of wastes through the digestive and urinary systems, it cleanses and endows the practitioner with a clean, glowing complexion, which is an important sign of health. Many skin disease caused by subcutaneous toxin deposits, such as pimples and eczema, can be removed. Bad odours from the body are eliminated, and the overall circulation of blood to the skin is improved.

When Surya Namaskar is practiced in the early morning hours while facing the rising sun, ultraviolet light rays are absorbed through the skin. At sunrise, these rays are at their greatest intensity and are thought to be very beneficial for healthy as well as being responsible for vitamin D production.

Nervous System

In the twelve movements of Surya Namaskar, the spinal column is systematically stretched and compressed to the

maximum extent, stimulating circulation in the whole spinal cord, and all nerve plexuses. Surya Namaskar tones nerve flows by stimulating internal organs. It stretches organs. It stretches nerves, work on the spine and enhances prans, which activates brain centers. The whole nervous system is activated and seems to wake up.

The Endocrine System

The endocrine glands are the most vital and mysterious of all systems of the body. They play an overall role in the coordination and integration of all physiological process and yet very little are actually known about them. The main function of the endocrine glands is the production and secretion of hormones, chemical substances are released into the bloodstream and carried throughout the body to act upon particular organs.

Pituitary Gland

The pituitary gland is master gland of human body. It has many hormonal secretions ,which control the body's growth and development. By increasing the flow of blood to the head and through its effects on the nervous system. Surya Namaskar stimulate the hypothalamus, which regulates the pituitary action. The practice of Surya Namaskar thereby has a direct and beneficial effect on this vital centre and the whole body.

Pineal Gland

The pineal gland is situated in the brain. Yogic Science states that it has a vital function and acts as connecting link between the different levels of awareness above and beyond the physical plane.

Surya Namaskar plays an ideal role in the maintenance of this important gland.

Pancreas

The Pancreas is located behind the stomach at the level of the solar plexus. Parts of this important gland produce the hormone insulin, which controls the body's ability to store and utilize sugar. Surya Namaskar compresses the abdominal organs, which press onto the pancreas especially during backward bending in bhujangasana.

Conclusion

From the above facts it is clear that Surya Namaskar is an ancient knowledge of this country which provides physical and spiritual health by affecting different activities of human body based on body, mind and breath concept.

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Chapter-14

Special Situation in modern life in relation to problems of infusing of Yogic practices in day to day life

Introduction

Man has entered the 21st century with a lot of problems. In this modern age of advanced technology, communication, electronic gadgets, the level of facilities available for our convenience has increased but it has somehow also led to an increase in our problems related to health, life and emotions. Human life today is more stressful and problem nature now a day. It is a universally known and accepted fact that Yoga has a solution to all problems of man be it mental, physical or spiritual but one does not have time to incorporate Yoga in present day lifestyle.

One does not have time for self or may be there is lack of time management and self management. Materialistic achievements are more important for their physical and spiritual gains. There is lack of will power and mental peace. Power of concentration is diminishing amongst all states of life. Our food and living habits are fast becoming westernized from traditional. Man is the most precious and enlightened creation of nature. There is great similarity between the constitution of man and nature so it

becomes necessary that human life style should be in accordance with nature.¹ However in present modern life style, man is drifting away from nature. Western culture has invaded our life style in a drastic manner. Our language, culture, tradition, education, food habits, life style, psyche all are seen to be influenced by western culture.²

Man is running blindly after material pleasures and is ready to pay any price for it. One is so engrossed in attaining success in life that he is ready to take any path even if it is immoral and against principles.

In this world of cut throat competition man does not even have time for himself, One does not have time to think about his own identity as a human being and life has become totally mechanized. Discarding the need of his own body and emotions, man is just engaged in making more and more money. In this life of blind race love, tolerance, peace, happiness are of the greatest need, but these feelings have become meaningless despite their importance in human life.³

Modern life style has become a means of attaining material gains and pleasures. Such circumstances have given rise to physical, mental, social and spiritual deformities. Due to lack of self management, one is limited to a narrow spectrum and becomes self centered due to which Yogic practices cannot be infused in day today life.⁴

The level of health in general is decreasing in the society. It is these situations that discourage Yogic practices from becoming a part of our day today life.

Factors that limit Yogic Practice in day to day modern life

On viewing modern life on a higher perspective, we can see that it is a mere medium to attain material and physical gains. Health and peace do not find priority in modern life. Money is the prime need of most people. To actually prove utility and meaning of life one has to remain healthy and happy. Only a healthy body with a healthy mind can make use of physical and material pleasures provided to him and he can find the true meaning of life. Certain factors that inhibit Yogic practices in modern life can be enumerated⁵

(i) Peace

One cannot include Yoga in day to day life till he is internally and externally at peace with himself.⁶ The structure of modern life is such that there will always be lack of peace. In today's life ambitions are unlimited and when the percentage of ambitions is high, percentage of peace will always be low because ambitions are achieved by giving away peace of mind. When there is no peace there is no concentration and hence no inclination towards Yoga.⁷

(ii) Time Management

To be successful in life, one has to learn to manage time because it is the most important requirement of success. A person who has learnt to manage his time is more successful than others in all spheres of life. Unfortunately in this rat race, very few people realize the value of time and its proper management. Time management has great importance in Yoga. If there is lack of time, Yoga cannot be practiced properly and correctly.⁸ Yama Niyama, should be followed along with time management and lead to Yogic asanas. In absence of above ingredients, asanas are reduced to mere physical exercise and this practice is gaining more popularity these days.

