

**Literary search to conceptualize the role of *Sadhak and Badhak Tattva* mentioned in *Hatha Pradeepika* with respect to Yogic concept of *Nadi shuddhi* and *Hathasiddhi* and Ayurvedic concept of *Vikar vighat bhava* and *Vikar vighat abhava* to ameliorate the immune system.**

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## Introduction:

Humans are integral part of nature. What makes human beings different from all other living species in this world is the ability to modify his surroundings according to his needs. For modifying and also to adjusting to the surroundings and the demanding situations in life we need to be healthy. Physical, mental, and spiritual healths are deeply interlinked in all respects and have a profound effect on one another. Healthy lifestyle includes various activities performed by an individual with an objective of physical and mental health along with longevity by means of proper hygiene, exercise for fitness, diet regulation etc.

As *Maharishi Patanjali* says *Chittavikshepa* like *Vyadhi*, *Styana*, *Samshaya*, *Pramad*, *Alasya*, *Arati*, *Bhrantidarshana*, *Alabdhabhumikatva* and *Anavasthitatva* are the *Antaray*

which creates hindrance in the *Anushasan* (following of the regime). This leads to manifestation of either physical, physiological, psychological, or psychosomatic ailments

Need of the study.

- Psychosomatic disorder or Lifestyle disorder refers to those diseases which can be prevented or healed through the choices one makes about one's lifestyle every day.
- Yoga is an ancient scientific method which is recognized globally and is gaining popularity for its non-pharmacological methods of healing. Yoga is the spiritual science which defines and gives us ways to become spiritually healthy.

- So it becomes the need of a time to study the Yogic concept of *Nadi shuddhi* and *Hathasiddhi* in relation with the Ayurvedic concept of *Vikar vighat bhava* and *Vikar vighat abhava* to ameliorate the immune system.

**Aim:** To do critical literary study of Yogic concept of *Sadhak* and *Badhak Tattva* in relation with *Nadi shuddhi* and *Hathasiddhi* and the Ayurvedic concept of *Vikar vighat bhava* and *Vikar vighat abhava* to ameliorate the immune system.

**Methods:** Conceptual literary search done by referring literature on Yogic practices, Ayurveda texts, and research papers from peer-reviewed journals to explore the concept of *Nadi shuddhi* and *Hathasiddhi* in relation with the Ayurvedic concept of *Vikar vighat bhava* and *Vikar vighat abhava*

**Conceptual study:**

## Ayurvedic perspective

Ayurveda says all diseases are result of *Aghnimandya* <sup>[1]</sup> (metabolic disorder) which can be due to various causes divided into two major groups *Santarpanjanya* and *Apatarpanjanya*. <sup>[2]</sup> <sup>[3]</sup> *Aghnimandya* leads to *Strotorodha* (obstruction) leading to *Aapachit*, *Asara Dhatu nirmiti* which is the cause of *Kledotpatti* and *Dhatu shaithiya* (structural and functional deformity) causing disease. ‘*Vyadhikshamatva*’ means preventive response of subject to the disease. It can be correlated to the concept of immunity. So one must be aware of the *Bhava* (causes) that can help to increase or decrease *Vyadhikshamatva*. These *Bhava* are known as *Vikar vighat bhava* and *Vikar vighat abhava* respectively. So *Vikar vighat bhava* is nothing but *Nidan Parivarjan* and *Vikar vighat abhava* is *Hetu sevan* which leads to resistance to disease or manifestation of disease respectively.

**Table no-1**

***Vikara Vighata Bhava-abhava* in relation with *Vyadhikshamatva* and occurrence of disease:**

<i>Vikara Vighata bhava –abhava</i>	<i>Vyadhikshamatva</i>	Status of amalgamation	Occurrence of disease	
<i>Vikara Vighata – abhava</i>	Low	Fast	Fast occurrence	<i>Vikarotpatti</i>
<i>Vikara Vighata Bhava</i>	Vital	No interaction	No disease	<i>Vikarajanana</i>
		Interaction with passage of time	Late occurrence	<i>Chirena Vikara janana</i>
		Interaction in subdued form	Few & subtle symptom	<i>Annu Vikarjanana</i>
		Interaction exists	occurrence of disease with un-manifested symptoms	<i>Asarvalinga Vikara janana</i>

