

P.G.Diploma in Yoga Vijnana
Paper - IV

Basis and Principles of Yoga Therapy & Introduction to Ayurveda



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Unit:1

Basis and Principles of YOGA THERAPY

Introduction:

The chief aim of yoga is 'Isolation' (*kaivalya*)-separation of *Purusha* and *Prakriti*. Sage *Patanjali*, offers several applications to achieve this goal. There are eight practices (*astangayoga*) in the Applied Yoga. They are 1. *Yama* 2. *Niyama* 3. *Asana* 4. *Pranayama* 5. *Pratyahara* 6. *Dharana* 7. *Dhyana* and 8. *Samadhi*. The fundamental objective of '*astangayoga*' is acquiring discriminative knowledge (*viveka-khyati*). Physical and mental impurities, present in the body, prevent the dawn of Perfect Knowledge. Practice of '*astangayoga*' destroys the causes of impurities. During this process, the practitioner experiences certain health benefits like fair complexion, pleasing voice, glow in the face etc. The modern world has recognized these health benefits as 'therapy'. The preventive, curative and promotive values of 'Applied Yoga' have attracted the global attention. The healing power of certain yogic practices has been scientifically experimented, assessed and proved beyond doubt. The world health professionals approved the utility of yoga in the management of several psychosomatic diseases like hypertension, asthma, diabetes, heart attack, obesity, migraine, gastric trouble, etc.

According to yoga tradition, it is possible to apply the healing dimension of yoga, only when one gets thorough knowledge in the principles and practices enshrined in yoga doctrines. In the following section we are going to study some of the important theories of yoga therapy related to the structure and function of body and yogic applications.

BASIS OF YOGA THERAPY:

a. Theory of Pancakosa Viveka:

Body (*sarira*) is the vehicle through which enjoyment and liberation is possible (*sariramadhyam khaludharma sadanam*). It is the temple of God (*deho devalaya proktah*). Therefore, it is to be kept clean and perfect. There are several methods to study and understand the structure and nature of body. We find a detailed description of five layered body (*pancakosa viveka*) in the *Taittiriya Upanisad* (2-2-5). The same is explained in detail by the Advaita school of Vedanta at later times. The true self is beyond these five layers. It manifests as *jivatma* in the body to experience the world. The theory is a scientific way of understanding the anatomy and physiology of body.

According to the *pancakosa theory*, our body is having five compartments. They are 1. *annamaya kosa* 2. *pranamaya kosa* 3. *manomaya kosa* 4. *vijnanamaya kosa* and 5. *anandamaya kosa*.

Our body is having five layers of different magnitudes. The first two form the physical body (*sthula sarira*), the next two as subtle or mental body (*sukhma sarira*) and the last is the causal body (*karana sarira*). They are inter-connected and co-exist for the enjoyment and liberation of *Purusha*. Disturbance at one level percolates into the others and manifests as disease in the physical body (*annamaya kosa*). The role of yoga healer is to identify the cause of disease and magnitude of damage before application of any yoga practice.

b. Theory of Pancamahābhuta:

Mahābhutas (elements) are the grossest part of cosmic creation (*Sṛṣṭi*). They are the effects (*kārya* or *tattvas*) of five *tanmātras*—*śabda*, *sparsā*, *rupa*, *rasa* and *gandha*. According to Samkhya-Yoga, the five elements form the raw material for all products in the world. There are

five elements-earth (*Pṛthvi*), water (*āp*), fire (*tejas*), air (*vāyu*) and ether or sky (*akāś*). Each element has its own special quality in association with qualities of other elements. The element of earth possesses the quality of smell along with other qualities of taste, color, touch and sound. The element of water contains the quality of taste along with the qualities of color, touch and sound. The element of fire has the quality of color, shared with the qualities of touch and sound. The quality of air (element) is touch with the quality of sound. And the element of ether or sky has the quality of sound alone.

Our body is made up of, sustained and decayed by the five elements and the products of their combination. Health of our body depends on the quality and quantity of food that we take in. We become weak and finally die when there is no food. The five elements occupy five regions in the body. Based on this, Yoga divides body into five compartments. The earth element is present between the feet and knees; the water element is present between knees and navel; the fire element is present between navel and heart; the air element is present between heart and mid-eye-brows and the sky element is present between eye-brows and top-head. We can represent the above information in the following table.

S.No	Element (<i>bhuta</i>)	Qualities	Location in the Body
1.	Earth (<i>Pr̥thvi</i>)	Smell + taste, color, touch and sound	Between feet and knees
2.	Water (<i>āp</i>)	Taste + color, touch and sound	Between knees and navel
3.	Fire (<i>tejas</i>)	Color + touch and sound	Between navel and heart
4.	Air (<i>vāyu</i>)	Touch + sound	Between heart and mid-eye-brows
5.	Ether or Sky (<i>ākāś</i>)	Sound	Between mid-eye-brows and top-head

According to *Ayurveda*, the five elements (*pancabhutas*) form the physical component (*sapta-dhātu*) and functional energies (*three-Dōṣa*) of the body. They are also responsible for the six varieties of tastes (*Ṣaḍrasa*).

A thorough knowledge of *pancabhuta theory* is essential for the yoga therapist to diagnose and effective management of the disease.

c. Theory of Indriyas:

The functional agents of living body are called *indriyas*. One of the main functions of life is reaction. Reaction involves two functions. They are 1. to receive information from outside and 2. to respond suitably. The agents which collect information from inside or out side the body are called sense organs (*jnāna-indriyas*). The motor organs (*karma-indriyas*) are the agents through which we discharge our duties. Thus there are ten functional organs (*indriyas*)-five sense organs and five motor organs. Apart from these ten, yoga treats the *manas* as the eleventh sense organ. *Manas* is the central sense organ. It receives data of the world from outside, converts into meaningful knowledge and

passes the same to *ahamkāra* and *buddhi* for experience. *Manas* also executes the instructions of *buddhi* through the motor organs.

There are five sense organs. They are 1. the function of hearing 2. the function of touch 3. the function of sight 4. the function of taste and 5. the function of smell. The above functions are located in five organs of the body. They are 1. ear 2. skin 3. eye 4. tongue and 5. nose. They collect knowledge of five elements (*pancabhutas*). For example, the ear receives information of sound (related to *akāś*). The skin understands the texture and temperature of objects (related to *vāyu*). The eye collects data related to colors and dimensions (*tejas*). The tongue senses different tastes (based on *ap*). The nose gets the knowledge of different odours (related to *prthvi*). Thus the five sense organs (*jnanendriya*) play important role in getting knowledge external world.

There are five motor organs (*karmendriya*). They are 1. organ of speech (*vāk*) 2. organ of holding (*pāni*) 3. organ of movement (*pāda*) 4. organ of excretion (*pāyu*) and 5. organ of reproduction (*upasta*). They are connected to the five elements of ether or sky (*akāś*), water (*āp*), earth (*prthvi*), fire (*tejas*) and air (*vāyu*) respectively.

The above information is detailed in the following table.

S.No.	Element (<i>bhutha</i>)	Sense-organ (<i>jnanendriya</i>)	Motor organ (<i>karmendriya</i>)
1.	Earth (<i>Prthvi</i>)	Nose (sense of smell)	Feet (<i>pāda</i>)
2.	Water (<i>āp</i>)	Tongue (sense of taste)	Hand (<i>pāni</i>)
3.	Fire (<i>tejas</i>)	Eye (sense of sight)	Anus (<i>pāyu</i>)
4.	Air (<i>vāyu</i>)	Skin (sense of touch)	Reproductive organ (<i>upastha</i>)
5.	Ether (<i>akāś</i>)	Ear (sense of sound)	Mouth (<i>vāk</i>)

All the life processes in the body depend on the health of *indriyas*. Any disease in the organs results in wrong knowledge (*avidyā*) and ends in suffering and pain (*duhkha*). Yoga helps to train and maintain healthy functioning of all organs through practice of *āsana*, *kriyā*, *bandha*, *mudrā*, *prānāyāma* and *dhyāna*.

d. Theory of Triguna and Citta:

Triguna:

Trigunas are the constituents of *Prakriti*. There are three *gunas*. They are 1. *sattva*, 2. *rajas* and 3. *tamas*. *Sattva* has the qualities of reflection, illumination, lightness (*laghutva*), intelligence, virtuous, compassion etc. It is represented by white colour. *Rajas* is the vibrator, ignitor, and is responsible for movement, change and transcendence. It is represented by colour red. *Tamas* represents black colour. It is responsible for laziness, disease, dilemma, attachment, aversion etc. It opposes *sattva*.

All objects in creation are the products of *trigunas*. Difference in objects is due to their different combinations and configuration. They represent positive, negative and neutral energies in the creation. They oppose each other and still co-exist for a meaningful creation.

Theory of Citta:

The invisible functional unit of the body is *citta*. It is made up of *triguna* and contains more *sattva*, the power to reflect upon. There are three components in *citta*. They are 1. *buddhi* or intellect, 2. *ahamkara* or the feeling of 'I'ness, and 3. *manas* or mind. Yoga considers *citta* as internal organ (*antahkarana*). The *citta* has three main functions. They are (i) knowing, (ii) willing and (iii) feeling. *Buddhi* follows *dharma* and always guides us to good and prosperity.

The *ahamkara* is the agent for expression of willingness. The *manas* is the central sense organ. It receives data of external world through the five sense-organs (*jnana indriya*) and passes the same to *buddhi* for taking decisions. It also executes the instructions of *buddhi* through five motor organs (*karma indriya*). Since the *Citta* stands between the visible and invisible worlds, it can never stay stable. It always undergoes modifications due to ignorance (*avidya*), egoism (*asmitha*), attachment (*raga*), aversion (*dvesha*) and instinctive fear of death (*abhinivesha*). These afflictions (*kleshas*) are responsible for five modes of knowledge (*vrttis*). They cause our sufferings and pain (*duhkha*). Yoga helps us to overcome the factors of disturbance (*cittavrttinirodha*).

Thus, *Citta* is responsible for all our experiences-good and bad; pleasure and pain; honour and dishonour; profit and loss; victory and defeat; success and failure; perfection and imperfection. It is the store-house of our experiences- past, present and future. *Citta* is closely associated with the movements of *prana* in our body. By regulating the movement of *prana*, one can easily calm down the restless *citta*. Therefore, all *moksadharmasastras* recommended *pranayama* to train, control and arrest the disturbances of *Ciṭṭa*.

Yoga considers *citta* as the breeding ground for all psychological and psychosomatic diseases. According to *Patanjali*, the *citta* undergoes five states before attaining emancipation. They are 1. Agitated (*Kṣipta*) 2. Stupefied (*Mūḍha*) 3. Oscillating (*Vikṣipta*) 4. One pointed (*Ēkāgra*) and 5. Restricted (*niruddha*). The first three states of *citta* are responsible for diseases, while the later two help to recover from the same. In the second chapter of Yoga Sutra text, *Patanjali* recommends several methods for restraining the turbulent *Ciṭṭa*. The therapeutic applications of yoga mainly consist of *asana* and associated

practices, *Prāṇāyāma* and *Dhyāna*. In order to treat the psychological and psychosomatic diseases, the healer should have above knowledge and various methods to train and control *Citta*.

e. Theory of *prana*:

The Upanishads uphold the *prana* as the vital-energy that is responsible for manifestation of the creation. It is said to be the shade of consciousness. As long as *prana* remains in the body it is said to be living. Even though all the senses organs are withdrawn in sleep, the *prana* remain active. The Upanishads recognise ten important *prana vayus*, discharging different functions in the body. Their normal flow gives rise to health. And imbalance in their flow leads to ill-health. Though they are different in number, they collectively work for a single purpose. There are five principal *pranas* and five secondary *pranas*. They are described in the following chart.

S.NO	PRĀNA	FUNCTIONS	INDICATIONS OF IMBALANCE
1	Prāṇavāyu	Controls inhalation, the other four vayu, the five senses, thinking, health, hormone function, and proper growth.	Emotional changes, hormonal disturbance, low immunity, anxiety, worry, sleeplessness etc.
2	Apāna vāyu	Controls elimination, sexual function, menstruation, hormone function, safe and painless delivery of child and all downward movements in the body.	Cramps, pain, constipation, menstrual problems, hormone imbalance, dryness, urinary problems, difficult in normal child delivery.

3	Samāna vāyu	Controls the movement of the digestive system, the solar plexus, and balances the other two main two main vayus, prana and apana	Indigestion, poor appetite, ulcers, gastritis, constipation, IBS, diarrhea, dysentery and others
4	Udāna vāyu	Controls exhalation, speech, the upward movements in the body, growth as a child.	Thyroid problems, problems of speech and the throat, weakness of will, general fatigue, lack of enthusiasm in life, disinterest in life.
5	Vyāna vāyu	Spreads the entire body as the nervous system, yet it also controls heart function and circulation of the blood.	Problems of lactation, arthritis, nervousness, poor circulation, poor motor reflexes, problems of the joints, bone disorders, nervous disorders.
6	Nāga vāyu	Belching, hiccups etc.	Pain in the stomach and burning sensation in esophagus
7	Kūrma vāyu	Blinking of eyes etc.	Dry, burning, itching of eyes
8	Kṛkara	Sneezing	Burning sensation in trachea, excess mucus in bronchial tree.
9	Devadatta Vāyu	Drowsiness, sleepiness, yawning etc.	Heaviness in the body and disinterested mind
10	Dhanañjaya Vāyu	Inflammation etc	stiffness in skeletal-muscular system

Apart from the above, Yoga Therapy is also based on other such theories like *agni*, *nadi*, *cakra*, *marmastana*, and *ahara*.

PRINCIPLES OF YOGA THERAPY:

Yoga Therapy works using the principles of Applied Yoga (*kriyayoga* or *sadhanayoga*). Yoga aims at elimination of the cause of disease itself. It destroys the root of pain. It works as a preventive medicine and strengthens the immunity system. It protects the body from microbes, pollution and stressful conditions. Sage *Patanjali* offers a chain of eight practices (*astangayoga*) which destroy impurities and ensure perfect health. They are 1. *Yama* 2. *Niyama* 3. *Asana* 4. *Pranayama* 5. *Pratyahara* 6. *Dharana* 7. *Dhyana* and 8. *Samadhi*. The tradition divides these eight into two groups-*sadhana yoga* and *siddhi yoga*. Practices involving physical body such as *asana* and *pranayama* constitute *sadhana yoga*, while the benefits accrued thereof come under *siddhi yoga*. The primary objective of *sadhana yoga* is to prevent entry of factors that disintegrate harmony in the body. During this process, the body gains endurance, strength, stamina and vitality. And this is possible only when the body is purified of all its wastes, poisons, negative emotions and other psycho-physical disorders.

Yoga tradition considers muscular contractions (*bandha*) and squeezes (*mudra*) and special purificatory techniques (*kriya*) as constituents of *asana* practice. The bodily positions performed provide positive stretches and relaxation not only to different muscles attached to the bones but give gentle massage to the internal organs also.

Dhyana:

Meditation is a process wherein the mind is focussed on to a single point. The point of attention may be either inside the body or outside. The object of concentration (*dharana*) must always be a pleasing one. Meditation must be practiced at the end of yoga practice i.e., after *asana* and *pranayama* practice. Meditation calms down the mental disturbances and deepens the ability of understanding, memory

and recollection. It instils confidence in the practitioner, which is needed to encounter problems in day to day life. It implants the qualities of tolerability, compassion and friendliness which help to maintain positive social relations. *Upanisads, Puranas, Agamas* and *Tantras* described several methods of meditation. There are two types of meditation-(1) *sagarbha* or with *mantra* and (2) *agarbha* or without *mantra*. The object and method of meditation is not the same for all persons. It must be selected by a *guru* (traditionally trained teacher) suitable to the temperament and requirement of the practitioner.

Yoga Therapist is expected to have thorough knowledge of different methods of meditation. He must be capable of studying the physiology and psychology of the patient to prescribe meditation.

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UNIT – II

EFFECT OF YOGIC PRACTICES ON FOLLOWING SYSTEMS

**SKELETAL AND MUSCULAR – NERVOUS SYSTEM – DIGESTIVE SYSTEM
RESPIRATORY SYSTEM – CIRCULATORY SYSTEM – EXCRETORY SYSTEM**

The Union of Jeevatma and Paramatma is known as yoga. On the other hand, Yoga is also understood as a method to reach the goal. Thus, Yoga is used in the sense of a ‘means’ and also an ‘end as well. Patanjali, the systematiser of Yogic Science defined yoga as a method of purification. Controlling the activities of mind is called Yoga (yoga – sutra I-2). To achieve this end, he formulated the concept of Astanga Yoga. The aim of the practice is to remove the impurities present in body-mind-complex and enable it to gain discriminative knowledge (YS II – 28). Yogic Science has recognized the inter-dependence of body and mind and the influence of mind on physical well-being. The Hata-Yoga explains various Yogic practices like Asanas, Bandhas, Mudras, Kriyas, Pranayama, Meditation etc., to maintain and promote the health of mind and body.

Disease in modern medical perspective is considered as dis-functioning of organs and systems which may be attributed to congenital defects, external atmospheric agents like allergens, Toxins, Pollutants or infectious germs.

Apart from them, the modern medical science also recognized that internal imbalances like mental restlessness, emotional upsurges or intellectual conflicts as leading factors to stress reactions. The modern science has developed a systematic approach to the understanding of human body in terms of body-mind-Psychi-Complex.