Asanas should be done at sunrise starting with sukshma kriyas to warm up the body. If one begins the day at sunrise with Yogic asanas, he feels fresh, energetic and happy throughout the day. But in modern practice, people stay awake till late night and get up late in the morning only to start a busy day. In this case, due to lack of time management, Yoga has no meaning in life.⁹

(iii) Lacking or fulfillment in Life

A person may either live a life that is always lacking in something or a life that is fulfilled. A person whose life is lacking, always needs something or the other. Once he gets something, he wants something else and is never satisfied. A person who lives a fulfilled life is content and happy with whatever he has his life is

content and happy with whatever he has. This life is consistent which is important for a meaningful and worthy life.

Present life is mostly unfulfilled for many. There is always a constant need for something or the other and is always running after something or others to fulfill his needs. All the efforts are wasted to attain material pleasures and one is left with no will power to do any other thing.¹⁰

(iv) Physical capacity

To attain physical and material things, a person works very hard and wasting all of his time and effort on this. It is strange that people are lost in the material world and running directionless. Life has become artificial and mechanized and full of external show off. This is definitely affecting the physical and mental capacity of a person. A person has no time to think about the needs of body and mind. He can work 12-18 hrs. for the sake of money but cannot invest even ½ an hour for the well-being of his body. A person who over burdens his body with stressful work from the age of 20-40, his body becomes exhausted and old age is painful due to infestation of many diseases.

Continuous labour makes the body internally weak and hollow and after crossing 40, immunity becomes low. At this time diseases start affecting the body. Unhealthy body cannot get relief even by Yoga. If at this stage, Yogic asanas are performed forcefully, it does more harm than any benefit to the body.¹¹

(v) Irregular diet

Diet is the basic epicenter of life. Diet is the main prerequisite of Yoga and healthy living. In Yogic philosophy, food is mainly of three types (Satvik, Rajasik, Tamasik). There is a great relationship between food and Yogic life. The type of food we eat reflects in our habits and personality. Food has a great import on body and mind. Modern day foods have high quantity of chemicals and products which cause irritation, high blood pressure, acidity etc. They are not properly cooked and lay more stress on taste of tongue rather than whole body. Due to this a person becomes irritable, and there is emotional imbalance. Thus in this state there is lack of concentration and will power and a person cannot take interest in Yoga.¹²

(vi) Environmental Factors

In present day life, luxury and advancement create an environment which is not appropriate for Yogic practices. Tolerance, politeness, idealism, truthfulness, honesty friendship, compassion, brotherhood – all these qualities are on a decline in society. People have lost faith in these qualities. Present day environment of the world is becoming negative with degeneration of moral and social values which is promoting wrong things and ideologies to prosper. These things prevent people from accepting Yogic practices as part of their daily life.¹³

(vii) Lack of Yogic education

Presently there is lack of Yogic education. People are not aware of the benefits of Yogic philosophy and asanas. Some people associate Yoga to be a part of a particular religion or caste which is not true. Yoga is a way of life, meant for all people. It is above the boundaries of caste or religion. It is important to educate people with the physical, mental, spiritual benefits of Yoga. Due to lack of proper knowledge many people keep Yoga out of their daily life ¹⁹

(viii) Harmful effects of Yoga

Many people try to perform Yoga by watching T.V. or reading books. It is not correct to perform Yogic practices in absence of a trained instructor. People think that all diseases can be cured by just doing asanas without understanding the true philosophy of Yoga, which leads to harmful effects on body. Such practices should be discouraged altogether. ¹⁵

Conclusion

In the light of above facts it is clear that modern life gives more stress on luxury and material pleasures and these become priority for most people leading to an imbalanced life, full of deformities. Peace, time management, proper food, behavior, health are lacking in life distracting a person from walking on a path of Yogic principles and one is not able to incorporate Yoga in day to day life.

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Chapter-15

Importance of Yogic lifestyle for School children

Introduction

This saying very aptly reflects the importance of children in our lives. Upbringing of children therefore has to be very disciplined and proper to make them good human beings to that they prove to be productive for the society. If a plant is rooted firmly to the ground it will branch out into a tree that gives shelter to many living beings. Similarly if a child is brought up with discipline, culture and values he will grow up into a good, mentally, physically, socially and healthy human being. In modern society with increase in stress, violence, disasters, Yoga comes out as the best remedy and tool to discipline one's life.

Yoga teaches the way of life in all aspects like, eating, habits, cleanliness, self management etc. In a student life it is very important that he develops good habits.

Role of Yoga in good food habits

According to Yoga food is of following three types – Satvik, Rajsik and Tamsik.

(i) Satvik

Satvik food is positive, non-irritant, pure, agreeable, nourishing and easily digestible. It promotes purity of mind and inner strength and is conducive to higher thinking and intelligence. Keeps body healthy and mind at peace.

(ii) Rajsik

Rajsik food is negative and irritant. It comprises of heavy proteins, fats that are difficult to digest and assimilate. This type of food excites emotions, causes disease, obesity and restricts the soul to material achievements.

(iii) Tamsik

Tamsik food is devitalising and stale. It comprises mostly of processed and tinned foods. Food if reheated several times loses its qualities and harms the systems.

Yoga prescribes a balanced diet that comprises of pure, light and nutritious food. It should have cereals like wheat, pulses- like moong, green leafy vegetables cooked in mustard or groundnut oil. Milk and dairy products like curd, mattha, paneer should also be included in diet. More stress should be laid on consuming coloured vegetables and fruits which are a good source of vitamins e.g. brinjal, apples, citrus fruits, banana etc.

Children can also have dry fruits like almonds and walnuts. Spices should be avoided as they irritate the system and cause anger and anxiety. Tea and coffee are acidic and their consumption should be restricted to minimum.

Children should refrain from eating junk food like pizzas, burgers, noodles, cold drinks, confectionary items as these are harmful for the system as well as for teeth, bones etc. These foods use refined products which if used excessively results in obesity and diabetes later in life. The child gradually loses interest in positive activities and becomes irritable "A Healthy body houses a healthy mind". So one has to be physically fit to compete and excel in life.

