SMRITI meditation

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Dr. K.V.Dilipkumar MD(Ay)

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Guided Interactive Therapeutic Meditation Based on Ayurveda Psychotherapy

Dr. K.V.Dilipkumar MD(Ay)
Professor & Head, Dept. of Swasthavritha
VPSV Ayurveda College, Kerala, INDIA

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₹ 230/-

Dedication

My beloved wife Mini,
my children Athira & Jeevak

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Preface

IMAGE of Ayurveda as "herbal medicine" is quite common in India and abroad. This is true to some extent since around 90% of drugs used in Ayurveda are of herbal origin. Therefore after completion of graduation in Ayurveda my selection of dravyaguna (Ayurveda pharmacology) as the topic for post-graduate studies was very well justified. I was very curious in studying the active ingredients of various herbs and their mode of action. I was amazed to understand the richness of many herbs and their potential in curing various diseases. At the same time I also realized the limitations of drug therapy due to the fact that most of the diseases are psychosomatic in origin. When diseases are present in subtle layers of psyche and energy the influential role of drugs is limited. That drew my attention to Ayurveda psychotherapy (satvavajaya) treatment. Search for the details of satvavajaya ended up in Yoga.

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The training that I received under the guidance of Dr. H R Nagendra and Dr. R Nagaratna of SVYASA University, Bangalore, was much inspiring to initiate an effort with my colleagues in establishing " The Clinical Research institute for Yoga and Ayurveda (CRIYA)" at Vaidyaratnam P S Varier Ayurveda College Kottakkal in 1998. The institute has developed various protocols with a judicious combination of Ayurveda and Yoga in the treatment of asthma, diabetes, obesity, low back ache, depression, anxiety, arthritis, paralysis and heart diseases. Treatments were a combination of *panchakarma* (Ayurveda purification techniques), drug therapy, Yoga purification therapy (*Suddhikriya*), diet modification, *asanas, pranayama*, counselling, entertainments, awareness classes and meditation. Treatments were provided as 10-15 days residential camps of groups of 20-25 people. Results were encouraging with improved efficacy, reduction in use of medication, reduction in recurrence rate, prevention of complications and improved quality of life.

We were trying to modify the protocol taking into consideration the feedback from every camp. One of the major goals for all the modification was to get a better access to the mind so as to understand the etio-pathogenisis of diseases from a psychological perspective. We also made much experimentation in meditation techniques. Various meditations like cyclic meditation, Yoganidra, Om meditation, Sudarsanakriya, Transcendental meditation and Rajayoga meditation were tried. All of them were found to be useful to some extent. Especially the participants

being patients, distraction of mind was the major hurdle to sustain the process of concentration. Training in Transactional analysis under the guidance of Sr.Candida and Fr.George Kandathil of The Institute of Counseling and Transactional Analysis, Kalamassery, has provided more insight in psychology. Psychotherapeutic sessions of Sr. Candida have really inspired me to work in the field of psychotherapy. The experiments I had conducted with patients with psychosomatic symptoms gave many positive results.

In the role as a doctor and the head of my family, my greatest challenge was the health of Mini - my beloved wife. She was very active in her profession as well as in the household work; but at the same time she always suffered from many diseases. My efforts to improve her health made me aware of the strong influence of emotions in disease causation. I owe my wife in developing *smriti* meditation. Her willingness as an experimental model and her feedback helped greatly in the initial phase.

With such raw idea in psychotherapy, I have gone through Charaka Samhitha and found many scientific descriptions on psychotherapeutic techniques in Ayurveda. The reinvestigation of Charaka Samhitha Kathithapurusheeyam and Purushavichayam Sareeram chapters satisfied my queries regarding psychology in Ayurveda. It is quite unfortunate that a detailed study of these chapters is not suggested in the graduate level syllabus of Ayurveda. Therefore a holistic view of Ayurveda in health and disease is missing in common practice.

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In fact these chapters give a comprehensive view from the evolution till the liberation of living beings, goals of life, structure and functions of subtle and gross components of the living beings and the root cause of health and disease. An ample clue on mental health and management of abnormalities of mind is available in these chapters. In this book I have made a humble effort to compile this information and to mention the same in appropriate context with references.

First chapter of this book highlights the role of ignorance and intellectual error in manifestation of psychic and somatic diseases. The second chapter explains the uniqueness of Ayurveda in setting moksha as the final goal of treatment and the means to achieve absolute health. The third chapter depicts the gross-subtle spectrum of human structure covering from the grossest dead tissues to subtlest jeevatman. Emotions play a major role in diseases affecting the mind. Only limited explanations on emotions are available in Ayurveda texts. Fourth chapter is dedicated to permutations and combinations of emotions and its influence on diseases. A comparison of Ayurvedic and modern versions of psychosomatic diseases is made in the fifth chapter. The main theme of Ayurveda psychotherapy is discussed in detail in the following four chapters. The understanding of the concepts of satvavajaya gave ample foundation for the development of *Smriti* meditation technique. A detailed description of skill development to practice *Smriti* meditation is given in chapter nine. The tenth chapter is focused on the symptom management using the *Smriti* meditation technique.

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The technique of *smriti* described as one among five *satvavajaya* techniques (*Jnana, Vijnana, Dhairya, Smriti* and *Samadhi*) is a powerful one in exploring the deeper layers of consciousness.

The explorations in deeper layers are rather difficult and sometimes painful but it helps to change the attitude and clears the emotional blocks very rapidly. It was my intense desire to develop an easier and effective method to guide patients to deep consciousness to reveal the etiological factors of their own illness. "*Smriti* meditation" a guided interactive therapeutic meditation technique is an outcome of many years of attempts in this direction. The name "*Smriti* meditation" is representing the last two components of *satvavajaya* techniques i.e., *smriti* and *Samadhi*.

Smriti meditation technique were refined when I got an opportunity to work in Atreya Ayurveda Clinic in Moscow from 2010. There were two favorable conditions: Duration of consultation for each patients was 90 minutes and the choice for appropriate Ayurveda medicines for specific conditions were limited. These circumstances gave possibility to try the efficacy of *Smriti* meditation alone in various diseases. In 2014 when I joined Peoples Friendship University, Moscow as professor of Ayurveda, I was asked to develop a syllabus for a course to train doctors and psychologists in *Smriti* meditation. After the initial 40 hours course there were more demands for advanced courses. Currently there are three levels of courses of 40 hours each conducted at the university. Once I got back to my almamatar, a series of training programmes were conducted to train the teachers and postgraduate students of Vaidyaratnam P S Varier

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Ayurveda College Kottakkal. Under the banner of Kottakkal Ayurveda School of Excellence, a certificate course was conducted for the practicing Ayurveda doctors.

Psychotherapy of Ayurveda is still an unexplored area. Lack of skill and ignorance may be the reason for underutilization of these techniques. I am hopeful that this book will help Ayurveda fraternity to sharpen their skills in executing their ability to treat psychic and psychosomatic diseases more efficiently.

Dr. K.V. Dilipkumar

Kottakkal
28-05-2019

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Biography of a Disease

A CHILLY winter morning…. Moscow was just waking up and I was on my way to the clinic… as I was getting ready to meet my first patient…. Natalia entered the room. I could feel the miserable expression on her face…. yet, ready to open a particular unique story…. Natalia showed me her deform ed and swollen fingers!. Of course, it was her first visit to our clinic. She was examined as intensively as possible. In no time I could win over her confidence. She started her journey…. travelling back…. revealing her lost dreams,

very often haunted, sometimes offended by the thoughts of her childhood; drawing the picture of a lost world; words of suffering and woes started pouring out…. in her own words "the pain on my fingers and toes is the most unbearable; it is even difficult to pick up a piece of paper, I can't even hold a cup of tea, in fact I can do nothing, very often sleep gets disturbed, it is too difficult to get up from bed, I can't place my feet on the floor; then how can I stand up and move from one spot to the other? Early mornings, the stiffness on my joints becomes so horrible that I feel it is better to be dead than being alive; though I'm awake I continue to lie down. I can't even come out of the bed due to severe pain. With all these difficulties I continue to lie down on the bed". Tears started rolling down her cheeks and in broken words she continued "even when I continue to lie down, I'm worried and tensed because, there is lot of work to be completed at home and in the office; children are to be sent to school, I have to be in the office on time. I find it difficult to manage myself…. then how can I manage my family and office? The worst part is, I try to find out what in fact is causing this condition…. but I failed miserably!!. Maybe it is the stress that I undergo that is creating this situation; but at the same time I'm not sure of this. Sometimes I feel that it is the cold climate

that is the villain. Life has become so uncertain and I cannot plan anything because anytime my condition can worsen and finally it will spoil all the planning. Out of the despair situation, sometimes I lose all the temper and it is spoiling all the good relationships with my friends, relatives, colleagues and others". Anyone observing her can now understand that she was slowly travelling into her past. She paused for a while and continued.

"I was active and healthy till my second delivery. I don't know what happened to me suddenly. I don't know how to live further with my children. I cannot be regular in my work also. My husband already got separated from me. Though some steroids and anti-inflammatory tablets helped me, I gained lot of weight. Even doctors suggested not taking them for long. I felt that I may not be able to recover from this because my mother and grandmother also had the same conditions".

From Natalia's expression it was obvious that she had more stories to share. I too felt that she was searching for somebody who could understand her and who is patient enough to listen to her problems. Her narration unraveled multiple dimensions of the disease. Usually in an outpatient settings doctor can easily understand that it is a clear case of rheumatoid arthritis without much narration. With the help

Signs	Symptoms	Function limitation	Emotions	Understanding/ Misunderstanding	Social
◆ Swelling	◆ Pain	◆ Unable to hold cup	◆ Loss of control of emotions	◆ Incurable due to hereditary factors	◆ Divorced
◆ Deformity in fingers	◆ Stiffness	◆ Unable to walk	◆ Frustration	◆ Concern about the consequences of medicines	◆ Huge family responsibility
	◆ Insomnia		◆ Fear of crippling		
			◆ Loneliness	◆ No treatment / no way out (hopelessness)	
			◆ Uncertainty ◆ Helplessness		

of some laboratory tests like Antinuclear antibody (ANA), Rheumatoid factor (RF), Uric acid, Erythrocyte sedimentation rate and C-reactive protein we may come to the conclusive diagnosis and prescribe indicated medicines. But this kind of objective will not be sufficient to understand disease more holistically. Here the patient has presented a combination of signs, symptoms, functional limitation, emotions and misunderstanding.

We need to address the problem not only as a structural one, but also as functional, psychological, intellectual and social ones. The reason is that they all are mutually contributing in the process of disease. Charaka says that psychic and somatic diseases sometimes get mutually associated and manifested.[1]

Detailed interrogation and *smriti* meditation (description on *smriti* meditation practice is given in chapter 9) on Natalia's disease revealed lot of significant association with life events. Natalia was born as eldest daughter of three children of her family. She unconsciously collected lot of offence from her mother. As a consequence of certain childhood psychic trauma mother could never pet Natalia intensely and naturally. In addition to that mother's delivery of one and half year younger twin brothers totally stole all attention of mother from Natalia. Soon after the birth of brothers father betrayed her mother and left home. Natalia was brought up as an unloved uncared lonely child. In later stage of development also Natalia could not experience any kind attitude from mother due to her preoccupation in hard work for the struggle of protecting the family. Natalia continued to collect all the

offensive behavior from her mother ignoring all the positives. It reinforced her belief that 'nobody in the world can love me'. Later she got married to a person against the advice of her mother. Later she understood that he is not her soulmate. Eventually after the birth of her two children they got separated.

During several meditations she realized that her arthritis is strongly related to her lack of self-esteem which in turn is due to the lack of love and sympathy from mother. Since she was unable to express her emotions to her mother she learned to punish herself in the form of an autoimmune mechanism. Lack of experience of love even inhibited her to express love towards her husband and children. She realized that her marriage was an unconscious act of revenge towards her mother. Lack of love along with the distrust in men led to frequent conflicts with husband. She realized that she carried a strong negative impression about men's behavior from the example of her father. During meditation she also recognized that she herself is more responsible for husband's separation. Situation affected her health badly. She experienced sleep disturbance and sleeplessness quite often. She started taking wine for good sleep.Due to mood fluctuations Natalia became reluctant to cook healthy food. Often she depended on fast foods and junk foods. Her age, wrong food habits, sleep regimen and lack of exercise contributed a lot to the manifestation of disease.

Mind-body: Tangled hierarchy

Diseases can generally be classified as psychic diseases,

somatic diseases and psychosomatic diseases. On a closer look there cannot be such a strict compartmentalization, because majority of the physical diseases like diabetes, paralysis and heart diseases have associated psychic symptoms like anxiety, depression and irritability. Similarly psychic diseases like anxiety, depression and schizophrenia will have symptoms as body pain, tremor and insomnia. Therefore we should have the understanding that the barrier between body and mind is very vague or overlapped. In the course of disease development the root of the disease can be relocated from body to mind and from mind to body. For example a psychological trauma can cause a stroke. But even after solving the psychological reason stroke may prevail. On the other hand a transient stroke may cause anxiety neurosis. But even after recovering from the stroke anxiety can sustain. It is also common that some conversion disorders (with no visible structural lesions) and factitious disorders (person wants to be sick) later lead to structural lesions. The etio-pathology of diseases is interwoven in body and mind. That is the reason why the number of psychosomatic diseases is increasing.

Ayurvedic perspective

Ashtangahridaya, an authentic text on Ayurveda begins with the homage to that unique physician who has destroyed the diseases like passion (*raga*), anxiety (*outsukya*), delusion (*moha*) and restlessness (*arati*).[2]This denotes how Ayurveda identified emotions as primary diseases. Ayurveda basic principles are established on a strong footing of holistic world

view. Explanations of the structure of human being, concepts of *dosha*, concepts of health, etio-pathogenesis of diseases are given with due recognition to mind and other subtler aspects.

Holistic view of human being

Ayurveda considers human being as a conglomeration of individual soul (*Jeevatman*), mind (*Satva*), sense faculties (*Indriya*) and body (*Sarira*). Here *Jeevatman* is most subtle and *sarira* is the grosses (detailed explanation is available in chapter 3-innerworld).

Ayurveda tries to understand health and disease of the body by assessing the balanced and imbalanced state of *dosha: vata, pitta and kapha. Dosha* further influences tissues (*dhatu*) and bio-wastes (*mala).* Mind has three qualities like *satva, rajas* and *tamas. Satva* qualities provide positive features like,

Soul
Satva
Mind - Rajas
Mind - Tamas
Sense faculties
Vata
Pitta
Kapha
Tissues
Bio-wastes
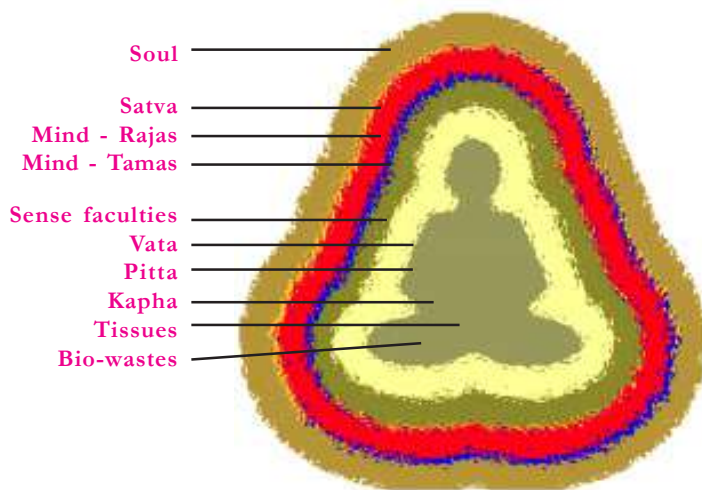
happiness, love, compassion and pure knowledge. This is considered as healthy state of mind. Rajas and *tamas* are called *dosha* of the mind. When *Rajas* and *tamas* dominate, mind becomes diseased due to increase of anger, passion, ego, jealousy, envy, sadness, anxiety, depression and ignorance. Increase of either *rajas* or *tamas* provokes many unhealthy practices that lead to diseases. *Dosha* of body, tissues (*dhatu*) and bio-wastes (*mala),* sense faculties (*indriyas*), and *dosha* of mind are interwoven. Therefore they mutually contribute in disease manifestation.

Intellectual error (*Prajnaparadha*)

Medical world is engaged in the intensive search of various etiological factors that seriously affect the health of humanity. Now the list is very long - Bacteria, virus, fungi, toxins, high calorie food, low calorie food, wrong physical postures and activities, environmental pollution, climatic changes, genetic factors, wrong life style, stress etc. Ayurveda too approves these factors as etiological factors for diseases but Ayurveda emphasizes the primary factors that can lead to the above causes. They are intellectual error (*prajnaparadha*), influence of time, improper action and contact with unsuitable sense objects. Out of them intellectual error is the primordial factor.

Any act committed due to lack of intellect (*dhee*), will to constraint temptations (*dhriti*) and impaired memory (*smriti*) of past experience is considered as an intellectual error if it causes an untoward result.[3] Intellect here means the discriminative power. 'Will' here means the ability to stay away

from wrong deeds. Memory is the recalled experience. On a deeper analysis we shall understand that the role of 'intellect, will power and memory' in disease causation are very significant.

Intellect (*dhee*)

Intellect is the process of analyzing various data received by mind through the sensory faculties. In this process mind integrates and evaluates data procured through various faculties and verify them with data bank in the memory. From health point of view the outcome of intellectual process is very important so that one can

a) make proper choices in conflict situations. In any problem usually there will be minimum three options like- 'to do', 'not to do' or 'do something else.'

b) decide to avoid unhygienic environment and materials which can cause contamination of microbes

c) decide to avoid excess/less/spoiled/unwholesome foods

d) decide to evacuate bio- wastes from the systems adequately

e) decide to perform physical exertion adequately.

f) decide to avoid suppression of natural urges

g) decide to avoid company of people involved in immoral activities

Either by nature or under the influence of emotions like fear, sadness, anger, offence, jealousy and lack of confidence, our ability of discrimination will deteriorate. This will lead

to wrong decisions. It is quite evident that how lack of awareness in healthy life style leads to many diseases. Though, the wrong diet, seasonal regimen and daily regimen are considered as direct causes of diseases, the main culprit behind the curtain is ignorance. Decades of fight against diseases using antibiotics, nutrients, vaccines and public hygiene measures reinforced the idea that beyond all these, health awareness among each individual is most important in prevention of diseases. Therefore health education is getting more and more popular in the society. Children, mentally challenged people, physically and mentally disabled people need to be assisted by others. Very often due to masked emotions people become unaware of the factors which cause diseases. Undergoing deep meditation will certainly help them to identify and understand the disease causing factors.

Will power (*dhriti*)

We often see people doing some misdeeds though they are well aware of the consequences. (Majority of alcoholics and smokers know its adverse effect very clearly). Lack of will power makes them indulge in such activities. In such situations emotions will rule intelligence and the person can

a)   get affected with unnecessary fear, sadness and anger

b)   get involved in unconscious behaviour

c)   get addicted to alcohol, cigarettes and narcotics

d)   eat junk food only for the sake of taste; not for the requirement of the body

e)   over indulge in sex with multiple partners for the sake of pleasure

f)   lose temperament and behave impolitely to others

g)   be anxious about future

h)   get depressed due to silly reason

i)   have excessive jealousness, envy and greed.

These emotions that influence the will power can be genetic or inherited. Such uncontrolled emotions can be the basic reason for many physical and psychic disorders.

Memory (*smriti*)

We are born with many instinctual memories like sucking reflex, excreting, breathing, crying etc. In due course of growth we unravel more genetic memories and collecting newer experiences and knowledges. Until we acquire basic knowledge that is needed for survival, we are assisted by parents and elders. Positive life events and experiences cause memories associated with positive emotions like happiness, confidence, courage, strength and self-respect. Psychic trauma and unpleasant life experiences provide negative memories associated with negative emotions like fear, sadness, anger, jealousy, envy, greed, hopelessness, helplessness, offence, guilt, lack of confidence, lack of self-esteem, lack of courage and strength. These memories are supposed to assist intellect to take new decision and move forward with good will power. Excessive accumulation of negative emotions can mask memory or adversely affect the quality of memory. In situations like diminished memory and hidden memory we tempt

a)   to make repeated mistakes due to improper retrieval of past experiences

b)   to lose will power and confidence that has been achieved from past experiences

c)   to behave like a child without expressing the maturity gained throughout life

b)   to behave unconsciously due to emotions hidden in the sub conscious.

e)   to manifest unexpected physical illnesses due to unconsciously masked emotions.

Every individual has a collection of memories of visual, auditory or kinesthetic experiences with attached emotions.

Biography of a disease

The primordial cause Natalia's disease can be considered as her distorted self- esteem. At deep conscious Natalia perceived herself as a little girl who is offended by her parents for neglecting her and deprived of love and care. Due to this tarnished self-image she was unable to take appropriate decisions with respect to her marriage, divorce and attitude towards mother (*Dheebhramsa*). Underlying negative emotions tempted her to use wine, unhealthy foods and wrong regimen (*Dhritibhramsa*). Lack of proper memory and retrieval influenced Nataliya's emotional growth. Masked memory of offence, fear and sadness manifested as irritability, frustration, anxiety, hopelessness and helplessness (*smritibhramsa*). A combination ofsuppressed emotions, wrong diet habits, wrong regimen and activities triggered the vitiation of *vata, pitta* and *kapha* to manifest as pain swelling and deformity.

When Natalia could identify her contribution in the manifestation of arthritis, reversal of disease process has

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become much easy. She could get relieved from her disease in a short span of time with minimal treatment. She could improve her relationship with her mother. Later she could reestablish her contact with her husband. Children were happy that they could get care from father too.

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   C.S. Vimana, 6/8

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   नशेषकाय प्रसृतानशेषान्।
   औत्सुक्यमोहारतिदान् जघान
   योऽपूर्ववैद्याय नमोस्तुतस्मै।।

   A.S. Su. 1/1

3. धीधृतिस्मृतिविभ्रंष्टः कर्म यत् कुरुतेऽशुभम्
   प्रज्ञापराधं तं विध्यात्..............

   C.S.Sa 1/102

02

Spiritual Dimension of Health

W EEKENDS were really miserable for Sania. She is one of my patients aged 46 years, used to get migraine quite regularly. I suggested her to undergo few sessions of *smriti* meditation. During one session she went into deep trance and realized that her reluctance to do the household work is unconsciously provoking the episodes of migraine. During week days she enjoys working at her office. In a

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smriti meditation session while visualizing the household work she saw herself as her mother and experienced sufferings as if tired of doing a lot of work in the kitchen. The situation reminded her mother's statement that, "Sania, you should study well to get an office job so that you need not suffer like me". Sania's mother worked as a maid servant to look after Sania and her sisters. Once she realized the cause; she was confused regarding the complete cure of migraine. More intensive meditations gave an insight to solve the problem. She decided to reorganize weekdays by adding half an hour for household works with assistance from family members. Weekends were left apart for outings. During meditation she visualized her migraine and expressed gratitude to that object for protecting her from the sufferings of household work and said farewell.

If a doctor asks a patient, "Why do you want to cure your migraine?", he/she expects umpteen numbers of answers. For eg.

i)   Doctor, the pain is so severe that it is beyond my tolerance level. Many times, I even thought of committing suicide.

ii)   All my planning gets disturbed in life; I cannot complete household works and office tasks in time.

iii) Whenever I get migraine, I become wild and misbehave with people close to me. This has already spoiled many of my relationships.

iv) I am really scared of migraine. When it occurs repeatedly, I am afraid that I have a serious disease in my head which may kill me shortly.

v) I am the only earning member of the house; I lose many of my working days due to this disease. I am afraid that if it continues to disturb me, I may lose my job and my family will suffer from starvation.

vi) I have an intense desire of studying more philosophical books and develop spiritually. But all my efforts became futile because of migraine.

vii) Doctor, certainly it is a disgusting disease. But at the same time it gives a break from all other headaches especially from work place and home. After two days of complete isolation I come out with much vigour and enthusiasm. Though I am struggling hard to get this disease cured, at times I am confused regarding the complete cure of my migraine. In fact, sometimes I feel it is a boon, sometimes I feel it is a hell!!

It shows that every individual has his/her own reason for recovery or no recovery from the disease. When the doctor is planning a treatment protocol to attain the goal set by the patient, treatment becomes more sensible. Therefore the treatment plan should include not only the relief of illness but also to prepare the person to do more productive activities in the future. All the above mentioned purposes for the cure of diseases are in fact is the next step of progress in the journey of life. Though some of these purposes seem to be very limited, when they are achieved, then the next question

follows "Then what?"Repeated answers to these questions will lead the person closer to the goals of life. Awareness of goals of life speeds up the process of healing. Some are aware of only short term goals. Some others may be aware of long term goals. Diseases of body or mind are obstacles in the journey for achieving the life goals. Ayurveda has stated the purpose of introduction of this health science as the maintenance of health for achieving the four fold goals of life viz., "Purushartha".