The Concept of Pancha – Kosha existence of man as revealed by Taittiriya Upanishad is in no way contradicting the modern view of man’s existence. The concept of Disease according to Yoga is found in

the Yogic text “Yoga vasista”. According to this text, most of the modern disease like Astham, Diabetes, Hypertension, Backache and anxiety are stress born diseases. They arise in Manomaya Kosa. Our actions based on strong likes and dislikes are responsible for such diseases.

The yogic practices work deeply inside the body and mind and bring about some positive changes even in the normal individual so as to prepare him to advance on the path of Yoga. The yogic techniques should have scientific background along with the traditional support. The Scientific background would also help to remove confusion or misconception regarding the techniques of yoga practices. The main aim of the practices is to activate Pshcho-Physiological channels in the body. The anatomic physiological mechanism of various yogic practices can better be understood with the help of modern sciences like anatomy, physiology and bio-chemistry.

Anatomy and Physiology are the basic biological sciences. Anatomy is the science that study the form and structure of various organs of the body like bones, muscles, nerves, brain, and heart etc., Physiology is the study of working of different organs, systems and the processes going on inside the body. Both these sciences are connected with each other and are interdependent. According to the science of physiology, three conditions are required for maintaining the health of an organ.

1. Constant supply of proper nourishment and of the internal secretions of the endocrine glands.
2. Effective removal of waste products and
3. Healthy functioning of the nerve connections.

Human body is composed of many systems. These systems are interdependent on each other. The total function of the body depends on the integration among the functions of all systems. Each system is composed of some organs having similar functions. These organs work together for the particular system of the body with certain definite purpose. The Yogic practices work on various systems of human organism such as 1) The Skeletal System 2) The Digestive system 3)

The Nervous system 4) The Excretory System 5) The Endocrine system
6) The Respiratory system 7) The Circulatory System 8) The Muscular
system.

THE DIGESTIVE SYSTEM AND YOGIC PRACTICES

The basic unit of living organism is cell. It is nourished by food that we take. Constant supply of proper nourishment is needed for healthy functioning of the cell. The body and mind receives the energy from the food. The food is converted into energy by the Digestive System in the body. The digestive system consists of i) The mouth ii) the Pharynx iii) The esophagus iv) The stomach v) The liver vi) The pancreas vii) The small intestine and viii) The large intestine.

The food consists of several important nutrients like carbohydrates, proteins, fats and others. The masticated food is pushed into the stomach through peristaltic movement of esophagus. The food is churned and mixed with gastric juices consisting water, acids, enzymes and others. Only limited absorption of food takes in the mouth. The mixed food is pushed into duodenum, a part of small intestine. The pancreas is situated behind the stomach. It releases insulin, glucagons and other pancreatic juices. They regulate glucose metabolism and digest fats, proteins and carbohydrates. The liver is the largest gland in the body. It secretes bile which mainly acts on fats. The bile is stored in the gall bladder. The food is first converted into water-soluble substances and then absorbed by the minute blood vessels present in the inner walls of the small intestine. Absorbed food is carried to the liver and then into circulation. The large intestine absorbs excess water and salts. The undigested and unwanted food is passed to the rectum and eliminated through the anus during the process of defecation.

Another important function of the digestive system apart from digestion is its contribution to the visceral awareness. The whole digestive tract is provided with nerve fibers and their endings. Sensory nerve endings (receptors) perceive various types of stimuli from the walls of the digestive tract and convey them to the cerebral cortex. This

enables one to know the sensations like pressure, pain, temperature, burning and the like in the abdomen.

All these visceral organs are will supported and protected by means of very strong muscles that the wall of the belly. This wall not only prevents displacement of the stomach and intestine but by its massaging effect also helps to maintain the tone of the involuntary muscles with in their walls.

Any malfunction of the organs of the digestive system will result in the disorders like constipation, loss of appetite, dyspepsia, gastritis etc.

The effect of yogic practices on the system

According to yoga, ill health of the abdominal organs is responsible for various other disorders. Asanas maintain the inner vital health of the organs. The nerve plexuses are stimulated and tones up. Resistance to infections is build up. The standing asanas like trikone, parsvakone, parsvottana, padangusta and padahasta life the abdominal organs and aprevent their prolapse. This eliminates excessive wind in the intestinal tract. The inverted asanas like sarganga and sirsa give greater relief to the nerves supplying abdominal organs and are used in the treatment of piles and hernia. Some forward beings like janusirsasana, upaviasthokan, baddakona, pavanamukta and kurmasana improve digestive, absorptive and excretory functions of the abdominal organs. The twisting asanas like bhardwaja, marichya, ardamatsyendra and pasa act on gastrointestinal tract. They give gently squeeze on liver, spleen, gall bladder and kidneys and promote their functioning. The abdominal aorta is well stretched and blood flow is made easier by back bending asanas like bhujanga, dhanura, urdhvadhanura, kapota and ustra.

The pranayama practice quietans the nervous system. This maintains proper release of digestive juices from different organs like stomach, pancreas, liver and intestine.

The effect of bandhas and kriyas on the system is remarkable. The uddiyana bandha gives a vertical message to the abdominal organs

while nauli kriya gives a lateral massage by rolling them from one side to the other. The dhauthi kriya cleans the digestive tube from above where as the vasti kriya cleans from below.

Thus it is seen that the contribution of various yogic practices in keeping the digestive system is helpful in not only curing many disorders but also useful in preventing the same.

THE NERVOUS SYSTEM AND YOGIC PRACTICES

The main function of the Nervous system is to regulate the activities of various organs and systems of the body. It links the various organs and system, co-ordinates their functions. A change in the function of one organ or system leads to the changes in the function of other organs or systems. For example during vigorous muscular exercise or work, large quantities of carbon dioxide are produced which must be brought to the lungs to be thrown out of the body. It requires the rapid blood circulation and rapid respiration. This necessity is communicated to the brain and this in turn issues the orders to the organs of circulation (heart) and respiration (lungs, diaphragm) to work more intensively. The flow of blood to the muscles increases. At the same time the excretory system works hard, heat production and loss of heat increases. All these rapid changes are brought about by the nervous system.

The Nervous system perceives all the external stimulations through the sense organs. In response to these stimulations necessary changes are brought about in the bodily functions and the organism adopts itself to its surroundings.

The Nervous system consists of two divisions. 1) The Central or cerebrospinal system and 2) Autonomous System. The Autonomous Nervous System is further divided into a) Sympathetic and b) Para – sympathetic systems.

The Central Nervous system consists of the brain, 12 pairs of Cranial Nerves arising from the brain, spinal cord and 31 pairs of spinal nerves. The Nerves are threads like structures made of fibers. The

basic functional unit of the nervous system is called a neuron. The 12 pairs of cranial nerves and 31 pairs of spinal nerves are separately known as peripheral nervous system.

The brain is situated in the skull and its principal part is known as the Cerebrum. The spinal cord, elongated part of the brain, is securely placed in the bellow of the spinal column. As the cerebrum and the spinal cord constitute the main portion of the central nervous system, it also goes by the name of Cerebra –spinal system. The cranial nerves start from the brain the come out the crinum. The spinal nerves start from the spinal cord and issue out from the spinal column. Based on their functions these nerves are divided into two types 1) Motor or efferent and 2) Sensory or afferent. Motor nerves are responsible for all the muscular activities of man. Nerves responsible for the sense of sight, smell, taste, touch etc., are sensory nerves.

Autonomous Nervous System consists of Sympathetic and Parasympathetic nerves. This is mainly represented by two chains of ganglia placed on both sides of vertebral column. Parasympathetic system includes the nuclei located in the brain stem, ganglia and nerve fibers. Life processes which are going on in the body without intervention of our will or attention are all under the influence of the sympathetic nervous system. The manufacture of bile in the liver, the secretion of pancreatic juice in the pancreas, the peristaltic and anit-peristaltic actions of the intestines, the beating of the heart, the movement of the lungs, passing of urine and faeces are all carried on by this part of the nervous system. As these two systems work their way independent of our will, they are called as autonomous.

All the systems of the body are under the influence of the nervous system. If the nerve supply of a particular organ is cut off, the organ immediately ceases to work and becomes paralyzed.

The effect of yogic practices on the system

Yogic practices are designed to remove impurities at all levels in the body. They have been evolved over centuries to tone up every muscle, nerve, gland in the body and there by stabilize the mind to focus towards realization of ultimate Truth. Most of the modern diseases are

stress oriented. By practicing asanas, kriyas, pranayama techniques and meditation, one can overcome psychosomatic problems like diabetes, asthma, high blood pressure, insomnia, migraine and brain stroke. Practice of yoga regulates the health of the nervous system. All nerve ends are toned up by asanas. The spinal cord is massaged, and the blood supply to the cord is maintained. Sirsasana, sarvangasana, viparitakarani mudra, prasarita padottanasana preserve all neurological functions of the brain. They maintain healthy electrical transmission in the brain and prevent senility. Asanas and pranayama works on sympathetic and parasympathetic nervous systems. The asanas like pascimottana, kurma, yogamudra, baddakona relieve nervous stress and have psychosomatic effect. Stress is released from the organs of perception. This relaxes the senses and refreshes the system. Asanas like bharadwaja, ardamatsyendra and vakra prevent stiffness in the spinal region and help for proper circulation of nervous energy and block flow to the nerves of the spinal cord.

Pranayama is a psychosomatic science. In Pranayama the mind and consciousness are withdrawn deep inside to the core of being. By the practice of Ujjayii, sitali and sitkari, nadi suddhi and bhramari types of pranayama, the excitability of the sympathetic nervous system is reduced and hence, relaxation is ensured.

Neti kriya is useful in relieving nervous tensions. Regular practice of meditation and devotional sessions has greater effect in reducing stressful life style of the individual.

CORDIO-VASCULAR SYSTEM AND YOGIC PRACTICES

Adequate supply of nutrients to cells and collection of waste products from them is the primary function of the Cardio-vascular system. This system consists of i) Heart ii) Arteries iii) Capillaries and iv) Veins. The heart is a four-chambered organ. These are vertically divided into left and right. The upper chambers are called atria and the lower, the ventricles. The heart is made up of involuntary muscles and rests in the thoracic cavity. The heart has an intrinsic conducting system which regulates the heart rate. Apart from this, the heart is also controlled by feed back from the mind and brain. Any change in

psychological status causes changes in heart rate rhythms. Many hormones, like growth hormone and thyroid hormone affect the heart functions.

Arteries carry oxygenated blood from the heart to various parts of the body, while the veins carry de-oxygenated blood from different parts of the body to the heart. The smallest arteries are called as capillaries. The veins start from the end of capillaries. Hence capillaries have all arterial and a venous end. The veins are thinner than arteries. They have valves to prevent backflow of blood, especially in the legs. The smallest veins are called venules. Blood gets reduced of oxygen in the tissues and oxygenated in the lungs. Hence circulatory system is functionally divided into two parts. 1) The systemic circulation and 2) Pulmonary circulation.

Blood flow to various parts of the body is important. Control of blood flow takes place according to the requirement. Nervous stimulation or manual compressions can control the flow. Hormonal secretions also influence the blood flow. Automatic regulation of blood to muscles and the heart takes place during exercise.

The force of blood ejected from the left ventricle into the aorta during contraction and relaxation is called Blood Pressure. These two phases are called as systolic and diastolic pressures. The pulse is the wave of the pressure transmitted into the radial artery. Blood pressure and pulse are influenced by a variety of factors. For example renal failure, hyperthyroidism, adrenal gland tumor and fever increase them; while typhoid fever, hypothyroidism decrease the same. The entire system is affected by elevated sugar level, hypertension and high cholesterol level.

Effect of yogic practices on the system

By the practice of trikona, parsvakona, prasaita padottana asanas the heart is massaged and stimulated from all sides. The lower part of the heart is relieved from strain. Sarvangasana, sirsasana are the best practices that improve venous blood return. Blood flows to the heart without strain in these practices. Cardiac output is improved without a

rise in pulse rate and blood pressure. Pascimottanasana, janusirsasana, upavista konasana, pavanamuktasana prevent and blood pressure comes down in normal as well as in hypertension people. Bharadwajasana, vakrasana, marichasana and ardamatsyendrasana squeeze and stretch the heart. This will help for better function of the heart. Practice of bhujanga, dhanura, urdvadhanura and kapota asanas wonderfully work on the heart.

The pranayama practice reduces the sympathetic tone and thus helps to lower blood pressure.

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Unit:III

Pancakosa theory of Body as per Taittiriya Upanisad

Introduction

Body (*sarira*) is the vehicle through which enjoyment and liberation is possible (*sariramadhyam khaludharma sadanam*). It is the temple of God (*deho devalaya proktah*). Therefore, it is to be kept clean and perfect. There are several methods to study and understand the structure and nature of body. We find a detailed description of five layered body (*pancakosa viveka*) in the *Taittiriya Upanisad* (2-2-5). The same is explained in detail by the Advaita school of Vedanta at later times. The true self is beyond these five layers. It manifests as *jivatma* in the body to experience the world. The theory is a scientific way of understanding the anatomy and physiology of body.

Panchakosa Theory

According to the *pancakosa theory*, our body is having five compartments. They are 1. *annamaya kosa* 2. *pranamaya kosa* 3. *manomaya kosa* 4. *vijnanamaya kosa* and 5. *anandamaya kosa*.

The outer-most cover of the body can be seen and is made up of food (*anna*) that we take in. It is subjected to growth and decay. It is produced and filled with the food. It becomes weak and also die if there is no food. Thus, the *annamaya kosa* is made by the five elements (*pancabhuta*). The other four bodies (*pranamaya kosa*, *manomaya kosa*, *vijnanamaya kosa* and *anandamaya kosa*) stay and depend on this body for their existence. This body is non-intelligent and can not move by itself.

The second layer of our body is *pranamayakosa*. It fills the *annamayakosa*. It is responsible for all the functions in the body including *indriyas* and *citta*. This *kosa* contains *prana* in it. As long as

prana stays with in the body it is said to be living. When the *prana* leaves, the body is said to be dead.

The third layer of our body is *manomaya kosa*. It stays with in the *annamaya kosa* and is regulated by *pranamaya kosa*. It is responsible for all our experiences and feelings of emotions like love, attachment, aversion, pain, pleasure etc. Any disturbance in this *kosa* enters the other *kosas* and brings disorder and disease.

The fourth compartment of our body is *vijnanamaya kosa*. It fills the *manomaya kosa*. This body discriminates between good and bad and accepts good alone. This body contains more *sattva*. It is responsible for all virtues, happiness and peace in life.

The fifth cover of the body is *anandamaya kosa*. It is filled with Bliss. The individual self (*jiva*) stays beyond this layer and enjoys the world.

Thus, our body is having five layers of different magnitudes. The first two form the physical body (*sthula sarira*), the next two as subtle or mental body (*suksma sarira*) and the last is the causal body (*karana sarira*). They are inter-connected and co-exist for the enjoyment and liberation of *Purusha*. Disturbance at one level peculates into the others and manifests as disease in the physical body (*annamaya kosa*). The role of yoga healer is to identify the cause of disease and magnitude of damage before application of any yoga practice.

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UNIT – IV

A GENERAL SURVEY OF PREVENTIVE, PROMOTIVE AND CURATIVE ASPECTS OF ON COMMON

ASANA, KRIYA, MUDRAS AND PRANAYAMA DISEASES – ASTHMA, DIABETIES, HYPERTENSION, ARTHRITES, DIGESTIVE DISORDERS

YOGA is a science and philosophy as well. The practices of Yoga are systematically defined and has modern physiological basis. It teaches proper way of living. Hence, Yoga has been practiced in India for many centuries to achieve positive health.

The advancement in Physical Sciences brought radical changes in man's life. It made man to live under strained conditions. The emotional imbalances and mental conflicts are responsible for many disorders like nervous debility, Hyper-tension, diabetics, asthma, obesity etc. The modern medicine failed to give permanent cure except providing temporary symptomatic relief.

In recent decades, the practices of Yoga have been brought into light again. The preventive, curative and promotive values of Yoga are recognized and used to lead a happy and peaceful life. Lot of research is going on to establish and explain the effect of various Yogic practices on Psycho-physiological functions of the body. The science of Yoga looked upon man as an integrated unit of body-mind-spirit complex. According to Yoga imbalance in the senses, mind and intellect results in the disease. Disease in the modern medical terms is dis-functioning of organs or systems which may be due to congenital, external atmospheric agents like allergens, toxins, pollutants or infectious germs. Apart from these causative factors, it has also recognized that other major cause for disease would be the factors of internal imbalances like mental restlessness, emotional upsurges or intellectual conflicts that lead to stress reactions.

This view of modern perspective reminds the concept of Panchakosa Theory of man's existence as given in the Yogic texts, and the theory of disease as explained by Yogavasista. According to these texts all modern diseases arise in manomaya kosa level. They arise from our actions that are governed by our emotions, strong likes and dislikes rather than what is right or what is wrong. Going against what is right causes imbalance, a disease at the manomaya kosa. If the imbalance at the manomaya kosa is not remedied at an appropriate time, it spreads to pranamaya kosa and disturbs the balance as a result of which breathing pattern is badly affected. This disturbed breathing causes stress reactions resulting in the mal-function of autonomic and endocrine systems.

