



Vedic Life Total Quality System Management

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1. THE VEDIC LIFE :

The Vedic Life is based on full science i.e. knowledge tested (Praman□Siddhata) on all experiments, evidences and proofs with prolonged life experience over billions of years by our Rushis, Maharshis Muni and Maha-Munis through their continuous observance, study, thinking, practicing, learning, teaching, testing, analyzing, supervision, controlling, evaluating, restructuring etc. All these were composed in the form of VED. The knowledge on the basis of vocabulary transmissions.

As such First Ved was edited by the Hundreds of scholarly Maharshis and their highly learned research guides, the Mahamunis in the form of dialogue. This is the RUG-DEV. This has provided the five fundamental Philosophical Principles and thousands of the Holly sayings (SU-BHASHITAS);

This was followed by composition of Yaju-r-Ved where in the hundreds of scholarly Maharshis and their highly learned research guides, the Mahamunis provided the procedure as how to follow the Philosophy as presented through the RUG-VED.

This Yaju-r-VED was further developed in the form of singing for better practicing in life, called as SAM-VED. This Sam-Ved became helpful in restructuring the original forms of the Rug-Ved and Yaju-r-Ved in the form of Ruchas, Suktas, Mantras, Shlokas in the structured presentation of ,''Chhandas'', to be sung systematically with lot of wonderful reathums, sensations, sentiments through different SWARAS and SURAS composed in major RAGAS and micro Hundreds of UP-RAGAS.



These three Vedic compositions have been evaluated in the form of results, findings, outcomes, mainly at the initiative of the Mahamuni ATHARVA and hundreds of other Maharshis and Mahamunis; but as the major contribution and conceptualization was from the Mahamuni Atharva, named as THE ATHARV-VED. As such all the four became famous as CHATURVED.

These ChaturVed have been critically extended by again thousands of Maharshis and Mahamunis through their continuous practicing the Life and composed their own interactive dialogues in the form of, "UP-NISHID". As such these thousands of UP-Nishidas are totality called as, 'Pancham-Ved', together and the, "VEDANT".

1.2. THE RUG-VED :

The first and prime composition is said to be the Rug-ved i.e. the composition in the form of Ruchas composed by the Rushis. All those compositions are mainly encircled to the 'AGNI' i.e. the source of the Sun. Out of total +-10,555 Ruchas more than 60% are being addressed to AGNI directly or indirectly. All the Ruchas are in the conversion form amongst the Learners and their scholarly Guide/s.

The First Rug-Ved starts with importance of the AGNI as,

**'AGBUMILYE PUROHITAM YADNASYA, DEVMRUTVIJAM !
HOTARAM RATNADHARAMAM !'**

This Means in the presence / witness of the Agni i.e. Fire, the civilized society people (Purohit); ensures total welfare of self and the entire society together, remains at the place of the AGNI i.e. offers own life as commitments, woves, dedications, sacrifice, duly tested, enlightened through continuous holly performances, performs as per the change in the climatic / environmental conditions, the place of the performance and the incidences of performance, with full knowledge and concentration, by ensuring fully planning, projections, coordinations, supervisions, initiatives, controls, evaluations, restructuring, and always remains ahead to lead the entire society to give most able leadership for total welfare. Such Leaders (HOTA) are considered as representative (Rutvij) of the God (Dev) by all others and such leaders are well respected, honoured and followed by others. Such Hotas, leaders (Ratna-dhat-mam) shines like the pears and diamonds.

The DEVATA, i.e. the subjects covered in the RUG-VED are all universal. The source from the SURYA I.E. THE SUN the AGNI is main. Each of the Nobel thought has to be performed in the light of the AGNI i.e. a source from the Surya, the Sun.

By and large, maximum Ruchas are the Su-Bhashitas (Holly-commentaries). These Ruchas also focuses on the Panch-tatwa i.e. Five Philosophical elements of the Universal system. Panch-Tatwa to mean (1) The Pruthvi (earth); (2) Aap (Water); (3) Tej (Shine-the Sun); (4) Vayu (Air); and Akash (Sky).



The Energies evolved out of these Panch-Tatwas. These are (1) The Pran the Pruthi tatwa; (2) The Aapan the Jal (Water) tatwa; (3) The Udan the Tej tatwa; (4) the Vyan- vayu tatwa and (5) the Saman- the Akash tatwa.

These energies are converted into the five objective subjects: (1) Man -Mind; (2) Wak-voice; (3) Kaya-Body; (4) Karmani=Performance; (5) Drushti=Fore-sight. These are basis of the five sensations. (1) Shabda-word; (2) Sparsh-Touch; (3) Roop-Shape; (4) Rasa -Taste; (5) Gandh-Smell.

These sensations results into (1) Annamaya-consumptions; (2) Pranamaya-Life; (3) Manomay=thoughtful mind; (4) Dnyan-Vidnyanmaya > Knowledged and tested knowledge; (5) Anandmaya-Joyful-Life Accomplishment position.

All these $5 \times 5 = 25$ are called as macro Jad-tatwa. These also provide further permutations and combinations to the extent of $(5)^5=3125$ in numerical orders. These Jad-tatwas are followed by three CHETANA-TATWAS. These are- (1) Atma- the soul- the self; (2) Antaratma-inner-soul- the God- Dev-Ishwar; (3) the Paramatma- the Divine soul; the God of the Gods-Mahadev-Parameshwar.

