

Reaccredited Grade 'A' by NAAC & Category 'A' by MHRD

# जैन विश्वभारती संस्थान

(विश्वविद्यालय अनुदान आयोग अधिनियम 1956 की धारा 3 के अन्तर्गत घोषित मान्य विश्वविद्यालय)

## JAIN VISHVA BHARATI INSTITUTE

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

LADNUN- 341 306 , RAJASTHAN, INDIA



DIRECTORATE OF DISTANCE EDUCATION

**M.A./M.Sc.**  
**YOGA AND SCIENCE OF LIVING**  
**SUBJECT**  
**SCIENCE OF LIVING PRACTICAL**

For E-learning Videos please visit : [www.jvbionline.com](http://www.jvbionline.com)

**JAIN VISHVA BHARATI INSTITUTE**  
**LADNUN – 341306 (RAJASTHAN)**

**DIRECTORATE OF DISTANCE EDUCATION**



**M.A./M.Sc.**  
**YOGA AND SCIENCE OF LIVING**

***SUBJECT***  
***SCIENCE OF LIVING PRACTICAL***

Copyright  
**Jain Vishva Bharati Institute, Ladnun**

**Writer**  
Dr. Ashok Bhaskar

**Translated from Hindi by**  
Shri Krishna Deshmukh (Paper-V)  
Smt. Bharti Acharya (Paper-VI)  
Dr. (Smt) Niranjana Salgia (Paper-VII)  
Shri Kamal Kumar Naulakha (Paper-VIII)

Edition  
**2019**

Publisher  
**Jain Vishva Bharati Institute, Ladnun**

## **INDEX**

<b>Paper</b>	<b>Name of Chapter</b>	<b>Page No.</b>
PAPER - V	Spirituality and Scince	04-29
PAPER - VI	Science of Living in Self-Management	30-36
PAPER - VII	Science of Living & Health	37-52
PAPER - VIII	Applied Science of Living & Research Methodology	53-60



**PAPER-V**  
**Spirituality and Science**

# MANTRA EXERCISES

Today's developed science has understood the fantastic capacity of sound and used this capacity in the treatment of diseases and other fields. Craziness, nerve defects, vision problems, injury and operation are the areas where sound therapy has given success beyond expectation. Ultra sound machine which is more capable and sensitive than X-ray is based on science of sound. The most explicit and clear effect of sound is seen in music. The effect of "Megh", "Malhar" and "Deepak" raag is mentioned in many scriptures. "Mantra is the most subtle and powerful form of sound in Indian culture. The ancient sages and saints with their long time practice, study and experience have made comprehensive use of the capacity of sound in various fields. The main uses among them are self-protection, treatment, development of capacity and achievement of goals. Mantra by itself is a reputed and complete form of yoga by the name "Mantra yoga". With this the seekers become capable of achieving their ultimate goals. The importance of mantra study is not only accepted by Indian culture but also accepted by various cultures of the world.

The different faiths have accepted usefulness and compulsion of Mantra study. Vedic, Christians, Sufee, Jain, Buddha, all have given importance to Mantra Jap. All have their own Mantras and practice with complete faith.

## What is Mantra and what could be done with it?

According to Acharya Shri Mahapragya, Mantra is an immune power. Mantra is a form of treatment. With the help of Mantra practice one can protect oneself from the unfavourable vibrations. Mantra practice produces an aura of energy. It could become so powerful that no external power can invade. The basic principle of Mantra power is configuration of words. Mantra experts know for what for what purpose a Mantra is to be used, on that basis the words are configured. Like Chemistry Professor, he knows what words to be used, what type of waves they will produce, how they will vibrate the molecules and what would be end result of it?

While showing the literal meaning of "Mantra" it has been said – "*Mananat trayate iti Mantra*". By contemplating on which one gets energy and solution to problems, is called "Mantra". Mantra is a specific groups of sound. These sounds are based on science. When we speak, sounds come from our mouth in the form of different words. Specific alphabets arranged in a particular sequence, when pronounced are called Mantras. When some Mantra is pronounced continuously the sound waves generate an extraordinary impact in the environment. This impact is the result of Mantra.

"Beej" m Mantra is a specific type of sound. These are thought to be more powerful compared to other Mantras. Various Beej Mantras are used with the view of spiritual treatment. The great Indian practitioners have given a definite advanced form to special sounds which they declared as a usable Mantra. They discovered the hidden power of mantra and with different experiments they experienced their effect. After many experiments and satisfying themselves they promoted their experiments in the form of hypothesis. In Science of Living, these personal powers has been given special importance as alternative treatment. Promoter of Prakshadhyan, Acharya Shri Mhapragya has mentioned many "beej" mantras in his book "Amrit Pitak" in terms of spiritual treatment. Beej mantras are a special sounds which produce specific powers. These beej mantras thrive with practice and take a huge form like a banyan tree.

One must learn mantras either as per rules mentioned in ancient scriptures or from some deserving trainer/Guru. Along with faith in practice, patience, determination and sanctity is ardent requirement. The seeker while moving ahead in *mantra sadhna*, has to keep in mind his capacity, situation, necessity, possibilities and other worldly things. Only theoretical knowledge is incomplete. For practical, guidance from experienced & skilled person is must. Field of Mantra-science is quite huge. Chances of any one person being expert are remote.

## MANTRA EXERCISES

क्र.	मंत्र	मंत्र समय	विधि	परिणाम
1.	रं (RAM)	10 मिनट	तैजस केन्द्र पर ध्यान केन्द्रित कर प्रयोग करें। गर्मियों में इसका क्षमता अनुसार करें।	सर्दी—जुकाम, गैस्ट्रिक में लाभदायक
2.	ॐ (AUM)	10 मिनट	उच्च रक्तचाप में शरीर पर नीले रंग का ध्यान निम्न रक्तचाप में दर्शन केन्द्र पर लाल रंग का ध्यान	बुखार, अनिद्रा, क्रोध तनाव को दूर करता है, शक्ति जागरण में लाभदायक
3.	अर्ह (ARAHM)	10 मिनट	लम्बा उच्चारण करते समय कण्ठ, तालु और अधर पर ध्यान	अर्हता और शक्ति का विकास
4.	ॐ नमो भगवती गुणवती महामानसी स्वाहा	10 मिनट या, एक माला	पाचन तंत्र पर पीले रंग का ध्यान	पाचन तंत्र स्वस्थ रहता है।
5.	ॐ ह्रीं णमो लोए सव्व साहूणं	10 मिनट प्रतिदिन	स्वास्थ्य केन्द्र पर नीले रंग का ध्यान	स्वास्थ्य की प्राप्ति
6.	वं (VAM)	10 मिनट	आमाशय पर नारंगी रंग का ध्यान	अम्लता (Acidity) को दूर करता है।
7.	लां लां लां लां LAMLAMLAMLAM	एक माला प्रतिदिन	घुटनों एवं पैरों पर लाल रंग का ध्यान	घुटनों एवं पैरों का दर्द दूर होता है।
8.	ह्रीं (HRIM)	एक माला प्रतिदिन	फेफड़ों पर नारंगी रंग का ध्यान	अस्थमा में लाभदायक है।
9.	हां (HRAM)	एक माला प्रतिदिन	जुकाम में मुख पर पीले रंग का ध्यान	नजला, जुकाम एवं टॉसिल में लाभदायक
10.	ॐ ह्रीं श्रीं भगवते पार्श्वदेवाय हर हर स्वाहा	एक माला प्रतिदिन करें	ध्यानासन ध्यानमुद्रा में अभास	चिंतामुक्ति एवं मानसिक शांति के लिए
11.	ॐ शांते प्रशांते सर्व क्रोधोपशमनी स्वाहा	21 बार	21 बार मंत्र का उच्चारण कर पानी से मुंह धोना	क्रोध शमन हेतु शक्तिशाली मंत्र

12.	णमो अभय दयाणं	10 मिनट	आनन्द केन्द्र पर गुलाबी रंग का ध्यान	अभय की शक्ति का विकास
13.	अनन्तवीर्येभ्यो नमः	10 मिनट	दर्शन केन्द्र पर अरुण रंग का ध्यान	शक्ति का विकास एवं निराशा से मुक्ति
14.	धारेज्जा पियमपियं	10 मिनट	विशुद्धि केन्द्र पर नीले रंग का ध्यान	सहन शक्ति का विकास, राग-द्वेष से मुक्ति
15.	आयतुले पयासु	10 मिनट	आनन्द केन्द्र पर हरे रंग का ध्यान	ईर्ष्या का निवारण होता है।
16.	उद्धिए णो पमायए	10 मिनट	दर्शन केन्द्र पर अरुण रंग का ध्यान	आलस्य दूर होता है।
17.	हूं	10 मिनट	तैजस केन्द्र	कुण्डलिनी जागरण
18.	ॐ ऐं ॐ नमः	10 मिनट	ज्ञान केन्द्र पर पीले रंग का ध्यान	

### Exercises of Prekshadhyan

Beginning of Meditation – One can start meditation as per the pre-meditation procedure given in earlier class, with first step-Relaxation( *Kayotsarg*). Second step is internal trip (*Antaryatra*) and Third step is perception of Breathing.

#### A. Perception of Body (*Sharir Preksha*) .

Perception of Body is an alternate third step of Prekshadhyan.

In this step the body is perceived not through open eyes but through conscious mind. Eyes remain closed. Taking the conscious mind to each and every part of the body, perceive transformations, vibrations and sensations taking place inside the body as an observer. This is called Sharir Preksha. In this practice we have to feel the touch of the cloth, sweating, itching, pain etc. Just experience all sensations.

(For trainer: Clarify this thing while explaining about Sharir Preksha and also with its practice.)

- Focus your conscious mind on the big toe of your right foot. Perceive the whole portion of it. Experience the subtle vibrations of the vital energy taking place there. Experience them without any like or dislike. Perceive and comprehend just as an observer.
- Now shift your focus to each part of the right leg one by one. Concentrate your mind and perceive the other toes, sole, heel, upper part of the foot, ankle, calf muscles, knee, thigh, up to the waist. Perceive all the parts, experience the sensations and vibrations taking place in each part just.
- In the same way, repeat this process on your left leg.  
This completes the trip of the lower part of the body.
- Now undertake the trip of the middle part of the body. Concentrate your conscious mind on your lower abdomen, in and around that region and experience the subtle vibration of vital energy taking place over there. Perceive and comprehend just as an observer.
- Now focus your attention to every internal organ of abdomen-kidneys, large intestine, small intestine, spleen, liver, pancreas, duodenum, gall-bladder, stomach and the diaphragm. Perceive each organ for 20-30 seconds and experience the sensations and vibrations taking place in each part as an observer.



- Then concentrate your mind on the whole portion of the chest including, the lungs, heart, inter costal muscles. Perceive and comprehend all the parts as an observer.
- Now practice the perception of the whole portion of the back including the spine, spinal cord and neck. Perceive and comprehend all the parts as an observer.
- Now concentrate on the right hand including the thumb, fingers, palm, wrist, lower arm, elbow, upper arm and shoulder, Perceive and comprehend all the parts as an observer.
- In the same way concentrate on each part of the left hand and perceive each part one by one as an observer.
- Concentrate on your neck, throat and vocal cord inside. Perceive the subtle vibrations of the vital energy over there. Perceive and comprehend all the parts as an observer. The trip of the middle part of the body is completed.
- Now undertake the trip from the chin up to the head. Concentrating on each part one by one – perceive the chin, lips, inner portion of the mouth including the tongue, teeth and palate, cheeks, nose, right ear (all three parts of it – the outer, the middle, and the inner), right temple, left ear and left temple, right eye, left eye, forehead and the head. While pursuing the head perceive all parts of the brain (front, back, right, left, outer and inner). Allow your conscious mind to permeate throughout the brain. Perceive and comprehend all the parts as an observer. The trip of the upper part of the body is completed.
- Now practice the perception of the body as a whole. Those who can practice comfortably in the standing position can stand slowly while keeping the eyes closed. Conscious mind has potential enough to concentrate on one point as well as to permeate throughout the body. Allow your conscious mind to concentrate on the big toes. Now spread the conscious mind according to the shape of the body to travel from the big toes up to the head and from the head down to the toes speedily. In between, practice holding your breath. Try to touch each and every cell of your body through the conscious mind. Experience each and every cell of your body ignited with the strong flow of vital energy. Feel the flow of Bio-electricity throughout the body. The sensation of pain, touch of clothes or any other specific sensation, stop there for a while. Perceive it with equanimity, without any like or dislike. Slow down the speed of your conscious mind. Get yourself completely absorbed in the perception of body.

## **B. Perception of Psychic Centers (*Chaitanya Kendra Preksha*)**

Chaitanya Kendra Preksha is also practiced as an alternate third step of Prekshadhyan. It is the process of awakening wherein the dormant psychic centers are made active by perception.

This technique involves concentrating the conscious mind on each psychic centre and experiencing the subtle vibrations of vital energy taking place there. Deep concentration with complete awareness is required. Just perceive, comprehend and experience as an observer. Allow the radiance of the conscious mind to extend in a straight line (midsagittal plane) from front up to the spinal cord in the back. Awaken dormant psychic centres through perception. Concentrate on each and every center and feel the vibrations of vital energy taking place there.

(For trainer: Suggest the following once or twice)

Just as the beam of torch light extends in a straight line, allow the beam of light of your conscious mind to extend in a straight line up from front (psychic centres) to the spinal cord in the back.

### **(1) Shakti Kendra (Center of Energy):**

Concentrate your conscious mind on the Centre of Energy located at the bottom of the spinal cord. Experience the subtle vibrations of vital energy taking place at the centre. Perceive the Centre of Energy with deep concentration and complete awareness.

### **(2) Shvasthya Kendra (Centre of Health):**

Concentrate your conscious mind on the Centre of Health located in the middle portion of the lower abdomen. Allow the radiance of the conscious mind to extend in a straight line from front up to the spinal cord in the back.

Experience the subtle vibrations of the vital energy taking place there. Perceive the Centre of Health with deep concentration and complete awareness.

- (3) Tejas Kendra (Center of Bio-electricity):**  
 Concentrate your conscious mind on the Centre of Bio-electricity located at your navel. Allow the radiance of the conscious mind to extend in a straight line from front up to the spinal cord in the back.  
 Perceive the subtle vibrations of vital energy taking place inside the centre. Perceive the centre of Bio-electricity with deep concentration and complete awareness so that the breath is held automatically.
- (4) Anand Kendra (Center of Bliss):**  
 Concentrate your conscious mind on the Center of Bliss, located closer to the heart, in the middle of the chest, in the pit near the lungs. Allow the radiance of the conscious mind to extend in a straight line from front up to the spinal cord in the back.  
 Perceive the subtle vibrations of vital energy taking place in the Center. Practice holding your breath along with it.
- (5) Vishuddhi Kendra (Center of Purity):**  
 Concentrate your conscious mind on the Center of Purity, situated in the middle of the throat. Allow the radiance of the conscious mind to extend in a straight line from front up to the spinal cord in the back. Experience the vibrations of vital energy taking place there. In between practice the holding of breath.
- (6) Brahma Kendra (Center of Celibacy):**  
 Concentrate your conscious mind on the Center of Celibacy, located at the tip of the tongue. Keep your tongue hanging freely without touching any part of the mouth.  
 Feel the subtle vibrations taking place at the Center.
- (7) Pran Kendra (Center of Vital Energy):**  
 Concentrate your conscious mind on the Center of Vital Energy, located at tip of the nose.  
 Experience the subtle vibrations taking place at this Center.
- (8) Apramad Kendra (Center of Vigilance):**  
 Concentrate your conscious mind on the Center of Vigilance, located inside ears-the outer, the middle and the inner part. Experience the subtle vibrations taking place there.
- (9) Chakshush Kendra (Center of Vision):**  
 Concentrate your conscious mind on the Center of vision located inside your eyes.  
 Experience the subtle vibrations taking place there.
- 10) Dharshan Kendra (Center of Intuition):**  
 Concentrate your conscious mind on the Center of Intuition located in the middle of eyes-brows. Penetrate the conscious mind inside and allow its radiance to extend from front up to the back of the brain. Focus at the Center with deep concentration of complete awareness. Practice the holding of breath intermittently.
- 11) Jyoti Kendra (Center of Enlightenment):**  
 Concentrate your conscious mind on the Center of Enlightenment located in the middle of your forehead. Take your conscious mind deep inside. Let the radiance of conscious mind extend up to the back. Experience the subtle vibrations of vital energy and practice holding of breath along with it.
- 12) Shanti Kendra (Center of Peace):**  
 Concentrate your conscious mind on the Center of Peace situated in front portion of your head. Allow radiance of the conscious mind to penetrate and spread in all directions.  
 Perceive the subtle vibrations of vital energy taking place at the Center.
- 13) Gyan Kendra (Center of Knowledge):**  
 Concentrate your conscious mind on the Center of Knowledge, situated at the top of the head. Spread the radiance of vital energy everywhere in the region. Take your conscious mind deep inside. Experience the subtle vibrations of vital energy taking place there. After completing the above, undertake perception of all psychic centers one after another. Those who can do it in a standing posture shall do so.
- 1) First take your mind to the Center of Energy and then successively take it to the Center of Health, Center of Bio-electricity, Center of Bliss and so on up to the Center of Knowledge and then travel back to the Center of Energy via spinal cord. Thus completing one circuit.
  - 2) Let this trip take place on all psychic centers in the circuit.

