CHAPTER-VIII

SUMMARY AND RECOMMENDATIONS

Human Life: Meaning and Dimensions in Consideration of Pain and Pleasure, Philosophy and Goals:

Man is gifted with capacities of the mind and intellect and it is mainly due to this that he rules over the rest of the animal world. Among the capacities of the intellect which man has come to possess exclusively, the capacity to 'think' stands out as the foremost. It is, however, a strange thing to observe that this capacity of thinking which has made man the ruler of his world, has at the same time, been responsible for much of misery in human life. Human beings are given the capacity to think, but that does not mean that they always think in the right direction. On the contrary, most of human thinking emerges from false or incorrect beliefs. This is the conclusion drawn by the greatest of our thinkers and philosophers. Thus, the supreme ruler of the animal kingdom is not the happiest at all. Human life is full of conflicts, frustrations, war and miseries. It is, indeed, a great contradiction in human life. That inspite of all the necessary ingredients of happiness at his command, man has, through all the ages, remained thwartingly devoid of happiness. This contradiction has assumed new dimensions in recent years.

In the pre-advance technological days man lived in rather compact world. Religious beliefs had a profound influence on his way
of life. He was far more helpless in the face of natural calamities and epidemics than we are today. With advent of science a new factor came into existence, namely the machine. With its use man acquired better control over the external world. Scientific knowledge has been progressing rapidly in all fields of life through physics, chemistry, engineering, biology, medicine and agriculture. But, it is doubtful whether these wonders of science have made us happier than our less knowledgeable and slow moving ancestors. Science while bringing about vast changes in our immediate external world has been able to do practically nothing to improve our inner world of desires, emotions and conflicts. The balance between our inner and outer being is lost. And it is this balance which is the most crucial factor in deciding whether or not one can have happiness in life. All our thoughts and activities are, in the ultimate analysis, directed to this goal of happiness. Human happiness is not merely a product of what things are handled in daily life. Our relationship with the things we use is, of course, important, but more important is our interaction with the people and with ideas. And in this field that science has had no influence so far.

Teaching man how to behave in life by training his mind to have the right attitude and right goals has, since the beginning of civilised life, been the task of religion. Religion taught man to pray to God, to love his neighbour, to help the needy and to control his passions. This task of religion was supported by philosophy in every country. In India religion held charge of the ritual part of a man’s life
while philosophy took care of his rational thinking. Although there have been many religions and philosophies in different parts of the world, and there have been wars between the followers of different religions, the basic goals proclaimed in them all are almost the same. And it seems that everywhere throughout the many centuries of history of religion, there has been a kind of adjustment between the beliefs of religion and philosophy, on the one hand, and man’s knowledge of the actual world of daily life, on the other.

The soul and God are believed to be eternal entities, this type of beliefs controlled the behaviour of religious people, keeping it within well-defined limits and norms for the good of all. Until the beginning of the age of science, religion with its universally held beliefs provided the necessary checks on human behaviour stopping the animals instincts in man from going out of hand.

As the scientific knowledge increased, many religious beliefs were brought into question. The superiority of the scientific method was established beyond doubt and the influence of religion began to wane. This gave rise to a new situation. With many of earlier religious beliefs shattered, the power of religion to act as break on the human mind was also gone. Unfortunately, science did not take the task of training the human mind which religion had all along performed. It only removed the authority of religion from many fields in the name of secularism. The checks and balances which religion exercised on the human mind were no longer available easily. This
situation was aggravated in recent years by technological advances which bestowed upon man a tremendous power not only of creation but also of destruction, together with an ever-increasing speed and hitherto for unknown richness and variety of objects of enjoyment.

When one becomes more resourceful and powerful, one also needs greater wisdom in addition to knowledge, to be able to exercise control over himself and not be swayed by objects of enjoyment. Science has given us lately a multitude of objects of enjoyment. But has failed to give us at the same time, the much needed self-control.