Happiness analysis

What is the purpose of life? Is it only to enjoy all the pleasures around us? What is happiness? Who am I? What happens after death? Is there any life after death? There are many such global questions in which humanity doesn't have an undisputed answer. In fact all our actions are for make ourselves happy. Whatever we do should intend to achieve this happiness. Then how we get into misery? Answers to these questions are most essential for the complete understanding of life science. Modern medicine, traditional medicine and different religions have their own separate view on these issues.

Ancient vedic literature is the search for the real source of happiness. On analysis of happiness they have concluded that happiness can be achieved by getting rid of from the 3 types of miseries.

i) Natural calamities, which are beyond human control are called *adhidaivikaduhkha* , means pain or misery that is caused not under the control of human

beings.Thunderbolts, heavy rains, storms, draught etc. are considered to be *adhidaivikaduhkha.*

ii)   Pain inflicted by other animals, including other human beings, is termed as *adhibhautikaduhkha.* Snake bites, attacks by wild animals, physical inflicting of pain by fellow human beings etc. come under *adhibhautikaduhkha.*

iii) Pain generated by a person by his own action or thinking is termed *adhyatmikaduhkha.* Emotional pains like anxiety, depression, anger, guilt, hopelessness, helplessness or physical miseries caused by wrong actions of the person himself etc. come under *adhyatmikaduhkha.*

Liberation from all the above three types of pains is *moksha. Moksha* is a natural outcome of the proper attainment of *dharma, artha* and *kama.* Ayurveda being a complete science of life has given elaborate and clear descriptions on goals of life.The very purpose of Ayurveda is not just curing the diseases but to promote positive health for a longer life. Here, the natural question is that, for what we need such a long life? Charaka Samhita, the classical text book on Ayurveda describes the purpose of long life as attainment of *dharma, artha, kama* and *moksha*[1]. These objectives are termed as *purushartha. Purusha* means individual soul and *artha* means objective. Thus *purushartha* are the objectives of soul. Among the *purushartha moksha* has special status. On the observations of the first three *arthas, moksha* follows naturally. The first three objectives together are called *trivarga.*

Dharma

Dharma is technically the function vested in structure. Man is a social animal. *Dharma* in social terms is all that rightly expected of a person by others in the society. In short, *dharma* is the rightful social duty of a person. It may differ from person to person. A doctor should be responsible for saving the life of others, parents should be responsible for bringing up their children, soldiers should safeguard the security of the country, and a politician should be responsible for the welfare of the people. We may have to perform our *dharma* at multiple capacities. The same individual may have to do his *dharma* as a son, husband, and father in family and as a teacher in his profession and as an environmental activist in the society. Some *dharma* is performed as an assigned duty by the society. Some others can be our own choice and intuition.

Performance of *dharma* of one person should not be against the interest of other persons. In a society, if such conflict of interest arises we have moral, legal and religious institutions to judge its merit. But ultimately one has to transcend to state of super consciousness (*turiya*) to realize what the most appropriate *dharma* is (Layers of consciousness are described in chapter 7). *Dharma* makes one happy and one could contribute something good to the society. There are trillions of cells in our body. Each cell contributes to the existence and survival of our body. When our cells serve our body with righteous intentions, there is harmony and health;similarly, when any individual in a society does his/her *dharma* properly, there is harmony and peace in the society. The prime *dharma* of a physical body is to provide residence

to the soul for sufficient period of time. During the period of union with body, soul acquires knowledge through life experience which in turn helps to attain self-realization. The attainment of this life goal is an outcome of the fulfillment of righteous service to the society. Therefore each individual should have a personal goal, social goal and a spiritual goal.

When an individual soul enters in the realm of animal society, it is the duty of the parents to train the soul to tune with the constitution of the society; to be harmonious with the fellow beings and environment around. A well brought up child behave in a better way to create a good society. That is the basis of *dharma* in an individual. The children who are not supported by their parents often become asocial and destructive. In the modern world absence of good parenting is one of the major reasons for increasing psychosocial unrest. In childhood, *dharma* is practiced as a conditioned behavior copied from parents. As child grows he/she could modify the concept of *dharma* consciously with time and space orientation.

Artha

Here *artha* means wealth. Earning wealth or money for lively hood of oneself and dependents is a right and responsibility. But, wealth should be earned strictly on the basis of *dharma*. One should receivemoney from others on the basis of eligibility as a remuneration of work, profit, reward prevailing in the society and so on. Earning wealth through bribery, looting, cheating andstealing are considered as unrightfully performed action (*adharma*).In the present

world there is a growing trend that all professions have almost turned to be merely money making business. Money making is the prime motto in every profession. Therefore lack of sincerity and cheating become trade mark of many professions. Many services in healthcare and education which were free are turning to be very expensive these days. Society has a collective responsibility to care weaker section. During childhood and old age when they are incapable of self-earning, they are eligible to get care from others.

Kama

Kama means the desires of a person.Leading to dream small or big, nurturing those dreams, hopes and desires are some of the factors which push us forward.For example, desire for tasty food ensures physical growth and sustainability, desire for good smell ensures healthy and pleasant environment to live, desire to get recognitions tempt a person to study and gain knowledge and desire for sexual satisfaction fulfils the goal of continuity of generation. These little desires are manifestations of unconscious desires which lead us towards the achievement of final life goal. The final goal of life is the freedom from all the desires and detachment of objective world to unite with the universal consciousness. Hence *kama* is essential but should be in consensus with *dharma*. Desire to become popular and rich, getting higher qualification and recognition, good health are considered as *kama*. But they should be achieved without contradicting the social rules.

Moksha

In common parlance the term *moksha* has a negative impression. To common man's understanding the word *moksha* is coined with an experience associated with death. Generally we are scared of death.Therefore it is difficult to imagine a blissful state after death and hence, we prefer to avoid the discussion of after death experience. Those who do not believe in *moksha* always advocate that one should have maximum happiness in this material life and looking for a *moksha* state is a foolish idea. But people who are convinced with *moksha* theory take life much easier. They are not extremely fearful of death. Also they believe that the wisdom and experience that gathered in this life will be carried over to the next life and the collective impression of this wisdom pave the way for *moksha*. Reaching the state of *moksha* is the ultimate goal of life and climbing every step is also a blissful experience.

Life is a conglomeration of individual soul with mind, sense faculties and body. At the time of birth, soul loses its identity and consider itself as the body. During the course of life repeated revelations help the soul for self-realization and finally could get liberated from the body. This state of existence of the soul is called *moksha*. Moksha provides freedom or liberation from the pains of life.During the journey towards *moksha* the person becomes wiser, happier and healthier. Once reaches *Moksha* the individual soul becomes one with the universal soul, the ultimate state of human evolution.

Balancing of triad

It may sound a simple task to balance the triad. But it is not simple.*Dharma*, *artha* and *kama* are complimentary and contradictory. To execute duties we will have to spend money and consequently will have to sacrifice one's own ambitions. For example, bringing up children is the duty of parents. For this we will have to spend our resources. When resources are insufficient we will have to postpone or cancel our own luxuries or even essentialities.In social set up every person is multi-dimensional. Execution of duties in one capacity may contradict with duties in other capacities. Indulging in satisfying one's desires may result in contradiction with duty and means.Accumulation of means may contradict with duties and desires.Hence Ayurveda advises that one should consider the 'Triad' before any action and that should act without contradiction among the three.When a person is capable of doing that, he will be in a liberated state and the results of his actions will not affect him.

To live without the conflicts of the *dharma*, *artha* and *kama* one should have proper health.A sick person will not be able to execute his duties properly. He will not be able to acquire and accumulate wealth. He will not be able to satisfy his desires too.Hence diseases deprive man from attaining the objectives of life. When the objectives of life are not attained, life will be full of miseries.Hence to escape from miseries and to lead a pleasurable life we should protect our health.Since Ayurveda is a science dealing with the prevention and cure of diseases, it is a science assisting man in attaining liberation or *moksha*.

Diseases and *Trivarga* (*Dharma*, *artha* and *kama*)

Ayurveda made the observation that all acts of all creatures are for pleasure. But those acts which are not in accordance with *dharma* will not cause pleasure. Every individual is bound to perform his/her duties. If they fail to do that sooner or later they may be accused, punished and may be suffering from its consequences or suffering from the feeling of guilt. Psychologically the *dharma* is the basis of our personality. The challenge of implementation of the *dharma* (or *adharma*) from inner self leads to feeling of guilt . Self-analysis of our actions distinguishes *dharma* and *adharma*. If the judgement is against oneself, feeling of guilt evolves and gives internal warning to stop and rectify the wrong actions. Offence is also an emotion that evolves out of challenge on the value of *dharma*. Here the challenge is faced externally from another person or from a situation. Here in this situation the person feels that he is a victim and expects ratification from other side. The situation leads to helplessness and manifests as anger or sadness. Such conflicts of responsibilities, guilt feelings and offences can be evolved as root causes of many psychosomatic diseases. In my practice I have observed that conflicts of responsibilities can lead to cervical spondylitis, headache, hypertension and insomnia. Guilt feeling often leads to throat pain, cough and thyroid dysfunctions.

Earning wealth (artha) not in accordance with *dharma* like-bribery, looting, cheating and stealing invite moral, legal and religious objections. The person will be subjected to punishment or will have afear of punishment. Such fear can

cause diseases like irritable bowel syndrome, colitis and colon cancer.

Similarly, any act of *kama* against *dharma* has far reaching consequences in physical and mental health. Alcoholism, drug abuse, sexual abuses are considered as examples of *kama* that are performed without agreement of *dharma*. Desires to achieve fame or recognition through unethical means, desires for object which the person really does not deserve are examples of *kama* that are performed mentally against *dharma*. Such acts of *kama* performed without discretion of *dharma* or *adharma* can physically affect liver, nervous system and reproductive organs. Psychologically *kama* leads to much anger, irritation and depression. The intellectual error (prajnaparadha)leads to lack of proper awareness and non-observance of *dharma*, *artha* and *kama*. Therefore Ayurveda considers intellectual error *prajnaparadha* as the main cause of diseases.

Transcends of a desire

When first time Anna Alexndrovna invited me to her office for a consultation, she was in a skeptic mood. She just wanted to check my capabilities to treat her health problems. The doctor who suggested me to her mentioned that she was holding a very important post till last 4 years. She was forced to resign from the post due to an allegation of corruption. Thereafter she was under a depressive mood and was suffering from migraine and insomnia. During

last few years she became obese and diabetic. She had undergone an angioplasty after a cardiac arrest. I suggested that a few sessions of *Smriti Meditation* may help to improve her physical and mental health status. With reluctance she started meditation sessions. When I asked for the goals she wanted to achieve in life, she put forward two goals

i) release of a frozen bank account

ii) Return to the post from where she was removed.

Anna was born and brought up in a middle class family. She was good in her studies. The young, beautiful, smart and intelligent Anna was very ambitious. Soon she changed her career for a business woman. In a short span of time she became a successful billionaire businesswoman. Impressed upon her capabilities in administration, Company entrusted her with the responsibility to manage a factory. Again she convincingly proved her skill and was invited to join the post of deputy cheif of the company. In the new post also she had excelled. Many of her colleagues became jealous of her since they could not fulfill their aspirations due to Anna's presence. They badly wanted to get rid of her. They were successful in framing false allegations and forced her to quit the post. Also they were able to freeze her hard earned money which was

deposited in the bank. These sudden developments made her weak and depressed. She badly wanted to come back to the previous post to show her innocence in the corruption allegation.

After a few sessions of meditation she noticed some positive changes. We had many sessions of meditations and there were many significant changes in Anna. She has gradually recovered from depression, migraine, extra systole and insomnia. During the meditation sessions she could remove anger and hostility towards those people who betrayed her. She was able to overcome fear and anxiety about her future. Meditations revealed that all the piled up emotions of anger, hostility, fear, anxiety and sadness lead to her health problems. Later Anna became active in her own business. She could pay much more attention in bringing up her children. She started to cherish her motherhood with much more involvement. She had a significant reduction of obesity and dramatic change in her appearance. In one of the meditations she recognized that the lawyer who was pursuing her case to release the bank account was betraying her by playing a double stand. The next day the lawyer was replaced. Without further delay she got a favourable judgement and bank released all her money. In

the mean time she lost her desire to return to her post. Later unexpectedly she received an invitation to come back to the previous post. Anna meditated on this issue; After that she politely denied the offer. Now she is happy and contented with what she has. Anna realized that physical health and inner tranquility are more valuable than material pleasure. Her outlook towards life has totally changed. Despite she lost the intense desire to earn money, her business flourished gradually.

During meditation session she was able to analyses her entire life.She understood that what gave her real happiness. As a result of that she could transcend her desires and re organize the priorities. Now she has enough assets to live. She could prove her innocence in the corruption charges. Her health condition has improved. So, she prefers to give more attention to bring her children up. Most people keep an ambitious goal of becoming rich and powerful. These ambitions are highly emotional in nature. Those who are not capable of managing emotions finally end up with high stress and ill health. Therefore despite being rich they are unable to enjoy their life.

Healing and process of *moksha*

Moksha is a culmination point of many realizations and revelations spanning into many births and rebirths. Diseases are mostly hurdles that prevent or slow down the process.

While removing each hurdle new realizations and revelations evolve through experiences and transcendences. Removal of each hurdle makes the pathway to *moksha* clearer. This helps the person to stretch the goal of life further ahead. A disease free person can see final destination more clearly and can move very fast in the pathway of *moksha*.The process of healing happens at every point in the correction of prajnaparadha by removing errors in *dharma*, artha and *kama*. During the healing process happiness, confidence and motivation takes place every now and then. In the long journey of *moksha*, when every time satva is dominating over rajas and tamas, one feels happiness every moment. When one goes through each stage of Samadhi, he/she experiences a blissful enlightenment. All these transformations make them healthy.

Spiritual dimension of health

There is no single, widely agreed definition of spirituality. In ancient times spirituality was closely related to religious faith. In modern times the emphasis is on subjective experience and the "deepest values and meanings by which people live, ".Recently there is significant growth in material comfort all over the world. But the index of wealth, happiness and health are not proportional. Reasons cited are eroding value system, extreme materialistic attitude, deeper attachment to self and sensory pleasures. Recently WHO also is exploring the possibility of using Spiritual dimension of health to tackle the situation.

In charaka Samhita Sarirasthana two chapters viz.,

kathitapurusheeyam and *purushavichyam* chapters are exclusively dedicated to explain the spiritual dimension of health. Spiritual awareness create an impression that

1) Life is the union of Soul and nature
2) Soul is eternal and body is perishable
3) Individual soul detach from the body and merge with the Universal soul
4) Every soul is related and all of them finally merge into oneness.

When evolving to the level of consciousness an individual recognizes the worthlessness of being hostile and jealous to the fellow beings. Also he/she understands the futility of possessive and of attachment to the material things including the body. The state of consciousness will reveal the true goal of life and responsibility vested on each individual. Person who transcends to the level of soul will get freedom from the fear of death, the immense potential for self-healing, accessibility to all knowledge and creativity.

References

1. धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्।

    रोगस्तस्यापहर्तारः श्रेयसो जीवितस्य च।।

    (Caraka Samhita, sutra sthana, ch. 1/14)

03
The
Inner World

IN Ancient India many attempts were made to study the nature of the inner architecture of the living being. Various schools of philosophy have developed as an outcome of these efforts. Some of them were the elaborate analysis of observations made in *vedas*. They were *Nyaya, Vaiseshika, Samkhya, Yoga, Mimamsa* and *Vedanta* philosophies. Buddhism and Jainism were developed with some different views on *vedas*. On a close examination of Ayurveda philosophy, we could find adoption of theories from almost all these philosophies according

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to the context. The principles related to drugs were adopted from *nyaya* and *vaisheshika* philosophies which have more explanations of material world view. [1] Ayurveda mainly accepts theories of cosmogony postulated by Samkhya philosophy [2]. Psychological principles are mostly framed in accordance with Yoga philosophy [3]. Concepts of life after death are agreeable with the view of Vedanta philosophy [4]. Influence of *mimamsa* philosophy is evident in the context of ritualistic (*daivavyapasraya)* treatment. Buddhism and Jainism have played significant roles in formulating the moral values (*sadvrita*) to be followed in the society.

Cosmogony in Ayurveda
Brahman

Brahman or Paramatman connotes the highest Universal Principle, the Ultimate reality in the universe. It is the pervasive, genderless, infinite, eternal truth and bliss which does not change, yet is the cause of all changes. Brahman as a metaphysical concept is the single binding unity behind the diversity in all that exists in the universe. It is the source of all beings in the world. Everything is manifested from Brahman and at the end everything will dissolve into it. Brahman existed in the past, exists in the present and will exist in the future. Many religions consider it as supreme God. This Universal consciousness is the source of absolute knowledge.

Jeevatman (Individual soul)

Jeevatman is the individual consciousness manifested from

Brahman. *Jeevatman* remains in individual being as source of life until it merges back into Brahman. *Jeevatman* or *Purusha* is source of all knowledge and creation. Emergence of *Jeevatman* from the Brahman is analogous to that of water vapour which comes out of an ocean. Water vapours emerge out from ocean in the form of drops of waves, clouds and humidity. Clouds later transform into river, well, lake and pond. Though water from these sources is appearing in different colour, smell, taste and consistency, at the core they all are H_2O. At the end all the water merges into ocean. Same way after forming the jeevatman, it acquires different forms and finally merges with Brahman.

Cosmogony (Samkhya model)

Purusha (Jeevatman)   Prakriti (nature)

Mahat (intellect)   Manas   Ahamkara (Ego)

+

5 sense faculties viz., auditory, tactile, visual, gustatory and olfactory,

+

5 motor faculties viz., hand, foot, tongue, anus and genitals

Space   air   5 Tanmatra fire   water   earth

5 Mahabhoota

Smriti Meditation
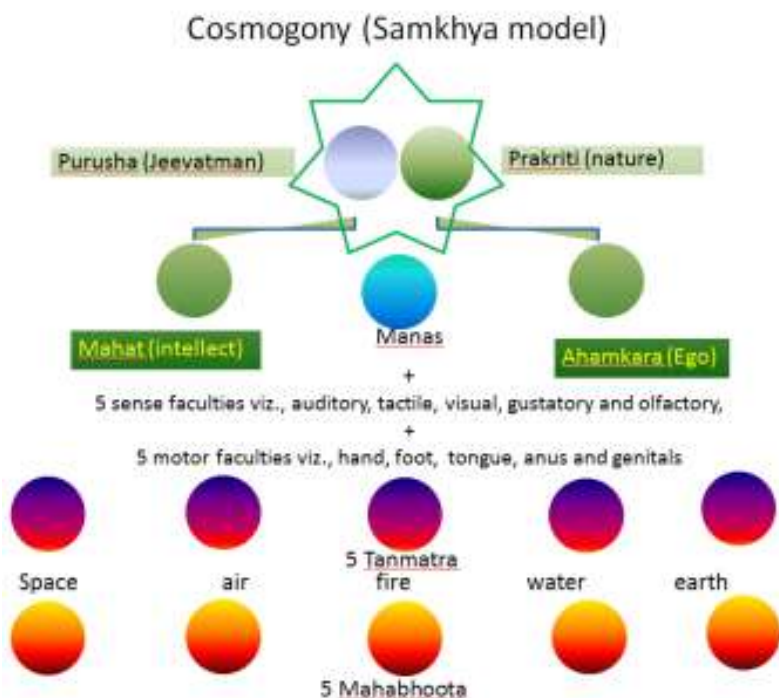
Jeevatman in conjunction with primordial nature (*prakriti)* evolves the life. *Prakriti* is in the primordial as well as in a non- manifested format. Non-manifestation of *prakriti* is analogous to that of genetic information which is not expressed in the structure and functions of the living beings before its growth. After conjunction with *jeevatman, prakriti* start expressing all its features. Initially Intellect (*mahat*) evolves. From intellect, ego (*ahamkara*) evolves. Then 5 primordial elements (*tanmatra*) viz., space, air, fire, water and earth evolves. Thereafter *manas*, 5 sense faculties viz., auditory, tactile, visual, gustatory and olfactory, 5 motor facultiesviz., hand (for holding) , foot (for locomotion) , tongue (for communication) , anus (for excretion) and genitals (for reproduction) evolve. Lastly 5 elements (*mahabhutas*) evolve. All material components of the body are the combinations of the 5 elements. That means in a living being except *Jeevatman* all are manifestations of *prakriti*. At the end of life *Jeevatman* detaches from the *prakriti*. *Prakriti* returns to its non-manifested form. Ayurveda, based on *vedanta* philosophy further explains that *Jeevatman* identifies itself as *Brahman*. That is termed as *Moksha,* meaning Liberation.

The theory of evolution of *Samkhya* model gives the impression that life is a consciousness based entity which evolved from subtleness to grossness. This can be considered as the theory of downward causation. Apart from this downward causation theory, Ayurveda also accepts the theory of upward causation in which many subtle features of living being is an outcome of gross material body. That means living being is primarily evolved from the conjunction of *jeevatman*

and *prakriti* and provided a subtle inner world that is needed for a living being. The body is developed from the food that is the combination of 5 elements. The shape and size of the body is formed as per the design and plan conceived in the inner world. This concept is elicited in the modern idea of genetic transcription also. During the process of fetal development many subtle features concerning to intellect, emotions, consciousness and vitality evolve in specific stages of growth. These subtle features are the part of inner world and installed in the body like an operational system in the computer. With such an operating system and programs computer/robot can be creative. In a living being many conditional activities are possible without conscious awareness. Along with the inbuilt capabilities and constant training individual could create new skills. According to modern material science the brain is the basis for all mental functions.Matter based theory of evolution proposed in modern science is also acceptable to Ayurveda, but it is only the second phase of evolution of living being.

Sarira (Body)

Body is the most perceivable aspect of the human existence.All the substances we perceive, (including our body) are made up of five elements. The characteristics of substances depend upon the composition of elements in them. The five elements theory is applicable for both the living and non-living things. In the living body, these elements exist as subtle elements, live tissue and dead tissues. Various forms of these elements are explained as *Dosha, Dhatu* and *Mala* respectively.
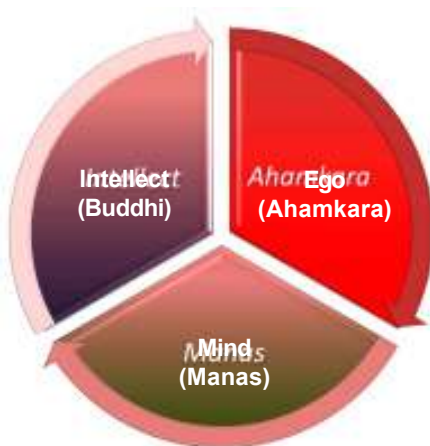
The theory of '*Dosha*' (*Humors)*

Though the theory of five elements explains the nature of non-living things, it is not sufficient to explain life activities. Hence to explain living things, the theory of three humors is formulated. This theory is formulated on the basis of the theory of five elements but is sufficient in explaining the life processes. The characteristics and actions of the subtle aspect of five elements in the living body can be experienced by subjective knowledge, whereas the grosser aspects of five elements can be perceived by the sense organs. As we try to understand body subjectively, these live elements in the living body projects some collective features and functions. Considering the distinctive features they were classified into, the three *dosha* or humors viz., *Vata, Pitta* and *Kapha*. We can identify the characteristics of elements in three *dosha*.

Concept of *Mana*s in Ayurveda

The term *manas* is usually roughly translated as mind in English. This translation is not exact. The idea of psyche or mind in western psychology is broader. It also includes the soul. The term *manas* is to be understood distinct from soul or self.According to Ayurveda, a living being is the union of four parts viz., *Jeevatman* (soul / spirit) , *Manas*, sense and motor faculties and body proper. This analysis of living organism into four components is purely for study purposes. In reality living organism is an integral whole.

In the explanation of components of living beings, *buddhi(intellect)* and *ahamkara* (ego) are included in the *manas*. The reason is that though they have separate entity and

functions, they always function collectively in the process of acquiring knowledge. Information collected by the *manas* through the sense faculty is analyzed with the help of memories and projected to the *buddhi* for discrimination. *Jeevatman* is the knower. *Ahamkara* is like a

spokesperson of *Jeevatman* and believes itself as *Jeevatman*. *Ahamkara* also represents our created identity. Identifying ourselves by name, by race, by religion, by gender, by parents and citizenship all these belongingness is the manifestation of *Ahamkara*. Often in many contexts *Manas, buddhi* and *Ahankara* are considered as the three dimensions of the same unit in Ayurveda and Yoga philosophies and termed as *chitta, satva* or *manas*. In this book mind and *manas* have been used loosely as similar word for ease of reading.