- 3) Quickly move the conscious mind to each and every psychic center and feel the subtle vibrations of vital energy over there.

### C. Perception of Psychic Colours ( *Leshya Dhyana*):

Leshya Dhyana is also practiced as an alternate third step of Prekshadhyan. It is the Perception of Psychic Colours. Every man has an aura around his body. Colours of the aura change according to changes in emotions. Emotions and aura are closely related. By purification of emotions we can purify our aura and by the purity of aura one can know about the purity of emotions.

PSYCHIC CENTER	COLOUR	INTENSE WILLING & EXPERIENCE
Anand Kendra (Bliss)	Emerald Green	Freedom From Psychological Faults & Negative Emotions
Vishuddhi Kendra (Purity)	Peacock Neck-Blue	Self Control of Urges & Impulses
Darshan Kendra (Intuition)	Rising Sun-Red	Awakening of Intuition - Bliss
Jnana Kendra (Wisdom)	Golden Yellow	Perception Acuity-clarity of Thought
Jyoti Kendra (Enlightenment)	Full Moon-White	tranquility, Subsidence of Anger, Excitation etc.

#### Green Colour Dhyana on Anand Kendra (Centre of Bliss):

Concentrate your conscious mind on the Center of Bliss Visualize bright green colour over there.

Experience that bright green particles are spreading all around the body. Green light is pervading around you. Feel taking the breath of green colour. Experience green coloured particles are entering your body with each and every breath. Visualize that you are breathing long streams of bright green air. After few moments, visualize that the bright green light is emanating from the Center of Bliss and pervading around your body. Your aura is filling with bright green particles. Perceive and experience it. Suggest to yourself: "My emotions are getting purified". (Repeat for three times).

#### Blue Colour Dhyana on Vishuddhi Kendra (Center of Purity):

Concentrate your conscious mind on the Center of Purity: Visualize bright blue colour on this Center.

Experience that bright blue particles are spreading all around your body. Blue light is pervading all around you. Feel inhaling the blue colour. Experience blue coloured particles are entering your body with each and every breath. Visualize that you are breathing long streams of bright blue air. After few moments, visualize that the bright blue light is emanating from the Center of Purity and pervading around your body. Your aura is filling with blue particles. Perceive and experience it. Suggest to yourself: "My sexual impulses are being brought under my conscious control." (Repeat it for three times).

#### Red Colour ( *Arun Varna*- colour of rising Sun) Dhyana on Darshan Kendra (Center of Intuition):

Concentrate your conscious mind on the Center of Intuition. Visualize bright Red colour on this Center.

Experience that bright red colour particles are spreading all around your body. Red light is pervading around you. Feel taking breath of red colour. Visualize that you are breathing long streams of bright red air. After few moments, visualize that bright red light is emanating from the Center of Intuition and pervading around your body. Your aura is filled with red particles. Perceive and experience it. Suggest to yourself, "My Intuition power is awakening". (Repeat it for three times).

#### White Colour Dhyana on Jyoti Kendra (Center of Enlightenment):

Concentrate your conscious mind on the Centre of Enlightenment Visualize bright white colour on this

Center. Experience that bright white particles are spreading around your body. White light is pervading around you. Feel taking breath of white colour. Experience that white colour particles are entering your body with each and every breath. After a few moments, visualize that the bright white light is emanating from the Center of Enlightenment and pervading around your body. Your aura is filled with white colour. Perceive and experience it. Suggest to yourself-My anger is waning away (three times). My passions and

emotions and being purified. I am feeling complete peace of mind. My passions and emotions are being pacified. I am feeling complete tranquility of mind. (Repeat it three times).

### **Yellow Colour Dhyān on Gyan Kendra (Center of Knowledge):**

Concentrate your conscious mind on the Center of Knowledge. Visualize bright yellow colour like the sunflower or as bright as gold on this Center. Experience that bright yellow particles are spreading around your body. Yellow light is pervading around you. Feel taking breath of yellow colour. Experience that yellow particles are entering your body with each and every breath. After few moments, visualize that the bright yellow light is emanating from the Center of Knowledge and pervading through your body. Your aura is filled with yellow particles. Perceive and experience it. Suggest to yourself, “My perceptive capacity is increasing”. (Repeat it for three times).

### **Fourth step: Jyoti Kendra Preksha (Perception of Center of Enlightenment):**

Concentrate your conscious mind at the middle of the forehead. Visualize bright white colour over there. Visualize that the full moon is rising and its bright white radiations are descending on the Center of Enlightenment. Practice concentrated visualization of bright white colour on the Center of Enlightenment.

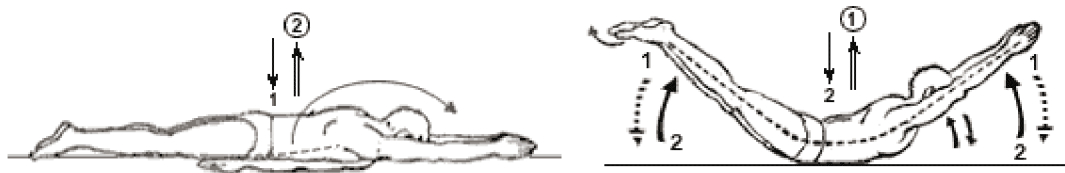
Experience that anger is going away. Emotions and passions are being pacified. Excitations are subsiding. After two to three minutes, allow your mind to spread throughout the forehead and perceive the bright white colour there. Experience that white particles are entering the forehead. The whole portion of forehead is covered with bright white particles. Experience the Peace of mind and inner Bliss. Conclude the Dhyān session with two or three long breaths.

## **3. YOGASAN**

- 1. Naukasana – (Boat posture).** In this posture body takes the shape of a boat hence is called “Naukasana”.

### **Method:**

1. Lie down flat on abdomen on the mat,
2. Extend your hands ahead of your head while inhaling, palms to be together.
3. Exhale-Inhale, lift your hands and legs stretching upward. Body will take a shape of boat.
4. Bring both hands and legs down while exhaling.
5. Restore original state of body



**Time:** Two to three times or five minutes. Hold time Ten seconds. Increase your breath slowly as per your capacity.

### **Precaution:**

Keep the legs straight while lifting up or bringing down. Do not bring them down with a jerk. Those having backache do it slowly.

### **Benefits:**

1. Remove defects of nervous system.
2. Body becomes strong and powerful.
3. Influences Thyroid, Thymus, Adrenal glands as well as kidneys.
4. Removes laziness



**Effect on glands:**

Naukasan (Boat pose) influences Thyroid, Parathyroid, Thymus and Adrenal glands of our body. Vishuddhi Kendra gets activated.

**2. Swastikasan: (Swastik pose).**

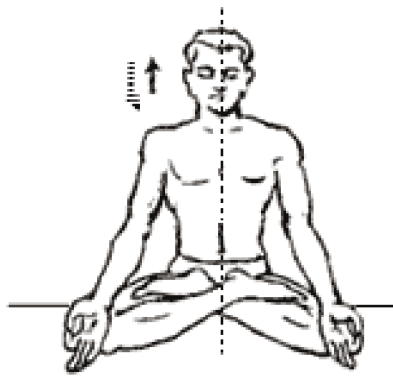
This is one of the meditation posture. It is a symbol of betterment and holiness.

**Method:**

Sit on mat with both legs folded and steady:

1. Place your right foot between left knee fold and thigh. Sole of right foot touching left thigh.
2. Lift your left leg and place between right calf and thigh
3. Make the left leg straight.
4. Make your right leg straight. Restore original posture.

While performing this asan keep your vertebral column straight and select any of meditation posture (Mudra) (Gyan mudra or veetrag mudra)



**Duration:** Start as per your capacity and the duration could be extended slowly with experience.

**Precaution:**

Be careful if severe pain in knees.

**Benefits:**

1. One of the best posture for meditation.
2. Removes the vibrations in legs.
3. Body becomes steady.
4. Removes body odour of sweat.

Keep vertebral column straight while doing the asan and choose gyan mandra or Veetrag Mandra.

**Effect on Glands:**

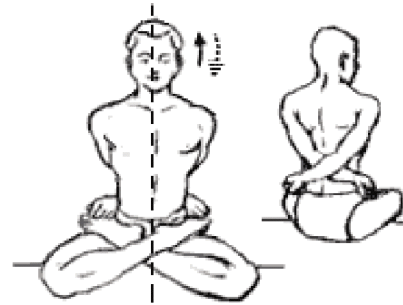
In this posture mainly gonads are influenced. Balances the secretion of these glands and removes depression. Improves emotions like friendship and compassion. Muladhar and swadhistan chakras becomes active.

**3. Baddha Padmasan (Locked Lotus Pose)**

1. Keep your right leg on left thigh while inhaling.
2. Keep your left leg on right thigh while exhaling.
3. Take your right hand behind your back, take out from left side of waist and hold toe of right leg.
4. Similarly take your left hand behind your back, take out from right side of waist and hold toe of left leg. Expand your chest in the above position, stay as per capacity. Come back to normal.



SITTING POSITION



Duration : Start with three minutes per day initially, could be increased to 15 to 30 minutes.

**Benefits:**

1. Development of physical strength.
2. Helpful in case of diabetes as well as constipation
3. Clears worm infection
4. Removes pain in legs and ankles

**Effect on Glands:**

Baddhapadmasan influences gonads; helps to control libido (sexual urge). Muladhar and Swadhistan Chakras are activated.

**4. Brahmacharyaasan (Celibacy Pose):**

1. Sit in Vajrasana (Thunderbolt pose).
2. Maintain little distance between the toes of both feet and the buttock shall touch the ground.
3. Apply “Mulbandh” i.e. contract the anus muscles and release. Breathing to be normal.
4. Straighten your legs and restore normalcy.



SITTING POSITION



Duration: Start with five minutes every day, could be increased as per your capacity.

**Benefits:**

1. Helpful in practice of celibacy.
2. Body becomes strong.
3. Divinity is developed in the body.
4. Mind and emotions become pure.

**Effect on Glands:**

This asan influences Gonads. It helps to conquer libido. Muldhar and swadhistan Chakra get activated.

**5.Siddhasan (Accomplished Pose):**

This asan helps in accomplishment of fruits of Sadhna easily hence called “Siddhasan”. Siddhasan is being considered to be best among asans.

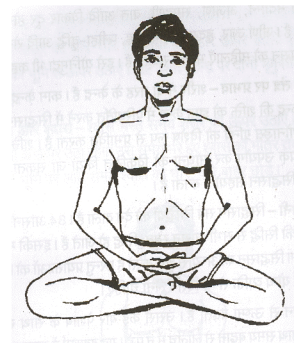
**Method:**

Sit on the mat comfortably. During complete duration of asan keep your breath slow and long.

1. Place the heel of left leg at the centre of anus and urethra.
2. Lift your right leg and place it over the ankle of left leg. Keep vertebral column as well as neck straight, hands either Gyan Mudra or Veetrag Mudra.
3. Now straighten the right leg, then straighten the left leg.
4. Restore the comfort position.



SITTING POSITION

**Duration:**

Increase the practice gradually and take to a longer duration.

**Precautions:**

Siddhasan increases heat. Sometime, may cause haemataria. Therefore increase the practice with proper diet, life style and under supervision of a good yoga teacher.

**Benefits:**

1. Remove defects of nervous system.
2. With “virya shuddhi” increases the purity of mind.
3. Improve memory power.
4. Influences specifically Gonads hence, energy travels upward.

**Effect on glands:**

In this asan gonads are influenced. This helps in controlling of libido and hence in turn the energy travel upward and also there is circulation of vital energy(Pran) through “sushmana” due to which semen(Veerya) power is converted into *Auj*. Very important Aasan for activation of Muladhar and “Swadhistan” chakra.

**6.UTKATASAN (Chair pose)**

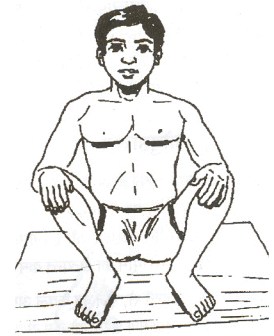
1. Initially stand straight in “Sampadasan Posture.
2. Keep a little distance between the legs, extend both the hands in front
3. While breathing out bend the legs in knees and come to a position as if you are sitting in a chair. Keep your vertebral column straight.  
Stand straight while breathing in. Restore the original posture.

**Duration:**

While increasing the practice slowly could be done for 10-15 minutes.

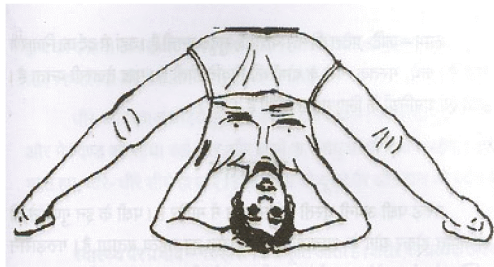
**Benefits:**

1. “Mal” (fauces) and “Apan” are cleared.
2. Relief from knee pain
3. Leg power increases
4. Digestive system becomes stronger

**7. Madhyapadsirasan:****Position:**

Stand with both legs apart as much as possible. Keep both hands on buttock.

1. Take waist and neck backward while breathing in.
2. Bend forward while breathing out, place the palms on ground. Palm facing upward.
3. Place your head at the center of palms.
4. Stand erect with a jump while breathing in.

**Duration:**

Gradually increase the practice and could be done for 10 to 15 minutes.

**Precaution:**

Back pain and patients of slip disc not to perform this asan. Do not spread the legs with force.

**Benefits:**

1. Rectifies defects of nervous system
2. Improve face complexion
3. Waist muscles become stronger
4. Shoulder, head and throat defects are rectified.

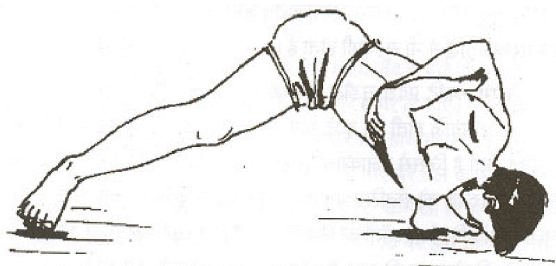
**Effect on Glands:**

This asan specifically influences thyroid, parathyroid, and pituitary gland. Adrenal and Gonads are activated. Due to stretching of muscles of gonad region, their secretions get balanced. Sahastrar Chakra, Agya Chakra and Vishuddhi Chakra are activated.

**8. Mahaveerasan (Warrior Pose):****Position:**

Stand erect with the distance of two feet between the feet.

1. Take hands backward crossing the arms at the elbows. Extend the left leg one foot ahead.
2. While exhaling bend forward, Touch the left toe with the forehead. Left leg will bend at knee and right leg would be straight.
3. While inhaling stand erect.
4. Take left leg backward, Open hands from behind and come to relaxed position.





**Duration:**

2-3 cycles or 5 minutes. Holding time 10 seconds. Increase practice slowly as per the capacity.

**Precaution:**

In initial stage be more cautious while bending forward or you may fall.

**Benefits:**

1. Relieve pain of knees and legs.
2. Muscles of chest and hands become healthy and strong.
3. Adrenal, Gonads, Pineal and Pituitary glands are influenced.
4. Improves balance of body and strength of body.

**Effect on Glands:**

Mahaveerasan influences Adrenal and Gonads glands.

**9.Hastishundikasan:****Position:**

Keep a distance of two feet between both feet and stand erect. Lock fingers of both hands together.

1. While breathing take both hands up, bend backwards and look towards the sky.
2. Bend forward while exhaling. Take both the hands backward passing through both the legs.
3. Again take both the hands up while inhaling
4. Bend forward while exhaling.

Do this aasan with fast pace.

**Duration:**

Initially do this 10 to 15 time in a minute. Increase the practice slowly as per capacity.

**Precaution:**

Those who are weak should do with a slow pace.

**Benefits:**

1. Increases strength of hands,
2. Muscles of chest and hands become strong and powerful.
3. Rectifies the defects of waist
4. Body parts become flexible

**Effect on Glands:**

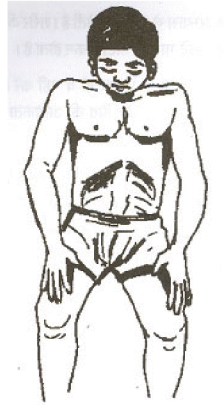
This aasan influences Adrenal and Gonads.

## 10. Uddiyanasan (The Abdominal Lock)

### Position:

Keep two feet distance between legs and stand erect.

1. While inhaling take both the hand up.
2. While exhaling bend both the knees and rest the palms on the knees. Exhale completely.
3. Hold the breath out and pull stomach muscles inward. Move the stomach muscles in and out.
4. Inhale slowly and come to the original stage.



### Duration:

Initially do it for 5 to 7 times. Slowly increase the practice as per capacity.