These two qualities, namely, wisdom and self-control, which are the most essential factors in deciding whether or not there will be happiness, do not fall within the purview of science. Knowledge is not enough for happiness to come into being. One may excel in knowledge of various kinds and may still be very unhappy. Wisdom certainly includes knowledge of the world as one of its components. But what is important is not so much knowledge of the world as self-knowledge. Self-knowledge or atama-jnana was given the highest place in the religion and philosophy of the past. It involves enlightenment regarding the goals of life. Science does not include the aim or goals of human life in its inquiry. And without a clear idea of it, happiness is not possible to achieve.

To remove the imbalance created by science by destroying, on the other hand, the authority of religion and philosophy and with it their power to give rise to self-knowledge and self-control, and by
making human life so speedy and complex, on the other hand, it would be necessary to establish a sort of harmony among science, religion and philosophy.

Such keen observations of the present investigation made into the problems of the modern society lead to the conclusion that inspite of the comforts and luxuries provided by the new inventions of science and technology, the man is still at cross-roads and is not at all happy. The general status of his physical health and fitness is coming down day by day; there is no more love lost for aesthetic sensibility; his mental health has been eroded a lot because of anxieties, worries, tensions and conflicts arising out from too much of competitive life; and he is almost bankrupt in case of spiritual awareness. He needs exposure to a new life style to face the challenges of changing circumstances.

This being the case, the investigator was attracted by the three interrelated Indian spiritual sciences of Ayurveda, Patanjali’s yoga sutras and Tantrism alongwith modern trends so as to find solace in their integration with the purpose of evolving a holistic approach of yoga for healthy living. In view of the above major purpose, the secondary objectives were the study of:

(i) Ayurvedic classical texts for the exposition of human somato-psycho-spiritual constitution and modalities adopted for the protection and preservation of total human health and fitness.
(2) Patanjali’s Yoga sutras for understanding the relevance of the application of the psycho-spiritual techniques in modern times.

(3) Tantric literature which is considered to be the storehouse of simple yet effective techniques for spiritual growth.

(4) Modern approaches to Yoga in view of their utilitarian application in different spheres of life.

**Human nature: transformation - of mental types - Sattvika, Rajasika, Tamasika:**

The characteristic mark of the Yoga, Ayurveda and Tantra schools of philosophy is their Guna theory of Samkhya system. Universe is the manifestation of nature and is her play of consciousness. It not only provides material growth and expansion that moves outward but it also supports spiritual growth and development, which moves within. Nature possesses qualitative energy in the form of Gunas which adhere in nature itself as her core potential for diversification. It functions through conscious forces which can be either enlightening or darkening. These not only exist in the world but also in our gross body and the psyche. The three primal qualities of nature i.e. sattva, rajas and tamas are the most subtle qualities of nature that underlie matter, life and mind. They are energies through which not only surface mind, but also our deeper consciousness functions. They are also the powers of the soul which holds the karmas and desires that propel us from birth to birth.
Sattva:

Sattva is the quality of intelligence, virtue and goodness. All the logical, moral and noble emotions such as sincerity, mildness, shame, respect, charity, forbearance, kindness (sympathy), happiness and contentment of lasting nature or such qualities as are consequent of knowledge like intelligence, wisdom (medha), memory and self-realisation are due to the predominance or sattva. It creates harmony, balance, stability and self-control. It is the principle of clarity in perception, wideness (Open-mindedness), peace and the force of love that unites all things together. It possesses an inward and upward motion and brings about the awakening of the soul as it is light (not heavy) and luminous in nature. Further, it leads to detachment, truth, non-violence, freedom from greed and hatred, penance, fearlessness, bravery, cleanliness and living faith in God. A person predominantly of sattvika nature is more or less gifted with the faculty of right perception and right conduct and, therefore, is competent enough to discern right from wrong (veveki). As such he is considered by others as trustworthy or infallible.

Rajas:

Rajas is the quality of change, activity and turbulence. Rajas is motivated in its action, even seeking a goal or an end that gives it power. It possesses outward motion and causes self-seeking action that leads to fragmentation and disintegration, while, in short term Rajas is stimulating and provides pleasure, owing to its imbalanced
nature, it quickly results in pain and suffering. It is force, of passion which causes distress and conflict.

Immoral emotions like- states of anger, lust, passion, avarice, jealousy, hatred, arrogance, hypocrisy, ferocity, cruelty, impatience, greed, indulgence in sexual pleasures etc all lead to foolish and feverish activities.

