



YOGA DARSHANA AND AYURVEDA-A BIRD'S EYE VIEW

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ABSTRACT

Yoga Darshana and Ayurveda are integral part of each other and harmonize each other. The concepts of *Yoga Darshana* are selectively integrated in Ayurveda to suit its objectives viz., '*Swasthya Rakshana*' (maintaining the healthy state) and '*Roga Prashamana*' (treating the diseased). Majority of the doctrines of *Yoga* are acknowledged as such, whereas, some are modified as per the necessity of the medical science. Relevance of the concepts of *Yoga* in concurrence with Ayurveda enhances the curative relevance of both the systems of healing. Ayurveda suggests the appropriate life style commendation for *Yoga* practice, as well as the environment to clarify the therapeutic potential of all facets of *Yoga*. It is extremely imperative to integrate *Yoga* and Ayurveda in order to bring out a supreme holistic healing configuration. Integrating *Yoga* with Ayurveda adds a spiritual and psychological facet to Ayurvedic treatment modalities, without which Ayurveda turns out to be a sheer materialistic science, devoid of divine and Vedic healing power. Ayurveda lays emphasis on body constitution or body type of an individual (*Prakriti*) for therapeutic as well as preventive aspects. *Prakriti* is characterized as expression of an individual in perspective to morphology, physiology, behavior and relation to environment. The implication of *Tattvas* of *Yoga Darshana* in Ayurveda finds resemblance in quite a few states of affairs and deviation in others which are elaborated in the editorial and along with this *Yoga Asanas* according to the explicit creation of a personality is touched upon in this critique.

KEYWORDS: *Yoga, Darshana, Ayurveda, Darshana, Prakriti.*

INTRODUCTION

The influence of *Darshanas* on Ayurveda is noticeable in conventional literatures. The perceptions of *Yoga Darshana* are selectively integrated in Ayurveda to go well with its intentions that is, '*Swasthya Rakshana*' and '*Roga Prashamana*'^[1]. Ayurveda deals with the well being of the body and mind^[2], at the same time as *Yoga* deals with health of the mind and clarity of consciousness^[3], but in certainty they harmonize and hold close each other. Ayurveda and *Yoga* harmonize each other for an overall balanced and healthy lifestyle. *Yoga* rests upon Ayurvedic medicine for its health implications whereas Ayurveda rests upon *Yoga* for its mental and spiritual dimensions. These antique Vedic sciences have been integrated since time immemorial for the sake of curing body, mind and consciousness. *Yoga* in conjunction with Ayurveda brings about encouraging effects on wellbeing of an individual. Both comprehensively enlighten the fundamental principles governing life on earth. As a holistic system, Ayurveda does not take a broad view of the principles and affirm

that every facet must be individualized according to the season and individual constitution to stay away from any derangement of *Doshas* and endorse or re-establish wellbeing.^[4]

Some of the scholars believe that *Maharishi Patanjali* himself was *Maharishi Charaka* who has written the treatise on Ayurveda Medicine and the *Abhidheya* of *Yoga Sutra* was psychological health, while *Abhidheya* of *Charaka Samhita* was physical health.

**RELATION OF YOGA DARSHANA AND AYURVEDA
DEFINITION OF YOGA**

The definition of '*Yoga*' according to *Yoga Darshana* is '*Yogaschittavrtti nirodhah*'^[2]. A state of cessation of mental modifications or *chittavrttis* due to mind, intellect and ego is *Yoga*.

'*Samyoge Yogaithyukthojeevatmaparamatmano*' Yoga is the union of *Jeevatma* (human soul) with *Paramatma* (Divine soul).

In Ayurveda the term 'Yoga' is defined as '*Sukhadukhaanarambhadatmastheemanasisthira*'^[5]. When *Manas* (mind) is *Sthira* (stable) in *Atma* thereby there is no congregation of *Sukha* and *Dukha*, *Vashitva* of *Shareera* in *Atma* is attained which itself is *Yoga*.

Chittavrttis- *Pramana, Viparyaya, Vikalpa, Smriti and Nidra*^[6]

In *Yoga Satyajnana* (absolute knowledge) is gained through *Pratyaksha, Anumana and Agama Pramanas*.^[7] In Ayurveda *Pramana* is the tool for *Roga-Rogi Pareeksha*.^[8] *Pratyaksha, Anumana and Aptopadesha* are accredited as legitimate examination measures in Ayurvedic science.

Viparyaya in *Yoga Darshana* means *Mithyajyana* (false knowledge)^[9] whereas in Ayurveda it is the reversed estimation or disagreement of the declaration which is acknowledged.

In Ayurveda, *Smriti* is specified as one of the *Lakshanas* (features) of *Atma* and also *Satva*. If there is loss of *Smriti*, along with *Dhi* and *Dhriti*, then person indulges in *Prajnaparadha*.^[10] To examine *Smriti*, *Acharyas* have alleged that the 'memory is to be inferred by recollection'.