Table no-2 *Vikar vighat bhava janya Vyadhikshamatva* and its action

<i>Nidan</i>	<i>Prabhava</i>	<b>Occurrence of disease</b>	
<i>Vikar vighat bhava janya Vyadhikshamatva</i>	<i>Vyadhiutapada pratibandhakatvam</i>	<i>Vikarajanana</i>	No occurrence of disease
	<i>Vyadhibala virodhitatvam</i>	<i>Chirena Vikara janana</i>	Late occurrence of disease
		<i>Annu Vikarjanana</i>	Occurrence with few symptoms
		<i>Asarvalinga Vikara janana</i>	Occurrence with un-manifested symptoms

The literal meaning of *Vikar* is disease and *Vighat* is warding off, to prohibit, to obstruct, to create an obstacle. The meaning of *Bhava* is those causes that help in preventing diseases and *Abhava* means those causes that do not help in preventing diseases. *Hatha Pradipika* has mentioned the *Sadhak* and *Badhak Tattva* which shows correlation with *Vikar vighat bhava* and *Vikar vighat abhava* respectively.

#### Yoga perspective:

In the first chapter of *Hatha Pradeepika* the details does and don'ts are mentioned before starting the actual Yogic practices. In that the *Sadhak* and *Badhak Tattva* are mentioned. These are to be followed always even while practicing yoga.

**THE BADHAK TATTVA AS VIKAR VIGHAT ABHAVA WHICH PLAY IMPORTANT ROLE IN SUPRESSING THE IMMUNITY/ ENCUMBER IMMUNITY**

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।  
जनसंगश्च लौल्यं च षडभिर्योगो विनश्यति ॥  
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The *Vikar vighat abhava* like *Atyahar*, *Prayasa*, *Prajalpa*, *Niyamagraha*, *Jana-sanga*, and *Loulya* hampers the immunity and causes the development of disease. When one is practicing the balancing of the two opposite forces, *Pranic* and *Mental*, flowing through *Ida* and *Pingla* should avoid all activities which waste energy and distract mind.

**Atyahar:** Overeating is the excess food consumed in relation to the energy that an organism expends (or expels via excretion), leading to weight gaining and often obesity. It may be regarded as an eating disorder. This term may also be used to refer to specific episodes of over-consumption. For example, many people overeat during festivals or while on holiday. An eating disorder is a mental disorder defined by abnormal eating habits that negatively affect a person's physical or mental health.<sup>[4]</sup> Eating disorder include binge eating disorder where people eat a large amount

in a short period of time, anorexia nervosa where people eat very little and thus have a low body weight, bulimia nervosa where people eat a lot and then try to rid themselves of the food, pica where people eat non-food items, rumination disorder where people regurgitate food, avoidant/restrictive food intake disorder where people have a lack of interest in food.

Hyperglycemia induces IL-6 production from endothelial cells and macrophages.<sup>[5]</sup> Interleukin 6 (IL-6) is an interleukin that acts as both a pro-inflammatory cytokine and an anti-inflammatory myokine. In humans, it is encoded by the IL6 gene. The cytokine interleukin-6 (IL-6) has pro- and anti-inflammatory properties.

Apparently, IL-6 via classic signaling has regenerative and anti-inflammatory functions whereas trans-signaling is pro-inflammatory. Cytokines are regulators of host responses to infection, immune responses, inflammation, and trauma. Some cytokines act to make disease worse (pro-inflammatory), whereas others serve to reduce inflammation and promote healing (anti-inflammatory). Studies suggest that Cytokines that are the immune system messengers are released under conditions of psychological stress and the resulting inflammation in the brain may contribute to depression. Meals high in saturated fat, as well as meals high in calories have been associated with increase in inflammatory markers.<sup>[6][7]</sup>

In addition, interstitial abdominal adiposity (also referred to as accumulated intra-abdominal fat) may be a factor in increasing systemic risk for multiple inflammatory diseases.<sup>[8]</sup> When body is over loaded with food it becomes sluggish

and the mind becomes dull. Over a period of time toxins build up in the body and due to this physical and mental system is blocked. So whatever sadhana is practiced doesn't help in the spiritual progress but it acts for purification, so the time and effort are spent only on removing toxins and disease.