Role of Physical Exercise

It is important for children going to school to involve in some kind of physical activity, so that they can grow. Certain Yogic asanas can be very good for children. Pranayam purifies the system by supplying fresh air and oxygen. Anulom – Viloma helps in strengthening memory and also improves eye sight, Tadasan helps in increase of height, Dhanurasan helps in general fitness and Surya Namaskar promotes overall well being of the body and mind. If started from young age, Yogasan can help children to stay fit and keep away from many diseases like- blood pressure, diabetes, spondylitis in the future when they grow up.

Role of meditation

To keep the mind free from stress and enhance connection, meditation can prove to be very beneficial for students. It is not necessary for one to try very hard for hours. Just a few minutes devoted daily by chanting some or imaging something can help in meditation. Even looking at the night sky or watching birds quietly can relieve stress from the students mind, after which he feels fresh and full of positive thoughts and energy.

Role of Hygienic Practices

Personal hygiene is very important for a positive approach in life for everyone. Especially students getting up early in the morning, cleaning teeth, practicing good toilet habits, bathing daily, cutting nails, keeping hair neatly, going to school timely and neatly dressed, keeping ones belongings carefully, eating meals in time etc are all part of good behaviour. A child who follow yogic principles is able to easily discipline his life and make a positive impact in the life of others also.

Impact of Yogic life style on the mind and soul of children

Yogic philosophy not only lays stress on physical well-being but also on mental and spiritual fitness. In modern times many things like violence, corruption, abuse, etc. have a negative impact in the delicate minds of children. The various films, television programmes, cartoon shows etc, depict a lot of violence which makes the child aggressive there after grows up into an impulsive and violent individual. By adopting Yoga in life young children can control their minds, and keep themselves relaxed. Yoga gives inner power and strength to discard the evils of society and not get affected by negative things like- violence, corruption, drugs abuse, anger, stress etc.

Conclusion

In modern life, it is very important to guide the children at a young age, to grow up into mentally, physically, spiritually healthy human being who are useful to the society. Yoga serves as a important tool to groom the personality of an individual by showing the way to a healthy and prosperous life. Young minds are like clay- they can be molded into any shape and form. So it is important to guide them through yogic asanas philosophy and meditation towards a bright and successful future which will

brighter the future of this country as youth are the foundation pillars of a growing nation.

Despite the utility of Yoga in all fields of life one thing should be clearly kept in mind, that is, Yoga should be practiced under proper guidance of a trained instructor. Over doing it or doing it incorrectly can lead to a lot of problems. The after effects are drastic and the instructor should know the need of the students. Able guidance is a must for proper development of mind and body. All asanas are not meant for all people. Different age groups need to practice different asanas. Also the physical and mental status of the people has to be considered. Person suffering from any kind of mental or physical illness should be treated accordingly. At student level, certain philosophy of Yoga cannot be taught like samadhi etc. as they are not meant for young and tender minds. Students have to be dealt with differently. They have to be taught morals like truth, duty dedication, love, sympathy, brotherhood etc. A healthy mind and body will make a healthy individual and many such individual make a healthy nation.

Children are the future of the nation. So it is very important to take care of their upbringing, nutrition and development. Incorporating Yoga in daily life of school children can help to develop them into physically, mentally, emotionally and spiritually strong individuals.

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Chapter-16

Importance of Yoga in the development of Ideal Life Style: with Special reference of University Student

Introduction

Human body is one of the miraculous creation of the nature. The human body is not merely a bundle of bones and flesh but it has a wonderful collection of knowledge. The various systems of our body should have essential. Those who are having good functioning of all the activities like respiration, digestion, excretion and nutrition, then it is very helpful for the development of an ideal life style and the possibility of the end of disease from our life. Finally there is the attainment of a healthy life and the person becomes the owner of a healthy and an attractive life. All the above qualities are essential for a student life because it is a stage in which the base of the development of life is made.

If the above sited qualities are there in a student life and if his life is balanced and controlled then the possibility of a good and a real meaningful life gets increased. In today's time of the good behaviour, thoughts, values are practiced- If various pranayama and asanas are done correctly then an ideal life style

can be developed in student life because of which student's personal life, family health, social and national health, will be on the way to progress and student life will be safe from various diseases like obesity, high B.P., diabetes, pressure, absence of sleep, depression, diseases of joints etc.

The 21 Century and the Lifestyle

In this century man is touching the great heights of development. Every day there are various new discoveries and inventions. Man has measured the depth of the sea and the heights of the moon but the man is slowly getting far away from his real self. We neither tried nor are trying to know ourselves. We have wasted all our energy for the attainment of materialistic needs. We are so much engrossed in attaining these worldly materialistic things that we have no time for ourselves, resulting to which our life is getting trapped into stress and worries.

By practising the unnatural life style we are slowly spoiling our health. We are inviting, various diseases. This unnatural environment is greatly influencing the society, our family members and also it is having a very bad effect on our student's lives. Young power is being mocked. It is very essential for one to have peace in one's life, home and family and also society, for attaining knowledge and learning, because during the student life are sowed the seed of their future life's development.

Disturbed daily life routines

Students life should be balanced and controlled so that in his life, the four viewpoint samta, mamta, namrata and dakshta should be created habits. Due to the given wrong habits, instead of development of life, the value of life and health of the student is being mocked at.

a) Diet

Western life style has attacked our life's various and nearly every areas. Language, education, health, religion, thoughts, thinking and eating habits nearly everything is completely engrossed in western effects. Resulting to this, younger generation has got swayed away from their real and main aim. If we take diet, as an example, which is the basic need, throughout which our whole life revolves. Lord Krishna also said 'वयं हि जन्तुः सर्वे कर्मभिराश्रिताः' meaning-the existence of all living organism is due to diet. Due to diet our behaviour and thoughts are greatly influenced and changed. It is recreated. To be called well mannered, well cultured, modern, developed, the so called fast foods are destroying our national health. This is quite thought provoking.

