



HEARTFULNESS SYSTEM: A METAPHYSICAL APPROACH TO ROOT CAUSES OF SKIN DISORDER VIS-À-VIS KUSHTA ROGA

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ABSTRACT:

Background: Heartfulness system is the methodical process of fine tuning the heart with the mind through meditation on the heart. The special feature of the system is said to be *Pranahuti* (Yogic Transmission) by which one can feel the difference in him very early as inner complexities are removed and his heart is cleaned and illumined, making his path smooth and easy. It also cleans the lower tendencies of a human being and helps in restoring divine attributes. With practice, one experiences the calmness from within, leading to creation of better concentration, inner balance and true wellness of being. Second Unique feature of the heartfulness system is rejuvenation or cleaning of the entire body system which helps in bringing lightness and freshness in daily life.

Aim: 1) To consider Heartfulness system as an adjuvant for chronic non-communicable skin disorders. 2) To investigate Metaphysical principles of *Āyurveda* and Heartfulness system for understanding the root causes of disease - skin disease.

Materials and Method: A secondary source of historical data has been searched and the available information is documented by following literary source method for this study. While documenting information from available sources as used in historical research method, positive internal criticism is applied to establish validity and reliability of the data. By it the accuracy of the information contained is evaluated.

Observation and Result: Heartfulness system may be considered to enhance the effectiveness of any treatment.

Conclusion: Heartfulness system can help individuals to bear their skin ailments by enhancing the capacity to have control over stressors and thereby improve the quality of life.

Keywords: Heartfulness system, *Kuṣṭha*, *Daivavyapāśrayacikitsā*, *Sattvāavajaya cikitsā*, *samskāras* (deep impressions), transmission (*pranāhuti*).

INTRODUCTION:

Man, by nature is a complex being. He is not simply a biological entity but is essentially a psychological individual. According to *Āyurveda*, therefore, man is a triune of mental, physical and spiritual factors. Disequilibrium in any of these factors may lead to some or the other types of illness. We have been giving a lot of

importance to the physical factors, little to the mental and hardly any importance to the spiritual factor of life. The causes of diseases in man, related with these factors are three fold – wrong-utilization, non-utilization and excessive-utilization of time, mental faculties and objects of sense organs. The body and mind constitute the substrata of diseases and happiness (i.e.

positive health). Balanced utilization (of time, mental faculties and objects of sense organs) is the cause of happiness¹. Now a day's meditation is gaining popularity. Individuals are showing interest and are ready to listen about it. They aren't turning a deaf ear to the word meditation. It could be considered as a real growth in the levels of thinking and consciousness of people. This may be considered as an appropriate time to introduce the concept of *Daivavyapāśraya* and *Sattvāvajaya Cikitsā* of *Āyurveda* and promulgate holistic views of therapies considering non-material causes as causes - *Nidana*. *Carakācarya* has mentioned this type of *Nidana* pertaining to *Kushtaroga* in *Cikitsāsthāna* 7/8 as, "Insult to *Vipra* (wise, inwardly inspired – God like person), Preceptors (*Guru*), and other sinful acts that cause deep impressions are considered to be the causative factors of *Kushta*- *Kuṣṭha* – skin ailments."

On contemplation, it seems to be different from the contemporary thinking of the pathogens and autoimmune factors.

Metaphysical Cause:

As per *Āyurveda*:

Kushta is a skin disorder representing a departure from natural mode of functioning of the body, mind, intellect and special senses. According to the nature of *Abhigāt* or stress or stresses *Suśrutācarya* has classified diseases in three categories,

1. *Ādhyātmika Vyādhi* – caused due to disturbances in one's own self (Lalaji Maharaj, 2001), where *Śarīra Doṣa* - *Vāta*, *Pitta* and *Kapha* and *Mānasa doṣa* – *Raja* and *Tama* are the leaders of these disturbances as a default².
2. *Ādhibhoutika Vyādhi* – these are accidental disorders³ due to

environmental stresses⁴, by other living beings⁵.