The Five Jad-Tatwas and Three Chetana-Tatwas together Eight-Tatwas are called as 'THE ASHTHADHA'' PRAKRUTI, the total Cosmic Universal system, that has been created by the Creator of this total BRAHMAND, (The Cosmos), which has been originated from the SURYA, the SUN, from the Sky, blown through the Air, created the AGNI, created the water and when the comparatively heavier articles started to settle down, became the Earth, the soil. As such to worship the SURYA, the Sun for all the times

All the nature, the environment and the entire cycle rotates periodically, duly powered and controlled by the Supreme / divine atomic Power called as the PARAM-ATMA, a composition in the form of all energies, as micro as smallest in each of the living beings.

One has to introspect within own Atma-soul to find the Antaratma and to reach upto the Paramatma within own. This is the 'ADWAIT-SIDDHANT' doctrine defined by the great Jagat-guru Adi-Shankaryacharya.

1.3. THE YAJU-R-VED :

The Procedure as how to follow the five-fundamentals of the Universal Philosophy has been provided in the composition, formulated by the 'Yajus' are named as Yajur-Ved.

These are in two phases. First phase is called as Shukla-Yajur-Ved i.e. the composition focusing on the Shukla Pakshya starting from the Pratipada- the first day up to the Pornima the last day of the first fort-night of the month.

The second phase is called as Krushna-Yajur-Ved i.e. the composition focusing on the Krushna Pakshya starting from the Pratipada-the first day up to the Amavasya, the last day of the second fort-night of the month.



Each day importance i.e. Tithi-mahatmya has been provided for each age group (Ashram); and for each profession (Varna); during each of the Ghati > Kal > Prahar > Ahoratra (Tithi-the full day) > Ritu > Tap > Ayushya.

The total way of Vedic-Life as Total Quality System Management.

1.4. THE SAM-VED :

The Tatwa-acharan-Pratyakshik i.e. Practicing the Procedure of the Philosophy has been composed / provided in the Sam-Ved. The composition is from the 'SAMAS' as such titled as , 'Sam-Ved'.

The Samas, for the first time, innovated the , 'sapta-swar' and saptasur' based on which the first two compositions i.e. the Rug-Ved and the Yajur-Ved were re-structured in the form of the , 'Chanda' to be chanted in the form of song. Ragas and Up-ragas are also being structured / provided for such singing in different rithums and orders.

1.5. THE ATHARVA-VED::

The outcome of the first three Vedas in the form of result of the Rug-Ved-Philosophical five fundamentals, the The Yajur-ved > procedure there for to be followed and the Sam-Ved > practice and experience gained through the Vedic Life management for observance of the Pracautionary measures; Preventive measures; corrective measures; Redress measures and Reformative measures.

The AYU-R-VED is a part of the Atharv-ved as the Ayu the life of all the living beings is an outcome of the Panch-Tatwas the Philosophy based on the five fundamentals.

The Ayur-ved includes total Life cycles, the science of entire Universal systems that rotates in cyclic conditions, i.e. formations, reformations, restructuring, re-engineering, rebuilding etc. As such the Ayu-r-ved includes the Life of all living creatures, the living systems, the ways and means of living, the genetical science, the birthing science, the food science, the clothing science, the shelter science, all the entineering and technological aspects of living being, including the Sanchar-shastra (in todays words, the Information Technology / computer technology etc.). The Ayu-r-ved provides, "the life starts before birth and even continues after of a death of every living being"! One has to understand in true spirit and sense the philosophy involved in this A, "DRUSHANTA".

1.6. UPANISHIDAS :

The Vedic-Life experienced by various Rushis and Munis was given continuous touch of Research and Development for better clarity to understand from time to time. All these compositions have been titled as , 'Upanishid'. There are thousands of such Upanishadas.



1.7. THE YOG-UPANISHIDAS :

Out of these thousands of Upanishidas, over thirty upanishidas focuses on the Vedic Life styles leading towards the Total Quality Management.

The Prime Maharshi, who enunciated the word, 'YOG' for the first time was Maharshi Patanjali, He composed the Yog-sutras, extending all the four Vedas in a day to day human life as Vedic Life Management.

1.8. SHANDILYOPANISHAD:

The Presenter of this submission is titled as, 'RUG-VEDIYA SHANDILYA-GOTRI CHITTAPAWAN, KONKANSTHA BRAHMAN JOSHI KULOTPANNA YASHAWANT-PUTRA ATMANA: SURYAKANT', as such intends to focus on the macro contents as provided in the Rug-Ved and the Shandilyopanishad.

The Maharshi Shandilya also contributed his divine search and research, thoughts he has secured through the Drushanta in the Tapahscharya, interacted with Mahamuni Atharv through his divin association during the Tapah-scharya and composed the dialogue with Mahamuni Atharv on the way of Vedic Life as total Quality system Management for himself as well as for all his successors / followers (the Gotries i.e. the Shandlyagotries).

2. THE VEDIC LIFE TOTAL QUALITY MANAGEMENT::

2.1. The Vedic life Management provides a particular structured system. This provides: (1) Dharma (Religion) i.e. the knowledge of the way of Life; (2) Artha-meaningful life; (3) Kam-succession plan, projections, execution, coordination, supervision, control of the Life.; (4) Mokshya the accomplishment of the superordinate objective.

2.2. **THE DHARMA -RELIGION:** In totality, the entire process of learning the knowledge has been named as the Dharma i.e. the Religion, the way of life on the basis of the Universal Philosophy. The Religion has been defined in simple words to understand as, "Each Human being to behave like a human being with other human being and to treat every other human being as human being!" As such entire Human race, be as one and only one to follow the Manav-Dharma i.e. Human Religion as the Dharma i.e. the Religion. To administer the entire Human society united as one, to constitute one Vishwa-Rashtra (United World Nation) without any geographical barriers and boundaries based on any other social, political, cultural, spiritual or so called Religious faiths.