Modern scientist also follow that if internal microbiological environment is strong and healthy then our vital capacity gets stronger resulting that we remain healthy. Our internal microbiological environment gets polluted due to the wrong food

habits. The unnutritional fast food plays important role in polluting the environment of the stomach. The highly enjoyed and lip smacking fast food is poisoning our whole society also giving birth to various diseases. Fast food like- burger, hot dog, noodles, candy, pastry, pizza, toffee, cold drink etc are used. All these are intensely attractive, intoxicating and tasteful poisons. In order to lead a well balanced and controlled life it is very necessary for the students to abandon the fast foods and increase the intake of living food.

b) Wrong sitting & standing posture

In modern lifestyle there are some mistake that have accumulated due to which students are getting away from an ideal lifestyle and disease are accumulating in the body. Due to wrong posture the muscles and the shape of our body gets badly affected. Wrong posture further affects our various body systems making a place and a suitable environment for the birth of disease in the body.

All the parts of our body are connected with back area or the back bone and due to wrong posture the back bone cannot remain the way it should be due to which various diseases related to back begin to develop and affect the health.

c) Disturbed sleep

Sleep is one of the important part of our life, but in the modern 21 century, there is no rule for sleep, regardless of how important sleep is for the body. Due to deep sleep, the brain develops an alpha state of mind. During sleep the filtration of waste material from our kidneys are enhanced. During sleep the excess heat of our body is emitted out and the blood pressure and the body temperature are controlled and balanced. Sleep is a biggest remedy for gaining back our wasted energy level i.e. rejuvenation of the body and gaining the vital capacity.

d) Unbalanced water intake

Our body is made up of 2/3 of water, males have 65%-75% water in the body. Blood has 83% of water, bones have 22%, brain and muscles have 75% of water. A normal person has 33 to 55% of water in his body. From the total amount of water in take in our body, 98% of water is used for excretion of waste and harmful materials from the body. 40% in the urine, 35% is emitted out through sweat, 20% through faces, saliva and salts are emitted out of the body 2% of water is used for correct functioning of blood and other parts. So we must take the water in abundant quantity.

e) Neck throat competition

Students without realising their ability, are constantly running in the blind race of achieving success. This instead brings

failure and gives birth to mental tension and disorders and thereby increasing the possibility of mental diseases.

f) Pessimistic view of thinking

Optimistic thinking of the student, encourage him towards his aim. In order to achieve success one has to be successful in himself and not by running or chasing for success.

The feeling of jealousy, anger, selfishness, ruins the student's life. Thus in order to achieve ones aim we have to leave the wrong and pessimistic thinking and acquire the balanced, safe lifestyle and thereby try to achieve the aim.

g) Intake of Intoxicating substances

The whole human race knows that alcohol is very harmful for one's health. By use of alcohol our mind and liver are very adversely affected. This causes the most dangerous disease of liver called liver cirrhosis and result of this disease is death. Besides all this, using alcohol causes physical and mental disease called Carra Copus syndrome, acute shortage of vitamin B and thymene, memory loss, the shrinking of mind etc. Cigarette has 100 types of poison which include- Nicotine, Pyrodin, Pycholine, cholidine, Marshgas, Cynogin, Perforate, Amonia, Carbolic Acid, Uric Acid, Carbon Monoxide, A-Choline, Ayoline are the main. There are 19 types of harmful substances like Perforal and Polyneum which are emitted out, which harm the sensory parts of the brain.

Pyrodin causes dryness, anemia and Cancer. It also affects adversely like causing cough, asthma, skin disease, acidity, paralysis, hysteria, sleep disorder, bad eyesight, cataract and other respiratory disorder, heart disease etc. 'Bidi' is more harmful for body than cigarette. Tobacco gives birth to mouth cancer. All these things are making a place in the lifestyle of the students which are harmful for their personal and social lifestyle.

h) Biological clock and human body

The biological clock affects the emotional and mental state of the person but the imbalanced life style affects the biological clock and also the health. Disturbed and uncontrolled life style like being awake till late night, watching late night T.V. working at night, awake at the time of sleep and sleeping at the time of working time, staying in the bed after being awake due to laziness, not taking food when hungry, being in the haste and worry, all these disturb body clock.

But we can make our life controlled, balanced and well maintained and can move towards development. But for this it is necessary that we go according to our body clock or the biological clock without disturbing it.

i) Modern Life Style diseases

Due to the modern life style person's health is decreasing day by day. Physical and mental disorders are increasing and a

large population in being affected by modern life style inviting various diseases.

Present day life style disease include high B.P., sleep disorder, diabetes, joint diseases, asthma, obesity, tension, depression, anxiety are the main and there are not much methods of cure for it. The society and the students have been affected by these diseases. Then by correct diet and life style , practising Yoga, pranayam and meditation in our life, we can cure as well as we can be safe from all these diseases.

By developing the concept of Yoga and disease free lifestyle, we can develop the concept of over all health and development in student's life. By which students can achieve their aim and can be the owner of a successful life.

Summary

Human life is miraculous. Those who are healthy with healthy thoughts can only lead an ideal life style. For all the above qualities, student life is one of the basic pillars. Nature has its certain universal laws and living according to these natural laws is called an ideal lifestyle. The various parts of Yoga play a very important role in presenting an ideal lifestyle. For leading Yogic lifestyle Yama, Niyam, Asana, Pranayam, Pratyahar, Dharna, Dhyana, Samadhi and yogic diet are the main components.

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Chapter-17

Management of dietary fats for healthy living

Fats are the most concentrated form of energy and one of the important component of our diet i.e. calories, amino acids, fatty acids, minerals and vitamins. Its energy value is 9 K. cal/gram, which is more than twice of Carbohydrates and proteins which is only 4 K cal/gram. The dietary fats that we consume may be saturated, unsaturated or trans fats. Saturated and trans fats are the most harmful type of fats, as they get deposited in the body causing various ailments including heart attack and Cancer.