Tamas:

Tamas is the quality of dullness, darkness and inertia and is heavy, veiling or obstructing in its action. It functions as the force of gravity that retards things and holds them in specific limited forms. It possesses a downward motion that causes decay and disintegration. Tamas brings about ignorance and delusion in the mind and promotes insensitivity, sleep and loss of awareness. It is the principle of materiality or unconsciousness that causes consciousness to become veiled. Emotions like fear, scepticism, crookedness etc are said to belong to the tamas category. A man of tamasika nature lacks in intelligence and faith in God. Idleness, stupor, worry and anxiety are his other qualities (Geeta 18.26-28; Susrutsareer-18) Prescriptions and injunctions as given in Ayurveda, yoga of Patanjali and Tantra are in a way means of transformation of the human personality raising from the existing status of qualitative life to higher one i.e. from tamasika to Rajasika and from Rajasika to Sattvika. Ayurveda has given more emphasis on the details of swasthvritta, sadavritta (vihar) and dietetics (Ahara) while yoga and tantra on the details of
techniques in the form of practices that are capable of transforming the body and mind so as to have early self-realization.

**Health, meaning, dimensions, role and importance in life:**

World Health Organisation (WHO) has defined health as a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity. The WHO has now included a fourth dimension—spiritual well-being. It is clear from this definition that health and ill health are not two discreet entities as commonly understood but health should be conceived as a continuum indicating the relative status of well being.

Indian philosophy, generally recognizes in the constitution of man some conscious entity separate from the Trigunatmaka prakriti or maya and its evolute mind etc. Manas may be an all powerful, instrument of knowledge, but according to yoga, it can not impart knowledge without the reflection of the purusha (self) in it. Chitta being sattvika aspect of prakriti and being nearer to purusha, reflects the man by the light of the reflection of purusha and becomes lighted and gains knowledge. In this way man without self is nothing.

Real health of man is to have the self in its purest form. The purer the self, the healthier is the man. The light of the self, is covered by five coverings (bodies or boundaries) according to upanishads and vedanta.
It is the great degree of attachment to the worldly objects and their false identification as 'self' that are responsible for the ill health of man. As attachment to worldly objects and our bodies decreases, we become healthier. By the practice of non-attachment man can reach the state of perfect health. The practice of non-attachment begins from the Annamaya kosha and goes upto Ananda maya akosha i.e. the highest state of non-attachment. Thus the natural harmonious, integrated, controlled functioning of body, mind and empirical self is the condition of perfect health.

Everybody wants to achieve success in life. Whether we succeed or fail, there is one thing we do not wish to lose at any cost and that is health. The saying ‘If health is lost everything is lost” is indeed very true.

Human nature and its transformation

Physical Constitution (Vat, Pitta and Kapha):

According to Ayurveda at the time of conception, the tridhatus are contained in the fertilised ovum and are further derived by a combination of the soul (Jivatama coming in) and the several elements from both the parents. In the foetus, the three layers, namely, ectoderm or the outer layer predominantly of vata type cells, the mesoderm or the middle layer made of pitta type of cells and the endoderm or the inner layer predominantly of kapha type of cells, are formed.
The ectoderm contains the sensitive points that develop into the sense organs, including the skin and the whole nervous system and this may be called the Vata layer. Thus, the outer layer develops into the brain and the spinal cord and the whole nervous system.

The mesoderm is precursor of the muscular, circulatory and other systems. This represents as it were Pitta layer.

The endoderm is the precursor of the elementary canal, the respiratory system, mucus membrane and probably also the lymphatic system, it may be called the kapha layer.

When the foetus develops, the tridhatas are replenished from the Rasa of the mother’s circulation and after birth thorough the milk which represents Sadarasa- Ahara, food having six tastes i.e. vata, pitta and kapha, is already there in the first cell.

The importance of good health in life can hardly be over emphasised. Life, for most of us, is a struggle. It is an unending competition. Our body (including the mind) is our chief instrument for going through the struggle of life. Unless this instrument is kept in a fit working condition we cannot derive full benefit from it. This is applied to the mind also. One may have all the pleasures of life, but they will be meaningless unless one has good health with which to enjoy them.

