

Unit 3 Yoga for health Promotion :

3.2 Meaning and means of health promotion and role of Yoga in health promotion.

Effects of Hatha Yoga Practices on Different Body Parts :

When you compare yoga to other forms of exercise, such as running, aerobics, or other activities performed in gym, the obvious difference one gets is that yoga works on the mind and spirit as well as the physical self.

The degree of flexibility one can gain for the tendons, muscles and spine is quite obvious when we watch someone perform Hatha Yoga Asanas, but the health benefits go far beyond flexibility. All Asanas improve blood flow and oxygen supply to specific body organs, indeed to the entire body to some degree. Hatha Yoga also benefits the cardiovascular and lymphatic systems. Since the lymphatic system does not have a heart to pump its loads of toxins, Hatha yoga practices help to keep the lymphatic system running smoothly by preventing the lymph nodes from becoming stagnant or obstructed. One can correct bad postures and work out pains and knots causing problems with one's mobility, Bad joints, like knees and elbows can be worked on. Tight neck, shoulders, or other muscles groups can also be loosened.

Limitations and contra indications of Specific Yoga Practices :

These limitations are being shared below for the knowledge of the practitioners and aspirants :

1. The practitioner of Yoga should be aware of contraindications before he takes up the practice.
2. Yoga is basically a preventive discipline rather than a curative. But, in modern times, Yoga is used more as an alternative therapy than as a lifestyle.
3. Every individual has a different constitution and hence cannot practice all the yogic activities perfectly. So no point having comparison to others.
4. Yogic practices when used as therapy are more beneficial in functional disorders rather than organic disorders.
5. In case where therapy is not possible (cancer) Yoga goes a long way in providing healing the patient strong enough to bear the ailment.
6. Yoga is not a remedy for all ailments, Even in the case of obesity or excessive weight in the body, Yoga is helpful only along with diet restriction.
7. Yoga can be used as a complementary therapy to allopathy or other therapies.

3.3 Yogic positive Attitudes (Maitri, Karuna, Mudita, Upeksha).

Concept of Chitta Prasadana : Mind Purification, Making peaceful.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां

भावनातश्चित्तप्रसादनम् ॥ १.३३ ॥

Above subject we studied During Patanjali Yoga Sutra

3.4 Concept of Bhavas (Dharma, Jnana, Vairagya, Aishwarya) and their relevance in well being.

Dharma : (Duty) PYS 1:2

योगश्चित्तवृत्तिनिरोधः ॥ १.२ ॥

Yogachittavrittinirodhah ||

Our highest duty Dharma is to ourselves to be in a balanced state of mind and to have faith. Maintaining balance all the time in spite of ups and downs in life is our duty. We have to become aware of our state of mind even while performing our daily activities and to see to it that we are always in a positive state. In case the state of mind gets disturbed our first duty is to immediately balance our mind by making use of techniques of Yoga like simple Asana, Pranayama and Meditation.

Jnana : (Knowledge) 2:6

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ २.६ ॥

Drk-Daśanashaktyoh-Ekatmate-Iva-Asmita ||

Asmita is identity as it were of the Purusha with the Buddhi. We should make it a habit to try and understand things and gain knowledge about any situation before taking action. We should make a habit to learn from self-experience. In life there is either success because work was done well or it is learning. There is no such thing as 'failure', But it is observed that as learning increases, the ego increases that's why we should be cautious that when I learn, it is my learning and when others learn it is their learning. "My truth, Your truth".

Vairagya : (Objectivity) 1:16

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १.१६ ॥

Tatparam Purusakhyateh Gunavairshnyam ||

That is highest in which there is freedom from the desire for guns on account of the knowledge of Purusha.

We should learn to be objective in life. We should keep a little distance from any given situation and learn to have a witness like 'Attitude'. We should learn to surrender to a higher reality and learn to keep our ego aside. All forward bending Asana help to bring this Bhava.