When the senses and mind are calmed the disorder automatically disappears. This forms the basis and principle of Yoga Therapy. The body and mind are disciplined and perfected by the practices of Yoga. The practices of asanas, pranayama and meditation along with yama and niyama are used in the treatment of diseases.

The practice of asanas include the practice of kriyas, Bandhas and Mudras. The asanas and pranayama are concerned with the physical body. They have indirect impact on the mind. While various meditative techniques for forwarded by Pathanjali are directly helpful in controlling the mind.

Asanas are special body postures which improve circulation in endocrine glands and other important organs. They improve physiological efficiency. Another important aspect of Asana is Kriya. They are practiced to keep Tridoshas – Vatha, Pitta and Kapha- in a balanced state. The Kriyas are cleaning and purifying process of inlets and outlets of the body. The practice of mudras and bandhas involve contraction of muscles and locking of prana to form a closed circuit of energy. They are complementary for pranayama practice. According to Yoga texts, control of breathing leads to control of mind. It is said that when the breath is stilled then the mind is stilled.

BLOOD PRESSURE

The Heart and arteries play an important role in pumping and distribution of Oxygenated blood various Organs of the body. Heart has four chambers. It is made up of special muscle called cardiac muscle. The upper chambers are called Atria and lower chambers are known Ventricles. The Atria receive blood from outside and Ventricle pump the same outside.

The pressure with which the heart pumps the blood into Arteries to reach various parts of the body is called Blood Pressure. The contraction phase of the heart is called the Systole. The Atrial systole is followed by the Ventricle systole. The relaxation phase is known as Diastole. The pressure is greater during systole as compared to the Diastolic Pressure during relaxation. In adult (22-50 years) the average blood pressure is considered to be 120/80 mm Hg. Without this pressure the Blood would not be able to supply the body with necessary Oxygen and food. It varies from time to time depending on the level of Physical and mental activity. It is lower during rest and increases with tension. It also varies from person to person.

BP is two types. High BP and Low BP. When the systolic and Diastolic pressures read above 140mm Hg and 90mm Hg respectively; it is called High Blood Pressure. If they drop below 90mm Hg and 60mm Hg, it is referred as Low Blood Pressure. Both these pressures bring about dangerous problems to the body. High BP is only a symptom and not a disease by itself. Its continued presence will cause Head-ache, dizziness, heart-failure, heart-attack, brain-attack, blindness, cardiac - asthma, kidney-failure, insomnia and constipation.

Hyper-tension attacks nearly 40% of those 45 years of age and mostly male and older people. People who are over weight, who worry too much, have lot of stress, who over work and even those who are lazy are susceptible for hyper-tension. A very high proteinic diet, over use of alcohol and tobacco, lack of exercise, atmospheric pollution, too-much pressure of work, aggressive behavior are some of the causes of Hyper-tension.

CARONARY HEART DISEASE

Heart receives blood through coronary arteries for its nourishment. Due to variety of problems, fatty deposits begin to build up in the inner walls of the arteries and reduce the blood flow to the cardiac muscles. Such situation proves to be during excess physical and emotional activities where heart muscles require extra load to cope-up the problem. This problem is called as coronary Heart Disease (CHD).

Some times the narrowed Coronary artery may completely be blocked by a blood clot or a piece of fat detached from upper large blood vessels. It produces breathlessness, discomfort in the chest, pain in the middle of the chest (Angena Pictoria), loss of consciousness, weakness, missing in heart rhythm and drop in arterial blood pressure. The CHD is detected by ECG, TMT coronary Artergiography.

Treatment :

Yoga believes that Prevention is better than Reversal. According to Yogic texts, the modern diseases are stress born diseases. They arise in manomaya kosa and cause disturbance in the Pranamaya and Annamaya kosa. Hence the treatment must be integrated one. The practice at Annamaya kosa includes Yoga Asanas, Diet and Kriyas: At Pranamaya kosa, breathing practices; at Manomayakosa, the practices are Meditation and devotional session and counseling to correct wrong ambitious and goals of life.

Several researchers have established that there is close relation between diet and HBP and CHD. It is also proved that life style contribute a lot for healthy living. Fat foods increase blood cholesterol level. Most of the deaths, world wide are from Caronary Heart Disease associated with Hyper-tension.

According to Yoga “moderation” is the key for healthy living. Hatha yoga pradipika recommends stattvic diet for better living. No difficult asanas which give intra-abdominal pressure should be practiced. Practice of Sevasana, simple preliminary asanas such as

Vajrasana, Veerasana, Matsyasana, Pavanamuktasana, Bhujangasana, Trikonasana, Garudasana, Gomukhasana, Vrikshasana, Vakrasana will help a long way in settling the problems.

Pranayamas like Seetali, simple Ujjayi, Anuloma – Viloma without kumbaka (retention) rectify the defects at pranayama kosa. Pranayama works a lot on nervous system and smoothens the electrical activity. The practice of meditation based on sound and shape brings about greater relaxation at mental level.

Thus Yoga therapy proves to be a suitable remedy for the Psycho-somatic disease of Hyper-tension and Cardiac Heart Disease.

DIGESTIVE DISORDERS AND YOGA

Many ailments of the Digestive system starting from the mouth to rectum are caused due to stress and modern life style. Emotions like anger, fear, jealousy, love, hatred, anxiety, tension, wrong habits of eating, sleeping, drinking, smoking over a long period influence the quality and quantity of secretions in the stomach. This imbalance results in common ailments like repeated mouth ulcers, hyper, acidity, peptic ulcer, irritable bowel syndrome, ulcerative colitis and constipation.

The process of digestion starts in the mouth. The salivary glands release saliva into the mouth to mix with food. It contains an enzyme called salivary amylase that starts to digest carbohydrates such as sugars and starches. The chewed food is pushed down into the esophagus and from there to stomach. The one way valve is called esophagus sphincter prevents food coming up from stomach when stomach contracts or one lay-flat or turn topsy turvy.

The food is further crushed and churned in the stomach. The digestive glands release hydrochloric acid and enzyme pepsin which digest proteins in the presence of acid. The acid destroys the bacteria and other micro-organisms contained in the food during its stay in the stomach.

The food liquidized is pushed down into the duodenum, the first few inches of small intestines. Here further chemicals and enzymes are added from pancreas and liver to digest carbohydrates, fats and proteins. The digested food then passes into the small intestines. The chemical break down is completed in the small intestines and the useful chemical constituents of food are absorbed into the blood and lymphatic vessels. The main task of large intestine is to re-absorb the water and to eliminate the undigested food.

HYPER-ACIDITY

Emotions, smoking, alcohol, chilies and medicines like aspirins, pain killer etc., produce excessive acid production. This is called Hyper-acidity. The presence of extra acids damage the stomach walls and cause indigestion. If the valve at the lower end of esophagus becomes weak or defective, the acid juices in the stomach may be pushed back upwards into the esophagus causing a burning sensation. This may be high during night times when one lies flat. This is called Gastro-Esophagus Reflex.

PEPTIC ULCER

This is called Acid Peptic Disease (APD). This is inflammation of the inner lining of the stomach due to acid peptic digestion. This is also called gastritis. This causes burning pain in the upper abdomen when the stomach is empty. When the gastritis becomes chronic and the inflammation starts becoming localized to a small area and penetrates deeper and deeper, it is called Peptic Ulcer.

IRREGULAR BOWEL SYNDROME

This is a disorder in the movement of large intestine. This is caused due to erratic function of the nervous system when the mind is disturbed or over worked or speeded up. If the hyper activity is prominent in sympathetic nervous system pertaining to large intestines, it leads to constipation and if hyper activity is more in Para –Sympathetic nervous system of the same, it leads to the diarrhea.

ULCERATIVE COLITUS

This is another type of functional bowel disorder related to stress. This is continuous diarrhea with mucus and blood. This is due to inflammation in the inner layer of the large intestine and rectum. This complaint of the disease could run for a short period or for six to eight weeks to a severe blood loss requiring emergency surgery.

CONSTIPATION

Constipation is defined as passing hard stool which requires great effort to empty. Generally this happens when the bowel is not emptied within 24 hours. It also happens when the hyper activity of sympathetic nervous system pertaining to large intestines is high. It may also occur due to wrong diet habits, poor toilet training, stress etc. Chronic constipation lasting for several months or years leads to many chronic health problems including cancer of the large intestines.

YOGIC MANAGEMENT OF DIGESTIVE DISORDERS

Many problems of digestive system are produced because of stress and disturbed life style. Deep relaxation to the nervous system is required to over come the problems. Various yogic methods are available to bring about deeper relaxation to digestive system. Practices of Yogic diet, Kriyas and Asanas work at Annamayya kosa level. Sattvic food recommended by Yogic texts is to be taken. The practices of Vamana Dhauti, Vastra Dhauti and Dhanda Dhauti clean the stomach. Uddiyana, Agni sara and Nauli work for cleaning the small intestines. Shankaprakshalana and Vasti Kriya are used to cleaning the colon. Preliminary asanas are recommended while asanas of forward bending are to be avoided for the people with hyper acidity. Inverted asanas are recommended for irritable bowel syndrome and ulcerative, colitis patients.

Practice of nadi suddhi pranayama, bhramari help in curing stomach disorders. The meditational techniques combined with Omkar will bring control over mental stress. The practice of yama and niyama goes a long way in moulding the life style of the person.

Thus, the integrated approach of Yoga Therapy works well to correct imbalances of digestive system.

OBESITY

Fat is essential for the body. It maintains the body temperature and suppleness. Accumulation of fat (as soft pads) below the feet at buttocks and at joints facilitates proper smooth function of the body. The fat burns itself and serves as food substitute during starvation or voluntary fasts.

But excessive production or accumulation of fats leads to various disorders in the body. It increases weight of the body. Such undue overweight is an extra load on the physiological function of the body. This in turn leads to over function of the heart. This results in heart troubles and blood pressure and the like. Extra accumulation of fat also causes obstruction to the proper functioning of the muscles and ligaments of the lungs, kidneys, heart etc., as a result proper breathing and circulation is badly affected. Fatty people not only die prematurely and also prone for diabetics.

TEATMENT

Fatty people find it difficult to practice Asanas. So they must be treated first with the easy Para-yogic exercises and simple breathings. The practice of Asanas like Trikona, Parsvakona, Veerabhadra, Vajra, Suptavajra, Ustra, Bhujanga, Shalaba, Dhanura, Parsvadhanura, Januseersha, Paschimottana, Urdvadhanura, Sarvanga and Cycle, Nava, Vakra, Bharadvaja and Udyanabhandha and Agnisara are helpful. Pranayamas of Ujjayi, Suryabedana with long exhalations, Kapalapathi should be practiced twice a day. Practice of dhouti i.e., vamana, vastra dhouti, along with Basti is of great help in removing ofer Kapha. Apart from the practices mentioned above, control of diet is essential in the management of this problem.

DIABITES MELLITUS

The body is nourished and sustained by Blood. Cell is the basic organic unit of the body. To build, repair and regulate the functions of cell, energy is drawn from food nutrients called Carbohydrates, Proteins and fats. The Carbohydrates are changed into simple sugars called Glucose. The cells use the Glucose in the process of releasing energy. Insulin is required for this purpose. The Pancreas release the insulin directly into the blood stream. The Glucose is also called as Blood sugar. When the Pancreas fail to release insulin in required quantity and quality, the sugar level in blood becomes high and uncontrolled. Sometimes the blood sugar level is also increased when the cells fail to utilize the Glucose. This condition is commonly known as Sugar Disease or Diabetes Mellitus.

There are two types of Diabetes. 1) When the pancreas produce a low level of insulin, this is called as Insulin Dependent Diabetes Mellitus(1DDM) 2) When the Pancreas produce very little insulin not enough to meet the need or the cells are unable to use it properly, this is known as Non-Insulin Dependent Diabetes Mellitus (N1DDM).

Yoga recognizes two reasons for Diabetes. Firstly, it is due to high intake of Sugar and Carbohydrate rich diet, Obesity and lack of exercise. Secondly, stress and frustration in modern life style due to tensions and emotional disturbances. Lack of sufficient insulin in the blood leads to High Blood Sugar but low intra-cellular sugar. When the cells in muscles starve of Sugar, it results in Degenerative Vascular Function. This leads to Several Organic failures including Heart failure, Hyper-Tension, Kidney failure, Skin infection, Blindness, Loss of Sensory nerve functions in the extremities and impotency. When the Blood Sugar level drops below normal, it leads to starvation of cells in the Brain to unconsciousness and even Death.

Yogic Management

The Yogic treatment of Diabetes is directed to the underlying causes of the Disease as well as to its symptoms. It is based on the internal adjustments of the whole organism. It stimulates the body's own regenerative processes.

Asanas:- Surya namaskara, Pavanamuktha, Vajra, Supta Vajra, Ustra, Paschimotasana, Bhujangasana Cycle, Urdvadhanurasana, Sarvangasana Cycle and Shavasana.

Kriyas:- Vamanadhanuti, Shankaprakshalana and Nauli Kriya

Pranayama:- Ujjaii, nadi-suddhi with retention, Seethali and Seethkari, Bastrika.

Diet:- A low carbohydrate, Sugar Free, Natural Vegetarian food should be taken. Minimal spices, Oils and Dairy products, Salads and fruits recommended.

Meditation, attending devotional sessions and bhajans will help to reduce tensions at Psychological level.

ASTHMA

Every cell in the body receives Oxygen through breathing to carry metabolic activities. The process of breathing consists of inhalation and exhalation. Air is drawn into the lungs during inspiration and expelled from lungs during expiration. The Air enters the lungs through respiratory passages of Nose, Pharynx, Larynx, trachea, Bronchi and Bronchioles.

Asthma is a common and fearful condition characterized by recurrent attacks of contraction of air passages of lungs. This results in wheezing, Coughing and a sense of breathlessness. The larger airways are narrowed by excessive thick Mucus secretions produced by the cells lining the air ways. Severe Asthmatic attacks sometimes can prove even fatal. Long term Asthmatic attack makes body weak and immune less. Asthmatic children lag behind in their body weight and height. Further, it leads to permanent expansion of the ribcage and hunching of the shoulders.

Inflammation is responsible for the mucus to buildup in the air passages. The cause for the inflammation is multi-factorial – psychological, Hereditary and allergic agents. Suppression of negative emotions such as Jealousy, Anger, Resentment and hatred are

Psychological factors. Sudden loss of a child, parent, friend or employment opportunity may also cause Asthma. Asthma is also caused by Allergens like food products, drugs, medicines, animal hair, dust, perfumes, cocoches, paints. Asthma may also raise due to climatic changes. The disease sometimes appears to have passed from one generation to another within a family.

Yogic management

Modern medicine failed to cure asthma permanently except in providing symptomatic relief. Where as in Yoga, asthma is effectively treated by combined practice of asanas, kriyas, pranayama, diet and meditation.

The patient should not be discouraged from taking anti-asthma drugs. Progress in Yoga practice decrease the symptoms of asthmatic attacks. This confidence in patients contribute a lot in discontinuing medicinal intake. Consistent and regular practice is essential to get effective early results. The following Yoga regime is used in the treatment.

Asana: - Suryanamaskara, Trikona, Parsvakona, Vajra, Suptavajra, Bharadvaja, Ardamaschendra, Bhujanga, Shalaba, Dhanura, Paschemottana, Urdvadhanura, Pavanamukta, Sarvanga cycle.

Kriya:- Jelaneti, Sutraneti, Vamanadhauti, Vastradhauti and shankaprakshalana.

Pranayama techniques paly vital role in maintaining the health of Anatomic nervous system. Bastrika Pranayama with kumbaka improves the lung vitality and helps to remove mucus. Nadi sudhi clams the respiratory impulses and sooth the mind. Jalandarabandha help to train the inhebitary impulses and balance the mental emotions.

Meditation: Cyclic meditation based on Sabda slows down the breathing and initiate calmness in deeper layers of sub-conscious state.

Diet: Mucus forming food like rice, sweets, dairy products should be avoided. Asthmatics should not take heavy and oily foods.

One should take fresh green half-boiled. Simple nourishing and non-stimulating food is the best.

JOINT PAINS

Bones are the hardest parts of the body by forming joints. There are two types of joints. 1) Immobile joints 2) Mobile joints.

Mobile joints are also called Synovial joints. The joints in the knees, elbows, fingers, hips, shoulders and spine are examples of synovial joints. Mobile joints are subjected to movements. Hence, they are affected by pain the inflammation.

The end part of mobile joint bone is covered by hard tissue called Cartilage. The bones are joined together by ligaments. The free joint space is filled with a lubricating fluid called Synovial fluid. The cells of joints are supplied with rich blood for their vital requirement. If the circulation of blood and other nourishing factors are blocked or less supplied for a long period of time the waste products and poison of cellular metabolism build up in the lubricating fluid of joints. This irritate the nerve fibers and cause pain the stiffness. Formation of calcium deposit takes place over the bone surface resulting in limited joint movements. As this process continues, the structure of joint is destroyed leading to pain and deformity.

Over eating, Rich diet based on meat, animal fat, deep fried fruits, syntetic foods, excessive foods, Ghee, Sugar and Salt causes Arthritis. Constipation aggravates the problem lack of regular exercise, habitually sitting in chairs and rarely sitting cross legged also causes Arthritis.

Tensions, suppressed emotions, fear and hyper-sensitivity can lead to rigidity of the personality resulting in Physical Rigidity.