A new era of ‘sane living’ for mankind will definitely down if wise ancient saying is followed. Dharmarthama kama mokshanam
Arogyanmulamuttamam i.e. to live the fourfold path of dharma, artha, kama and moksha. Health is essential.

It is futile to ask whether the body is more important than the mind or vice versa, for health of an individual. Man lives his life equally with the body and mind can have no existence, and without the mind being healthy the health of the body has very little meaning.

Holistic Yoga for Health Living:

Ayurveda, Patanjali's Yoga Sutras and Tantra Yoga are ancient and indigenous. These are allied systems, each one is capable of helping the other. The ancient classical yoga and Tantras appear to have been developed as a method of control of the mind and not as a medical discipline. Ayurveda, yoga and Tantras have propounded theories of immunity (Vyadhikshamatva in Ayurveda, Arogata is yoga and Tantras).

Modern age is an age of pollution of water, air and food due to rapid industrialization consequent to the development of science and technology. Pollution leads to various disorders. Nature has its own various remarkable and valuable ways of curing diseases. The common vegetables which form part of daily food have various medicinal properties. The proper utilization of food, water and air are greater challenge to the present world. Some of the present conditions of the world with civil wars, starwars and space sickness etc are increasing the rate of mental tension among people (Rakesh Sharma, 1984).
Some of the present systems of medicine including allopathy are inadequate to fulfil the demands of the time. Humanity is at the cross roads not knowing which way to turn.

Despite the advancement of science, technology and medicine, there has been a spurt in diseases. It appears that there is no one school of medicine which can completely help the ailing humanity. There are certain simple yet outstandingly beneficial techniques in Ayurveda, Yoga and Tantras which can be integrated for the rescue. On the other hand, there has been reduction in mortality rate, increase in average age, better physical growth and higher mental and intellectual fervor because of the speedy development of science and technology. The rationale behind is not far to seek as it is clear from the fact that one generation after the other is in position to leave behind the advanced scientific knowledge through literature and audio-vedio aids for the next generation to begin with from where the previous generation had reached. Thus, there is established a sort of discourse between the two generations. As for as spiritual growth is concerned, there is still status quo. It is because of the fact that modern science and technology has not paid its due attention to its integration with spiritual growth and well being.

It is required that all these branches of indigenous systems get together. Mankind has to take advantage of all these systems. There does not appear to be an alternative but to seek remedy is holistic technology of these systems.
Concept of Holistic Yoga (Technique):

The word holistic is derived from the Greek word holos which means enternity or completeness of a substance. In most medical and psychological treatments, the spiritual dimension of life is discounted. Yoga applies the process of purification to all aspects of the human being. The ecological situation in which consciousness finds itself manifested includes the human being, his environment, his body and all its functions, the air he breathes and the food he eats, his relationship with others and his manner of relating himself to others, his emotional states and habits, desires and thoughts. Yoga is truly a holistic science.

In the more orthodox Western therapies, the mind, body and spirit are separated into three distinct areas, with specialists to deal with each of them independently. However, in the yogic model, medical, psychological and spiritual needs are dealt with synergistically. The yoga therapist treats the human being as a whole and seeks to understand how the various aspects of a person function together. A fundamental tenet of yoga therapy is that there is body-mind-spirit integration, Tantra and Ayurveda have certainly influenced and consequently contributed a good deal to yoga. For instance, in the case of physical imbalance and disease, Yoga has fully accepted the Ayurvedic theory of tridosa in principle and practice (Giridhar Yogeswar, 1983). Yogendra has emphasised that Ayurveda accepted yoga as the superior system and even exhorted that wherever
Ayurveda failed to give results. recourse should be made to yoga (Yogendra, 1980).

Yoga as a holistic system does not consist of mere kriyas and treatment but lays great stress on control of diet, social attitudes and personal habits so as to bring about beneficial changes in the whole of the metabolic process. It is truly an integrated approach, treating man as a whole (Kuvlyananda & Vinekar, 1971). It is recommended that the practitioner of other systems of medicine may use yoga for prevention and cure of diseases.