Aishwarya : (Self-Reliance) 1:13

तत्र स्थितौ यत्नोऽभ्यासः ॥ १.१३ ॥

Tatra sthitau-yatnah abhyasah ||

Practice makes a man perfect.

Through the constant practice of Yoga perfection is achieved and you will notice an increase in will power, confidence, energy levels increase and this brings in tremendous joy and positivity in life. When Dharma, Jnana and Vairagya are followed Aishwarya Bhava is the output.

3.5 Dinacharya and Ritucharya with respect to Yogic lifestyle.

In Ayurveda they always talk about the wholesome and unwholesome things, diet and lifestyle. How do we categorise something to be good for health or wholesome and another to be unhealthy is a query in the fresher's mind. First of all one must get it clear in his mind that all these terms -good and bad are relative terms and absolute. We cannot draw a differentiating line between healthy and unhealthy things because according to the condition of a person like age, constitution, strength, digestive power, immunity, status of Dhosha, disease, geographic location, seasonal variation etc. particular diet or lifestyle may be less or more healthy or unhealthy. Something recommended in summer season may not be suitable if one is suffering from fever even in summer season. Something strongly contraindicated in children may be beneficial for old age group. Something generally considered as poison can be drug of choice in specific disease condition. Still there are some habits, diets and lifestyle that Ayurveda differentiates as healthy in specific seasons and at specific period of the day called as **Dinacharya (Daily regimen)** and **season called Ritucharya (Seasonal regimen)**. Ayurveda addresses both the preventive as well as curative aspects of medicine and it advocates the preventive aspect over the curative one. **Dinacharya and Ritucharya** are main tools of preventive medicine. Different times of the day and different seasons influence the dominance of **Dosha** in the day. **Dinacharya and Ritucharya** are scientifically based on the concept of balancing the **Dosha** and conserving health. Not following the said regimen may not show ill effect immediately, but it accumulates. In long term or on weak point of body strength it may appear in the form of disorders that we never expected while neglecting recommended lifestyle. On other hand regularly following these regimes as a part of life improves your life quality, increases immunity, protects from diseases and improves life expectancy. Ayurveda being an ancient science, several experiments and clinical experience over thousands of years has verified the rationality of various theories, hence the basic principles of **Dinacharya and Ritucharya** are still relevant in modern era. May it applied in any country- cold or hot or any place on globe, the instruments may be different, presentation may be different but if we follow the basic principles we can understand that these concepts are universally relevant and beneficial.

Ritucharya : Seasonal Regimen :

Like - Dislike doctrine

The concept of **similarity - dissimilarity (Samanya - Vishesha Siddhanta)** in Ayurveda is considered as the fundamental basis of all actions. According to this classical doctrine **“A similar or homologous material received from outside enriches the similar in the body and a dissimilar or heterologous material depletes its counterpart in the body.”** A simple example to clarify the concept is in the winter season extreme cold in the environment increases the cold attribute of Vata Dosha in the body and aggravates it. On the contrary, extreme cold in the environment decreases the hot attribute of Pitta Dosha in the body and pacifies it. Whereas dry attribute prevents Kapha from aggravation Kapha accumulates. The same principle is applied in balancing the internal environment of the body and diet, lifestyle are planned so as to minimise adverse effects of external environment on the body, According to the general attributes of different season, general season wise regimens are identified called as **Ritucharya**. Observing the **Ritucharya** makes us withstand the changing seasonal condition, prevents seasonal diseases, increases immunity and adds to the longevity and quality of life.

Seasonal variations have its direct impact on Dosha. The reactions of **Tridosha** to the seasonal variations have been described in terms of **Sanchaya, Prakopa and Prashama**. “**Sanchaya**” means **accumulation** of Dosha, “**Prakopa**” meaning the **aggravation** of Dosha and “**Prashama**” denoting the **pacification**. The seasonal regimen aims to maintain the equilibrium of Dosha i.e. “**Dosha-Samya**”. Special attention has been paid to “**Ritusandhi**” i.e. the transitional periods between the two seasons when diseases mostly arise.