BACK PAIN

The spinal column bears the weight of the body. This structure consists of various parts such as bones, discs, ligaments, tendons, nerves, blood vessels and supporting strong muscles. Any one of these

structures could be affected by diseases or subjected to excessive stresses.

In cervical spondylities, the movements of neck is restricted. The pain would spread to shoulders, arms, and forearms. Sometimes, it may also lead to giddiness. Degeneration of intra vertebral disc space causes constriction of blood vessels and nerves. This Decreases blood supply to brain resulting in fainting. Pain at Lumbar region could be due to many reasons. Apart from above defects, it could also be because of life style, postural defects or Psychological stresses. Sometimes the pain may be caused due to injury to back bones in accidents.

Sciatica nerve emerges out between the fourth and fifth Lumbar Vertebrae and the first Sacral root and runs back of the leg up to the heel. Pain arising because of damage to this nerve is known as Sciatica. In this case the pain is experienced in the buttocks, thigh, calf, muscles.

Yogic Management

Modern medicine has not yet so far arrived at the full treatment of arthritis and back pain. It has concentrated on the relief of pain rather than correcting the underlying cause. In the treatment a wide spread of drugs like aspirants and corticosteroids are used. They have bad side effects. Instead, Yogic management aims at correcting underlying deficiencies of diet, exercise, life style and so on.

Asana: Asana Practice must be judiciously given based on the nature and severity of the problem. Practice of Pavana mukta, Vajra, Supta Vajra, akarna Dhanura, Adomukha Swana, Bhujanga, Shalaba and Dhanura are useful. After getting some relief, practice of surya namaskara is essential to prevent further arthritic problems. For back pain, Bhujanga, Shalaba, Ustra, Supta Vajra II, Dhanura, Makara, Akarna Dhanura, Matsya are useful. All forward bendings should be avoided for a considerable period in the beginning.

Kriyas: Shankaprakshalana, Jaladhauti are important to relieve constipation and remove wastes.

Pranayama: Nadi shodana and bastrika Pranayama are useful.

Meditation: Deep relaxation and meditation will help to develop positive state of mind in the sufferer.

Diet: Simple diet consisting of cereals, Chapattis, Rice, Boiled Pulses, Boiled Vegetables, Fresh Fruits (Except Banana). Reduced intake of milk and Dairy products arrests further accumulation of fats in the joints. Excess taking of spices, meat and oils is contra.

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Unit V

YOGA AND MENTAL HEALTH

India is rich for its religious and spiritual practices. Indian philosophical schools and religions gave importance to the personal experience of the Ultimate Reality than mere intellectual teachings. Mind (*citta*) occupies important place in realizing the Reality. Therefore, study of mind, its substance, structure and factors that disturb and quieten it has acquired prime focus in India. Of all the theories of mind propounded by other systems of philosophical thought, the theory and practice based on para-psychology and depth-psychology offered by Samkhya-Yoga appealed the world. Yoga studies the mind in all its dimensions and suggests several technical applications for its training and control.

Yoga recognises body as having two parts – the visible body and the invisible body. The visible body is made up of five elements viz. earth, water, fire, air and ether. Mind is the invisible part of the body. The body and the mind are inseparable and interdependent. The physical body can never function without the mind in it. Similarly the mind needs the physical body to occupy and operate. Over the centuries the subject of mind remained as unsolved problem. Fascinated by its nature, area of operation several theories have been made. Of all them Samkhya-Yoga gave us a scientifically convincing theory and also described several technical applications to keep the mind calm and balanced.

Mind – its Constituents:

Yoga designates the Mind as ‘*citta*’. The ‘*citta*’ constitutes the evolutes of mahat, ahamkar and manas. They are the products of Prakriti. Prakriti constitutes the three gunas viz. sattva, rajas and tamas. The tri-gunas represent the qualities of good, bad and indifference. All objects in the world are produced out of different combinations of the tri-guna.

Mind – its functions:

Psychologically the mahat is also called buddhi or intellect. It is the agent of knowledge. It stands for the functions of the virtuous behaviour, discrimination between good and bad, highest intelligence, contentment, bliss and others. The ahamkara is the agent of willing. It owns everything to it and generates the sense of ‘Ego’ or ‘I’. The manas is the agent of feeling. It is the seat for all emotions and attachment. It comes into contact with the external world through the sense organs and creates bondage. Yoga calls the buddhi, ahamkara and

manas as antahkarana. Thus, the citta is attributed with the functions of intelligence, thinking, decision making, memory, recollection, emotions, creativity, innovativeness, awareness, and control over our behaviour.

Factors that disturb the Mind:

The very nature of mind is to stay calm and act judiciously. But under the influence of wrong knowledge, emotion, attachment, ambition, aversion and fear, it fails to take proper decisions, which lead to failure. Failure always ends in suffering.

Sage Patanjali has enumerated nineteen disturbing factors of the mind. They are:

1. Vrittis: (a) right knowledge, (b) wrong knowledge, (c) illusory knowledge, (d) knowledge of sleep and (e) stored knowledge or memory.
2. Vikshepas: (a) disease, (b) dullness, (c) doubt, (d) carelessness, (e) laziness (f) desire for objects, (g) delusion, (h) inability to grasp, and (i) instability.
3. Kleshas: (a) ignorance, (b) egoism, (c) attachment, (d) aversion and (e) fear of death.

Symptoms of Mental Disturbance:

The mental disturbance causes a number of symptoms in the body. Patanjali gives four such important symptoms. They are – 1) suffering, 2) despair or depression, 3) lack of control over the body and 4) hard breathing.

Mental disturbance also results in several physical disorders. It leads to infections, ulcer, IBS, constipation, hypertension, heart attack, bronchitis, asthma, arthritis, menstrual Irregularities, PCOD, infertility, migraine and tension headache, skin disease like eczema, psoriasis, allergic rashes, fall of hair and some others.

Importance of Mental Health:

Health is wealth. It is an essential prerequisite to achieve any success in life. Health is not mere infirmity of the physical body. It also involves psychical, ethical, moral, social and spiritual implication.

Mind is responsible for all the sufferings and also every kind of happiness. Yoga texts discussed the role and importance of mind in health and ill-health. The Yoga Vasista says that mental disturbance is the cause for all diseases. The Ayurvedic science also shares similar opinion. Therefore, one should keep the mind calm and balanced in order to enjoy the health.

Methods to Calm the Mind:

According to the Bhagavat Gita, the nature of mind is unstable and hence, it is difficult to bring it under control. However, yoga texts have described several methods to calm down the mind.

Patanjali has given the following methods:

1. By developing concentration on any one object or principle.
2. By cultivating the attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice.
3. By the practice of bahyakumbhaka.
4. By focusing the mind on the super-physical experience.
5. By gazing at internal bright light.
6. By fixing the mind on persons who have attained liberation.
7. By focusing on the consciousness beyond the states of dream and sleep.
8. By meditating on any desired object.
9. By self-surrender to Isvara.

The Hatha Yoga Practices like kurmasana, yoganidra, savaasana and others; kriyas like trataka; pranayama like murcha and plavani; and also pancadharana are very much useful to maintain the mental balance.

When the mind is kept calm and peaceful, there will not be any scope for any tension, anxiety and stress. Thus, yoga helps to maintain mental health.

**INTRODUCTION
TO
AYURVEDA**

UNIT I

Introduction to Ayurveda.

0.0 Objective: This unit deals with

- ★ **Introduction:** Introduction of Ayurveda, The need of life science, to come into existence, its succession from heaven to earth will be described in detail.
- ★ **Definition:** In this we will define the word Ayu, the life, its real sense according to Ayurveda, the objective (or) the use of Ayurveda and the definition of Swastha, a healthy human.
- ★ **Schools and branches of Ayurveda:** Here we deal with the different methodologies present in Ayurveda and specialties based on the system they deal with.
- ★ **Greatness of Ayurveda:** Here students will come to know how Ayurveda is different from other systems of medicine. What are the important issues described in that.
- ★ **Relation between the Darsanas and Ayurveda:** Here we deal with the concepts of Shat Darsanas based on which Ayurveda has developed.
- ★ **Scriptures of Ayurveda:** An introduction is given to the main texts of Ayurveda

0.1 Introduction:

The word Ayurveda includes two words, Ayur which means life and Veda which means the Knowledge. So the basic word itself denotes that it is the knowledge or the science of life. It is originated in India and is said to be the oldest among all other medical systems exist in the world. Its prevalence or existence is from Vedic period. Its origin dates back to 3000yrs B.C. It is

considered as Upaveda to Rig-Veda according to Charana Vyuh and to Adharvanaveda according to most of the Ayurvedic scholars. It is also known as the Panchama Veda and the profounder of this is said to be the Brahma,

योगेन चित्तस्य पदेन वाचां मलं ळरीरस्य च वौद्यकेन

By observing the above sloka, it is understood that the author or the god of yoga sastra has also explained and followed Ayurveda to remove the physical impurities i.e. the diseases of body. Hence Ayurveda is also included as a part of yoga sastra adhyayanam. Because it is accepted by Patanjali, and is ancient, natural remedy for diseases which cannot be or only with combination, treated by yoga practice.

Succession from Heaven – Earth

The question involved here is how Ayurveda had confined itself to heaven here-to-fore (from Brahma up to Indra in succession) was brought down to this earth? What was the need?

It was accepted that the profounder of Ayurveda was Brahma. From Brahma the knowledge was received by Daksha Prajapathi, from him to Aswini Devatas. They are known as Deva Vaidyas. From then the knowledge was received by Indra who was also treated by Ashwini devatas.

How diseases developed in the human body?

When there was satvaguna predominance during the satyakala, the first age, among the human beings, though the diseases had been there, they did not manifest. When once the predominance of stvaguna started decreasing after satyakala, then slowly the diseases started manifesting their symptoms. But

the sages who were kind enough towards creatures on the earth, were worried about the diseases which were causing pain and dukha to people. These diseases also have become hindrance to perform the duties in gruhastashrama. Also coming to realize that the healthy body and long life are the only sadhana in achieving their goal i.e. to unite with the supreme god, the sages also were in need of something which can give them healthy long life.

धर्मार्थकाममोक्षाणां आरोग्यमुत्तमम्

Bharadwaja was a sage of great wisdom and devotion at that time with supernatural powers. So all the sages approached him and requested him to solve the problem. Then Bharadwaja went to Indra and requested him to give the knowledge of life science for the benefit of human beings. Indra agreed and Bharadwaja took no time to grasp the knowledge in its entirety.

Atreya Bharadwaja taught Ayurveda to the sages, who were anxious to help the human and of their own, and were intelligent, devoted and having high grasping power. Among them Agnivesa, Bhela, Jatukarna, haritha, Ksharapani, Parasara were more devoted and wrote scriptures on Ayurveda and , treated human beings. Thus it came into existence on earth. These scriptures were popularly known as Samhithas and was named after the sages like Agnivesa samhita, Harithasamhitha, Susrutha samhitha etc.

Basing on this many texts have come in to existence depending upon the skills present in the readers and many more commentaries have been written on them both in Indian and foreign languages.

0.2. Definition:

The science or the knowledge or the veda which deals the Ayu i.e. life is known as Ayurveda. Here the word Ayu is not meant to denote physical body, but it is something beyond that.

Charaka, the author of charaka samhitha, the disciple of Agnivesa, in his first chapter explains 'Ayu' as शरीरेन्द्रिय सत्त्वात्मसंयोगोधारि जीवितम्

According this, the term Ayur stands for the combination of body, sense organs, mind and soul.

The diseases will pervade at physical and mental levels.

Synonyms of 'Ayu' explains the exact meaning of the term – Dhari (which bears the life), jivita (which keeps alive), nityaga (permanency due to its trans migratory faculty) and anubandham (continuity of consciousness)

Purpose of Ayurveda:

The main objective of Ayurveda is to retain the healthiness of a healthy person and secondarily to treat the diseases of a patient or to suppress the vitiation of doshas in the body.

In Ayurveda the word swastha is coined to denote the healthy person, Here the term is used in a very broad sense, where we cannot find it in any other systems of medicine.

What is healthiness or what are the symptoms of a healthy body?

Swastha:

समदोष समाग्निश्च समधातु मलक्रियाः ।
प्रसन्नात्मेन्द्रिय मनः स्वस्थः इत्यभिधीयते ।।

A person is considered as healthy, when he possess the balanced dosha (vata, pitta and kapha) , agni in its normal state (bhutagni, dhatvagni and jakaragni) all the sapta dhatus (rasa, rakta, mamsa, medo, asthi, majja and sukra) in their normal and balanced state, malas (mutra, purisham sweda and khamalas) in normal state and when normal physiology of body is maintained.

Apart from these, a person is considered as swatha, only when he posses balanced state of indriyas normaly in indriyar thagrahanam, manas (deviod of or controlled state of trigunas, satva, rajas and tamas) and the knowledge of atman is received with prasanna indriyas and manas in its pure state.

0.3. Schools and Branches of Ayurveda

There are two schools of Ayurveda.

1. Atreya school.
2. Dhanvantri school

Atreya school deals with the (pathology, symptoms, general medicine) Plant drugs, minerals, and their usage in diseases. Agnivesa, Bhela, Jatukarma, Haritha, Parasara and Ksharapani are some of the disciples in Atreya school.

Dhanvantari school, apart from general medicine, mainly deals with the surgical procedures. Usage of tapta salakas (heated instruments), kshara (bases or alkalies) in diseases were from this school only. Usage of leeches in blood letting was also done by dhanvantaries.

Dissection of cadavours (dead body) was first practiced by Dhanvantari which laid pavement to understand the diseases and their pathology at (anatomical and physiological) gross and subtle levels.

Branches of Ayurveda: There are 8 specialised branches in Ayurveda. They are

1. Kayachikitsa : Deals with the general medicine, including etiology, symptomatology and knowledge of therapeutics in its entirety.
2. Bala Roga: Deals with Pediatrics, starting from zygote stage up to 16yrs stage. The diseases come across during the pregnancy and the methods to feed the baby etc were explained in detail in this. A part of Gynecology and Obstetrics were also included in this along with the diseases of children.

3. Graha Chikitsa: Treatment of diseases arising from possession by evil spirits, pathogenic micro-organism etc and deals mainly with the Psychiatry i.e. manasa roga chikitsa.
4. Salya chikitsa: All surgical procedures to treat diseases and the extra or abnormal behaviour of organs causing pain in the body and their removal and treatment was dealt in this.
5. Shalakyas: Deals with the diseases occurring above the neck are dealt in this, also called as Jatrurdhva gata.rogas
6. Agadatantra: In olden days people used to live in and around forests. Hence they were more prone to harmful insect bites, snake, scorpion, rat poison etc. A detailed description of symptoms of respective bites and their treatments was dealt in this.
7. Rasayana: Geriatrics – i.e. diseases which comes in old age and their treatments were dealt in this. Especially the preventive methods to delay the process of ageing and to give healthy long life were explained in this.
8. Vajeeekarana: A no of aphroditis{drugs which improvesexual capacity] were described in this to sustain healthy progeny on the earth, and also the sexual disorders and their treatments were explained.

0.4. Greatness of Ayurveda

Some time the question arises to people that when other systems of modern medicine are also present in the world, why one should follow Ayurveda, which is evolved when so called modernizations was not yet started?

- Though Ayurveda is an old system, some specialities which were not yet dealt by moderan systems were developed fully in Ayurveda
- The swastha definition itself gives special entity to Ayurveda, such a broad sense is not there in any other systems.
- The main objective of Ayurveda itself is to maintain the healthiness of a swatha, as such no other systems are having idea about this so far.

- It is a natural system in which we use plant medicines and purified metals which cause no harm to human body.
- Through sodhna therapies, the roots of diseases are washed out from the body, which results in avoiding recurrence of diseases. This is not present in any other system.
- Through Rasayana and Vajeekarana methods the vitality and vigour are maintained which is not dealt in such a detailed manner in any other systems.
- A special diet regimen is advised according to the diseases and also according to seasons only in Ayurveda.
- Daily routine which one should follow to maintain the healthiness of body and mind were explained in detail only in Ayurveda.
- Usage of minerals and metals (Hg, Au, Ag, Cu) etc were first dealt in detail.
- Special medicines for poison and poison itself as medicine were only dealt in Ayurveda.

The science is designated as Ayurveda where advantageous and disadvantageous, as well as happy and unhappy, states of life along with what is good and bad for life, its measurements are described.

Ayurveda is considered as most sacred of all Vedas because it gives life and does good to mankind in respect of their present life as well as the life beyond. Thus, being an indispensable guide for health and virtuous acts, this Ayurveda is sacred par excellence and is honoured by those proficient in the Vedas. healthy life is meant only to accomplish purusharthas.

0.5. Relation between Darsanas and Ayurveda

Ayurveda absorbed most of the principles of creation from already existing darsanas like sankhya, yoga, Nyaya, Vaiseshika, Poorva and Uttara meemamsa i.e. shadarsanas. Ayurveda has accepted the theory of evolution of

Sankhya Philosophy. From this they have taken PMB {panch maha bhutas} and condensed to tridoshas(V,P,K) and the entire Ayurveda is based on this principle.

Ayurveda has accepted shat padarthas of vaisheshika darsana i.e. dravya, guna, karma, samavaya, visesha and samanya. (Dravya is considered as physical state of a drug, guna the potentiality present in it, karma the action of it. Samanya, Visesha and Samavaya are used in the principles of treatment.)

