

Role of Addangayogam in physical & mental health of an Individual - A review

Varnakulendran N., Shiyamala V., Elango V.

Department of Siddhameicine, Tamil university, Thanjavur, India.

Corresponding author: *Varnakulendran N., Department of Siddhameicine, Tamil university, Thanjavur, India.

Abstract

Addangayogam known as yoga katpam scientifically means rejuvenation which secure power of health of the body. Nowadays yoga plays the major role in the wellbeing of an individuals. Healthy or unhealthy state show reciprocal effect between mind and body. Hence, both physical and mental health should be in equilibrium. The objective of this review attempts to highlights the Addangayogam with respect to the mental and physical health. The various data were collected from ancient siddha literatures as well as the current scientific literatures respectively from siddha text and modern text as well as website like pubmed, medline etc.

Addangayogam known as eight limbs of yoga namely, Eyamam, Niyamam, Aasanam, Pranayamam, Pirathiyakaram, Tharanai, Thiyamam, Samathi, denotes respectively, Code of conduct which focus on individual behavior towards a wide range of social and environmental intervention., Code of ethics which build on the concept of self-restraint, putting those into action of daily life. Postural exercise, thus, psychologically developing emotional balance and physically strengthen the inner organs. Aerobic exercise control and regulate the breathing, this daily practice enhance the utilization of waste exirates, Withdrawal of external stimuli, Concentration –inward turning of mind is possible when once the sense of withdrawal begins. Meditation-allows us to transcend over active phase of mind and directly experience as parathma. Superconconscious-this rest stage is a state of union which allows the body and mind to release the stress and toxins.

It is concluded as per siddha concept the Addangayogam enhance the physical health, mind, and attitude promotion. The current research studies reveal yoga beneficial for positive mental health, learning and intelligent, Emotional stability, increase immune system of the body, social health and spiritual. This review helpful to public health policy makers for health promotion concept.

Keywords: Addangayogam, Health, Rejuvenation, Health promotion

Introduction

The Tamil scared holy literature written by siddha saint Thirumoolar open the wisdom pathway through eight path of yoga which direct towards physical and mental health via moral and social restraint, ethics and

self-restraint, aerobic exercise, postural exercise and the practice of mind concentration. The first four are stage preparation and other four are stage of effect, among them last three should be considered together, as they are progressive

stage of concentration. All eight limbs of yoga have no elevation in the hierarchical order.

The human body is composed of 96 tathwas which include physical, physiological, psychological and intellectual aspect. The Trihumours are the three pillars of life forces namely Vatham. Pitham, Kapham which are responsible for Creation, preservation and destruction when they are in the ratio of 4:2:1 on body remains healthy but any fluctuation in this ratio leads to an ill-health state. Healthy or unhealthy state show reciprocal effect between mind and body. Hence, both physical and mental health should be in equilibrium. WHO defined “health is a dynamic state of physical, mental, spiritual and social wellbeing and not merely the absence of disease or infirmity”. As such the saint already committed about Addangayogam which creating union between body, mind and spirit, thus making balance to live with good health, peace of mind and social harmony.

Addangayogam known as yoga katpam which secure power of health of the body. scientifically means rejuvenation it is a transformatal approach to psychosomatic interactions which reverse the body and mind decay, thus endows human with long life, robust body, glorious health, super human strength, sharpen memory, enhance intellectual power and improves the charring complexion Addangayogam known as eight limbs of yoga namely, Eyamam, Niyamam, Aasanam ,Pranayamam, Pirathiyakaram, Tharanai, Thiyanam, Samathi,

“Eyamaneyamamaeennilaathanam
Nayamurupiranayamampirathiyakaranch

.....
Transliteration of Thirumanthiram -552

Objective

To highlights the Addangayogam with respect to the mental and physical health.

Methodology

Since this study mainly focusing the literary review, the various data were collected from sacred text Thirumanthiram, ancient siddha literatures from siddha texts and scientific literatures from modern text as well as website like pubmed, med-line etc.

Approach

1. Eyamam

It deals with Code of conduct and social-restraint focusing on individual behavior towards a wide range of social and environmental intervention. It also refer attitude promotion and mind refreshment, the level of practice of Eyamam leading to righteous behavior.