Ritusandhi : Transitional period of two Seasons

Ayurveda pays special attention to ‘**Ritusandhi**’, i.e. a transitional period between two seasons. The change in the season is never abrupt one, but is gradual. It never happens that yesterday was the last day of winter and from today it is summer. **Ritusandhi** period is considered to be two weeks, first week being the last seven days of previous season and second week comprises of the first seven days of the upcoming season. This is the unstable/delicate period, where one should be very cautious about his diet and routine. The changes in diet and routine during this period should be gradual. One must avoid all risks that disturb the balance of Dosha. This is a period when the hospitals are flooded with new admissions and cold, flue and fever are common in each home. Hence to prevent a setback to the health, one must be very careful about the diet and lifestyle in **Ritusandhi**.

Classification of Seasons :

Knowledge of suitable food and activities is based on knowledge of attributes of seasons. One year is called as ‘**Samwatsara**’ and it comprises of **two Ayanas or semesters (Uttarayana and Dakshinayana)** and **six seasons or Ritus**, each season with **two months**, the chronology of all seasons is fixed and is repeated every year.

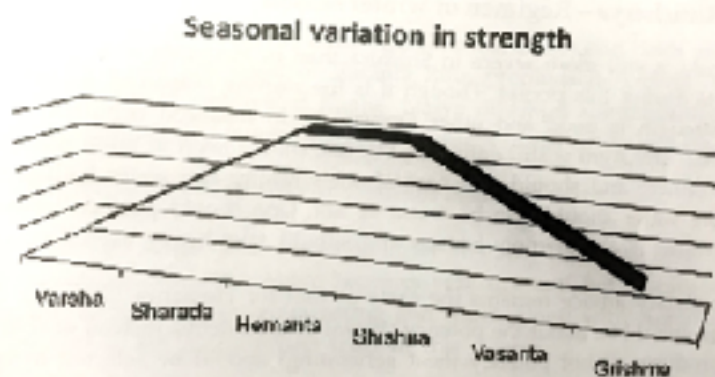
Ayana : Solstice /Semesters

Uttarayana : Northern Solstice

It is the **Northern solstice**, when the Sun appears to move northward. It is also known as **Adanakala**, meaning the time when the **Sun takes away moisture of the earth**. It comprises of **three Ritu (seasons)**, viz. **Shishira (late winter)**, **Vasanta (spring)**, and **Grishma (Summer)**.

Dakshinayana : Southern Solstice

It is the **southern solstice** when the sun moves southward, it is also known as **Visargakala**, meaning the time when **the sun gives the moisture to the earth**. It comprises of **three Ritu (seasons)**, viz. **Varsha (Rainy season)**, **Sharad (Autumn)** and **Hemanta (early winter)**.



Classification of Seasons

	Ayana (Solstice)	Ritu (Seasons)	Masa (Months)	Months of English Calendar
1	Uttarayana (Northern Solstice or Adanakala)	1. Shishira (winter)	1. Magha 2. Phalguna	Mid - Jan to Mid - March
		2. Vasanta (Spring)	3. Chaitra 4. Vaishakha	Mid - March to Mid - May
		3. Grishma (Summer)	5. Jeshtha 6. Ashadha	Mid - may to Mid - July
2	Dakshinayana (Southern Solstice) or Visargakala	4. Varsha (Rainy season)	7. Shravana 8. Bhadrapada	Mid - July to Mid - Sept.
		5. Sharad (Autumn)	9. Ashina 10. Kartika	Mid - Sept to Mid - Nov
		6. Hemanta (Early winter)	11. Margashirsha 12. Pausha	Mid - Nov to Mid - Jan

At the beginning and end of Visarga and Adana periods respectively, strength of people gets weak. During middle of these period, people are moderate or medium in strength and during the end of Visargakala and beginning of Adanalkala the strength of the people becomes the best. Further it is considered that people having good strength during visagekala, though lose strength slightly during Shishira Ritu which is beginning of Adanakala still will remain strong. On this analogy, debility is more during Varsha Ritu, moderate strength during Vasanta and Sharada Ritu is to be understood.

