YOGA- BREATHE OF BODY FUNCTION CHANGES PHYSIO

Cosmic Rhythms and Holistic Human Well-Being: An Integration of Panchangam, Swara Yoga, and Thirumandhiram

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Abstract

This paper explores the intricate relationship between cosmic frequencies, traditional Indian astrology (Panchangam), and human physiological patterns, specifically through Swara Yoga and the Tamil yogic text, Thirumandhiram. Indian spiritual traditions define the human being holistically, viewing physical, mental, and spiritual health as an inseparable continuum rather than isolated symptomatic phenomena. By examining the five elements of time calculation (Tithi, Vaara, Nakshatra, Yoga, and Karana) alongside specific auspicious and inauspicious yogas (Siddha, Amrita, and Marana), this study highlights how macrocosmic planetary dominance directly influences microcosmic human biology, notably daily breathing patterns (Swara) at dawn. Furthermore, it integrates Sage Thirumoolar's principles on vitality (Veeriyam) and disease etiology. The findings suggest that aligning daily actions with these cosmic rhythms, as echoed in the Bhagavad Gita and modern educational frameworks like NEP 2020, provides a comprehensive method for achieving holistic health, spiritual liberation (Moksha), and universal well-being.

Keywords: Panchangam; Swara Yoga; Thirumandhiram; holistic health; cosmic rhythms; Veeriyam; Nadi; Bhagavad Gita

1 Introduction

The traditional Indian approach to human existence avoids fragmented definitions, instead viewing the individual as a holistic entity seamlessly connected to the cosmos. As articulated in the final verse of the Bhagavad Gita, true success and righteousness arise where the wisdom of Yogeśvara Krishna meets the dynamic action of Arjuna. Mere thought or intellectual reasoning is insufficient; knowledge must be actualized through action. In this framework, Arjuna acts as a divine instrument (Yaksh), demonstrating that human action aligned with cosmic will is the highest form of duty and renunciation.

To achieve spiritual liberation, the physical body must be maintained in peak condition. Adi Shankara and later Swami Vivekananda emphasized that the body is the primary instrument for spiritual practices (Sariram adyam khalu dharma sadhanam / Kaya Sadhana). A healthy physical form, resilient and impenetrable like a diamond (Vajra), is a prerequisite for reaching deeper meditative states. True health is defined not merely by the absence of symptoms but by the vibrant integration of the

Atma (soul) with the Paramatma (supreme soul), echoing the Mahavakyas Tatvam Asi (Thou art that) and Aham Brahmasmi (I am Brahman).

In contemporary society, humanity faces existential threats from unchecked technological advancement; a single nuclear mistake can impact all nations. Returning to natural laws is imperative. Indian civilization's core strength lies in its intellectual and spiritual heritage—knowledge and civilization over mere political independence. Frameworks like the National Education Policy (NEP) 2020 provide immense scope for reintroducing this ancient wisdom into formal structures, preparing leaders for the next 100 years.

2 Methods

This qualitative study utilizes hermeneutic analysis of primary ancient texts and traditional systems to synthesize a cohesive model of cosmic-physiological alignment.

1. **Panchangam Analysis:** Decoding the traditional Indian almanac, which divides time into five categories: Vaara, Tithi, Nakshatra, Yoga, and Karana.
2. **Swara Yoga Framework:** Mapping daily planetary dominance at sunrise (6:00 AM) to human nostril dominance (Ida/Pingala Nadi).
3. **Thirumandhiram Review:** Extracting theories on disease etiology, the role of breath in mitigating illness, and the conservation of Veeriyam (vitality) from Sage Thirumoolar's texts.

3 Results and discussion

3.1 Cosmic frequencies and the Panchangam

The universe operates on specific vibrational frequencies that directly influence human biology. In traditional Indian thought, these frequencies are mapped using the Panchangam. The combination of a specific day (Vaara) and a star (Nakshatra) dictates the ambient cosmic energy.

The three principal yogas and their traditionally ascribed effects are summarised in Table 1.

Table 1. Panchangam yogas, their cosmic frequency and their traditionally ascribed impact on human action.