According to the Swabhavoparamavada, the human is considered as healthy as swabhava, basing on which, has explained definition of swastha. From Raja yoga concept of manas is taken and manasika chikitsa has become more easy to it to treat manas,. the karmakandas from poorva mimamsa has been accepted. Basing on uttara mimamsa, nistiki chikitsa has been developed.

Thus all the darsanas reveal their existence in Ayurveda.

0.6 Scriptures of Ayurveda.

There are nearly 2000 or even more works written on Ayurveda till date. Out of them Brihat and Laghu trayees are very Important.

Brihat Trayee: i) Charaka Samhita, ii) Susruta Samhitha, iii) Astanga Hridayam.

Laghu Trayee: i) Madhava nidana, ii) Bhava prakasa, iii) Sarangadhara samhita.

- i) *Charaka Samhita:* Profounder is Atreya Bharadwaja Agnivesa is tantrakarta and charaka is the redactor or the pratisamskarta and was named after him. Dridhabala is considered as the sampurakatha. It belongs to 6000-1000 BC. It is best considered among the chikitsa part of Ayurvedic texts. It contains 8 stanas and 120 chapters.
- ii) *Susruta Samhita:* It belongs to 500 BC. Kasi Raja Divodasa dhanvantari is the preacher . Susrutha was the tantrakarta, Nagarjuna samskartha and

chandrata patya suddhikarta. Susrutha is considered as the father of Indian Surgery. He was the first to do dissection of cadavours, plastic surgery and to tell about contagious diseases.

- iii) *Astanga Hridayam*: It had attracted the attention of medical men not only within the country but also neighbouring countries like Arabia, Persia, Tibet and Germany and was translated in those languages, due to its beauty and brevity of poetical composition, sequential arrangement of topics, clear description of practices. It contains 6 sthanas and 120 chapters. It has acquired maximum number of commentaries. It belongs to 500 AD. It is the condensed form of *Astanga Sangarha* and was written by *laghu Vagbhata*.
- iv) *Madhava Nidana*: It belongs to 6th Century AD and was written by 2 authors namely *madhavakara* and *Vijaya rakshita*. It is considered as best among the *nidana* i.e. etiology texts – pathological aspects of *Ayurveda*.
- v) *Sarangadhara Samhitha*: It belongs to 13th Century AD and was written by *Sarangadhara*. It contains 3 *khandas*. *Nadi pariksha* was the contribution of this *samhitha*. Pharmaceutical preparations were dealt in this text.
- vi) *Bhavaprakasa*: Belongs to 15th century AD and mainly deals with detailed description of plant drugs and their therapeutic values. It is written by *Bhavamisra*. It is the first to tell about *phirangi yoga* (male sexual disorder).

Summary

In this unit we dealt with introduction to Ayurveda, its definition, its branches, its relation to darsanas, main scriptures and its greatness.

Explanation to Technical Terms

<i>Ayu</i>	life, duration of life.
<i>Veda</i>	the science of health or medicine, counted as sacred science, and regarded as a supplement to Tarzana Veda
<i>Rasayanam</i>	It's a special therapy to boost up the vitality and to delay the process of ageing.
<i>Vrishyam</i>	Stimulating amorous desires provocative of sexual vigor, aphrodisiac. There are some plant drugs which increases the sexual desires, exp.: Masha, Kapikacchu (Macunapurites) Aswagandha and Milk
<i>Kayam</i>	The physical body

Questions – 5M

1. Describe in brief the succession of Ayurveda.
2. Define the term “Ayur”.
3. What is the ‘Prayojana’ of Ayurveda.
4. Define the term Swastha.
5. What are the schools in Ayurveda.
6. What is the relation between darsanas and Ayurveda.
7. Give short notes on Brihatrayee / Laghutrayee.

Questions - 10/20 M

1. What is Ayurveda, define? Explain how it came in to existence.
2. Define the word ‘Ayu’, what is the object of Ayurveda? Explain what is health interms of Ayurveda?
3. Describe the schools and branches of Ayurveda?
4. How Ayurveda is different from other systems of medicine?
5. What are darsanas and what are the principles based on which Ayurveda has developed?
6. Name some important texts on Ayurveda and explain the contents in them?

IM Questions

1. Which is the mother country of Ayurveda?
2. Ayurveda is upaveda of which veda?
3. According charana-vyuha Ayurveda is upaveda of _____
4. The profounder of Ayurveda is _____
5. Who were the deva vaidyas?
6. From whom Atreya bharaduraja received the knowledge of Ayurveda?
7. What was the predominant guna among the people during satya kala?
8. Complete the Sentence.
9. Agnivesa was the disciple of _____
10. What is the meaning of Ayu?
11. Ayu is considered as the combination of _____ according Charaka.
12. Give two synonyms for Ayu.
13. Coin the word used in Ayurveda to denote a healthy person.
14. Name the schools of Ayurveda?
15. Name the school of Ayurveda in which general medicine is dealt more?
16. What was the school in which surgeries were first explained?
17. What is the branch of Ayurveda which deals with general medicine?
18. Name the branch of Ayurveda in which pediatrics is dealt?
19. Graha chikitsa deals with _____?
20. A foreign body which causes pain in the body is termed as _____?
21. ENT disorders were dealt in _____ branch of Ayurveda?
22. Treatment for poison was dealt in _____?
23. Diseases of old age and their prevention is dealt in _____?
24. Vajeekarana dravyas means _____?
25. How many branches were there in Ayurveda in olden days?
26. Most of the Ayurvedic Principles were based on _____ philosophy?
27. Shatpadarthas is the Concept of _____ philosophy?
28. Based on which vada the human is considered as healthy by his nature?
29. Ayurveda has accepted the concept of manas from _____ yoga.
30. The profounder of sankhya darsana is _____?
31. Based on which darsana nistiki chikitsa has been developed?
32. How many are the darsanas which were accepted by Ayurveda?
33. Tantrakarta of charaka samhita is _____?
34. Who was the redactor of charak samhita?
35. the sampurakaratha of charaka samhita was _____?
36. Which is the best text in treatment part in Ayurveda?
37. What is the no. of stanas and chapters in charaka samhita?
38. Charaka Samhita belong to _____ country?
39. Who was the preacher of Susrutha Samhita?
40. Who was the redactor of Susrutha Samhita?
41. Chandrata is considered as _____ of susrtra samhita?

42. Who is the father of Indian Surgery?
43. Which is the Ayurvedic text on which maximum number of commentaries was written?
44. Astanga Hridaya is based on _____ text.
45. Who was the author of Asthanga Hridaya?
46. Which is the best text in Laghutrayee which deals with pathology?
47. Madhava midana belongs to _____ AD.
48. Madhava nidana was written by _____.
49. Which was the 13th century text which deals with pharmacology in Ayurveda?
50. Which is the text which gives the detailed description and medical values of plant drugs?

Answers to 1 M Questions

- | | |
|---|--|
| 1. India | 2. Adharvanaveda |
| 3. Rigveda | 4. Brahma |
| 5. Aswinidevatas | 6. Indra |
| 7. Satvaguna | 8. |
| 9. Atreya Bharadwaja | 10. Life |
| 11. Sarira, Indriya,
Satvam(mind) and Atma
(soul) | 12. Nityagam,Anubandha |
| 13. Swastha | 14. Atreya School and School
of Susruta |
| 15. Atreya school | 16. Susruta school |
| 17. kayachikitsa | 18. Balaroga |
| 19. Infections disorders | 20. Salyam |
| 21. Shalakya | 22. Agada tantram |
| 23. Rasayanachikitsa | 24. Aphrodites |
| 25. 8 | 26. Sankhya |
| 27. Vaiseshika | 28. Swabhavoparamavada |
| 29. Raja | 30. Kapila |
| 31. Uttaramimamsa | 32. 6 |
| 33. Agnivesa | 34. Charaka |
| 35. Dridabala | 36. Charakasamhita |
| 37. 8 and 20 | 38. Second century B.C |
| 39. Dhanvantari | 40. Nagarjuna |
| 41. Patya sudhikarta | 42. Susruta |
| 43. Astanga Hridayam | 44. Astanga Sangraham |
| 45. Laghuvagbhata | 46. Madhavanidana |
| 47. Sixth century A.D | 48. Srikantadatta and
Vijayarakshita |
| 49. Sarangadharasamhita | 50. Bhavaprakasam |

UNIT II

Basic Principles of Ayurveda

1.0 Objective

- To know all the theories of Ayurveda basing on which one can assess the rogi(the patient) and roga(disease).
- To know the components of body according to Ayurveda in their normal, healthy status. Basing on this one can assess the prognosis and symptoms of diseases when they get vitiated.

1.1. Introduction

- *Theory of panchamahabhatas* – their predominance in organs – according to which treatments of diseases depend.
- *Concept of agni* – 13 types and important of agni in maintaining healthiness of body and kosta bhedas.
- *Tridoshas*, their classification, normal status, the gunas of vitiated doshas and diseases caused by them. Prakritis basing on tridosha composition.
- *Timalas*: Normal status – vitiated states of malas (the wastes of body).
- *Saptadhatus* – 7 types of bodily tissues – their normal states and vitiates states.
- *Concept of Ojus* – What is Ojus, how it is formed and the symptoms when depletes will be discussed.

What is the importance of PMB in our body?

1.2. Theory of Pancha Maha Bhutas

According to sankhya philosophy, the panchamahabhutas are produced from prakruthi. Ayurveda accepts the sankhya's theory of evolution. According this every living or non living thing is made of pancha maha bhutas called Akasa, VAyu, Agni, Jala(Ap) and Pruthivi.

According this in our body 5 bhutagnis are present co-relating the PMB and also our 5 sense organs co-relate to PMB as their functioning components. Agni bhuta is predominant in Eyes as tejas, Akasa in Ears as Sabdha, Jala in jihwa as rasa, VAyu in skin as sparsa (touch) and Prithivi in Nasa or Nose in the form of gandha the smell.

The gunas present in human body based on Panchamahabhuta predominance were explained as:

Akasa guna predominant in: kosta, kanta, manas, buddhi, nidra, alasya amd mukha etc

VAyu guna predominant in: Karna, sweda

Agneya guna predominant in: Medha, varna, sauryam, krodha, sarira vriddhi.

Jaleeya or Ap guna predominant in: swedha and mamsa.

Prithvi guna predominant in: nails, dhairya, skin, mamsa and hair follicles.

The plants also contain same PMB as their componets and hence they are treated as human friendly in nature. Hence they are used as medicines according to the need.

The panchamaha bhuta theory is condensed to tridosha theory, as the trodoshas also contain same PMB as their componets.

Vata – Akasa and VAyu maha bhuta predominant

Pitta – Agni maha bhuta predominant

Kapha – jala and pruthvi maha bhuta predominant.

Thus theory of panchamahabhutas show their importance in Ayurveda at every level.

1.3. Concept of Agni

To process the food and to metabolise, there is a need of fire or agni. This agni is situated in our body in the form of jatharagni in the intestines and digests the food. If this agni is disturbed, then the process of digestion becomes irregular ama is formed and causes diseases. Basing on the quality and quantity of this agni, this is divided into 4 types as:

- i) *Samagni* – Balanced, normal state, healthy.
- ii) *Mandagni* – decreased quantity – results in ‘ama’. This becomes root cause of disease.
- iii) *Tikshnagni* – increased quantity – causes excessive hunger.
- iv) *Vishamagni* – irregular – vata predominant.

How the digestive power maintains the physiology of our body?

The entire kayachikitsa ie general medicine in Ayurveda depends upon the treatment of agni, hence it is also known as Agnichikitsa.

The Jatharagni or Kothagni or Pachakagni cooks the food and prepares nutrient materials required for all dhatus. a gain dhatvagni, This also cooks the nutrients and transforms it so as to become next dhatu. If jataragn is increased, excessive burning of food occurs, hence no nutrients to dhatus and dhatu kshaya occurs. Weak agni creates ama leading to abnormal increase of tissues. Hence normalcy of agni is very much important.

Apart from the Jataragni and Sapta bhatvagnis, 5 bhutagnis are also present in the body. These are helpful in the formation or changing process of food in to its basic elements.

Thus there are tryodasa agnis (13) in our body, maintaining total physiology of the body Kostabhedas:

Depending upon the doshik predominance in the alimentary tract, the kosta is divided into 3

Krura kosta – Vata predominant – causes hard stools

Mrdu kosta - Pitta predominant – even milk causes motions

Madhyama kosta – Kapha predominant – Normal bowel movements.

Why the Vata, Pitta and Kapha are considered as doshas?

1.4. Theory of Tridoshas

When the doshas are in normal state they sustain the healthiness of body but when they get vitiated they cause diseases. It is said in charaka samhitha

Vata, Pitta and Kapha are said to be the physical impurities of body in their vitiated state. The physiology and pathology of entire Ayurveda depend upon the theory of tridosha. Vagbhata says

We know that moon, sun and wind are balancing the world by energy generation, utilization and distribution, same as in the case of Kapha, Pitta and Vata causing structural and functional integrity of the body.

All the three doshas are present in the body throughout life. So long as they are normal they maintain the health of the person and when they become abnormal, they become the cause of diseases.

Vata – kinetic activity –

Pitta – Metabolic activity –

Kapha – Anabolic activity –

What are the normal functions of Vata?

Vata : In its normal state protects the body bestowing enthusiasm, eagerness, desire, expiration and inspiration, all activities of the body, mind and speech, initiation and the execution of the urges (i.e. urine and faeces etc), maintenance of the dhatus (tissues) in their normalcy and proper functioning of the sense organs.

In what way the Pitta maintains normal functions of body?

Pitta: Pitta in its normal state attends to digestion, maintenance of body temperature, vision, production of hunger, thirst, appetite, complexion, intelligence, courage, valour and softness of the body.

What are the main functions of Kapha?

It confers stability, lubrication, firmness of joints, forbearance (i.e. capacity to withstand or withhold emotions and strain etc).

Hence tridoshas in their normal state also known as tridhatu.

How these doshas behave in the body? (or) Is there any relation between the doshas, age, time and food?

The ratio of the tridoshas vary according to age, time and food also.

According to age:

I part of life – childhood – kapha predominance

II part of life – Middle age – pitta predominance.

III part of life – old age – vata predominance.

According to time:

I part of the day – morning – kapha predominance

II part of the day – noon – pitta predominance

III part of the day – evening – vata predominance

I part of the night – early night – kapha predominance

II part of the night – mid night – pitta predominance

III part of the night – early morning – vata predominance

According to the food:

1st 2 hours after food – kapha, 2nd 2hrs after food – pitta, 3rd 2hrs after food – vata.

This is the pulsative nature of the doshas and at no time in the day or night the quantity of vata, pitta and kapha remain the same and the diseases or symptoms also vary accordingly.

Doshas – functions – places – Properties – classification – vriddhi and kshaya lakshanas.

1.4.1 Vata: The term vata denotes

It is the cause for movement and pressure, hence the name. Among the 3 doshas vata is the more important and without which the remaining 2 doshas cannot move in the body. Even the dhatus and malas cannot move in the body to do their normal functions. Hence in the treatments also vata is given more importance.

Place of Vata:

Large Intestines, pelvis, lumber and gluteal area, ears, bones and skin are the places of vata especially the large intestines (pakvadhanam).

Properties of Vata:

Dryness, lightness, coldness, roughness, fineness (causing penetration to any place), movement are the properties of vata.

Classification of Vata: Vata is classified in 5 varieties. They are

1. Prana
2. Udana
3. Vyana
4. Samana
5. Apana

1. Prana Vata:

Prana vata is located in the head and moves in the chest, throat, supports the mind, heart, sense organs and intelligence, attends to expectoration, sneezing, bleaching, inspiration and swallowing of food.

2. Udana Vata:

The chest is the seat of udana, it moves in the nose, umbilicus and throat. Its functions are initiation of speech, effort, enthusiasm, strength, colour and memory (awareness).

3. Vyana Vata:

Vyana is located in the heart, moves all over the body in great speed, attends to functions such as walking, bringing the body parts downwards and upwards, opening and closing of the eyes etc, generally all the activities concerned with the body.

4. *Samana vata:*

Samana is located near the fire, moves in the kosta, with holds the food in the alimentary tract for some time, digests, separates the essence and wastes and eliminates the wastes.

5. *Apana Vata:*

Apana is located in the apana (i.e. large intestine) moves in the waist, bladder, (genitals) and thighs and attends to the functions such as elimination of semen, menstrual fluid, faeces, urine and foetus.

The symptoms in the body when Vata is reduced are:

1. Debility of limbs and body
2. Speaks very little with low voice and does very little physical activity.
3. Drowsiness and semi loss of consciousness.
4. All the symptoms of increased kapha.

The symptoms in the body when Vata is increased are:

1. Emaciation of body occurs.
2. Black dis-colouration
3. Desire for hot things and climate
4. Tremors (shaking)
5. Constipation (hard stools)
6. Loss of strength and sleep
7. Giddiness and irrelevant speech occurs.

1.4.2 Pitta: The term Pitta is derived from

All the above derivations mean, pitta is a substance, which maintains the proper body temperature and helps in digestion and metabolism of the body. It is the cause for vision, production of hunger, thirst, appetite, complexion, intelligence, courage, valour and softness of the body.

Seat of Pitta: Umbilicus, stomach, small intestines, sweat, lymph, blood, plasma, eye and the skin are the seats of Pitta, especially the nabhi.