**Therefore delayed emptying of stomach can develop inflammatory condition and more energy is consumed for digestion of food.**

**Prayas:**

सोदेशम प्रयत्नानुकूल व्यापारः प्रयास ।

*Prayas* is the exertion done with a goal to achieve. Hard physical labor or intense mental work taxes one of the energy system causing imbalance. The upper limit of useful physical work that a man can perform on 6 days of the week throughout the year was the equivalent of a 20-mile walk a day or a 14-mile march with a 60-lb. pack. Higher rates of work were likely to be associated with physical breakdowns due to cumulative fatigue. In order to prevent evidence of fatigue the intensity of the working rate and the length of the compensating rest pauses must be so adjusted as to give gross over-all rates of energy expenditure of not more than 5 Cal/min, This is an 'endurance limit.' It represents approximately the upper limit of work that can be performed without an increasing accumulation of lactic acid and without a rise in body temperature.<sup>[9]</sup>

**Hard labor leads to more energy expenditure, then body requires to make up the lost energy leading to**

**poor concentration which hampers yogic practice.**

**Prajalpa:** असूयेर्षामदयुजा  
योऽवधीरणमुद्रया । प्रियस्य कौशलोद्धारः  
प्रजल्पः स तु कथ्यते ॥ <sup>[10]</sup>

*Prajalpa* means prattle i.e. talk at length in a foolish or inconsequential way, gossip i.e. casual or unconstrained conversation about other people, typically involving details which are not confirmed as true., heedless or frivolous words i.e. words not having any serious purpose or value. Too much talking dissipates vital energy and wastes time which could be better spent on *Sadhana*. Gossiping with people increases the activity of mind by activating thought process to keep on the conversation. The *Kleshas* (*Ayidyadi*) in form of negative vibration give rise to *Vitarka* (attitudes opposite to *Yama-niyamas* i.e. *Himsadaya*) because of distraction of mind.

**By too much of talking there is tremendous waste of energy and time. It also scatters mind due to arising of *Vritti* giving rise to *Vitarka* due to increase in *Klesha*.**

***Niyamagraha:*** *Niyamagraha* means insisting on restriction, obstinate inclination for precept i.e. stubbornly refusing to change one's opinion or chosen course of action for general rule intended to regulate behaviour or thought. <sup>[10]</sup>

*Swatmaram* advices that *sadhak* should not adhere to strict rules and regulations as far as the social rituals and religious doctrines are concerned, but *Guru's* instructions must be followed for

spiritual progress. *Sadhana* is not dependent on social morals nor are its effects promoted by religious practices. Undue adhering to rules makes one narrow minded, *Yoga* is meant to expand the consciousness. One's mind should be flexible and one should be able to adjust to circumstances.

**Observance of severe vows is nothing but torturing of body which again leads to loss of energy and also can develop *Antaray*.**

***Janasanga:*** Interacting with people with low morals, base consciousness and sensuous desires can influence the *Sadhak* with their negative vibrations and distract his mind from *Sadhana*. *Janasanga* boosts *Raga* (liking for an object) and *Dvesha* (Dislike for an object) therefore creating bondage. *Vairagya* is freedom from *Raga* and *Dvesha*. It is possible to attain *Vairagya* even when one undergoes all the responsibilities of family and society. What is important for meditation is not what one does or does not do in outer life. It is the inner life, the life of inhibition, suppression, and complexes which are the manifestations of *Kleshas* that matters.

We are aware of the fact that at deeper level of consciousness and of the subconscious there are certain desires, cravings ambitions and wishes one wants to fulfil. *Janasanga* influences our mind by knowingly or unknowingly engaging into fulfillment of these desires thus losing *Vairagya bhava* and time for *Abhyas* (of spiritual practices). <sup>[11]</sup>

An yogi mixing with common people may effect an may lose his *Vairagya bhava* and lose his time of *Abhyas*.