Dinacharya : Daily Regimen :

One day (inclusive of the Night) is a small unit of time in our life. A day represents attributes of all the six seasons, two semesters and a whole year. So the healthy regimen observed daily ultimately leads to a healthy lifestyle that runs for life long as a routine. The **Dinacharya** is the daily regimen advised by Ayurveda for healthy body and mind. It includes all the aspects starting from when to wake up, elimination, brushing the teeth, tongue cleaning, massage, exercise, bathing, worshipping, dressing up, diet, drinking water, means to earn livelihood, social etiquettes, fragrances, deodorants, mouth fresheners, makeup, lunch and dinner etiquettes, getting to bed and sexual intercourse. Each and every detail about the regimen, materials and instruments used, methods and procedures of the various components of regimens are elaborated in Ayurveda. In following paragraphs brief description of the selective components of the regimen is being done.

Ayurveda Dinacharya consists of two daily cycles :

1. Sun Cycle
2. Moon Cycle

During these two Cycles, there are 4 hour periods of Vata Dosha, Pitta Dosha and Kapha Dosha. These are the similar Hummers that are in our body and one should prevent activities that aggravate the cycle of these three Hummers.

First Cycle : Sunrise to Sunset (6:00 AM - 6:00 PM)

6:00 am - 10:00 am - Kapha

10:00 am - 2:00 pm - Pitta

2:00 pm - 6:00 pm - Vata

Second Cycle : Sunset to Sunrise (6:00 pm - 6:00 am)

6:00 pm - 10:00 pm - Kapha

10:00 pm - 2:00 am - Pitta

2:00 am - 6:00am - Vata

Following practices are recommended by Ayurveda in Dinacharya :

1. Waking Up (Rise and Shine)
2. Elimination of Wastes
3. Face Wash
4. Brushing teeth
5. Tongue cleaning
6. Gargle
7. Nasal medication or cleaning
8. Massage
9. Exercise
10. Herbal Scrub
11. Bathing
12. Worship
13. Clothing & Shoes
14. Work
15. Sleep & Sex

Benefits of Dinacharya :

Connection with Nature, Prevention of Diseases, Release Stress, Digestion and absorption, Discipline, peace, Happiness, Longevity.

3.6 Holistic approach of Yoga towards health and Diseases.

“Man today is sick because he thinks he is sick. Sickness and disease have no place in the life of a person who does not accept and tolerate the self-laments. We stand hypnotised by the belief that disease and illness are out fate and destiny, rather than health and Bliss. Which are truly our birthright and heritage. In order to emerge from our mass hypnosis and collective hysteria and to experience health, joy and creative fulfilment, we must make a systematic application of Yoga in our daily lives”. — Swami Satyananda Saraswati.

Practice of Yoga can raise a person out of his/her condition, which seems to surround them like an impenetrable and inescapable wall.

Yoga and medicine work hand in hand to safely re-establish health, only Yoga can truly bring about and maintain health, for yoga views life and disease in a revolutionary light. Instead of seeing disease as something to be feared and quickly eradicated, yoga teaches us that, from a spiritual point of view, disease is our teacher and friend.

Disease indicates that we have been making an error in our lifestyle or thinking and have become unbalanced, it shows us that we must make some changes if we are to live a healthier, fuller and more joyous existence. Yoga teaches us that we must learn to use and value our sufferings as springboards in our spiritual evolution. Somehow we have lost our awareness of who we are and how we can lead useful and aware lives. Loss of

awareness allows disease to creep in. When we are sick, we are forced by nature to wake up to our transgressions of natural laws. Regaining our awareness through yogic practices is the key to health. The yogic process brings about rebalance, insight, understanding and appreciation of the universal, natural laws which operate in the world we live in.