Properties of Pitta: It is oily in nature, piercing, hot, light and fluid.

Classification of Pitta: Pitta is classified in to 5 types

1. Panchaka Pitta: It is situated between the large intestine and stomach. It is a predominant of agnibhuta and is the cause for digestion. It separates the food into essence and waste.
2. Raiyaka Pitta: It is located in stomach and it imparts red colour to the rasa and converts it into rakta.
3. Sadhaka Pitta: It is located in Hridaya and is known as sadhaka, because it attends to functions such as knowledge, intelligence, self consciousness etc.
4. Alochaka Pitta: It is located in the eyes and helps in the process of vision.
5. Bhrajaka Pitta: It is situated in the skin and gives lusture and smoothness.

The symptoms in the body when Pitta is reduced are:

Loss of appetite, coldness, weakness occurs, and loss of lusture occurs.

The symptoms in the body when Pitta is increased are:

Produces yellow coloration of the faeces, urine, eyes and skin, excess of hunger and thirst, feeling of burning sensation and very little sleep.

1.4.3 **Kapha:** It is produced from water and its major constitution is water.

It helps in binding, joining, union of tissues, bones, cells, organs and other structures of the body. Normal functions of Kapha: Slesman confers stability, lubrication, compactness of the joints, forbearance (capacity to withhold emotions) and also responsible for sexual capacity, immunity and strength.

Properties of Kapha: it is oily and sticky by nature, cool, heavy, slow in motion, soft and stable

Seat of Kapha: Thorax, neck, pancreas, joints, stomach, rasa dhatu, fat stores of the body, nose and tongue.

Classifications of Kapha: There are 5 types of Kapha.

1. Avalambaka Kapha: It is situated in thorax. Helps in maintaining the body fluids and water metabolism and gives strength to other Kapha sources.
2. Kledaka Kapha: It is situated in stomach, helps in moisturizing the food.
3. Bodhaka Kapha: It is situated in the tongue and is helpful in taste perception.
4. Tarpaka Kapha: Located in the head and nourishes the sense organs.
5. Sleshaka Kapha: Located in the joints and lubricates the joints.

The symptoms in the body when Kapha is reduced are:

Low quantity of Kapha in the body creates vertigo, palpitation, pain and looseness of joints and tissues (decreased firmness).

The symptoms in the body when Kapha is increased are:

Loss of appetite, watering of mouth, increased laziness, cool temperature, breathlessness, excessive sleep, cough and loss of strength occurs.

Constitutions of the Body Basing on the tridosha composition in the body,

7 types of prakrithis are made in Ayurveda. They are 1.Vathaja 2. Pittaja

3. Kaphaja 4. Vata-pittaja 5.Vata-kaphaja 6. Pitta-kaphaja 7. Samadoshaja.

Among these the first 6 are considered as Nindaniya Prakrithis and are causative of diseases. Basing on these constitutions patient is examined and the suitable medicine is advised.

1.5 Trimalas

How the malas or wastes helpful to the body?

Mutra, Purisha and sweda collectively known as timalas. Though they are considered as wastes they are and their functions are very important in maintaining body metabolism. The meaning of mala is (wastes of body) to sustain.

Functions of Malas:

1.5.1 Puresha (stools) sustains the body by maintaining the water levels and fat levels also sustains agni and help in the proper digestion. If it is increased in its quantity then, produces enlargement of abdomen, gurgling noise and feeling of heaviness. It also develops pain and laziness.

If it is decreased in its quantity then, movement of air inside the intestines increases, accompanied by gurgling noise coming upwards and causing severe discomfort in the region of the heart and the flanks.

1.5.2 Mutra helps in maintaining and carrying out the fluid levels of the body. If it is increased produces severe pain in the lower abdomen and one feels to pass urine frequently.

If it is decreased - quantity less, pain and some times urine with blood comes out.

1.5.3 Sweda – Sweat: Maintians the moisture content of skin, normal temperature is maintained and also keeps the hair follicles healthy. If it is increased perspiration, foul smell and itching occurs.

If it is decreased cracks on the skin arises and loss of hair follicles occur.

Thus the Trimalas are also important to maintain physiology of the body.

1.6 Theory of Saphthadhatu

Along with tridoshas and trimalas there are dhatus in body. They are 7 in number and are co-related to tissues.

These dhatus bear the body and gives nourishment to the body. The saptadhatus are

1. Rasa
2. Rakta
3. Mamsa
4. Medo
5. Asthi
6. Majja
7. Sukra

These 7 dhatus are formed in the body and each is nourished by the previous dhatu and gives rise to the next dhatu. According to Susruta these dhatus are formed in the body in one month i.e. the time taken to form sukradhatu from rasadhatu is 30days.

Functions of dhatus: Nourishing, maintenance of life activities, enveloping, lubrication, supporting, filling and production of embryo are the important functions of the dhatus respectively.

Rasa Dhatu: The digested food, immediately after absorption becomes rasa. Its main function is nourishment of other tissues. If it is increased, loss of appetite, drowsiness, laziness, heaviness occurs. If it is decreased, body becomes rough, tired, loss of body weight and irritability to sounds occurs.

Rakta Dhatu: Rasa dhatu gives rise to rakta in dhatvagni pakam. Its function is Jeevanam i.e giving life to our body. Raktha when increased produces skin disorders, diseases of spleen, abdominal tumors, loss of agni, red colouration of skin, eyes and urine. If it is decreased then desire for sour and cold things, loss of tension in veins and dryness occurs.

Mamsa Dhatu: Rakta Dhatu gives rise to Mamsa Dhatu. It is muscle tissue. This main function is (lepanam) to cover and give shape to body. Mamsa when increased produces enlargement of glands, malignant tumors and obesity. Decrease of Mamsa causes debility of sense organs, emaciation of cheeks, buttocks and pain in joints.

Medo Dhatu: It is formed from Mamsa Dhatu by the action of dhatvagni. It is a fat and adipose tissue. Its main function is to give oiliness to the tissues especially skin. If it is increased obesity occurs, causes fatigue with little

exertion. If it is decreased enlargement of spleen occurs and emaciation occurs.

Asthi Dhatu: It is formed from Medo Dhatu. It is a bone tissue. Its main function is to bear or give shape to the body. If it is increased, overgrowth of bones and extra teeth occurs. If it is decreased, pain in the joints, excessive fall of hair, nails and teeth occurs.

Majja Dhatu: It is bone marrow and is formed from Asthi Dhatu. Its main function is filling of bones. If it is increased, heavy, enlarged joints and ulcers are formed. If it is decreased, hollowness of bones, giddiness, vertigo, blurred vision close to syncope (i.e Murcha) occurs.

Sukra Dhatu: It is (seminal tissue) semen. Its function is Garbha Dharana. If it is increased, sexual desires are increased and seminal calculi are formed. If it is decreased, delay in ejaculation, semen mixed with blood, pain in the testicles occurs.

OJUS

Ojus is considered as the cream or the essence of all the saptadhatu. It is located in hridaya. It is distributed all over the body and helps in providing immunity i.e. resistance power to the body. It is greasy (viscous) in nature and is somatmakam. It is predominant of jala bhuta, soft, clear, reddish yellow in colour.

It is of two types – 1. Para 2. Aparā. Para ojus – 8 drops (quantity)

Aparā ojus – ardhanjali pramana.

Ojus is very important for the survival. Ojus undergoes decrease in quantity by anger, hunger (starvation), worry, grief, exertion etc. If it is decreased then one may feel discomfort in the sense organs, debilitated, depletion of physical and mental strength occurs, complexion becomes bad, dryness in the body occurs. This can be treated best by using more milk and meat.

Summary:

In this chapter we understood that panchamaha bhutas are the basic elements in nature. This has been condensed to tridosha theory in Ayurveda on which total medical system is dependent. We also studied how the tri malas of body sustain the normal physiology of the body. We have also studied saptha dhatus (tissues) and its essence (Ojus) and their deficiency disorders in detail. Thus the gross form of anatomy and physiology of Ayurveda has been discussed.

Questions 5M

1. What are PMB? Expla.in in it in brief in relation to Ayurveda?
2. Explain importance of Agnibhuta in human body?
3. What are tridoshas and explain their normal functions in the body?
4. Explain how tridoshas vary according to age, time and food?
5. What is Vata and classify it?
6. What is Pitta and classify it?
7. Give the classification of Kapha dosha?
8. What are symptoms in the body when Vata gets vitiated?
9. List out the symptoms when normal Pitta is disturbed in the body?
10. What are the places of pancha vidha kaphas and explain their normal functions?
11. What are trimalas and explain any one of them?
12. How sweat maintains body physiology?
13. What are dhatus? Give their number and normal functions?
14. Explain any 2 dhatus?
15. How many rasas are there? What are their composition basing on panchabhouthic composition?

Questions 10/20 M

1. Explain basic principles of Ayurveda in brief?
2. Explain PMB theory and how the Agni bhuta is present in the body?
3. What are Sapta dhatus? What happens when they are vitated?
4. Explain Tridosha theory?
5. Give detailed description of trimalas and how they maintain the normal physiology of the body?
6. What is immunity according to Ayurveda? Explain?
7. What is Rasa? How they are useful in the treatments according to Ayurveda?

Questions 1M

1. Ayurveda accepts the theory of evolution of _____ philosophy.
2. How many Maha bhutas present in the nature?
3. _____ Maha bhuta is present in the eyes?
4. _____ Maha bhuta is responsible for taste perception.
5. Medha, Varna and Krodha are because of _____ Maha bhuta in the body?
6. The PMB theory is condensed to _____ theory?
7. Vata, Pitta and Khapa are collectively known as _____?
8. Vata contains which Maha bhuta?
9. Agni Maha bhuta is predominant in _____ dosha?
10. Kapha dosha is a combination of _____ Maha bhutas?
11. Jataragni is divided in to _____ types.
12. Jataragni is responsible to cause diseases by creating Ama in the body in its _____ state.
13. 'Ama' is formed due to _____ agni.
14. The Vata predominant and irregular Jataragni is known as _____?
15. Basing on the treatment of digestive power, the general medicine in Ayurveda is otherwise known as _____.
16. The portion of Agni present in the tissues of the body is known as _____.
17. How many no. of agnis are present in the human body?
18. If Jataragni in the body increases in excess then what is the fate of dhatus?
19. Alimentary tract is dividied in to _____ types based on doshas?
20. The Vata predominant kosta which is responsible for constipated bowels is _____.
21. If milk becomes a purgative to a person then his Kosta is considered as _____.
22. _____
23. What are sariraka doshas?
24. The kinetic activity of the body is maintained by _____ dosha.
25. The metabolic and anabolic activities of the body are maintained by _____ and _____ doshas respectiviely?
26. The complexion, intelligence and courage are due to _____ dosha?
27. If a person is strong enough to withstand the emotions, then he is _____ dosha predominant person.
28. During childhood _____ dosha is predominant.
29. After the digestion of food _____ doshas rises in the body?
30. _____ dosha is responsible for geriatric disorders (old age)

31. Which dosha is responsible for the movement of other and doshas, dhatus and malas in the body?
32. Vata is mainly seated in _____.
33. Which dosha is responsible for dryness, tightness and roughness of body?
34. Vata is divided into _____ types.
35. Which is the Vata which is seated in the head and responsible for sweltering of food?
36. Name the type of Vata which is responsible for speech.
37. Major kinetic activities (movements) of body are done by _____ Vata.
38. Name the tridoshas present in the kostam?
39. Which is Vata is responsible for the process of defecation and delivery of foetus?
40. Which is dosha is responsible for the tremors, constipation and loss of sleep in the body?
41. What is the main seat of Pitta in the body?
42. Burning sensation in the body is due to the increase of which dosha?
43. The term _____ is used to describe which dosha?
44. Which dosha in its normal state is responsible for immunity of the body?
45. Which is the main seat of Kapha?
46. Which is the Kapha which is present in tongue?
47. Which Kapha gives nourishment to the sense organs?
48. Which Kapha is responsible for the lubrication between the joints?
49. Name the tridosha present in the alimentary tract? (SV, PP, KK)
50. Pain and discomfort in the flanks and heart is the symptom of which vitiated mala?
51. Urine with blood will come out due to the vitiation of which mala?
52. Cracks on the skin and loss of hair follicles are the symptom of which vitiation of Sweda
53. How many are the dhatus in the body?
54. Time taken to form Sukra dhatu from rasa dhatu is _____.
55. The digested food immediately after absorption becomes _____ dhatu?
56. Nourishment of all the tissues is done by which dhatu?
57. Unable to bear the sounds and irritability is the symptom of _____.
58. Desire to have more sour and cold things, loss of tension in veins is due to _____ dhatu.
59. Lapana (covering) is the main function of _____ dhatu.
60. Enlargement of glands is due to the increased quantity of which dhatu?
61. Obesity occurs due to the increase in _____ dhatu.

62. Enlargement of spleen is mainly due to the _____ in medo dhatu.
63. The shape of the body is mainly due to _____ dhatu, maintained by _____ dhatu.
64. 'Poorana' (to fill) is the main function of which dhatu.
65. Giddiness and blurred vision close to syncope are present when _____ is decreased.
66. The dhatu which helps in garbhadharana is _____.
67. Pain in the testicles and semen mixed with blood is due to _____ of sukra dhatu.
68. Which is the essence or cream of Sapta dhatus.
69. The quantity of Aparna Ojus is _____
70. The ojo kshaya is best treated with _____.

Answers to IM Questions

- | | | |
|--|--|------------------------|
| 1. Sankhya | 2. Fire | 3. Agni |
| 4. Jala | 5. Teja | 6. ridosha |
| 7. Tridoshas | 8. Akasa and Vayu | 9. Pitta |
| 10. Jala and Prithvi | 11. 4 | 12. Decreased/Mandagni |
| 13. Mandagni | 14. Vishamagni | 15. Agnichikitsa |
| 16. dhatragni | 17. 13 | 18. Depletion occurs |
| 19. 3 | 20. krura | 21. Mridu |
| 22. Dosha | 23. Vata, Pitta and Kapha | 24. Vata |
| 25. Pitta and Kapha | 26. Pitta | 27. Kapha |
| 28. Kapha | 29. Vata | 30. Vata |
| 31. Vata | 32. Pakradhan//large intestine | 33. Vata |
| 34. 5 | 35. Prana Vata | 36. Udana Vata |
| 37. Vyana | 38. SamanaVata, Pachaka Pitta, kledaka Kapha | 39. Apana |
| 40. Vata | 41. Nabhi (umbilicus) | 42. Pitta |
| 43. Kapha | 44. Kapha | 45. Chest |
| 46. Bodhaka | 47. Tarpaka | 48. Sleshaka |
| 49. SamanaVata, Pachaka Pitta, kledaka Kapha | 50. Purisha kshya | 51. Mutra kshaya |
| 52. kshayam | 53. 7 | 54. 30 days |

- | | | |
|--------------------------|----------------|-------------------------|
| 55. Rasa | 56. Rasa | 57. Rasakshya |
| 58. Rakta | 59. Mamsa | 60. Mamsa |
| 61. Medo | 62. Decrease | 63. Asthi |
| 64. Majja | 65. Majjadhatu | 66. Sukra |
| 67. Kshaya /
decrease | 68. Ojus | 69. Ardhanjali pramanam |
| 70. Milk | | |

UNIT III

SWASTHA VRITTAM

OBJECTIVE

- ★ In this unit students will learn about the no. of ritus and their lakshanas, the dietic and behavioral habits one should follow to avoid diseases & to maintain health.
- ★ They will also come to know about the ideal daily routine one should follow to maintain health as prescribed by Ayurvedic texts.
- ★ Doshik variation according to ritus is also explained.
- ★ Concept of ritu sandhi (inter seasonal period). Importance & Okasatmyam is explained.

Dinacharya and Ritucharya

Introduction:

Swastha is defined as , on who stays always in good health.

Susruta, the author of susruta Samhita in his text defines swastha as

Samadosha	- One who has balanced doshas
Samagni	- Balanced agni i.e. digestion and absorption
Samadhātu	- Balanced state of all the tissues
Samamalakriya	- Balanced and proper excretory system and perfect physiology.

Prasanna atma indria manah - One who has perfect sense organs, mind and atma without any psychological disorders.

Thus the swata is defined at physical, psychological and spiritual levels.

To aquire such a healthiness one has to follow, certain strict measures, which are names as swata vrittam. Vrittam is a cycle or routine, one has to follow to safe guard his interests of health from rising from bed to retiring to bed and a reasonable variation to it.

The swasta vrittam is classified into 2 parts. They are

1. Dinacharya - daily routine. 2. Ritucharya – Seasonal Planning

Dinacharya

Here, the procedures are described in detail regarding how we should behave in a day.

