Chapter – II

BASIC PRINCIPLES OF YOGA THERAPY

❖ Sadvimsati Tattava Theory
❖ Pancakosa Theroy
❖ Tridosa Theroy
Chapter – 2 BASIC PRINCIPLES OF YOGA THERAPY

Yoga Therapy is based on three basic principles, namely Sadvimsatitattva Theory of Yoga darsana, Pancakosa Theory of Tattviriya upanisat and Tridosha Theory of oriental health system. It is important to know these principles to understand the yoga therapy effectively.

2.1 SADVIMSA TATTVA THEORY:

Sadvimsat Tattva theory is explained elaborately among the three theories in various books of yogadarsana. In a way, it is an extension of Sānkhya Philosophy. Īśvara is the twenty-sixth entity in yoga darsana in addition to the twenty-five entities of Sānkhya. The next entities are purusa and prakṛti. Evolution starts due to the interaction of purusa and prakṛti, and mahat is the first product. From mahat, ahankāra and five tanmātras are evolved and five mahābhūtas evolve from five tanmātras. Further, ahankāra give rise to manas, five sensory organs and five motor organs.

Īśvara is the special purusa, untouched by misery, actions, results of actions and desires. Klesakarma vipākāśayairaparāmrstah purusaviśesa Īśvarah. He is omniscient, omnipresent. He is the teacher of teachers, being not limited by time.

Purusa is independent, eternal, all pervaded, infinite, having no limbs, beyond the trigunas, incomparable, intelligent and without the power of manifestation. He is solitary, neutral, only a spectator and non agent. Purusa and Prakṛti interact for the sake of liberation and experience and from this creation proceeds. All other entities evolve from prakṛti, the fundamental entity. In the unmanifested state of prakṛti, trigunas remain in equilibrium. Mahat is the first product from prakṛti when it interacts with purusa.

Mahat has knowledge or intellect as its manifest quality. Sattva guna is predominant in mahat. Mahat gives rise to five tanmātras when tamoguna becomes predominant. The panca tanmātras are gandha, rasa, rūpa, sparśa
and śabdatanmātra Five mahābhūtas evolve from five tanmātras The five mahābhūtas are prthvi, ap, tejas, vāyu and akāśa. Mahat gives rise to ahankāra, when rajoguna becomes predominant. Ahankāra means awareness of the self In this stage the universal soul identifies itself with mind and intellect.

A set of eleven, consisting of five sensory organs, five motor organs and manas evolves from ahankāra Five sensory organs, namely, ears, skin, eyes, tongue and nose evolve from sātvika ahankāra Five motor organs, viz., speech, feet, hands, anus and genital organ evolve from rājasika ahankāra Manas evolves from sātvika and rājasika ahankāra Manas acts both as a sensory organ as well as a motor organ.

Citta is formed from manas, ahankāra and buddhi. Citta is closely associated with sensory organs, motor organs and pancamahābhūtas This is used in yoga therapy If any one mahābhūta is affected, we can see the symptoms in the corresponding sensory and motor organ In the treatment this is considered and necessary changes in the actions of organs and proportion of the mahābhūtas are made Proportion of mahābhūtas may be altered by using proper tastes All yogic practices affect the citta and affect the sensory, motor organs and the mahābhūtas This brings the equilibrium back in them.

The evolution process is schematically represented in the following page.
Note: Satvaguna, Rajoguna, Tamoguna, Predominence
2.2 **PANCALOSA THEORY:**

Human beings are made up of five sheaths called the *pancakosa*as according to *Tatttirīya upanisat*\textsuperscript{15} These sheaths are associated with each other and range from the most gross to the subtlest. *Pancakosa* theory is explained in the third chapter, *Bhruguvatti* of the *Tatttirīya upanisat*. Bhrgu, son of Varuna, approached his father Varuna and said ‘teach me *Brahman*’ Varuna said to the son ‘That from which beings are born, that by which they live, into which they finally reach and merge, that is *Brahman*’\textsuperscript{16} Bhrgu did *tapas* and understood that Brahman consists of food, vital breath, mind, understanding and happiness. These are called the five *kośas*\textsuperscript{17} They are