Unsaturated fats are both monounsaturated and Polyunsaturated. Both of these are needed for proper functioning of our body. However, polyunsaturated fats are needed in our body to maintain cell membrane, for making prostaglandins, which regulate processes including blood clotting and inflammation. It is also needed to enable fat soluble vitamins A, D, E and K to be absorbed from food and for regulating body cholesterol metabolism. These fats are the parent source for essential fatty acids.

Essential Fatty Acids (EFAs)

From fats eaten down to stomach we synthesize our own fat, cholesterol and various phospholipids. In addition, humans can synthesize saturated and monounsaturated fats from other sources in the diet, therefore, they are not necessary to be added in the diet. However, following fatty acids can not be synthesized by our body from any other fatty acids or carbohydrate and must be incorporated directly into the diet. Hence these are called Essential fatty acids. These are:-

- (i) Omega-6 fatty acids
- (ii) Omega-3 fatty acids

All these EFA are unsaturated; that is, have double bonds.

Balanced proportion of EFAs in the body actually help burn excess calories instead of depositing them as fatty tissues and also act as solvents to help the body dissolve and remove hard fats deposited by long-term bad dietary habits.

Although the body needs both omega-3s omega-6s to thrive. Most people consume far more Omega 6s than Omega 3s. Hardly a day goes by, however, without reports of another health benefit associated with omega-3s. For this reason, many experts recommend consuming a better balance of these two EFAs.

Types of Omega-3 EFAs

Key Omega-3 fatty acids include eicosapentaenoic acid (EPA) and docosahexanoic acid (DHA), both found primarily in oily cold-water fish such as tuna, salmon and mackerel. Aside from fresh seaweed, a staple of many cultures, plant foods rarely contain EPA or DHA.

However, a third Omega-3, called alpha-linolenic acid (ALA), is found primarily in dark green leafy vegetables hemp and basil oils, and certain vegetable oils. Although ALA has different effects on the body than EPA and DHA do, the body has enzymes that can convert ALA to EPA. All three are important to human health.

Characteristics of Essential Fatty acids (EFAs)

Omega-3, EFAs

Help in prevention of:-

- i. Coronary heart diseases
- ii. Sudden death from heart arrhythmias
- iii. Cancer
- iv. Rheumatoid arthritis
- v. Slow down postmenopausal bone loss
- vi. Modulation of chronic diseases
- vii. Normal functioning during growth and development
- viii. Hypertension

- ix. Type-2 diabetes
- x. Renal disease
- xi. Reduces hypercholesterolemia atherosclerosis
- xii. Ischemic heart disease
- xiii. Hyper lipidemia
- xiv. Increases elasticity of arterial system
- xv. Improves arterial function

Omega-6 EFAs

High intake of W-6 fatty acids shifts the physiologic state to one that is characterized by increases in:-

- i. Blood viscosity
- ii. Vasospasm
- iii. Vasoconstriction
- iv. Decreases in bleeding time
- v. Plus numerous other scourges of modern times trapping one in a spiral of disease
- vi. Inflammatory condition
- vii. Depression
- viii. Eczematous and other skin derangement's
- ix. Obesity
- x. Acne
- xi. Chronic viral fatigue
- xii. Arthritis and other inflammatory conditions

- xiii. Heart and circulatory derangements
- xiv. Immune system breakdown
- xv. Cancer

Sources of EFAs

Marine sources

Atlantic salmon and other fatty marine sources preferably cold-water fish, including herring (both Atlantic and Pacific), sardines, Atlantic halibut, bluefish, tuna and Atlantic mackerel. The American Heart Association recommends that people can eat tuna or salmon at least twice a week.

As a reasonable substitute (or even an occasional alternative) for fresh fish, commercial fish oil capsules are available containing omega-3s such as DHA and EPA.

Wild game

Surprisingly, venison and buffalo are both good sources of omega-3s and make a healthy choice for people craving for meat.

Plant Sources

Canola oil, hemp seed oil, walnuts, and leafy green vegetables such as purslane are all good sources of the plant-based omega-3 fatty acids.

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Chapter-18

Effect of Yoga nidra on hypertensive patients

As we have entered the era of fast pace, we encounter a number of challenges and obstacles in our daily walks of life. At times we have faced unbearable pressure and we cannot keep up to unusual demands of our peers. We should try to stay determined and alert every moment for everyday task that we do and this has caused the stress causes grow up high.

A stress cause is mostly psychological and often has a number of physiological causes behind it. At times we are upset to that extent that we completely lose control of our personal balance. What matters most are factors like emotional equilibrium and it mostly evokes a defensive response.

A number of symptoms can be noted as the probable stress causes. We note a number of symptoms like and palpitation or our heart beats pounding faster and our muscles stretching and gasping heavily at every sight or sound that we perceive. We can also perceive other psychological and physical treats, in which the tension possibly has its roots.

A number of events can be rated as probable stress causes. The usual causes are remaining stuck for long hours in the traffic

congestion and may be attending phone calls from near ones or some striking news. What affects us in a round about manner are factors like- rise in the level of stress hormones and increased heart beat rate and higher levels of blood pressure unexpectedly.

Hypertension or high blood pressure may be of unknown cause (essential hypertension), or it may occur in association with some other condition, such as kidney disease (secondary or symptomatic hypertension). It is controlled with a low-salt diet and drugs.

Hypertension is one of the major public health problems especially because it has no symptoms. Many people have hypertension without knowing it. In the United States, about 50 million people of all ages and sex have high blood pressure. Hypertension is more common in men than women and in people over the age of 65 have hypertension. It also is more common in African-Americans than in white Americans.