3. *Ādhidaivika Vyādhi* - caused by the various forces of nature, known as deities.⁵ It may be considered as acts of God⁴.

Elaborating further *Suśrutācarya* says, killing of *Brahma* (elderly-revered person), women and saints, stealing other's property; or by doing acts of impiety (*Pāpkarma*) etc. a person is often cursed with *Kushta*, a sinful disease by way of Divine retaliation. Even after death of the person due to *Kushta* and if he is born again, it (*Kushta*) follows him (appears in the next life also) hence no other disease, is more troublesome than this disease *Kushta*. [6] It is therefore incumbent on one who suffers from this troublesome disease to get rid of it in the existing birth by adhering strictly to *Āhāra* (proper regimen of diet), *Ācāra* (up keeping a judicious code of conduct), *Auśadhi* (continuous use of specific anti *Kushta* remedies and drugs) and *Tapa* (practicing expiatory penance) [7]. Thus, it is clear that *Kushta*, in self-controlled person, is curable.

Carakācarya has described the causes of diseases as, excessive utilization, non-utilization and wrong utilization of objects (of senses), acts and time. The over action of body, speech and mind constitutes their excessive utilization, an all-round inaction constitutes their non-utilization. *Chakrapāni* - a renowned commentator of *Carak Samhitā* says actions which are not conducive to maintenance of good health in life nor even to happiness in life beyond, are all to be treated as causes of wrong utilization. This shows that *sinful acts* are also the causes of diseases. Such sinful acts are products of wrong utilization of speech, mind and body and

are in their turn causes of diseases. He has further explained that, the sense of touch alone pervades all the senses (viz. ears, skin, eyes, tongue and nose). Sense of touch - the skin is permanently associated with mind. So the unfavourable reaction of all the senses caused by the all pervasive sense of touch is known as the *Sensory Stress* [8]. This *stress* is one of the causative factors for development of *Vyādhi*.

Carakācarya, has also mentioned about the causes of the miseries as *karma*, he says that, “wise man should not blame the gods, ancestors or *Rākṣasa* (Devils) for diseases caused by his own misdeeds (*Karma*) due to intellectual blasphemy (*Prajñāparādha*). One should hold himself responsible for his happiness and miseries. Therefore, without doubt one should follow the auspicious path of propitiousness. Prayers to the gods etc., and resorting to wholesome regimens, acts as antidotes to the misdeeds of the individual. Thus the power either to avert or invite the attach of insanity rests with the individual himself.⁹

In first *adhyāya* of *Śārīrasthāna*, *Carakācarya* states *Upadhā* as an important factor in production of diseases/miseries/ *Duḥkhas*. He has given the example of a silk-worm and compared it with an ignorant person. As silk-worm spins or lays threads around itself, similarly desires form a trap around an ignorant person, bound with worldly miseries, providing trap in the form of various diseases.

Metaphysical Cikitsā (treatment):
As per Āyurveda: Daivavyapāśraya and Sattvāavajaya Cikitsā:

Therapies are of three kinds, Viz., *Daivavyapāśraya* (Spiritual therapy), *Yuktivyapāśraya* (therapy based on reasoning – physical propriety) and

Sattvāavajaya (Psychic therapy) *Cikitsā*, where *Sattvāavajaya* is, withdrawal of mind from harmful objects. Spiritual therapies have empirical powers to eradicate diseases. [10] It is always interesting to probe into the mystic nature of mind which is explored in *Daivavyapāśraya Cikitsā* based on experience, verifiable by means of scientific experimentation. *Sattvāavajaya Cikitsā* is based on factual knowledge related with psychological self-control that helps to discriminate between thoughts and actions to pull out phobic nucleus. It adopts a comprehensive psychosomatic-spiritual approach to maintain the normalcy of mental health as well as bringing back its healthy state if it is impaired. Thus, it may include all the methods of *Manonigrahāḥ*. Indian philosophy portrays *Astanga Yoga* as a primary tool to control mind; hence it can be used as *Sattvāavajaya Chikitsa*. Among all available techniques prevailing for control over mind, *Yoga* offers one of the best mind controlling methods, as it stresses on *Chittavritti Nirodha* (control mind from different thoughts).¹¹

