

The Theory of Chinese Medicine

~the Theory of Yin-Yang and the Five Elements~

<The Human Structure Theory >

- A method based on the Yin-Yang philosophy
- Liver Meridian, Kidney Meridian, etc.

<The functions of various meridians>

- Yin-Yang theory • • strong/weak

The Structure and Function Theory of Western Medicine

- The IDEAL STRUCTURE: **Anatomy**
- The IDEAL FUNCTION: **Physiology**

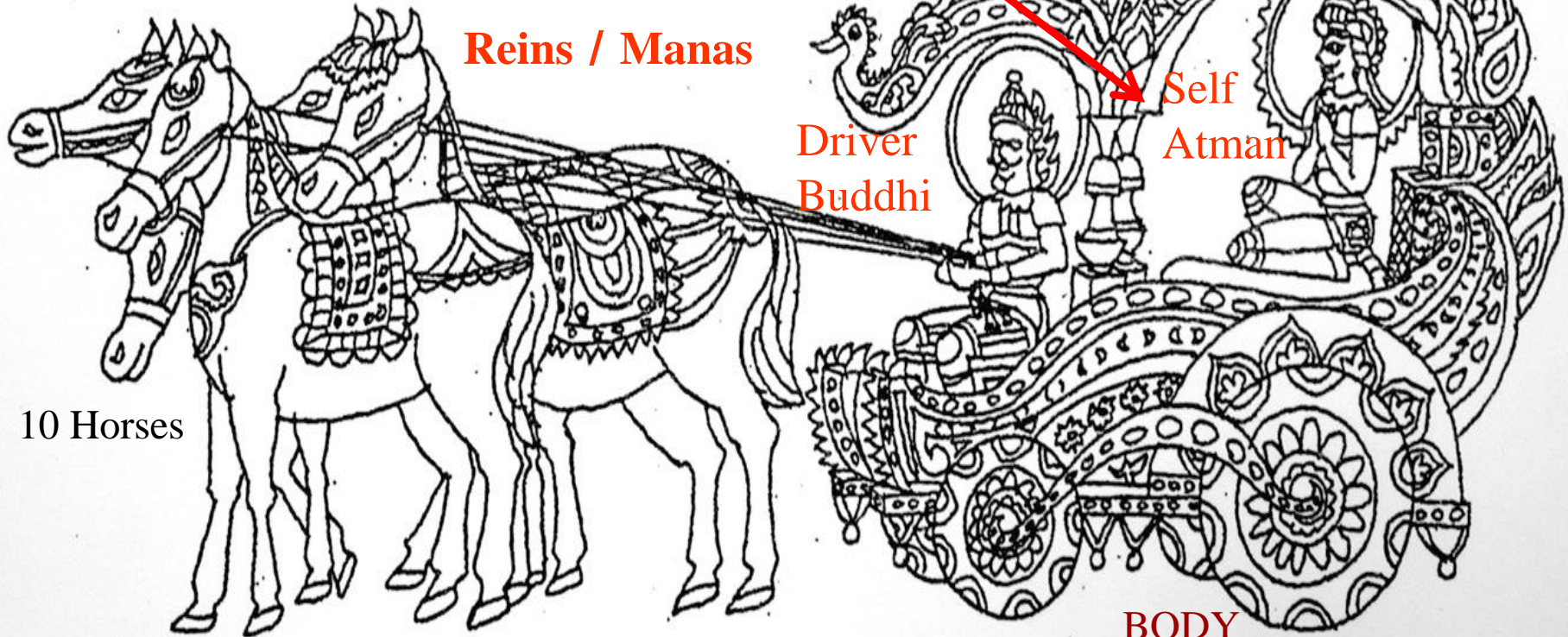
Where can we find the theory of
Human Structure
in Yogic Philosophy?