Definition of Health by WHO : Physical, Mental, Intellectual, Spiritual wellbeing is health.

Just A Disease free body is not a not the definition of Health, But person should be healthy by body, mind, intellect and also Spiritual. When we consider any “**Pathy**’ we see all these aspects should be covered while treating people.

Traditional Yoga, therapeutic Yoga and Ayurveda are trying to find the seed of the diseases and using all the aspect they treat person. As a Yoga teacher when a student is complaining any pain related to body our approach should be holistic and give complete solution with empathy.

3.7 Introduction to first aid and Cardio Pulmonary Resuscitation (CPR)

3.8 Yogic Management of stress and its consequences.

Human Psyche:Yogic and modern concepts, behaviour and consciousness:

Psychology is an analytical and scientific study of mental processes and behaviour.

It also deals with various spheres of human activities like family, education, work and also deals with the problems of health.

Behaviour and Consciousness :

What is behaviour?

It is an action or reaction of a person in response to an internal or external stimuli.

Behaviour: two types.

1. **Overt** : it is visible and occurs outside of human body.
2. **Covert** : pertains to mental phenomenon.

What is consciousness?

It is a fundamental entity which is non physical, inactive. Indescribable and non associative but self directed by will power to create, retain and annihilate all concepts of Knowledge of Self and the Universe.

In normal state, individual is unaware of his full potential but this field can be expanded by development of knowledge by certain Yogic techniques so as to unite the Atman to Paramatman. i.e Self Realisation.

Indian model of Personality: Described in Upanishads.

Consists of 5 energy sheaths-

Annamaya- Food sheath-nourished by Anna i.e food

Pranamaya- vital air sheath-nourished by Prana i.e bio energy.

Manomaya- mental sheath: nourished by Pratyahara

Vijnanmaya- intellectual sheath: nourished by Dhyana

Ananadmaya- bliss sheath: nourished by Samadhi.

Development of consciousness is mainly rooted in the Three guna's concept.

Sattva : Guna is stability

Rajas : Guna is Activation

Tamas : Guna is Inertia.

Manas has been ascribed the mental functions and processes i.e vritis and pravritti, are considered to be manifestations of Three guna.

Three Gunas lead to different kinds of temperament and have different physiological and psychological parameter

Gunas are the driving force behind our thoughts, words and deeds as stated in Gita. Every human being's mind is a mixture of all the three Gunas but in different proportions. That is the reason why the psyche changes with each individual.

Attributes of Sattva Guna: love, compassion, Bhakti, ahimsa, tyaga honesty etc

Rajas Guna: action and drive, hurry, desires, domination, love for leadership, ambition etc

Tamas Guna: laziness and inertia, indolence, sleep, greed sans efforts, aversion, laxity etc.

In any human, one of these qualities will be predominant than the other two.

One of the very fundamental concept is of Karma and rebirth.

Man is driven by karma samskara theory.

Why do Frustrations ,Conflicts and Psychosomatic disorders happen?

Mind is the conglomeration of thoughts. Thoughts are arranged like a wave of ocean and the type of thoughts decide the nature of mental activity.

The sequence of events described by Yogis is as follows-

At Manomaya Kosha: information is perceived by Indriyas

It is processed by intellect with the help of memory.

Emotions: either positive or negative, come to play.

Negative emotions like anger, fear, hatred, jealousy are the root cause of stress at Manomaya Kosha, which leads to many **psychosomatic disorders called Adhi.**

Positive emotions like peace, contentment, happiness, bliss are rejuvenating and constructive.

Genesis of sufferings according to Lord Krishna

Continuous thinking about an object of desire-attachment-desire if not fulfilled, leads to anger-delusion-loss of memory-loss of power of reasoning-no discrimination-man perishes.

So Gita emphasises on withdrawing the senses from their objects with the help of self control to gain inner peace and bliss.

This is the essence of Pratyahara...like a tortoise withdraws its limbs, Yogi attains mastery over his senses.

How to attain peace?