In *Yoga Darshana*, *Nidra* is responsible for the *Abhava* of *Samanyajnana* and in Ayurveda it causes augmentation of vigor, endurance etc.^[11] If person doesn't sleep appropriately, he will go through diseases, loss of strength and may even get death.^[12]

Nirodha of Chittavrtti

In *Yoga*, *Nirodha* of *Chittavrttis* is attained through *Abhyasa* (trying to be in the *Stiti* of *Chitta*) and *Vairagya* (abstinence). In Ayurveda, *Abhyasa* is understood as *Sheelanamsatatakriya* (unremitting practice).

Panchaklesha – Avidya, Asmita, Raga, Dvesha, Abhinivesha

These obstacles (*Klesha*) are the causes of man's sufferings. They are ignorance (*Avidya*), Egoism (*Asmita*), Attachment (*Raga*), Aversion (*Dvesha*) and the desire to cling to life (*Abhinivesha*).

- In *Yoga*, *Avidya* is the indispensable ground for all *Kleshas* (miseries). Accepting *Nitya* (eternal) as *Anitya* (non eternal), *Suchi* (pure) as *Ashuci* (impure) and *Sukha* (bliss) as *Dukha* (despair) is *Avidya*.
- *Asmita* is to identify consciousness with that which merely reflects consciousness, which is also known as Egoism. The central act of ignorance is the identification of the *Atman*, which is consciousness itself, with the mind-body "that which merely

reflects consciousness". This is what Patanjali defines as Egoism.

- *Raga* is *Lobha* or insatiability for *Sukhotpadakavastu* or Attachment (*Raga*) is that which dwells upon pleasure.
- *Dvesha* is the episode of *Dukha* in the shape of *Virodha* and *Krodha*. Aversion (*Dvesha*) is that which dwells upon pain.

Both *Raga* and *Dvesha* are obstacles to enlightenment, or even to relative knowledge of a person or object. You cannot have any impartial, dispassionate insight into character of the one whom you are blindly attached or whom you regard with disgusted aversion. The spiritual aspirant must not love the things of this world too much; but he must not hate them either. Aversion, also, is a form of bondage, we are tied to what we hate or fear.

- *Abhinivesha* is apprehension of bereavement and affection en route for existence. The desire to cling to life is inherent to both in the ignorant and in the learned. This is because the mind retains the impressions of the death experience from many previous incarnations.

In Ayurveda, *Vidya* is considered as one for the *Vaidyaguna*. *Acharyas* have mentioned *Raga* as *Kama*, *Dvesha* as *Apriti* and *Tiraskara*, *Abhinivesa* as *Nischaya*.

Application of Ashtanga Yoga The Astanga Yoga are-

1. *Yama* (Abstention from evil doing)
2. *Niyama* (Various Observances)
3. *Asana* (Postures)
4. *Pranayama* (Control of Prana)
5. *Pratyahara* (Withdrawal of mind from sense objects)
6. *Dharana* (Concentration)
7. *Dhayana* (Meditation)
8. *Samadhi* (Absorption in the Atman).

Yama- abstention from harming others, from falsehood, from theft, from incontinence and from greed and *Niyamas*-purity, contentment, mortification, study and devotion to God; are elucidated in Ayurveda in the context of *Sadvrutta* and *Achara Rasayana* in order to improve the intellectual wellbeing. Even as unfolding regarding the ways of accomplishing salvation, it has been asserted to have assurance in Yogic practices¹³. *Asanas* are accepted in Ayurveda for diverse treatment measures that which is *Sukha* i.e. relaxed postures. The *Asana* should be firm but relaxed. Here the explanation '*Sthiram Sukham Asanam*' cited for practicing *Pranayama* has not been approved and highly structured descriptions of each *Asanas* is not given a large amount of significance. In Ayurveda, *Pranayama* is mentioned as a treatment for respiratory ailments¹⁴. The sense faculties to be concentrated in the mind, the mind in soul and the self in Himself (*Niyamanam indriyanam cetasi, cetasa atmani*). Avoidance of affection and hatred

towards the objects of senses (*Indriyartheshuanuragopatapahah*) is also advocated. This stands for *Pratyahara*, *Dharana* and *Samadhi*. *Samadhi* is explained as one of the *Manasarogachikitsa*.

Yoga and its relationship with Ayurveda

Yoga and *Ayurveda* give us the tools to live according to our unique nature and its particular capacities. Both are designed to bring your individual constitution, both physically and psychologically, into balance and harmony. Vedic principles indicate that it is best to eat and exercise based on your particular constitution. Therefore *Asana* is best practiced and designed based on individual needs. *Ayurveda* focuses on the individual's constitution or body type which is referred to as *Dosha Prakriti*.

Features of individuals from various *Dosha Prakriti* and imbalances in their mental temperament are discussed below in brief:

***VataPrakriti*^[15]**

On the psychological level *Vata* constitution individuals will be easily susceptible to happiness, sorrow, grief, are restless and active. They are emotionally sensitive and prone to fear and anxiety, fluctuating moods and opinions. With regard to *Yoga*, this constitution individual like energy practices, like doing things, keep things moving and like to change things very often.