1. At what time we should rise from the bed?

We should get up early in the morning in Brahma muhurta (i.e. between 3 to 5.30 AM). This habit extends the life span

2. we should evacuate our bladder and bowels sitting in squatting position and concentrating up on it. Proper cleaning is necessary to avoid soiling and infections.
3. We should clean our teeth with brush made up of plant tarigo preferably plants like karanja, nimba, kakubha etc. which are more katu and tikta rasa padhanas, without hurting gums.
4. Cleaning of tongue with cleaner made of gold or silver or copper is necessary. It increases the taste perception, But it should be done gently.
5. Those who are suffering from indigestion, nausea, cough, asthma, fever, paralysis, thirst, ENT disorders should avoid brushing.
6. Anjan – apply the paste made from souveera to the eyes everyday to protect them from dust. Rasanjan, extract of the plant daruharidra is applied once in a week.it improves the power of vision.
7. Gargle the mouth with clean water at least 20-30min. – kavalam.
8. Apply a drop of oil in each nostril before gargling – Nasyam.
9. We can take tambula for protecting our teeth and to avoid bad smell.
One who is suffering from eye disorders and bleeding disorders should not eat tambula.
10. We should do asanas to keep out body and mind fit for the daily routine.
11. Those who are suffering from Vata and Pitta disorders and persons below 12yrs and above 70yrs should avoid over exertion.

12. We should massage our body daily with til oil and should take bath. This strengthens our body, delays ageing, relieves pain, improves sight and provides good sleep. – Abhyangam.
13. Udvartana or powder massage made of pulses can be done to relieve ourselves from excess fat and it smoothens skin.
14. Snanam – we should take bath with warm water on the body and cool water on the head. This gives us strength, energy, activates all the systems, relieves tiredness, sweat and drowsiness.
15. Bhojanam – we should take balanced, nutritious food in a pleasant atmosphere, in adequate quantity basing on our jataragni. If we consider stomach as 100% only 50% should be filled with food, 25% with water and the rest of 25% should be empty for the movement of gases. We should take only freshly prepared hot food.;;mitaharam
16. Day sleep must be avoided unless we are ill health.
17. After food one should walk at least 100 steps.
18. One should follow good mannerism and professions.
19. One should adopt righteousness always and should not hurt any body by any means.
20. Every creature must be treated with passion and kindness.
21. One should follow the rules of yama and niyamas of yoga sastra and should be happy always.
22. One should respect others feelings, parents and gurus.

Thus one who constantly thinks of how his day and night are passing, and adopts right way, will never become a victim of sorrow.

Concept of Rasa.

Rasa is the perception of taste by tongue. Different substances have different physical and chemical compositions and hence the taste varies.

Ayurveda has explained the no. of rasas in the universe as six i.e. shadrasas and also explains the reason for the variation depending on the composition of pancha maha bhutas present in it. The main PMB present in rasa are Jala and Prithvi.

Madhura rasa (sweet) – Jala

Amla rasa (sour) – Agni + prithvi

Lavana rasa (salt) - Agni + Jala

Tikta rasa (bitter) – akasa + vayu

Katu rasa (pungent) – Agni + vayu

Kasaya rasa (astringent) – prithvi + vayu.

What is the importance of rasas (on our body) in our health?

2.2.1 Madhura Rasa (sweet):

It gives trphti. It helps in tissue building, helps in growth of hair, proper voice, strengthens the senses and extends the life span. If it is taken in excess may cause obesity and relating disorders (Medo and kapha diseases).

2.2.2 Amla Rasa (sour):

It helos in digestion and appetite is increased. It is the cause for secretions in the mouth. It is not in potency and cool to touch thus relieves burning sensation. It causes aggravation of kapha, pitta and rakta if taken in excess and also causes flabbiness, loss of strength, blindness, giddiness, itching , anemia, swelling, thirst and fever.

2.2.3 Lavana rasa (salt):

It is the main component of taste. It lubricates food and helps in digestion. It removes rigidity, clears the channels and may cause laceration. If taken in excess may cause baldness, graying of hair, wrinkles on the skin, thirst and

diminution of strength. It may cause diseases of vata and rakta. Life span is reduced.

2.2.4 Katu rasa (Pungent)

It relieves throat disorders, skin diseases. It helps in digestion, acts as anti-inflammatory and cures wounds, ulcers, absorbs food and reduces fat and mucous secretion. If it is taken in excess causes bala and sukra kshaya. It may cause tremours in the body and pain.

2.2.5 Tikta rasa (bitter)

though it is not so palatable, it relieves anorexia and increases taste perception, It kills worms, relieves toxins and absorption of body fluids. It reduces kapha, meda, majja, purisha and mutra. If taken in excess may cause depletion of dhatus and vata disorders will arise.

2.2.6 Kashaya rasa (Astringent)

It is not easily digestible. It decreases pitta and kapha. Cleans blood, heals ulcers and hinders digestion, cleans skin, causes constipation, dries up water content of body. If taken in excess may cause pain in the heart, thirst and emaciation of body.

Thus all the six rasas are very important in the metabolic, anabolic and catabolic activities of the body. Basing on these rasas the drugs (medical plants) are chosen and used as medicines in treating diseases.

Apart from rasa there are some more qualities in the drugs namely, guna, virya (potency), vipaka (transformed guna), prabhava (special effect) basing on which the diseases are cured.

Ritucharya

Seasonal variations of our behavior and food:

Ritus are 6 in number. According to Indian context every 2 months constitute one ritu.

1. Sisira ritu – - Magha and Phalguna
2. Vasanta ritu - Spring – Chaitra and Visakha

- | | | |
|-------------|----------|--------------------------|
| 3. Greeshma | - Summer | – Jyesta and Ashada |
| 4. Varsha | - Rainy | – Sravana and Bhadrapada |
| 5. Sarad | - Autum | - Asvayuja and Kartika |
| 6. Hemanth | - Winter | - Margasira and Pushya |

Out of these 6 ritus, again 2 classifications are present

1. Adara ritus – Sisira, Vasantha and Grishma ritus. During this period the sun takes away energy from us hence we are tired.
2. Visarga kala – Varsa, sarat, and Hemanth ritus. Sun gives us energy. We feel energetic and do not easily fire because of how temperature and suitable climatic conditions.

We should follow certain rules and regulations in our day to life from morning to evening. These things change from ritu to ritu because there are vast differences in climatic conditions. If we do not change according to ritu, we may suffer from diseases. So here the dietary and seasonal changes and regiments which vary from season to season are enlisted.

Predominance of rasas according to ritus are:

Sisira – Tikta rasa	vasantha – Kashaya	Grishna – katu
Varsha – amla	Sarath - Lavana	Hemantha – Madhura

Vasanta ritu charya:

General characters:

1. Kapha is increased in quantity in Sisira gets liquefied by the hot sun of vasantha ritu.
2. Digestive power is decreased.

Common regimen

1. Vamana karma should be done
2. Nasya also can be done
3. Food must be light and without oil.

Food to be taken

1. Old rice, wheat, honey, mutton of forest animals and mango juice.
2. Drinks which contains ginger, honey water and must be practiced.

Things to be avoided

1. Day sleep, fat food, sweets and sour food.
 2. Must stay in cool climate
1. Grisma ritucharya
 1. General characters : Sun becomes hot, kapha decreases, climate becomes dry
 2. Common regimen : Exposure to sunlight is avoided. Sour, salt and pungent food physical exercises must be avoided.
 3. Food : Food which are sweet, light, fatty, cold and liquid should be taken. Alcohol must be avoided. More quantity of milk, butter milk, water mixed with jaggery, mutton soups must be increased.
 2. Varsha ritu charya:
 1. General characters:
 - i) Low digestive power due to previous adana kala effect.
 - ii) Vata gets increased
 - iii) Water gets polluted
 2. Measures to be taken
 - i) Sodhana therapies like vasti is performed
 - ii) Oil bath is advised
 - iii) Boiled water should be used to drink
 3. Food:
 - i) Old grains
 - ii) Meat - juice processed with spices.
 - iii) Meat of animals.
 - iv) Soups of pulses.
 - v) Wine and mastu (water on curd)
 - vi) Usage of Souvarcha lavana and panchakada is advised.

On cloudy days the food must be predominantly sour, salty, dry, fatty, mixed with honey for easy digestion.

Person should not move on foot (use vehicles), use perfumes.

4. Avoid :
 - i). River water
 - ii). Day sleep
 - iii). Exertion
 - iv). Exposure to sun
3. Saradh Ritu Charya:
 1. General characters:
 - i) Pitta gets increased.
 - ii) Virechana karma should be done and Rakta mokshana also
 - iii) Tikta rasa ahara is preferred.
 2. Common regimen
 - i) To normalize pitta one should use tikta ghritas
 - ii) The water in this ritu is known as Hamsodaka pure and is like amrta.
 - iii) External application of chandana, usira and karpura, wearing garlands of pearls and shining dress and enjoying the moonlight is advised.
 - iv) Habit of using all the six tastes everyday is ideal .
 - v) More curd must be avoided.
 3. Avoid:
 - i) Exposure to snow and alcohol
 - ii) Day sleep and eastern breeze .
4. Hemantha Ritu Charya:
 1. General characters:
 - i) People are strong
 - ii) Powerful digestive power

iii) Increased fire may digest the tissues. Hence use of more sweet, sour and salt must be used.

2. Common regimen

i) As the nights are longer, hunger in the early mornings is common in this ritu.

ii) Hence heavy food and oils must be taken

iii) Oil bath and applications of agaru and fumigation with guggulu is advised.

3. Food:

i) All types of non-vegetarian food.

ii) Cereals, pulses, fats and oils

iii) Milk and its products must be used

4. Avoid:

i) Bitter and pungent foods

ii) Moving out in cold winds.

5. Sisira Ritu Charya:

Same as hemantha ritu but Abhyangam must be done frequently

The relation between ritus and doshas.

	Caya (^)	Prakopa(^)	Prasama ()
Vata	Grishma	Varsa	Sarath
Pitta	Varsa	Sarat	Hemant
Kapha	Sisira	Vasanta	Grisma

Ritu Sandhi (Inter seasonal period):

The seven days at the end and the commencement of ritu is known as Ritu Sandhi (7 + 7 = 14days). During this period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be adopted gradually, because sudden discontinuation or sudden adoption may give rise to diseases by asatmya (non – habituation). Such of the

regimen and diets which have become non-injurious to the body by habitual use are known as Okasatmyam.

Cause for the Vitiation of Doshas are:

1. Asatmendriyardha Samyoga : This is acquiring knowledge or indriya vishays in a harmful way or grasping harmful vishayas i.e. for ex. Eating too much or too pungent is Asatmum (harmful) to rasanendriya i.e. tongue. Watching TV for long hours is asatmyam to chakshrindriya etc. This may cause disease.
2. Pragnaparadha: Doing all the asatmyams knowingly or willingly is pragna paradham and also denaying god, gurus, rituals etc come under this.
3. Parinama: Though we follow all the rituals, diet and behavirous as said in texts, even then some times we are prone to diseases. This is because of kala. Due to kala, the doshas present in the body vitiates naturally. Ex.: Pitta gets prakopa in Sarat tiru hence skin diseases in winter are more.

Summary:

Thus by understanding the nature of doshas in different ritus and by following the ahara and vihara habits according to the climatic conditions and by following the daily routine as said in Ayurveda one can avoid the vitiations of doshas from their normal state and avoid diseases and can stay healthy through out their life.

Questions 5 M

1. Explain who is swatha?
2. Why diet and habits must be changed according to seasonal variation?
3. Give any 10 rules of dinacharya which must be followed/ give brief notes on dinacharya?
4. Explain the ahara and vihara which must be followed during spring season / any one season?
5. What is ritusandhi? Explain Okasatmyam?
6. Explain the doshik variation according to ritus.
7. Explain the PMB present in shadrasas?
8. Explain the predominance of rasas in relation to ritus?

Questions 10/20 M

1. Explain what is Swatha vrittam
2. Explain the principles of daily routine according to Ayurveda?
3. What is Okasatmyam and what are the precautionary methods that should be followed in rainy season?
4. What is adanakala and visarga kala? Explain in relation to ritus and their characters?
5. Explain how the rasa concept is useful in treating diseases?

Question 1 M

1. The definition of swatha was given by _____
2. The dietics and regimen according to seasonal variations are explained under _____ in Ayurvedic texts.
3. In _____ muhurtha one has the rise from bed.
4. What are the rasas which are preferred in Ayurveda to clean the teeth?
5. Name two diseases in which brushing should be avoided.
6. What is the anjam which should be applied to the eyes everyday?
7. Rasayam can be applied to the eyes _____ in a week.
8. Massaging the body with oils is known as _____.
9. What is the procedure, used to relieve the excess fat in Ayurveda?
10. _____ complete the sentence.
11. How many rasas are there according to Ayurveda?
12. What are the maha bhutas present in lavana rasa?
13. Name the rasas, Agni as there one of the components.
14. What are the PMB present in kashaya rasa?
15. Which is the rasa which helps in tissues building?
16. Which is the rasa which when taken in excess causes anemia, thirst and fever?
17. Which is the rasa, when taken in excess causes baldness and wrinkles on the skin?
18. Which is the rasa which cures respiratory disorders?
19. Which is the rasa which causes shkrakshayam when taken in excess?
20. Name the rasa which kills the worms?
21. How many ritus are there according to Indian classics?
22. The adanaritus are _____.
23. In which kala human will be having highest strength.
24. Jyesta and Ashada masas constitute which ritu?
25. Tikta rasa is predominant in _____ ritu?
26. Varsa ritu gives rise to _____ rasa.
27. The kapha gets liquefied by the hot sun of _____ ritu?
28. Use of ginger and honey water must be used in which ritu?
29. Vamana karma should be done in _____ ritu to relieve excess kapha from the body.

30. What is the karma which should be done in varsha ritu to relieve vata dosha?
31. What is the lavana which should be used in varsha ritu?
32. River water in _____ ritu is not healthy?
33. Which dosha gets prakopa in Sarat ritu?
34. Which rasa predominant food must be used in sarath ritu?
35. What is “Hamsodakam”?
36. In which season digestive power is more among human beings?
37. Heavy food with oils and spices are advised in which ritu?
38. Which ritu regimen is advised in sisira ritu?
39. In which ritu vata dosha gets subsided naturally?
40. What is ritu sandhi?
41. What is meant by okasatmyam?

Answers to 1 M

- | | |
|--|--------------------------------|
| 1. Susruta | 2. Ritucharya |
| 3. Brahmi | 4. Katu, tikta and skashaya |
| 5. Jwara and ENT disorders | 6. souriranjana |
| 7. Once | 8. abhyangam |
| 9. udvartanam | 10. |
| 11. 6 | 12. Agni and jala |
| 13. Lavana, katu, amla | 14. Prithvi and vayu |
| 15. madhura rasa | 16. amla |
| 17. lavana | 18. katu |
| 19. katu | 20. tikta |
| 21. 6 | 22. sisra, vasanta and grishma |
| 23. visarga | 24. grishma |
| 25. sisira | 26. amla |
| 27. vasanta | 28. vasanta |
| 29. vasanta | 30. vasti |
| 31. souvarch / panchaka | 32. varsha |
| 33. pitta | 34. tikta rasa |
| 35. the water in sarathritu | 36. hemantha ritu |
| 37. hemantha | 38. hemantha |
| 39. sarath | 40. inter seasonal period |
| 41. the dietic regimen which has become non-injurious to body by habitual use. | |

Unit IV

Purificatory methods in Ayurveda

Objectives:

- Introduction of sodhana(purificatory) methods in Ayurveda and their need.
- Description of preparatory procedures to perform panchakarmas.
- Detailed description of panchakarmas namely Vamana, Virechana, Asthapana Vasti, Anuvasana vasthi and nasyam.
- Susrutas concept of panchakarma.
- Difference between the sodhana therapies i.e. purificatory methods in Ayurveda and yoga sastra.

Introduction:

In Ayurveda the treatment patterns are mainly of 2 types.

1. Samana
2. Sodhana

Samana: The word samana means to suppress or to pacify. Here by giving internal medicines the vitiated doshas are subsided. Thus relieved from the disease.

Sodhana: In sodhana therapy, we purify the body, by expelling or throwing out the vitiated doshas from the body by adopting different procedures and thus arresting or decreasing the chances of recurrence of diseases.

To perform this purificatory method, the Ayurveda has adopted, practiced and was success in 5 different procedures collectively and popularly known as pancha karmas.

Pancha means five and karma is the function. They are

1. Vamana – Inducing vomiting by giving medicine,
2. Virechana – inducing motions by giving purgatives.

3. Asthapana Vasti – giving enema with decoctions as its main ingredients.
4. Anuvasana Vasti – Enema with Oils.
5. Nasyam or Sirovirechanam – putting medicines in the nostrils to clear the disease of heads and neck.

Should we perform all the panchakarmas for every disease?

No, not certainly. There is a clear demarkation of doshik suppression of panchakarmas and also the best season to perform specific karma.

Vata – In rainy season – Vasti is done.

Vamana – Vasantha ritu – Kapha

Virechana – Sarath ritu – Pitta

Nasyam – in uncloudy days – to reduce the doshas present in head and neck.

This is because the main seat of vata is pakvadhanam, and vata can be eliminated through the nearest outlet (i.e. anus) easily. The vata is highly vitiated in rainy season hence it comes out easily just like the extraction of juice from a ripened fruit becomes more easy than unripened fruit.

Pitta stana is nabhi – nearest outlet as anus – virechana.

Kapha stana is uras – nearest outlet being mouth, eliminated through vomitings.

Nasyam – it is considered as the entrance for , effect will affect the brain and treatment is done.

In case of diseases, where more than one dosha predominance is there or in chronic conditions there may be a necessity of more than one panchakarma. In such cases taking all precautionary methods prescribed in texts after a specific interval, another panchakarma can be done taking the strength of the patient into consideration.

Are there any precautions which we should follow before performing panchakarmas?