### Precaution:

Do not perform this asan in case of stomach operation or ulcer patient.

### Benefits:

1. Respiration becomes effortless.
2. Rectifies stomach diseases
3. Respiratory system become powerful.
4. Balances secretions of endocrine glands; increases vital strength.

### Effect on Glands:

This asan influences pancreas a special way. Therefore, this asan is beneficial in diabetes. Manipur chakra gets activated.

## 11. Garudasan (Eagle Pose)

### Position:

Stand erect in a posture of Sampadasan.

1. Lift right leg and twist it around left leg in a way that right thigh is on left thigh and right calf is on left calf.
2. Twist right hand on left hand like a creeper form so that left elbow and upper part is in direct contact with right upper and forearm, both the palms together.
3. Slowly, while exhaling, put pressure on left leg, it will bend a little.
4. Do the same procedure by changing leg and hands.



### Duration:

Stay in the asan for 5 to 10 seconds. Slowly increase the practice as per capacity.

### Benefits:

1. Body becomes energetic
2. Hands and legs become shapely and strong
3. Relieves Sciatica pain
4. Vajranaadi becomes strong and activated

**Effect on Glands:**

This asan has a specific influence on Gonads. Rectifies the defect of uterus and reproductive organs. Directly influences prostate gland hence complimentary in development of manhood, “Muladhar” And Swadhisthan Chakra gets activated.

**Natarajasan (Lord of the Dance Pose)****Position:**

Stand erect in sampadasan posture.

1. While inhaling stretch your right hand in line of shoulder in front.
2. Lift left leg back side up as high as possible.
3. Take left hand from above shoulder hold the ankle of left leg firmly. Stay for some time and return to earlier position.
4. Do the same procedure with other hand and leg.
5. Restore original position.

**Duration:**

Hold for 5 to 10 seconds. Increase practice slowly as per capacity.

**Benefits:**

1. Body becomes strong
2. Hands and legs become shapely and strong.
3. Chest become broad and strong.
4. Nervous system becomes active.

**13. Mayurasan (Peacock Pose):****Position:**

Kneel down on ground also place both the palms on ground. Fingers of hand pointing towards leg.

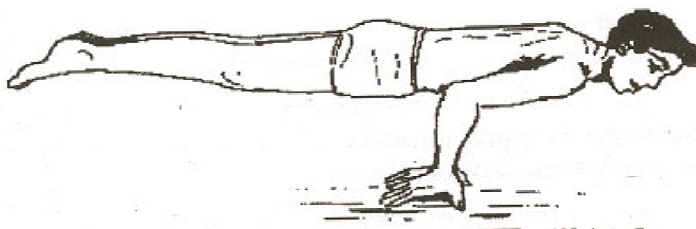
1. Inhale. Fold elbows and place them above upper portion of navel.
2. While exhaling and balancing face and shoulder slowly move forward.
3. Legs will lift up automatically, make the legs straight on back side. Body will remain stable on hands.
4. While folding the legs slowly return to the original position.

**Duration:**

Hold for 5 to 10 seconds. Slowly increase practice according to capacity.

**Precaution:**

To be avoided during pregnancy. Persons undergone stomach operation, high B.P. and person **suffering with ulcer, should not perform this asan.**



**Benefits:**

1. Improves complexion of face and beauty.
2. Improve working capacity of head.
3. Removes toxins from body.
4. Improves health of chest, legs and stomach.

**Effect on glands:**

This aasan has maximum influence on adrenal and pancreatic glands. Secretion of adrenal gland maintains the salt level in blood to normal and pancreas balances the metabolism of sugar. Person's mind becomes calm and healthy. Anger gets under control. "Manipur chakra" becomes active.

**14. Chakrasan :****Position-1:**

Lie down on ground in supine position (Back on ground)

1. Fold both the legs in knees and bring heels close to buttocks.
2. Bends hands at elbow and place palms on ground near shoulder.
3. While inhaling with support of legs lift buttock portion upward, lift waist up. Now with support of hands lift back and head up. Neck will bend backward, try to bring legs and hands as close as possible.
4. While coming back to normal, first rest your head on ground, then while bringing down back and waist rest your buttocks on ground.
5. Straighten up both hands and legs and come to a resting pose.

**Position-2:**

Stand erect on the ground, keep one and half to two feet distance between legs.

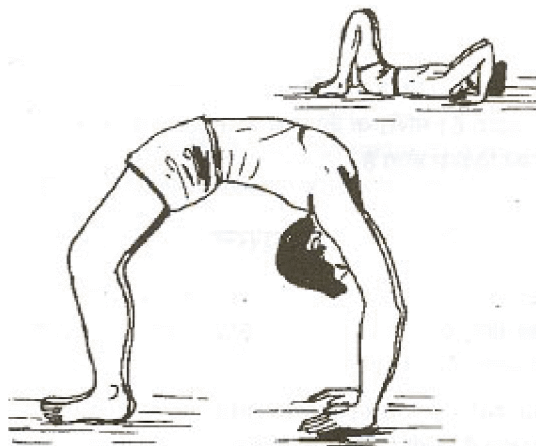
1. While inhaling extend both hand in front and take them upward and spread toward sky.
2. Bend your body at waist slowly backward and place your palms on ground.
3. Neck will bend backward and whole body will come in a cyclic position.
4. While putting pressure on the legs slowly return to earlier position.
5. While straightening both hand and legs come to a resting pose.

**Duration:**

Stay for 5 to 10 seconds. Perform for 15 seconds everyday and gradually increase the practice.

**Precaution:**

Don't perform this aasan with jerk. Be careful while returning from aasan. Start this aasan from lying down position.

**Benefits:**

1. Muscles of hands and legs become strong.
2. Shoulders become strong
3. Vertebral column becomes flexible
4. Heart, Ribs and Chest is strengthened.

**Effect on glands:**

Chakrasan influences all the glands of body, specially adrenal and gonads are influenced more. "Muladhar" and "Swadhasthan" chakra are activated.

**15. Shirshasan**

Shirshasan is known as King of all Aasanas.

**Process:**

For performing shirshasan take a thick blanket or a round of twisted cloth so that head could be rested on it safely.

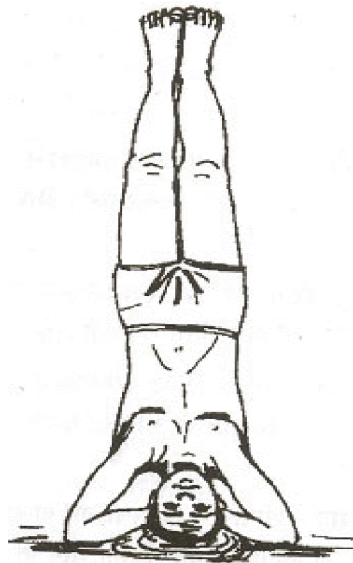
1. Sit on knees interlock the fingers of both the hand and place it firmly on ground.
2. Place head on blanket or cloth round such a way that top of head will be on cloth round and both the thumbs will be towards back of head.
3. While straightening the feet lift your body towards neck and straighten. As the waist becomes straight legs will be nearing chest.
4. While balancing the body lift your legs up from ground.
5. Slowly straighten your legs and body and make it steady.
6. While folding the legs slowly brings knees to stomach level place the feet on ground. Come to the resting stage.

**Duration:**

Initially start with 10 seconds, subsequently the same could be increased by one minute. Every week, 3 to 5 minutes would be sufficient.

**Precaution:**

1. Do not perform Shirshasan after rigorous exercise or physical labor or intense physical exercise.
2. Shirshasan should be avoided in condition like blood impurity, high blood pressure, diseases or ear, ophthalmic diseases, neck pain, heart malfunctioning etc.
3. People with Pitta constitution should not perform this aasan.
4. During shirshasan do not bend neck or give jerk.
5. Perform Tadasan or Sampadasan after shirshasan. Thereafter "Kayotsarg".
6. As far as possible only completely healthy people should perform Shirshasan.

**Benefits:**

1. Helpful in Hernia, headache, "Dhatu dosha".
2. Digestive system, lungs and heart becomes stronger.
3. This aasan influences important glands like Pituitary, Pineal and Hypothalamus.
4. Remove all toxins of head.

**Effect on Glands:**

Shirshasan is an important aasan which influences Hypothalamus, Pineal and Pituitary glands. As this aasan balances the secretions of above glands all the systemic activities of body are balanced apart from the person becoming healthy in terms of physical, mental and emotional health.

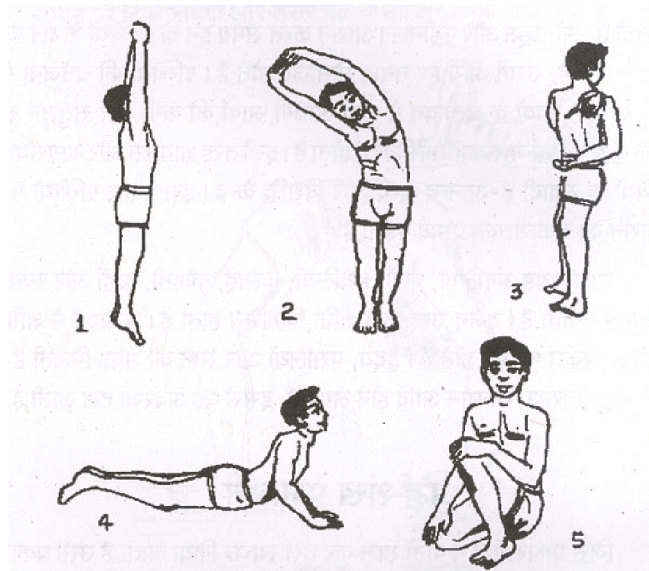
**16. Shankhprakashana (Cleaning Intestines):**

This way “Cone” (Shankha) is cleaned by putting water into it. Same way to clean intestines one can drink water and by performing specific actions, the intestines could be cleaned. The process is called as “Shankhprakashana”. Prakshalana means cleaning.

**Process:**

For Shankhprakashana, first of all 4 to 5 litres water is taken and heated to a drinkable level. Little salt and lemon is added to it. One has to sit in Kagasana (Crow pose) and drink the water slowly. At each time one can drink about one litre of water. After drinking the water following aasanas are performed in sequence so that the water moves forward in the intestine.

1. Tadasana (Mountain Pose)
2. Triyank Tadasana
3. Kati Chakrasana
4. Triyank Bhujangasana (Cobra Pose)
5. Skandhasana (Shoulder Pose)
6. Nauli Kriya (each nine cycles).



Again drink water and perform the above asanas in sequence, continue this process till get a feeling of defecation. The moment you get the feeling of defecation you can perform nauli kriya one to two times. After defecation again drink water and repeat the above action. When you start getting clear water in place of faeces, drink plain warm water and stop the exercise. Clean stomach (Amashay) by performing “Kunjla”. Clean your mouth. Perform kayotsarg for 20 minutes.

**Precautions:**

After “shankhprakashana” protect oneself from cold water and air. Eat only rice & dal ( “moongkichadi )with ghee”. Next day have a light meal. Do not take milk or curd till 24 hours. Perform shankhprakashana once a year only. If necessary, could be performed once in six months. People with extremely weak physique should not perform shankhprakashana or do it under a supervision of an instructor.

**Benefits:**

1. Best activity for cleansing of digestive system.
2. “Jatharagni” is generated.
3. Removes waste from body.
4. Beneficial in neuropathy, ophthalmic diseases, skin diseases etc.
5. Removes defects of reproductive organs.



## 4. Lesson Plan

### Prekshadhyan: Spiritual & Scientific View Point

#### 1. Prekshadhyan

##### 1. Context:

Prekshadhyan is practical side of Science Of Living. It is a method of meditation. With the practice of Prekshadhyan person's emotions could be changed/ modified. It is practiced in various steps. Whatever may be the method of meditation, if it does not incorporate scientific process, it is incomplete. Anatomy, physiology and psychology have been elaborately used in Preksha Meditation. There is proper synthesis of ancient wisdom and new scientific knowledge in Preksha Meditation.

##### 2. Objective:-

To provide spiritual and scientific information of Preksha Meditatio( PM)

##### 3. Educational point of view:-

###### (a) Preksha – meaning;

Preksha word is made of Sanskrit word “*iksh*” which means to see, visualize; Pra+iksha = Preksha. It means to visualize deeply. It has been said in *Dashvaikalik Sutra* – “*Sampikhaye appag mappayenam*” – visualize soul by soul. See the subtle mind by conscious mind, visualize subtle “*chetna*” by physical *chetna*. To “see” is the basic principle of this meditation, therefore the name of this meditation method is “Prekshadhyan”.

To see and understand is the symptom of chetna. The capacity of only seeing & knowing of covered “chetna” is diminished. Most of the time it is seeing & knowing with feeling of like & dislike (*rag* and *dvesh*) To build this capacity is to practice only knowing and seeing.

###### (b) Spiritual Basis:-

1. “Appramad Sadhana” the process for achievement of goal.

2. Dual existence

3. Constituents of prekshadhyan – (i) Main constituents: (1) Kayotsarg (2) Antaryatra (3) Shwas preksha (4) Sharir preksha (5) Chaitanya Kendra preksha (6) Lekshyadhyan (7) Anupreksha (8) Bhvana

(ii) Four associate constituents – (1) Aasan (2) Pranayam (3) Mudra (4) Dhvani (Sound)

(iii) Four advanced constituents – (1) Preksha of present moment (2) Vichar preksha

(3) Animesh Preksha (4) Nirvichar Dhyam.

###### (c) Scientific basis:

(1) Physiological interpretation – Through nervous & Endocrine system

(2) Psychological interpretation – at the level of sub-conscious mind

###### (d) Purpose:

1. Discovery of truth

2. Development of spiritual consciousness

3. Maintain balance in life

4. Sanvar Nirjara (salvation)

5. Transformation of nature

6. Health (freedom from physical, mental, and emotional diseases.

7. Mental peace

8. Absolute (*Atindriya*) knowledge

#### 2. Kayotsarg (Relaxation)

##### 1) Context:

In Indian literature there are many such studies/knowledge which made mankind familiar about their own strengths. The first condition for practice of meditation is concentration and steadiness.

In Jain system of sadhana, amongst the constituents of Prekshadhyan kayotsarg is the first and important constituent.

2) **Objective** – To provide spiritual and scientific information about Kayotsarg.

3) **Educational point of view**

a) **Meaning of Kayotsarg** –

In spiritual literature steadiness of body has been given a high importance. This process is mentioned with various names. “Keyotsarg” “Kayik Dhyam”, Kaygupti, Kaysanvar, Kaypratisanlinta. The literal meaning of kayotsarg is detachment from body/leaving the body/giving up–body’s activities/steadiness/giving up wandering of mind.

b) **Spiritual basis:-**

1. Tension relieving practice
2. Steadiness and alertness
3. Simulation of death
4. Differentiation of body and soul (Bhed vinyan)
5. Self-awareness
6. Process of going to the root cause of grief
7. Self-realization (Knowledge of self)
8. Three dimensional image made of steadiness, tolerance and fearlessness
9. Supporting practices – correct posture, aasan, exercise and relaxation of larynx

(c) **Scientific basis:**

1. Relaxation
2. Balancing of sympathetic and parasympathetic nervous system
3. Process of releasing the excess energy stored in muscles

(d) **Purpose:**

1. Differentiation of body and soul
2. Cleansing of psyche
3. Conservation of energy
4. Problem solving
5. Mental health
6. Individual transformation

### 3. Antaryatra (Internal Trip)

1. **Context:**

In our body, dwells a power called “Pran”. This power, in its own way influences major body parts, however, unless we develop control over the flow of this power of Pran it could not be willfully directed. Making this power of Pran to flow from center of energy (Shakti Kendra) to the center of knowledge (Jnan Kendra) – is the purpose of our “Pran Sadhana” or “Pran Training”. This is a major support to our personality development. The same could be achieved with “Antaryatra”.

2. **Objective:**

To provide spiritual and scientific knowledge of “Antaryatra”-

3. **Education view point:**

a) **Meaning of “Antaryatra-**

During Antaryatra one has to take “Chitta” (Psyche) via Sushmana (Spinal Cord) from Shakti Kendra – Centre of energy ( Shakti Kendra) to ) the center of knowledge (Gyan Kendra). With this internal trip of consciousness the flow of energy or “Pran” becomes upwards. With

multiple cycles of internal trip, vital force of nervous system increases which is essential for the practice of meditation.

- b) **Spiritual Basis:**
  - 1) **Process of upward flow of energy.**
  - 2) **Process of balancing of “Ida – Pingala”**
  - 3) **Process of activation of “Shushumna”**
- c) **Scientific Basis:**
  - 1) **Process of balancing of sympathetic and parasympathetic nervous system.**
  - 2) **Trip of “Chitta” through “Shushumna”.**
  - 3) **Experience the subtle vibrations of vital energy inside spinal Cord.**
- d) **Purpose:**
  - 1) **Entry into spirituality**
  - 2) **Development of “Antarmukhata” (Introversion)**
  - 3) **Preparing ground for meditation**
  - 4) **Development of power/strength**

## **4. Shwas Preksha (Perception of Breathing):**

### **1. Context:**

Compare to food and water, breath is a more valuable source of energy. Actually breath is life. Every act of our life is closely related to respiration. One important aspect of respiration is to remove toxic carbon dioxide from the cells of the body. For production of energy in the cells oxygen is continuously required, at the same time along with production of energy carbon dioxide is also produced which is a toxic gas and needs to be removed continuously. If it is allowed to accumulate in the body, the body's immune system (resistance of body towards diseases) will become weak.

