



Management of Chronic Health Problems through Life Style Management

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Vedic Life Total Quality System Management:

1. **Introduction:** Before billions of years, when the Humans society started to develop intellectually, took initiative to learn the knowledge of the formation of the total Universal system in general and Human life in particular.
2. **Vedic Life:** The scholarly researchers, thinkers, innovators took initiative to observe, follow, develop skill to improve, experience, supervise, control, evaluate the entire process. The text was composed in a particular form called as 'RUCHA', composed in a vocabulary form by the 'RUSHIS', for 'ACHARAN', hence called as RUG-VED. The Fundamental Philosophy in general focusing to the five fundamental Principles were advocated through this 'RUG-VED'.
 - 2.1. The procedure to follow these fundamental principles were further extended in the form of the procedure laid down was composed by hundreds of Rushis, called as Yaju, the composition formed by them was named as 'Yaju-r-ved'.
 - 2.2. The practical done to follow these procedures in day to day life were composed at the initiatives of the scholarly studied research minded Rushis were the Sama, as such the composition formed by them was titled as 'SAM-VED'.
 - 2.3. The result of such practical was well studied, lot of precautionary measures, preventive measures, corrective measures, reformative measures were also suggested at the initiative of Mahamuni Atharva, the total composition has been named as 'ATHARVA-VED'. The 'Aryurved' is part of the Atharva-ved.



- 2.4. On all these Chaturved, thousands of Rushis and Munis on gaining the knowledge, observing the guides, making skill development, and gaining the experience, on maturity, composed thousands of the , 'UPANISHID'', called as the Panch-Ved. All these compositions were in the vocabulary form, again the structure was of the dialogue in between the scholarly learners and their guides; many times even in the trans-meditation stage.
- 2.5. The Upanishidas have presented different subjects, including the Human-Life Total Quality System Management; further giving total freedom to all the learners in future to innovate own scientific Holistic Life Management, so as to overcome all types of the chronic Health Problems.
- 2.6. The Philosophical principles insist to observe different practices suitable to the different age groups; different as per the climatic / environmental situations and different at different place where the Human-being is intending to live, even for a day or few hours of the day. There are various such Upanishidas known as, 'Yog-upanishid'.
- 2.7. The Patanjali Mahamuni for the first adocated for the, 'ASHTANGA-YOG'. The Maharshi Shandilya also took initiative to compose the divine dialogue with Mahamuni Atharva, on the basis of the philosophy presented through the Ashtang-yog, structured his own knowledge in a form titled as, 'Shandilyopanishad'.
- 2.8. The Ashtang-Yog will mean, to know the Ten Yam; the Ten Niyam; different Asanas; the Pranayam, the Pratyahar, the Dharna, the Dhyan and the Samadhi, i.e. accomplishment of the super-ordinate objective of the total Human-life.
3. **The PRANAYAM:** The pranayam will mean to understand the Pran i.e. the life energy in the human body and the mind; and to know the, 'Ayam' i.e. the system of the functioning, i.e. the breathing. There are five fundamentals of the Universal system called as the Panch-Tatwa; these are (1) Pruthvi-Earth; (2) Aap-water; (3) Tej-Light; (4) Vayu- Air; (5) Akash-sky.
- 3.1. All these five fundamentals are the basis of formation of the Human-body and the Pran i.e. energy in the body. The combination of the Body and Mind has to be balanced , well controlled through the Pranayam i.e. the intake of the five fundamentals to recharge the entire human-life system as a continuous process. These care called as Panch-Pran. They are= (1) Pran of the Pruthvi tatwa; (2) Apan of the Aap-water tatwa; (3) Udan of the Tej=Light tatwa; (4) Vyan of the Vayu-air tatwa; (5) Saman of the Aakash-sky tatwa.
- 3.2. It is believed that a human life is determined on the basis of the number of breaths at the time of the inception in the womb of the mother. As such the style and skill of the



breathing determines the total duration of the Human life, so also the quality of the Human life is determined on the basis of the breathing.

- 3.3. It has been observed, experienced and concluded that the faster the breathing, shortens the life and the longer the breathing expands the time duration of the Human life. In normal course, each of the Panch-tatwa, in total five= enters in the Human-body in equal time duration, scaled as one per Vipal, for all the five Panch-tatwa the intake of the breath has been measured as five vipals (two seconds).
- 3.4. The intake of the breath is called as the Purak i.e. In-hale. The exit of the taken breath is called as the Rechak i.e. exhale. This has also been described in the five Up-Prans named as (1) Nag; (2) Kurma; (3) Kukar; (4) Devdatta; (5) Dhananjay. This process also takes one vipal time duration for each Up-pran to function, in totality five vipals i.e. two seconds.
- 3.5. As such the normal breathing cycle takes five+five=ten vipals i.e. four seconds. The Pranayam will mean to learn the art of the prolonging this duration in such a way so as to fully energize the entire body and mind together so perfectly to enjoy any trouble less longer life.
- 3.6. The Vedic time scale starts with Pra-vipal; sixty Pra-vipals constitute one Vipal; sixty vipals constitute one Pal; sixty Pals constitute one Ghati; sixty Ghatis constitute one Ahoratra (the day from the Sun-rise to next day Sun-rise); sixty ahoratra to constitute one RUTU-(Two climatic months); sixty Rutus to constitute one Tap (Twelve years); two Tapas to constitute one Pidhi (= twenty four years= generation); five generations to constitute one Human-life (120 years).
- 3.7. How much a human-being is desirous to live own life in the time duration has to be well determined by individual. This can be well planned, projected, coordinated, implemented, supervised, regulated, controlled, corrected, reformed, evaluated from time to time, on the basis of the knowledge learned; the skill developed and the experience earned during the course of time.