Yoga Type	Cosmic Frequency	Astrological Formation	Impact on Human Action
Siddha Yoga	Constructive / Harmonious	Specific combinations of Day + Auspicious Nakshatra	Ensures success, deep focus, and physiological harmony. Ideal for initiating new tasks.
Amrita Yoga	Healing / Life-Enhancing	Specific combinations of Day + Favorable Nakshatra	Promotes healing, longevity, and vitality. Excellent for medical treatments or spiritual initiation.
Marana Yoga	Destructive / Dissonant	Specific combinations of Day + Incompatible Nakshatra	Causes physiological stress, accident-proneness, and failure. Major actions should be avoided.

3.2 Planetary dominance and Swara Yoga (breath rhythms)

Human breathing naturally alternates between the left nostril (Ida Nadi - cooling, lunar) and the right nostril (Pingala Nadi - heating, solar). According to Swara Yoga, at 6:00 AM, the ambient planetary energy forces a specific physiological shift. To maintain health, one's breath must align with the ruling planet of the day.

Table 2 sets out the ruling planet and the dominant nostril for each day of the week.

Table 2. Ruling planet and dominant nostril at 6:00 AM by day of the week, according to Swara Yoga.

Day of the Week	Ruling Planet	Elemental Nature	Dominant Nostril at 6:00 AM	Nadi Activated
Sunday	Sun	Hot / Dynamic	Right Nostril	Pingala (Solar)
Monday	Moon	Cool / Receptive	Left Nostril	Ida (Lunar)
Tuesday	Mars	Hot / Aggressive	Right Nostril	Pingala (Solar)
Wednesday	Mercury	Cool / Balanced	Left Nostril	Ida (Lunar)
Thursday	Jupiter	Cool / Expansive	Left Nostril	Ida (Lunar)
Friday	Venus	Cool / Creative	Left Nostril	Ida (Lunar)
Saturday	Saturn	Hot / Grounding	Right Nostril	Pingala (Solar)

When an individual's morning breath pattern opposes this natural cosmic schedule, it is a primary physiological symptom of internal dissonance, which eventually leads to physical and mental illness.

3.3 Insights from the Thirumandhiram: Root causes of disease and vitality

Sage Thirumoolar's Thirumandhiram provides the clinical mechanics of how cosmic dissonance translates into bodily disease. The root cause of all physical decay is the dysregulation of Prana (life force).

A central concept is the preservation of Veeriyam (vital essence, reproductive energy, and neurological vigor). Loss of this vital energy compromises the immune system and leaves the body vulnerable to disease. By consciously regulating the breath, a practitioner transforms physical vulnerability into diamond-like resilience (Vajra deha).

The causation, symptoms and yogic correction of Veeriyam depletion are summarised in Table 3.

Table 3. Aspects of Veeriyam: causation, symptoms and yogic correction.

Aspect of Veeriyam	Causation / Symptoms	Yogic Correction / Prevention
Depletion (Loss of Energy)	Erratic breathing, emotional turbulence, over-indulgence, ignoring natural cosmic rhythms (Panchangam).	Adherence to Swara Yoga; checking breath at 6:00 AM and forcing the correct nostril if misaligned.
Physical Symptoms	Chronic fatigue, lack of physical radiance, weakened immunity, premature aging (Kaya Kampath).	Pranayama to balance Ida and Pingala; establishing rhythmic breathing to stabilize the physical form.
Mental/ Spiritual Symptoms	Confusion, inability to concentrate, loss of certainty in the mind.	Meditation practices focusing on Atma; internalizing the breath to awaken higher consciousness.

4 Conclusion

The spiritual and cultural fabric of India provides a practical grammar for human existence. A human being cannot be separated from the cosmos. By utilizing the Panchangam to understand daily cosmic frequencies and applying Swara Yoga to align physical breath with planetary days, individuals can

protect their Veeriyam and prevent the root causes of disease, as outlined in the Thirumandhiram. True wisdom lies in practice, transforming mere intellectual reasoning into lived experience. When education systems and societal structures embrace this holistic vision of health—viewing the Atma and body as integrated tools for Dharma—society moves toward true wellness. Ultimately, this ancient science belongs to all of humanity. When individuals achieve internal harmony, it naturally manifests outward, embodying the ideals of Vasudeva Kutumbakam and fulfilling the ultimate prayer: Loka Samastha Sukhino Bhavantu.

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