“Kollanpoikoorankalavilaanengunan
Nallanadakamudayannaducheya”

.....
Transliteration of Thirumanthiram -554

- I. **Kollaan-** (Non-hurt)-It is non –violent and compassion for all living things, and it refers not to injure or show cruelty to any creature or any person. In all situation we should adopt appropriate attitude and possess kindness, friendliness and nonviolence which never allow us to harm anything.
- II. **Poikooran-** (Truthfulness)-The commitment of truthfulness will never come into conflict with our effort to behave with compassion. This positive perception centered on the honest communication and actions which make good rapport of healthy relationship with any community or an individual.
- III. **Kalavilalaan-**(Non-stealing) – It does not refer taking others belonging without permission but also using something for a different purpose to that intended or beyond the time permitted by its owner. Another situation where some are entrusts something to us or confides in us, we do not take advantage on that.

- IV. **Nallaan**– (Sense of abstinence) –It is responsible behavior with respect to goal of moving towards truth, not only imply celibacy. Therefore the word “Nallaan” suggests that we should make relationship that foster our understanding of the highest truth. It emphasize further free from alcoholism and lust.
- V. **Adakamudayaan** –(Neutral desire) – It implies the desire is neutral, devoid of sentiment in our attachments and an understanding that impermanence is the only constant which is the concept of non-possessiveness, non-greeding, non-craving, non-grasping. It refers to keeping the desire for possession to what is necessary or important, depending on one’s life stage and context.

2. Neyamam–(Personal observance and self-restraint)

It refers of code of ethics build on the concept of self-discipline putting those in practice of action in daily life. It represent far more than attitude and more intimate and personal. This practice adopt toward ourselves as we create code of ethics for living spiritually.

Thavamsepamsanthodamaathikanthaam

Sivan nigarvirathamaesiddanthakelvi

Transliteration of Thirumanthiram -557

- I. **Thavam**–(Spiritual austerities) –It refers to the activity of keeping the body fit or confined and handle the inner urges without outer show, behind the notion of thavam, can direct our energy to enthusiastically and engage our life to achieve the goal. The form of thavam are the, paying attention to prayers, devoid of diet and regimen etc.
- II. **Sepam**–(Purity) –It refers both outer aspect (purathoimai) and inner aspect (agathooimai). The inner purity deals with clarity of the mind and healthy functioning of the body organs. The regular practice of sebam by prayers and manthiras or reading spiritual text can

clear the mind and body. The physical cleansing make us free from diseases as well as cleansing of mind lead us away from lust, greed, delusion, hatred etc. Moral purity must be brought into perfect harmony with the omnipotent vision of the lord. The spiritual vision may be blurred while our inner (mind) purity is stained. Spiritual purities understand holiness as faithfully follows rules and law of religion.

- III. **Santhodam** –Greatest happiness - (contentment) – It means the underlying joy that cannot be shaken by life’s tough movements, by bad luck, hardships or injustice” etc. contentment is really about creating perfection. Life will throw whatever it wants at you, and you ultimately have little control and be welcoming of what you get. This quoted by saint Pathanjali as follows; “exist a joyful and satisfied mind regardless of one’s environment”, whether pleasure – sad, success-failure, sympathy-hatred etc. The attitude of contentment, one of understanding and accepting oneself and one’s environment and circumstances and also, spiritual stage necessary for optimism and effort to change the future.
- IV. **Aathikam**– (Study of sacred scriptures) – The observation scriptural prescription by reading holy spiritual texts are essential for modification of mind and body. The prayers and chanting teach us to be find self-awareness, all our activities and efforts.
- V. **Thaanam**– (Surrender to god)-The surrender does not means that you are denying your circumstances but it trusting in the order of the universe, lay all our action at the feet of the God. We should realize that there is some omnipresent force larger than ourselves that is guarding, directing the course of our lives and controlling the wavering mind, thus freeing from agitation and potential obstacles. Once you surrender

to God, you will be directed to do perform many kind of charity such as annadhanam, vasthiradhanam etc. But annadhanam is sacred offering of food, is supreme and incomparable to any charity because food is the basic requirements for all human beings.