The stage of learning to start from the , 'Garbha-Samskar' i.e. the inception stage of every new human life. The mother has to be the Guru for the first three years age, thereafter the Father to function as Guru for the next three years i.e. up to six years age and thereafter the child (male or female) be sent in the Gurukul (the School) for external knowledge earning / learning for a period of Tap i.e. twelve years; till then the student is expected to complete the



age of 18 years. The knowledge to be imparted during this period is considered as ,“Brahma-dnyan’, the Dnyan i.e. knowledge of entire Universe created by the creator of the Universe (the Brahma). Thereafter to undertake the process of earning the ,‘LOK-DNYAN’’ the Public education by undertaking visits to different places, to mix up with different kinds of people, to understand them, the skill development for performance and the experience to be gained in the Public.

In totality, the entire process of learning the knowledge has been named as, THE DHARMA, the Religion. The Religion has been defined in simple words to understand, “Each Human being to behave like a human-being and treat every other human-being as human-being”. As such for entire Human-Race, one and only one Religion-the Dharma i.e. Human-Religion- the Manav-Dharma. To administer the entire Human Society united as one, to constitute one Vishwa-Rashtra (World-Nation) without any geographical barriers and boundaries.

2.3. BRAHM-AHARY-ASHRAM :

Every human-being, whether male or female, has got a birth right to earn the knowledge of the Dharma i.e. the way of life. The Life of learning has been indicated as Brahmacharyashram. Each of the Knowledge learner has to undertake the commitment i.e. the Vrat, to bind one-self i.e. ‘Vrat-bandh’ through the samskara i.e. the vow / self promising / commitment to keep in limitation all the basis needs towards the food, cloths and shelter and to obey the teachers, to undertake the self-learning process to earn knowledge from observing, studying, analyzing, thinking, memorizing, interacting, expressing. Experiencing the way of life of such teacher/s. This stage of life in totality has been envisaged as of total (+-)30 Thirty years period; i.e. up to first thirty years of age of an individual.

This stage of learning is called as BRAHMAACHARYASHRAM.

During this period to undertake the higher education on the basis of , experience through the search, research, development modes. At the age of about thirty years to treat the Brahman-dnyan-arjan i.e. universal knowledge earning process as complete and to enter in to the meaningful / earning life to be called as Gruhasthashtram.

2.3. THE GRUHASTHASHRAM:: FOR ARTHA & KAM :

The stage of Meaningful life i.e. earning on the basis of the knowledge gained, skill acquired and the experience earned during the Brahmacharyashram was supposed to be brought in to actual practice for a further period of thirty years, i.e. till a person crosses the age of sixty years.

Based on the knowledge earned of the Dharma to undertake further the meaningful way of life i.e. the Artha = arthapurna Jeevan and Kam means fulfillment of the duties and the responsibilities duly supported by the earned knowledge acquired during the dharma i.e. learning life period of the Brahmacharyashram. The Kam will also mean the Kartvyas on the basis of the powers and the authority tother (Karma va adhikar); so as to ensure continuity of



the Religious, spiritual cultural society as own life / family succession plan. This life has also been envisaged as of (+-) 30 (Thirty) years period i.e. up to the age of sixty years of life of an individual.

2.3. 1. CHATU-R-VARNA :

Based on the Knowledge earned / the educational qualification possessed by an individual during the Dharma i.e. learning the way of Life; each individual is expected to undertake a suitable way of life as meaningful life style - the arthapurna jeevan. This arthapurna jeevan i.e. the profession to be undertaken has been divided in four major categories named as

- (1) Adhyanyan and Adhyapan - to update the knowledge and to impart knowledge to others i.e. Brahman - the teachers, the facilitators.
- 2) The Kshyatriya-the profession to provide security, safety, defence to the entire society.
- (3) The Vaishya- the Agriculture-Transport-Industry-Trade-Commerce-skillbased guidance to the entire society;
- (4) The Shudra- the people engaged on the basis of their skills for providing the clean-ness, pure, holly and healthy surroundings and services to the entire society.

The concept of the Chatur-varna i.e. classification of the society was limited for the Gruhasthashram i.e. age group 30 to 60 years, for those engaged in the meaningful life i.e. earning life doing some one or other job / profession.

The change in the Varnashram from one to another is possible, but only on the basis of the knowledge, skill experience and practice to be undertaken first before shifting on such change in profession.

2.4. VAN-PRASHTASHRAM & SANYASASHRAM:

On completing the age of 60 years of life an individual is supposed to opt for the Van-prasthashram i.e. to leave the civilized area and to emerge in the natural environment in the forest. Also to start reducing life needs to as minimum as possible based on the availability of life-needs in the forest-in the form of natural resources. (Tyen Tyakten Bhunjita:) This stage of life has been envisaged as of about thirty years. Thereafter, to opt for Sanyast Jeevan i.e. to give up everything (Sat = na->asa) to bring down the needs to Zero level during further life of thirty years. Maximum life duration of 120 years= Dasha-Tapa. As such, we prepare the Janma-Patrika> Kundali (Life sketch) for a period of 120 years.