The Human Chariot Theory

(KATA UPANISHAD / BHAGVAD GITA)

10 SENSE
ORGANS

5 Mortal Organs (Karma Indria)



Ahamkar / Citta

Reins / Manas

Driver
Buddhi

Self
Atman

10 Horses

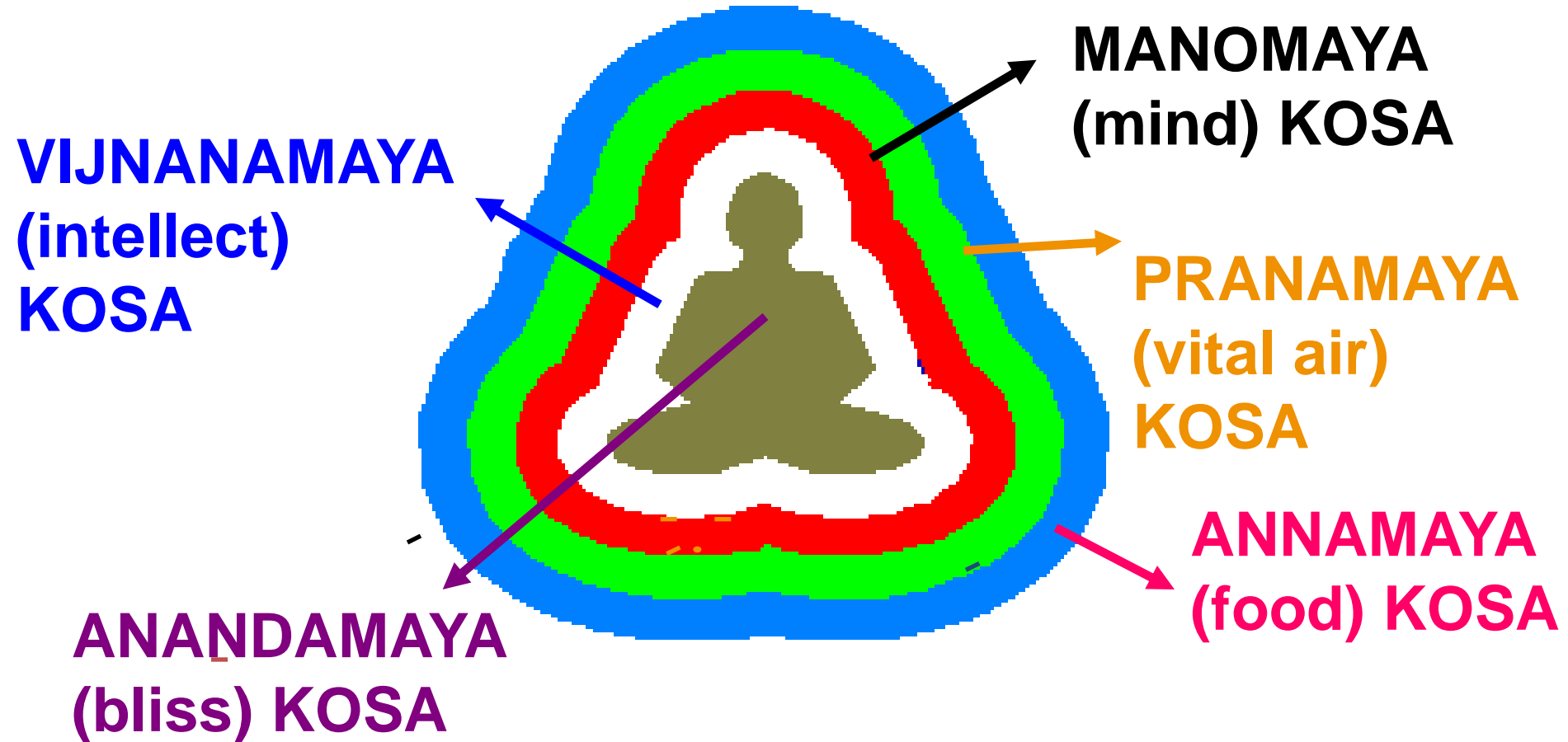
Sensory Organs (Jnana Indria)

BODY

(Physical / Subtle / Causal)

Antakarana chatshtaya (4 parts of the inner organs)

The “Five Layers” Theory of Human Structure (Taittirèya Upanishad)



**FIVE-LAYERED EXISTENCE OF HUMAN BEINGS
(renounce, abandon each cover)**

Where can we find **the IDEAL FUNCTION**
of Human Body-Mind Relation
in Yogic philosophy?