The body proper and sense organs are inert or *Jada*. They are often considered together as body (*sarira*) . The sentient part of a living organism is called *cetana* (consciousness) . The part of the *cetana* that communicates with the inert or non-sentient part of the system is *manas*. The real sentient part is *Jeevatman. Manas* is inert in comparison with *Jeevatman* and sentient in comparison to body. Though *manas* is non-sentient by itself, because of its permanent association with the

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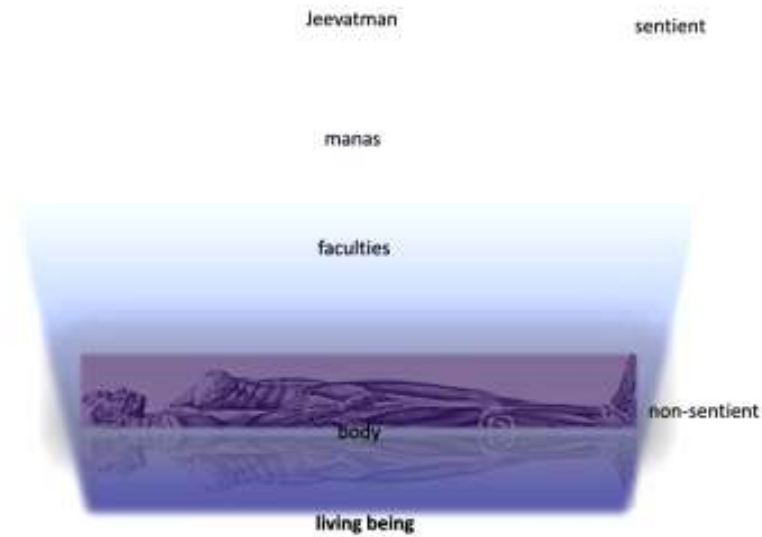
sentient *Jeevatman*, *manas* appears to be sentient. *Jeevatman* is the inherited part of consciousness and *manas* is its personalized extension. According to Ayurveda soul is the doer and the other components of life are mere tools of this doer.

Definition of *manas*

Manas is defined as the factor responsible for the generation of knowledge when all the other three factors required for the generation of knowledge are intact. For perception of the object, sense faculty, *manas* and the *Jeevatman* should be in connection. Even when the other three factors are in line of the linkage, if presence of *manas* is lacking,

knowledge will not be generated. When there is presence of *manas* knowledge will be generated. If such a link between *Jeevatman* and sense faculties were not existent, all the sense faculties would have directly fed information to the *Jeevatman* simultaneously and would have created confusion. But we find that such confusion is not generated. This means that there is some agent to connect the sense faculties to the *Jeevatman*, one at a time according to priority.Here *manas* behaves as a secretary to the *Jeevatman,* screens visitors as in the case of a secretary to the minister in minister's office. Otherwise minister has to meet a crowd of visitors at a time. Memory is also a part of *manas*. Manas has stored all its memories right across the whole body tissues including the brain.

Attributes of *manas*

Minuteness (*anutva*) and oneness (*ekatva*) are the two properties of *manas*. Here *anutva* indicate subtleness, that which is not perceivable by sensory faculties. Because of its minuteness *manas* is very active. For example among ice, water and steam, ice is inert and steam is most active and penetrative. When we attribute oneness to *manas*, we mean that in one individual there is only one *manas*. The attribution of singularity to *manas* is also meant for explaining the process of acquiring knowledge.The concept of singularity may appear to be in contradiction to our experience. We feel that we are capable of simultaneous experiences through all faculties. For example when a person is biting at one end of a biscuit, he sees the biscuit, smells it, touches it, tastes it and

hears the cracking sound of the biscuit. But the idea of simultaneous experience is an illusion. *Manas* is connecting all the five faculties, one at a time in rapid succession. Hence the absence of mind in any particular faculty is only for an insignificantly small fraction of time. This experience is similar to that of the feeling of continuity of cinema due to the fast movement of film.

Object of *manas*

Manas is a sensory as well as a motor faculty. As a sensory faculty *manas* should have some object to perceive.*Manas* is an internal sensory faculty and hence is not able to grasp external objects directly. So its object is internal. The object of *manas* as a sense faculty is that which can be

    i)   thought of (*chintya*)
    ii)   contemplated (*vicharya*)
    iii)   inferred (*oohya*)
    iv)   meditated (*dhyeya*)
    v)   imagined (*samkalpya*)

In general *Jeevatman* perceives things when it is associated with mind, intellect and sense faculties. In the absence of this combination usually perception will not take place. *Jeevatman* has consciousness but not active. On contrary *manas* is active but devoid of consciousness. Therefore in any conscious act there is a need of a combination of *Jeevatman* and *manas* like a passenger in a car. In common parlance when we mention usage as "conscious action", it indicates action in combination of *Jeevatman* and *manas*. At a state of

transcendence (*samadhi*) *Jeevatman* is capable of acquiring knowledge directly devoid of any link with *manas*. This is possible because of the property of all pervasiveness (*vibhutva*) of *Jeevatman*. This state of *Jeevatman* is termed as pure consciousness in which activities of the *manas* are totally inhibited.

Mahagunas

According to *samkhya* philosophy the primordial substance from which the perceptible universe evolved has three attributes namely *satva, rajas* and *tamas*. According to them all evolved manifestations of the universe contain these three attributes (*mahagunas*). *Mahagunas* represent 3 stages of mental evolution. *Jeevatman* by nature is pure *satva. Prakriti* is *tamas* in predominance. When *Jeevatman* and *prakriti* are in conjunction *tamas* mask the *satva* of *Jeevatman*. Therefore at birth there is a predominance of *tamas*.Thereafter ego based knowledge develops. That represents *rajas*. And finally a consciousness based absolute knowledge evolves. That is *satva*. Here *satva* is the inherent feature of *manas* when it gets united with *Jeevatman*. *Satva* is manifested due to the cleansing of rajas and *tamas* that masked the *manas*. In the analogy of mind as secretary to minister, *tamas* represents a newly appointed secretary who is ignorant of all the formalities and responsibilities. In *rajas* state secretary learns all the formalities and functions of a secretary but consider himself superior to that of the minister. In *satva* state *manas* clearly understands his role and functions in accordance with the wish and need of the minister.

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Tamas

Tamas possess the characteristics of total ignorance that includes internal and external ignorance. When *manas* is dominated by *tamas,* the person expresses following features in behavior and personality.

- ♦ Sharp expression of basic instincts like fear, sadness, anger, excitement without adequate reasons
- ♦ Excessive desire for sensual pleasures
- ♦ Tendency to sleep longer duration and laziness.
- ♦ Instantaneous fluctuations of mood into excitation and depression
- ♦ Sudden fluctuations of ideas due to confusion
- ♦ Difficulty to concentrate in any idea for 5-10 minutes
- ♦ Lack of sincerity in relationship due to selfishness
- ♦ No feeling of guilt for telling lies
- ♦ Hurt others unintentionally
- ♦ Low level of self confidence
- ♦ Talkative without much sense

In Ayurveda the personality of an individual is judged by assessing the influence of *satva, rajas and tamas.* The analogies used to name the *satva* are some mythological characters like animals, birds, fish and trees. When *tamas* features are predominant in a personality it is termed as *tamasasatva.* Here the term '*satva'* is used as personality.

Tamasasatva is of 3 types.

No	Name	Features (in classics)	Remarks
1	*Paasvasatva* (5) (animal personality)	habitually denying, unintelligent, idiotic, excessive sexual act and sleeping	People who do not take many responsibilities in life and prefer to enjoy life as much as possible by exploiting others.
2	*Maatsyasatva* (6) (fish personality)	coward, lacking understanding, foolish, unsteady, lust and anger, wandering	Persons who are lacking confidence in facing public, having low IQ and not good in studies and job
3	*Vaanaspatyasatva* (7) (tree personality)	Interested only in food, totally deficient in intelligence and understanding	Remarkably lazy in performing any work.

Because of ignorance *Jeevatman* identifies itself as the body and loses its own identity. Here *Jeevatman* is like an actor in the drama who enters into the costume of a character and is fully absorbed. *Tamasasatva* is similar to that of the actor who is under the influence of narcotics. Therefore he fails to identify who is he in reality and what role is he playing. At the time of birth we are mostly covered with *tamas*. It continues in early childhood. In elderly people those who are illiterate or ill brought up are mostly *tamasasatva* having childish behavior or animal like behavior.

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Rajas

As we grow, information from external source (like parental training and education) clears external ignorance. This helps to reduce the intensity of *tamas*. As *tamas* diminishes usually *rajas* dominates. As rajas dominates *Jeevatman* identifies itself as *Ahamkara* (ego) . When *manas* is dominated by *rajas,* the person expresses the following features.

♦ Arrogance, passion, jealousy and envy.

♦ Often changes idea for better option

♦ Attention shifts due to change of interest

♦ Always feels non-satisfaction in life

♦ Can construct relationship only if other person accepts

♦ Tell lies frequently for getting things done

♦ Hurt others without sufficient reasons

♦ Make situations to show superiority

♦ Realizes lack of confidence; but exhibits over confidence

♦ Anger and happiness without visible reasons

♦ Excessive desire for sensual pleasure

♦ Talkative without considering others interest

♦ Righteous; but easily deviated for personal gains

♦ Not flexible in some typical situations

♦ Active in interested affairs.

When *rajasa* features are predominant in a personality it

is termed as *rajasasatva. Rajasasatva* is of 6 types.

No	Name	Features (in classics)	Remarks
1	*Aasurasatva* [8] (Demigod personality)	brave, cruel, envious, rich, moving in disguise, fierce, merciless, self-glorification	According to Indian mythology demigods are supernatural beings who are obsessed with sensuous existence, live with jealousy and engaged in war with people who live righteously.
2	*Raakshasasatva* [9] (demon personality)	intolerant, keeping the anger for a long time, hitting at the weak point of the enemy, cruel, excessively fast eating, non-vegetarian, excessive sleep, envious	Demons in mythology are depicted as furious creatures that have superhuman powers. They use these powers for sensual passions, fame and status by any unethical means
3	*Paisachasatva* [10] (Flesh eating demon personality)	eats large quantity of food, feminine in nature, stay with women in privacy, unclean, hates cleanliness, coward, bossing and frightening others, perverted life style	In mythology *pisacha* is described as the son of anger (*Krodha*). They behave angrily with others.
4	*Sarpasatva* [11] (Cobra	heroic when angry, coward when	Like cobra at times they

		not in anger, energetic, enduring, perceivably terrified, over eating, excessively engaged in sports	fight and other times they flee.
	personality)		
5	*Praithasatva* [12] (Ghost personality)	excessive desire for food, excessively and habitually distressed in conduct and behaviour, selfish greedy and inactive	
6	*Saakunasatva* [13] (Vulture personality)	over interest in sexual activities, continuously eating and playing, unsteady, Intolerant	

In the evolution of life *rajasaguna* helps to initiate more activities to gain more life experience. In the example of actor he identified himself as the character that he plays. He forgets that he is an actor. Elimination of rajas is possible through expansion of internal awareness. That will sublime features of *satva*.

Satva

Satvaguna represents knowledge, love, divinity, truthfulness, calmness and happiness. A person whose mind is dominated with *satvic* features is called *suddhasatva*. Here *suddha* means pure. This has to be considered as positive

mental health. This is a state when ignorance is least affected. Since the soul is least masked with ignorance it easily identifies itself and project its natural features like pure knowledge and happiness. In the example of the actor, he himself is aware who he is, but at the same time he could play his role perfectly.When *manas* is dominated by *satva,* the person expresses the following features.

♦ Always sees the positive aspect of life and feels joyful

♦ Conceive well thought ideas and pursue long term goals

♦ Possible to be attentive in an idea for long duration

♦ Possess lot of love and can express unconditionally

♦ Always truthful with self and others

♦ Full of empathy for others

♦ Live simple and humble

♦ Fully aware of self confidence

♦ Emotions are under full control

♦ Complete control on sensual desires

♦ Talks sensibly with full awareness of the situation

♦ Any miseries can be overcome easily

♦ Righteous

♦ Every act is self-evaluated

When *satvika* features are predominant in a personality it is termed as *suddhasatva. Suddhasatva* is of 7 types.

No	Name	Features	Remarks
1	*Braahmasatva* [14] (Divine personality)	hygienic, truthful, self-restrained, pleasure sharing, excellent in knowledge, highly logical, excellent in communication, excellent in debate, sharp in memory, equanimity and free from lust, anger, greed, pride, jealousy, excessive delight and impatience	The name *Brahma* is given to this personality to express the idea that the person with such personality will be very divine.
2	*Aarshasatva* [15] (Seer personality)	devotion in sacred rituals, study, and sacred vows, sacrifice, celibacy, hospitality, intellectual excellence, expert in speech, capacity to understand, power of retention and free from arrogance, pride, attachment, hatred, infatuation and greed	It is termed as *Aarsha* because these characters are usually seen in seers.
3	*Aindrasatva* [16] (Leader personality)	rich, commanding, carrying out sacrificial rites, brave, energetic, undisturbed in action, far sighted, acquiring wealth, fulfilling personal desires through righteous means	These characters have resemblances with the acts of *Indra*, the God of kings. Hence this name is given.
4	*Yamyasatva* [17] (Executive personality)	observance of textual instructions, carries out activities in proper way,	It is named as *yamya* due to its similarity with the

		unbeatable, alert, economic and free from passion, jealousy, hatred and infatuation	traits of *yama*
5	*Varunasatva* [18] *(Just personality)*	heroic, courageous, hygienic, aversion to untidiness, conduct of sacrificial rites, loves water sports, undisturbed, industrious, expression of anger and happiness in appropriate situation	In mythology Varuna, the God of water is considered as guardian of moral law.
6	*Kuberasatva* [19] (Wealthy personality)	Having excellent status, honour, prestige, enjoyment and entourage, Constantly engaged in activities of religious merit, Acquiring material prosperity and fulfilling personal desires, Clean, happy and sportive, Explicit in anger and gratification	In mythology Kubera is the lord of wealth.
7	*Gandharvasatva* [20] (Artistic personality)	Loves dance, music, musical instruments, Competence in recitation storytelling and narration of historical and epical expositions, Constantly engaged in personal decorations with perfumes flowers and dresses, more attached to opposite sex	Gandharvas are heavenly singers.

Proportion of *Satva, rajas* and *tamas* are varied in different individuals. A state of single exclusive *guna* personality is not realistic. The predominance of *mahagunas* is highly dynamic. It can be easily influenced with internal and external stimuli. For example, imagine a well-educated gentle man with dominant features of *satva*, unexpectedly encounters a cobra. When he shouts loudly out of fear, his *tamas* dominates. If suddenly he recognizes that somebody was trying to mock him with a toy cobra, he can suddenly become angry. That anger can provoke *rajas* in him.

Direction of change

From the above explanations it is clear that being in *satva* is the ideal state of health. As soul stays with its own place *satva* dominates. But this state is always challenged by the mind and sense faculties. Therefore we need to develop special skills to achieve cessation of mind and sense faculties. Yoga is the specialized science that developed many tools for self-control. Ayurveda too adopted these tools in the name of *satvavajaya* treatment to help human beings to evolve mind into a pure *satva* state by subsiding *rajas* and *tamas*.

References

1. खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः।
   सेन्द्रियं चेतनं द्रव्यं निरिन्द्रियमचेतनम्।।

   (Prithvi, ap, tejas, vayu, and *akasa, jeevatman, manas*, time and directions constitute the matter. Matter having sense organs is sentient and that which is not having sense organs are non-sentient.) (C.S.Su.1/48)

2. पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः।
   मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्ठधातुकी।।

   (According to another classification, human being comprises of twenty four dhatus i.e., manas, ten indriyas (sensory and motor organs) five objectives of sense organs and prakriti (consisting of eight dhatus viz., five elements, ego, intellect and primordial nature) (C.S. Sa.1/17)

3. सत्वावजयःपुनरहितेभ्यो अर्थेभ्यो मनोनिग्रह

   (Withdrawal of mind from harmful objects constitutes Satvavajaya treatment) (Cha.su.11/51)

4. अतः परं ब्रह्मभूतो भूतात्मा नोपलभ्यते।
   निःसृतः सर्वभावेभ्यश्चिह्नं यस्य न विद्यते।।
   ज्ञानं ब्रह्मविदां चात्र नाऽस्तत्ज्ञातुमर्हति।।

   (Thereafter one identifies himself with Brahman and Jeevatman ceases to exist. He is easily distinguishable from all other manifestations. He does not leave indications of his existence.) (C. S. Sa1/155)

5. निराकरिष्णुममेधसं जुगुप्सिताचाराहारं
   मैथुनपरं स्वप्नशीलं पाशवं विद्यात्।।

6. भीरुमबुधमाहारलुब्धमनवस्थितमनुषक्तकामक्रोधं
   सरणशीलं तोयकामं मात्स्यं विद्यात्।।

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7. अलसं केवलमभिनिविष्टमाहारे
   सर्वबुद्धयङ्गहीनं वानस्पात्यं विद्यातु।। (C.S. Sa. IV. 39)

8. शूरं चण्डमसूयकमेश्वर्यवन्तमौपधिकं
   रौद्रमननुकोशमात्मपूजकमासुरं विद्यात्।

9. अमर्षिणमनुबन्तकोपं छिद्रप्रहारिणं
   क्रूरमाहारातिमात्र रूचिमामिषप्रियतम्
   स्वप्नायासबहुलमीष्युराक्षसं विद्यात्।।

10. महाशनं स्त्रैणं स्त्रीरहस्यकाममशुचिं भीरुं
    भीषयितारं विकृविहारहारशीलं पैशाचं विद्यात्।।

11. क्रुद्धशूरमक्रुद्धभीरुं तीक्ष्णमायासबहुलं
    संत्रस्तगोचरमाहारविहारपरं सार्पं विद्यात्।।

12. आहारकामातिदुः स्वशीलाचारोपचारमसूयकमसंवि
    भागिनमतिलोलुपकर्मशीलं प्रेतं विद्यात्

13. अनुषक्तकामाजस्त्रमाहारविहार
    परमनवस्थितममर्षणमसंचयं शाकुनं विद्यात्।। (C.S. Sa. IV. 38)

04
Emotions

I T is not a rare experience that a person in euphoric mood suddenly bursts into tears. There are incidents that friends in joyous mood suddenly turned enemies and killed each other. We are sure that emotions play a significant role behind such incidents. Uncontrolled emotions prompted many wars in the world. Uncontrolled emotions lead to the fall of many heads of states. In short we can say that emotions are one of the major culprits of misery of humanity. On the other hand, positive emotions have a significant role in

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peace and happiness in the world. Therefore it is important to understand what emotions are and how emotions influence our day to day life physically and mentally.

Emotions are manifestations of manas in response to the stimuli that are received from internal and external faculties. They are basic mechanisms for the survival of living beings.Any time and every time we are under the influence of one or other emotion. The variability of emotions is immense. Changes can be instantaneous in extreme dimensions. Most often it is unpredictable.

Why do we have emotions?

Every emotion has certain purpose. In general emotions help to:-

i)   Survive

The base line emotion of living beings is happiness (calmness). Fear is the primitive emotion of a living being to secure himself from any threat on existence. Fear is the basis of defensive mechanism. Anger is another emotion that helps for survival. Anger is the basis of offence. Like in the fight and flight mechanism, fear helps to defend life, whereas anger helps to attack the enemy. Decision on fight or flight is taken based on the emotions. Sadness is another primitive emotion which helps the person to learn from the mistakes, correct oneself so that mistakes are not repeated in the future.

ii)   Correct actions

Pleasant as well as unpleasant emotions are there. Among the basic emotions happiness is the only pleasant

emotion. Fear, anger and sadness are unpleasant emotions. Intentions of all our actions are basically to create or evolve pleasant emotions. But it can be different. In such situations emotions help to modify the actions to make it pleasant. For example a lazy student can fail in examination due to lack of hard work. But the failures will cause humiliation and feeling of guilt. This may change his attitude in future studies and he can work hard.

iii)   Memorize

Both storage and retrieval of memory is done with emotions attached with an event. Therefore it is easy to classify them and save in various files. Emotions can be a key to retrieve memories. For example, it is easy to remember the happiest moment in your life.

iv)   Build relations

All living beings have societies of their own. The society is formed on the basis of emotions like love, empathy, compassion, fear etc. Emotions, relate opposite sexes which ultimately lead to propagation of the species.

v)   Identify likes or dislikes

Whatever is needed for the body and mind, so that life exists is decided on the basis of emotions. As a general rule things which we like can be considered as good and things which we dislike are considered not good for the organism. We may fail to judge good and bad through emotions when mind is in an abnormal stage.

vi)   Know the state of health

High intensity of emotions are often consider as indicators of disease. For example anxiety, depression and irritability can be emotions and diseases as well.

vii)   Behave adequately

Every behavior is closely associated with emotions. In fact behavior starts with emotions, is guided through emotions and ends up in emotions. Considering the range of emotions behavior also can changes.

Ayurveda concept of emotions

When manas mediates, the communication takes place between soul, faculties and objects and signals are received in the mind. These signals can be visual, auditory, olfactory, tactile and gustatory. Otherwise these signals can be from the store of memory, thought or imagination. It can also be a meditative experience. When the signal reaches the manas, it responds to the mind differently depending upon the dominance of *mahaguna* at that point of time. The reaction created in the *manas* is called emotion. Predominance of *mahagunas* depends on factors like personality, attitude, knowledge and experience. For example when a person is reminded of his father's name, if his *satva* is dominant he experiences an emotion of love. If he has predominance of *rajas* he feels pride of his richness, whereas *tamas* can provoke an emotion of sadness remembering the punishment father had given. The emotions thus formed in the *manas* influences subtle and gross aspects of living beings. Depending on the
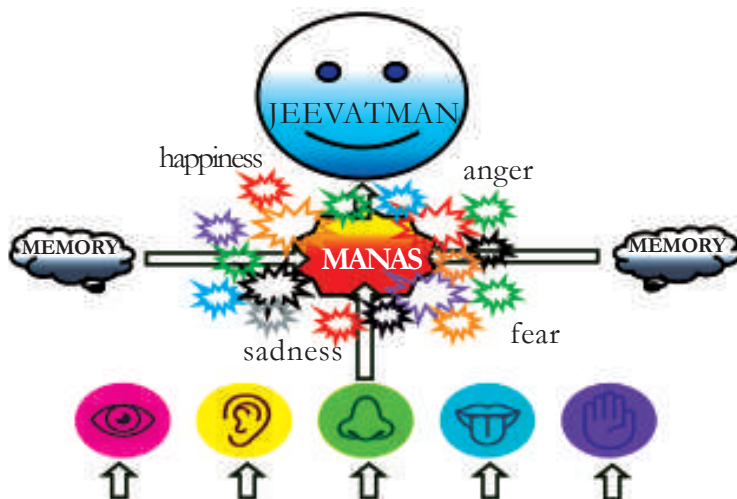
nature and intensity of emotions, they further influence *satva*, *rajas* and *tamas*. Positive emotions enhance *satva* features and negative emotions enhance *rajas* and *tamas*. Thereafter they influence *vata, pitta* and *kapha* to cause changes in the body. *Vata* is aggravated due to fear and sadness. *Pitta* is aggravated due to anger and *kapha* increases due to laziness. Subsequently, *vata, pitta* and *kapha* causes changes in different organs of the body. Changes in body and mind will be expressed in the form of behavior. Subsequently emotions become a part of that piece of information.

When *Satva* is dominant only positive emotions viz., love, calmness, clarity, confidence and happiness are created. Emotions emerging whenever *rajas* and *tamas* dominate are considered as negative emotions. Emotions such as passion, anger, greed, confusion, envy, pride, stupor, grief, anxiety, fear

and excitement are considered as illness of *manas* (*manovikara*)[1]. Therefore *rajas* and *tamas* are considered as *manodoshas* (vitiates of mind). Even these negative emotions for a short span of time are essential for our survival. For example when we suddenly encounter a poisonous snake, fear arouses our alertness to act judiciously. But if the fear prolongs for longer period, it can be disastrous. For proper mental health satva should be predominant and *rajas* and *tamas* should decrease considerably.

Theories of emotion

Different theories exist among modern scientists regarding how and why people experience emotion.

James–Lange theory

In their theory William James and Carl Lange argued that feelings and emotions were secondary to physiological phenomena. The basic premise of the theory is that physiological arousal instigates the experience of emotion. Instead of feeling an emotion and subsequent physiological (bodily) response, the theory proposes that the physiological change is primary, and emotion is then experienced when the brain reacts to the information received via the body's nervous system[2].