3. HOLISTIC LIVING::

The Holistic Living will mean a perfect Healthy life without any ailment. As such, to observe all the Precautionary measures, preventive measures; corrective measures; redress measures and reformative measures. The Vedic Life Total Quality style Management provides



perfect path to be adopted in accomplishment of the super ordinate objective of the Human Life. The science of the Holistic living is a globally applicable to entire Human race. This has been practiced by the Human race over a period of Billions of years

The Holistic living indicates observance of the chatur-tatwa = The Dharma -> The Artha -> The Kam -> the Mokshya. The Dharma has to mean to learn, know learn / earn knowledge of the way of life in general and self-disciplined life in particular. (Atha Yog-anushasanam). The learning process is also called as the Samskar, the learning life to start right from the stage of inception of the Human-life in the Womb of the mother (Garbha-dan) and after birth up to thirty years.

For the first three years the mother has to function as Guru. For the next three years i.e. up to the age of six years, the father has to function as Guru. Thereafter, for next twelve years GuruKul formal out of home education process from the outside teachers in schools. Incidentally, this process is followed in Vedic Life over a period of billions of years by the civilized Human society; and surprisingly even in the present modern world, in India as well as all other countries through-out the world i.e. to start the formal school education at the age of 6 years and to end this school education in twelve years up to Senior Secondary or Senior High.

The Vedic Life Management also advocates for Public education i.e. Lok-Shikshan by undertaking visits to the world, to earn knowledge by observations, interactions and experience gained in the public life. In today's scenario, we call the same process as College Education up to the Doctorate level.

4. THE GLOBAL APPLICATION OF THE HOLISTIC LIVING::

The entire world recognizes over a period of billions of years through all types of social, spiritual, cultural, religious faiths and beliefs that the application of the holistic living is essential so as to regulate own life and life of others in the family, the community, the society and the entire universal Human-race.

The languages used may be different, the words so selected in the languages may be different, but the sense and essence of the text is same in all the religions, faiths, beliefs in true spirit and sense, at par with that of the Vedic Life Total Quality system Management which has been structured, systemised, Strategised, skilled for performance, staffed in categorization based on the type of the knowledge earned as a perfect life Management.

Even today, entire world follows all these things in true spirit and sense, but using different words, grasps, and understanding.

5. THE VEDIC LIFE AND HOLISTIC LIVING:

The Vedic Life Management and the Holistic living provide the fundamentals to design the life knowledge based on the Ritu i.e. the climate, the environment; the Kal i.e. the Time scale and the age of the person concerned; and Man i.e. the Place of the life of a person.



5.1. THE NATURE-CLIMATIC ORDER: THE RUTU :

There are six Rutas; namely, (1) Grishma-summer; (2) Varsha-Rainey; (3) Sharad-Humid; (4) Hemant-Cool; (5) Shishir -Windy; (6) Vasant-Dry-pleasant. Each Ritu is of 60 days. The climate changes every day, starts to change from the first day, reaches at the top level in the middle and declines at the end for another change-over. Every human being has to learn such changes and has to adopt the changes in the way of life suitable to the particular age group at the particular place; but necessarily during each Kal.

5.2. THE TIME SCALE & AGE GROUP: THE KAL :

The time scale has to be understood to know the Ritu i.e. the nature. The micro time scale is Pra-Vipal. Sixty Pra-Vipals form one Vipal. Sixty Vipals form one Pal; sixty Pals form one Ghati; sixty ghatis form one Ahoratra-tithi (Full day); sixty ahoratras form one Ritu (climatic season); sixty rutus form one Tap (twelve years); Twelve Tapas form Human-life (120 years).

The Age group of a person starts from the state of Inception in the Womb of the mother. This duration till the birth is called as the , 'Ayush'. This Ayush can be of three types. (1) Arsh-masi- each arsh-mas of 21 days duration; Dash- arsha mas i.e. ten months of 21 days each total 210 days; (2) Chandra (Moon) Masi. Each Chandra mas i.e. Moon-month of 28 days, Dash-Chandra-masi to mean ten moon months each of $28 \times 10 = 280$ days. (3) Surya-masi (Sun-month) each Surya-mas of 30/36 days; dash-surya-masi to mean ten Sun-months each of $30/36 \times 10 = 300 / 360$ days.

The Arsh-masi borned are supposed to be of weak physical health right from the stage of inception, and even after birth, may take very long period to improve health and further may be susiptable to ill health leading to the short span of life.

The Chandra-masi are supposed to be of normal physical health, may keep normal health through out the life, if properly cared and may live a normal life.

The Surya-masi are supposed to be the exceptionally bourn persons with comparatively heavy weight / sound health, may keep / continue such healthy life leading towards very exceptionally longer life, if managed / cared properly.

The normal life of a person is determined well at the time of inception in the number of breaths to be taken through-out entire life. The time duration may be dependent on the quality of breaths i.e. the physical and mental health cared, nurtured by an individual on the basis of controlling, regulating such number of breaths for a shorter or longer periods / durations.

The Normal span of life is supposed to be of 120 years, as such the Janma-patri i.e. the Life sketch of every person based on the Rashi, effecting the roaming of the major nine planets and other stars in the sky, the time scale, movements etc. are designed and further predicted for precautionary measures, preventive measures, corrective measures etc.



5.3. THE MAN I.E. THE PLACE OF HUMAN-LIFE:

Each Vipal takes one Philosophical fundamental element of the Universe in each breath of a human being. There are such five philosophical fundamental elements i.e. Pancha-tatwa. These are, (1) Pruthi-the earth; (2) Aap-the water; (3) Tej-the Sun-Agni; (4) Vayu-the air; (5) Aakash-the sky. In totality these pancha-tatwa constitutes one breath intake. These five Pancha-tatwas are converted into five energies, such as; (1) Pran- from the earth; (2) Apan-from the Water; (3) Udan-from the Sun-Agni; (4) Vyan-the Air; (5) Saman-the Sky. These five energies together are called as Pancha-prana. During the process of taking air in the body through the nostiles, these five energies enter in the body for normal period of five vipals, each takes about one vipal duration. When exhale, five up-prans are formed; namely, (1) Nag; (2) Kurma; (3) Kukar; (4) Devdatta; (5) Dhananjay. Each one takes one vipal duration to exit out of the body.