1: In Upanisada-s

2: In Yoga-sutra, Bhagavad Gita, etc.

3: In Charaka Samhita

Ayurvedic Internal medical textbook

Three Types of Therapy

There are **three types of therapy--spiritual, rational and psychological**. Spiritual therapy consists of recitation of mantras, wearing roots and gems, auspicious acts, offerings, gifts, oblations, following religious precepts, atonement, fasting, invoking blessings, falling on (the feet of) the gods, pilgrimage etc. Rational therapy consist of rational administration of diet and drugs. Psychological therapy is restraint of mind from unwholesome objects.

(Charaka Samhita, Part 1, Chapter 11, Section 54)

Diseases are too numerous to enumerate, while dosas are numerable because they are not too numerous. Hence (I) will explain the disorders only as examples like pictures but will describe dosas fully. **Rajas and tamas are the two psychic dosas**. They cause disorders like passion, anger, greed, confusion, envy, conceit, narcosis, anxiety, excitement, fear, exhilaration etc. Vata, pitta and kapha are the bodily dosas. They cause disorders such as fever, diarrhea, swelling, phtisis, dyspnoea, prameha, leprosy etc. Thus dosas are noted in their entirety, while the disorders are noted only partially.

(Charaka Samhita, 3-6-5)

The psyche is of three types--pure, rajas and tamas

These (**psychic and somatic**) **diseases** sometimes continuing together are **associated mutually** such as passion etc. and fever etc.

(Charaka Samhita 3-6-

8)

There are three dosas in body—vata, pitta and kapha. They affect the body. Two are the dosas in psyche—rajas and tamas. They affect the psyche. **When the psyche or the body, or both, are affected, systemic morbidity arises.**

(Charaka Samhita, 4 sarirasthanam 4-34)

The psyche is of three types--pure, rajas and tamas. The pure is said to be devoid of defects due to having beneficial portion whereas rajas and tamas are defective because of the portions of agitation and ignorance respectively. Of these three types of psyche, each one has innumerable subdivisions due to relative degrees and variations in interaction of psyche and body according to species. **Body follows psyche and vice versa.** Hence some of the types of psyche are described here as illustrations by showing their similarity with some well-known symbols.

(Charaka Samhita 4 -4-

36)

The Seven Subdivisions of Sattva Sattwa

4-4-36-1 : Such as-clean, true to his word, having controlled his self, distributing shares, endowed with learning, understanding, speaking and contradicting; and with memory devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance, equal to all creatures--such person should be known as **Brahma (similar to Brahma) in psyche.** (1)

4-4-36-2 : Engaged in sacrifices, study, vow, oblations and celibacy; devoted to guests, having overcome pride, conceit, attachment, aversion, confusion, greed and anger and endowed with power of imagination, speaking, understanding and retention--such a person should be known as **'Arisa' (similar to sages) in psyche.** (2)

4-4-36-3 : One having supremacy and his words agreeable, engaged in sacrifices, brave, vigorous, subduing, unobstructed action, foresighted, devoted to virtue, wealth and enjoyment--such a person should be known as **'Aindra' (Similar to Indra) in psyche.** (3)

4-4-36-4 : Keeping account of conduct, acting in opportune moments, unatrikable, endowed with promptness and memory, acquiring supremacy, free from attachment, envy, dislike and confusion--such a person should be known as **'Yamya'(similar to yama god of death) in psyche.** (4)