The fundamental postulates of Tantra are more or less identical to those of the post-freudian psychotherapy, is further substantiated by the fact that according to both these systems, the mental disturbances are primarily of emotional character and therefore, irrational and eccentric. They require a principle of rationality for their amelioration. In psychology, Freud also called it ‘nirvana principle’ because the unification of personality brings a positive relief from the intense neurotic anxiety and from deranged excitability. It is a state of liberation from the snares of our instinctual nature, the casual stress (Pāśā) and genetic impurities (mala) or the assimilation of the foundation of our own being. After Freud’s use of the term ‘nirvana’ in purely ameliorative connotation, and discipline can be called ‘spiritual’ which prescribes a path leading the sufferer out of the internal chaos (tap-traya) and releasing him from the stress of frustrating and neurogenic environment. Tantra yoga, like all other
branches of yoga lays stress on the introspective analysis of self which was misunderstood as a religious practice by the westerners.

It was earlier believed that the holistic approach of yoga is secret subject and its study and practice should be undertaken by those selected few who would like to attain moksha. Now a good number of experiments have established the utility of yoga as a means of improving physical, emotional and mental health of an individual. Even some of the extra ordinary feats of advanced yogins as signs of spiritual growth have been verified in scientific laboratories not only in India but abroad also (Giri, 1976).

While East is very much influenced by the Western culture, the people of West are overwhelmingly attracted by the ancient culture of the east and they are actually engaged now in adopting Indian system of medicine (Ayurveda) and Yoga, Chines system of accupuncture and accupressure, Zen system of meditation and Indian life style etc including dietary habits etc. for the treatment of chronic and psychosomatic disorders. We will have to stop blindly following the western culture and augment all over efforts to revive our ancient systems which suit in all aspects and develop them further into a holistic life style in accordance to our needs and the changing set up of the times. It is not at all impossible because of their similarity in philosophy, nature of modalities, and the final goal.
Origin and Development of classical approaches to Yoga:

Das-gupta (1971) has suggested that Yoga-sutras of Patanjali must be placed between the 4th century B.C. and the 2nd Century B.C. This was the period of earlier Buddhism and Jainism when the discussion between Hindus Buddhists and Jains had not become so keen. It seems that Yoga of Patanjali was influenced by both of these because the introduction of Yamas and Niyamas into a system of morality and also inclusion of friendship (Maitri), Kindness (Karuna), contentment (Mudita) and non-apprehension of others riches (Upaksha), is found first time in any other literature of Hindus dealing with the emancipation.

Next to the above, it is found that Caraka accepts the existence of Purusha, as against the Buddhists who did not believe in the separate existence of souls. The amalgamation of the samkhya metaphysics with yoga doctrine as a way of salvation is so perfect that it may not be wrong for any body to expect that Caraka had probably seen the Yoga surtra of Patanjali. Similarly, in the elaborate description of Swastha-vritta, and sada-vritta there is clear reflection of yamas and Niyamas of Patanjali. Thus, Ayurveda seems to have derived them in view of the development of consciousness and man of its modalities for treating the mind.

At the same time, there is mention of a number of Tantric modalities for the treatment of diseases and also the processes of the
development of consciousness for prevention of disease and for preservation of health. In all probability, the origin and development of the three disciplines of Ayurveda, Yoga and Tantra ran almost parallel but with distinct features of their own.

**Ayurveda, Yoga, and Tantra.**

Ayurveda is the healing branch of Yogic Science. Yoga is the spiritual aspect of Ayurveda, while Ayurveda is the therapeutic branch of yoga. Yoga is far more than the asana or exercise aspect of yoga that is most visible in India and west today. Yoga in its original intention is a science of spiritual development aiming at self-realization, the discovery of our true nature beyond time and space. This process is aided by a mind and body free from disease.

Yoga as medical therapy is traditionally part of Ayurveda, which deals with the treatment of both physical and mental diseases. Ayurvedic treatment methods for the mind include yogic practices for spiritual growth, like mantra and meditation. The Ayurvedic view of the mind derives from yoga philosophy and its understanding of the different levels of consciousness. Ayurvedic and yoga psychology were thus originally the same and have only recently began to diverge. This is because people, particularly in the West, including yoga teachers, do not always know the connection between yoga and Ayurveda.