Hypertension is serious because people with the condition have a higher risk for heart disease and other medical problems than people with normal blood pressure. Serious complications can be avoided by getting regular blood pressure checks and treating hypertension.

Sign and Symptoms

In the early stages, majority of hypertensive have no signs and symptoms except elevated BP. Often high BP is detected on routine medical check up. The symptoms depend upon:

- i. Level of BP.
- ii. Hypertensive Vascular Disease.
- iii. Target organ involved
- iv. Underlying disease in case of Secondary Hypertension.

Symptoms due to elevated BP itself are headache, lightheadedness, giddiness, irritability and fatigue. Headache is generally localized to the occipital region is present when the patient awakens in the morning and subsides in a few hours. Hypertensive vascular disease results in thickening of the main arteries which are hard on palpation. There may be bleeding from nose or urinary tract. Involvement of coronary arteries causes angina pain. Other signs and symptoms of cardiac involvement are palpitation, breathlessness in lying posture, night urination, fatigability and oedema of dependent part.

Medical Cause

Hypertension has several specific causes. It appears that a combination of these is responsible for the increased incidence in high blood pressure over the last decade, some causes are given below:-

(i) Heredity

If both parents have hypertension the chances of children also becoming hypertensive are forty-five percent higher than normal. If one parent was hypertensive the chances are thirty percent higher than normal. Thus the influence of heredity does play a part in the causation of hypertension by laying down the basic characteristics which will be modified by the environment and learned patterns of behaviour.

(ii) Age

The peak incidence of hypertension falls in the forty to sixty years age group, though the number of young people with hypertension is on the increase. Ageing and subsequent deterioration of the physical body facilitates the disease process. At the same time, build-up of toxins, stress hormones and tension results in adults and very rarely in children. With advancing age, there is also a greater chance of hardening of the arteries with its accompanying increased blood pressure.

(iii) Smoking

There is now incontrovertable evidence that smoking is harmful to the health. It is known that as well as the increased chance of lung cancer, lung disease in general, smoking contributes to hardening of blood vessels of the heart; deterioration of the peripheral vessel leading to greater peripheral resistance; and to inflammation of the optic nerve.

(iv) Cholesterol and High fat diet

Cholesterol and increased blood fats have been correlated with an increased incidence of blood vessel disorder. When vessels are diseased there is a greater chance of developing high blood pressure. High blood pressure plus excessive dietary fat is thought to hasten the process of deposition of fat on the vessel walls and speeds hardening of the arteries.

(v) Sedentary Lifestyle

The mechanization of civilization and emphasis on city life has led to a decrease in the proportion of people who take vigorous exercise. The proportion of sedentary workers and business executives, who are most prone to hypertension, has increased. This has been paralleled by a massive increase in the number of people with high blood pressure. Statistics and experiments have proved that inadequate physical exercise weakens the body, leaving it prone to high blood pressure, especially when it is associated with mental stress.

(vi) Personality, Stress and Emotions

The classical viewpoint held by many psychologists and psychiatrists of the role of personality in essential hypertension is one associated with a picture of external friendliness and self control beneath which there are strong aggressions and anxiety. Anxiety is intensified by the patient's fears of expressing his aggression, and a constant conflict ensues.

Mental Cause

Every person has some neurotic tendencies or mental problems which cause periods of unhappiness, tension, depression, anxiety to one degree or another. These tensions filter into the physical via the *pranic* structure. They first gain access via the brain, which is the gateway between mind and body. The brain is part of the physical body though it is intimately linked with the mental body. The brain is the crossroads between the inner and outer world, the junction of each individually, enabling us to communicate our inner individual experiences to the outside environment. It is our controlling instrument for external communication and self-expression.

The brain controls the autonomic nervous system which regulates the blood pressure. When it is imbalanced due to higher and more subtle disturbances, we get hypertension through excessive sympathetic stimulation.

Yogic Cause

Prana and *chitta* are circulated through a network of flow ways called Nadi. There are 72, 000 *nadis* or energy channels in the body. They are organized in much the same pattern as the blood vessels, for they have three main channels of flow: *Ida* (the mental channel), *Pingala* (the vital channel) and *Sushumna* (the

spiritual channel). These branches are subdivided into finer and finer channels permeating every atom of the body. The *nadis* compose an energizing infrastructure within every cell, tissue and organ of the physical body. Any blockage or impurity in the *nadis* leads to disease. Blockages are due to chaotic thought pattern or stressful lifestyle.

On the physical level, the arteries which are the active dynamic component of the circulatory system reflect *pingala nadi*, whereas the veins, which are the passive receptive *nadi* component, reflect *Ida nadi*, *Sushumna nadi*, which lays in the centre of the spinal cord, is mirrored in the vast capillary network which extends throughout the whole body.

Hypertension is the result of an imbalance in the *nadis* in which *pingala* becomes predominant. *Pingala* is associated with heat, the colour red, extroversion and dynamism. Hypertension is linked to the *pingala nadi* because the arterial tree which branches out from the heart is most dynamic. The blood it carries is red because of its high oxygen content.

Classification of Hypertension

Like fever, hypertension is a sign of some underlying disorder. As pointed out above, hypertension can be produced by a variety of causes. Increase in sympathetic activity and vasoconstrictor chemicals can produce spasm of blood vessels

resulting in increase in peripheral resistance and BP. Peripheral resistance is also increased by thickening of blood vessels and increase in blood viscosity. Increase in cardiac output also leads to increase in BP. Cardiac output is increased by a number of factors like stimulation of heart by neural and chemical influences and increase in blood volume.

In more than 90% of adult hypertensive, the cause of elevated BP can not be pin pointed. These patients are said to have primary, essential or idiopathic hypertension. In rest of the patients, a specific cause can be identified which is generally renal or humeral. These patients have secondary hypertension of known etiology. Thus, secondary hypertension is due to a specific organ defect while primary hypertension is associated with functional abnormalities.