4-4-36-5 : Brave, patient, clean, disliking uncleanness, engaged in sacrifice, liking for entertainment in water (swimming etc.), with unobstructed action, opportune anger and pacification--such a person should be known as **'Varuna' (similar to Varuna-water-god) in psyche.** (5)

4-4-36-6 : Endowed with position, conceit, enjoyment and retinue; constantly engaged in virtue, wealth and pleasure, clean, easy movements, manifests anger and favour--such a person should be known as **'Kaubera' (similar to Kubera) in psyche.** (6)

4-4-36-7 : Expert in favorite dance, music, musical instruments, jugglery of words, poetry, stories, history and epics; constantly devoted to perfumes, garlands, paste, dress, sporting and enjoyment (with women). Such a person is known as **Gandharva (similar to Gandharva) in respect of psyche.** (7)

The Six Subdivisions of Rajasa Sattwa

4-4-37節-1 : Brave, violent, back-biter, having supremacy, deceitful, fierce, cruel, self praising-- such a person should be taken as 'Asura' (similar to Asura) in psyche. (1)

4-4-37節-2 : Intolerant, with continued anger, striking at weak points, cruel, liking overeating, having highest desire for meat, indulged in sleep and physical exertions and envious--such a person should be regarded as 'Raksasa' (similar to Raksasa) in psyche. (2)

4-4-37節-3 : Gluttonous, fond of women, desirous, of meeting women in privacy, unclean, having dislike for the clean, timid, terrifying, habitually indulging in abnormal diet, and behavior-- such a person should be taken as 'Paisaca' (similar to Pisaca) in psyche. (3).

4-4-37節-4 : Brave in angry condition and timid otherwise, sharp, exertive, terrorizing where he goes indulged in food and pastimes--such a person should be regarded as 'Sarpa' (similar to Sarpa-serpent) in psyche.(4)

4-4-37節-5 : Having longing for food, troublesome conduct, behavior and management, backbiting, not distributing shares to others, greedy and inactive--such a person should be regarded as 'Praita'. (similar to Preta) in psyche. (5)

4-4-37節-6 : Passionate, constantly indulged in food and pastimes, unstable, intolerant, not having hoarding tendency--such a person should be regarded as 'Sakuna' (similar to sakuni – birds) in psyche. (6)

4-4-38節 : Thus are described the six subdivisions of rajasa sattwa, all having the attribute of agitation in common. [38]

The Three Subdivisions of Tamas Sattwa

4-4-38節-1 : Repudiating, devoid of intelligence, having despised food and behaviour, indulged in sexual act and sleep—such a person should be taken as 'Pasava' (similar to pasu-animals) in psyche. (1)

4-4-38節-2 : Timid, unwise, gluttonous, unstable, constantly under the grip of passion and anger, always moving and liking water-- such person should be regarded as 'Matsya' (similar to matsya-fish) in psyche. (2)

4-4-38節-3 : Idle, indulged only in food and devoid of entire intelligence and bodily actions-- such a person should be taken as Vanasapatya (similar to vanaspati plant) in psyche. (3)

The Functional Defect of Our Psyche by Patanjali, with which we can use yoga therapy counseling (YTC)

- Traditional Raja yoga is a kind of cognitive behavior therapy

“A combination of the **eternal and transitory**, purity and impurity, **joy and suffering**, or the mutable and immutable in human beings are all referred to as lacking in insight (avidya).” ||2-5||

The Characteristics of Psychosomatic Patients in Psychosomatic Medicine

- 1) Alexisomia / lack of own body-feeling
- 2) Alexithymia / lack of own emotion
- 3) Over-adaptation · · · Can't say No!
- 4) Not-fixed / lack of own social relationship
- 5) Not-fixed / lack of own spiritual existence

Semi-Structured Interview Manual (SSIM) for Yoga Therapy Assessment (YTA)