Cannon–Bard theory

The main concepts of the Cannon–Bard theory are that emotional expression results from the function of hypothalamic structures, and emotional feeling results from

stimulations of the dorsal thalamus. Physiological changes and subjective feeling of an emotion in response to a stimulus are separate and independent; arousal does not have to occur before the emotion. Thus, the thalamic region is attributed a major role in this theory of emotion. The theory is therefore also referred to as the thalamic theory of emotion[3].

The two-factor theory of emotion

This theory of emotion, states that emotion is based on two factors: physiological arousal and cognitive label. The theory was created by researchers Stanley Schachter and Jerome E. Singer. According to the theory, when an emotion is felt, a physiological arousal occurs and the person uses the immediate environment to search for emotional cues to label the physiological arousal. This can sometimes cause misinterpretations of emotions based on the body's physiological state. When the brain does not know why it feels an emotion it relies on external stimulation for cues on how to label the emotion[4].

Classification of emotions

Different cultures and languages have listed many emotions. But on a close scrutiny it can be identified that many of them are combinations of emotions or difference in intensity of the same emotion. That is why we need to look for the basic emotions.

In Paul Ekman and his colleagues' cross-cultural study of 1992, they concluded that the six basic emotions are anger, disgust, fear, happiness, sadness, and surprise. Ekman explains

Table.1

SATVA	Satva + Rajas	RAJAS	Rajas + Tamas	Satva + Tamas	TAMAS	
Happiness		Anger			Fear	Sadness
Contentment		Annoyance	Lust		Anticipation	Apathy
Ecstasy	Arousal	Contempt	E. embarrassment	Desire	Anxiety	Boredom
Empathy	Admiration	Disgust	Jealousy	Curiosity	Horror	Depression
Interest	Confidence	Envy	Offence	Affection	Panic	Despair
Joy	Enthusiasm	Outrage		Hope	Shock	Disappointment
Love	Courage	Frustration		Guilt	Shyness	Grief
Trust	Euphoria	Hostility		Craving	Surprise	stupor
Calmness	Gratitude	Rage		Regret	Wonder	Humiliation
clarity	Passion	Heartedness			Nervousness	Loneliness
	Pleasure	Irritation			Confusion	
	Pride					Pity
	Self-confidence	Resentment				Shame
	Excitement	Greed				Sorrow
						Suffering

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that there are particular characteristics attached to each of these emotions, allowing them to be expressed in varying degrees. Each emotion acts as a discrete category rather than an individual emotional state[5].

Scientists of University of Glasglow has challenged the above view in the research article published in the journal Current Biology and suggested that there are only four basic emotions. Facial expression signaling supports the discrimination of four categories, namely happy, sad, fear/surprise (i.e., fast-approaching danger) and disgust/anger (i.e.,

stationary danger), which are only later more finely discriminated as six emotion categories[6].

Ayurveda categorized 4 basic emotions under 3 mahagunas. Happiness comes under Satva. Anger is under rajas and fear and sadness comes under tamas. Table and diagram shows how various emotions are related to basic emotions.

The Biological Basis of Emotion

The experience of emotion is accompanied by activation of two major areas of the nervous system: the brain and the autonomic nervous system. The area of the brain known as the limbic system is highly involved in emotion. One structure in the limbic system, called the amygdala, plays an important role in regulating emotion.

Researchers believe that sensory information about emotion-evoking events moves along two pathways in the brain. The information goes first to the thalamus and from there moves simultaneously to the amygdala and the cortex of the brain. The amygdala processes the information quickly and sends signals to the hypothalamus, which in turn activates the autonomic nervous system. The cortex, on the other hand, processes the information more slowly, allowing people to appraise or evaluate the event.

Example: When information travels from the sense organs to thalamus and then to amygdala, people respond instantaneously, without thinking, to events in their environment.

The Amygdala

Damage to the amygdala results in inability to appropriately process fear. Animals with damaged amygdalas cannot develop conditioned fear responses. People with damaged amygdalas can't recognize fear in other people, though they may be able to experience fear themselves.

When an emotion-evoking event happens, the sympathetic branch of the autonomic nervous system, which prepares the body for action, begins to work. It sends signals to the adrenal gland, which secretes the hormones epinephrine and norepinephrine. These hormones in turn prepare a person to face the challenges of the event. The following physical responses are indicative signs in a man or woman:

♦ Blood pressure, heart rate, respiration rate, and blood sugar levels increase and prepare a person for action.
♦ Pupils dilate to let in more light for vision.
♦ The digestive processes slow down so that energy can be directed to the crisis at hand.

Emotional manipulations

In modern times apparently people seldom express true emotions. Rather than expressing true emotions people are conscious about expression of suitable emotions for the situations. In a civilized community it is quite important to be polite and pleasing. Children are trained from childhood to express only the socially acceptable emotions. This training often gives the messages like i) not to cry in public ii) suppress the anger in front of people who are respectable iii) Boys do not reveal fear or sadness. (instead they are allowed to express

anger) iv) Girls are not allowed to express anger (instead they are allowed to cry) v) To keep smiling in public gatherings. In some children such trainings give a negative impact. They take it as a denial of permission of expression of certain emotions. Such long term suppression of emotions will lead to chronic diseases.

Yet another Story from German wall

Carolina, a 37 year old German citizen is admitted at Vaidyaratnam P.S.Varier Ayurveda College Hospital, Kottakkal for Ayurveda treatment. Her physician, Dr. Prakash Managalassery, referred her to me for *smriti* meditation. On my visit to Carolina I enquired about her problems. She explained, "For the last 16 years I am longing for a baby. During this period I had several relationships but never got pregnant. At the age of 22, I had an operation for Endometriosis. Later at the age of 26 years I was diagnosed of Hashimoto thyroiditis. When I approached doctors in Germany for the treatment of infertility, they told that pregnancy is possible only if I could control my thyroiditis. But still with all medical care I didn't get pregnant. 2 years back I was diagnosed with Type 1 Diabetes mellitus. That is the reason why I am here".

After giving some suggestions for relaxation I asked Carolina to imagine holding the baby she wanted to give birth. After few minutes she told

that she is not able to imagine this picture. When I asked her to imagine her future, a picture of a wooden house repeatedly projected into her mind. Then I suggested focusing her attention on the house and checking her feeling towards the house. "I feel that I should go to the house, but a big transparent 'wall' is strongly preventing me from reaching there." she told. After a few minutes of unsuccessful struggle with 'the wall', tears were flowing from Carolina's eyes. Within few minutes tears started pouring out of her eyes. When the tears gradually subsided she told "I saw my grandmother crying and telling that she doesn't want to live anymore. Now she has lost her children and all the purpose of her life." Little Carolina of around 7 years wanted to embrace her grandmother who did not respond, but was paralyzed sitting at the table staring at a family photograph. "That scene is very painful for me." While narrating the incident, Carolina felt a sense of clogging in the throat region, tears running over her face silently.

After some time she saw another image in which a train was leaving a station. Her grandfather with a waving hand running after the train, as the train speeding up his image minimized and disappeared. Carolina felt a clogging sensation in epigastric region also. She gradually went to a deep meditative state. As she came out of that

trance she had a clear memory about her childhood that was not in her conscious memory for a long time. The pictures, which appeared in her mind, were scenes from the night, when she (at the age of 7) and her parents left their home, family and friends to migrate from East to West Germany.

Carolina's family was living in East Germany. There the communist government had their own definition of human rights; the people were suppressed, especially their freedom of speech, freedom of travel, freedom of press and their right of demonstration. Public and also private life was controlled sharply by spies. Whoever was not concurring, was harassed in their education, career or private life. Many East Germans who were trying to cross the 'German wall' for better living conditions, got caught and imprisoned or killed. People who survived the escape were never able to return back to East Germany, so it was impossible to reunite a family. Despite having all these threats, Carolina's parents decided to migrate.

As the small family arrived in West Germany, they were sent to a refugee camp, Carolina was sent to a distant relative who took care of her. After several months her parents were able to settle, find work and a place to live, so the three of them were reunited.

The political situation in Germany changed

in 1989, when Hungary began breaking down its section of the 'iron curtain' with Austria, leading to a mass emigration of East Germans through Hungary. Also thousands of East Germans started occupying the ground of the West German Embassy in Czechoslovakia, which as well destabilized East Germany. Peaceful demonstrations started in churches. These actions led subsequently to the fall of Berlin Wall. In 1990 East and West Germany were reunited. Many East Germans lost their jobs and started moving west, that's why Carolina's parents stayed in the west as well and did not return to their family.

All her life Carolina was torn between her "home" (east) where her grandparents and friends lived and her "place of living" (west) where her parents lived, she went to school and finally got a job herself. Also her grandparents never got over the separation, her grandmother even had attempts of committing suicide.

As she was narrating this story in partially meditative mood, a revelation appeared to her mind about the meaning of the wooden house she visualized. She expressed "Yes, I understood. I am still looking for a settlement. 30 years after leaving my home, I still have the feeling of non-belongingness, cut off roots and not being at home. I also understand, that my deep desire to have a baby was mainly because I subconsciously

wanted to replace the 'lost' children of my grandparents. Instead of imagining myself with a child, I have always imagined how happy my grandparents would be, when I would tell them I was pregnant. Maybe my body saved me from having a child out of the wrong reason."

Suddenly the sense of clogging in throat and epigastrium intensified. When I suggested her to meditate upon the feeling of clogging, her father appeared in her mind. Looking at him, she became more and more furious deep inside. Simultaneously she experienced a fear while attempting to express the anger towards her father. She remembered all offences and insults she experienced from him. Carolina visualized many scenes from her childhood onwards where her father's unpredictable rough, dominant and choleric character tortured her and her mother. The discomfort in the throat and epigastrium also intensified with more pain. I have guided Carolina to meditate deeply on the anger and fear. After 15 minutes of deep silence tears started pouring profusely from her eyes. I waited until she could speak. With lot of pain and guilt she whispered "Until now he always gave me the feeling, that he is annoyed by me, I never understood his threats and behavior, but now I see how much he sacrificed for me. When he decided to migrate from East Germany, he was leaving behind his home

and family as well. He wanted to provide me a good education and the freedom of choice. Now I understand that providing me a safe and a good life, was his way of telling me that he loved me." The tears continued for another few minutes. The pain and discomfort in the throat and epigastrium gradually subsided.

Carolina expressed her feeling that her emotions of anger, guilt and fear she could intensely feel in throat area and stomach region, might have influenced her thyroiditis and diabetes. After clearing the accumulated emotions, her attitude towards her father changed significantly. She experienced good relief in few days. The day before her discharge she wanted to meet me to show me a manuscript in which she had written a "love letter" to her father.

After 5 months, I happened to meet Carolina during my visit to Germany, she gave me a surprise and told that "by GOD's grace after waiting for long gap of 16 years, I'm pregnant".

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05
Psychosomatic Diseases

I N the present day practice of medicine, the consultation with a doctor becomes highly structured. Because of the limitation in the duration of appointment patientis forced to choose the precise wordings to indicate the symptoms. It will be appreciated if the patient notes down the symptoms in few words. Also it becomes the responsibility of the patient to sort out the symptoms according to the speciality of the doctor whom he/she has visited. Since the diagnosis mostly depends on chemical analysis and imagery techniques, a

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detailed narration of the disease becomes insignificant. Majority of doctors are focusing only on the physical dimensions of health. They will be happy by naming the disease. Once the diagnosis is evolved treatment is followed as per the uniform protocol. In developed countries, insurance company's protocol is the guidance for many doctors. On the contrary many epidemiological studies have identified the role of multidimensional factors in health and disease. Physical, mental, social, spiritual, emotional, vocational, socioeconomic, environmental and nutritional dimensions are individually and collectively involved in causation of diseases.

Classical texts of Ayurveda give a clear understanding of the multidimensional approach in health and disease. Since Ayurveda emphasizes the web of causation, treatment is also suggested with a priority in the removal of causative factors. But unfortunately in the present day practice Ayurveda doctors also focus in symptomatic treatment. Tracing the causative factors is becoming insignificant.

Mind-body medicine

In recent times new trends are emerging in the modern medicine to include the aspect beyond the body. Mind-body medicine or psychosomatic medicine is such kind of a branch in medicine. Here the mind or psyche represents all subtler aspects in the living being like bio-energy, emotional, intellectual, social and spiritual components. In the evolutionary phase of modern medicine, Hippocrates (460 BCE-375 BCE)and his followers had a holistic approach in the understanding and management of diseases. At the same

time lot of superstitions prevailed in medicine due the influence of religious beliefs. In the beginning of 18th century Isaac Newton (1642–1727) devised a physical model of the universe that tore apart the complex models created by the ancient Greeks, building his system upon gravity and mechanics and fueling an explosion of materialistic thought. This materialistic ideology has greatly attributed to the industrial revolution in Europe. Newtonian material science has immensely influenced medicine and psychology. Medicine turned out as a pure material science. Whatever is beyond the purview of sensory faculties is considered as superstition. All aspects concerning mind were handled by church and priest. Later, the effort of Sigmund Freud (1856–1939)and his followers established psychology and psychosomatic medicine as an independent branch in medicine.

Quantum medicine

In the dawn of 20th century, scientists like Max Planck, Albert Einstein, Erwin Schrödinger and Werner Heisenberg established a quantum-based theory to explain nature of energy levels of atoms and subatomic particles. This theory could explain science of subtler aspects of living beings.Interrelations of mind-body can be better understood using quantum –based theory.Quantum physicist Prof. Amit Goswami in his book titled "Quantum Doctor" on the basis of quantum theory, the nature of the consciousness defined as follows[2]

- ♦ Consciousness is the ground of all beings.
- ♦ Matter, vital energies, mental meaning and

supramental archetypes are all quantum possibilities of consciousness.

♦ We choose, not in the ordinary state of consciousness that we call ego, but in a non-ordinary state of consciousness that is variously known as unitive, nonlocal, or cosmic consciousness, a state in which we experience ourselves as one with everyone else.

♦ In an event of quantum collapse, consciousness splits itself into what we experience as subject-object awareness, experiencing the separation of the subject from the object.

♦ Past experiences cloud our cosmic nature to an apparent individuality, the ego, via a process that can be called conditioning.

Biologist Rupert Sheldrake's observation of the existence of non-local, non-physical morphogenetic fields that control biological morphogenesis –physical form making for biological beings- has paved way for a new line of thinking in biology[3]. On the background of this theory Quantum physicist Amit Goswami hypothesize that here is a vital body that has the original blueprints of the biological functions, which in fact are the morphogenetic fields that the physical body organs represent. In 1982 the physician Larry Dossey in his book entitled Space, Time and Medicine, urged medical practitioners to give up the classical way of treatment which gives emphasize to space, time and locality. In 1989 Deepak Chopra in his book titled 'Quantum healing' clearly explained the possible application of quantum physics in healing. Chopra

suggested that perhaps the mind interacts with the physical body through a quantum mechanical body and perhaps it is consciousness that helps mediate the interaction[4].

Psychoneuro immunology

In the beginning of 20th century many biologist paid attention to the influence of mind in physiology. Walter Cannon a professor of physiology at Harvard University observed that any change of emotional state in the animal, such as anxiety, distress, or rage, was accompanied by total cessation of movements of the stomach. His findings were summed up in the book 'The Mechanical Factors of Digestion', published in 1911. Hans Selye, (1907 –1982) an endocrinologist of Hungarian origin experimented with animals by putting them under different physical and mental adverse conditions and noted that under these difficult conditions the body consistently adapted to heal and recover. Contemporary advances in the field of psychiatry, immunology, neurology, and other integrated disciplines of medicine have fostered enormous growth for Psychoneuro immunology. It is observed that when a person encounters an acute stressful stage nervous system will undergo an alarm reaction. In the second stage of stress, i.e., the resistance stage, when the person is not able to cope with the situation he/she tries to adapt to the situation. If the effort taken by the body to solve the situation fails, it passes into exhaustion stage. Exhaustion stage causes severe fatigue and leads to psycho somatic diseases.

Stress and Epigenetics

Epigenetics refers to the "interactions between genes and their products which bring the phenotype into being." At present the term refers to molecular or cellular alterations, which influence gene expressions, and by extension it refers to physiology and behavior, without causing alterations to the DNA sequence itself. Epigenetics is the reason why a skin cell looks different from a brain cell or a muscle cell. All three cells contain the same DNA, but their genes are expressed differently (turned "on" or "off"), which creates the different cell types. Epigenetic mechanisms, unlike those of the relatively static genome, are more dynamic, tissue specific and significantly from the perspective of disease, potentially reversible.Epigenetic change is a regular and natural occurrence but can also be influenced by several factors including Stress, age, the environment/lifestyle, and disease state. It has become apparent that both corticosteroids and stress have a pronounced epigenetic impact in both humans and animal models. It is also apparent that stress and epigenetics interact selectively at a number of important neuro-developmental critical periods to influence brain and behavior not only across individual life spans but across generations as well.[5]

Stress and Human microbiome

The human microbiome refers specifically to the collective genomes of resident microorganisms. Within the past decade it has become clear that the gut microbiota is a key regulator of the gut-brain axis. The gut is home to a diverse

array of trillions of microbes, mainly bacteria, archaea, yeasts, helminth parasites, viruses, and protozoa. The human microbiota is the aggregate of microorganisms that resides on or within any of a number of human tissues and bio fluids, including the skin, mammary glands, placenta, seminal fluid, uterus, ovarian follicles, lung, saliva, oral mucosa, conjunctiva, and gastrointestinal tracts. Results from preclinical studies indicate that alterations of the early microbial composition by way of antibiotic exposure, lack of breastfeeding, birth by Caesarean section, infection, stress exposure, and other environmental influences - coupled with the influence of host genetics - can result in long-term modulation of stress-related physiology and behaviour. The gut microbiota has been implicated in a variety of stress-related conditions including anxiety, depression and irritable bowel syndrome. In this regard, the concept of psychobiotics is being developed and refined to encompass methods of targeting the microbiota in order to positively impact mental health outcomes[6].

Three phases of disease

Depending on the chronicity and type of manifestation, psychosomatic diseases are presented as psychic, psychosomatic or somatic.

Psychic phase

In the psychic phase diseases can be represented as conditions like general anxiety disorder, minor depressive disorder, bipolar disorder, posttraumatic stress disorder, obsessive compulsive disorder and panic disorder.

Psychosomatic phase

In Psychosomatic phase they are manifested as the following.

(i) Undifferentiated Somatoform Disorder – In this type, you experience one or more symptoms (pain, fatigue, appetite loss, and gastrointestinal symptoms) for a minimum of six months.

(ii) Somatization Disorder– Symptoms include pain, sexual symptoms, gastrointestinal symptoms, neurological symptoms, menstrual symptoms, and fatigue.

(iii) Unspecified Somatoform Disorder –for e.g., women can falsely believe that they are pregnant because of signs like termination of menstruation, fetal movement, labor pains, nausea, etc.

(iv) Conversion Disorder – Symptoms of this include inability to make a sound, sudden illness attacks, unconsciousness, drooping of the upper eyelids, sensation loss in one or more body parts and vision problems.

(v) Hypochondriasis – Patients fear that they have a dangerous illness that is going to cause major harm to their body. They often visit multiple doctors to prove this.

(vi) Pain Disorder – Symptoms include experiencing pain in one or more parts of the body over long periods, without any explanation.

(vii) Body Dysmorphic Disorder – People affected with this disorder feel that their body is defective and often

resort to cosmetic treatments to improve their appearance.

Somatic phase

In the somatic phase above symptoms can manifest as almost all common structural diseases like alopecia areata, Alzheimer's disease, amnestic syndrome, anorexia nervosa, hypertension, hyperthyroidism, osteoarthritis, cancer, systemic lupus erythematosus, fibromyalgia, chronic fatigue syndrome, bronchial asthma, diabetes mellitus, rheumatoid arthritis, atopic dermatitis, coronary artery disease, psoriasis, ulcerative colitis etc.

Psychosomatic concepts in Ayurveda

We have already discussed holistic approach of Ayurveda in health and disease. Concepts of health are established with holistic outlook of equilibrium of dosha, dhatu mala, agni, sense faculties (indriya), mind (satva) and soul (atma). Ayurvedic understanding of pranjaparadha as a primary etiological factor categorically stated the mind-body approach of Ayurveda medicine. Even in the description of common etiological factors of the vitiation of vata and pitta also, we can find fear, sadness and anger. In the context of diseases, classical text Charaka Samhita has mentioned that psychic and somatic diseases are sometimes mutually inter dependent to evolve into other forms of psychic and somatic diseases like passion and fever respectively[1]. The three phases mentioned above can be correlated with Ayurvedic explanations of *manovikara*, *poorvarupa* and *rupa* respectively.

Somatization of Emotions

From the previous chapter we have understood that how emotions percolate into the body to disturb the equilibrium and settles as memory in the body. Naturally there can be a question that why somatization of emotions are needed? The answer is that

♦ Transfer of emotions to the body makes the person vigilant for quick response.

♦ Helps body to cope up with new challenges easily.

♦ By somatization of emotions one can store life experience into memory.

♦ Emotions as a key word to memory can recollect it easily.

♦ By transferring the mental stress to the body, stress level can be reduced temporarily.

♦ Suppression of emotions to the body helps to modify the expression into a socially acceptable behavior

♦ Helps to transform a psychic illness into a somatic illness due to social stigma.

The incidence of stress and stress induced diseases are increasing significantly in modern society. Reasons are rather clear. Still there are certain questions frequently asked in this regard.

♦ Why all the people who undergo same type of stress are not affected with diseases?

♦ Why people experiencing same stress end up with different diseases?

♦ Why some people are affected with psychic disorders and some others only with somatic diseases?

- ♦ Why same stress sometimes cause diseases and sometimes not any?
- ♦ Why diseases attack when person is not so stressful?
- ♦ Why certain diseases occur only in specific seasons?

Layered security

When we examine the somatization of emotions on the background of above mentioned questions, presence of a three-tier security system can be seen. Generation of negative emotions often occur in the mind due to the vitiation of rajas and tamas. But not all these emotions pass through the security layers and condense to form a somatic disease. The primary resistance is initiated in the mind by the interference of satva. Satva can nullify the negative emotions by changing the response pattern. For example, a person with satva dominance can forgive those who try to humiliate him.
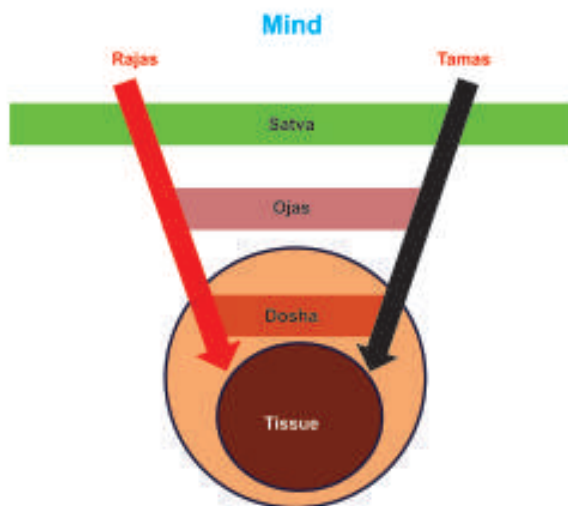
In case people with a weak satva, who could not prevent the penetration of emotions, Ojas-the immune layer of the body- can resist the somatization. Ojas is the quintessence of all tissues of the body when they are in a healthy state. This ojas is considered as protective barrier to prevent diseases. When few people face a sad event simultaneously, in some persons with weak ojas the immune resistance of the mucus membrane can be easily deteriorate and they can be subjected to upper respiratory infection. Again it is also mutually counter active. A strong ojas can nullify an emotion and also a strong emotion can deteriorate ojas. Equilibrium of dosha is the third layer of security to prevent the occurrence of somatization of emotions. Ayurveda has always given emphasis in the maintenance of equilibrium of dosha through proper medication, proper activities including panchakarma and proper diet. Here also dosha and emotions are counter active. For example anger can vitiate pitta, where as kapha can pacify anger. It is observed that different emotions localize in different organs or sites. Also there is an individual variation in the localization of emotions. For example, sometimes fear can affect the stomach and some other times it can affect limbs or any other part of the body.