The importance of proper respiration cannot be neglected but unfortunately very few people take correct and complete breath. Various symptoms of weak health are the results of not removing carbon dioxide as early as possible & as completely as possible from the cells. Most of the time we breathe in wrong manner. As a result of which our nervous system becomes weak, anxiety increases, and immunity against diseases drastically reduces.

### **2. Objective:**

To provide spiritual and scientific information on the basis of perception of breathing .

### **3. Educational View point:**

#### **a) Meaning of “Shvas Preksha (Perception of breath):**

For the state of peace of mind and concentration it is very essential that breath becomes slow and long.

Respiratory (breathing) system has both controls- auto & voluntary. Most of the time it is on auto control but for some time we can take it under our conscious control for example during practice of *pranayam*.

When one takes slow & long breath again & again, the programme of control centre of respiratory system will get changed and our normal breathing (auto control) will become slow & long. And thus mind will go in the state peace & concentration which is prerequisite for meditation.

Another aspect of meditation is development of awareness (*Bhav kriya or jagrukta*) and this is achieved by focusing on the activity of present.

During meditation we take slow & long breath with focus on experiencing subtle sensation of air at nostrils, this activity is Perception of Breathing or *Deergh Shwas Preksha*.

**b) Spiritual Basis:**

- 1) Enhancing practice of remaining in present (bhav kriya), enhancing Pran (Vital force), enhancing concentration, variety .
- 2) What is breath?:  
Powerful way of enhancing Pran (vital force). Way of achieving many spiritual powers.
- 3) Why selection of breath as an instrument of meditation?  
Because it is (1) Powerful medium to activate subtle consciousness. 2) it is outer as well as inner traveler. (3) It is voluntary and auto controlled. (4) Carrier of Pran (vital force). (5) Breath is a solution to control impulses as mind has a deep correlation with breath. (6) Breath is without feeling of like & dislike and it is the activity of present. (7) Speed of breath can be changed.

**c) Scientific Basis:**

- 1) Correct and complete breathing process.
- 2) Use of maximum capacity of alveoli.
- 3) Efficient gas exchange.

**d) Purpose:**

- 1) Development of state of equanimity i.e. reducing feeling of like & dislike.
- 2) To become conqueror of life force.

## **5. Sharir Preksha (Perception of Body)**

**1. Context:**

In Indian continent the ultimate goal of age old and current spiritual practices is to attain salvation. The medium to attain salvation is body. The main objective of Prekshadhyan system of meditation is to purify "chitta" (Psyche) and experience its subtleness. Exercise of perception of body is helpful in achieving this objective. Also exercise of perception of body i.e. focusing on sensations of various organs of body make them work efficiently and thus improving one's physical health. Thus practice of perception of body helps to improve spiritual & physical health and leads to success in life.

**2. Objective:**

To provide information on spiritual and scientific aspects of perception of body.

**3. Educational view point:**

**a) Meaning of Sharir Preksha (Preception of body):**

Body is very important from spiritual practice point of view. Soul or consciousness is expressed through the body. Pure consciousness ( *Chetna* ) does not get expressed due to cover of Karmas (bad deeds ) on the soul just like sunlight passing through coloured glass window does not remain pure white. Sharir Preksha is a powerful exercise to remove the covers encircling the soul.

The seeker should perceive the body with closed eyes. Focusing on each part of the body one by one without the feeling of like or dislike has two effects:

1. Soul gets freed from accumulated karmas. And so cover on the soul gets weakened/ removed. This will result in expression of pure consciousness affecting the way we live.
2. Blood circulation in that improves and so the supply of nutrients improves in that part. This will result in improving health of that part.

**b) Spiritual Basis:**

- 1) Process of correct knowledge of body
- 2) Process of giving up attachment of body
- 3) Process of knowledge of existence

- 4) What is body – Place of centers of vital force, base of soul, medium of expression of internal capacities, place of sensory centers.
- c) **Scientific Basis:**
  1. Body is has various systems. Knowledge of these systems of the body.
  2. Perception of body is a process of improving health spiritually & physically.
  3. Process of pain relief due to production of hormones like Endorphin.
- d) **Purpose:**
  1. To purify the psyche (Chitta) so that it is able to perceive subtle things.
  2. Development of neutrality. To become passive observer, observe things without the feeling of like & dislike.
  3. Self- Realisation.

## 6.Chaitanya Preksha Kendra (Perception of psychic centers):

### 1. Context:

Our chitta (Psyche) by its nature is moving from head to toes. On the path of this journey, wherever “chitta” touches a *Chaitnya Kendra* (psychic center), endocrine gland, there consciousness becomes intense, the emotions (*Bhav*) related to that center or gland get activated. As a result of which good or bad thoughts are generated in the person which could be jealousy, hatred, love, fear, anger, greed, ego – all these emotions keep arising & most of time person is not even aware why it is happening. Awareness of these happenings gives person to control them and makes the journey of life easy. Perception of psychic centers is the exercise of focusing on various centers or glands. Any person who wishes to change his nature and habits, he can do so by practicing perception of psychic centers. Perception of psychic centers is a powerful exercise to transform an individual.

### 2. Objective:

To provide spiritual and scientific information about perception of psychic centers.

### 3. Educational view point:

#### a) Meaning of perception of psychic centers:

Consciousness (*chetna*) is spread all over the body. According to science whole body is electromagnetic field. However, there are few places where consciousness is intense, or more concentrated; these places are known as psychic centers.

#### b) Spiritual Basis:

1. Specific centers of expression of consciousness.
2. Process of awakening the powers of consciousness.
3. Self control of instincts or purification or purification of instincts.

#### c) Scientific basis:

1. Nervous and endocrine system.

#### d) Purpose:

1. Development of reasoning power.
2. Positive attitude.

## 7. Leshyadhyan (Perception of Psychic colours):

### 1. Context:

Leshya is more or less final transformed state of energy (*chetna*) emitted from soul. Energy emitted from soul passes through covers of *Karma Sharir* & *Tejas sharir* (electro- magnetic field) and gets modified according to the nature of these coverings or subtle body (*sukshma*

*sharir*). When this modified energy reaches gross body, it affects human thinking, expression, and behavior through nervous system & endocrine system. Colours highly influence our personality. Colours influence gross and subtle body and leshya system. If we understand the psychosomatic influence of colours then it can help us to a great extent in personality transformation.

Leshya keeps changing continuously based on our conduct. Leshya is a regulator of aura of a creature. In aura some times, Black, Red, Yellow, Blue and sometime White colours emerges. Colours keep on changing as per one's conduct.

There are six types of leshya – Black, Blue, Grey, Yellow (Golden), Red and White (Silver). First three are inauspicious and last three are auspicious.

**2. Objective:**

To provide spiritual and scientific information about leshyadhyan.

**3. Educational View point:**

Meaning of leshyadhyan:

Leshya as explained above is final form of soul energy which controls human conduct or behavior at all three levels i.e. thoughts, expression, and physical actions. It is also true if one improves his conduct at all three levels, this covering (of *kashay*) or karma sharir will become thinner and thinner and so chetna (soul energy) will pass through it unadulterated. In such case leshya will move from inauspicious to auspicious. Human behavior will become more sober which in turn will make covering (karm sharir) further thin. And this cycle of purification will continue. Further if we visualize bright colours like Golden Yellow, Red, and silver white, leshya will get affected and move towards auspicious form. This is the basis of Leshya Dhyana.

**a) Spiritual Basis:**

1. Leshya as system of colours
2. Origin of instincts
3. Process of personality transformation
4. Emotions and aura

**b) Scientific basis:**

1. Colours and psychology
2. Colours and their influence on nervous system and endocrine system
3. Colours of aura and its use in diagnosis of diseases.

**c) Purpose:**

1. Finding the truth.
2. Search of technique to purify deeds and emotions
3. Absolute (absence of thoughts) meditation and its use to cure human suffering.

## 8. Anupreksha (Contemplation)

**1. Context :**

One aspect of Preksha Meditation is to see, only seeing, seeing without the feeling of like & dislike. Another aspect is – contemplation, focused thinking. Contemplation is also a way of finding the truth. It is not wasteful thinking. Wastage happens when it is not focussed on one subject. We can understand the truth through thoughts only. Research of big truths has been done through deep contemplation ( meditation). The process of contemplation is the most powerful process to know the truth.

**2. Objective:**

To provide spiritual and scientific information of contemplation (Anupreksha).

**3. Educational view point:**

**a) Meaning of Anupreksha (contemplation):**

Meaning of meditation is “Preksha” i.e. to see. After it is complete, to contemplate about the subject which breaks the unconsciousness of mind is “Anupreksha”. Mind gets influenced



with the subject which is contemplated again and again. This process of contemplation is called “Bhavna” (Feeling).

Anupreksha is exercise is to experience the universal truths. We all know that who has taken birth in this world will die one day. But when someone who is your dear dies, you go in deep sorrow. So purpose of Anupreksha is to realize these truths at deeper level.

“Satyam Prati Anupreksha” means contemplation towards truth.

**Spiritual Basis:**

1. Basis of Anupreksha
2. Finding of Truth

**b) Scientific Basis:**

Physical, Mental and emotional method of treatment.

**c) Purpose:**

1. Use of power of sub-conscious mind.
2. Control of instincts.
3. Achievement of goal.

## 9. Yogasan (Yoga postures):

**1. Context:**

Yogasan has an important place in the tradition of Indian Yogic science. Many scientists of modern medical science have studied and practiced Yogasan and acknowledged its benefits. In the practice of Preksha Meditation also Yogasan has been given importance. The first condition of “Kayotsarg” is relaxation which is not possible without correct practice of aasan. Practice of Yogasan helps to improve one’s physical, mental, emotional, & spiritual health.

There are variety of aasans. However one has to choose one’s physique & objective.

**2. Objective:**

To provide spiritual and scientific information on Yogaasanas.

**3. Educational View Point:**

**a) Meaning of Yogasan:**

“Sthir Sukham aasanam. Where our body is steady and comfortable, is aasan. Benefits of practicing aasanas:

1. Body becomes flexible & strong.
2. Attachment towards the body gradually decreases.
3. Capacity to tolerate happiness and unhappiness in equal manner increases.
4. The practice of aasan prepares the body for spiritual development.

Yogaasan or yoga postures are classified in three categories:

- 1) Lying down postures – Aasans done in lying down position.
- 2) Sitting postures – Aasans done in sitting position.
- 3) Standing postures – Aasans done in standing position.

**b) Spiritual Basis:**

1. Cleansing of inner body and process of “Kaya – klesh”.
2. Process of getting rid-off accumulated karmas to achieve salvation.

**c) Scientific Basis:**

Protection of health.

**d) Purpose:**

1. To make the body favourable for spiritual practices.
2. Aasan Vijay - (conquering aasan), means to remain in one aasan or posture for long duration.

## 10. Pranayam

### 1. Context :

2. "Pran" is such a life force due to which human beings and animals are live and active. Pranayam is the process which makes pran regular and powerful. With practice of "Pranayam", one achieves control over "Pran" and able to improve its flow in the desired nerves and cells. It is believed in YOG philosophy that cause of disease of particular organ is poor flow of pran in that organ. By improving flow of pran in the affected organ will make it healthy.

"Pranayam" is not only, "Purak"(Breathing in), "Rechak" (Breathing out) or "Kumbhak" (holding the breath) but it is the process of disciplining "Pran". Pranayam is a regulation and planning of breathing process. Pranayam is a correct practice of inhaling and exhaling. Pranayam is such a practice where a person controls breath and mind and can activate his latent consciousness.

Ancient volume of spiritual practice "Hathyog Pradipeeka" and "Gherand Samhita" etc hasve mentioned following "Shloka" in relation to "Pranayama".

**"Sahitah Suryabhedash Ujjayhi Sheetali tatha**

**Bhastrika Bhramary Murchha Kevali Chashtakumbhaka."**

- (1) Sahit (2) Suryabhed , 3) Ujjayi (4) Sheetali (5) Bhastrika (6) Bhramari (7) Murcha (8) Kevali are the eight kind of kumbhak mentioned in Gherand Sanhita.

### 2) Objective:

To provide spiritual and scientific information on "Pranayam".

### 3) Educational view point:

#### a) Meaning of Pranayam.

**Yoga philosopher says –**

Tasmin sati shvas Prashvasyoh Gati – vichehhdha Pranayamah.

**Meaning, once the asan is stable, to separate or distinguish the process of inhaling and exhaling is pranayam. Pranayam is that part of yoga where one can sit steady and become aware of breath process. In other words it is mindful breathing.**

#### b) Spiritual Basis:

1. Expansion of Pran
2. Process of "Nirodh" (stopping)

#### 3. Pran is of five type;

Pran, Apan, Saman, Udan, Vyan.

#### c) Scientific Basis:

Correct process of breathing.

#### d) Purpose:

1. For accomplishment of control over pran.
2. For gaining control over Pran, Mind (mana), and Health.
3. For purification of Pran.

**PAPER-VI**  
**Science of Living in Self- Management**

## Paper VI Science of Living in Self- Management

### A) Goal Setting and achievement –Anupreksha (auto-suggestion & contemplation):

#### 1. Context:

Man is the best creation in entire universe, as he is endowed with Intellect, Mind and Logical thinking power. He can decide his own life path. He can recognize his own capabilities. By deciding his goal of life, he can reach own destination within short time.

Goal setting is required often in life, specially when a child is entering into adulthood and has to choose his career or working field. It is important question of one's life, whether one chooses own career path by choice or leaves it to situation, social and family circumstances or to luck.

If he believes that he himself is the architect of his own life and can take responsibility and obligations of own life by taking the reins of life in his own hands, then he will have to concentrate on the process of goal setting. He will have to develop intuition power to develop own abilities and capabilities.

The person, who wishes to be responsible for own life development, will have to plan for it. Many of us have a natural ability of planning and we make planning for our home, office or work and expenditure, but surprisingly, we rarely use this ability for our life development.

The first step of life development is to know the purpose of life. Next step is to define long-term and short-term goals. Then one needs to develop a strategy to reach there.

Achieving goal means success. Success varies from person to person, as there are different goals for different people.

#### **2. Purpose**

To understand the process of goal-setting and means to achieve the goals .

#### **3. Learning Point:**

##### **(1) Types of goals –**

1. As per western thinkers – two types: Short term and Long term.
2. As per Indian Philosophy – 4 types:
  - (a) Ultimate goal (b) Long term goal (c) Short term goal (d) Immediate goal.

##### **(2) Requirements of Success:**

- 1) Focus (2) Integrity (3) Hard work (4) Courage and Patience (5) Balanced use of Energy.

##### **(3) Techniques of Goal setting:**

1. SWOT analysis: (a) Strengths (b) Weaknesses (c) Opportunities (d) Threats
2. Priorities
3. Social expectations.

##### **(4) Formulae for Goals Achievement:**

- (1) Motivation (2) Relaxation (3) Concentration (4) Visualization.

#### **4. The Process of Goal Achievement as per Science of Living**

Preksha Meditation is experimental/practical part of Science Of Living. One exercise of Preksha Meditation (PM) is Anupreksha (Auto Suggestion & Contemplation). It is the use of power of sub-conscious mind. Exercise of Anupreksha is used for achieving goals (for details refer Paper-II of 1<sup>st</sup> year practical book).

## **(B) Development/Enhancement of work capacity & efficiency through perception of breathing.**

### **1. Context**

Human nature has tendency to evolve (discover) new things and due to this tendency human is evolving continuously. There are some simple capabilities & others are specific. Simple capabilities are related the growth of human body, mind and language with age so long as one gets adequate food, water and air. Special capabilities are required for level mental, psychological & spiritual development. These special capabilities are inter related.

Energy is required for enhancement of work capacity. Pran (Vital Energy) is the main source of energy and breath is the main source of vital energy.

**2. Purpose** – To present the scientific view point of development of work capacity & efficiency through conscious (mindful) slow & deep breathing (*Deergha Shwas Preksha*) .

### **3. Educational view point:**

- (a) Need for energy enhancement
- (b) Mental concentration.

**4. Development/enhancement of work capacity & efficiency through mindful slow & deep breathing :**

While taking slow and deep breath, we inhale more quantity of oxygen. The inhaled more quantity of oxygen reaches to every cell of the body through blood circulation and helps in breaking nutrients to produce vital energy. The vital energy so produced is used for physical and mental activities.