**Loulya:**

अतो भूयः कर्मोषधानां च प्राधान्यतः सानुबन्धानि

द्रव्याण्यनुव्याख्यास्यामः। लौल्यं क्लेशकराणाम्।  
च.सू. २५/ ४०

लौल्यं सर्वरसाभिकाङ्क्षा, लौल्यं रसेषु गृद्धिः।

सु.नि ६/ १३

लौल्यं सर्वरसेषु लोलुपत्वम्। सु. उ ४०/ १७४

अतिलोलः अतिचपलः। सु. उ ६०/ १५

*Loulya* means desire for everything. *Loulya* also means unsteadiness, in constancy. Unsteadiness means an imbalanced body metabolism, inability to hold one posture for a period of time and wavering mind and wavering will power. When there is physical, mental, emotional imbalance the energy is dispersed. So there is inconsistency and irregularity in lifestyle causing further imbalance causing *Vikshepa* (*Vyadhi, Styanadi*)

***Loulya* has different meaning like unsteadiness, inconstancy, adherent longing for, eagerness, passion which leads to *vikshepa***

So all the above are the *Badhak tattava* i.e obstacles in the path of yoga. Therefore one must try to develop habit of avoiding all activities which are *Vikshepkarak, Vrittijanak, Kleshakarak, Vairagyaghatak*, time consuming and energy depleting.

**THE SADHAK TATTVA AS VIKAR VIGHAT BHAVA WHICH PLAY**

## IMPORTANT ROLE IN ENHANCING IMMUNITY

उत्साहात् साहसादधैर्यात्तत्त्वज्ञानाच्च निश्चयात्।  
जनसंगपरित्यागात् षडभिर्योगः प्रसिद्धयति ॥  
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*Vikar vighat bhava* like *Utsaha, Sahasa, Dhaira, Tattvadyana, Nischaya, Janasanga parityaga* helps to increase immunity or delaying the manifestation of disease or keeping check on severity of disease or effective restoration of health after the treatment of disease.

**Utsaha:**

असशयं महाबाहो मनो दुर्निग्रहं चलम्।  
अभ्यासेन तु कौन्तेय वेराग्येण च गुह्यते ~ गीता  
६/३५

Oh! Mighty armed (*Arjuna*) the mind is moving and very difficult to get under control but it can be brought under control by *Abhyasa* (by practice) and *Vairagya* (renunciation). Practice and detachment can be exercised with the help of three virtues *Utsaha* (enthusiasm) *Dhairya* (Patience) and *Nischaya* (confidence, determination).<sup>[12]</sup>

To succeed in Yoga, enthusiasm or positive attitude is absolutely essential. Constant inspiration and the ideal of attaining perfection generate energy and help us maintain regularity in practice.

**Enthusiasm helps Yogi to be disciplined in practice of *Abhyas***

**Sahasa:**

The human brain naturally focuses more on negative experiences as an evolutionary adaptation to avoid danger.

However, as we are only too aware, negativity can get in the way of happiness, add to our stress, and ultimately damage our health. But only human beings can set aside the instinctual fears and at the same time quieten ourselves. It takes courage and strength to make a change no matter how big or small our resolutions might be.

No matter what happens externally, *Sadhana* must be done regularly. Whether one is afflicted with material losses or acquires valuable possessions, whether there are visible signs of progress of *Sadhana* or not one must continue with one's effort.<sup>[11]</sup>

That's where meditation enters in. It teaches us how to quiet ourselves at every level of our being. And once we have taken the time to do that, we can sit in the presence of the Spirit. In meditation we come to know that we are surrounded and pervaded by love and that despite the complexity of life, a force of compassion and wisdom enfolds us.

**Courage helps yogi to stay away from *Janasanga*, practice the cleansing processes, achieving *Asana Sthairya* and *Vairagya*.**

***Dhairya*: धैर्यं धीरत्वं । सु. चि २४**

इमे तु खल्वन्येऽप्येवमेव  
भूयोऽनुमानज्ञेया भवन्ति भावाः। धैर्यमविषादेन  
। धैर्यं विपद्यपि मनसोऽदन्यम्। च.वि ४/८

According to *Sushrut* *Dhairya* means perseverance. While *Charak* describes *Dhairya* as confidence and patience reflected in panic or in the miserable and piteous condition.