Perception beyond

Truth is universal, but understanding is manifold. In ancient times when communications between different ethnic groups were difficult, multiple knowledge systems evolved in different regions of the world. In present days we have developed various means of communication systems to easily

share the knowledge to have a unified system which is more close to the universal truth. One major obstacle in finding a common language between ancient medical systems and modern medicine is that of the difference in the means of gathering knowledge (pramana). Any knowledge system should have approved means of knowledge. The various schools of Indian philosophies vary on means of acquiring knowledge. For example, Charvaka school of Philosophy holds that only one (perception) is a reliable source of knowledge, Buddhist philosophy holds two (perception, inference) are valid means, Jain philosophy holds three (perception, inference and testimony), while *Mimamsa* and *Advaita Vedanta* philosophy hold six viz, perception (*pratyaksha*), inference (*anumana*), comparison and analogy (*upamana*), postulation, derivation from circumstances (*arthapatti*), non-perception, negative/cognitive proof (*anupalabdhi*) and testimony of authentic person (*sabda* or *aptopadesa*) are useful and can be reliable means to knowledge.[7]

In Charaka Samhita the term *pareeksha* (examination) is used to denote *pramana*. The term examination is more appropriate in Ayurveda because the means of knowledge is used mainly in examining the patient and diagnosing the disease (*rogipareeksha* and *rogapareeksha*). In the context of examination of patient, Charaka Samhita considers only three means of knowledge viz., testimony of authentic person (*aptopadesa*), perception (*pratyaksha*) and inference (*anumana*)[8].

Susrutha Samhitha adopts analogy (*upamana*)also as fourth means of knowledge[9]. Charaka Samhita entertains *yukti* (logic) as fourth means of knowledge in an attempt to prove

life after death. The modern medicine is strongly constructed on the basis of direct perception and inference.

In clinical examination the physician depends on his/her perception, which is a valid means of knowledge. Observation of the texture of the skin, reading of pulse and feeling of the body temperature are coming under perception. We have developed much equipment like microscope, stethoscope, endoscope, ECG, and MRI scanner to augment the power of sensory perception. But the physician should be aware of the limitations of perceptions. As every symptom is not perceivable, physician has to make many inferences. For example, a muscle pain can be inferred as inflammatory with the perception of swelling, redness and temperature. On the contrary absence of swelling, redness and temperature can be inferred as muscular spasm. What we perceive during examination is mostly the tip of the iceberg. The rest of the aspects of the diseases are mostly inferred. Often certain analogies also help the physician to identify various disease conditions hitherto not perceived. In culturing of microbes analogies are used to compare the colonies. But in the case of clinical examination doctors gather most authentic information directly from the patient.

Who is authentic person (*Apta*)?

Charakasamhitha defined authentic person (*Apta*) as those devoid of the mental pollutants rajas and tamas, having clear uninterrupted knowledge of the three times, present, past and future. Their words are undoubted[10]. The testimony of an authentic person is considered as most valid in Indian

philosophies and Ayurveda. Mostly ancient scholars, great philosophers, authors of classical texts are considered in the category of apta. The Sanskrit terms *aptavachana* (authentic saying), *aptopadesa* (authentic advice), *aptavakya* (authentic sentence) and *sabda* (sound or word) are synonymous.

In the context of clinical examination a physician should consider a conscious patient as an apta as far as his illness is concerned. When patient expresses that he has severe headache, why should we distrust him? He is the best person to narrate the past history and future concern of his disease. In Ayurveda, subjective characteristics are given importance to assess dosha involvement in diseased conditions. Symptoms like lightness *(laghutva),* heaviness (*gurutva),* cold (*sita),* hot (*ushna),* penetrating (*teeshna),* headache(*sirasula),* etc. are subjective in nature. Some symptoms like *ushna* and *sita* can be both subjective and objective. For example, when a patient shows high temperature in thermometer reading, in reality patient may be shivering. In Ayurveda subjective experience is more important. The reporting of subjective symptoms is only possible through *aptavakya.* The role of the physician is to make the patient relaxed so that *rajas* and *tamas* cannot disturb him and thus he/she can share the feelings truthfully. In case of children, unconscious and mentally challenged patients, doctors gather the information of patients and diseases from the close relatives or bye-standers.

All that is expressed by the patient cannot be considered as true testimony. Charaka has classified the testimony into four types viz., i) with perceivable object or meaning ii) with unperceivable object or meaning iii) true and iv) false[11]. The

most reliable information a patient can provide is the experience he/she shared from deep consciousness without the manipulation of ego and intellect. Charaka Samhita ascertains that the knowledgeable physician who does not enter into the inner self of the patient with the help of the lamp of knowledge and intelligence cannot treat diseases successfully[12]. Therefore it is the duty of physician to get connected to deep conscious to extract the true knowledge of the disease which is unperceivable and knowledge that is unable to be traced logically. This is particularly true in diseases which are of psychosomatic origin. If a doctor can help a patient to transcend into different layers of consciousness, the root cause of the psychosomatic disease will be revealed to the patient. The method of introspection into deep consciousness will expose the connection between events of stress and psychic symptoms, psychosomatic symptoms and somatic symptoms. There is no better tool other than consciousness to understand the subtle aspect of any disease.

Social stigma over psychosomatic diseases

Majority of people are reluctant to accept a psychic involvement in their disease. The reason for such a social stigma can be due to:-

i.   Subconsciously they hesitate to look into the unpleasant emotion which they have hidden for a long period. Rather they find much easier to tolerate the physical discomfort.

ii.   The reluctance to accept the weakness at the psychological level. Socially physical diseases draw

more attention and sympathy than mental diseases.

iii. Physical medicine is more developed and suggests definite diagnosis and drugs for various diseases.

iv. Medical industry promotes physical medicine with the motivation of profit.

v. Medical science has not identified and accepted involvement of mind as a cause of many diseases.

vi. In conditions of factitious diseases the patient does not want to be free from the symptoms.

vii. Many people are not ready to take the responsibility of their own diseases.

viii. Lack of emotional support from close relatives and physicians.

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9. तस्याङ्गवरमाद्यं प्रत्यक्षागमानुमानोपमानैरविरुद्धमुच्यमानमुपधारय

(S.S Su.I/16)

10. रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये।
येषां त्रिकालममलं ज्ञानमव्याहतं सदा।।
आप्ताः शिष्टाः विबुद्धास्ते तेषां वाक्यमसंशयम्।
सत्यं वक्ष्यन्तितेकस्मादसत्यंनीरजस्तमाः।। (C.S Su XI/18-19)

11. शब्दो नाम वर्णसमाम्रायः स चतुर्विधः -
दृष्टार्थश्च, अदृष्टार्थश्च, सत्यश्च, अनृतश्चेति। (C.S.Vi.VIII/38)

12. ज्ञानबुद्धिपतदीपेन यो नाविशति तत्रवित्।
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06

Satvavajaya

A S we look at the development of humanity from primitive man to the modern man, it is evident that there is a paradigm shift in the focus of faculties. Ancient men focused more on their physical strength for survival, but in the present era psychological strength is drawing more than physical strength. This is the trend in health too. Today there is an increased concern on mental health rather than physical health. In this context it is interesting to explore the potentials of Ayurveda – age old wisdom in the field of psychotherapy.

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Types of treatment in Ayurveda

According to Ayurveda, diseases occur due to the imbalance of five *doshas,* i.e., three bodily doshas (*Vata, Pitta and Kapha*) and two mental doshas (*Rajas* and *Tamas*). Diseases due to the imbalance of *Vata, Pitta* and *Kapha* are to be managed by logical treatment (*yuktivyapasrayachikitsa*) as well as logically unexplainable treatment, i.e divine (*daivyavyapasyayachikitsa*) techniques.

Logical approach of treatment (*Yuktivyapasrayachikitsa*)

Considering the historical development of treatment, it is clear that in primitive stage human beings used herbs, animal products, minerals, rituals, chanting of mantras, worshipping of God, sacrificing of birds and animals and wearing of different gems for the purpose of healing. Many of them were empirical knowledge performed without any logic. Towards the end of vedic period many scientific conclusions were evolved in the form of *Upanishads*. These *Upanishads* were the foundations for many schools of philosophies in India. The theories of Ayurveda evolved from these philosophical works. With the introduction of dosha theory these empirical knowledge were brought under certain logical framework. This logical framework gave an ample freedom to incorporate many new medicines and treatment modalities to establish logical approach of treatment (*Yuktivyapasraya chikitsa*).

Divine (*Daivavyapasraya*) Treatment

In early vedic period people believed that diseases were

the curse of God. Therefore they performed some rituals like, sacrifices, mantra chanting, worshiping of God, wearing of gems etc. to heal some diseases. After introducing principles of Ayurveda, these treatment modalities became obsolete. In post vedic period even after explaining the logic for most of the treatment modalities, some of them remained unexplainable. Such logically unexplainable treatment that gives some positive results was grouped under Divine (*Daivavyapasraya*) treatment. As and when they were explainable logically, the status of such treatment is changing to logical treatment (*Yuktivyapasraya chikitsa*). Presently Ayurveda is having very few logically unexplainable treatment modalities.

Approach of psychotherapy

Mental illness is a condition in which doshas- *rajas* and *tamas-* increase individually or collectively. Ayurveda suggested that mental *doshas* are to be treated with the tools like *Jnana* (knowledge), *Vijnana* (specific knowledge), *Dhairya* (Courage for sensory control) *Smriti* (memory) and *Samadhi* (Meditation)[1]. The very understanding of these five components will give a comprehensive understanding of psychotherapy tools prescribed in Ayurvedic texts. Psychotherapy in Ayurveda is termed as *Satvavajaya* treatment.

Satvavajaya

The term '*Satva*' is used as a synonym of mind in Ayurveda. Similarly it is also used in explaining one of the 3 attributes of mind viz., *satva*, *rajas* and *tamas*. '*Avajaya*' means

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'win over'. Hence it can be explained as a technique of winning of *satva* over *rajas* and *tamas*.

Jnana

Ayurveda identified Intellectual error (*Prajnaparadha*) as the primary etiological factor for psychosomatic diseases. Therefore treatment should be focused to correct the intellectual error to provide the real knowledge. The term *jnana* is used to express the error free knowledge. A detailed description of *jnana* is given in the chapter *purushavichaya sareeram* in the *sareerasthanam* of Charaka Samhita[2]. *Vidya* (learning), *siddhi* (accomplishment), *mati* (thinking), *medha* (intelligence) and *prajna* (higher intellect) are the synonyms of *Jnana* (knowledge). These synonyms also give an idea of different types of knowledge.

i) *Vidya* is a Sanskrit word that means "knowledge, " "clarity" or "higher learning." The term is used to describe both intellectual knowledge obtained through study (*apara vidya*) and spiritual or higher knowledge (*para vidya*) that leads to enlightenment. *Aparavidya* consists of book knowledge such as the code of rituals, etymology, grammar, mathematics.

ii) *Siddhi* is a Sanskrit noun which can be translated as "perfection", "accomplishment", "attainment", or "success". Siddhis are supernatural powers to control the self, others and the natural world. It is said that, although they appear to be supernatural, they are actually accessible to all humans and can be explained in rational ways. Person with *siddhi* can easily get

access to correct knowledge.

iii) *Mati* is the knowledge evolved after thinking over an issue and there by arriving at a solution.

iv) The word *medha* means the 'intelligence' which appears after sacrificing the ignorance.

v) *Prajna* or *Pragya* is used to refer to the highest and purest form of wisdom, intelligence and awareness. *Pragya* is the state of wisdom which is higher than the knowledge obtained by reasoning and inference.

Charaka also explains all possible means of emergence of knowledge as follows.

♦ The pure and true knowledge comes from the pure consciousness. When mind is masked with *tamas*, then *satva* diminishes and ignorance dominates. When one could acquire proper knowledge to dispel the *tamas*, ignorance vanishes and *jnana* emerges.

♦ Due to ignorance, we have intense desire to acquire things for material pleasure. Practice of Yoga and understanding of sankhya philosophy will give the realization of the true nature of the Self. This knowledge will reveal that happiness is within, so that desire for external objects disappears and *jnana* emerges.

♦ When a person identifies himself as the 'ego', he/she will have the tendency to get attached to the sensory objects which is the causative factor for misery. Eventually person becomes selfish, competitive, and hostile. When consciousness transcends beyond ego, ego realizes itself as self and

renounces all sensory pleasures, then *jnana* emerges.

♦ When the self identifies oneness with the *Brahman*, *Jnana* emerges.

Life is a journey from ignorance to knowledge. We gather knowledge through various means. Following elder's rituals, reading the books, learning various arts and science, accomplishing some skills, thinking, analyzing, clearing of ignorance and inherited wisdoms are some of the means. At every stage of our life we try to gain knowledge. This knowledge helps to dispel the *tamas* and *rajas* to enlighten the *satva*, the true quality of self. *Satva* ensures pure mental health.

Vijnana

Vijnana is the absolute knowledge of human existence. According to Ayurveda on transcendence of consciousness, self seizes getting connected with mind and sense faculties. Consciousness is capable of perceiving everything at every time in the universe directly. The pure self is experiencing oneness with the *Brahman*, the universal consciousness. This state of highest bliss is known as *Moksha*. This state is also known by the synonyms of *vipapa* (free from sins), *virajas* (free from rajas), *santa* (blissful), *para* (the great), *akshara* (unchangeable), *avyaya* (indestructible), *amrita* (immortal), *brahman* (Supreme self) and *nirvana* (extinction)[3].

The four vedas viz., *Rig, Yajur, Sama* and *adharva* have conducted a series of researches, debates, discussions and experimentation on the existence of *jeevatman* and *brahman*. Based on the observations made in the *vedas, advaitavedanta* scholars propounded that all *jeevatman* are evolved from

brahman. At the time of *moksha* they all unite with Brahman. These findings were expressed in four great phrases (*mahavakyas*) of each *veda.* These great phrases are:

1. प्रज्ञानं ब्रह्म "*Prajnana* is *Brahman*", or "*Brahman* is Wisdom" (Aithareyopanishad-Rig Veda)
2. अयमात्मा ब्रह्म "This Self (*Jeevatman*) is *Brahman*" (Mandookyopanishad-Atharva Veda)
3. तत्वमसि"Thou art That" (Chandogyopanishad-Sama Veda)
4. अहं ब्रह मास्मि"I am *Brahman*", or "I am Divine" (Bruhadaranyakopanishad-Yajur Veda)

The person who could fully convince the true knowledge of "unity in diversity"can never be affected by psychic disorders. This helps the person to get out of the fear of death, fear of departing of beloved, dissolves the hatred, anger, greed, sorrow and jealousy. Thus, the unconditional love evolves.

Dhairya

Despite having settled the psychological problems logically or philosophically, the instinctive behavior may not be corresponding to the solution. Mind always seeks pleasure. For that mind gets attached to sensory faculties. Each and every sense faculty has the tendency to attract its own objects. This gives temporary pleasures. When one seeks more pleasure it turns to be addiction. That will lead to behavioral changes like over eating, eating less, addiction to smoking, over indulgence in sex and alcohol. Ayurveda identified that the inability to

control the sensory faculties is one of the three major etiological factors for somatic diseases. This illustrates the etiopathogenesis of psychosomatic diseases as lack of will power (*dhritivibhramsa*). *Dhairya* is the will power to restrain the mind from attaching to sensual objects. In Charaka Sutra Sthana *thisreshaneeyam* chapter, *satvavajaya* is defined as restraining mind from the unwholesome objects[4]. In Sareera Sthanam Charaka has mentioned the objects of mind. Whatever can be thought of, analyzed, presumed, imagined, meditated upon and perceived by the mind can be considered as its object[5]. Though all the five *satvavajaya* components are capable of restraining the mind, *dhairya* practices are more specific. Above definition is more close to the definition of yoga like Yoga *chittavritinirodhah* (Yoga is the restrainng of mind) of Patanjali's yogasutra. Since charaka has not given further explanations on the practice, we need to adopt the practice from yoga texts. From the Eight limbs of yoga of *Patanjali, Asana, Pranayama* and *Pratyahara* can be used as tools for acquiring *dhairya.*

Smriti

Though the human being is a union of *Jeevatman* and *prakriti*, *Jeevatman* fails to realize its independent entity due to ignorance. As long as *Jeevatman* is unable to remember its primordial form before its conjunction with *prakriti, Jeevatman* cannot free itself from all sorts of miseries. Experienced yogis who attained *Moksha* says memorization of the real nature of *Jeevatman* is the best way to overcome this hurdle. Whenever a person tries to memorize its own nature, emotions getting accumulated through the already experienced life events may

cause too much resistance. Therefore we should develop special skills to penetrate into these memories.

On a keen observation of the instinctive behavior of an individual the root cause can be traced in deep subconscious. It can be evolved out of unfulfilled desire for some objects that was denied to the person. It can be a behavior to mask some painful emotions that are carried deep inside. This kind of behavior can also be provoked by the impressions carried over from the past life events (*Karmaphala*). From childhood onwards we start collecting many impressions from our surroundings. They are registered in the memory with related attached emotions. There are positive and negative impressions. These impressions are received or formed mainly from our parents, close relatives, friends and environment. The negative impressions mask the true nature of consciousness. These negative impressions stored in our emotional memory cause many psychic problems like phobia, arrogance, guilt, persecution feeling, loneliness and melancholia. In fact this may not be our true nature. Clearance of these negative emotions is possible through *smriti* technique. *Smriti* means memory. *Smriti* techniques help us to deepen into the subconsciouness to get real time awareness of the memory of emotions. Recognitions of the root cause of the emotions help to dissolve the emotions and to create a new impression. Subsequently memory becomes more clear and sharp.

Samadhi

As a result of the continued awareness of the emotions

the person experience dissolution of emotions either by the expression of them or by a change in the attitude. This brings a deeper relaxation and calmness to mind. In classical Yoga practices this stage is achieved by regular practice of *pranayama, pratyahara, dharana* and *dhyana*. At this point of calmness practice of meditation brings a thoughtless silent state easily. Often the person can experience a glimpse of *Samadhi*. It can be a preliminary stage of *Samadhi*. Even that short span of *Samadhi* has a powerful healing power. Repeated practice of *smriti* technique clears negative emotions and impressions from the subconscious mind. This creates extreme calmness so that the person could reach the higher realms of *Samadhi*, a state of absolute happiness.

Ayurveda and Yoga proclaim that *Samadhi* is the state of absolute health. In Sanskrit the term for health is *swastha*, means 'soul is in its own place'. There are trillions of tissues in our body with different life span and different functions. They all behave like individual entity with their tissue intelligence. Still they all serve the human body harmoniously to fulfill the goal of the soul. When soul is been dragged by sense faculties to sensory objects tissues lose their integrity and behave disharmoniously. Ayurveda considers this state as *aswastha*(soul is not in its own place) or ill-health. *Samadhi* is a practice to bring back the soul to its place through meditation.

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    (C.S. Su. 1/58)

2. शुद्धसत्वस्य या शुद्धा सत्या बुद्धि प्रवर्तते।
    यया भिनत्यतिबलं महामोहभयं तमः।।
    सर्वभावस्वभावज्ञो यया भवति निःस्पृहः।
    योगं यया साधयते संख्यं संपद्यते यया।।
    यया नौपैत्यहंकारं नोपास्ते कारणं यया।
    यया नालम्बत् किंचित् सर्वं संन्यस्यते यया।।
    याति ब्रह्म यया नित्यमजरं शान्तमव्ययं।
    विद्या सिद्धिर्मतिमेधा प्रज्ञा ज्ञानं च सा मता।।

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3. विपापं विरजःशान्तं परंमक्षरमव्ययम्
    अमृतं ब्रह्म निर्वाणं पर्ययैः शान्तिरुच्यते
    एतत्तत् सौम्य। विज्ञानं यज्ज्ञात्वा मुक्तसंशयाः
    मुनय प्रशमं जन्मूर्विमोहरजः स्पृहाः

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    C.S.su.11/54)

5. चिन्त्यं विचार्यमूह्यं च ध्येयं संकल्पमेव च।
    यत्किंचित्मनसोऽज्ञेयं तत् सर्वं ह्यर्थसंज्ञकम्।।

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07

Smriti

S MRITI is a Sanskrit word, from the root *Smara* (स्मर), which means "memory". In Indian philosophy *smriti* is used with another sense as "recollection" of sacred literature based on human memory, as distinct from the Vedas, which are considered to be *Shruti* (literally "what is heard"), or the product of divine revelation. In the sense any new knowledge revealed to somebody that is not known to anybody prior to that can be considered as shruti. Revelation from meditative experience (*aptavakya*), new inventions, new life

Smriti Meditation

experience and creative ideas can be considered as *shruti*. Here the term *smriti* is used to sense as recollection of stored *shruti* in the form of memory. Patanjali defined memory as recollection of experience of sensory objects[1]. The information gathered by any sense faculty including the mind is stored in deep layers of consciousness, with appropriate triggering factors they are brought to surface. In charaka Samhita *smriti* is defined as recollection of seen, heard and experienced things[2].

Layers of consciousness

There are four layers of consciousness;

i) *Jagrit* (conscious or wakeful layer)"- Here the consciousness is the enjoyer of outside gross objects through sensory faculties

ii) *Swapna* (sub conscious layer):- Enjoyer of dreams which are the replay of the mental impressions produced during the awakened stage. Memories, that is stored in manas is brought to the consciousness in *swapna* stage.

iii) *Sushupti* (unconscious layer):-The state in which a person sleeping doesn't desire for any objects nor does he watch any dreams is *sushupti*.

iv) *Turiya* (super conscious layer):- *Turiya* is the real state of *Jeevatman*.

When conscious is at the state of *Turiya* the person is merging in supreme peace, bliss and experience the sense of oneness with the universe. In the first three stages existence

of consciousness was relatively external compared to its absolute existence i.e., *Turiya*[3].

Memory and emotions

All our experiences from the moment of emergence of life is influenced by *satva, rajas* and *tamas.* The experience which is influenced by satva provides correct knowledge and happiness whereas *rajas* and *tamas* provide wrong knowledge. These experiential knowledges are stored in the memory with an attached emotion corresponding to the influential attribute. Fear and sadness are the emotions of *tamas.* Arrogance, jealous, envy, excitement, offence and pride are the emotions of *rajas. Satva* provides happiness, satisfaction, confidence and calmness.

Emotions are the connecting bridge between body and mind. Every emotion has bodily link. Sadness provokes tears. Fear causes tremor and coldness in the body. Anger makes body hot. Emotions attached to the experiential knowledge facilitate easy retrieval of memories. Emotions are like key words to search data memory from the brain. It is easy to remember the happiest moments and saddest moments in one's life.

Every individual has a collection of memories of visual, auditory or kinesthetic experiences with attached negative emotions. It can be evolved out of unfulfilled desire for some objects that was denied to the person. It can be a behavior to mask some painful emotions out of physical or psychic trauma. The expression of these emotions is very much depending on the social approval. If the society does not

accept the free expression of these emotions, they are pushed to deep unconscious to hide them. These piled up memories widen the gap between conscious and unconscious. Conscious avoids contact with unconscious to mask unpleasant feelings. These memories always attempt to come to the surface in the form of dreams, unconscious behavior and psychosomatic symptoms.

Swapna (Dreams)

Concept of *swapna* literally means loss of touch or ignorance. It may be defined so because in *swapna,* the most important requisite of *Jnana* i.e. sensual contact is absent. Dreams represent various mental activities and states of mind. Major chunk of dreams are symbolic representation of memories which contain unresolved issues at conscious (*jagrit*) level. While conscious mind is busily occupied with multiple problems, some of them can be transferred to the subconscious level (*swapna*). Problems which are unresolved for a longer period are shifted to the deep conscious level(deep *swapna*). In dreams we could address the unpleasant feelings of the deep conscious with symbolic images. When the masked emotions are brought to subconscious level it is easier to tackle them. Consciousness will have partial understanding of the issue. So the emotional impact of the issue will be lighter.

Maria's dream

Maria, a 45 year old woman used to dream on a kind elephant taking care of her and accompanying her to different countries for relaxation. Though the elephant was expressing

his love with kisses and hugging, she felt uncomfortable due to a bolus in the throat which caused her a feeling of guilt. In one of her meditations the meaning of the dream was revealed to her. Her father divorced with her mother when she was 10 years of age. Later he married another lady and lived with her. Maria felt offended by her father and believed that he never loved her. Therefore she was even hesitant to look after him when he was ill for a long period before his death. But in reality it was the opposite. He loved Maria more than anything. Because of that he even left her second wife and gave all his assets to Maria. During the dream Maria saw that she is enjoying the assets of her father by travelling to different countries but at the same time she experienced a feeling of guilt for not accepting his love. Father was symbolized as an elephant and her guilt was represented as bolus in the throat.

Classification of dreams according to the source and content[4]

- ♦ Visual (*Drista*): these types of dreams are from the memory of an image seen before.
- ♦ Auditory (*Sruta*): This is the kind of dream initiated from a conversation or music.
- ♦ Kinesthetic (*Anubhuta*): The dreams originated from the memory of any physical sensations like touch, pain, heaviness, movements and stimulations from internal organs.
- ♦ Desire (*Prarthita*): If we wish something to happen in future, we see same thing happened in the dream.
- ♦ Imagination (*Kalpita*): Some people could voluntarily create dream in their imagination. These types of

dreams are created mostly to fulfil their wishes.

♦ Forecast (*Bhavika*): Everybody is anxious to know about the future events in our life. When we have an expectation about the future, subconsciously that will appear as dream. Often we believe that we have no role in the generation of the dream.