1. *Annamayakośa*
2. *Prānamayakośa*
3. *Manomayakośa*
4. *Vyñānamayakośa*
5. *Ānandamayakośa*

*Annamayakośa* is the grossest *kośa* and *ānandamayakośa* is the subtlest *kośa*

2.21 **Annamayakośa** Food is *brahman*. Beings here are born from food, those that are born live because of food and into food they finally reach and merge.

*Annam brahmeti vyājanāt*

*Annādhyeva khalvamāni bhūtani jāyante*

*Annena jātāni jīvantī*

*Annam prayantyabhisamviśantītī*\textsuperscript{18}

Sheath made up of food is called *annamayakośa*. Food stands for the material value related to physical existence. Food is the material support for every kind of new birth among living beings. Every living being lives because of food, and becomes food for some other being at the end. This *annamayakośa*, composed of bones, blood, muscles etc is the gross sheath of the individual.
2.22 Prāṇamayakośa: Prāna is brahman. By prāna only all beings are born, the born are living and finally reach and merge with it.

Prānam brahmeti vyajānāt
Prānādhyeva khalvimāni bhūtāni jāyante
Prānena jātāni jīvanti
Prānam prayantyabhīsaṃvāsanāt iti¹⁹

This kośa is subtler than annamayakośa. Prāna is the animating principle in living entities. It is the energy behind the life activities. Prāṇamayakośa is composed of five motor organs and pañcaprāṇas. The five prānas are prāṇa, apāṇa, vyāṇa, udāna and samāna. There are five upāvāyus also. They are nāga, kūrma, krkala, devadatta and dhananājaya.

2.23 Manomayakośa: Manas is brahman, by manas only all beings are born and live, and finally all beings go towards mind and become one with it.

Mano brahmeti vyajānāt
Manaso hyeva khalvimāni bhūtāni jāyante
Manasā jātāni jīvanti
Manah prayantyabhīsaṃvāsanāt iti²¹

Manomayakośa is subtler than prāṇamayakośa. In annamayakośa and prāṇamayakośa, there is no feeling and awareness. In manomayakośa feeling, sense perceptions start. Mind stands for all the inner faculties. Mind is the source of all creation as creative activity is preceded by thought. Manomayakośa is composed of manas and five sensory organs.

2.24 Vyāṇamayakośa: Vyāṇa is brahman, by vyāṇa only all beings are born, live and finally enter to vyāṇa.

Vyāṇanam brahmeti vyajānāt
Vyāṇādhyeva khalvimāni bhūtāni jāyante
Vyāṇena jātāni jīvanti
Vyāṇanam prayantyabhīsaṃvāsanāt iti²³
**Jñāna** means which tells liberation. All other knowledges are *vijnāna*. *Vijnānamayakośa* is subtler than *manomayakośa*. It is the sheath of wisdom and intellect. The functions such as critical analysis and proper reaction to the stimuli take place through this *kośa*. All inventions take place through *vijnānamayakośa* only. *Vijnānamayakośa* consists of *buddhi* and sensory organs.24

2.25 *Ānandamayakośa*  
Ānanda is brahman, by ānanda only all beings are born, live and finally become one with ānanda.

\[
\begin{align*}
\text{Ānando brahmēti vyājānāt} \\
\text{Ānandāddhyeva khalvmaṁ bhūtāṁ jāyante} \\
\text{Ānandena jātāṁ jīvanti} \\
\text{Ānandam prayantyabhisamviṣantī lī}^{25}
\end{align*}
\]

This is the sheath of eternal bliss. Ānanda is the happiness related to truth. It is ānanda, the truth behind matter, life and intelligence, that controls them all, by transcending them. Ānanda is the ultimate realization discriminating joy from suffering. The person feels the oneness with the universe here. This prevents a person from thinking of materialistic happiness and leads him towards happiness that is everlasting.