Metaphysical Cause of diseases as per Heartfulness system- Samskāras (deep impressions):

Philosophy of Heartfulness system has stated that our belongings are a pile of *Samskāras* (deep impressions) with their resultant effects in the form of complexities and the diverse coverings which we have gathered round the soul and are the results of our thoughts and actions. Our mind determines the actions of the body, we see, hear, feel and understand things and begin to like or dislike them. Desires gradually begin to creep in and affect our actions. The rings around the soul go on multiplying and we

exert ourselves for the fulfillment of desires. These desires mould our physical and mental actions and lead to the formation of *Samskāras* (deep impressions), adding thus more and more coverings to our soul. Fresh desires every moment and our efforts to satisfy them lead to continuous additions. Their deep impressions remain on our causal body so long as they are not wiped off through the process of '*Bhoga*'. The completion of *Bhoga* of all the *Samskāras*, formed every moment cannot ordinarily be possible during the whole life. Thus when our life comes to a close we still have a lot of *Samskāras* in store within us. These very *Samskāras* becomes the cause of our rebirth, in order to offer us an opportunity to complete their *Bhoga*, but unfortunately, instead of finishing them we add more than those we have exhausted.¹²

Metaphysical *Cikitsā* (treatment):

As per Heartfulness system:

Pranahuti:

From the aforesaid discussion we can understand that, the main cause of *Kushta* can be considered as '*Upadhā*' according to *Āyurveda* which is mentioned by the word 'desires' in Heartfulness. Moreover *Upadhā* (desires) leads to the formation of *Samskāras* (deep impressions) and one needs to undergo through a process of *Bhoga* and exhaust *Samskāras* for achieving real *svāsthya*-health.

Yogic transmission has become quiet foreign to the *Hindus*. With *Samarth Guru Mahātmā Śrī Rāma Candrajī* (*Lalaji Mahārāja*), at Fateghara (U.P) an embodiment of moderation, toleration and devotion, devoid of egoism altogether dawned the new era of *Yogic transmission* (*Pranāhuti*). It is defined as 'the utilization of Divine energy for the

transformation of man'. His wonderful researches in this science have made human approach up to the highest limit, in the least possible time, quite possible and practicable. He introduced an improved system of *Raja Yoga* which later came to be known as '*Sahaj Marg*'.[13] He is the *Ādi guru* of *Sahaj Marg* a refined *Rāja Yoga* system of meditation which is brought nearer to all seekers by the way of Heartfulness. *Sahaj Marg* is the method and Heartfulness is an approach.

There are five elements in the practice of Heartfulness system: 1) Expand consciousness or meditation, 2) Rejuvenation or cleaning, 3) Connect with the source within heart, 4) Individual guidance from preceptors / trainer and 5) Group Meditation. All these five elements shall be explained in detail, free of cost to willing individuals by a preceptor / trainer of Heartfulness system vis-à-vis *Sahaj Marg*.

Observation and Result:

Now on comparing these principle of misdeeds-*karma* and that of *Samsakāra* as described in the philosophy of Heartfulness system we can deduce that the root cause of *Kushta* (skin ailments) vis-à-vis miseries are *Samsakāra* covering individual soul. If these are somehow cleaned all the diseases shall cease to exist. Heartfulness system is an approach to clean these *Samsakāra* with the help of **transmission** (*Pranāhuti*). As one practices it, the process shall be appreciated well by the seeker - patient.