There are a number of therapies called Yoga psychology in the world today. Some of these combine Yoga postures with the methods
of psychoanalysis. Some combine yogic meditation methods with Western psychiatric or medical approaches. Others use Yogic methods directly to heal the mind but without reference to Ayurveda. These approaches can be useful but work better when combined with the Ayurveda, which is the original yogic healing approach and provides the proper medical language for using yoga fully as healing science.

Yoga and Ayurveda both relate to the system of Tantra, which provides various techniques for changing the nature of consciousness. However, true Tantra is much more than its current popular idea as a system of sexual practices that reflects only a small and generally lower aspect of Tantra. Tantra is complete system of human development that can aid us in improving all aspects of our lives.

Tantra tools include sensory therapies of colour, gems, sounds and mantras along with the use of various deities. Deities, like Shiva or the Divine Mother, are archetypes which can bring about changes at a depth in consciousness that the personal mind cannot reach. Sensory therapies change as what we put into the mind, which can alter negative conditioning without the need of analysis. Ayurvedic methods for healing the mind include Tantra. The Tantric understanding of the subtle forces of the mind and body also relates to Ayurveda. Most deeper yogic approaches also employ such higher Tantric methods.
Modern Approach to Yoga:

Yoga practices which are in vogue today grew in accordance with the doctrines of the Saivas and Saktas and assumed a peculiar form as the Mantra-yoga; they grew in another direction as the Hatha-yoga which was supposed to produce wonderful bodily feats of breath control and control of involuntary muscles and organs through constant practices of elaborate nervous, muscular and breath exercises which were also associated with the art of healing diseases, keeping the body free from all kinds of diseases and supernatural powers.

Modern approaches to Yoga:

These practices today form part of modern approach to Yoga and are being applied in a number of fields like education, physical education and sports, medicine, family and social welfare etc.

An examination of such minor yoga Upanishads which are the product of later medieval period, as sandilya, yogatattva, Dhyanabindu, Hamsa, Amritnada, Varaha, Mandal Brahamana, Nadvindu and Yogakundali shows that yoga practices had undergone diverse changes in diverse schools. The Yogatattva Upanishad says that there are four kinds of yoga, the Mantra Yoga, Laya-Yoga, Hatha-Yoga and Raja-Yoga. In some cases it is found that there was a great attempt to associate even vedantism with these mystic practices. The influence of these practices on further development of Tantra and other modes of worship was also very great.
To summarise, preparatory disciplines (Sadhanas) including their patterns of living, behaviour, diet, and yogic practices as proposed by Ayurveda. Patanjali’s yoga-sutras and Tantras in pursuance of the goal of self-realization (Atma-jnana) and emancipation (Moksha) have been reviewed extensively as well as intensively in context with human health and fitness. The holistic programme of Yoga which emerged from in-depth study from three discipline plus the modern relevant trends of application of yogic techniques in different spheres of life, has been recommended and is given stepwise separately as appendices to constitute a sort of compact life-style to be adopted by any one who-so-ever desires to lead a happy and peaceful life.

The recommended holistic yoga for healthy living includes:-

(i) Hygienic practices, pattern of general conduct, dietary principles and regimen (Appendix-II)

(ii) Yogic purification process, Yogasanas, pranayam, and relaxation techniques. (Appendix-III)

(iii) Japa, Dharna and meditation. (Appendix-III)

(iv) Performing - hawan, attending devotional recitation (Bhakti Keertan) at least once a week.

(v) Annual pilgramages to the holy places. (According to faith.)

Such a routine life-style, if adopted would definitely fulfill expectations of our world-Health organisation as far as its definition of health which strives to cover all dimensions of individual health, i.e. physical, mental, social and spiritual, is concerned. This has been
formulated keeping in view the three important and fundamental aspects of energy i.e. Prana, Tejas and Ojas, the balanced development of which contributes to an individual's health and fitness. Good results can be achieved if the integral practice is undertaken for example, ojas increasing dietary and devotional regimen is followed (for ojas), practice of asanas and pranayama (for Prana) and mantra and meditation (for tejas) as combined in each session.