*Annamayakośa* constitutes *sthūla śarīra*²⁶, *prānamayakośa*, *manomayakośa* and *vijnānamayakośa* together form *sūksma śarīra*²⁷, and *ānandamayakośa* constitutes *kārana śarīra*²⁷²⁸

In human beings the diseases appear in the level of first three grosser *kośas* namely *annamaya, prānamaya* and *manomayakośas*. Life style, kriyas and āsanas directly influence *annamayakoṣa*, āsanas, prānāyāmas, bandhas and mudrās influence *prānamayakoṣa*, mudrās and meditation techniques influence the *manomayakoṣa* directly. However any practice influences the other *kośas* also. Therefore, in yoga therapy these practices should be used, depending on the *kośas* involved. If one can maintain a better relationship
between annamaya, prānāmaya, manomaya and vyūnāmāyakośas, one can become more intelligent and more efficient.

2.3 TRIDOSA THEORY:

Human body is composed of three fundamental entities called dosas, says tridosa theory. Even though the reference of tridosa theory is explained in various books of dharmaśāstra, yogaśāstra and ayurveda, the extensive use of tridosa theory one can see in ayurveda treatise like Caraka Samhita, Astāṅga Hṛdaya and Suśruta Samhitā etc. Similarly, this theory is used in Chinese medicine, Tibetan medicine and Japanese Systems before the third century. Unfortunately, many of them are lost in India except a few later versions of ayurveda books. Vāta, pitta and kapha are the three dosas. They have their own definite quantity, quality and function. Among the five mahābhūtas the biological combination of prthvi and ap give rise to kapha, ap and tejas to pitta, and vāyu and ākāśa to vāta. Tridosas support, sustain and maintain the body when they are in equilibrium. Loss of this equilibrium harms the body.

2.3.1 Predominance of the tridosas
The tridosas become predominant depending on the age of an individual, period of the day and during digestion of the food. Vāta is predominant in old age, in the afternoon, late night and at the end of digestion of food. Pitta is predominant in the middle age, mid day and during the middle period of digestion. Kapha is predominant in the childhood or early age, in the morning, in the early part of the night and in the early period of digestion.

2.3.2 Qualities of Tridosas
The tridosas have their own properties. They are as follows –

The qualities of vata are

Tatra rūkso laghuh śītah kharah sūksmaścalo, nilah
Dryness, lightness, coldness, roughness, fine and moving are the properties of vāta. The word vāta is derived from vā, which means movement. Ordinarily vāta is air or wind. Hence the word vāta represents the biological elements, which control all the activities of movement in the body. The vāta is derived from combination of ākāśa and vāyu. Vāta in its normal state protects the body. It gives enthusiasm, good respiration, all activities of the body and mind, initiation and execution of the urges of the feces and urine, maintenance of the dhātu in their normalcy and proper functioning of the sensory organs.

The qualities of putta are as follows

Puttam sasneha tīksnosnam laghu visram saram dravam

Oily, penetrating, hot, light, badly smelled, free flowing and liquidity are the properties of putta. The word putta is derived from the word tāpa, which means to heat. Therefore putta represents energy, heat or fire in the body. Putta is the biological combination of tejas and ap. Putta, in its normal state attends to digestion, maintenance of body temperature, intelligence, courage, valor and softness of the body.