4. PRANAYAM-REGULATING+CONTROLLING+DEVELOPMENT PROCESS:

- 4.1. The Pranayam i.e. the breathing can be easily regulated with the help of the knowledge gained from the guides; the practice to develop the own skill and the experience so gained from time to time.
- 4.2. **THE FIRST STAGE:** To understand the constitution of the Human body. This has twelve doors namely; (1) Dwi-karna=two ears; (2) Dwi-chakshu=two eyes; (3)Dwi-nasika=two nostrils; (4) Mukh=one mouth; (5) Nabhi; (6) Upastha; (7) Guda; (8) Twacha; (9) Nakha-



shikhant Mahadwar. There Fourteen Nadis within the human body; two visible are, (1) Eda-right Nostril called as Chandra-nadi of cool air-breath (2) Pingala-left Nostril called as Surya-nadi of warm air-breath. The central Nadi-Sushumna controls the total breathing; accepts the air taken through the Eda and/or Pingala allows to be circulated through these rest of the eleven Major nadis through all the seventy two thousands sukshma nadis (micro-vains); connecting all the Dwadashadaras=twelve doors of the body; energises the sapta=chakras from (1) the Muladhar; (2) Nabhi; (3) Udar-kosh; (4) Hruday; (5) Kanth; (6) Bhrukuti-madhya; (7) Sahastrar.

- 4.3. **SECOND STAGE:** One has to ensure to take as maximum fresh air in the inhaling process by expanding the time duration slowly, from two seconds to more in multiples of the two seconds. Also in the exhaling process, to expand the time duration slowly from normal two seconds to more in multiples of two seconds. Further to develop to take more time to exhale than to inhale. The proportion of the inhale and exhale can be, ' One:Two', per cycle of each breath.
- 4.4. **THIRD STAGE: NADI-SHODHAN:** To identify the nadi i.e. the nostril which is functioning. Take the breath, i.e. inhale by both the nostrils and exhale through both the nostrils; but at the time of exhale, put up your any finger at the end of the right nostril first and experience the quality of the exhaled air i.e. whether cool or warm. Repeat the same exercise, by putting your finger at the end of the left nostril in second exercise and experience the quality of the exhaled air during this cycle of breath; whether the exhaled air is cool or warm. Repeat this exercise for more than seven times, so as to gain the knowledge, skill and experience.
- 4.5. **FOURTH STAGE: NADI-SHUDDHI:** This process will mean to purify each of the right and the left nostril by controlling breath. Process= to close the left nostril, to inhale from the right nostril and to exhale from the same right nostril. Next, to close the right nostril, to inhale from the left nostril and to exhale from the same left nostril.. Repeat this exercise for more than seven times, so as to gain the knowledge, skill and the experience. Continue the exercise for seven days.
- 4.6. **FIFTH STAGE: NADI-CHAKRA:** This process will mean to take the breath by using both the nostrils in alternative actions. Process= To close the left nostril, take the breath i.e. inhale by the right nostril, close this right nostril after inhale and release the breath i.e. exhale by the left nostril. Next, close the right nostril, take the breath i.e. inhale by the left nostril, close this left nostril after inhale and release the breath i.e. exhale by the right nostril. Repeat this exercise for more than times, so as to gain the knowledge, skill and experience. Continue the exercise for seven days.



- 4.7. **SIXTH STAGE: NADI-PARIKSHYA:** Rechak i.e. exhale, Purak i.e. inhale and Sa-vat-Kumbhak to retain the breath; Rechak again i.e. exhale completes the cycle of the breath. One has to ensure that first complete earlier air in the body is released through exhale; experience such sensation up to the Muladhara of the first Chakra of the Saptachakras; so also up to the Naha (nails of the fingers of the legs) and at the top the Shikhand i.e. the hair end. Thereafter, start slowly to inhale i.e. to take the fresh air in the body by using at the first instance, both the right and the left nostrils; retain the inhaled air in the body for four times of the duration taken for inhale i.e. for eight seconds; thereafter release the air out of the body i.e. exhale slowly, so as to prolong this process for double the time duration taken for the inhale i.e. four seconds. In all the total cycle of the breath has to be developed for $2 + 8 + 4 = 14$ seconds. Repeat the exercise as of the Nadi-shuddhi and Nadi-chakra for more than seven times, so as to gain the knowledge, the skill and the experience. Continue the exercise for seven days.
- 4.8. **SEVENTH STAGE:** Try to increase the duration step by step from two seconds to more in multiple of two seconds each in each cycle of the breath, on each day study basis. This duration can be further developed / expanded up to 120 seconds; but in next sixty days i.e. one RUTU duration. As such the total breath cycle of inhale, retention and exhale can be developed / expanded from the 14 seconds up to 840 seconds.
- 4.9. **EIGHT STAGE: KEVAL=NIR-VAT KUMBHAK:** Only after gaining the full knowledge of the Nirmal-Sa-vat-Kumbhak, a person is supposed to step in the process of learning the knowledge of the Keval-Nir-vat Kumbhak. This will mean to remain breathless after the exhale process. At the initial stage, one can start in the normal breath cycle adding two seconds more duration for the keval-kumbhak i.e. the breathless condition. As such in totality each cycle can be started with two seconds for inhale; eight seconds for retention of the air in the body, four seconds for exhale and further two seconds for breathless. As per the expansion in the total breath cycle duration in multiples of now sixteen seconds in totality, one can develop the same day by day in next sixty days, sixty times.