Yes, there are some specific preparatory procedures one should follow before performing panchakarmas. These are known as poorva karmas. These strengthens the body tissues and increase the capacity of the patient to withstand the consequences of panchakarmas. And also these poorvakarmas act on the doshas, liquify them and they bring the doshas from all the channels to the kosstam (gut) from where they are eliminated from their nearest outlet.

Poorva Karmas

There are mainly 2 procedures to follow before panchakarmas. They are

1. Snehana – Therapy with oils
2. Swedana – Therapy by inducing sweat.

Sneha vidhi (Oleation Therapy)

Sneha means oil (or) fat. We give oil or fats internally or extrnally or both for 3/5/7 days to the person who has to undergo panchakarman.

Purpose:

1. To lubricate the intestines.
2. Soften the intrnal channels.
3. Making the patient tolerant.

Substances used: We use 4 types of sneha dravyas basing on the kosta bheda and dosha bheda of patient and disease respectively. Sarpi (Ghee), Majja (bone-marrow), vasa (muscle fat) and taila (oil) are considered abest among Oleating substances.

Selection of Sneha: We have to select any one among these or the mixture of those according to the patient necessity and severity of the disease and also the season and also can be mixed with food to make it palatable.

Ghritam is best for – who desire intellect, memory etc and useful in manasa chikitsa mainly – reduces Pitta dosha.

Tailam is best – in diseases like tumors, sinus, ulcers, worms, kapha and vata disorders etc. –reduces vata dosha.

Vasa and Majja – to the person who are depleted of their tissues from exposure to sunlight, exertion and who have very strong digestive power.

Procedure: Patient is given nearly 100-150ml of any above sneha early in the morning internally, followed by oil massage on the body. Immediately after taking sneham hot water is given for drinking, which helps in the easy digestion of the oil.

A strict dietics and regimen is advised otherwise it may create complications.

Light hot food, hot water and a controlled sensual behaviour is strictly advised.

This can be given for 3/5/7 days. Medicine given for more than 7 days will not give the required effect. The dose varies according to the age, strength, sex and digestive capacity of the patient.

Can we do snehana to any Patient?

No, we should not Oleate persons who have very weak or very strong digestive power, obese, very debilitated, who are suffering from stiffness of thighs, diarrhea, poisoning, vomitings, kapha, thirst and who are to be administered nasyam and enema. Other wise it may lead to serious complications.

Swedana Vidhi (Sudation therapy)

Swedana is meant to induce sweating. It liquifies the vitiated, deranged accumulated and oleated doshas and drugs, then from the vitiated places to the koshtam from where they are thrown out through vamana or virechana. It also dilates the micro channels, blood vessels and relaxes the smooth muscles of the body.

There are different procedures to induce sweat.

1. Agni sweda – inducing sweat by giving direct heat.
2. Niragni sweda – by applying indirect heat i.e. inducing sweat by covering blankets running, sunlight etc.

Basing on the place of inducing sweat it is of 2 types

1. Ekanga sweda – localized
2. Sarvanga sweda – Total body generalized.

Basing on the effect, the substance we use to give sudation is of 2 types

1. Ruksha sweda – dry fomentation
2. Snigdha sweda – Oil fomentation.

Agni sweda is of 13 types, they are

1. Sankara – cooked rice is packed in cloth , dipped in medicated liquids and applied over body to induce sweat.
2. Prastara : Oil seeds are made into paste, heated and applied all over the body.
3. Nadi
4. Parisheka
5. Avagaha
6. Jentaka
7. Asma Ghana
8. Kaushu
9. Kuti
10. Bhu

11. Kumbhi

12. Kupa

13. Holuka

Procedure:

Sudation should be administered to the patient who has been lubricated both internally (by drinking oils) and externally, who is staying in a room devoid of breeze and after his meal has been digested.

It may be mild, moderate or strong depending upon the condition of the disease, patient, habitat (place he lives) and season.

What are the contra indications for sudation?

It should be very mild or not to be given in the groins and also on the eye, scrotum and heart. And also it should not given to the persons who are very obese, dry and weak, burns, exhaustion, jaundice, diabetes, pregnant, suffering from blood pressure variations.

Diminitioin of cold and pain and softness of the organs occur from sudation. Afterwards the body should be massaged slowly, given bath with warm water and allowed comforts as prescribed in lubrication or Oleation therapy.

After undergoing poorva karmas i.e. oleation and sudation once is ready to take panchakarmas. The tissues of the body get lubricated and the doshas presenting the body get displaced from their original places due to Oleation therapy. By giving sudation, these displaced vitiated dosha are dragged from the total body into the gut (GIT tract or alimentary canal) and from there through the vamana and virechana they are thrown out.

Panchakarmas

All the panchakarmas should be performed between 12-70 years of age and contraindicated in pregnancy.

Vamana Karma

Object: It eliminates the vitiated kapha from the body.

Introduction: After performing sneha and sweda one should do vamana karma. The person is asked to take food which increases kapha i.e. like milk, fish etc. in the previous night.

Season: In vasanta ritu the vitiated kapha dosha gets liquified by the hot sun and will be easier to eliminate. For a healthy person vasanta ritu is suited but for a patient it can be done in any season taking all precautions.

Procedure: The person is asked to get up early in the morning completing his natural calls is allowed to sit in an elevated place. After saluting god with calm mind one is given medicine that irritates gastric mucosa and induces vomitings.

Dose: Dose of the vamana dravya depends up on the age, strength and the drug used for it.

Contraindications: Emesis is not advised in pregnant woman, who has not undergone poorvakarmas, who are weak, who is having enlarged abdomen, haemorrhoids (piles), heart disease, children and aged persons and in indigestion.

Paschat karma: After the completion of vamana karma with nearly 8-10 bouts (depending upon the strength of the patient), he is allowed to take rest, allowed to inhale medicated smoke and a strict dietic and behavioural regimen is advised for 7 annakalas. (2/days) 4, 6, and 8 vamana vegas are minimum, medium and maximum bouts depending on the strength of the patient.

A light and hot soups must be given after vamana is over, in the evening and slowly the diet must be improved.

Virechana karma

Object: To eliminate the vitiated pitta dosha from the body.

Introduction: After undergoing oleation and sudation therapies the person is ready for virechana karma. Medicine which induces virechanams will be given in the pittakala i.e. after 9 A.M taking the patient's kosta into consideration. The food must be very light in the previous night.

Season: Sarath ritu is best to perform virechanakarma but for a patient it can be done in any season with due precautions.

Dose: It depends on the age, Strength and the drug which we give for purgation. Here we should also take the kosta of the person into consideration. Because for a mridu kosta person even milk can cause purgations (motions) and for a krura kosta person a more intensified medicine may be needed.

Procedure: The person is asked to get up early in the morning, after taking bath and worshipping god one must be given virechanam dravyas and is asked to wait for the vegas /motions. 10,20, and 30 vegas are considered to be the minimum, medium and maximum in the virechanam karma. This must be strictly done basing on the patient's kosta.

Contra indications: The persons who have poor digestive activity, wounds and ulcers of rectum, diarrhoea, who have undergone asthapana vasti and who has suffered from fever recently should not be given purgation therapy.

Pastchat Karma: After the purgations are over the patient is asked to take rest. Day sleep must be avoided. Very light food starting with soups, semisolids and finally normal food should be given in 7 annakalas (i.e., for three and half days). Smoking must be avoided.

Results: Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing are the benefits along with the dosha elimination.

Vasti

Introduction: Vasti karma is the best to eliminate vitiated vata from the body. It is considered as the best among the panchakarmas. It is of three kinds

1. Niruha/Asthapana vasti—with decoction
2. Anuvasana vasti—with oils
3. Uttaravasti—Done in the genital route.

<p>What is meant by Vasti?</p>

Vasti means urinary bladder. In olden days vasti dravya is taken into the bladder of animals to administer. But now catheters and canulas are used for this purpose.

Season: Varsha ritu in which vata is elevated more is best suited to perform vasti karma. Patients can be given vasti at any season.

Dose: It depends on the type of vasti we give.

Procedure : To perform asthapana vasti one must be on empty stomach. For anuvasana vasti immediately after food vasti dravya is administered. The patient is asked to lie down on his left side keeping /folding his right leg and keeping it nearer to the stomach. While inhaling through mouth the vasti dravya is slowly administered through the anal route. After the completion the patient is asked to take rest for sometime.

In asthapana vasti the vasti dravya will come out quickly than in anuvasana vasti.

Uttara vasti is given to cure the diseases of reproductive organs.

Effect: Just as the cloth absorbs the colors from the water mixed with colors, The enema absorbs the malas from the moistened body and eliminates out.

Paschat karma: All the dietics and behaviour must be same in vasti as in vamana and virechana vidhi.

Nasyakarma

Object: To remove the doshas present in the head and neck. Hence it is also known as sirovirechanam. It is considered that nose is the entrance for head. Hence the drug administered through the nostrils will eliminate the doshas present in the head and neck. It is of three kinds

1. Virechana (purgatory)
2. Brmhana (nourishing)
3. Samana (palliative or) suppressive.

These are administered depending upon the disease of the patient and the drugs used for this also varies.

Season: It must not be done in too hot and too cold seasons and must be done after sunrise and before sun set only. Cloudy days must be avoided.

Dose: The amount of liquid that flows down after immersing two digits of the index finger in any liquid and taking the finger out is one bindu. The No. of bindus must be administered varies depending on the material we use for nasyam and also on the disease.

Contra indications: It must not be done to persons who have just consumed water, wine, poison, oils, food, immediately after bath, who had blood letting therapy, sutika stree (immediately after delivery) and who has taken enema.

Procedure: The head of the person who has attended to his nature calls earlier, should be anointed with oil and given fomentation. He should be made to lie in a room devoid of breeze, straight with his face upwards, lowering his head and medicine is dropped into the nostrils drop by drop. His shoulders, arms, back and ears, palms and soles are massaged gently.

Uses: It nourishes the sense organs, nerves of the head and neck. Clears the channels and eliminates the doshas present. Useful in paralysis, facial palsy, defect in sense organs, cervical Spondylitis, headache etc.

Navana Nasyam: Putting medicated oil in each nostril.

Avapidana nasyam: Putting fresh juices or decoctions

Dhmapona nasyam: Blowing medicated powders with a tube.

Dhupana: Inhaling the smoke coming from drugs after putting them on fire.

Pratimarsana: Applying 2 drops of oil into nostrils every day.

Susruthas concept of pancha karmas;

- According to Dhanvantari school / Susruta mata rakta is also considered as dosha along with Vata, Pitta and Kapha. So to eliminate the Raktha dosha from the body a special panchakarma namely rakta mokshana was introduced by Susruta. Rakta mokshana means blood letting.
- If the Rakta is vitiated by Vata then Sringam (horn) is used for blood letting, if it is by Kapha then alabu (bottle gourd) is used and if it is by Pitta then Jaluka (leech) is used for this purpose.
- Pracchana and Siravedhana are the types of blood letting.
- When jalukas are used for this, non-poisonous leeches are specially kept in fresh water pots and are used when ever necessary. Leech has a special quality that it sucks only impure blood.
- Sucking time and place depends upon the disease and strength of the patient.
- There is every chance of diseases spreading through the blood proper care must be taken while doing blood letting separate jalukas must be used for patients.

Difference between the purificatory methods in Ayurveda and Yoga

Sastra.

- Though both the systems are meant to purify the body, a separate doshikwise purificatory methods are prescribed in Ayurveda whereas yoga deals with the purification of systems of the body (i.e. respiratory, GIT etc)

- In Ayurveda vomtings or virechanas are induced by giving medicines. Where as in yoga salt water is used for this purpose. Special dhouti kriyas which are similar to vamana are performed to clear the gut or alimentary tract.
- In Ayurveda to perform vasti kriyas oils or kashayams are used , where as in yoga only fresh water is used.
- In Ayurveda nasyam is used to clear the doshas present in head and neck. In yoga Jalaneti, sutra neti are used to clear the respiratory passages.
- Ayurveda eliminates doshas at micro level
- Preparatory methods are compulsory in panchakarmas where as in yogic purifications no such oleation and sudation are needed.
- Risk is more in panchakarmas when compared to yogic therapies.
- After the therapies more care must be taken in panchakarmas when compared to yogic therapies.
- Ayurvedic panchakarmas must also be performed under the strict guidance of a doctor to avoid risk.

SUMMARY

Thus all the panchakarmas are used to eliminate the vitiated doshas from the body. Malas getting loosend from the body by oleation and sudation therapies are expelled out by prufigatory therapies just like the dirt from the cloth by washing. The body of the person who resorts to purificatory therapies without undergoing oleation and sudation habitually gets broken just like a log of dry wood while being bent.

Questions – 5M

1. Give brief description of sodhana therapies in Ayurveda?
2. Write about the poorva karmas?
3. Why purification is necessary to the body and name the methods in relation to doshas?

4. Write about sneha karma / sweda karma?
5. Give brief notes on Sudation therapy?
6. Give short notes on Nasya Karma?
7. Write about blood letting in Ayurveda?
8. Explain briefly about urdhwa virechanam?

Questions – 10/20 M

1. Give detailed description of poorva karmas?
2. What are panchakarmas and explain their importance in maintaining health?
3. Explain about vamana therapy?
4. Explain how Pitta dosha is eliminated from the body through the panchakarmas.
5. Explain the difference between the nasya karma of Ayurveda and neti in yogasastra.
6. Describe the difference between the vamana therapy of Ayurveda and Dhouti in Yoga?
7. What are similarities and dissimilarities of purificatory methods in Ayurveda and Yoga?

Questions 1 M

1. How many are the purificatory therapies in Ayurveda?
2. How many are the major preparatory therapies in Ayurveda to perform panchakarmas?
3. Oleation therapy in Ayurveda is coined as _____.
4. Sudation in Ayurveda is done under the name of _____.
5. Which is the poorvakarma which is used to lubricate intestines and making the person tolerant?
6. Which is the best Sneha used for Oleation Therapy?
7. Which Sneha is best in subsiding Vata and Pitta?
8. Which Sneha improves the intellectual power of the person?
9. Vata and Kapha disorders are suppressed by using which sneham?
10. After giving sneham internally hot water is given to drink to improve _____ power.
11. Sneham should not be given for more than _____ days.
12. What are the major sudation therapies based on heat?
13. What do you understand by ekanga sweda?
14. What are the 2 types of swedas based on the substance we use?
15. How many are the types in Agni sweda?
16. What type of Sudation must be given on eyes?
17. The displaced vitiated doshas are poured into the alimentary canal by giving which therapy?

18. What is the age limit to perform panchakarmas in general?
19. Which is the panchakarma therapy which eliminates the Kapha dosha present in the body?
20. Which ritu is suitable to perform vamana karma?
21. What diet must be given in the previous night before vamana karma?
22. What is the maximum no. of bouts that can be allowed during vamana karma?
23. Which panchakarma therapy is useful to eliminate the Pitta dosha from the body?
24. For a healthy person if virechanam is advised then which ritu you preferred?
25. If milk becomes a purgative to a person then his kostam is _____.
26. If Vata is more in a person then his kostam is considered as _____.
27. What is the minimum and maximum no. of virechana vegas?
28. How many annakalas the dietic regimen should be followed after vaman and virechana?
29. How many kinds of vasti present basing on the drug used?
30. The vasti given with decoctions is known as _____.
31. When we give vasti with oils it is _____ vasti.
32. Vasti karma eliminates _____ dosha.
33. _____ ritu is suitable to perform vasti karma.
34. What is the meaning of the word 'Vasti'?
35. The vasti given to cure diseases of reproductive system is _____.
36. Which is the panchakarma best suited to relieve the diseases of head and neck?
37. Which nasyam is given to nourish the sense organs?
38. How many times nasyam can be done on a rainy day?
39. The Quantity of nasya dravyam is used interms of _____.
40. Nasyam done with fresh juices is _____.
41. Blowing of medicated powders with tube into the nostrils is known as _____.
42. Inhalation of medicated smoke is known as _____.
43. What is the quantity of oil used in pratimarsa nasyam?
44. Which is the 4th dosha according to Susruta?
45. Blood letting is known as _____.
46. Vataja rakta dosha is driven out by using _____.
47. What do you mean by alabu?
48. What creature is used to let out the Pitta jarkata dosha?
49. Blood letting in Kaphaja rakta dosha is done by using _____.
50. What are the major therapies in Ayurveda?

Answers to 1 M

1. Five
2. Two
3. Sneham
4. Swedam
5. Snehanam
6. Sarpi (ghee)
7. Sarpi
8. Sarpi
9. Tailam
10. Digestive
11. Seven
12. Sagni and Niragni
13. Localised Sweda
14. Ruksha and Snigdha
15. 13
16. Mild or not given
17. Swedana
18. 12 – 70 yrs
19. Vamanam
20. Vasantha
21. Milk, fish/ which increases
Kapha
22. 8
23. Virechana
24. Sarath
25. Mridu
26. Krura
27. 10 and 30
28. 7
29. 2
30. Asthapana
31. Anuvasana
32. Vata
33. Varsha
34. Urinary Bladder
35. uttara vasti
36. Nasyam
37. Brhmana
38. Zero (0)
39. Bindu
40. Avapidana
41. Dhmapana
42. Dhupana
43. 2 bindus
44. Rakta
45. Rakta mokshana
46. Sringa
47. Bottle gourd
48. leech
49. Alabu
50. Samana and Sodhana