Complications of Hypertension

Hypertension decreases life by 10-12 years and the patients die prematurely due to heart disease, stroke or kidney failure. Complications depend upon the level of BP, target organ involved, the underlying disease in case of secondary hypertension and the presence of risk factors.

Hypertension is a progressive disease leading to severe complications and ultimate death. Being asymptomatic in the beginning it usually remains undiagnosed till the disease has

progressed, since it is a very common disorder. There is need to regularly monitor BP of middle aged persons. Thus, treatment can be initiated as soon as the condition is detected. Adoption of yogic life style will go a long way in preventing the development of hypertension in such individuals.

Prevalence rate of hypertension

According to *National Center for Biotechnology Information*, USA prevalence of hypertension varied around the world, with the lowest prevalence in rural subjects of *Haryana* in India (3.4% in men and 6.8% in women) and the highest prevalence in *Poland* (68.9% in men and 72.5% in women). In India, the prevalence is highest in *Mumbai* (27% male and 28% female) and lowest prevalence in rural area of *Haryana* (3.4% and 6.8% in women). While according to *National Cardiovascular Disease Database* the prevalence of hypertension in North India is highest in Delhi i.e. 45% and lowest in rural area of Haryana i.e. 4.5%.

Treatment

There is no specific treatment for essential hypertension because medical science has found no specific cause for this disorder. The aim of therapy is to lower the blood pressure using rest, diet, avoidance of stress and drugs.

General Medical Advice

Counselling on how to live a healthy life includes diet management to reduce the intake of fats and salts in order to lower the pressure and reduce the chance of hardening the arteries. Obesity is reduced by diet. Smoking is stopped and emotional stress avoided. Exercise within the range of tolerance is recommended.

In general to control the essential hypertension doctors prescribe antihypertensive drugs. In most cases drugs lower the blood pressure without undue side effects. However, the patient must continue medication even when the symptoms are ameliorated and, the surface, hypertension is cured. If he stops drug therapy he risks his blood pressure shooting up to its original level or higher, with unpleasant effects. This is known as the rebound phenomenon. It occurs because drugs do not remove the root cause of hypertension, but only suppress it. Drugs can also cause unpleasant side effects, only Yoga gets to the root cause of the disease in a safe, efficient manner. However, drugs can effectively reduce a dangerously high blood pressure as a prelude to more long range yogic therapy and can then be withdrawn.

Role of Yoga Nidra for Hypertensive patients

The practice of Yoga nidra has a number of benefits for hypertensive patients. Important among them are as follows:-

Minimizes tension

In the modern world the international problem is not poverty, drugs or fear of war; it is tension and only tension. A high percentage of people remain in a state of tension and frustration. This continuous level of tension in the body, mind and emotions predisposes the individual towards psychological and psychosomatic disorders. Modern psychology as well as yogic philosophy believes in three kinds of tension – muscular tensions, emotional tensions and mental tensions – which can be progressively released through the systematic and regular practice of Yoga nidra. Muscular tension results from nervous and endocrinal imbalances. It manifests in the form of stiffness and rigidity in the physical body, In the practice of Yoga nidra the body is progressively relaxed, which in turn releases the accumulated muscular tensions.

In day to day life individuals fail to express their emotions freely and openly. As a result, the emotions are repressed and manifest in the form of emotional tension. In the practice of Yoga nidra, the practitioner slowly moves towards the deeper realms of the mind where he or she confronts the deep-rooted emotional tensions. When the practitioner recognizes these emotional

tensions with full awareness and a witnessing attitude, then repressed emotions are released and the practitioner becomes calm and tranquil.

Due to excessive activity on the mental plane, the mind always remains in a state of arousal, which results in mental tension. Throughout life the mind is fed with negative data. In the practice of Yoga nidra, especially in rotation of consciousness and breath awareness, the mind is relaxed, thereby releasing the mental tensions. In this way, through the regular and sincere practice of Yoga nidra, tensions at the physical, emotional and mental level can be minimized.

Trains the mind

The sankalpa taken in each session of Yoga nidra is perhaps the most effective technique for training the mind. Swami Satyananda (1998) says, “anything in life can fail you, but not the sankalpa made during Yoga nidra”. The sankalpa is taken and sowed in the subconscious mind when it is relaxed and receptive. The subconscious mind is very obedient and hence carries out the orders immediately. In Yoga nidra, the sankalpa trains the subconscious mind and then the ordinary mind follows the path automatically. The sankalpa helps in training the mind because it is planted when the mind is relaxed and ready to absorb and accept. The essential thing is that the resolve should be planted with strong

willpower and feeling. Many people make conscious resolves guided by intellect, which rarely brings results.

Relaxes the mind

The brain is the linking mediator between the mind, body and emotions. In Yoga nidra intensifying the awareness of the body stimulates the brain. When the awareness is rotated on the different body parts, it not only induces physical relaxation but also clears the nerve pathways to the brain. Each of the body parts has an existing centre in the cerebral white matter, named by reseachers as ‘motor homunculus’ or ‘little man’. The sequence of rotation of awareness in Yoga nidra is in accordance with the map in the cerebral white matter of the brain. When the awareness is rotated in the same sequence again and again, it includes a flow of pranic energy within the neuronal circuit of the motor homunculus of the brain. This pranic flow brings in a subjective experience of relaxation in the brain.

In one of the stages of Yoga nidra a pair of opposite feelings or sensations is intensified again and again in the practitioner. This continuous invocation of opposite feelings or sensations is in accordance with the electrophysiological operating principles of the brain. When a neuron fires it produces a nerve impulse which is relayed and registered in the brain. But if the same neuron keeps on firing again and again, then its relayed impulse is no longer registered by the brain. Researchers have

called this 'phenomenon habituation'. When the brain becomes accustomed to the stimulus, then gradually it becomes relaxed. The state where the brain is completely relaxed results in mental relaxation.