5.4. THE ASHTANG-YOG:: YOG-ANUSHASAN:

The Vedic Life TQS Management gives much more stress on the Self disciplined Life through Yog i.e. best equated permutation and combination of the most balanced / regulated life.

The Yog to mean the Chitta and Vrutti i.e. the Body and the Mind-behavior together to be controlled i.e. Yog-Chitta-Vrutti-Nirodha: So, the Ashtanga-Yog-Darshan i.e. the Yam, Niyam; Asan, Pranayam, Pratyahar, Dharna, Dhyan, Samadhi as described earlier.

The human body contains triangular presence of the Agani i.e. source of the Sun-Surya. This is just like a hot gold. This is located in the lower part of the Stomuch the Jathar as such called as Jatharagni or Jeevanjyot.

At the abdominal, there is a mula-dhar. There above is a Nabhi-chakra. This Nabhi-Chakra has got twenty four axes. These are called as Kundalini-sthana. This Kundalini chakra rotates and exercises control over the Jeevan Jyot and the Jatharagni. This Jatharagni roms in the udarkosh and ensures the constant lightening of the Jeevanjyot. The upper part of the Nabhi is called as the Kundalini. The Breathing i.e. the Pranayam allows the Pancha-tatwa to enter in the body through both of the nostiles; these are converted in the form of five energies i.e. the Panch-pranas; the earth in the pran; the aap in the aapan; the tej in udan; the vayu in vyan and the aakash in saman.

The Kundalini is connected through the fourteen macro nadis such as (1) Eda (2) Pingala; (3) Sushumna; (4) Saraswati; (5) Waruni; (6) Pusha; (7) Hastajeevha; (8) Yashaswini; (9) Vishodari; (10) Kuhu; (11) Shankhini; (12) Payaswani; (13) Alambusa; (14) Gandhari. All these macro nadis are further connect all the sapta-chakras in the body; such as (1) Muladhar; (2) Nabhi (3) Udar; (4) Hrudaya; (5) Kantha; (6) Bhrukuti-madhya (7) Sahastrahar. Further, these macro nadis also connects all the twelve dwars / doors of the body, right from the bottom Leg-ginger points/nails up to the top of the Head the Hair ends; as described earlier.



The Ida, the right nostril indicates Chandra (moon) effect providing the cool-sheeta vayu-air; The Pingala, left nostril indicates the Surya (Sun) hot vayu. The central nadi is sushumna that connects from the muladhara up to the sahasrara all the sapta-chakras and the Kundalini sathan. The Sushumna determines the KAL, i.e. the duration of the Jeevan-jyot i.e. the body life of a human body, well at the time of the inception of the body life in the womb of the mother in the form of number of breaths as total life.

5.4.1. THE YAMAS :

After knowing the ten yamas, such as (1) Ahimsa; (2) Satya; (3) Asteya; (4) Brahmacharya; (5) Daya; (6) Arjav; (7) Kshyama; (8) Dhruti; (9) Mitahar; (10) Shuchi; practicing the same through out the entire life, one has to know in true spirit and sense the applicability part of each of them. This has to be followed with knowledge of the Niyamas.

5.4.2. THE NIYAMAS:

There are ten Niyamas; namely, (1) Tap; (2) Santosh; (3) Astishkya; (4) Dan; (5) Ishwar-Pujan; (6) Siddhant-shravan; (7) Hri; (8) Mati-man; (9) Jap; (10) Vrat. One is supposed to know meaning of each of these niyamas in true spirit and sense and to practice in a day to day life, up to the Mokshya stage.

5.4.3. THE ASANAS:: PHYSICAL RELAXATIONS:

After grasping in true spirit and sense each of the Niyamas and experiencing the practice, one has to ensure to relax entire body i.e. to undertake performance of the Asanas. The starting point of Asana has to be getting up from the sleep early in the morning, before the Sunrise. The asanas can be performed in three physical postures; such as lying; sitting and standing. While at the time of getting up from the sleep, one can undertake to perform the asanas, even before getting out of the bed; i.e. in lying posture.

Keep the entire body straight in one line position facing the head towards the upper direction-the sky / the ceiling of the sleeping room / place. Start to undertake vakrasana (bending to and fro) the fingers of both the legs. Then bending of the toes, the chakrasana of the legs; the chakrasanas of the nees; the vakra-sanas of the nees; the chakrasanas and vakrasanas of the waste/abdomin; the chakrasanas and vakrasanas of the stomach; the chakrasanas and vakrasanas of the chest, the chakrasanas and vakrasanas of the hand-fingers; the chakra-sanas and vakrasanas of the hand palms; the chakrasanas and vakrasanas of the hand wrists; the chakrasanas and vakrasanas of the fore-hands; the chakrasanas and vakrasanas of the shoulders; the chakrasanas and vakrasanas of the neck; the rubbing of the hand palms and to rub the lips; the chakrasanas and vakrasanas of the lips; to sub all the teetha; chakrasanas and vakrasanas of the teeths; rubbing both the nostrils; both the ears; back of the ears (Kansheel); gently rubbing both the eyes; rubbing the forehead, rubbing the top of the head, left to right and right to left in circular orders.