The qualities of kapha are as follows

Snugdhah šītogurumandah ślaksnomrtsnah sthurah kaphah

Unctuousness, coldness, heavy, slow in action, smooth, separating from others, smelling like soil and stable are the properties of kapha. The word kapha is derived from the letters ka means water and pha means flourishes. Therefore kapha means that which flourishes in the presence of water. Kapha is derived from prthvi and ap. Kapha constitutes the main body mass and is responsible for its shape and form. Kapha gives stability, lubrication, firmness of the joints, capacity to withstand emotions, strain etc to the body. Kapha is responsible for all the anabolic processes including growth and development of the body and healing of wounds.
2.33 Variation in *tridosas*: The *dosas* either may increase or decrease in the body due to the influence of diet, climate and other factors. In these two states, the combination of any two *dosas* is called *samsarga* and if all the three *dosas* are involved it is known as *sanmpāta*.\(^{43}\)

The digestive power is related with condition of the three *dosas*. When all the three *dosas* are in equilibrium, the digestion will be perfect and it is called *samāgni*. Characteristic changes take place in digestive activity when the *dosas* get aggravated. When *vāta* is aggravated, the digestion becomes erratic called *visamāgni*, when *pitta* is aggravated, the digestion is very intense, called *tīksnāgni*, when *kapha* is aggravated, the digestive activity is poor and dull, called *mandāgni*. These abnormalities of the digestive fire give rise to diseases of the respective *dosas*.\(^{44}\)

2.34 *Dhātus* and *Malas*: *Dhātu* means which supports. These are the basic tissue elements of the body.\(^ {45}\) There are seven *dhātus* supporting our body. They are *rasa*, *rakta*, *māmsa*, *medas*, *asthi*, *maya* and *śukra*\(^ {46}\). *Rasāsrnmāmsamedoṣthumayaśukrānu dhātavah*\(^ {47}\) These are the seven transformations of the food from primary to higher level. Nourishing, maintenance of the activities, covering, lubrication, supporting, filling inside the bones and production of the embryo are the important functions of the *dhātus* respectively. All the tissues derive nourishment directly or indirectly form food.\(^ {48}\) The food which is digested and absorbed becomes *rasa*. The higher *dhātus* derive their nutrition form *rasa*. In this process wastes are produced. These are called *malas*. The waste products should be normal, the transformation process should be normal. Then only, one can be called physically healthy.\(^ {49}\) The transformation of food in to seven *dhātus* and *malas* produced at each stage are as follows
2.35 *Sadrasa*  
Sweet, sour, salt, bitter, pungent and astringent are the six tastes present in the substances. Rasāḥ svādvamalavāna tikta ūsanakasāyakāḥ. They are arranged in the decreasing order of strength they give to the body. Sweet provides maximum strength to the body; astringent provides the minimum. Tastes get formed from the preponderance of the two mahābhūtas respectively in the following manner:

\[ ksmā - prthvi + ambu - ap \rightleftharpoons madhura - sweet \]
\[ agni - tejas + ksmā - prthvi \rightleftharpoons amla - sour \]
\[ ambu - ap + tejas \rightleftharpoons lavana - salt \]
\[ kha - ākāśa + vāyu \rightleftharpoons tikta - bitter \]
\[ agni - tejas + anila - vayu \rightleftharpoons ūsana - pungent \]
\[ go - prthvi + anila - vayu \rightleftharpoons kasāya - astringent \]
The six tastes influence the state of dosas when we consume them in food. Among the above six tastes, sweet, sour and salt tastes decrease vāta. Bitter, pungent and astringent tastes decrease kapha. Astringent, bitter and sweet tastes decrease pitta. Except these tastes, other tastes increase the respective dosas. Bitter, pungent and astringent tastes increase vāta. Sour, salt and pungent tastes increase pitta. Sweet, sour and salt tastes increase kapha.53

In a healthy person, the three dosas, the digestive power, the dhātuṣ and malas- waste products, should be in equilibrium. His sensory organs, motor organs and manas should function normally and he should feel that he is alright.54

In yoga, the body is one whole system. If something happens anywhere in the system, one can treat it from somewhere else. It all depends on the cause and one should find out the cause. In yoga therapy, treatment is for the cause, not for the manifestation. If a pain is there, one should think about his food, activity, attitude, which did not go well and can overcome the problem by taking the proper food, by resting or doing whatever is required. This type of holistic approach and close observation is essential in yoga therapy.55

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