In Preksha Meditation there are three types of breathing exercises under mindful breathing: (a) slow and deep breathing (b) alternate breathing (c) normal breathing (*sahaj shwas*)

Under slow and deep breathing, breath is taken slowly made long and deep by expanding abdomen so that lung expands fully and then exhaled very slowly by contracting abdomen so the lungs are evacuated fully. The above process helps in vital energy management as below:

Firstly, while inhaling slow and deep breathing more quantity of oxygen is acquired. Secondly, when inhaled slowly it gets more time for exchange of gases and thereby sufficient of oxygen reaches into the blood. Thus produces more energy. Thirdly, when sufficient time is given for exchange of gases, Carbon dioxide which is a type of poisonous gas is thrown out of the body through exhalation early & completely by contracting abdomen. The blood gets purified fast which helps in good health. Thus slow and deep breathing exercise is very helpful in vital energy management which enhances our working capacity.

During Deergh Shwas Preksha, one watches the process of breathing which reduces wandering of mind & improves concentration. Work efficiency increases when concentration is good.

## **(C) Stress Management (Relaxation):**

### **1. Context:**

A man does lot of activities throughout his life to maintain his existence. He tries to manage his personality individually, in family, in society or any other field. When his requirement or necessities are not met fully or he is not successful in his attempts to meet the desired requirement he feels stressed. Various types of stress create pressure or tension on him and he is not able to perform his activities in proper way and this further adds to stress .

Continuous tension causes contraction of arteries resulting in increase in blood pressure and also hardening of arteries. All this causes reduced blood supply to various organs. Due to inadequate blood supply, organs will not function properly causing various ailments like muscle pain, diabetes, high blood pressure, heart failure, brain stroke to name a few. People take medicines or resort to drinking and/or smoking to overcome stress which may result in incurable diseases in long run.

## **2. Purpose**

To present scientific view point of stress management through relaxation.

## **3. Educational view point:**

- (1) Stress-An introduction
- (2) Types of stress – Physical, Mental, and Emotional,
- (3) Role of parasympathetic system
- (4) Causes & Effects of stress.

## **4. Stress Management through Relaxation (Kayotsarg)**

Kayotsarg is the process of relaxation of the body with full awareness. It helps not only in relaxing body, but also reduces mental as well as emotional stress because of balance in sympathetic and parasympathetic nervous system.

A profound, deep Kayotsarg even when done for half an hour relieves a person from stress and fatigue compared to longer hours of unorganized sleep. Let us understand the working pattern of muscles. Our nerves pass commands from brain to skeletal muscles which causes various movements of body parts e.g. movements of hands, feet etc. To understand this process of our body movement we must know that muscles are like electro magnets and the nerves which activate them are like electric wires which are connected with our brain. Electro magnet holds load made of magnetic material like iron. Let us consider stress as iron filing (iron scrap from machine shop). Stress in muscles is like electro-magnets holding this scrap. As electric current is reduced in electro-magnet, this scrap starts falling down. When the electric current is minimum, practically all scrap has fallen down. In similar way during sleep or rest, current through muscles is very low (only needed for essential activities like breathing, digestion, blood circulation) and hence muscles become stress free or relaxed.

During kayotsarg, we give auto-suggestion to each part of the body to relax starting from right foot thumb to head. This reduces bio-electric current through muscles which in turn make all stress fall down from body like scrap from electromagnet.

## **(D). Health Protection (Sharir Preksha – Perception of the body)**

### **1.Context**

There is old saying, "Health is wealth". Here wealth means happiness, bliss. Causes of bad health could be individual or external. Individual causes can be further divided into two categories:- Hereditary & Life-style related. External reasons are environment related e.g. pollution.

### **2. Purpose**

To find or to arouse quest for reasonable solutions for good physical health.

### **3.Educational View Point:**

- (a) Anatomy and Physiology of human body
- (b) Understanding of health system



#### **4. Health and Sharir Preksha:**

While doing exercise of Sharir Preksha, we learn to observe and know chemical/biological transformation. We can reach up to karma sharir which is the root cause of all the sorrows. The process of Sharir Preksha contributes a lot in attaining holistic health.

While seeing our body from within with full awareness starting from toe, through each and every organ of the body, we experience the sensations and physiological activities within the body. We become aware towards sensations and vibrations. If any organ or any part of the body is affected by any problem or sickness we come to know immediately. Thus we get connected to our body in a friendly manner.

After observing our body in Sharir Preksha and then relaxing in Kayotsarg we can work upon the affected area or the sick part of the body. Thus we can keep our body fit and healthy. We can reduce stress or tension. We can understand our energy level too.

#### **E. Development of capabilities/potentials: Internal trip and Chaitanya Kendra Preksha (Perception of Psychic Centres).**

##### **1: Context**

Man has immense capabilities – The need is to awaken the dormant potentials/capabilities. The major seven capabilities which are very important for human life to progress are:-

- (1) Will power (2) Imagination power (3) Thinking power (4) experiences (5) Intuition power (6) Power of senses (7) Memory power.

It is commonly believed that capabilities can be developed only upto school level, but now psychologists have proved that a man can develop these potentials at a later age too.

Every human is endowed with one or the other capability. Therefore, one needs to recognize own potentials and thereafter work on enhancing/developing as per own intuition, need, and energy and make own life successful.

##### **2. Purpose:**

Creating/arousing a quest/curiosity to develop own potentials.

##### **3. Educational View Point:**

- (1) Balanced life management (2) Co-ordination between inner & outer world (3) Neuro-Endocrine system (4) Emotion, Impulses and Wisdom.

#### **4. Role of internal trip and chaitanya Kendra Preksha in development of capabilities.**

The energy in our body is in the form of vital energy. Normally, it moves in our body involuntarily. But, once we learn to acquire control on it, through Pranayam, Internal trip or through perception of breath, we can purify as well as move it as per our will.

To elevate vital energy from the energy centre (end of the spine) to the knowledge centre (Top of the head) is the main crux/gist of training of Prana.

All the centres of Prana(vital Energy) are in our head. There are two streams of vital energy – External & internal. The external route activates each and every cell as well as the systems of the body. But when we

drive the vital energy through internal route by the exercise of internal trip, special capabilities get aroused leading to immense possibilities of personality development with higher state of mental capabilities.

Whenever awakened/aware mind goes, Prana also moves with it. Ida and Pingla get balanced through internal trip, upliftment of energy as well awakening of dormant potentials are possible

Perception of psychic centres, awakens the dormant energy. All these centres are connected to our energy (Tejas) body.

Our centres of consciousness or knowledge are spread all over our body through nervous system. But the major/main centres are from the end of the spine till top of the head which are expression of our soul, sensations, reactions all are broadcasted from there, through sensory nerves and motor nerves. By natural process, human energy flows downwards which brings worldly pleasures, but we with effort and awareness through internal trip can change the direction and pull the energy upwards which lead us to experience spiritual happiness. This is only chemical transformation. This state is called self realization – Self actualization. It is rightly said that self actualization centre is within us and we can remain in that state by our own inward efforts.

## **F. Control of impulses and modification of behavior (Lekshya Dhyan):**

### **1.Context:**

A person who can control his/ her impulses is appreciated as his behavior is good. Impulses are acute emotional state expressions which arise within us. Impulses are result in happiness or agony. Thus impulses are micro-emotional reactions.

It is believed that anger is the result of unfulfilled or suppressed desires or expectations. Fear is due to limited wisdom, and agony is due to unfulfilled love.

Thus we can say that unfulfillment of the basic needs are the main causes of impulses.

Happiness and bliss are the expression of happy state of mind.

Now as we know, impulses are our acute/micro emotional reactions. These reactions may be towards outward situation or towards internal mental state which lead to external as well internal modifications in a person.

Different types of impulses lead to different types of behaviors like smile, laughing aloud, screaming, yelling, running around in fear and different body and facial expressions. The self regulated internal impulsive reactions lead to symptoms like (due to excessive fear) blood clot, falling unconscious, blood pressure, excessive or less endocrine, secretions and diseases related to imbalance in endocrine secretions. Animals wag their tails, breath very fast, make loud noises, run to bite under the influence of the impulses.

### **2.Purpose:**

Create awareness towards impulses and its effects on behavior.

### **3.Educational View Point:**

(a) Types of impulses.

(b) Impulses & Behaviour

#### **4.Control of impulses and color meditation .**

Lekshyadhyan is the meditation of radiating colours. There is deep connection between colours and emotions. A person's Aura and behavior is related to emotions. Every colour has has particular frequency. Visualizing different colours radiating from your body, incircling circularly own self, a person can purify one's emotions, control own impulses and modify own behavior. This is the basis of Color meditation/ *Leshya Dhyan* )

A man is a combination of matter and life (consciousness). Consciousness is the characteristic of soul. While colour, smell, taste and touch are the characteristics of matter. A living being's aura is a combination of two different types of energies; one: consciousness i.e vital energy, and second: physical body: Electro-magnetic energy. Emotions cannot be seen, while Aura can be seen through special instruments. . From this point of view, emotions and aura has deep relationship. Aura represents our emotions and that is why through emotions we can define aura and through aura we can define emotions. Aura is a mixture of different colours because it is created by different colours of Lekshya. Colours of Lekshya depend upon emotions. Dominant emotions create different types of Lekshya and accordingly create mental thinking, body postures and body movements along with different behavioral patterns.

**PAPER-VII**  
**Science of Living & Health**

# Paper VII Science Of Living & Health

## THE PHYSICAL PHYSIOLOGICAL PSYCHOLOGICAL, SPIRITUAL AILMENTS

### 1. DEBILITY -PHYSICAL WEAKNESS

It is a state of the lack of the physical and the mental energy or the lack of the working capacity. An individual needs an energy for his or her daily routine work and other activities. It may be physical as well as mental energy.

One gets the energy from the natural resources like air, water, plant kingdom, sunlight, earth etc. The energy is also gained from the food, fruits, vegetables and some medicinal supplements.

Whenever there is debility or weakness then there may be less or no co-ordination between the physical and the mental activities.

Causative factors:

From the childhood nutritional malsyndromes and some congenital malformation or malfunctioning of some organs or system.

Some chronic illness may be due to some viral or the bacterial infection.

Imbalanced diet, insufficient diet, nutritional deficiency.

Thyroid gland diseases, tuberculosis, cancer etc.

Some problems with the digestive system.

#### Malfunctioning

Improper Digestive Secretion

Improper digestion

Mal absorption of the digested products

Loss of appetite

Lack of sleep

STRESS or Anxiety etc

#### Signs and Symptoms:

Weakness, giddiness, vertigo, no excitement or no interest in any routine work.

Tiredness, lack of the resistant power, Immunity Power.

Fatigue- weakness of the muscle power.

Anemia may be due to nutritional deficiency of hemoglobin.

Breathing problems, Lethargy, Laziness, silent or irritable personality

#### Preksha Therapy

Yogic Kriyas-Kriyas for breath and abdomen

Asanas: Uttan Padasana, Pawanuktasana, Tadasana, Vajrasana, Janu Sirasana, Shasankasana

To tone the muscles-Suryanamaskar-Ishta Vandana

PRANAYAMA

i. Anulom Vilom Pranayam

ii. Kapalbhata

iii. Slow steady long breathing

PREKSHA: The practice to gain the energy. Sharir Preksha-contemplation on the body

Contemplation to gain the energy and to be healthy happy energetic in life

Mantra – Japa-Aarogya Bohilabham Samahivarmuttam Dintu

Tapa-To avoid Tamsik food. Satvik food with abandoned use of the fruits, fruit juices, vegetables, pulses, milk.

Mudra-Surya Mudra, Prithvi Mudra

To avoid anger, anxiety

## 2. ACIDITY

### Indigestion, Gastric Intolerance

#### INTRODUCTION

The faulty food habit, the faulty lifestyle, stress, heavy tamsik diet, smoking, sedentary life, alcoholism, anger, irritable nature directly or indirectly weakened the digestive system. So the food particles are not properly digested. Instead of that they turn into gas formation or poisonous acidic substances. And there is no nutritive secretion from the food which is ingested.

#### The causative factors:

- Irregular timings of the food intake
- Polluted junk, stored fast food
- Tamsik diet, less intake of water
- No proper chewing of the food in to the buccal (mouth) cavity
- Smoking, alcoholism
- Very late night dinner
- If there is no proper secretion of gastric juice
- Some bacterial or the viral infection to the elementary canal
- Lazy sedentric lifestyle, lack of walking and exercise or physical activities

#### Signs and symptoms

- Burning in the throat, chest and the upper abdomen.
- Nausea Soar belching, eructation
- Pain at the upper abdomen, uneasiness
- Heaviness in the chest
- Excess of hunger or the aversion to food
- Feels better by cold water

## 3. CONSTIPATION

Introduction: This is also an ailment or the disorder of the digestive system and is a very common ailment of many people because of the modern lifestyle and the modern food habits.

But this ailment is also responsible to give rise to many other ailments or disease. Constipation means difficulty or irregular or dryness in the stool.

#### The causative factors:

- As said earlier, the diet in which no fibers means less or no intake of vegetables. Ie. Leafy vegetables, fruits
- Junk food, stale food or irregular timings of the lunch and dinners.
- Habits of alcoholism, cold beverages, smoking, tobacco chewing or some medicines.
- The consumption of maida for the chapatis, breads.
- Insomnia, stress, too much of thinking, anxiety.
- Diseases of the small or large intestine. Eg. Tuberculosis, cancers, some obstruction at the gut or the swelling of the gut
- Less of water intake, aging factors.

#### SIGNS AND SYMPTOMS:

- Difficulty in passing the stool. It may be dry or painful or both.
- Aversion to food.
- Ulceration in the buccal cavity.
- Insomnia.
- Irritability.
- Acidity-sour belching.

Headache, giddiness.  
Weakness, laziness, lethargy.  
Does not like to take part in activities.  
Foul smell from the mouth.

**Prevention:**

Satvik diet, balanced diet, abundant intake of leafy vegetables, salads and fruits.  
Plenty of water intakes.  
Walking in the pure fresh air.  
Avoid late night dinner, staying awake and watching movies, TV, and whats app.  
To make a habit of regular timing diet as well as defecation.  
Morning warm water intake.  
Avoidance of narcotics, alcoholism, smoking.  
Change of lifestyle, habits and behavior.

**PREKSHA THERAPY:**

Yogic kriyas for the full body and breath and abdomen.  
Asanas-Tadasana, Konasanas, Trikonasan, Padhastana, Matsyasana, Matsyendrasana, Vajrasana, Uttan Padasana, Pawan Muktasana, bhujangasana, salabhasana, Ishta vandana. Pranayama: Kapalbhathi, deep steady long breathing, anulom vilom pranayama, bramhari.  
PREKSHA: To press at the lower end of the chin Anupreksha: Contemplation for the good health of the digestive system, Intesntine  
Mantra- Japa 'Rhum'  
Avoid drinking water in between meals and immediately after the food. Early supper, early to bed, and early to rise.  
Mudra: Vahu mudra, Surya mudra and shankh mudra  
Cleansing process: Ardha Shankh PRakshalan( Anema) Agnisar, Nauli dhauti.

## **4. LIVER DISORDERS: AILMENTS OF THE LIVER**

**INTRODUCTION-** The liver is an exocrine gland. It is an important organ of the body. It is a main power house for the body.

It is a filter pump which takes out unwanted impurities from the body.

Formation of bile secretion.

The excess of carbohydrates are stored in the liver in the form of glycogen, and make availability in the form of glucose at the time of emergency or at the time of acute need.

It destroys the poisonous substance or unwanted antigens or helps for the same process.

The Liver gets disturbed or diseased because of the viral or the bacterial infection or diabetes or the narcotics or aids.

**THE CAUSATIVE FACTORS:**

As said above it may be due to bacteria or viral infections diseases known as JAUNDICE or HEPATITIS A, B or C, Cirrhosis of Liver due to alcoholism.

Infection due to unwanted elements eg: infected instruments while surgery or the infected needle used for injections.

Polluted water, diet, or atmosphere.

Stress



## **SIGNS and SYMPTOMS of the disease**

Indigestion pain and discomfort in the abdomen.  
Swelling oedematous liver- enlarged liver found on palpitation of the abdomen  
Bleeding tendency: Any injury to the body, the clotting takes time to stop the bleeding.  
Yellowness of the eyes, nails, pale face  
Tiredness, weakness, physical mental debility  
The stored glycogen does not get converted into glucose in emergency.

## **PREKSHA THERAPY:**

Yogic Kriya. Whole body and the abdomen and breath  
Asanas- Janushirasan, Paschimotanasan, shasankasan, yogmudra, trikonasana, matsyasan, matsyendrasan  
Pranayama- Sukshma Bhastrika, Slow steady gentle deep breathing, bhramari pranayama.  
PREKSHA contemplation of the light yellow colour at the part of liver or liver region  
ANUPREKSHA: for the good health of the liver  
Mantra- Japa 'rhum'  
Mudra Surya Mudra or Shankha Mudra  
Avoid fried oily heavy foods, sweets, ghee, cheese. Satvik diet- fruits and vegetables in abundant quantity

## **The Treatment of naturopathy:**

Mudpack on the liver region  
Juice and fruits  
Body massage  
Boiled pure filtered water is a must ( Important)  
Leafy vegetables, radish

## **5. HIGH BLOOD PRESSURE- HYPERTENSION**

### **Introduction**

It is a disorder of the circulatory system or the cardio-vascular system. The organs involved are the heart, the blood vessels, the arteries and the blood. The each and every cell of the body requires nutrients and the oxygen, carbohydrates etc. The circulatory system is the longest largest transport system which carries the nutrients to each and every cells through the blood.