This power of transmission (*Pranāhuti*) is working through the channels of pure mind. *Pranāhuti* is affected through the power of will which is always effective. If a trainer in spirituality exerts his will to mold the mind of the trainee (seekers), it will be effective and

yield excellent results. The worthy trainer by the power of *Yogic* transmission (*Pranāhuti*) weakens the lower tendencies in the mind of the trainee (seekers) and sows the seed of divine light in the innermost core of his heart. The trainee may not feel anything in the beginning. The reason is that he is accustomed to feel only through the senses. After sometime, however, he may feel the results of such transmission (*Pranāhuti*), which also are in the form of subtle changes of the working of his vital parts and tendencies of his mind.¹⁴ It is not a vain assertion but a bare fact and may at any time be practically verified by anyone who pleases to do so.¹⁵ *Yogic* transmission (*Pranāhuti*) is something to be experienced rather than understood, and can be experienced in the introductory meditation sessions.

The science of the soul is least explored. Human beings ignore this priceless treasure. People are afraid of going to the heart of things. Many of them do not believe in the higher forces weaving the threads of their destiny.¹⁶ Heartfulness Meditation has a very favourable impact on the balance of the subtle bodies, which affects the physical body. By close self-observation, a seeker can perceive it, and this aspect is important for his or her wellbeing. Today's world, with its various forms of pollution on the rise, is in danger. Human beings are caught in this spiral, from which they cannot escape. Meditating does not protect one from everything, but this action makes it possible to restore a balance in the subtle energies, which helps appreciably. Spiritual practice does not resolve those problems – far from it. Unable to remedy such problems, it nevertheless allows the opening of other perspectives on a world where values are quite different. Meditating clears the way

to a space that leads to treasures ignored by the majority of people.

What is proposed in Heartfulness system does not require special aptitudes; it is open to anyone who feels capable of pursuing this kind of process. The voice of the heart can make itself heard when the time has come. May all human beings one day feel the need to turn to other values which can transform their lives. [17]

Each human being has some capacity to work on the self, but there are limitations, it is difficult to look at once own weakness and work upon. Here Heartfulness system the transmission (*Pranāhuti*) works miraculously to get rid of the past accumulations and lower tendencies.

Under Heartfulness system the guide's support being a very special feature of *Sādhanā*. It becomes incumbent upon the seeker - patient to seek a worthy guide to lead him. The guide by the application of his inner powers awakens and accelerates the dormant forces in the seeker - patient into action. [18]

The Heart's Bias

The heart should not be simply considered a cardio logical pump. Most traditions - secular, spiritual, atheist, literary or medical - admit to the heart's starring role in an individual's existence. The heart's intrinsic nature is goodness, and to allow this goodness to manifest in us is both simple and easy when we have a ***method*** to heed the heart's guidance. How about balancing the external conventions with a path that dedicates a bit of daily quiet time to our own heart?

Heartfulness – system is heeding the message of the heart. We are pre-endowed with the heart's wisdom and no one can offer that to us. The only magic wand is our interest to fortify the

connection with our heart, which is user friendly and has the **answer** to every life situation. "Heartfulness - system is about following the voice of the heart." [19]

A person, who is willing, may learn and receives the guidance free of cost from a trainer of Heartfulness system in any part of the world! With practice, one experiences the calmness from within, leading to creation of better concentration, inner balance and true wellness of being.[20] By sincere practice of Heartfulness system through the reception of *Pranahuti* (*Yogic Transmission*) one can feel the difference.

CONCLUSION:

Number of researches is conducted on meditation-*Yoga* therapy, to measure its effects on patients with chronic skin ailments (*Kushta*). Still, it is insufficient to establish meditation-*Yoga* therapy as a proven intervention to help people suffering from chronic illnesses or *Kushta*. This study suggests that Heartfulness system may help a broad range of individuals to cope with their clinical and nonclinical problems. Having NO RISK AND NO COST it can prove to be highly safe, efficacious and economical adjuvant to any other mainline therapies. It can increase the capability of a patient to have control over their pain, mood swings related with mind and thereby enhance quality of their life. Although Heartfulness system still hasn't been accepted as standard medical treatment, physicians should give the patients with chronic illnesses an option to go for Heartfulness system, which may help them cope with the difficulties resulting from chronic illnesses.

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