***Pitta Prakriti*^[15]**

They are moderately active and cannot endure stressful activities, tend to be angry on slight provocation, intelligent with strong opinions. This type of individual is often attracted to meditation and working on their mind. They are natural seekers and mentally strong.

***KaphaPrakriti*^[15]**

People of this constitution type are not as active as *Vata* and *Pitta*, have a good endurance to stress, emotional but with steady strong feelings, calm, loyal, contented and consistent. They can become and suffer from too much attachment.

Yogasanas* for various *Prakritis

Yoga postures for Vata Constitution

Vata predominant individuals should lay emphasis on calming, grounding, steady, strengthening, and balancing while doing their practice. *Vinyasa* or flow styles of *Yoga* tend to move quickly from one pose to the next and can aggravate the hyper mobile quality of *Vata*. *Vata* people require gentle *Yoga* procedures that do not exhaust them. They should follow any movement *Asanas* with longer periods of sitting postures. To control *Vata* they should practice *Pranayama* and meditation in those postures.

Asanas – *Siddhasana, Vajrasana, Virasana, Vrckshasana, Virabhadrasana, Paschimottasana, Kurmasana, Naukasana.*^[16]

Yoga postures for Pitta Constitution

Pitta individuals should maintain a calm, cool and relaxed state of mind while doing *Asanas*. *Asana* practice tends to generate heat in the body, it is best to do them at cooling times of the day. *Pittas* should perform *Asanas* in a way that is cooling, nurturing, expansive and relaxing. *Pittas* are benefited by postures that aim at releasing tension from the mid abdomen, where *Pitta* accumulates. Forward bends are generally good for *Pitta* because they bring more energy to the mid abdomen and have a cooling effect if done in gentle manner.

Asanas – *Trikonasana, Ardha chandrasana, Upavistha konasana, Kurmasana, Paschimottasana, Ardhamatsyendrasana, Marichyasana.*^[16]

Yoga postures for Kapha Constitution

Kapha types tend to be sedentary and seldom are physically active unless stimulated or prodded to do so. More active exercise is required for them, stimulating their metabolism and increasing circulation. Their practice should be energetic, warming, lightening, and stimulating. *Vinyasa* or flow style *Yoga* is good for *Kapha* individuals because it is dynamic and moves quickly from one pose to the next though not vigorous.

Asanas - *Virabhadrasana, Utthita hasta padangushthasana, Ardha chandrasana, Adho mukha svanasana, Urdha mukha svanasana, Adho mukhavrksasana, Ustrasana, Mayurasana.*^[16]

DISCUSSION

Yoga Darshana and *Ayurveda* both have their own principles governing the body. *Ayurveda* considers the *Tridoshas* (*Vata, Pitta, Kapha*) as the regulators of body and mind. *Yoga Darshana* though considers the *Tridosha* theory of *Ayurveda*, stresses on the fact that it is the *Trigunas* (*Satva, Rajas, Tamas*) which regulate each and every actions of the body in turn influencing *Tridoshas* also. *Yogasanas* and *Pranayama* are advocated for corporeal and psychological wellbeing and in so doing contribute to *Tridosha* equilibrium making certain a healthy life. For meeting the purpose *Swasthyarakshana* and *Vikaraprashama*, *Sthiratva* of *Shareera* and *Manas* is needed which can be achieved by the practice of *Asanas* and *Pranayama* along with adopting *Yama, Niyama* for a complete physical, mental, social and spiritual wellbeing. Common psychological features associated with various constitution types described in *Ayurveda* and the role of specific *Yogasanas* in regulating the psychology of an individual is discussed below.

CONCLUSION

Yoga and *Ayurveda* aims at *Moksha Prapti* by *Atyantadukhanivrutti* (end of miseries). As they are contemporary sciences the influence of *Yoga* is much seen in *Ayurveda* and it is also directly mentioned by *Acharya Charaka*. The thoughts of yogic philosophies are considered fundamental steps to rise to the stature of

super consciousness when all miseries disappear. Most of the concepts of *Yoga* are acknowledged as such whereas some are tailored for the medical science. It is important to integrate *Yoga* and Ayurveda in order to bring to the surface an absolute holistic healing system. Amalgamating *Yoga* with Ayurveda adds a divine and emotional facet to Ayurvedic treatment without which Ayurveda tends to become a mere material model which is free of spiritual and Vedic healing powers.

Application of the concepts of *Yoga* in concurrence with Ayurveda enhances the therapeutic purpose of both the contemporary systems of healing. Ayurveda provides the apt life style commendations for *Yoga* practice, as well as the background to unfurl the full remedial prospective of all aspects of *Yoga*. *Yoga* provides the spiritual and psychological basis for Ayurveda and its higher applications.

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