The pure blood is flown in to the arteries by the left lower chamber of the heart with the force or with the particular pressure when blood passes through the arteries, there is a pressure exerted by the blood to the internal wall of the arteries. If this pressure is more than the requirement and causes the discomfort this ailment is known as high blood pressure or hypertension.

The causative factors:

Overexertion of physical and mental activities  
Anxiety, stress, Over thinking  
Hereditary obesity diabetes  
Overconsumption of narcotics, smoking, tea , coffee  
Some physical bacterial or viral infection to liver, kidney  
Menopause in the woman, thyroid problem is also responsible  
Overexcitement/ hyper or excited personality, angry temperament, cruelty/ violent personality  
Aging factors causes the thickening of internal walls of the arteries causing more pressure on the walls which leads to hypertension

## **Preksha Therapy**

The most important aspect of this illness or to get rid of the hypertension, one has to change attitude, lifestyle, diet behavior.

Yogic therapy-relaxation- kayotsarga, internal trip, contemplation on breath, shareerpreksha awareness and preksha of the white shining colour around the whole body.

### **Asanas:**

Yogic kriyas: walking in the fresh air

Tadasana: sarptadasana, dhyanasana

Yog mudra

Pranayama: Slow steady continuous rhythmic breathing, bramhari pranayama, chandrabhedhi pranayama

Contemplation- for the peace and control of the blood pressure Matra- Japa- 'Aum' purple colour visualization Tapa- satvik diet. Avoid of heavy oily fried food, ghee oil and salt or salty food to avoid papad pickles. Mudra: Apan vayu mudra

## **6. Low Blood Pressure**

### **Introduction**

This is an illness of the cardio-vascular system- circulatory system.

The System consists of heart, blood vessels and blood. Blood vessels are arteries carrying the pure oxygenated blood from the heart to the body parts. Their walls are spongy and elastic and no valves. The others are veins- carries impure deoxygenated blood from the body parts to the heart having less elasticity and have valves, open only in one direction in such a way that the blood goes towards the heart direction and does not flow backwards. When the toning, elasticity and the thickness of the arterial walls are lessened the pressure on the arterial walls falls down or the blood exerts less pressure. When the blood from the left lower chamber of the heart is known as low blood pressure or low BP.

### **The Cause:-**

The loss of the blood from the body due to accidental injuries, after surgeries.

In females, during the menstrual period heavy blood flow or metrorrhea- menopause or the PPH-post-partum hemorrhages after the birth of baby or delivery.

Loss of clotting factors eg. Thrombin, Thromboplasts,F

Depression, drug addiction, grief- sadness- Shock, long fasting or hunger , loss of salt in the diet

Illness of the liver, digestive system

Nutritional deficiency, long fasting, less intake of salt in the diet.

### **Signs and Symptoms of low BP**

Weakness, physical and mental debility, giddiness, vertigo

Numbness and tingling in the body and the extremities

Lack of interest in the activities

Coldness in the palms and extremities

Depression, lethargic feelings

Blue face and extremities, dry eyes

Blurred vision.

### **Preksha Therapy:**

Yogic Kriyas of the body slowly and gently

Yogic Kriyas of breath and abdomen

Asanas: Lying down, Sulabha Uttan Padasana, sulabh ardha pawan mukhtasana, sethubandhanasana, sashankasana, yogmudra, lying on head low position.

**Pranayama:** slow steady deep breathing, ujjayi, bhramari, bhastrika pranayama, suryabhedhi pranayama.

**Preksha** – contemplation on the breath, body.

Lie on the bed after food – 8 breath-deep

Lie on the right side-16 breaths.

Lie on the left side-32 breaths.

**CONTEMPLATION** – The flow of the dynamic energy all over the body. (Pranashakti ke sanchar)

Mantra Japa ‘Aum’- red orange color visualization

Tapa: To avoid fried heavy junk stale food, abundant intake of fresh vegetables and fruits, proteins.

Morning walk sun bath, POSITIVE HAPPY HEALTHY LIFESTYLE and POSITIVE ATTITUDE.

## **7. THE AILMENTS OF THE HEART: The weakness of the Heart**

### **INTRODUCTION:**

As it is said that “Healthy mind in healthy Body” same is apply that “Healthy heart in the healthy body. As the healthy heart is directly linked with the birth and the death. The health of the heart or the illness of the heart directly related to the psycho physical physiological state of an individual.

As the heart pumps out the blood to the distant part of body and supplies the nutrient to the each and every cell for their life support. Therefore, heart of an individual should be healthy. The ailments of the heart may be congenital i.e. By the birth or acquired due to faulty lifestyle, overeating, obesity and so on.

The illness of the heart and its causes

Congenital heart diseases by the birth genetic or the acquired heart problems may be defective heart or the malformation of the heart. Angina: the pain in the muscular structure of heart. Heart attack: Obstruction of the blood supply by the coronary artery to the heart. Food habits: Intake of oily food- leads to the increase in the cholesterol level leads to thickening of arterial walls.

Obesity: Laziness, aging

Diabetes: Irregular food habits

Insomnia: alcoholism

Stress, Migraine

### **SIGN AND SYMPTOMS**

Weakness, Lethargy, Depression

Chest pain at the left side may migrate to the left shoulder, upper arm, arm

Profuse perspiration with cold extremities and blue face and extremities.

High Blood Pressure, anxiety, anger, irritability

Headache, palpitation, uneasiness

Difficulty in breathing

### **PREKSHA THERAPY**

Positive thinking, Positive lifestyle, satvik diet

Avoid alcoholism, smoking, narcotics

To be relaxed physically mentally and spiritually

To control salt, sweet, stress, sadness, blood pressure

During the acute stage under the medical observance and to be relaxed completely

Routine –Gentle yogic kriyas –Kayotsarga “Rhiday Stambasan”

Pranayam: Sahaj, breathe awareness, anulom vilom without kambhak, bhramari pranayama.

PREKSHA: for the good health of the heart

CONTEMPLATION: to improve the tolerance power

Mantra: Japa ‘Aum’ or ‘Rham’ or ‘Rhim’

Mudra: Pranamudra, Apanmudra, Vitrag mudra

Tapa: Satvik food oil and salt free

To observe silence sweet slow speech and to maintain patience

To be in the presence, to avoid future and past events

## 8. COLD, CORYZA RHINITIS

### INTRODUCTION:

Sneezing from the nose of and on and the watery discharge for the nose or the blockage of the nostrils, difficulty in breathing, stuffy nose or the dryness of the nasal cavities- all are under one roof, is commonly known as COLD.

### Cause:

The person is allergic to the air borne substances like dust, mites, talcum powder, perfumes, cosmetics etc  
Allergies to some edible substances like oil, grains, curd, milk, fried food, cold drink, Ice cream etc  
The weather –Aircondition, air from the fan,  
Indigestion, constipation, lack of the immunity power.  
Pollen from the flowers, smell of the flowers.  
Some psychosomatic disorders, stress, lack of sleep

### SIGNS AND SYMPTOMS :

Head ache, red eyes, red face, heaviness in the chest  
Continuous sneezing, watering from the nose  
Nose block, difficulty in breathing, nostril and throat irritation  
Throat pain, loss of taste, sore throat  
Discharge from the nose may be serious or may be mucoparalent discharge. This causes difficulty in breathing

### PREKSHA THERAPY

Asanas (i) Yogic kriyas (ii) Kriyas for breathing and abdomen (iii) Kriyas for head (iv) Sitting: SIMHASANA, Matsyendrasana  
Lying down: Bhujangasana, Matsyasana, Uttanpadasana  
Pranayama: Not during the disease condition. But the regular practice of anulom vilom pranayama bhasrika pranayama, kapal bhati pranayama, suryabhedhi pranayama ( note: Care to be taken that if a person has acidity or high BP for bhastika and surya bhedi)

**PREKSHA:** Contemplation of the yellow colour on the face and the tip of the nose

**Anupreksha:** To get rid of the cold and feeling better

Mantra: Japa 'rham" in Asan Vajrasana.

Tapa: To avoid tamsik food, fried sweet foods stale and junk food, aerated water or drinks, chocolates

Mudra: Prana mudra, energy symbol, surya mudra, ling mudra

Extra: Shudhi kriyas – the cleansing process

Vaman-kunkal - Cleansing the upper digestive tract

Basti- Enema

Neti Kriya- Jala neti, sutra neti

[When there is a blockage of the nasal passage or the acute stage of the disease symptoms the kriyas should be avoided. It should be done under the guidance of the expert.]

## 9. TONSIL-TONSILITIS

Tonsil is the lymph glands made up of lymphoid tissues. They are in the pair situated at the base of the oral cavity and at the opening of the esophagus on the either side in the throat.

1" to 1<sup>1/2</sup>" oval shaped. The tonsils are helpful to maintain the immunity power and the resistance power. The infection to the tonsils due to virus or bacteria and they become oedematus, this condition is known as Tonsilitis

The cause:

Infected food, polluted water, cold beverages, aerated drinks, smokes, polluted atmosphere, cold drinks, ice-creams, sore spicy fried food, constipation, acidity, overuse of the voice box, constant irritation to the throat

### **SIGNS AND SYMPTOMS OF THE DISEASE**

The sore throat  
Painful condition on using the voice box  
Fever cough cold  
Redness of the throat and tonsils  
Tasteless feeling on tongue

### **How to avoid- Precautions:**

Avoid fried food sweets cold drinks  
Avoid polluted stale food polluted air  
Satvik food

### **PREKSHA THERAPY**

Yogic kriyas of neck, throat, chest, breath and abdomen.  
Asanas- Supta Vajrasana, Matsyasana, Bhujangasana, Naukasana- boat postures, sarvangasana, dhanurasana, Simhasana  
[Note: Precaution: Avoid the practice during acute or painful condition of the illness]

### **PRANAYAMA:-**

Ujjayi Pranayama without Bandhas of Kumbhaka. Bhramari Pranayam, Mahaprana Dwani –regular practice  
PREKSHA- Blue Peacock colour at the centre of purity Contemplation: for good health of the tonsils ie. Healthy state of tonsils  
Mantra: “Rham”  
Mudra” Anhushtha Mudra, Shankha Mudra  
Tapas: To avoid fried cold polluted food and water  
Note: use of luke warm water, sun bath, observe the silence or the minimum use of the voice box.

## **10. ASTHAMA**

Asthma is a disease of the respiratory system. Difficulty in the breathing due to narrowing of the airway passage and the excess secretion of the mucus in the air passage due to congestion and the oede either due to allergy or the infection of the Bronchitis bronchioles. The condition is known as a BRONCHIAL ASTHAMA

The Causative Factors:

Bacterial or the viral infection of the respiratory  
Allergy due to pollens, dust, food products, weather or the change of weather.  
Mental or psychological stress  
Heredity  
Excess consumption of cold eatables, cold drink  
Fear, anxiety, stress, excess of sexual involvement  
Some contagious diseases  
Untreated long stanging of cough

### **SIGNS AND SYMPTOMS:**

Short difficult painful breathing  
Long bouts of painful cough with or without exped  
Coryza, running of the nose, watery eyes  
Swollen face

Chest pain. Coughing with the wheezing, sometimes from the chest  
Excess of sweating  
Restlessness – loss of sleep  
Blue Cyanised face, cold- clammy Extremities.

#### **PREKSHA THERAPY:-**

Yogic kriyas for abdomen and breathing and chest

Asanas: Janusirasan, Ardha matsendrasana, naukasana, praschimattasana, bhujangasana, matsyasana

[ Note: Not to practice during the acute attack of Ashtama]

**PRANAYAMA:-** Anulom Vilom pranayama, Suryabhedhi Pranayama, Ujjayi pranayama without retention of the breath.

**PREKSHA-** Contemplation of the breath with orange colour on the lungs/ kayotsarg Contemplation-for the good health of the respiratory system and their parts

Japa Mantra- 'Rhim'

**MUDRA:** Vayu Mudra, Shivling Mudra, Surya mudra.

Tapa: To avoid smoking, narcotics, cold storage foods, tamsik fried sweets to be avoided.

Food- fruits-vegetables, dates, grapes, vitamin C, carrot juice etc .

To drink luke warm water

**Specially-** jal neti, kunjaj, Ardhashankha Prakshalana to be practiced routinely but not during acute attack of the asthma To avoid the polluted smoky environment To avoid anger- be soft spoken silent

## **11. ARTHRITIS: JOINT PAIN**

### **INTRODUCTION**

ARTHRA=joint ITIS=swelling, pain, welling and pain of the long bones at the joint level. The modern lifestyle the stress. There may be infection to the one joint or many joints which causes pain, restricted movements, swelling, redness of the part with stiffness.

There are many diseases in which the joints are affected. For examples:

Rheumatoid arthritis, arthritis, gout, osteoarthritis gout, ankylosing spondylitis.

Cause: There are differentiated because of the causative factors. Eg. Infection, accidents, trauma, obesity, lack of the immunity power, vitamin deficiency, ligament tear

Lack of physical activities. Physical movements, mental stress

Atmospheric pollution, radiation.

Aging factors, old injuries or trauma, uric acid diathesis. Misuse- disuse of the body parts ie wrong postures, heavy weight lifting etc

### **SIGNS AND SYMPTOMS**

Joint pain, swelling oedema. Cracking noise at the joint on movements. Restricted movements of the body parts. Difficulty in changing the position of the body part. Weakness sometimes may be accompanying with fever. Bad postures or gait.

**PREKSHA THERAPY:** Walking is the most beneficial.

Asanas-1. Yogic Kriyas 12<sup>th</sup> Kriyas for legs

Kriyas for vertebral column.

The work out for spine: Tadasana, bhujangasana, gomukhakriya

Pranayam: Bhastrika pranayama, concentration on the painful parts, anulom vilom pranayama, bhramari pranayama.

When pain and swelling is under control, then regular practice of ishta vandana

Preksha: Contemplation on the body Sharir preksha, contemplation on the breath with internal trip.  
Mantra Jaap ' Lam Lam Lam' The preksha of the light purple colour

Mudra: Vayu mudra

Tapa: Avoid sour sweet food Satvik ahaar.

Naturopathy therapy:

Mud belt

Dry massage

Walking in peace environment

Sunbath

Hot formentation at painful parts

## 12. NECK PAIN: CERVICAL SPONDILITIS

### INTRODUCTION

Some people experience the pain at the neck region. This pain may be continuously off and on. And is associated either with the swelling at the neck region or stiffness or the difficulty in the neck movements. This pain may be due to the swelling of the neck muscles or some disorders of the neck vertebrae. Ie. Cervical vertebrae or some problem of the intervertebral discs.

### The CAUSE:

The causative factors as explained above may be due to the

The infection of the cervical vertebrae

Stress

Heavy lifting of the weights

Disuse or the overuse of the neck shoulders arms palms and the hands.

The wrong postures eg. Reading while lying down or the stooping gait

Trauma due to fracture of the vertebra may be accidental injuries

Weakness of the bones

Vitamin b 12-0, 9, calcium deficiency

May be congenital

Fusing of the vertebral bones due to bacterial or viral infection

Sudden jerk at the neck region.

Dislocation of the invertibral discs etc.

### SIGNS AND SYMPTOMS:

Pain at the neck region with the difficulty in the movements on any direction.

Neuritis or the neurologic pain migrates from the neck to the upper arm, arm, waist, palm, and may be up to the fingers- usually last two fingers.

The pain may be continuously or intermittent and difficulty or gets worsen on the lying down position.

Headache, patient may feel feverish

The pain may migrate to the back portions

Person may complain of giddiness, vertigo, irritability, insomnia, may have lack of interest in the outside other activities

### PREKSHA THERAPY:

Yogic kriyas of neck, hands, chest, back, spinal column.

Yoga asanas-bhujangasana, ushtrasana, shavasana, tadasana, matsyendrasana, uttan vakrasana, tiryaka tadasana, konasana, ardha sulabhashalabhasana

[Note: Yogic kriyas and asanas should be avoided during acute episode of the pain. But the regular practice is much beneficial. ]



**PRANAYAMA:** Anulom Vilom Pranayama, Long deep exhalation, Ujjayi pranayama with the kumbhok helps in better ways.

**PREKSHA:** Neck region to get rid of the pain and the good health of the neck region, contemplation good health of the neck, and the cervical bones and the cervical region.

Mantra Japa 'Rham'

Mudra: Vayumudra

TAPA: Satvik diet, avoid sweet and sour food

### **13. SCIATICA: LOW BACK ACHE/ LUMBAGO**

#### **INTRODUCTION**

Pain uneasiness and the discomfort at the level of the lower back while sitting on the ground or standing at the place for a longer duration or sitting in the same position for the long time.