♦ Constitutional (*Doshaja)*: The quality of dreams can vary according to the body constitution. A *Vata* constitution person with short lean body structure have dreams mostly about flying, floating, jumping and going to high mountains.On the contrary *Kapha* constitution person prefers dream as diving in the water, falling from heights and lying on the floor.

As the dream deepens awareness and voluntary control on dream diminishes. Based on the depth dreams can be classified as

♦ Lucid dream: A lucid dream is any dream during which the dreamer is aware that they are dreaming. During lucid dreaming, the dreamer may be able to exert some degree of control over the dream characters, visuals and theme.

♦ Day dream: Day dreaming is a short-term detachment from one's immediate surroundings, during which a person's contact with reality is blurred and partially substituted by a dream experienced while awake.

♦ Rapid Eye Movement (REM) dream: During the sleep, random movement of the eyes, low muscle tone throughout the body and the tendency of the

sleeper to dream vivid occur.

♦ Non-Rapid Eye movement dream: Unlike REM sleep, there is usually little or no eye movement and muscles are not paralyzed during NREM sleep. Dream rarely occurs in the stages of NREM sleep. The content of dreams tends to be disconnected, less vivid, and less memorable than those that occur during REM sleep. Rarely person walks in the sleep.

Unconscious behavior

In the developmental phase of a child, social values are strongly imposed by parents, friends, relatives, government and others of the society. Child gradually learns to wear a suitable mask which can get an appreciation from the society. Often people use very beautiful and expensive dresses, ornaments, make-ups, luxury cars, houses etc., to create an impression that he/she is rich. Similarly people use behavioral mask to create an impression as kind, brave, intelligent, clever etc. In due course of time the person forgets the true nature of him and identifies himself with the mask he is wearing. When the person gets an opportunity to transcend to his unconscious mind, a behavior pattern might get provoked in him that may not be acceptable to the conscious mind. As long the person lacks self-realization, his mind experiences uncomfortable conflicts. This prevents the psychological and spiritual growth. The person can behave very silly irrespective of his age and status.

Unconscious does not include all that is not conscious, but rather what is actively repressed from conscious thought

or what a person is averse to knowing consciously. Freud viewed the unconscious as a repository for socially unacceptable ideas, wishes or desires, traumatic memories, and painful emotions put out of mind. Unconscious thoughts are not directly accessible to ordinary introspection, but are supposed to be capable of being "tapped" and "interpreted" by special methods and techniques such as meditation, free association (a method largely introduced by Freud), dream analysis, and verbal slips (commonly known as a Freudian slip).

Psycho somatic diseases

Manifestations of physical symptoms are yet another expression of consciously masked emotional memories piled up in the unconscious. Sometimes conscious mind also transfers the overload of stress to body unconsciously to feel the comfort. Initially they will feel it better to suffer physically than suffer mentally. Headache, body pain, tremor, giddiness, nausea, spasms, inflammatory pain, diarrohea, insomnia, hyper tension, itching and skin lesions are some of such symptoms. These symptoms can be a prelude to serious pathological manifestation of diseases.

Localization of emotions

It is observed that on meditation some physical symptoms could provoke some emotions like sadness, anger, fear, guilt, feeling of offence, hopelessness, indecisiveness, jealousy and loneliness. Also it is observed that these emotions get localized in the body. Though we may not be identifying a

standard pattern for the localization of each emotion, a frequently affecting area can be identified. These observations correspond to the theory of chakras. Sadness due to loss of love and loneliness isoften experienced at anahata chakra, which is considered as site of love. Fear develops symptoms in the stomach, where *manipura chakra* - seat of will power- is situated. Offence and guilt develop as bolus in the throat where the *visuddhi chakra*, representing the moral values is situated. Work stress and indecisiveness which is related to intellectual process create symptoms in the *anja chakra* in the form of headache and insomnia. These symptoms in the initial phase disturbs at pranic level to cause reversible changes in the physiology. Repeated and prolonged occurrence of the changes leads to structural damage.

What to memorize

We are like lost children. As if we started a journey from home and on the way we are misguided due to wrong knowledge with the influence of rajas and tamas. We forgot our identity and way back to home due to the ego. Therefore we need to recollect all the misguidance, so that the path to go back home will be cleared. The ultimate point to be remembered is that we are the self by nature. The Self is purity, knowledge and happiness. With the influence of the carried over memories the soul is masked. It is falsified as we are the Ego. This is the reason for ignorance and misery. After emergence of real memory one gets rid of misery5. In fact all the spiritual studies are to ultimately reveal the memory.

How to memorize

Charaka Samhita suggested eight techniques to recollect the memory[6].

a)   Perception of cause (*Nimitha*)

In many occasions we experience sadness, anger and fear without any conscious reason. *Nimitha* is a technique of logically analyzing the possible causes. The intellectual exercises help to deepen into the subconscious and thus are able to bring out possible reasons.These possible options help us to remember the exact cause.

b)   Perception of form (*Rupagrahana*)

Dreams are visual world created by the mind to project good and bad memories symbolically to experience very sharp emotions. In day dreams and night dreams memories in the form of symbolic visuals are brought to the subconsciousness. Mind makes attempts to analyze these memories to resolve negative emotions attached to them. On a keen observation of these visuals the memories attached to them will be revealed.

c)   Similarity (*Sadrusa*)

Similar to that of a computer, mind has a filing system. Hence it is easy to recover using a search word. For example, how our brain works if we want to recognize a face that forgets the identity? If the person belongs to our age group, initially we search in the file of friends in our studentship. If not, we go to the file of colleagues. Sometimes if the person belongs to a certain race we can search in the file of people who belong to that race.

d)   Contrast (*Viparyaya*)

In contrast, mind's ability of sorting things having

opposite qualities is utilized to memorize. For example, if you are asked to remember a person whom you deeply love it may immediately remind you the person whom you hate extremely. Similarly your effort to remember your happiest moment may remind your saddest event.

e)   Predominance of satva (*Satvanubandha*)

Predominance of *satva* ensures calmness of mind. Just as looking into calm lake exposes the deep bottom on a sunny day, all the memories are easily revealed. This is what happens in hypnotic trance when our conscious mind is deeply relaxed, many of our childhood memories could be seen in its minute details.

f)   Repetition (*Abhyasa*)

Repeated introspection clears strong negative emotions accumulated within. It makes easy transcend to *swapna* or *sushupti* to recollect the memories.

g)   Constant thinking (*Jnana yogat*)

Logical understanding of the structure and mechanism of memory helps memorization easier. Study on self, intellect, memory, emotions, dreams give an insight to the process and memories can be traced intellectually.

h)   Repeated hearing (*Punahsruthat*)

This is the technique used in hypnosis to remind some events or person by repeated suggestion by another person. This technique can be used to guide a person into contemplation, Suggestions are given in such a way that the guide is very well tuned to all feelings empathetically.

Journey to *smriti*

Techniques of inner journey are available in Patanjali's

Smriti Meditation

yoga sutra. *Asanas* and *pranayama* train to expand the awareness of body and its function. *Pratyahara* helps to withdraw mind from sensory objects. *Dharana* (concentration) fixes the mind on a point for meditation. *Dhyana* (uninterrupted awareness) deepens the awareness into *swapna* and *sushupti*. Patanjali suggests even sorrow (*soka*), desire for sensual objects (*vishayaragam*) and dreams (*swapna*) as points for concentration. Patanjali says - By subsiding sorrow mind becomes luminous. Similarly focusing on sensual desire unravels the memories of suppressed desires[7]. *Dhyana* (uninterrupted awareness) for some period in this point subsides the desire . Memory has a tendency to project as images in the subconscious mind. Therefore focussing of these dream images takes us to deeper layers of sushupti and unravels the associated memories. After living in the dream state for certain period consciousness evolves with a new knowledge[9].

Power of *smriti*

Charaka Samhita quoting from the experience of yogis and philosophers state that *smriti* gives the real knowledge and paves the way to emancipation[10]. Each trip to *smriti* corrects a misunderstanding by reducing *rajas* and *tamas* to open up a new wisdom. It shows that at the deep state of *smriti* person transcends to realm of *Turiya*. It needs many repeated exposure to *turiya* to clear off all the piled up unpleasant emotions. During this process person becomes healthier mentally and physically. Therefore this technique is considered as most powerful therapeutic technique. At the

end of the clearance venture one realizes that 'I am not this body' (*naithadaham*) and 'this body is not mine' (*naithatmamoti*). This is called '*satya buddhi*'[11]. In the state of final renunciation all sensations with their roots along with consciousness, knowledge and understanding cease completely. This state is known as *Samadhi* or *Moksha*. Charaka Samhita proclaims that this is the state of absolute health. All pains (physical, mental and spiritual) cease to exist in the state of *yoga* (union with self) and *mosksha* (emancipation)[12].

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सत्वानुबन्धादभ्यासाज्ज्ञानयोगात् पुनःश्रुतात्।
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    अयनं पुनराख्यातमेतद्योगस्य योगिभिः।
    संख्यातधर्मैः साख्यैश्च मुक्तैमोक्षस्य चायनम्।। (C.S.Sa I / 150-151)

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08

Meditation

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I N this book the term meditation is used to express a collective meaning of *Dharana, Dhyana* and *Samadhi*[1, 2, 3]. *Dharana, Dhyana* and *Samadhi* can be translated as concentration, meditation and trance respectively. Since these processes are inseparably integrated, here the most popular term 'meditation' is used. Earliest written records of meditation come from the Indian traditions of philosophies between 3000-1500 BCE. In the Vedas of ancient India, meditation has been mentioned in various contexts. Later, Patajali compiled

various meditation practices which were prevalent during that period and developed his *Ashtanga Yoga* (Eight limbs of Yoga) and presented in his book 'Yoga sutra'. Around 6th to 5th century BCE, other forms of meditations were developed by Buddhist monks in India and Taoist in China. Buddhist meditation has a close relation to Patanjali's practice. Buddhism introduced meditation to other oriental countries. Bodhidharma is traditionally considered the transmitter of the concept of Zen meditation to China.

Though *Samadhi* is such an important aspect in Ayurveda psychotherapy, we seldom find descriptions on the practical techniques in Ayurveda classical texts. Therefore we need to depend on yoga texts for a detailed understanding. Patanjali described *Samadhi* as the last limb of his eight limbed practice of Yoga. The first limb *Yama* suggested as practice to abstain from immoral acts that is essential for a harmonious social life. Second limb *Niyama* suggested observing certain practices to keep body and mind clean. Next three limbs viz., *Asana, Pranayama* and *Pratyahara* are practical tips for getting control over the body, *prana* and sense faculties respectively. The last three viz., *Dharana* (concentration), *Dhyana* (meditation) and *Samadhi* (trance) are introspective practices. They are collectively called *samyama*[1-4]. On a closer observation we could understand that the expansion of awareness of the gross to subtler is the key for practice in Yoga.

Asana

Asana are specially designed tools to expand the awareness of the body[5]. During the practice of *Asana*,

awareness is being expanded gradually from a point, through a linear and two-dimensional (surface) awareness to a three-dimensional awareness. While practicing an *asana* mind can be focused on certain points in the body. When attention is extended to another point, the awareness will be converted into linear. This will further expand as the awareness spread on four points simultaneously. e.g., expansion of the chest in *Ushtrasana,* stretch of back muscles in *paschimathanasana.* This is called two-dimensional (surface) awareness. When the mind experiences all the sensations of the whole body, the awareness will be of three- dimensional in nature. At the final stage of every posture practitioner should visualize and sensitize the entire body. At the final stage of *asana*, it will be a state of partial meditation on the body. As a result of this practice, body deeply relaxes and becomes free from pain and spasm. Body stops drawing attention on it.
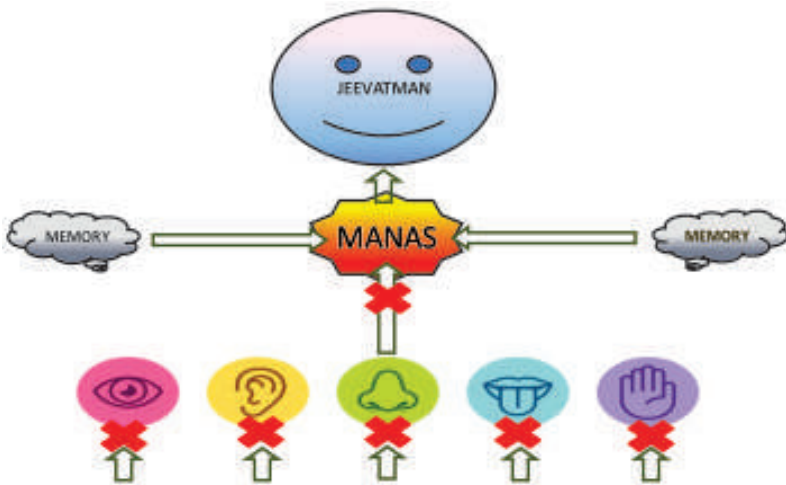
Pranayama

Literally '*Pranayama*' is a technique to control the motion of exhalation and inhalation of breath[6]. The breath is the most important sign of energy in the body. In order to get the control over energy, initially one has to be aware of breathing. Breathing is a link in the chain activities of body physiology. As we pull one link it will have an impact on all others. Hence when one becomes deeply aware of breathing he/she actually becomes aware of all bodily functions including the muscle functions, brain function and metabolic functions. '*Prana*' is the force behind all these functions. Hence the breathing regulations can help to expand awareness of the *Prana*.

Expanded awareness of *prana* ensures stabilized function of every organ and helps mind to become calm and relaxed.

Pratyahara

All the five senses are always longing for contact with sensual objects. This behaviour of senses will diminish the power of concentration. This will make the practitioner unfit to advance in the path of Yoga. *Pratyahara* practice helps to withdraw the senses by giving up their own objects and disconnect from mind[7]. The process of withdrawing the senses is not an easy task. Objects like fast music, colors of high contrast, spicy taste, penetrating perfumes, and sharp touch draws more attention. Repeated training of the senses makes them capable of controlling its attachments to the objects. Another technique of detachment of sensory faculty is the expansion of awareness on the respective object very deeply. For example, constant attention on a specific sound will be

Smriti Meditation

boring and finally it leads to detachment.This makes mind capable of focusing in one point. *Asana, Pranayama* and *Pratyahara* are preparations for the samyama.

Dharana

When mind is confined within a location (*Desabandha*) it is called *Dharana*. Therefore *Dharana* is a technique to concentrate the mind on some particular object. The object for meditation has to be chosen according to the objectives of meditation. It can be an image, food, person, emotion, body part, or a point in the external world. Here, mind bypasses the mediation of sense faculties and collects information from the object directly. Since mind being unstable, some conscious effort is needed to maintain the focus of the mind on the
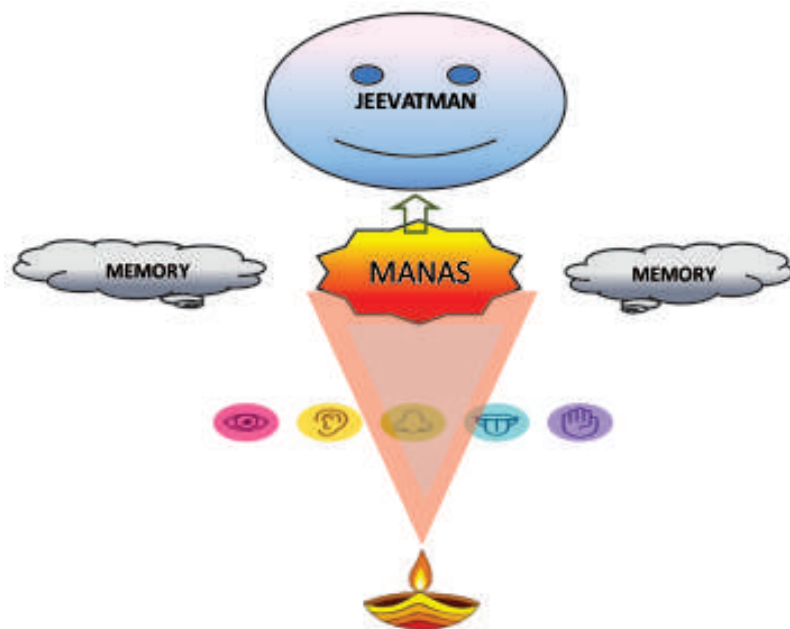
object. Due to various reasons mind can get distracted.

I) By nature mind is single and subtle. But mind is responsible to gather information from all the five sense faculties and memory. Hence mind has to move very fast to collect information.

II) Everybody has an inherent mechanism of avoiding unpleasant emotions. Therefore whenever mind attempts to do introspection, if an unpleasant emotion popes up, suddenly mind gets distracted.

III) After some mental loading mind desire to take rest. Attempt to do any kind of concentration of mind at this stage will be a failure.

IV) Any kind of sensory disturbance from external environment can prevent the effort of concentration.

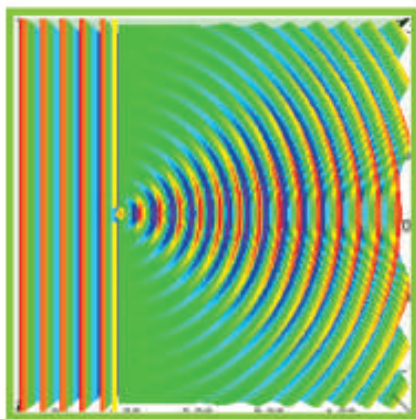V) Different physical and mental health problems can disturb process of concentration.

Dhyana

When the mind is deeply involved in the process of focusing, it can gradually slip into the state of *Dhyana* in which the person will have an uninterrupted awareness of the object being meditated upon.
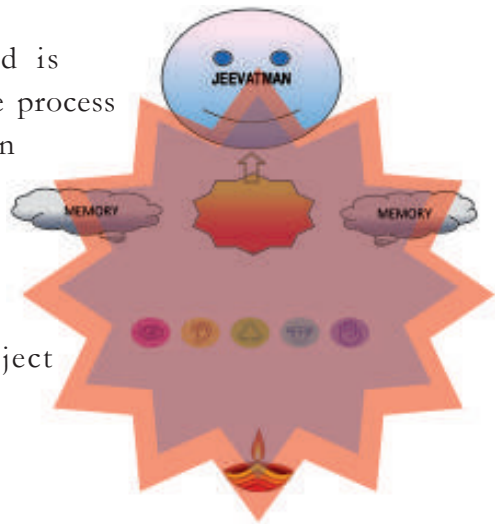
Mechanism in Dhyana

In a living being

Dharana   Dhyana

Jeevatman and mind function collectively as a single unit like a boss and private secretary. We often refer this unit as consciousness. When consciousness is extroverted mind becomes more active. Since mind is '*Anu*' (subtle) and '*Eka*' (single), it could act only like a particle. Mind will not be able to collect information simultaneously from different sense faculties. Therefore during *dharana* mind can be fully functional to focus on a single point. Multiple tasking of mind like watching a movie with seeing, listening and sensing together is because of the ability of mind to make quantum jump from one sense faculty to the other very quickly. During introspection mind quietens and *Jeevatman* dominates. During *dhyana* attention is extended to the multiple dimensions of the same object without detaching from one point to another. In the process of *dhyana Jeevatman* gradually takes over. *Jeevatman* is *vibhutva* (all pervasive) and *sarvagata* (omnipresent) [8]. It means that *Jeevatman* has a wave like behavior, awareness

become continuous and can be extended to a wider area. Therefore we could say that mind functions in particle mode and *Jeevatman* functions in wave mode.

Samadhi

Further deepening in meditation may take a person to the stage of *Samadhi*. In mind stops functioning and consciousness transcends ego and identifies oneness with *Jeevatman*. In this stage the object of contemplation loses its form and enlightens its sense. The person who meditates could enjoy an extreme peace and bliss. *Samadhi* provides access to absolute knowledge.Practitioners who transcend to the realm of *Samadhi* evolve into higher levels of personality. Due to the influence of ego, mind and consciousness cannot stay in *Samadhi* for long. Therefore repeated practice is needed to evolve intothe higher dimensions of *Samadhi*.

Patanjali has broadly categorized *Samadhi* into *samprajnata samadhi*, or *samadhi* with wisdom, which occurs through the absorption of the mind into an object; and *asamprajnata samadhi*, beyond wisdom. It is mentioned that *samprajnata samadhi* has six stages:

i)   *savitarka samadhi* (with reasoning)
ii)   *nirvitarka samadhi* (without reasoning)

iii)   *savichara samadhi* (with doubts)

iv)   *nirvichara samadhi* (without doubts)

v)   *sananda samadhi* (with ecstasy)

vi)   *sasmita samadhi* (with a sense of ego).

Asamprajnata samadhi could be attained only through constant practice and high level of mental purity. Those who are able to reach this stage will have pure knowledge and freedom from all attachments. Their consciousness is merged into absolute consciousness.

Types of meditation

Currently there are literally hundreds – if not thousands – of types of meditation in practice. There are a lot of different ways of doing meditation, dozens of meditation techniques. Some of the popularly known meditation techniques are: Zen meditation, Vipassana meditation, Mindfulness meditation, Metta meditation, OM meditation, Transcendental meditation, Chakra meditation, Kundalini meditation, Taoist meditation, Christian meditation, Yoga nidra, Sudarsanakriya, and Dynamic meditation. They differ from each other based on

i)   Method of mental focusing e.g., focusing on single object, Expansion of collective awareness, starting with focusing and change into defocusing

ii)   Point of focusing e.g., breathing, chakra and middle of eye brow

iii)   Object of focusing e.g., OM, deity and sound

iv)   Posture for meditation

v) Objectives of meditation

vi) Movement of the body e.g., sudarsanakriya and dynamic meditation.

On a close examination we can trace the root of all the above practices in Patanjali's *Yoga sutra*. Modern meditation techniques are modifications of one or more aspects of the classical meditation of Patanjali.

Comparing Meditation and Hypnosis

From the middle of 20th century many research studies were initiated to compare the effect of meditation with hypnosis and other self-regulation strategies like biofeedback and progressive relaxation techniques[27]. Michael Lifshitz has made an initiation to find common practices in hypnosis and meditation and made a call for uniting hypnosis and meditation to elucidate boundaries of consciousness[28]. On a close look it is clear that Meditation and Hypnosis can be analogous to that of Gold and Gold ornament. On a historical analysis we can understand that hypnosis and other self-regulation strategies are products of meditative practice.

Modern day hypnosis however started in the late 18th century and was made popular by Franz Mesmer, a German physician who later came to be known as the father of 'modern hypnotism'. In fact, hypnosis used to be known as 'Mesmerism' as it was named after Mesmer. Mesmer held the opinion that hypnosis was a sort of mystical force that flows from the hypnotist to the person being hypnotized. But his theory was dismissed by critics who asserted that there was

no magical element in hypnotism. The use of hypnotism in the medical field was made popular by surgeons and physicians like Elliotson and James Esdaille and researchers like James Braid who helped to reveal the biological and physical benefits of hypnotism. According to his writings, James Braid began to hear reports concerning various Oriental meditative practices soon after the release of his first publication on hypnotism, Neurypnology (1843). He first discussed some of these oriental practices in a series of articles entitled "Magic, Mesmerism, Hypnotism, etc., Historically & Physiologically Considered". He drew analogies between his own practice of hypnotism and various forms of Hindu yoga meditation and other ancient spiritual practices. In this article he has written "Last May [1843], a gentleman residing in Edinburgh, personally unknown to me, who had long resided in India, favored me with a letter expressing his approval of the views which I had published on the nature and causes of hypnotic and mesmeric phenomena. In corroboration of my views, he referred to what he had previously witnessed in oriental regions, and recommended me to look into the Dabistan, a book lately published, for additional proof to the same effect. On much recommendation I immediately sent for a copy of the Dabistan, in which I found many statements corroborative of the fact, that the eastern saints are all self-hypnotisers, adopting means essentially the same as those which I had recommended for similar purposes." Although he rejected the transcendental/metaphysical interpretation given to these phenomena outright, Braid accepted that these accounts of Oriental practices supported his view that the effects of

hypnotism could be produced in solitude, without the presence of any other person (as he had already proved to his own satisfaction with the experiments he had conducted in November 1841); and he saw correlations between many of the "metaphysical" Oriental practices and his own "rational" neuro-hypnotism, and totally rejected all of the fluid theories and magnetic practices of the mesmerists[29]. Also he wrote "In as much as patients can throw themselves into the nervous sleep, and manifest all the usual phenomena of Mesmerism, through their own unaided efforts, as I have so repeatedly proved by causing them to maintain a steady fixed gaze at any point, concentrating their whole mental energies on the idea of the object looked at; or that the same may arise by the patient looking at the point of his own finger, or as the Magi of Persia and Yogi of India have practiced for the last 2,400 years, for religious purposes, throwing themselves into their ecstatic trances by each maintaining a steady fixed gaze at the tip of his own nose; it is obvious that there is no need for an exoteric influence to produce the phenomena of Mesmerism"[30].