At the Sunrise to perform the Samantra Surya-Namaskars, facing the rising the sun in the open space / space facing to the rising sun.

After performance of the Samantra-Surya-Namaskaras, one has to undertake the cleaning of the body. At the time of Bath, to undertake rubbing and cleaning of the twelve doors of the body, namely (1) Two Karnas-Ears; (2) Two Netras, the eyes; (3) Two Nasikas - nostrils; (4) One Mouth-Mukh; (5) One Kantha-Neck; (6) One Nabhi; (7) One Upastha; (8) One Guda; (9) Entire Twatcha- Nakha-shikhanta Mahadwar.

Samantra Swa-snan-swa-abhishek mantras can chanted during the performance of the cleaning of entire body giving gently the body massage. The shower bath in standing posture, without any cloth on the body is more preferred than the bucket bath or tub-bath in non-standing (sitting or reclined sleeping postures).

After the body cleaning and the bath; to undertake the SWADHAY i.e. self learning process, memorizing the knowledge gained observing the teacher / guide; practicing the same and experiencing the results; carrying out the thinking on the knowledge; (manachintan).

Each period Ghati to be started with the shata-pawali i.e. walking atleast one hundred steps walk, preferably in tadasan i.e. lifting both the hands above the head and balancing on the fingers of the legs. This exercise be necessarily carried out before any food-intake and after such food intake. This exercise to be followed with the physical relaxation in sitting postures; the baithakasanas. The sukhasana; the baddha-sanas; the padmasanas; the vajrasanas; the shashankasanas; the samarpanasanas. These exercises can be supported with the physical relaxations in lying postures i.e. nidrasanas, shavasanas, makarasanas; sarpasanas; dhanurasanas; mayurasanas; uttan-padasanas; pawan-muktasanas; ardha-sarvangasanas; purna-sarvangasanas; halasanas; shirs-asanas; shirsha-padmasanas; yog-nidra at last for total body and mind relaxation keeping eyes closed, seeing entire body through the fore-sight, seeing the entire universe through the fore-sight.

5.4.4. THE PRANAYAM:: THE BREATHING REGULATIONS:

The time duration of the life in the form of years can be less or expanded on the basis as how the sushumna is operated by way of Pranayam i.e. the regulating the breathing. The fast breaths reduces the life span; the long breaths expands the life span. The fast breaths allows the external elements to make space in the body i.e. in the form of chronic Health Problems; the Long breaths, as allows the fresh to remain in the body and to be circulated effectively, does not allow any external elements to enter in the body to make any harm in the form of chronic Health Problems.

As such, the deep breathing, the regulated breathing, the expanded breathing, the developed breathing exercise is called as the PRANAYAM. This developed and regulated Pranayam as a well performed exercise of breathing, as a ever continued and process of



concentration is called as the DHARNA (Meditation); that leads towards the Dhyana i.e. maintaining the Dharna as Dhyana accomplishes the Samadhi position i.e. the perfect Holistic Life without any chronic health problems.

The next stage of SURYOPASANA is the Pranayam, after performance of the Asanas, one has to learn the Pranayam. The Pranayam has to be performed continuously, whether in sleeping conditions (preferably the yog-nidra); or even in awakened conditions, during the all the times, right from sun-rise to the next sun-rise.

The normal Pranayam goes on continuously, in a period of ten vipal i.e. four seconds in cyclic order. The knowledgeable pranayam has to be developed by expanding the duration of the normal pranayam i.e. breathing.

The time duration of each breath cycle of ten vipals i.e. four seconds to be expanded gradually /slowly/ stage by stage and step by step vipal by vipal i.e. second by second up to sixty times of the present cycle of ten vipals / four seconds to 600 vipals / 240 seconds; so as to reduce total number of day breaths from existing normal breaths of 21,600 to be divided by 60 up to resulting in 360 breaths a day of 24 hours or 60 pals i.e. six prolonged / developed breaths per ghati / 24 minutes; one prolonged / developed breath per four minutes.

The Gayatri-mantra in the Suryopasana as provided in the Rug-ved is supposed to be chanted during such purna-pranayam in a systematic rithemathic way so as to use the Gayatri-mantra as Yantra to allow the fresh air to be taken in the body in prolonged time duration; to retain the same in the body to be circulated through all the 14 major nadis and to be circulated in all the 72,000 sukshma-nadis, so as to create continuously the magnetic power through the recharged energies for generation of fresh blood to be flown smoothly throughout entire body in general, to keep all the sapta-chakaras (including the Rhudaya chakra / the Heart) in perfect performing conditions and also to ensure the Jathargni ignited to support the Jeevan-Jyoti enlightened for ever.

5.4.5. THE PRATYAHAR:: TO REGULATE THE CONSUMPTION:

On Practicing the Pranayam, continuously, this is to be supported by the Pratyahar. This has to mean to regulate the food eating, drinking of water, talking, walking and other physical and mental activities.

The Ahar i.e. food eating should be as minimum as required to fuel to keep the Jatharagni burning. The stomach be filled with the food only as minimum required. The food to be taken once in a day in the Brahmacharyashram, VanPrasthashram and Sanyasashram. The quantity be limited to the Kar-Patra. The time of eating be one Ghati after the Madhyanha; i.e. half hour after the afternoon. No eating before sun-rise and no eating after sun-set. During the Gruhasthashram (age group of 30 to 60 years) food intake quantity to be limited to the extent of the physical energy to be well maintained and to be converted into the weight balancing, in proportion of the age and the Height of the body.