Discomfort or painful forward bending

Person may complain the neurologic pain at the lower limb

The pain starts at the region of the lower back i. e known as lumbago sacral region and migrate towards the lower extremities i. e thighs knees calf muscles

**THE CAUSE:** The causative factors: Anger stress anxiety

Bad postures. Disuse, misuse or the overuse of the lower back i. e faulty postures

Trauma, accidents or the old injury – fractures

Mal nutrition – lack of Vitamin D, Calcium B2 etc

Overweight- Obesity- lazy- lethargic lifestyle

Bacterial or the viral infection to the vertebral columns – spinal bones examples tuberculosis, cancer

Dislocation of the inter vertebral discs due to injuries

Tumor of the bones or the vertebrae

Aging factors, pregnancy, kidney or urinary problems

Working in polluted atmosphere

Wearing or use of faulty footwear

#### **SIGNS AND SYMPTOMS**

Pain and discomfort at the lower back region may continuously or while changing the position

Swelling at the region may be sometimes associated with the fever

Limping gait lingering pain

Neurologic pain which migrates towards thighs, knees calf muscles ankles

Cramps numbness and the tingling sensation

Discomfort on forward bending

#### **PREKSHA THERAPY**

To avoid sydentary lifestyle, control of the obesity

Walking daily, slow to medium speed

Care to be taken while changing the position

Exercise or the yoga practices

**ASANAS:** Tadasana, kati chakrasana, konasana, uttan padasana, sulabh bhujangasana, sulabh ardha shalabhasana, makrasana, spinal cord kriyas, meru dand kriyas, relaxation, shavasana

**PRANAYAM:** Anulom vilom pranayama, slow steady deep rhythmic breathing Sukshma bhastrika, bhrumari pranayam

**PREKSHA:** contemplation at the back

Kayotsarga

Internal trip

Contemplation on the breath

Contemplation- backache should be relieved and for the healthy back

MANTRA JAPA 'Rham'

**Mudra:** Sahaj shankha mudra, vayu mudra

**TAPA:** satvik diet, without oily foods and sweets, satvik lifestyle satvik thoughts regular walking and yoga practices To improve and increase the tolerance power

IF back is healthy life is healthy. If Back bones are healthy life is healthy.

## 14. FORGETFULNESS

**INTRODUCTION:**

**LOSS OF MEMORY OR LESS OF MEMORY OR LACK OF MEMORY POWER**

The right words or names are difficult to remember at the right time or the proper time or lack in the learning the new techniques or either forget the old or the latest events.

The memory power is related i. e neurons in the cortex or the cerebral cortex

**CAUSATIVE FACTORS:**

Stress or anger

Injury to the brain

Brain tumor or the long illness, disease of the brain

Malnutrition- deficiency in the vitamins

Aging factors

Too many different types of tasks

Insomnia

Drug addiction narcotics smoking etc

Hypersensitive nature

**SIGNS AND SYMPTOMS:**

Forgetfulness- difficult to remember

Lack of confidence

Difficult to correlate

Cannot complete to task or work

Fear

Anxiety

Irritability

**PREKSHA THERAPY**

Yogic Kriyas for the head and the face

Yogic kriyas for the spine

Asanas- forward bending eg. Janasirasan, paschimotanasan, padhastana shasankasana, sarvangasana, setubandhanasana. Matsyasana

Pranayama- anulom vilom pranayama, bhramari, kapalbhati, ujjayi pranayama

**PREKSHA-** Kayotsargam mahapran dhvani, contemplation on the breath, preksha at the centre of the knowledge with light yellow colour.

MANTRA: 'Aum' or 'Aum Aim Aum Namaha' Or 'Aum Namō Nannasa'

Contemplation- for improvement of the memory power to regain the memory power

Mudra- gyana mudra- symbol of knowledge

Tapa- Simple satvik diet, green leafy vegetables, fruits and nuts, drinking plenty of water

Walking in pure environment with slow steady long deep inhalation. To avoid stressful events.

## **15. INSOMNIA: Lack of Sleep, Disturbed sleep.**

### **INTRODUCTION-**

The person may feel sleeplessness or remain awakened during night time. He/she may remain tossing from left to right side or right to the left. May be roaming in the room. May eat or drink in the night unnecessarily. He or she may not have the natural episode of sleep. They cannot manage themselves, remain in the fear or anxiety.

### **THE CAUSATIVE FACTORS:**

Overtiredness or lethargy or some painful reasons or discomfort in the body or lazy life.

May have some fear or anxiety stress or lots of thoughts

Breathless (Asthma) hypertension, indigestion, cough, cold, blocked nose

Consumption of tea or coffee at late evening or night or addiction to tea coffee or narcotics

Diseases like diabetes. So the person has to get up of an on for urination.

Non adjustable atmosphere- too much of cold or hot environment or polluted or noisy around the place.

Change of the place or change of the countries ie. Day and night changing Jet lag

Late night watching movies, TV, Whats app, phone calls, hot discussion, anger, aging factors etc may disturb sleep.

### **SIGNS AND SYMPTOMS**

Disturbed sleep, remain awakened in between the sleep

Tiredness

Anxiety

Mental stress

Lack of immunity power

Red eyes- swollen face

Depression, irritability, neuritis

### **PREVENTION AND PREKSHA THERAPY**

Physical activities, regular walking, exercise,

Silence and soft tone of the talking, soft and slow

change in the lifestyle, food habits, satvik diet before sunset

Avoidance of tea, coffee, narcotics, alcoholism

Early to bed early to rise- stress free life style

Good discussion, prayers, reading of good scriptures

To avoid water or liquid intake late evening and at night time to avoid frequency of urination as that may disturb sleep.

### **PREKSHA THERAPY**

Yogic Kriyas of full body, yogic kriyas of spinal column

ASANAS: Tadasana, konasana, trikonasana, pad hastana, vajrasana, yog mudra, matsyendrasana, shasankasana, supt tadasana, matsyanana, uttan padasana, pawan muktasana

Preksha-Kayotsarga, contemplation of the breath, internal trip

Pranayama- Ujjayi, anulom vilom, bhramari

Preksha- contemplation on the head with blue colour  
Contemplation at the centre of energy ( Shakti Kendra) with yellow colour and for the peace  
Mantra: Japa 'Rhum' at the centre of parity ( Vishudhi Kendra)  
Tapa: To avoid caffeine products  
Mudra: Gyan mudra- Symbol of knowledge, Prana mudra- symbol of energy or parivartan mudra  
Cleansing process- Jal neti kunjaj  
Counting 100-1 with breath awareness and the movements of abdominal-naval region.

## **16. EYE SIGHT- WEAKNESS of the VISION- or the diseases of the eyes**

### **INTRODUCTION**

In the life of human beings, the eyes, the sense organ of the sight plays an important role.

To visualize the object, its colour shape size, and to differentiate the particular object from the others, the sight plays an important role. The organ of the vision, the organ of the sight is an eye. The healthy human being has two eyes, a pair of eyes, eye ball, ophthalmic nerves, the motor nerve and the sensory nerve, carries the sensation of the sight,

To the brain and brings back by the motor nerve from the centre of sight in the BRAIN.

Any problem or the disturbances at the level of the organ, that is eye an eyeball the nerves and the ophthalmic centre in the brain, the sense of visual perception causes the visual disturbances visual disease.

### **THE CAUSATIVE FACTORS:**

It may be by birth, deficiency in the vision, injury to the eyes at the time of birth, congenital defects  
Injuries to the eyes in the childhood, trauma or some bacterial or viral infection and disease ( e. g. Small pox)  
Chemicals, polluted environment may hamper the vision  
Reading in the less light or in the bus or train or on lying down  
Aging factors  
The chronic illness  
Exposure to smoke, using some medicines for long period of time, constant exposure to sunlight, bright illumination  
Constant watching movies, TV, whatsapp  
Nutritional deficiency

### **SIGNS AND SYMPTOMS:**

Difficulty in reading or in visualizing the objects. Either in the near by area or at the distance due to deficiency in the lens  
Red eyes, watery eyes, swollen eyes  
Night blindness, difficulty to visualize the objects during the night time  
Colour blindness cannot differentiate the different colours  
The diseases of the eyes. Eg: Squint eyes, cataract, Glaucoma, tumor of the eye, cancer of the eyes of the brain tumor.  
Injuries to the eyes  
Blinking of the eyes off and on

### **PREVENTION AND THE THERAPY:**

Yogic eye exercises, palming of the eyes, splash eyes with cold water when eyes are tired  
Neck exercises, Tratak-ie. Gazing at the objects at the nearby distance and the far distance e. g: sun, moon, stars gazing.

Walking on the green grass in the morning

To avoid the exposure of the eyes in the bright light or bright sunlight, using of the dark glasses, sun glasses.

Asanas- Pashastasan, konasan, yogamudra, janasirasana, matsyendrasana, simhasana, sarvangasana

Pranayama- Anulom vilom, sitkari, shitali

**PREKSHA:** green or light purple colour at the eye region

**CONTEMPLATION:** for good health and good vision of the eyes- good eye sight

**Mantra-** Japa-Namo Sarvo Sahi Jinanam

**Mudra-**Pran mudra, namaskar mudra

**Diet:** fruits greens leafy vegetables, Iron, Vitamin B12 and folic acid, Vit A,C rich food, carrot, Beetroot, mango.

**PAPER-VIII**  
**Applied Science of Living & Research**  
**Methodology**

# 1. CONSTRUCTION OF QUESTIONNAIRE TO KNOW THE CAUSES AND EFFECTS OF INTOXICATION

The students have to construct a questionnaire to understand the trend, its effects, reasons, ways of consumption, types etc of intoxicants. Each student to develop at least 20 to 25 questions relating to intoxication whose language should be simple yet precise. All questions should be objective type.

Illustration : How do you consume the Intoxicants ?  
a) Sniffing b) Eating c) Drinking d) Chewing e) Injecting f) Others.

## 2. STUDY OF TENDENCY FOR INTOXICATION BY QUESTIONNAIRE

### A) Introduction :

The use of intoxication in the entire Society is fairly ancient. The nature of intoxication has varied between different societies, times and places. Addiction has not spared any religion or community. It has afflicted everyone whether the young and the old, the rich and the poor, the literate and the illiterate etc. At present, intoxication is one of the principal amongst oldest problems that has widely affected the humans. We can even say that a huge chunk of human society suffers from intoxication. Many surveys and researches have shown that the affliction has grown many fold in the recent times compared to the last ten or twenty years and that it has now touched a danger mark. This is not confined only to the corridors of the universities but it has reached every nook and corner of human life and almost every one is shadowed by the habit of intoxication.

A report of the INCB suggests that the situation of intoxication is an untoward incidence that has attained phenomenal proportions happened never before. As a result, innumerable countries and countless people are victimized. According to WHO, drinking, smoking and taking drugs slowly lead us to death or are heading us to a critical health condition.

In all the ancient civilisations and in the history of civilian societies, intoxication had an early beginning. They became part of culture and a habit with the society, sometimes becoming hurdle in its development too. Intoxicants were consumed differently in varying contexts in almost all accreditations.

### B) Meaning of Drugs :

Drugs refers to those things which when consumed induces artificial excitement or false unconsciousness or to a level of minimal consciousness.

There are four stages of intoxication. In the first stage, a person takes drugs, he then gets habituated in the second stage, in the third stage he becomes dependent and in the fourth stage he gets addicted to it.

1. DRUG – Any substance that affects the physical and mental activity of a person is called Drug.
2. DRUG HABITUATION : According to scientists, to consume a drug regularly or to the extent that a man's social or professional coordination is affected and health or social prestige is lowered is called Drug Habituation.
3. DRUG DEPENDENCY – In 1964, WHO substituted the use of the term 'Addiction' with 'Dependency' which is defined as :  
A stage when the person regularly consumes drugs to lose physical dominance or his conscience or to escape the problems arising out of the effects of medicines, which is visible in his behavior.

This can be classified into two types –

- i) PHYSICAL – When the normal activity gets affected, like Opium.
- ii) PSYCHOLOGICAL – A mental dependence is created by drugs like Alcohol, Tobacco etc.

4. DRUG ADDICTION – Addiction is a stage when the addict becomes helpless without the drugs

and gets compelled to consume it to retain his balance. This stage is the result of regular consumption of drugs for a sustainable period. The person feels forced to continue with it in order to carry on with his normal schedule. Any hindrance in the consumption causes disturbance in the mental and physical activities of the addict and he turns abnormal.

**C) Definitions of Intoxication :**

According to WHO (1975) intoxication “includes all those substance apart from food, taken to change the activities of the body and the mind”.

Another definition of WHO says “the extra consumption of any medicine to bring a change in the physical and mental abilities or to sort out its problems falls under the category of drugs”.

According to Scollett and Shannon (1990), “Intoxication refers to a wilful consumption of a drug or substance that is meant to affect the health and dynamism “.

Agrawal (1995) says that “the additional consumption of medicine is intoxication”.

**D) Types of Drugs :**

According to HongKong Council of Social Services (1988), most of the intoxicants fall under two categories : Narcotic and Non-Narcotic .

i) NARCOTIC – Opium, Morphine, Heroine, Codeine, Methadone, Velconnel and Teledyne.

ii) NON-NARCOTIC –

(a) Stimulants : Cocaine and Amphetamines

(b) Depressants & Tranquilisers : Barbituatrates, Mendrake, Librium, Nitrazepam.

(c) Hallucinogens : LSD, Herbal Cannabies, Phencyclidine

(d) Organic Solvents : Methanol, Ethanol, Benzene etc.

**E) Reasons of Addiction :**

1. Physical reasons
2. Psychological reasons
3. Circumstantial consumption
4. Willingness
5. Compulsion
6. Environmental reasons
7. Peer pressure
8. Economic reasons
9. Others

**F) Effects of Intoxication :**

1. Cancer
2. Throat problem
3. Heart disease
4. Lungs disorder
5. Smoking and Pneumonia
6. Impact on Nervous system
7. Effect on Liver
8. Effect on Diggestive system
9. Effect on Kidney
10. Effect on Body Temperature
11. Foetal deformities

**G) Preksha Treatment :**



1. Introduction of the Disease
2. Reasons for the Disease
3. Symptoms of the Disease
4. Preksha Therapy
  - i) Asana – Shashankasana, Sarvangasana, Karnapeedasana
  - ii) Pranayama – Anuloma-Viloma, Bhramari
  - iii) Preksha – Kayotsarga, Breath observation, Chaitanya Kendra Preksha [Meditation on centre of Wisdom with Green colour].
  - iv) Anupreksha – Contemplation of Deaddiction
  - v) Mantra
  - vi) Posture – Veetaraga Mudra, Gyan Mudra.

### **3. TRAINING IN NON-VIOLENCE AND LESSON PLANNING**

#### **1. Non-Violence - A Concept :**

The main element of conduct is Non-Violence – do not hurt anyone, do not harass anyone, do not kill anyone. Knowledge assumes priority before we even talk of non-violence. Until the righteous knowledge is achieved about the Soul (sentient) and the Matter (non-sentient) beings, the discussion on non-violence can not be initiated. It is only a gross statement to say – do not kill humans or animals. This universe does not comprise only of humans or animals, it is a world of all living beings. The first important knowledge to acquire is – how many types of living beings do exist?

#### **2. The basis of Training in Non-Violence :**

The basis of training in non-violence is to render the germs of violence dormant by awakening the seeds of non-violence. Proper training is very essential to sow the seeds of non-violence. There are two aspects in the process of training in non-violence :

1. Theoretical knowledge
2. Practical workouts.

The theoretical knowledge of non-violence encompasses the reasons for violence, outcome and methods of training so that a person gets the opportunity for conceptual refinement while continuing with practical sessions.

#### **3. The four aspects of training in Non-Violence :**

Acharya Tulsi, the propounder of Anuvrat Movement and Acharya Mahapragna stressed on developing a practical working process. As opposed to some scholars' focus on mental transformation, organizational change, individualistic coaching or collective training as a single format, these great saints' concept emphasise on developing and presenting it as a unified balanced format. The four fold concept of training on non-violence developed by them do not merely benefit the individual or the society, but addresses both of them simultaneously. Their four fold holistic aspects accordingly include :

- A. Change of Heart,
- B. Change of Perspective,
- C. Change in Lifestyle, and
- D. Structural Change (ie organisational change).

#### **A : CHANGE OF HEART**

The first aspect of training in non-violence is Change of Heart. Change of Heart refers to Emotional transformation. The origin of emotions is from the part of the brain called limbic system. It is thus described as training of the brain.

There are two steps in Change of Heart : The basic step is training for transformation of negative emotions. The next step is training in physical health and moderate diet.

**(I) For changing the negative emotions, training in the following principal aspects are essential :**

S.N.	Causes of Violence	Results
1	Greed	Tendency of Ownership
2	Fear	Production and Use of Arms
3	Hostility	Attitude of Vengeance
4	Anger	Strife-ridden group-living
5	Pride	Hatred, Untouchability due to Casteism
6	Cruelty	Exploitation, Murder
7	Intolerance	Communal riots

These negative emotions make a person violent. Purpose of Change of Heart is to refine the emotions and inculcate seeds of new values instead.