According to Patanjali, Sukhanushayi Raga attachment is that dwells on pleasure and Dukhanushayi dweshah i.e. aversion is that dwells on pain.

Negative feelings are the root cause of bondage and sufferings. so we should try to overcome them by holding opposite mental modifications.

How does these imbalances at mind level start showing on physical level?

Strong likes and dislikes at mental level- **Adhi-** flows of Prana in the Nadis is obstructed- instability and non steadiness-indigestion(**Kujirnatvam, Atijirnatvam or Ajirnatvam**)- manifested at the body level as **Vyadhi physical illnesses.**

In short, bad thought patterns is the primary cause of all diseases of body.

To overcome with this problem, Yoga Vasishtha says that mind should be purified with true Sattva Guna., which also in line with Yama and Niyamas as described by Patanjali in Ashtang Yoga.

Mental Hygiene and Role of Yoga in Mental Hygiene

Hygiene is a set of rules to preserve health and healthy living.

Mental Hygiene is being aware of the things happening within the individual mind.

It helps to attain peace and harmony.

Definition: It is an endeavour to help people to ward off trouble and also the ways of handling trouble in an intelligent way when it can not be warded off.

Objectives of Mental Hygiene

1. To help realise one's potential.
2. To develop self respect and respect for others.
3. To understand limitations and tolerate limitations of others.
4. To cause harmony and happiness.
5. To enable one to make effective adjustments.
6. To enable one to know his or her true self.

Yogic attitude to attain mental Hygiene

1. **Pratipaksha Bhavna**-arousing opposite feeling-helps to attain peace of mind. Also helps to overcome distractions of mind.
2. **Anitya Bhavana**-accepting that everything associated with body is impermanent.- creates Vairagya.
3. **Sakshi Bhavana**-attitude where the acts are performed as witness-leads to self

Yogic Perception of Mental Health

Definition: It is a state of well being whereby individuals recognise their abilities, are able to cope with stresses of life, work productively and make a contribution to community.

According to Patanjali, Yoga is stoppage of all mental modifications.

Patanjali says that mind can be restrained by Abhyas (practice) and Vairagya (detachment)

Abhyas is repeated sustained efforts (Yama) to secure steadiness and once it is achieved, mind goes back to its pure state of bliss.

Patanjali advocates-

1. Pratyahara
2. Dharana
3. Dhyana or meditation
4. Samadhi

Prayers and Meditations in Mental Health

Prayer

It is the most widely practiced healing modality.

How does prayer improve health?

1. Relaxation response
2. Reduces the stress of needing to be in charge.
3. Works as placebo
4. Brings about a sense of alignment with God
5. Elicits positive feelings
6. Brings about mind body spirit connection

Meditation Benefits

1. OM Meditation by Patanjali

Patanjali says mind of Yogi who constantly repeats **Pranava or AUM** becomes one pointed.

2. Meditation tames one's mind and helps to focus fully on the task at hand.
3. Clears information overload and reduces stress
4. It is a tool to achieve self realisation

Psychosocial Environment : It is the culture and climate at workplace and problems occurring at its functioning are Psychosocial dysfunction or morbidity.

Psychosocial stress: is the stress originating from any type of interaction with people.

Concept of stress according to modern science

It is a non specific, conventional and phylogenetic basic response pattern, primary function of which is to prepare the body for fight or flight. But if the subject lacks the means of restoring either fight or flight, it gives rise to distress which manifests itself in the form of psychosomatic disorders.

Stress is of two types: Eustress - Healthy essential stress, like while watching a favourite game of sports.

Distress: It is a continuous physical or mental strain which has to be controlled.

It can occur at 2 levels

1 Physical-due to incidents like trauma, burns, infections etc

2: Psychological-as independent entity or as a reaction to physical Stress fear, anxiety, tension, worry etc. It may temporary or long standing.