Normally, the physical length of the fully grown body is of 96 fingers of the person; the mental health of the person is more than the 12 fingers of the physical health; i.e. on an average of 180 cms in present scale of length measurement. The weight can be 1/3 in kilos of the height in cms; i.e. 60 Kgs. As normal healthy weight, as suitable to the body height and the age group. Otherwise the body height and weight proportion has to be maintained in 1 : 1/3 in Cms and Kgs. As per present scale of measurements. There can be difference of 5% as per the five years difference from the middle age of 45 years towards the younger age and the growing age in less weight orders.

As such the Food intake be as minimum as required to the stomach to full fill the mental hunger. The body stomach never demands any food or water, if properly nourished through the well regulated full Pranayam. The Breath should be taken through the Eda, Pingala; both, one by one; one alternative one; allowing the sushumna to operate smoothly and fully; i.e. to take the breath in the chest through the stomach, but not to allow to remain in the stomach, so as to enter in and fill in the sushumna that determines the KAL. The water quantify be double of the food; preferably the food be swallowed in the pasty form or be taken in semi-liquid form or full liquid form; double of the total of the water and the food be the intake of the TEJ i.e. the Sunlight; double of the Food + Water+ Tej be the intake of the pure consumable air through the breathing;

The double of the Food+Water+Tej+Vayu be the Aakash, the vacant for allowing the Jatharagni to rom and to keep the Jeevan-Jyoti enlightened as bright as possible. In totality, out of 81 intakes, one in the form of food; two in the form of water; six in the form of Tej, eighteen in the form of Vayu and fifty four in the form of Akash.

During the life of the Brahmacharyashram, i.e. Dharma-Religion learning process of Life knowledge; every individual is supposed to observe the Vrata and live a Vratastha Life keeping all the basic needs to minimum required levels and to concentrate more on the knowledge learning process; the skill gaining process; the experience earning process.

On the basis of such learned knowledge, skill gained and experience earned; during the course of gruhasthashram, one can change the life style of food, cloths and residence as suitable to the meaningful life so selected as Profession duly supported by the Purva-samskaras . These samskaras now a days to be understood as Education and Training.

During the Vanprastha and Sanyasta Jeevan again one has to observe all the self disciplined Yog of Chitta + Vrutti and to keep all the greeds / needs as minimum as possible bringing all to Zero level, so as to achieve the Mokshyal liberating mukti- the soul out of the shareer , out of the body.

The God has to mean the Sun-Surya. The Guru has to mean the Sun-Surya. The knowledge earning process has to mean the Suryakiran-Samskaras. This has to mean to observe the movement of the Sun rifht from the Sunrise up to Sunset. Thereafter, as per the



movements of the Nakshatras, the stars and the Planets in the sky during the night after the sun-set up to the next Sun-rise.

To observe such movements of the Sun on each day, the Tithi, from the Pratipada up to Pornima in Shukla Pakshya and from the Pratipada up to Amavasya in Krushna Pakshya; through each of the six Rutus for a complete TAP, a period of twelve years and to analyse for two Tapas during the Dharma i.e. the knowledge learning process / period.

Based on the earned knowledge, during the Brahmacharyashram i.e. the Dharma-Religion learning process, to enter in the Gruhasthashram, select a profession as suitable to the knowledge, the skill, the experience so gained; to continue to update the knowledge and practice through out the Gruhasthashram. Based on the Arthapurna and Kartvyadakshya Gruhasthashram, to enter in the Vanprasthashram to live a Greed-less life and based on the Vanprasthashram to enter in the Sanyasashram life, so as to lead to reduce all the needs to bring to Zero level and liberate (Mukti) the Soul-Atama, out of the Body and to march towards the MOKSHYA emerging in the cosmos Panchatatwa for ever i.e. no-rebirth!

The Pancha-prana and Panch-Upprana in totality takes ten vipal duration to complete the breathing cycle as normal breathing process in each of the human body.

The Pranayam will mean to regulate the breathing process, as required to make suitable to the nature and change in nature i.e. the climatic conditions; the time and changes as per the time and the changes as per the age group of a person; the place and the changes as per the change in the place of living of a person even for a cycle of normal breath. The change of the life style has to result in perfect healthy life, without any chronic health problems.

6. THE THERAPEUTIC LIFE STYLE CHANGES:

The Therapeutic life style changes take place due to 'Rutu -> Kal -> Man'. The Rutu will mean the Nature-climatic conditions; the Kal will mean the Time and the age of a person; the Man will the place on the earth, where the person is going to live life, even for a part of the day. Every human being is expected to learn, accept and adopt such change as per the need. Such way of life is considered as a perfect life Total Quality system Management.

7. THE MANAGEMENT OF THE CHRONIC HEALTH PROBLEMS:

The chronic health problems start due to non-observance of the Pranayam as per the changes in the nature i.e. the climatic conditions, as per the changes in the Kal i.e. the time of the day / rutu ; as well as changes in the age group; and finally as per changes in the Place of living the life of an individual. As such all the chronic health problems have got root cause in the breathing exercise i.e. the Pranayam to be supported initially by the ten Yamas, ten Niyamas, asanas and to be followed by the Pratyahar, dharna, dhyana and Samadhi as full Ashtang-yog.



8. THE VEDIC LIFE TQSM AND MANAGEMENT OF CHRONIC HEALTH PROBLEMS :

Normally Health has to mean the Physical and mental health i.e. the Chitta and Vrutti together. If the body is clean the mind will be clean visa-vis if the mind is clean the person will keep his body clean. If the body and the mind both are clean, a person is bound to keep his health i.e. the physical and mental health very sound right from the stage of inception, further after birth, further during the Brahmacharyashram, Gruhasthashram, Van-Prasthashram and Sanshyasashram, entire life stages very sound, without affecting any type of normal or chronic health problems.