3. Asanam–(Posture)

Pankayamathiparantha pal aathanam

Ankulavamirunaalumavatrinnul

Transliteration of Thirumanthiram -558

Yogic postures are the most important yogam which is also the yogic tool for balancing psychosomatic body. The mind-body complex consist various interrelated channels which carry energy, thoughts, impulses, blood and food etc. The various yogic exercise tuning and tone the inner organs of body as well as the mind and assist to release the toxins and improve flexible and maximize the flow of energy. Wrong postures impair the function, causing disturbance in body and mind.

4. Piranayamam-(Aerobic exercise)

Piranan is the vital energy in the body which is responsible for life-force, the ten types of piranan control the various piranic activities. Piranayamam is the measuring, control and directing of the breath in order to restore health and promote health.

“Purapaddupukkuththirikiravayuvai

Neripadaullaeninmalamaakil

.....

Transliteration of Thirumanthiram -575

The phenomena of breathing, the holding up (kumbhakam) of the process of expiration (rechakam) and inspiration.(poorakam). Among 21,600 respiration,14400 are utilized and 7200 expirate as waste, by rhythmic deep breathing (yogic breathing) the waste expirate can be taken into inside and utilized for tiny lobules in lower part of lungs.Thus,the breath become deep the oxygen absorption is higher,the peak

expiratory force rate (PEFR) become higher than healthy level. At the same time the rhythmic pattern of piranayamam concerned with balancing flow of vital forces,then directing downward into the moolatharam(sacralcentre) and upward into the mahameru(crown centre).

5. Pirathiyakaram-(Control of senses)

Oursenses are essentially gathering impressions from external environment and then transferred to the mind,again mind transfer them to intellect for analysis,the intellect decided to movein a particular direction. The withdrawal or control of senses from external objects means that nourishes the senses..In the practice of Prathiyakaram, try to put them in a proper track but not cut them out of their actions entirely.Senses are objectified desires,when the desires begins to operate,the senses are put in motion is called as dynamic state of senses. As same as the decision gratified,the senses shrinkthrough satisfaction, this is static or passive state.The mind is higher power than senses as such intellect is higher than mind and soul is even higher than senses. Under normal circumstances, the senses become our masters rather than being our servantsbut regular practice of Prathiyakaram make them to carry our orders.

Purapadduvayupukavidavannanth

Thirapaddunitchayantheserthudanendral

.....

Transliteration of Thirumanthiram -586

6. Tharanai–(Practice of concentration of the mind)

It refers focusing of mind on a particular object either external or internal, as the binding attention anything more than a single point.In ward turning of mind is possible once the sense of withdrawal has begun.The stabilize the thought of waves in mind and concentrate in silent stage known as tharanai, it develops naturally after long

practice of prathiyakaram, but contrast to thiyanam, it mediate intermittent practice.
Koonamanathaikurikondukaelkatti
Veenathadudaeveliyuraththanooki
.....

Transliteration of Thirumanthiram -588

In the yogic practice of concentration, the mind travel from moolatharam to Aknaichakram through Ventro-thalamic tract(veeanathandu) and suzhumunai naadi while it is charged with eyesight(extra sensory perception),by which one can able to see and hear directly through mind which is called respectively clairvoyance and clairaudience.

7. Thiyanam–Meditation

It refers the whole attention of mind is centralized in the chosen objective is called concentration, continuous mediator to days together. The six aatharamantha is one of the tool to support of meditation practice,the repeat of saying manthra, creates mental vibration that allows the mind to experience deeper level of consciousness.

Ennayerthiranduyogamirupinum
Kannaaramuthinaikkanduarivarillai
.....

Transliteration of Thirumanthiram -603

Eventhough there are 8002 yogam, the people could not identify yoga katpa nectar which is called Amuthu, is referred to as pineal gland secretion melatonin hormone which fluctuate during 24 hour period because it is controlled by daylight, being highest at night. Therefore the siddhars and yogis mostly dwell in dark caves in mountains and practice yogas with closing of eyes. Proper yogic meditation induces kundalini and ignite electro-thermal induction (Moolanerrupu) via ventro-thalamic tact(Veenathandu) and secreate Amuthu(Nectar) from pineal gland which give rise to nourishes the energy of the mind and body.

8. Samathi–(Rest or Super consciousness)

It is a state of union, mediator loses his individuality and become identified with the supremeself and also allow us the body and mind, to release the stress and toxins.