New generation meditation

In most studies the new generation meditations were compared with hypnosis to check the effectiveness of meditations and hypnoses, both are rooted in the classical meditation. Recently many techniques of meditation and hypnosis got integrated. New developments in the new generation meditation and hypnosis in comparison to the classical meditation are as follows.

Smriti Meditation

i) **Objectives**

Purposes of new generation meditation practice are limited to psychic and physical wellbeing. In classical meditation the main objective was declared as attainment of *Nirbija Samadhi* or *Kaivalya* (transcendance to pure consciousness). At the same time Patanjali made it clear that it can also be practiced minimizing the afflictions[10].

ii) **Application in therapy**

Hypnotherapy is aimed at a specific therapeutic outcome. This might be weight loss, quitting smoking, removing phobias etc. At the beginning of a hypnotherapy session, the hypnotherapist may employ some meditation-like techniques in order to quiet down the conscious part of the mind. Once the chattering conscious mind is still, hypnotists will be able to give pre-agreed therapeutic suggestions to the subconscious part of the mind.

Charaka has adopted *Samadhi* as one of the therapeutic tools in treating psychic disorders.

iii) **Induction methods**

In classical meditation teacher initiates a disciple by giving several discourses on spiritual goal and suggests them to get into trance. New generation meditation instructions are given to guide the person into the altered consciousness and trance. In hypnosis several induction methods are used to take over the conscious mind and give suggestions to get into the trance.

iv) **Preparatory practice**

Classical meditation insisted to undergo regular preparatory practices like *asana, pranayama* and *pratyahara* to equip mind and body for mediation. Now such preparations

are not essential in other two disciplines, but duration of practices is much reduced.Both new generation meditation and hypnosis use modified versions of *asana, pranayama, pratyahara* and *dharana* techniques. Progressive muscle relaxation technique, breathing, visualization exercises, repeating mantras and focusing on something such as the breathing or specific images are some examples.

v) **Mechanism**

In hypnosis, hypnotists take control over the conscious mind by shifting the attention to subconscious. Hypnotist uses various induction techniques in which they either overload the mind with too many activities or confusing the mind with surprising information. Thereafter hypnotists give suggestions to the subconscious and the client follows.

In meditation, practitioner consciously expands awareness to subconscious (*swapna*) and deep subconscious *(sushupti)*. As meditation deepens, consciousness transcends to super consciousness. Here subconscious manipulation helps to change behavior pattern, whereas revelations at the level of super consciousness transform the personality. In short, hypnotism could correct certain behavioral problems by accepting suggestions from the hypnotist. Meditation is a technique to clear the ignorance of mind with the help of enlightened consciousness with a new understanding. Therefore the person who has gone through the stage of Samadhi will have a new attitude with an evolved personality.

Science in meditation

Ever since the theory of quantum mechanics is

introduced into science, consciousness based approaches received much attention. Secrets of ancient meditative practices and its influence on brain functions and health promotion is a hot subject for the researchers. Mindfulness training has been shown to strengthen regions of the brain associated with attention, executive function, introspection and mental flexibility [11-16]. From a psychological perspective, mindfulness meditation promotes effective balance and emotion regulation[17]. Through mindfulness training one can minimize extreme emotional lows and highs and also can lessen threat. Such situation will result in decreased cardiovascular reactivity, lower levels of stress hormones and inflammatory markers, and improved immune function [18, 19]. Findings of the studies which showed the positive dynamics in the neurophysiology and emotion regulation motivated many researchers to conduct trials on the effect of meditation in patients.

Assessment of real meditative state is always a task for researchers. A systematic review conducted in 56 papers on mindfulness meditation revealed that mindfulness was most commonly associated with enhanced alpha and theta power as compared to an eyes closed resting state in both healthy individuals and in patient groups. The study concluded with the note that co-presence of elevated alpha and theta may signify a state of relaxed alertness which is conducive to mental health[16].

EEG study

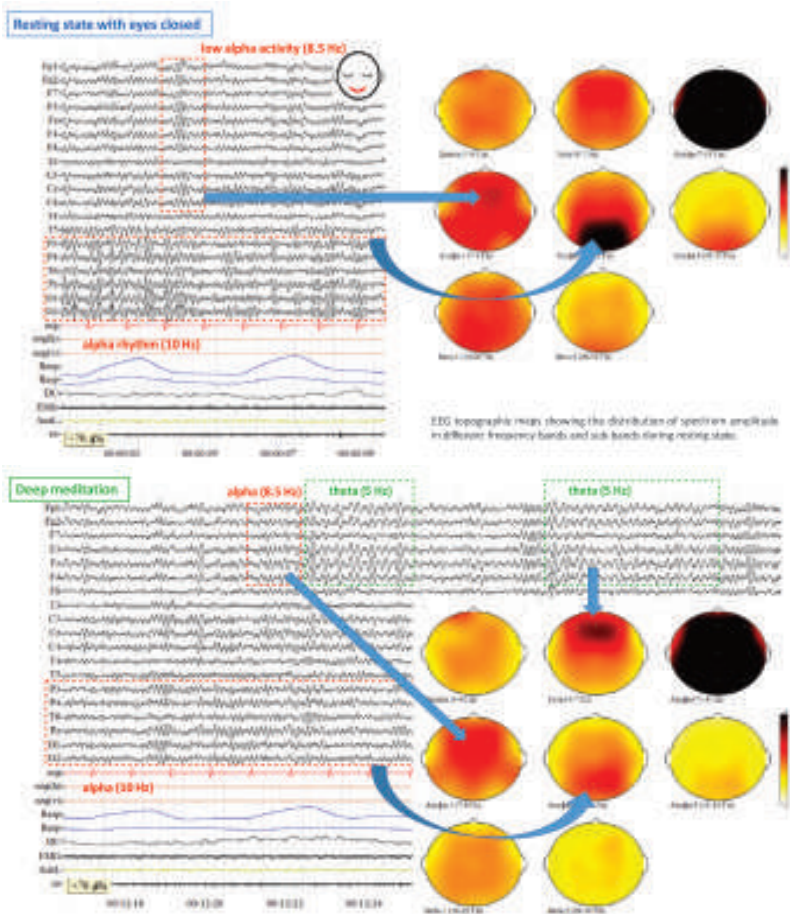EEG recorded on a demonstration session of

Figure: Showing the EEG pattern of an experienced meditator during a demonstration session

meditation by anexperienced meditator was associated with enhanced theta power in frontal (Fp2, F4) regions of right hemisphere as compared to an eyes closed resting state. Alpha-

activity decreased in amplitude during meditation in the occipital (O_2) region of right hemisphere.

Similar pattern of theta and alpha activity has shown in previous study on meditation with experienced meditation practitioners. Spectrum amplitude in theta band has shown a consistent increase as meditation deepens.

Meditation as a therapeutic tool

Systematic reviews [20–22] and a meta-analysis provides reasonably strong evidence supporting the use of mindfulness meditation and related practices for cancer patients/survivors. The meta-analysis of 10 studies found large effects for mental health outcomes like anxiety, depression, stress, and distress and small effects for physical health variables such as immune function, blood pressure, and tumor markers[23]. Usually deep meditation experiences are warranted a prolonged period of systematic practice[24]. One study findings suggest that relative to beginners, experienced meditators have more functional connectivity changes between core default mode network regions[25].

It needs a prolonged period of practice to get into the deep memory *(smriti)* by the person himself. During diseased condition this will be difficult to achieve due to the emotional resistance. *Smriti* meditation is a technique developed to facilitate the process of introspection. It is a guided interactive technique to induce deep trance in meditation. In meditation expansion of internal awareness is the prime task. Patanjali, who propounded yoga philosophy himself, mentioned 9 hindrances starting from disease that prevents the deepening of internal awareness. Here some suggestions along with

savasana are used to guide the person to get into the trance. Once the person gets into the trance an interactive method is used to deepen the awareness into memory (*Smriti*) as explained in the Ayurveda classical text - Caraka Samhita.

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2 तत्र प्रत्यैकतानता ध्यानम्।।   (P.Y.S III. 2)

3 ततैवार्थमात्रनिर्भास स्वरूपशून्यमिव समाधिः।।   (P.Y.S III.3)

4 त्रयमेकत्र संयम   (P.Y.S 3/4)‘

5 स्थिरसुखमासनम्   (P.Y.S II. 46)

6 प्रयत्नशैथिल्यानन्तसमापत्तिभ्यां   (P.Y.S II. 47)

7 तस्मिन्सति श्वासप्रश्वासयोर्गतिविश्वेतः प्राणायामः   (P.Y.S II. 49)

8 स्वविषयासंप्रयोगे चितस्य स्वरूपानुकारेवेन्द्रीयाणां प्रत्याहार।। (P.Y.S II.54)

9 विभुक्तमत एवास्य यस्मान् सर्वबतो महान्।

   मनसस्च समाधानात् पश्यन्त्यात्मा तिरस्कृतम्।।   (C.S.sa.1/80)

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09

Smriti Meditation

SMRITI and *Samadhi* are important tools in Ayurvedic psychotherapy, but in popular practice physicians seldom use these techniques. Reasons are obscure. One of the reasons may be lack of practical tips in Ayurvedic texts. Explanation available in Yoga texts regarding practice to attain *Samadhi* is generally meant for healthy people. Patanjali has identified 9 obstacles that prevent the path of progress to *Samadhi*. They are *vyadhi* (disease) *styana* (inconvenience), *samsaya*

(doubt in benefits), *pramada* (negligence), *alasya* (laziness), *avirati* (sensual attachment), *bhrantidarsana* (wrong philosophy), *alabdhabhoomika* (Non-attainment of goal) and *anavasthitatva* (instability of attainment)[1].Unhealthy people usually have some of the above mentioned obstacles. Therefore people with physical and mental illness have much difficulty in the practice of *Samadhi.*

Smriti Meditation is a guided interactive meditation technique developed to overcome some of the above said obstacles. *Smriti meditation* assists even an inexperienced or ill person to pass through the hurdles to reach the state of meditation. Unpleasant sensations of the body and negative emotions are the major hurdles that distract mind from the process of introspection. A trained therapist can provide an assistance in the process of meditation by

1) formulating a proper goal
2) focusing on the goal
3) expanding awareness of the goal
4) sustaining the awareness on the object of meditation
5) addressing emotional obstacles.

The techniques used for the assistance are interaction and guidance. Through the process of interaction meditator replicates all obstacles, thoughts and emotions. An adequate response from the part of the guide widens the awareness of the meditator and gets deeper into the process of meditation. When the process of meditation passes through deep *swapna*, voyage to *sushupti* and *turiya* is easier without any assistance.

Smriti Meditation

Method

Meditator is asked to lie on a comfortable sleeper/semi-sleeper couch in supine posture. Instructions are given to relax all the muscles starting from toes to head to attain a state of deep relaxation in a comfortable pose. On the basis of a goal fixed for meditation an interaction is initiated by the guide. When the meditator involves in the interaction through detailed narration and discussion he/she gets focused on the theme. Guidance is given to observe sensory oriented experiences followed by internally oriented experiences to deepen the awareness. Once the subject experiences the stage of *swapna*, guide proposes to observe some images or experiences to recollect memories. Further interactions with the patients help the guide to gradually direct the patient to deep emotional memories. During this phase subject may have some emotional outbursts. This helps to clean the negative emotions which blocks deep trance. As the negative emotions

Typical Smriti meditation phases

Smriti Meditation
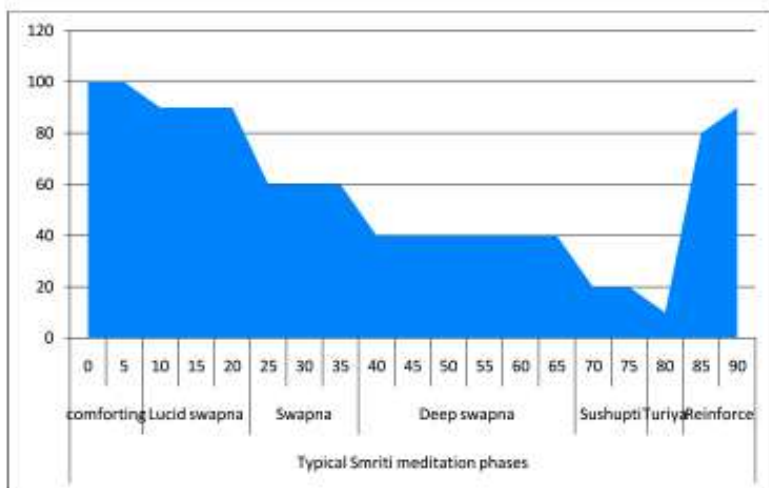
gets cleared meditator can transcend to the state of *sushupti* and *turiya*. Experience of such transcended state often exposes to some revelations. This revelation often helps to realize the root cause of some of the emotional and physical problems. This recognition itself will be a partial solution to these problems and helps in the healing process. In repeated practices of meditation when negative emotions settle down, mind becomes tranquil and then the person transcends to more subtle layer of existence. In this state there is a harmony between body and mind. Many healing processes at physical and mental levels also take place.

Guidance Skill Development

Guide in meditation is a moral supporter who accompanies consciousness to the inner world of the meditator. This inner world is often closed, filtered or symbolized due to the reluctance of facing unpleasant emotions stored inside. As a result of that most people fail to introspect themselves and get distracted in the process of meditation. Therefore we fail to reach the state of *Samadhi* where we could achieve many insights. This tendency of inner block is more in diseased condition because most often diseases are the manifestations of suppressed emotions. Therefore ill people often experience more barriers in the form of uncontrolled behavior, psychic and somatic symptoms while undergoing an inner journey during meditation. A guide can ensure his support and presence to overcome the barriers of the meditator until he/she reaches a safe zone so that the meditation can be continued by himself or herself to the state

of *Samadhi.*

Who can be a guide?

To be a good guide in meditation certain qualities are needed. Anybody who has a deep desire to help others can develop these skills.

1.   Experience in meditation

Without having experience in meditation one cannot successfully guide a person to meditate. The guide should be able to understand all the experiences the meditator is going through. Hence a guide should practice meditation regularly. This will also help the guide to understand sense of visuals and sensations of the meditator.

2.   Empathy for others' feelings

During the guidance the guide and the meditator should feel deep rapport. This could be achieved only if the guide is able to empathize all emotions and sensations. The togetherness between the guide and the meditator build up with appropriate feedback of the guide will convey the message that he/she also equally experiences what the meditator is experiencing.

3.   Inner harmony

Emotions are considered as most rapidly spreading illness. There is all possibility that the emotions of the guide can easily influence meditator and vice versa. Therefore guide should have the ability to resist contamination of negative emotions from the meditator. Regular practices of meditation preserve the *satva* in guide and helps to maintain the internal peace and harmony.

4.   Respect for individual self

Every human being at the realm of soul is potentially divine. But the piled up negative emotions veils the brightness of the soul.   The duty of the guide is to help to unveil the soul. During the guidance guide should have the understanding that once the mind passes through the negativities and touches the soul, the spontaneous revelation evolves to solve the problem. Therefore guide need not to give any advices or directions to solve the problem. In rare situations there can be a discussion on the various choices that may evolve during meditations. In almost all the cases meditator comes out with a new understanding and his/her own solution for the problem. The solution will be most appropriate to that individual at that given time. This gives confidence and calmness to the meditator.

5.   Listening skills

Guide should have patience to listen to every aspect of the conversation with the meditator. Most often meditator might have unknowingly undergone a preparatory meditation while formulating the purpose of *smriti* meditation before approaching the guide. Therefore there is a chance of expression of unconscious behavior, body language or words relating to the unconscious problem that the meditator wants to solve. So, even a casual conversation sometimes has some significance. Guide should be keen to understand the collective sense of words, phrases and expressions. For that continuous awareness is to be maintained throughout the meeting.

6.   Power of observation

As we all know communication is not only limited to

verbal level. Especially during meditation when verbal communication is much minimized only non-verbal communication is to be relied upon. To determine different stages of meditation, emotions and bodily sensations are to be observed through body language and facial expressions. Therefore deep observation skills are required to unravel the inner dialogue. Thorough understandings of the following aspects are essential to have an unmistakable judgement.

a) Muscle tension   b) Body movements
c) Breathing pattern   d) Lip movement
e) Eye movement   f) Reactions on facial muscle
g) Color of the facial skin

7.   Knowledge in Ayurveda psychotherapy

A clear understanding of Ayurveda psychotherapy is essential to assess the normal and abnormal status of the mind. Ability to assess various emotions and its combinations is necessary.

8.   Knowledge in health and diseases

A general knowledge in health and diseases is essential while handling the patients. Guide should have the impression that absolute health is achieved by transcending consciousness to its 'own seat'.

Defining objectives

The process of meditation is a combination of three states of mind. They are *Dharana* (concentration), *Dhyana* (continuous awareness) and *Samadhi* (transcendence to consciousness). Therefore initially there should be a point

for concentration from which we can further expand awareness. This point can be an object, goal, idea, emotion, symptom, body part or an individual. In *smriti* meditation objectives should be suggested by the meditator. Every individual has a priority issue in their mind. Considering the power of *smriti* meditation to solve many psychosomatic problems, usually meditators will choose solution for any of the health problems as goal for meditation. This should precipitate during preliminary discussion. In rare cases the objectives may change subconsciously during meditation. These predetermined objectives will help to give a correct orientation to the final outcome with much ease. Fixing of mind in that object is termed *Dharana* (concentration).

Elaboration of objectives

Based on the stated objectives person should be asked to speak out freely to elaborate the details of the objectives. During the free expression guide should minimally interfere. Person should be allowed to speak freely about the history of health problems, narration of events in conflicts, self-assessment of strength and weakness and explanation of life goals.

Health problems: - In Ayurveda *smriti* is suggested as one of the five psychotherapeutic techniques for the management of psychosomatic diseases. Therefore for the purpose of treatment either psychic or somatic symptoms can be taken as major focus for meditation. Symptoms are feelings or sensations. It is to be distinguished from logical thoughts and visible signs. The guide can ask "what is disturbing you

physically and emotionally at present?" The body language and facial expression of the guide should be in such a way that he/she is waiting to hear a detailed explanation of the present health condition with associated feelings and impressions. The interference of the guide should be very limited. At the end of the free expression guide should give a feedback of the precise list of currently disturbing psychological and physical problems.

Narration of problems: - Chronological narration of problems will give a picture of exact life events, duration and sequences related to the present problem. During the narration guide should keenly listen by looking at the eyes and responding empathetically to the emotions. The free expression of story telling brings up memories of many associated events to give completeness to the problems. While narrating the events the person may experience some association between the life events and health problems. During the narration more emotions and sensations may pop up.

Explanation of goals: - Person should specify the changes he or she wants as an outcome of the meditation. This will give a clear direction to which the meditation should deepen. Many people see a limited goal to achieve initially. For example, if a cancer patient wants to meditate, he/she may set a goal of one among the following

1) get rid of the fear of death
2) get rid of the pain
3) come out from the depressive state
4) get rid off from the fear of recurrence

5) arrest the process of metastasis.

As meditation repeats they see the possibility of attaining higher goals like attainment of self-esteem, getting rid of hatred and attainment of inner peace and harmony. Therefore resetting for higher goals can be considered as development of personality.

Guide should ask such questions to motivate the meditator to visualize or experience the state after achieving the goal. For example, to ask "what is your plan once the fear of death is completely gone?" Sometimes people can set non-specific goals. A properly framed discussion could make such questions more specific and personal.

Self-assessment of strength and weakness: - An assessment of present status is important to become aware of the possibility to get rid of the problem. During such assessment previous experience of addressing similar situation should be recollected. The question of 'what measures have you taken to solve them?' should be answered.

Induction techniques

Induction techniques help to develop an expanded awareness (*Dhyana*) of the object of meditation. Mind is highly lucid while in the state of *jagrit*. When we transcend to more subtle layers like *swapna* and *sushupti*, mind achieves more stability and concentration. Induction techniques help to transcend the mind from *jagrit* to *swapna*.

Natural induction: - Tendency to transcend to an altered state of consciousness while narrating an incident is quite natural to everybody. While explaining history of a health

problem or a psychological trauma, the person naturally transcends to a stage of meditation. That state can be identified from the eye movement and facial expression. This stage can be extended by expressing empathy to their statements periodically.

Imagery technique: When inducing a meditation in an unfamiliar person, with history of psychosis and in inexperienced persons, it is proper to make imagery meditation with soft images. Images are like a protective 3D vision through which the person is watching a poisonous snake. Mind uses these images as symbolic objects that represent the real life events. The screen prevents the direct contact with the negative emotions of the events that are remembered as symbols. If the person is directed to the unpleasant emotions directly, it may cause complete shutting down of unconscious mind or attention may be deviated suddenly.

- While person is lying or sitting on a comfortable couch instructions should be given in a gentle voice to make him aware of the surroundings.
- Thereafter with further instructions bodily awareness should be expanded up to deeper organs.
- Then attention should be drawn to subtle functions including heart beat and breathing.
- Further a suggestion should be given to observe a suggested image like a flower, an icon, a mountain, a pathway, an ocean, a transport vehicle, a crowd or a place.
- As the image becomes sharper and lively it turns out to be a movie.

When a flower is suggested to be observed it can appear as beautiful, big and colorful or it can appear as a small wilt flower. It all depends on the attitude of the person. Someone can see very bright surroundings with many other beautiful flowers. Some other can see only a single flower with dark surroundings. Each visual has some significant meaning. Imagery technique mostly explores memories at *swapna* layer of consciousness. When the mind deepens in the conscious level and experiences the emotions or manifestations of any physical symptoms, it can be considered as sign of transcendence to deep *swapna*. Further deepening may replace the symbolic image with real life events. The gradual transformation of symbolic images into life situations protects the impact of extreme emotions.

Selection of images are made according to the present problem, socio-cultural background, environment, age, level of education, professional background etc. In some cases the image suggested may not be acceptable for the meditator. In that case after waiting for some time a new image can be suggested. When the image becomes sharp, clear and spontaneously transforming we can understand that the process of meditation has already started.

Kinesthetic technique:- Kinesthetic techniques are used to deepen the consciousness using tactile sensation. It can be tactile sensation of pleasure, warmth and sexual stimulations or physical symptoms like head ache, stomach ache, giddiness, muscle spasms, tremor, numbness, coldness, heaviness, body pain, emptiness, itching, burning sensation, hotness, nausea, cough and dyspnoea. Selection of kinesthetic

point is done during the elaboration of objectives. People who are more physically sensitive or those who are experiencing more physical discomfort will use words pertaining to their physical feeling. Hence in a critical point we can suggest them to feel the sensation or discomfort. This technique explores the layer of prana.

Emotion technique: - Emotions are tip of the iceberg of deep *swapna*. Meditation on the emotions is a direct access method to deep unconscious. Emotions can be pleasant like happiness and excitement or negative like fear, anger, sadness, guilt, helplessness, hopelessness, loneliness, emptiness, offence, hatred, jealous, envy, unfulfilled desire and confusion. During the elaboration of objectives the person used to experience or express the dominant emotions associated with the goal to be meditated. There are situations when practitioner spontaneously deepens while narrating the life events. Here the practitioners have self-control over the depth of meditation. In some situations mind prevents itself to avoid the contact of subconscious due to some accumulated unpleasant feeling. Usually mind plays certain tricks to escape from the contact. It can be diversion of attention, creation of pseudo images, provoking of urge for urination or sleep. When the subconsciousness is blocked, assistance is required to overcome the barrier. While the guide provides assistance the meditator should feel that deepening is done by him or herself. Assistance should be always in the form of a proposal or an option. Sometimes forceful induction can be disastrous.

Recall technique: - Recalling a previous meditative experience is a simple technique to induce meditation. Mostly

after one meditation there can be an incomplete portion to be addressed. In other situation there can be an associated problem to be tackled. In such cases recall technique will be the most ideal. Just by recalling the experience of previous meditative experience, consciousness easily transcend to the *swapna* stage. Thereafter guide should ask for detailed observation of images and notice the changes taken place since the last meditation. Most often there will be some changes which indicate the subconscious process which have taken place after the meditation in the form of dream. Once the image and sensation become clear meditation can be further developed from there.

Recall technique can be applied when somebody share an experience of dream. In this case guide should ask for a detailed narration of dream. On the process of recalling the dream one can easily transcend to the stage of *swapna*.

Self-induction technique:- After repeated practice when acute negative emotions are cleared it will be easier to get into the *sushupti* consciously. This can be done by expanding the awareness initially of the environment and gradually expanding the awareness of the gross body to the subtler layers of prana and mind.