SSIM: Yoga Sutra-Based Assessment of Misrecognition (SSIM-YSAM)

(For yoga therapist's use) 2014/09/01 Edition

SSIM: Bhagavad Gita-based Assessment of Karma (SSIM-BGAK)

(For yoga therapist's use) 2014/09/01

Edition

SSIM: Assessment of Intellect-Sensibility and Objectivity (SSIM-AISO)

(For yoga Therapist's use) 2014/09/01

Edition

SSIM: Assessment of Spirituality (SSIM-AS)

(For yoga Therapist's use) 2014/09/01

Edition

SSIM: Yoga Sutra-Based State of Mind Assessment (SSIM-YSSMA)

(For yoga Therapist's use) 2014/09/01

Edition

SSIM: Assessment of ... (SSIM-...)

Date : Year Month Day Name : _____
 Date of Birth : Year Month Day Age : _____

Use the following checklist to assess the client's degree of cognitive misperception.

- Extremely high degree of misrecognition5 points
- High degree of misrecognition4 points
- Moderate degree of misrecognition.....3 points
- Low degree of misrecognition.....2 points
- Almost no misrecognition.....1 point

antiya ashuchi dukkha anamasu nitya shuchi sukha atman khyatih avidya

"Ignorance (misrecognition) is to see the ephemeral as eternal, the impure as pure, suffering as pleasure, and that which is not Self to be Self."

-Yoga Sutra Chapter 2 Verse 5

- In an environment where the client can speak freely, ask questions such as the ones below for each category, A through D. Assess the degree of cognitive misrecognition for each category.
- After receiving responses to questions such as the samples provided below in each category A through D, circle the appropriate number (1-5) and tally the results at the end.
- Encourage clients to speak of recent experiences, but be careful not to ask too many questions or pry into too much detail.
- Before beginning the questions, make sure the client understands that several questions will be asked, that you are asking for his/her opinion, and that he/she is free to refrain from answering any questions. You may want to say something along the lines of, "I will be asking you several questions, so please tell me what you think. Feel free to tell me if you prefer not to answer any of the questions. I am not measuring how good your answers are, so just feel free to tell me about your experiences and opinions."
- This semi-structured interview assessment takes 15-20 minutes.

A. Misrecognition of the ephemeral as eternal.

Almost No Misrecognition 1 2 3 4 5 Extremely High Degree of Misrecognition

Sample Questions: Use #1 and/or #2. Use both if time allows.

1: There is an expression, "time flies." Have you ever felt like time just flew by very quickly? If so, please explain.

Additional Questions:

- a) Why do you think you felt that way?
- b) How often do you feel this way in everyday life?

2: Have you ever had difficulty putting a past incident out of your mind or found yourself mulling over it even after it was over?

Additional Questions:

- a) What were the reasons you continued worrying about the incident?
- b) How frequently do you find yourself worrying like this (about the same or other past incidents)?

How we make traditional yogic practices into yoga therapy methods

- ❁ Asanas (Breathing Exercises)
- ❁ Pranayama (Awareness of Breathing)
- ❁ Meditation (Awareness of self-existence by Yoga therapy counseling) 12 meditation steps recovery for NA

1: Shravana/hearing

2: Manana/contemplation

3: Nididiyasana / assures realization

4: Jnana/emancipation)

by Brhad-aranyaka Upanishad



Three types of the Indian Traditional Meditation

- ❁ STAGE 1: The concentration toward moving object
 - ~ moving body, breathing, moving awareness
- ❁ STAGE 2: The concentration toward a stopped object
 - ~ candle light, a black dot on wall, each Chakra-s
- ❁ STAGE 3: The concentration toward moving memories
 - 1: Shravana/ hearing
 - 2: Manana/ contemplation
 - 3: Nididiyasana/ assures the realization
 - 4: Jnana/ emancipation)



Thank you!



Yoga Therapy: Approach of the Japan Yoga Therapy Society

Keishin Kimura