‘Vinthuvumnathamummeruvilonkidil
Santhiyilaanasamathiyilkoodidum”
.....

Transliteration of Thirumanthiram -619

Conclusion

The first two steps of Addangayogam, Eyamam and Neyamam provide the moral and ethical foundation which helps in maintenance and promotion of physical and mental health promotion and other limbs piranic exercise and asanam strengthen inner organs and mind. Last three mainly purify the mind, the final path provide rest. Therefore the eight limbs path of yoga envisages “health promotion is better than prevention” which is the new health strategy policy, as such the health promotion is defined by WHO“Health promotion is the process of enabling people to increase the control over, and to improve their health. It moves beyond the focus on individualbehavior towards the wide range of social and environmental interventions”. As per siddha concept the Addangayogam enhance the physical health, mind, and attitude promotion. The current research studies also reveal yoga beneficial for positive mental health, learning and intelligent, Emotional stability, increase immune system of the body, social health and spiritual. This review helpful to public health policy makers to adopt in health promotion concept.

References

1. Dr. C. S Uthamaroyan , Compendium of Siddha Doctrine , Govt. of Tamil nadu, Dept of Indian medicine and Homoeopathy chennai , 1987.

2. Dr. M. Shanmugavelu, Siddha maruthuvanoinadalnoimuthanadalthirattu part (I), Govt. of Tamil nadu , 1
3. Dr. G. Ganapathy ,Siddha maruthuvam, Tamil valarchikazhakam Chennai, 2007.
4. Dr. S .Chithambarathanupillai, Siddha system of thathwaShastra, Siddha medical literature research centre, 1991.
5. Dr. K. Thurairasan ,Noiyillaneri , Dept of Indian medicine and Homoeopathy chennai , 1993.
6. Rajasri A Krishnasamimadik, Sarapenthiravaithyarathnavali, Sarasvathymahal Noolakam Thanjavur, 2001.
7. S. M Muthaian , Saivasithantham in relation to science , Published by Mr P. Mahadevan , sithankerny Jaffna
8. Dr K. seyakumar , Siththarkaiyedu , Published by Dr. D Kumarathas , 1987
9. Dr. S. Sithambarathanupillai ,Siddha system for practitioners , Siddha medical literature research Centre, 1992. Thanjavur. 2016.
10. Dr. R. Thiyakarajan ,Siddha maruthuvam (Sirappu), Dept of Indian medicine and Homoeopathy Chennai, 1995.
11. Gopal K S, Ananthabranavan V, Bhatnagar O P, The effect of yogic sciences on muscle tone and cardiorespiratory adjustment; Yoga life 1995;6(5):3-11.
12. Nunn A, Gress I, New regression equation for prediction peak expiratory flow in adults;1999;BMJ 298 (6680):1068-70.
13. Bhargava M R, Gogate M G, A study of BHT& its variations following pranayamam exercises. The Clinician; 1982:43-46.
- 14..Pramanik T,Sharma H O, Mishra S, Mishra A,Prajapan R & Singhal S, Immediate effect of slow pace bastika pranayamam on blood pressure and heart rate. The Journal of alternative and complementary medicine; 2009, 15(3): 293-295.
- 15.Sodhi G,Singh S,Dandone P K, A study of the effect of yoga training on pulmonary function in patients with bronchial asthma.Indian J Physiol Pharmacol;53(2):169-74
- 16.Taurun Saxena & Manjari Saxena, The effect of various breathing exercises in bronchial asthma, 2009, Int.J Yoga; 2(1): 22-25.
17. Keuning, J. On the nasal cycle, International Journal of Rhinology 1968, 6,99-136.
18. Blakeselee, T.R, The right brain, London MacMillan publication,1980
18. Swami Sri Siddhanantha Saraswathi Yogi, Easy yoga, Thiviya jeevana sangam, Nallur.1995
19. Disesse cure Piranayama Swasa Methods, Thammana chettiyar N, Narmatha publication.
20. Sri Swami Sivananda, Practical lesion in Yoga,A divine life society publication, 8th edition, 1997
21. Shevetha Uppal, Bijnan Sutar,. Yoga A Healthy way of living, National council of Education research and Training, 2005
22. www.thirumandiram.net/book-reviews.html
23. <http://yoga.pedia.com>
24. <http://www.shivashantiyoga.com/blog>