All those modern diseases whether simple Blood-pressure, Hyper tensions, Cancer, Cardio, Diabetic, Heart, stomach, Brain, teeth, ears, nose, eyes, lungs, legs, hands, muscular, or any nature evolves basically if the mind is not stable and subsequently the body is not kept clean and sturdy.

Every person has to ensure first and foremost to observe all the precautionary measures as an outcome of the knowledge to gained as Brahma-dnyan during the process of learning i.e. during the Brahma-charya-shram i.e. the studentship with full commitments, concentration, obedience, self learning, thinking, practicing, experiencing, through the skill development based on the knowledge earned out of the observance, listening, interactions, analysis, comparison, evaluations etc.

Further, even during the course of the Meaningful life in the Gruhasthashram, one is supposed to update his so gained knowledge continuously, to improve in own skill and to gain further more experience to reach the stage of maturity. Till a person is engaged in one or other profession, must earned and update the relative knowledge.

In Total quality System Management, it is said that there is no problem without any solutions. Lot of multiple solutions can be there on any problem, some solutions are in apparent form, those can be easily practiced, solutions those in the hidden form, they require more knowledge, skill and experience to search and research through deep thinking, study to make appropriate selection and to solve the problem.

9. THE ASHTANG-YOG IN VEDIC LIFE TQSM FOR MANAGEMENT OF THE CHRONIC HEALTH PROBLEMS:

To understand all the ten Yamas, Niyamas in true spirit and sense, further to practice daily on the Ghati time scale basis all the Asanas as suitable to relaxation of the body from time to time on each day, through out each the Pakshya- the fortnight as per the tithi-mahatya, through each of the RUTU, as per the change in the climatic and environmental conditions, during each of the Tap i.e. a period of Twelve years = 60 Rutus, and further during entire life of the Dasha-Tapas i.e. 120 years life span.



10. OBSERVATIONS: SUGGESTIONS AND CONCLUSION:

10.1. OBSERVATIONS:

The Presenter of this paper is observing human life over a period of at least fifty years. He has experienced five generations within his family. His Grand-pas as old aged generation; his parents as second generation, his own as third generation, his children as fourth generation and his grand-son as fifth generation. Also compared with generations in other families, communities, societies, within the City, out of the city within the area, out of the area within the State, out of the State within the own country, out of own country within the different countries.

Each of the family has got own family Regulations to govern the life of the family members, each of the community has got regulations to govern the community, each of the society has got own regulations to govern the society, each of the area has got regulations to govern the area, each of the state has got regulations to regulate the State, each of the Country / Nation has got regulations to govern the Country / Nation and Internationally there are United conventions / regulations as to the behavior of an every individual through out the world.

A self disciplined person can only obey all the family regulations, community regulations, Social regulations, area regulations, State Regulations, National Regulations and the World wide Universal regulations, so as to enjoy the most healthy life, by understanding the Science of Holistic Living and Its Global Application and the Therapeutic Life Styles Changes for Management of Chronic Health Problems, so effectively, so that these problems should not even touch to a self disciplined individual.

The Author of this paper is practicing the Vedic Life TQSM over a period of fifty years. Since last many years, he has limited his food intake strictly only after Sunrise and necessarily before Sunset. He has also undertaken, 'No to Medical Treatment', even while staying in different countries, at different places, in different climatic conditions and different environments. He has also undertaken very recently the long pilligrim from Kanya-Kumari / costals of the Andamans and Nicobars up to the Karakoram the High Lands of the Himalayas the Man-sarovar and Kailash Mountain Parikrama; that too without taking any drop / pile of any medicine in all odd climatic and atmospheric conditions but regulation the consumption habits in general and adopting the most scientific way of the PURNA-PRANAYAM during every breath, every hour, every day, all the 120 days of the Himalayan Parikrama.

10.2. THE SUGGESTIONS: Each of the person has to select appropriate Yog i.e. best suited equation to balance his own body and mind together as per the changes in the Ritu, Kal and Man i.e. the change in the climatic conditions, the time scale and the age group of the person and the place of living such life.



10.3. THE CONCLUSION:

To conclude the total presentations, I again express my sincere thanks to the organizers of this National Symposium and you all the learned listeners with the quotation that concludes the Rug-Ved as under:

'SAMANO MANTRA: SAMITI: SAMANI: !
SAMANAM MAN: SAHACHITTAMESHAM !
SAMANAM MANTRAMABHI MANTRAYE VA: !
SAMANEN VO HAVISHA JUHOMI !
SAMANI VA AAKUITI: SAMANA HRUDAYANI VA: !
SAMANAMSTU VO MANO, YATHA VA: SUSAHASATI: (1754/10)

MEANS: Let us have prayer of equal/ common value; Let us meet together without any division, as all are equal; let us have equal exchange of thoughts ' same/common/equal place; equal sentiments, equal meaning; equal incidences; equal word meaning, equal sentiments equal sensational meaning; equal performance, equal reference meaning; equal understanding meaning; all of us to be equal.

Mind of each of us , the way / source/ style / system / skill / structure of each of us to think to evaluate be equal / common / same to think, to evaluate all be equal and the same the common one; all of us to have equal / same / common heart, equal sense, equal holly pure following and equal holly performance of body and mind, each of us to have equal knowledge, understanding, grasp, duly equally tasted in the same levels, with common understandings; in true spirit and sense, let us all be equal same in sight and foresight of the common / same / equal meaning of understanding so that our united life together be of equally sustaining to we all!