**(a) Facets of Theoretical Training**

Sl	Points	Training
1	Non-rising of Greed	· Training for feeling of detachment towards the body and the object.
2	Non-rising of Fear	· Training for fearlessness (training in feeling of the inner-self). · Training in resolution to abstain from production or dealing in arms & weapons.
3	Non-rising of Hostility & Resistance	· Training for harmony. · Training to avoid from attitude of vengeance.
4	Non-rising of Anger	· Practicing forgiveness.
5	Non-rising of Pride	· Practicing humility. · Training in spirit of resisting non-violence. · Training for non-cooperation against injustice.
6	Non-rising of Cruelty	· Practicing mercy & compassion.
7	Non-rising of Intolerance	· Practicing communal amity. · Training to gracefully accept different ideologies.

**(b) Exercises for Practical Training**

For development of feeling of non-violence, practicing the following observations are essential :

Sl	Points	Contemplation
1	Non-rising of Greed	Observation of Detachment
2	Non-rising of Fear	Observation of Fearlessness
3	Non-rising Hostility & Resistance	Observation of Harmony
4	Non-rising of Anger	Observation of Peace
5	Non-rising of Pride	Observation of Mildness
6	Non-rising of Cruelty	Observation of Kindness
7	Non-rising of Intolerance	Observation of Tolerance

**(II) Training for Health & Diet**

The second aspect of Change in Heart is training for good health and moderate diet. There is an intimate correlation between physical health and non-violence. The notion of violence surges in the absence of good physical health. One reason for tendency of suicide is low level of glucose in the blood. Any distortion in the liver and spleen gives rise to violent feelings. The training in Treatise on Diet and Health Science which relate with emotions of violence and non-violence are important components of training for non-violence.

### Practical Training

Not only theoretical training but also practical exercises are essential. The practice of Yogasana and Pranayama are important parts under the practical exercises in physical training for non-violence.

Asanas help eliminate the extraneous foreign elements, that get accumulated in the body. One way of extracting the poisonous substances aggregated in the body is fasting while the other one is Yogasana.

Padmasana, Shashankasana, Yogamudra, Vajrasana, Sarvangasana, Matsyasana, Godohikasana etc affect the nervous system and glandular system. The substances of violence in the body get feeble by these asanas. Anuloma-Viloma, Chadrabhedhi, Nadi-Shodhan, Ujjai and Sheetal Pranayamas purge the seeds of violence present in the body.

### B: CHANGE OF VIEWPOINT

The second aspect of training in non-violence is transformation of perspective. Erroneous outlook gives rise to wrong beliefs, absolute thoughts and unilateral insistence. False assumptions, indifference and alienation are amongst the main reasons of violence.

Many people indulge in indifferent thinking whereas relative thoughts plays an important role in social kinship. Indifferent thinking upholds the view – “I’ve drunk water from the well [to satisfy the thirst], so has my buffalo; who now cares if the well collapses”. On the other hand, the format of relative thinking is – “I had my food but if my neighbour is hungry then it does not bear well for me. He might turn to become a thief, a burgler or a dacoit and might attack me”. With such relativity in thinking, the selfish attitude of the person gets to a limit. It cannot be that twenty percent of people in the society live a life of luxury while the other eighty percent people famish and starve. This situation cannot continue for long. In such conditions, reactionary violence becomes inevitable.

The training in Anekanta [ie multifaceted truth] is an exercise to liberate from false assumptions, indifferent outlook and unilateral insistence. Change does not happen only with knowledge. Practicing the belief for a longer period of time is needed in order to harvest the results.

The following prescribed principles of Anekanta [pluralism] alongwith practical exercises of training in perception are necessary to develop a holistic point of view.

<b>Exercises for Practical Training</b>		
<b>Sl</b>	<b>Points</b>	<b>Observations</b>
1	Compatibility	Contemplation of Adjustment
2.	Co-Existence	Contemplation of Peace
3	Freedom	Contemplation of Independence
4	Relativism	Contemplation of Tolerance
5	Coordination	Contemplation of Harmony

### C: CHANGE IN LIFE STYLE

The third aspect of training in non-violence is change in lifestyle. An important formula for this is transformation in luxurious living. We are worried and harrowed by the problem of pollution. It is the lifestyles of comfort and luxury that causes this pollution. But our attention is not heeded to that. The society can not give up comforts but surely we must remain careful that it is not limitless. If the spread of comforts is ceaselessly expanding, flashiness and luxuries continue to dominate our lives; then the dream of non-violence will never convert into reality. What is surprising is that even those who vow by non-violence do not pay attention to confining their desires. The increase in desires augments violence. The discussion on non-violence will never yield meaningful results unless there is control on desires as also respect for restraint in lifestyles.

The affirmation of Anuvrat is – “Sanyamah Khalu Jeevanam” that means restraint is life. Life is possible with control; with surging effusive styles not only one individual but the entire creation may fall under the clutches of violence.

Dignity of labour should be reckoned as another important aspect of good lifestyle. These days an element of inferior opinion towards labour and hard-work is observed. The reason is that everyone seeks ease and leisure.

Practice of self-restraint, self-dependence and exercise on training in principles of addiction-free living is desired for transformation of prevalent lifestyle. Anuvrata’s holistic and class-oriented doctrines for code of conduct provide great suspension for changing to acceptable lifestyle.

In addition, the following practical exercises are included in training for non-violence :

Sl	Practices
1	Contemplation on Non-Violence
2	Contemplation on Truth & Non-Stealing
3	Contemplation on Celibacy
4	Contemplation of Control of Desires/Non-Possessiveness
5	Contemplation on Self-dependence
6	Experiments of De-addiction from Intoxicants

#### **D: STRUCTURAL CHANGE**

The fourth aspect of training in non-violence is change in organisational structure. Parallel to the internal transformation of a person, change in systematic arrangements is also essential. There are three main dimensions in a structure 1] Economic System 2] Social Framework and 3] Political Set-up.

##### **1. Economic System :**

Acharya Mahapragna in the context of training in economic structural change clarifies that money by its very character encompasses violence, hence economics and economic system cannot fully be made non-violent; but crimes, cruelty, violence exploitation and luxuries can certainly be prevented out of it.

In the non-violent economic pattern, the question is what to be produced and what to be banned. Based on priorities, the primary human needs are water, food, clothes, housing, medication, family and children. In a non-violent economic order, only materials that are fundamental should be permitted to be produced whereas unnecessary things like intoxicating substances, arms & ammunitions, cosmetics and luxury items whose manufacturing is with recourse to cruelty should be forbidden.

##### **2. Social Framework :**

The format of non-violent social pattern is concealed in the diagnosis of economic set-up itself. The society abound with economic exploitation cannot be a non-violent society. The basis of violence-free society is non-exploitation. Hard-work, feeling of self-dependence, development of structured system, honesty in business and shedding of cruelty are essential ingredients for non-exploitation.

Various kinds of violence prevails in the society. There should be total elimination of certain specific types of violence in the non-violent social structure. For example, aggressive violence, killing innocent people, foeticide, caste hostility, untouchability etc should be basically prohibited. The newspapers and media who glorify such violence must be put under control. Communal indulgence, consumption of intoxicating drugs and those social banned.

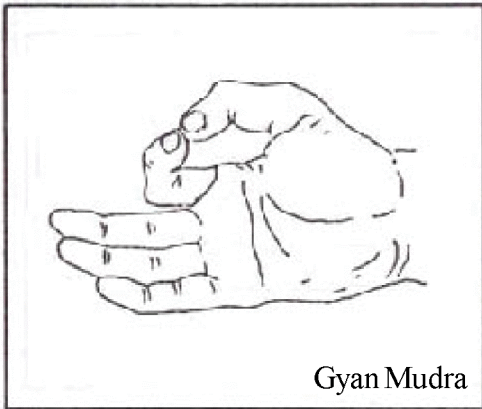
**3. Political Set-up :**

What ought to be the structure of a non-violent political system? As a solution to this question, Acharya Mahapragna states that a good ie a non-violent political system is one where the independence of the person is not harmed or belied. Where the connect between the individual and the nation is not merely mechanical; the evaluation of the person's freedom is done and the individual is bonded to the nation, his liberty there is self regulated and is intact. Such liberty is the real protection of the individualistic characteristic of the person which is a necessary condition for the prosperity of the nation.

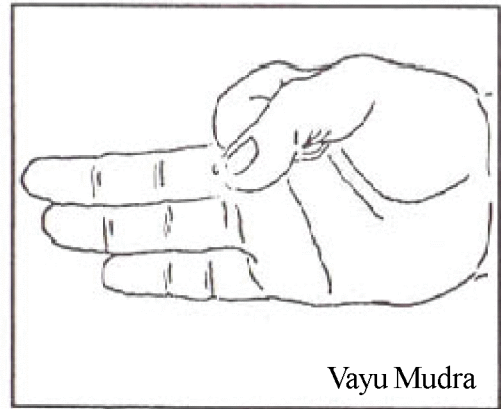
[Note : For further details, please refer to the First Unit of Eighth Paper]

XXXXXX

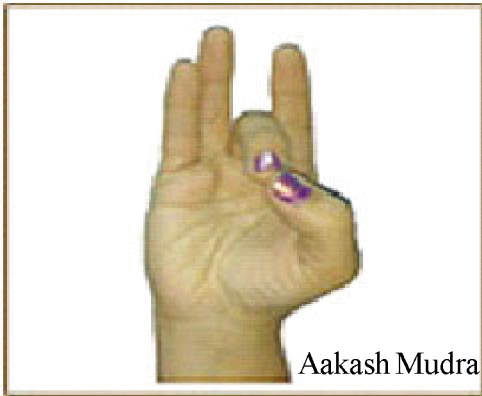
**MUDRAS**



Gyan Mudra



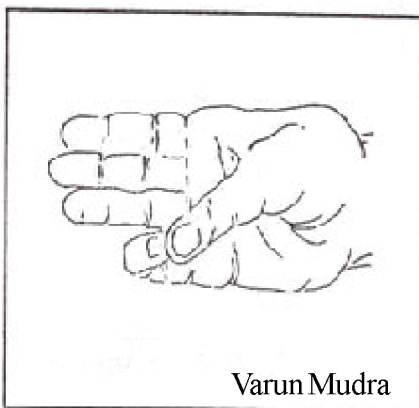
Vayu Mudra



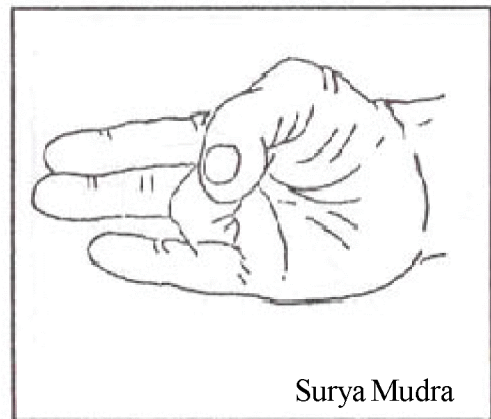
Aakash Mudra



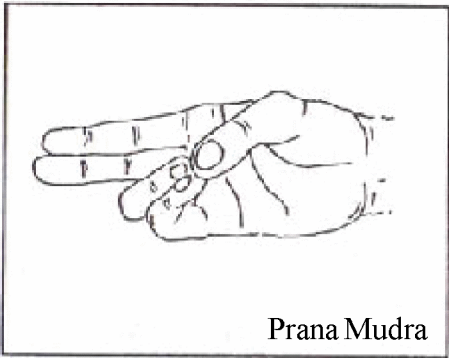
Prithvi Mudra



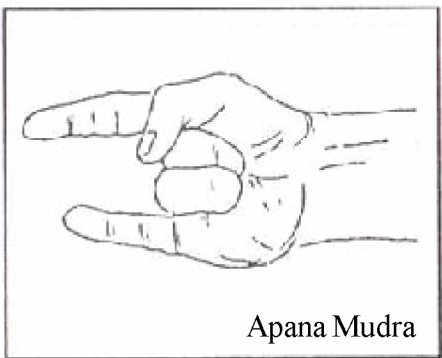
Varun Mudra



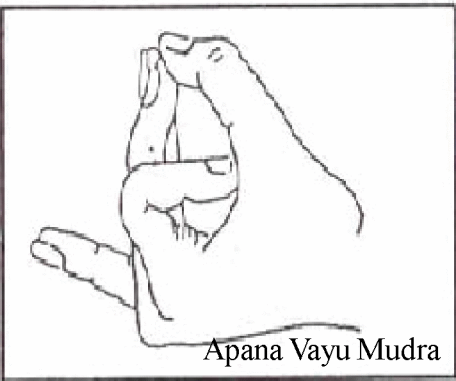
Surya Mudra



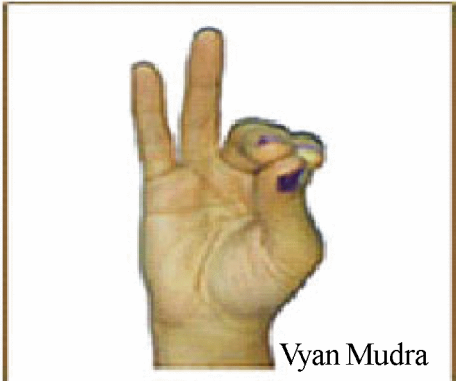
Prana Mudra



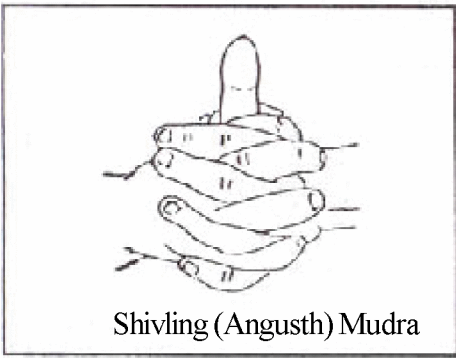
Apana Mudra



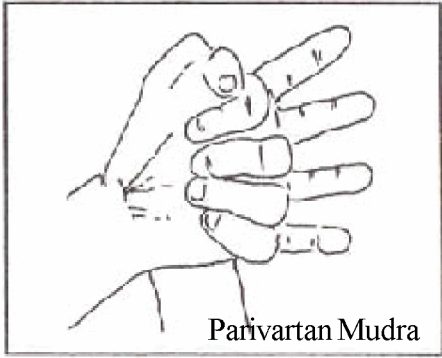
Apana Vayu Mudra



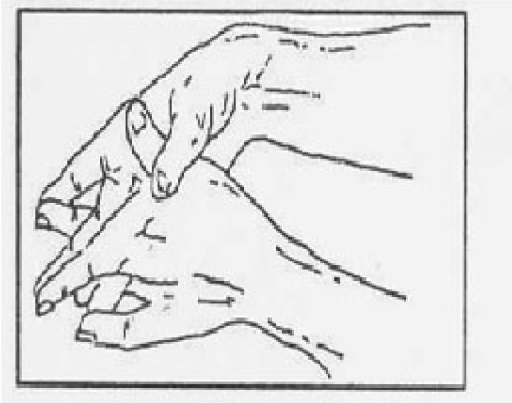
Vyan Mudra



Shivling (Angusth) Mudra



Parivartan Mudra



Surabhi Mudra





- Deemed-to-be University by UGC, since 1991
- Re-accredited Grade 'A' by NAAC
- Category 'A' by MHRD
- ISO 9001:2008 Certified
- Recognized by UGC, DEB and NCTE
- Member of AIU & ACU

- One of the top 25 Private/Deemed universities in India
- Collaboration with Six International Universities
- Various Industrial Linkages for Eminent Placements
- Vocational and Communicational Skill Training Programs for Students, Staff and Society

- UG, PG, M.Phil, Ph.D. & D.Lit. Programmes in Humanities, Arts, Social Science, Psychology, Commerce and Education
- World Class Elite and Eminent Faculties
- Education for Women Empowerment and Entrepreneurship
- Student Exchange Programme in Abroad
- Merit and Need based Scholarship Facility

- Blending of Excellence in Spirituality and Science
- "GURUKUL" of Oriental, Linguistics, Indology and Philosophical Studies
- Promotion and Preservation of Ancient Indian Languages
- Innovative Curriculum and Research on Modern Social and Environmental Issues
- Practices of Yoga and Meditation

- Value-based Education
- 8000+ Students, and growing
- 150+ Acres Lush Green Campus with Enviably Peaceful & Secure Environment
- Cloud Based E-learning System
- Classrooms with Live Video Conferencing with Subject Experts
- Transparent Online Admission and Result Procedure
- CCTV Surveillance System
- 24x7 Secured Wi-Fi Campus
- Separate Hostels for Men and Women

- International Congresses & Conferences for Nonviolent Actions
- Developing R&D Projects by NGOs / Government sponsoring Agencies
- Bhagwan Mahaveer International Center for Scientific Research and Social Innovative Studies
- Voluntary Services for Society with NSS
- Contribution in National Responsibilities with NCC
- Adventure Sports
- 24x7 Water and Power Supply



# Jain Vishva Bharati Institute

(Deemed University)

LADNUN-341306, RAJASTHAN, INDIA

Contact : +91-1581-226230, 224332, 226110, Fax : 227472

Email : jvbiladnun@gmail.com, registrar@jvbi.ac.in

For more information please visit : [www.jvbi.ac.in](http://www.jvbi.ac.in)