Stress Reactions

1. Stored sugar and fats are released into blood to provide quick energy
2. Heart rate and breath rate increase
3. Red blood cells flood the blood stream to carry more oxygen to limbs and brain
4. BP shoots up
5. Digestion ceases to divert blood to muscles and brain
6. Perspiration and saliva secretion increase
7. Increased hormone production
8. Bowel and bladder muscles loosen
9. Dilated pupils to allow more light to enter into eyes
10. All senses are heightened
11. Cortisone are poured into system and also hormones epinephrine and norepinephrine.

Stress in Yoga

IT IS IMBALANCE!!!!

(Refer to Pancha Koshas and Genesis of Aadhi and Vyadhis) which is been described in Taittiriya Upanishad.

Patanjali describes Kleshsa to describe stress.

What is a stressor?

Anything that brings about stress is a stressor.

Main reasons of stress

- 1: Too many obligations-stress causes overwork-exhaustion-depletion-collapse-diseases.
- 2: Negative thoughts
- 3: Poor skills to deal with conflicts
- 4: Pessimism
- 5: Over commitments
- 6: Impatience and underestimation

Yogic view

Strong likes and dislikes start governing our actions, often taking wrong perceptions.

Going against what is right leads to agitations and imbalances.

Imbalance amplify themselves as Adhis or stress.

Anjana leads one to perform wrong actions like eating unhealthy food, dwelling on evil thoughts, living in unhealthy conditions etc.

Role of Yoga in stress and life style management

Yogic remedy is to adept Yogic principles in day to day living.

1: Ahara - food

2: Vihara - relaxation and recreation

3: Vichara- Thinking

4: Vyavahara - Actions.

In short, to avoid stress, one should have right Yogic food, right recreational activities, positive attitude and emotions, right thinking and right actions.

Also specific yogic practices like Cyclic meditations work very well on stress.

Research findings of Yoga practices

1:Improvement in attention and Emotional quotient

Increases Sattva angst decreases Rajas and Tamas

3:Improves overall health

4:Reduces stress and improves adaptive autonomic response

5:Increases insulin sensitivity

6:Lowers anxiety.

Yoga in Life Management

4 karma yoga rules

1: Regular practice

2: without attachment

3: With equilibrium

4: Detachment to the fruits of action

With positive thoughts and emotions, know your stressors, and learn the ways to release stress.

Learn Self Realisation and also Emotional stability.Balance your heart and mind.

Consistency in behaviour is the most important aspect of sound mental health.

To be mentally fit, we need physical security.emotional security, achievements and status.

To have sound mental health, human mind needs Yamas and Niyamas.

3.9 Yoga in prevention of metabolic and respiratory disorders.

Respiratory Disorders and Yoga in Prevention :

The respiratory system consist of nose, pharynx, epiglottis, trachea, bronchi and lungs also the ribcage that protects the lungs, the diaphragm and intercostal muscles which pump air in and out of the chest and the nervous connections to the brain which activate and control these muscles.

For descriptive purpose, the respiratory system is divided into the upper the lower respiratory tracts. The arbitrary dividing line between the upper and lower tracts is considered to be in the larynx or upper windpipe, at the level of the Adam's apple (thyroid cartilage) at the front of the neck.

However, this division should not be allowed to obscure the intimate relationship between diseases of the upper respiratory tract and diseases of the bronchi and lungs in the chest.

For example, an upper respiratory infection such as the common cold or sinusitis may, under certain conditions, give rise to bronchitis, or even pneumonia in the lungs themselves.

The Yogic alternative :

Yogic and medical science understand the respiratory system very differently. For example, yoga recognises mucus discharge as a beneficial elimination of toxic wastes from the body and effectively promotes in conjunction with heat promotion pro charge usually arise in cold weather and at the change of season, the problem is recognised as one of imbalance of body heat.