Clears up the unconscious

From early childhood, we tend to repress many wishes, desires and conflicts. Whenever a situation threatens the ego, the defence mechanisms are called upon and the conflicting situation is repressed or suppressed to the unconscious. All the traumatic experiences, unfulfilled desires and threatening situations are suppressed by the ego to the subconscious and unconscious realms of the mind. In the deeper realms of the mind this conflicting and frustrating matter does not die but remains alive and later manifests in the form of various pathological symptoms. The repressed desires, wishes and situations remain in the form of symbols in the unconscious mind. During the practice of Yoga nidra, the instructor asks the practitioner to visualize certain symbols and images with a witnessing attitude. If the symbols and images are selected properly, then they are in accordance with the symbols of the unconscious.

An abstract association is created between the guided imagery and the associated repressed experiences of the unconscious. For example, if the teacher instructs the practitioner to visualize a dog, this may bring out a post traumatic childhood

experience in which the practitioner was bitten by a dog. The practitioner observes this associated painful experience with a witnessing attitude, which helps in cutting off the personal identification with the experience. When the personal identification ceases to be cut off, the painful experience associated with the dog is repressed again. In this way, the practice of visualization brings the unconscious repressed desires, experiences, conflicts and frustrations to the conscious level and then cut off the personal identification with those experiences. As a result, the unconscious is cleared up.

Counteracts stress

Stress is a cognitive or emotional response made by the individual towards any situation, which demands adjustment. When the demands of the situations exceed the ability of the individual then distress results, which may manifest in mental and physical symptoms of abnormality. The practice of Yoga nidra helps in building up the coping ability. The practitioner of Yoga nidra slowly becomes aware of the inherent dormant potentialities and thus prevents himself from becoming a victim of distress. Udupa (1977) suggests that stress-related disorders evolve gradually through four stages. In the first stage, psychological symptoms like anxiety and irritability arise due to over activation of the sympathetic nervous system. The second stage is characterized by related physical symptoms like high blood

pressure, increased heart rate etc. In the third stage, the abnormalities manifest clinically in the organ systems. In the last stage, severe symptoms in particular organs result which need long-term medical management.

In Yoga nidra an attempt is made to activate the parasympathetic system, and slowly a balance between the sympathetic and parasympathetic systems is achieved by inducing complete physical, emotional and mental relaxation. In this way the practice of Yoga nidra counteracts stress. Carrington et al (1980) concluded that Yoga nidra has its most widespread application as a preventive measure to be practiced by healthy, active people as a means of relieving accumulated tensions, increasing stress resistance and overall efficiency, and preventing the development of stress-related diseases.

Material and Methods

20 people in the age group of 40-60 years, suffer from hypertension were selected from a naturopathic hospital of Lucknow. Most of them were belong to business class or sales or housewives. They were not taking any antihypertensive medicine to reduce their BP. They want to reduce their BP naturally.

All these patients were selected by random sampling.

An 8 week yogic program in which 30 minutes of Yoga nidra practice daily take place was designed for these patients.

There systolic and diastolic blood pressure was measured before starting the program.

All the 20 patients were belonging to the essential class of hypertension. It was to make sure by taking there medical history. There BP was recorded every week.

The whole program took place under the supervision of trained Yoga Instructors.

Observation

Information from the clinical data and narration by the patients shows that all the participants felt energetic, lively, fresh and relaxed. There is remarkable improvement in the associated symptoms like anxiety, tension, bowel disorders, insomnia, pains and aches, fatigue, etc. one other important result reported by all the participants was the whole some feeling of well being and goodness.

Our observation shows that the result of Yoga Nidra varies patient to patient. Some patients were getting a quick relief and showing remarkable changes, some patients showed average change and some remain unchanged.

Out of 20 patients, the BP of 2 patients remains unchanged and there were remarkable changes that were visible in the blood pressure of 18 patients.

Yoga nidra is helpful in reducing the blood pressure of the patients because it helps to reduce the intensity of the thoughts which cause the mental illness for the man.

Conclusion

Observation from the study led us to conclusion that after practice of Yoga nidra is a Superbly effective system of meditation. It rejuvenates the nervous system and helps in overcoming with psychosomatic diseases. Except it, the study also shows that Yoga nidra helps in reduction of systolic blood pressure relatively more than in the diastolic blood pressure. The reduced BP can be maintained only if the Yoga nidra is continued on regular practice.

Table for the observation of the Blood Pressure of the patients

S.No.	Name of Patient	Sex	Age	Before		After		Remarks
				Systolic	Diastolic	Systolic	Diastolic	Improved
1.	S. Kumar	M	47	124	84	120	80	+
2.	Khurshida	F	52	145	95	131	87	+
3.	N. Joshi	M	45	157	97	137	93	+
4.	M. Trivedi	M	58	160	92	142	86	+

5.	A. Khare	M	46	150	86	128	80	+
6.	P. Agarwal	M	55	120	86	120	86	No Change
7.	Meenakshi	F	42	150	100	136	92	+
8.	Shikha	F	49	120	88	120	88	No Change
9.	D. Awasthi	M	51	140	88	136	80	+
10.	I. Ali	M	60	144	90	130	88	+
11.	B. Pal	M	43	140	90	140	98	+
12.	A. Chaturvedi	M	59	138	90	134	84	+
13.	Suneeta	F	41	140	94	122	86	+
14.	D. Khan	M	54	150	92	140	85	+
15.	Nuzhat	F	53	134	88	116	80	+
16.	V. Asthana	M	48	145	87	135	80	+
17.	S. Srivastava	M	43	135	91	125	81	+
18.	Y. Nigam	M	57	115	85	111	82	+
19.	Shaziya	F	48	140	88	130	85	+
20.	A. Ahmad	M	56	126	85	120	80	+

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