Voyage in deep swapna

Deep *swapna* can be felt in the form of live experience. This experiential world is either symbolic or realistic. Once this state is reached one has to go through its natural course and spontaneously transcend to different state of consciousness. Deep emotions and strong sensations are

experienced involuntarily during this period. Since deep *swapna* being the store house of memories of all life events, there are possibilities of encountering many negative emotions associated with these memories. Unconscious mind is hesitant to expose these emotions. Therefore voyage in the deep *swapna* can get blocked in the form of emotional hurdles. The hurdle often appears in the form of bodily sensation as heavy stone, metallic ball, nail, whirlpool, concreate slabs, tumor, volcano, hole, greasy substance, empty space, frozen body parts, snakes and worms. Hurdles can also appear as visual blocks like darkness, fog, dense forest, cliff, steep mountains, jail, closed doors, bare lands, deserted house, depth of ocean, vulture and labyrinth. Usually the hurdles will transform naturally in due course of time. Interference of guide is needed if the hurdles are sustained for a longer period. Various techniques can be employed to overcome these hurdles.

Interaction: Periodical interaction is needed for the guide to know the experience of the meditator. Guide should keenly observe the facial expressions and body language to identify the emotional status of the meditator. With proper experience guide can identify the gap in which he can intervene with a request for report of the status. Whenever meditator experiences a hurdle guide should support and motivate the meditator to overcome the same with self-power.

i. Multi-dimensional observation: - Motivate the meditator to speak out in detail about the hurdle. Explanation of color, size, shape, thickness, temperature, smell, touch sensation and emotional feeling can be discussed. These observations will help to deepen the experience, so that

hurdles will soften to facilitate the continuity of the voyage of meditation.

ii.   Entry to hurdle: - Sometimes voyage is blocked due to the fear of uncertainty to enter the hurdle. In such situations guide can suggest multiple choices to take a decision. Also can be discussing possible benefits and threats when entering into the hurdle. For example, if the meditator experiences a hurdle in the form of dark place ahead, guide can suggest that it is your freedom to go further ahead, return or choose a different route. Also to make understand that meditator may experience an unpleasant emotion for a short period which will subside later. Try not to force anybody into these hurdles without their willingness. In cases of panic attack and severe psychosis such forceful induction can cause adverse effect.

iii.   Tolerance of unpleasant sensations: - Similar to that of entering into the hurdles, guide can suggest the meditator to enter into the unpleasant physical sensation and tolerate the same to a certain time period. Here also freedom of choice should be given to go ahead, come back or to divert as and when it is needed. In most of the cases person will come out with complete relief from the sensation.

iv.   Deep silence: - Guide always should trust the potential of the meditator to come out from the hurdles. Therefore an ample space and time should be provided to undertake the process of self-healing. Usually when the meditator's facial muscles are completely relaxed, eye lids are free from movement and droop partially; it is an indication of meditation evolving into the stage *sushupti*.

Sushupti

Sushupti is a state of absence of all sensations and emotions as in a state of dreamless deep sleep. Here mind gets into a deep state of silence. *Sushupti* is state of deep calmness and relaxation. In this state many healing processes might have taken place and conserve a lot of energy.

Turiya

At the end of state of *sushupti* it can open either to the phase of *turiya* or back to the *swapna*. This depends upon the purity of mind, goal, depth of meditation and experience. When it is open to the phase of *turiya* the practitioner experiences a boost of energy, lightness, calmness, enlightenment and bliss. Often this state provides a new revelation on the topic in which the person meditated upon.

Revelation

Voyage in deep sushupti will help to pass through several negative emotions that had been piling up for a long period of time. During this process a memory updating is taking place. Usually when we encounter an emotional situation it will remind a similar childhood event in which a lot of emotions are attached. In this situation the person emotionally transforms and behaves in a similar fashion as in childhood. With the help of meditation when the emotions are eliminated, memory updating takes place. Once it is updated the emotion attached to the memory also changes. For example a fear of a cockroach developed at early childhood can be carried over to an adulthood period. During the process of meditation the

fear is removed and what remains is the memory of the cockroach without any discomfort. Impression generated on an event at an early age significantly changes when it is updated at a later age. Therefore after a *smriti* meditation some of our earlier perception gets replaced with new ones. As a result of the subsidence of negative emotions many misunderstandings are cleared. As a result new revelations can be evolved. These revelations can be considered as glimpses of experiences of *turiya*. *Turiya* is a state of pure knowledge. Wrong memoires and negative emotions of *jagrit* and *swapna* usually mask the true knowledge of *turiya*. Through meditation consciousness transcends *jagrit, swapna* and *sushupti* to reach *turiya*. As long as mind is active it distracts consciousness to other layers. Therefore inexperienced meditators are not able to stay for longer duration in *turiya*. But, an exposure of *turiya* even for a fraction of seconds will be a booster of positives in the personality for the person.

Reinforcement of experience

All the positive changes in the form of updating, clearance of emotions, clearance of misunderstanding and revelations are to be reinforced by bringing into the *jagrit*. Many people experience mixing up of ideas and visuals at the end of meditation. It may hence be difficult to draw a conclusion of the effect of meditation. In such situations it is better to have an internal discussion immediately after the meditation. It can be done as subconscious statement, conscious statement, interactive methods and Image analysis.

Subconscious statement: - Guide can ask for an impression about the whole meditation just before coming out of meditative stage. During this phase when the meditator is in *swapna* state, influence of the *jagrit* will be minimal. Therefore all the impressions of *turiya, sushupti* and deep *swapna* can be easily gathered and analyzed. During such analysis meaning of many symbolic images get revealed. Assessment done at subconscious level could prevent the contamination of thought from conscious level. Some of the revelations may not be acceptable for conscious, because it may tarnish the false image created by the ego. Therefore the knowledge from direct *turiya* is considered as pure. Contamination from *sushupthi, swapna* and *jagrit* make them impure.

There are some circumstances when the root cause of negative emotions hidden at deeper layers of *swapna* is revealed to the peripheral levels of *swapna*. Sometimes such revelations may not be acceptable to the *jagrit* due to social stigma. In such situation understanding will remain at the level of *swapna* as a symbolic image. For example imagine a case after the death of husband, wife experiences an emotional conflict. On deep meditation she recognizes that she is even happy with his death because of the offence she experienced from him. But since this factor is not socially acceptable, her *jagrit* prefer not to accept it.

Conscious statement: - Once the meditator opens the eyes and gets back to the state of *jagrit*, immediate recollection of experiences will organize them in an order which make a

proper sense. When the meditator asks to make a statement on it, the idea will get reinforced in the mind. Here the meditator could logically analyze the available information and formulate a conclusion. In addition to that meditator can use previous experiences for a better interpretation. Some times with the influence of the ego the revelations can get manipulated according to the whims and fancies of the meditator. In such cases guide should try not to correct them forcefully.

Interactive methods: - Sometimes meditator can forget many details and sequence of the meditation. In that case guide can help to recollect the meditation experience by adding certain tips. Here the guide should be very careful not to add his perspective of the meditation. This is to uphold the general principle of the meditation as a technique of self-revelation. Sometimes this conscious forgetfulness is due to the reluctance to share the revelation due to shyness or fear of losing privacy.

Image analysis: - Symbolic images are a protective mask for the consciousness to prevent exposure to the reality. Whenever it becomes convenient it is revealed by itself. That is the reason in some meditation initially things will appear symbolically and later it turns as real image. The sense of images is individualistic. These images are very much related to the social, cultural and environmental back ground of the individual. Sometimes the interpretation of the symbolic image during the meditation gives a better insight. Therefore guide should give full freedom to meditator to interpret the sense of the images seen during the meditation. In rare cases

guide can share his perspective of the images evolved from his experience.

Occasionally these protective images can be a masking from the guide. In such cases meditator will ask guide to interpret the images. This can be a subconscious technique of the meditator to verify that whether his secret is revealed or not. In such cases if guide suggests some meaning of the images, meditator will reject.

How to conclude meditation?

Meditation should always conclude with a positive impression. Mostly at the end of *sushupthi* meditator will come out spontaneously. The duration of the meditation will be 60 minutes to 120 minutes. Usually at the end of sushupthi voyage either by overcoming the hurdle or directly the meditator touches *turiya*. There will be an experience of immense happiness, lightness, relief of negative emotions, relief from physical discomfort, confidence, calmness and visualization of bright light. Allow the person to enjoy these changes to register them deeply. Rarely after experiencing these changes a new objective for meditation may pop up. At this stage it is better to propose to the meditator to conclude the meditation. With mutual agreement of meditator and guide instruction may be give to get back the awareness of body and its function gradually.

Each meditation helps to update our emotional memory, clears misunderstanding and exposure to new revelations. These revelations clear the prajnaparadha (intellectual error) and avidya (ignorance). Though in meditations we set short

and small objectives of solving of health problems, on repetition as an add-on effect it takes to a global goal of spiritual growth.

References

1. व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध भूमिकत्वानवस्थितत्वानि चितविक्षेपास्तेअन्तरायाः।

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10

Symptom Management

V ERY often, symptoms look like, as if, they are the tip of an iceberg. The hidden things can be even more voluminous and dangerous. A symptom can be an indication of abnormal state of mind or body. This abnormal state can cause different symptoms. Similarly same symptom can be seen in different abnormal conditions. Often there is a tendency to mask unpleasant symptoms with anti-symptom medicines. In such a situation we ignore the purpose of the symptom. On a closer look into

the symptoms we can identify that each symptom has a message to communicate. For example in labour pain, the gradual and repeated increase of pain due to the dilatation of cervix and the contraction of abdominal muscle gives an ample time for preparation of a comfortable and safe place for delivery. A pain from the fractured site warns the consequence of mobility. A headache gives the message to avoid thinking certain unpleasant issues. Nausea gives a message that body or mind wants to eliminate something unhealthy. Giddiness suggests sitting or lying down to avoid consequences of loss of control. In fact all symptoms are the subconscious effort to draw attention of the consciousness on the abnormal state of the body. They are the intuitive response for a natural healing. Unfortunately by providing a medicine to mask the symptom, we act against the innate healing effort of the body. In reality if we make an effort to consciously expand our awareness on the affected part of the body and meditate on the symptom for some time, there is an ample chance that the symptoms are relieved. It is possible that the reason for the disease can be revealed and process of healing initiates. Also it gives clue for the mode of treatment that can be most appropriate in that condition.

Symptoms are subjective experiences of the individual.

| Jeevatman (inactive) | Manas (active) | Consciousness (active) |

Smriti Meditation
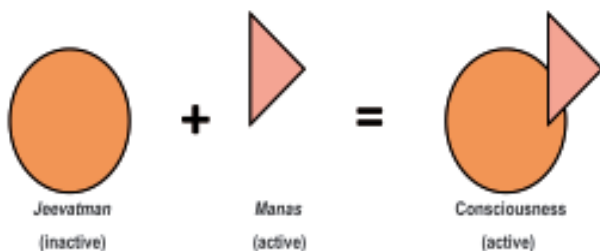
Therefore it is much subtler than that of somatic signs of the disease. Symptoms can be dependent on or independent from somatic signs. In many diseases prodromal symptoms turn to be somatic signs and in some other diseases (for example trauma) somatic abnormality causes symptoms.

Tridosha Theory and Symptomatology

Ayurveda distinguishes living beings and non-living beings based on the presence and absence of consciousness (chetana). Here consciousness is an active phase of *jeevatman* by uniting with *manas*.

Human body is a conglomeration of *dosha,* tissue (*dhathu*) and bio wastes (*mala*). Depending on the proximity to *jeevatman* life factor varies. Living factors are subtle and non-living factors are gross. *Dosha* is more proximal to *jeevatman* followed by tissue and bio waste. Therefore *dosha* is more subtle and can be experienced more subjectively. Bio-wastes are lifeless and gross, therefore its experience is possible through sense organs. Live tissues are a combination of living and non-living components. Similarly abnormal functions of *dosha* are also mostly experienced subjectively.Some of the features are experienced both subjectively and objectively. Depending on the involvement of consciousness subjective experience has different levels. Usually information is gathered through *vishaya* (object) - *indriya* (sense faculties) - *manas* (mind) - *jeevatman* (soul) axis. As awareness expands the involvement of former components reduces and later ones become significant. On highest stage of awareness even *manas* also silences itself and only *Jeevataman* receives knowledge directly.

This knowledge is considered as pure knowledge[1].

Measuring Health and Diseases

Signs and symptoms are the major tools for the measurement of health and diseases. In healthy conditions they are termed as attributes (*guna*)and actions (*karma*). When attributes (*guna*) and actions (*karma*) are shown beyond its normal range, they are considered as signs and symptoms of diseases. Mostly signs are objective and symptoms are subjective. But some symptoms have subjective and objective dimensions. For example, during fever the person can feel cold and shivering internally, but on touching the skin gives a hot feeling. Similarly a patient may experience heaviness; but on measurement there will not be any increase in the body weight. Stretching the symptoms into a subjective-objective spectrum will give a better understanding of the psycho/somatic status of disease progression.

A subjective/objective classification of attributes (*guna*) and actions (*karma*) of dosha mentioned in the classical Ayurveda text Ashtanga Hridayam are given below. [2, 3]

Subjective	Objective
Vata (Guna)	
Ruksha (dryness)	Ruksha (dryness)
Laghu (lightness)	Laghu (lightness)
Sita (coldness)	Sita (coldness)
Sukshma (subtleness)	Khara (roughness)
Chala (movement)	Chala (movement)
Vata (karma)	
Sramsa (Dull pain)	Sanga (Obstruction)

Vyasa (Stretching pain)	Sankocha (contraction)
Vyadha (cutting pain)	Vartha (twisting)
Svapa (loss of sensation)	Kampa (tremor)
Tharshana (Thirst)	Parushya (roughness)
sada (weakness)	Saushirya (cavitation)
Ruk (continuous pain)	Sosha (dryness)
Toda (pricking pain)	Spandana (pulsation)
Bhedana (spitting pain)	Veshtanam (winding)
Angabhanga (crushing pain)	Stambha (stiffness)
Harshana (twinkling)	Syavavarnatha (Black coloration)
Kashaya rasatha (feeling of Astringent taste)	Arunavarnata (Purple coloration)
Pitta (Guna)	
Tikshna (penetrating)	Sasneha (Unctuousness)
Ushna (hotness)	Ushna (hotness)
Laghu (lightness)	Laghu (lightness)
	Visra (bad smell)
	Sara (free flowing)
	Drava (liquid)
Pitta (Karma)	
Daha (burning sensation)	Raga (redcoloration)
Ushma (hotness)	Ushma (hotness)
sadana (debility)	Paka (digestion)
Murchana (fainting)	Sweda (perspiration)
Mada (Intoxication)	Kleda (Moistness)
	Sruti (exudation)
	Kodha (putrefaction)
	Katu rasa (Pungent taste in the mouth)
	Amla rasa (sour taste in the mouth)
	Yellowish and reddish coloration
Kapha (Guna)	
Sita (Coldness)	Sita (Coldness)

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Gourava (heaviness)	Sneha (unctuousness)
Manda (slow in action)	Gourava (heaviness)
	Slashna (smoothness)
	Mritsna (slimy)
	Stira (Sable)
Kapha (Karma)	
Kandu (irritation)	Sneha (unctuousness)
Sitatva (Coldness)	Kadinya (Hardness)
Gourava (heaviness)	Gourava (heaviness)
	Sitatva (Coldness)
	Bandha (obstruction)
	Upalepa (coating inside the channels)
	Sthaimithya (loss of movement)
	Sopha (Swelling)
	Apakti (indigestion)
	Atinidrata (Excess sleep)
	Sveta varna (white coloration)
	Chirakarita (delay in all activities)

Symptoms

Depending on the subtle/gross nature, symptoms can be classified as 1) subtle symptoms:-symptoms that can be sensitized by mind or consciousness e.g., fear, sadness, happiness etc. 2) mixed symptoms:- symptoms that can be sensitized partially by mind and partially by sense organs e.g., pain, giddiness, insomnia, nausea etc. 3) gross symptoms (signs):- symptoms that can be sensitized through sense organs e.g., swelling, skin lesions, tumour etc.

Prodromal symptoms of Fever (Jwara)[4]

Subjective	Objective
Alasya (Laziness)	Sasrakulakshata (Redness of eyes)
Arati (Restlessness)	Romaharsha (horripilation)
Gatragauravam (Heaviness of body)	
Asyavairasya (Distaste in mouth)	
Aruchi (Lack of appetite)	
Jrumbha (Yawning)	
Angamarda (Ache in different parts of the body)	
Avipaka (Indigestion)	
Alpapranada (shallow breathing)	
Bahunidrata (Increaseofsleep)	
Klama (weakness)	
HitopadeseshuAkshanthi (Aversion towards advices)	
Pritiramlapatushane (desire for sour, salty and spicy foods)	
Sweshasadushubhaksyeshu (Aversion towards sweet foods)	
Trit (thirst)	
Vinimanam (spasms)	
Pindikodveshnam (Cramps in calf muscles)	
Sweshabaleshu (intolerance towards children)	
Sabdagniseetavatam buchhayo shneshvani nimitathaIchhadvwesha (Likes and dislikes towards sound, fire, cold, air, water, shade and hotness without any reason)	

Smriti Meditation

Conscious healing

When we keenly observe the natural fate of a symptom, most often it is seen that symptoms subside spontaneously after fulfilling its purpose. The process of subsidence of the symptoms can be accelerated by deepening the conscious awareness of the symptom. Experiencing of a symptom is unpleasant. That is the reason why we try to avoid it by using an anti-symptom medicine. One of the reasons for the high intolerance of symptoms is the regular use of medicines from childhood. This changes the natural threshold of tolerance of the symptoms. Therefore increase of tolerance level by awareness practice helps to fasten the healing spontaneously. Especially diseases at a prodromal stage can be dealt with expansion of awareness. Negligence of symptoms at prodromal stage and anti-symptom treatment causes somatization of diseases. Diseases that manifest at somatic level necessitate the use of medicines.

Awareness Relieves Spasm

Ask a person to perform *padahasthasana.* Measure the distance from fingertips to the ground. Ask the person to close the eyes. Using interactive techniques transcend the awareness internally. Give suggestions to be aware of the discomforts in multiple dimensions. Suggest to feel the nature of discomfort, area affected, contour, sensations and emotions involved. Within a few minutes of deep meditation on the affected area the person can bend further forward without much discomfort.

	Signs & Symptoms		Treatment
Psychic phase	Intellectual level	ignorance, misunderstands, conflicts or confusions	*Smriti* meditation
	Emotional level	fear, sadness or anger	
Psychosomatic phase	Pain, dizziness, nausea, tremor, dyspnea, cough, sneezing, weakness		*Smriti* meditation + *Lifestyle modification* + massage, fasting/diet modification +yoga therapy + mild medication
Somatic phase	degeneration, growth, blocks, fluid retention, rupture, emaciation, displacement, infections, constriction and flaccidity		*panchakarma*, medication, surgical and Para surgical methods +*smriti* meditation

Story of a suitcase

Sweta used to experience arrhythmia quite often for last few years. No medicines could help her. Therefore she wanted to try *smriti* meditation. While narrating the nature and chronology of occurrences of the symptom she became aware that most severe episodes occurred whenever she carried heavy suitcases. As she deepened the awareness on the heart and meditated on the symptom she could see that she was carrying a big handle less suitcase in which her former husband was sitting idly. She understood the emotion of helplessness regarding the lazy behavior of her husband still affecting her, though 10years back, she got divorced from him. Just

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recognition itself was sufficient for Sweta to get rid of from the symptom.

Phases of Psychosomatic Diseases

Consideration of phases in disease evolution is very important in psychosomatic diseases. When disease is on psychic phase, it can be at intellectual level like ignorance, misunderstandings, conflicts or confusions or at emotional level like fear, sadness or anger. This phase of disease can be assessed during consultation. Here the patient will not be complaining of any physical symptoms. This phase of disease can be managed with *Smriti* meditation.

Thoughts and emotions of the psychic phase have a tendency to percolate into grosser layers. Life energy (*prana*) layer is the next grosser layer to psychic layer. In Ayurvedic understanding this layer includes sense faculties (*indriyas*) and *doshas*.The phenomenon of phantom limb pain can be considered as an example as how a pain exists between psychic and somatic phases. While experiencing the pain tactile senses (*sparsanaindriya*) and *vata dosha* are involved. When a disease expresses itself as prodromal symptoms (*poorvaroopa*), it should be understood that it has affected *indriyas* and *doshas*. Here the disease is experienced as subjective discomforts.These discomforts are experienced partially on *jagrit* state and partially in *swapna* state. This phase of the disease can be considered as psychosomatic phase. Here treatment should be focused on psycho emotional aspect and prana channelizing techniques. Therefore a combination of *smriti* meditation with Lifestyle modification, massage, fasting

/ diet modification, yoga therapy and mild medication are useful.

In somatic phase disease gets manifested on the grossest aspect of the body, tissues. On the body disease emerges as signs like degeneration, growth, blocks, fluid retention, rupture, emaciation, displacement, infections, constriction and flaccidity. When disease gets transformed to a somatic phase *smriti* meditation has certain limitations as a therapeutic tool. Therefore treatments like *panchakarma,* medication, surgical and Para surgical methods need to be incorporated. Parallel to these therapies , *smriti* meditation will help to remove the remaining psycho-emotional factors. Thereby we shall ensure the prevention of any recurrence. Since the psychic, psychosomatic and somatic phases are overlapping each other, it will be nearly impossible to compartmentalize them strictly.

Natural Transition of Symptom Communication

In an infantile stage baby has very limited means of communicating the subjective experience of symptoms. Baby could only cry to draw the attention of mother. Later, child learns to communicate the symptoms verbally. Gradually as the child grows, a proper awareness of symptoms develops. When a person develops the skill of in-depth awareness of symptoms, healing becomes easier. Health is attained through proper awareness of body, mind, intellect and soul.

References

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     निवर्तते तदुभयं वशित्वं चोपजायते
     स शरीरस्य योगज्ञास्तं योगमृषयो विदुः   (C.S.Sa.1/138-139)

2.   तत्र रूक्षो लघुश्शीतो खरस्सूक्ष्मश्चलोनिलः
     पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्रं सरं द्रवं
     स्निग्धश्शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः   (A.H.Su. 1/11-12)

3.   स्रंसव्यासव्यथस्वापसादरुक्तोदभेदनम्।
     संगांगभंगसङ्कोचवर्तहर्षणतर्षणम्।।
     कम्पपारुष्यसौषिर्य शोषस्पन्दनवेष्टनं।
     स्तंभः कषायरसता वर्णः श्यावारुणोपि वा।।
     कर्माणि वायोः पित्तस्य दाहरागोष्मपाकिताः ।
     स्वेदः क्लेदः स्रुतिः कोथस्सदनं मूर्छनं मदः।।
     कटुकाम्लौ रसो वर्णः पाण्डुरारुणवर्जितम्।
     श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम्।।
     बन्धोपलेपस्तैमित्यशोफापक्त्यतिनिद्रताः।
     वर्णः   श्वेतो रसः स्वादुलवणौ चिरकारिताः।।   (A.H.Su.12/49-53)

4.   तस्य प्राग्रूपमालस्यमरतिर्गात्रगौरवम्।
     आस्यवैरस्यमरतिर्जृम्भा सास्त्राकुलाक्षता।।
     अंगमर्दो अविपाकोल्पप्राणता बहुनिद्रता।
     रोमहर्षो विनमनं पिण्डिकोद्वेष्टनं क्लमः।।
     हितोपदेशेष्वक्षान्ति प्रीतिरम्लपटूषणे।
     द्वेषस्स्वादुषु भक्ष्येषु तथा बालेषु तृट् भृशं।।
     शब्दाग्निशीतवातांबुच्छायोष्णोष्वनिमित्ततः।
     इच्छाद्वेषश्च तदनु ज्वरस्य व्यक्ता भवेत्।।   (A.H.Ni 2/6-9)

Smriti Meditation

Dr. KV. Dilipkumar is the Professor & Head, Dept. of Swasthavritha at VPSV Ayurveda College, Kottakkal, Kerala. He completed his BAM from the University of Calicut and his MD in Dravyagunavijnanam, Rasasastra & Bhaishajya-kalpana from Bangalore University. He has also served as Professor of Ayurveda at the Institute of Oriental Medicine, Peoples' Friendship University of Moscow, Russia and as Dean, Faculty of Ayurveda, University of Calicut. He is also the Director of Clinical Research Institute for Yoga and Ayurveda, Kottakkal since 2009. He has also a part of nine member Russian medical delegation, headed by Mr. Sergy Kalashnikov, Chairman, Health Committee, Russian Duma, that visited India in November 2013. He is the author of several books like Namm Nammude Doctor, Mehayoga, Rogasanthikku Yoga (Malayalam), Ayurvedic Perspective of communicable Diseases, Clinical Yoga and Ayurveda (English), etc. to name a few.