The Yogic approach to rectifying imbalance in the respiratory system is gradual and gentle, with the emphasis on redirecting subtle energies rather than on just gross physical manipulation. Unlike the surgical process of astral washout, in yogic science cleansing of the sinuses is accomplished readily and painlessly by gala nets kris. In this practice, warm saline water is introduced into one nostril while the head is tilted, allowing all the sinuses to be cleared and washed. Out before the stream of water emerges from the other nostril. Cases of long standing sinusitis, for example, respond rapidly to net Kriya, which is fundamental to the health of the upper respiratory tract. It should be performed twice a day, and more often if necessary to promote mucus elimination, by anyone who suffers from bouts of hay fever, allergy, middle ear infections, colds, eosinophilia, cheesy bronchitis or asthma.

The introduction of net into medical practice will revolutionise current management of ear, nose and throat disorders, and the introduction of Yoga into medical practice will open new doorways of approach to treating many respiratory diseases.

Metabolic disorders and Yoga in prevention :

Many people today are depriving themselves of one of the most simple yet profound pleasures of life, the possession of a healthy digestive and eliminative system. It is fundamental to the enjoyment of life, as our digestion influences our whole perception and appreciation of life. The intimate relationship between the functioning of the mind and body has now become widely accepted in all forms of healing.

A healthy digestive and eliminative system is absolutely fundamental to good physical and mental health. A vast number of chronic degenerative and metabolic diseases are secondary effects of long-term malfunctions and abuse of the digestive system. In these diseases we include asthma, diabetes, arthritis, heart and vascular disorders, skin diseases, cancers, headaches, mental diseases, sexual disorders and other endocrine malfunctions. These debilitating and often fatal processes have their genesis in disturbed digestion, assimilation and elimination.

Therefore, in attempting to ameliorate or manage major diseases, it is frequently necessary to initially rebalance and strengthen the primary digestive processes, because if the Shakti or Vital energy can be awakened and balanced, then regenerative processes are set in motion automatically and self-healing will spontaneously begin. Activating the body's inherent healing energy is a fundamental principle of Yogic management.

The role of Digestive power :

To maintain optimal health and vitality in life, it is necessary that we develop a most subtle yet important capacity which most people lack and which leads them to much suffering, discomfort and disease. We all have to know how to eat. This means that we have to know how to maintain our physical body in a state of health and high vital resistance by taking in only the right foods in only the necessary quantities at only the correct times. This sounds so simple, but it is a rare person indeed who has understood and mastered its implications.

Most diseases. Result, either directly or indirectly, from having failed to learn this great lesson. From the point of view of our physical health, whenever we use the eating mechanism for other purposes, such as the satisfaction of emotional needs, to relieve frustration, as an outlet for greed and so on, we are using it wrongly and have commenced to travel the road to sickness, disease and physical decay which first manifests as digestive disturbance.

Manipura Chakra : Solar Plexus

In Kundalini yoga, the digestive. Organs, glands and the solar plexus of nerves are symbolised by Manipura Chakra. Its element is fire and its symbol is the blazing orb of the sun. Just as the external sun is the source of life, energy and heat in our solar system, so our physical body and its metabolic processes are maintained by a healthy digestive fire, a blazing inner sun.

We can consider the digestive process to be a fire into which fuel, the products of the earth, are fed and which is fanned from above by the bellows the diaphragm and the air element (anahata chakra) governing the heart and respiratory system. It is supported by the water element (swadhisthana chakra), which governs the elimination of liquid wastes by the kidneys and sweat glands. The whole process is grounded in the earth element (mooladhara - the base chakra in the perineum), to which the solid wastes of the digestive process are returned. Thus we have a sound model for our consideration of digestive disorders.

Hatha Yoga :

The Yogis who foresaw the coming need for yoga also realised the importance of the digestive tract and dedicated a large part of their preliminary practices to cleansing and maintaining. Good abdominal health. Asanas, some pranayamas and shatkarmas, including dhauti, nauli and basti. Aim to purify and heal the digestive tract as well as other body systems. These techniques transform the digestive tract from being purely a food processing plant into the source for our ascent into higher awareness and a more creative, fuller life.

3.10 Yoga for personality development.

Align your mind, body and soul...