**Perseverance helps in practice of *Kriya* yog, *Chittaprasadan* *upaya*, *Nadanusandhan***

***Tattvadyana*:**

ज्ञानम् आत्मज्ञानम् । सु. शा १/१८

तत्त्वज्ञानमपि हि मोक्षं जनयित्वा निवर्तत एव, कारणाभावात् । च. शा. १/१५४

रजस्तमोभ्यां हि मनोऽनुबद्धं ज्ञानं विना तत्र हि सर्वदोषाः। रजस्तमोभ्यां हेतुभूताभ्यां मनः सर्वैर्भूतादिभिरनुबद्धं भवति। अत्रैव हेतुमाह- ज्ञानादित्यादि। ज्ञानादिति तत्त्वज्ञानात्; तत्त्वज्ञानं विना मनः सर्वैर्दोषैर्युक्तं भवति, तत्त्वज्ञानात्तु निर्दोषं भवतीत्यर्थः। सदोषत्वे मनसः किं भवतीत्याह- गतीत्यादि। गतिः देहान्तरगमनं, प्रवृत्तिः धर्माधर्मक्रियासु प्रवृत्तिः; सदोषत्वेन मनः संसारहेतुर्भवतीति वाक्यार्थः। गतिप्रवृत्त्योर्हेत्वन्तरमाह- बलवच्चकर्मेत्यादि। बलवदिति नियतविपाकः; 'फलवत्' इति वा पाठः, तथाऽपि स एवार्थः। नियतं कर्मफलं कर्मबलादेव भवति। च. शा. २/३८  
लोकपुरुषसाम्यज्ञानेऽपि सत्यज्ञानस्यापवर्गानुष्ठानं प्रयोजनमिति वाक्यार्थः।

*Dyanam* means *Tattvadyana* means *Atmadyan*. This *dyana* can be acquired by *Gurukripa*, by learning scriptures i.e by *Aapta vakya* and by *Abhyas* (practice). Knowledge of scriptures backed by self-practice helps in correct understanding i.e *Anubhuti* and *Purushkhyati*.

***Nischay*:**

अध्यवस्यन्त इति निश्चयं कुर्वन्तः। च.वि ७/३

अध्यवस्यतीति निश्चिनोति।। च. शा ६/२०।।

Determination in practice helps yogi to achieve *Klesh Karma Nivrutti*

***Janasanga Parityaga*:** During the period of *Sadhana* one may find it useless to

mix with people who have lower aspirations. At this stage if one shows least involvement among others the inner knowledge grows. It is better to stay away from social interactions and negative influences till ones physical, mental, emotional and psychic resistance is developed.

With all the above abandoning of public contact helps the yogi to be in *Swaropeavasthanam*, *Swaroop pratishta* or *Chiti Shakti*.

### Analysis:

The practice of *Hatha Yoga* is to be done in the sequence of *Aasana*, *Kumbhaka*, *Mudra* and *Nadanusandhan*. Again it is emphasized that “One who is devoted to Yoga and practices continence, moderation in diet and renunciation only attains success in one year or little more”.

ब्रह्मचारी मिताहारी त्यागी योगपरायणः ।  
अब्दादूर्ध्वं भवेत् सिद्धो नात्र कार्या विचारणा ॥  
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This is again and again emphasized. The starting of second chapter is with the *Shloka* which means ‘After becoming well-versed in (some) *Asana* the *Yogi* with his senses under control and eating moderate agreeable food should practice *Pranayam*.

The different yogic practices shows different physiological and psychological effects on body and mind. The *Nadi shuddhi* and *Hattasiddhi lakshana* gives us the clear idea of enhanced immunity bestowing physical mental health.

यदा तु नाडीशुद्धिः स्यात्तदा चिन्हानि बाह्यतः ।  
कायस्य कृशता कान्तिस्तदा जायते निश्चितम् ॥  
H.P 2/ 19

When *Nadis* get purified, appearance of external signs like slimness of the body and luster are certainly seen.

यथेष्टधारणं वायोरनलस्य प्रदीपनम् ।  
नादाभिव्यक्तिरोग्यं जायते नाडिशोधनात् ॥ H.P  
2/ 21

By purifying the *Nadi* one is able to retain breath with ease, the *Aghni* (gastric fire) is increased and experience of (internally aroused) sound and good health are secured.

Purification of *Nadis* means the *Shakti* can flow throughout the body unhindered. The body emits radiance from the flow of positive and negative *Shakti*. The stronger the flow brighter the glow. When one practices the *Hathayoga* there are visible changes in one’s physical appearance, in nature of hunger and thirst, in the frequency of urination and evacuation, in the quality of smell of perspiration, in the structure of body related to accumulation of fats, in the quality of voice, in the quality of thoughts and quality of sleep.

वपुःकृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने  
सुनिर्मले । अरोगता बिन्दुजयोऽग्निदीपनं  
नाडीविशुद्धिर्हठसिद्धि लक्षणम् ॥ H.P 2/ 78

Slimness of the body, luster on face, clarity of voice, brightness of eyes, freedom from disease, *bindujaya* (control over ejaculation of semen), stimulation of gastric fire and purification of nadis are the marks of *Hathasiddhi*.

When there is thinness in the body due to practice of *Hathayoga* it doesn’t mean reducing to skin and bone. It means body

becomes firm and without excess fat. Increase in digestive power doesn't mean ravenously hungry and eating excessively, but it means the greater capacity to assimilate food and utilize nutrients. When there is *Pranic* awakening it is said that urge to eat is decreased as prana is absorbed directly from cosmos. When one develops control over Prana, the symptoms that manifest represent the awakening of *Kundalini* and psychic experiences. Experiences which normally take place through senses take place directly through mind itself. *Shakti* has two different characteristics- frequency and form. When *Shakti* in the body is activated and increased, the consciousness becomes attuned to the frequency, and then the *Nada* (Anahat sound) is heard. Changes manifest in every aspect of one's being.

When any substance invades the body for manifestation of disease *Vyadhikshamatva* becomes active. *Vyadhikshamatva* works by two methods, either the disease does not occur or, the body develops the strength to fight against the occurred disease. Factors which resist the occurrence of disease are *Vikara Vighata Bhava* and, the factors which facilitate the happening of disease are *Vikara Vighata Abhava*

With respect to Hathayoga practices the *Sadhaktattva* show resemblance with *Vikar vighat bhava* and *Badhaktattva* shows resemblance with *Vikar vighat abhava*. The indications of optimum practice of *Hathyoga* corresponds with the signs of optimum health and immunity.

### Results:

- The yoga practices leads to progressive relaxation and meditation and higher awareness.
- Yoga shows positive effect on parasympathetic nervous system
- Lowers heartbeat and blood pressure.
- Therefore reduces the demand of the body for oxygen.
- Improves digestion
- Strengthen immunity,
- Help in effective elimination of toxic wastes
- Increase lung capacity.
- Effective use of this practice reduce the chances of stress culminating in anxiety and depression.

These are *Nadishuddhi* and *Hatasiddhi lakshanam*

### Discussion:

By compliance of *Sadhak tattva* and avoidance of *Badhak tattva* *Vyadhikshamatva* becomes active.

*Vyadhikshamatva* works by two methods, *Vyadhi utpada pratibandhakatvam* or, *Vyadhibala virodhitatvam*.

Factors which resist the occurrence of disease are *Vikara Vighata Bhava* and, the factors which facilitate the happening of disease are *Vikara Vighata Abhava*.

The *Vikar vighat abhava* like *Atyahaar*, *Prayasa*, *Prajalpa*, *Niyamagraha*, *Jana-sanga*, and *Loulya* hampers the immunity and causes the development of disease.

Whereas *Vikar vighat bhava* like *Utsaha*, *Sahasa*, *Dhairya*, *Tattvadyana*, *Nischaya*, *Janasanga parityaga* helps to increase immunity or delaying the manifestation

of disease or keeping check on severity of disease or effective restoration of health after the treatment of disease.

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#### Abbreviations:

- PYS- *Patanjal Yoga Sutra*
- HP- *Hatha Pradipika*
- Gita- *Bhagavat Gita*
- च.सू - *Charak Sutrasthana*
- च.वि - *Charak Vimansthan*
- च. शा - *Charak Sharirsthan*
- सु. शा - *Sushrut Sharisthana*
- सु. चि- *Sushrut Chikitsasthana*

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Literary search to conceptualize the role of *Sadhak and Badhak Tattva* mentioned in *Hatha Pradeepika* with respect to Yogic concept of *Nadi shuddhi and Hathasiddhi* and Ayurvedic concept of *Vikar vighat bhava* and *Vikar vighat abhava* to ameliorate the immune system.

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