

AYURVEDA AND YOGA PHILOSOPHY: ANALYTICAL STUDY

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ABSTRACT

It has been questioned of what is the necessity of teaching of *Padarth Vigyana*, specifically *Darshana* (Indian Philosophies) *Shastras* in the syllabus of *Ayurvedacharya* course. Ayurveda is a *Sarvadarshanparishada Shastra* which means this system of health science is related to various *Darshanas*. There are similarities of some concept of *Ayurveda* and *Yoga Darshan Shastra*, but as the *Prayojana* (aim) of both *Shastra* are same into some extent as acquaintance of healthy situation in body and mind that is physical, mental and spiritual well being of individual. These aim, these *Shastra* have been advocated in a different way. This indicates that *Yoga Darshan* related to *Ayurveda* in a various way. In this article it is trying to correlate a various concepts of *Ayurveda* and *Yoga* philosophy.

Keywords: *Ayurveda, Yoga Darshan, Trishna, Chitta-Shuddhi.*

INTRODUCTION

It has been said earlier, that *Ayurveda* does not generally mention any particular topic with reference to any particular philosophy by name except ‘Sankhya’ and ‘Yoga’. Topic of *Yoga* philosophy is no doubt found also in *Ayurveda* although to a lesser degree when compared to the other philosophies like, *Nyaya*, *Vaisesika* and *Sankhya*. *Yoga* philosophy in fact originally was a part and parcel of *Sankhya* philosophy only and was called *Sankhya-Yoga* philosophy. Sage *Patanjali* in whose name ‘*Yogasutra*’ stands was not original founder of ‘*Yoga*’ philosophy, but he was presented it in an organized manner in ‘*Yogasutra*’. *Hiranyagarbha* who lived prior to *Patanjali* is considered as the real founder of *Yoga* philosophy. “There is no one known to be *Yoga* philosopher prior to *Hiranyagarbha*”. This statement of *Mahabharata* proves the above fact.

Presently available *Yogsutra* is called as ‘*Sankhya- Pravachan*’^[1]

MEANING OF YOGA

The word ‘*Yoga*’ is derived from the verb root ‘*Yujir Yoge*’ meaning to join or to unite. It is also derived from other root, ‘*Yuj Samadhau*’ meaning concentration of mind. According to the first, *Yoga* is an instrument helping to unite with something supremo or absolute principle and according to the second, *Yoga* is the name of ‘*Dhyana*’ or ‘*Samadhi*’, through which the performer can attain ‘Oneness with Absolute. *Bhasyakara Vyas* appears to have taken the second meaning only. *Patanjali’s Yogasutra*, defines *Yoga* as ‘*Cittavrttinirodh*’.

YOGA IN AYURVEDA: A REFLECTION

In *Ayurveda*, the term ‘*Yoga*’ is very commonly used for medicinal

preparation such as ‘*Tail Yoga*’, ‘*Churna Yoga*,’ ‘*Guti Yoga*’ etc., which means only a combination of more than one medicine [2]. It is also used to mean correct application of any therapy. Yet another common usage of the term in Ayurveda is to mean ‘contact-“*Kalarthakarmanam yogo hin-mithyatimatrakah*” [3]. The above instances are purely physical in nature and have nothing to do with *Yoga* philosophy as such. Ayurveda does not limit itself to physical meaning of *Yoga* but surely extends up to *Yoga* philosophy also. Although maintenance of health and removal of mental and physical disorders were the chief objectives as a medical science, the ultimate purpose of achieving perfect health also was only to achieve emancipation ultimately. Ayurveda considered birth and death also as natural disorders; salvation was the only solution to get rid of this *Dhukha* (misery) of birth and rebirth cycle. ‘*Yogsutra*’ regards ‘*Vyadhi*’ as one of the nine ‘*Vikshepas*’ and *Patanjali* advises to abandon *Dhukha* and all circumstances leading to it. ‘*Japa*’ in *Yoga* has been regarded as a means of purify the *Indriyas*. This corresponds to the *Sattvavajaya Cikitsa* narrated in Ayurveda. The proper line of treatment for mental disorders, as given in *Carak Samhita* is to take recourse to spiritual and scriptural knowledge, patience, memory and *Samadhi*. The term *Samadhi* used in the said context is one of the major components of *Yoga* philosophy.

CAUSE OF DISEASE: TRISNA

Sage Atreya explained that the root cause of misery is *Trisna*. If we abandoned *Trisna* then ultimately we got happiness. Tactile (all sensory contacts) and mental contacts (attachment) are the two types of contacts which bring about happiness and

miseries. The happiness and miseries are due to *Trisna* (desire) in the form of like and dislikes [4]. The mind and body are the seats for manifestation of happiness and miseries. *Yoga* is the right treatment to avoid these and finally to attain *Moksha* (salvation). According to Atreya, this ‘*Yoga*’ is the ‘*Atmashe manasi sthire*’ (condition where the mind is concentrated and entered in the soul). Atreya admits that this is the science of *yoga*, as dictated by the sages of *yoga* and not by him. It can be concluded that Ayurveda owes a lot to *yoga* tradition a contemporary science then.

MEASURE TO ATTAIN CITTASUDDHI: AYURVEDIC VIEW

To attain *Citta Suddhi* as required for the purpose of discarding *Trisna*, *Yoga* prescribes following methods: 1) *Yama*, 2) *Niyam*, 3) *Asana*, 4) *Pranayama*, 5) *Pratyahara*, 6) *Dharana*, 7) *Dhyana* and 8) *Samadhi*. ‘*Yama*’ includes *Ahimsa* (nonviolence), *Satya* (truthfulness), *Asteya* (nonstealing), *Brahmacharya* (celibacy) and *Aparigraha* (not keeping huge wealth). In Ayurveda the first three are considered as good conduct, opposite of which are considered as *Papkarmas* (sinful acts) [5]. *Brahmacharya* (celibacy) also considered as one of the tripods of health promoting factors [6]. It helps to preserve the vital *Dhatu Shukra* (tissue-semen) which in turn helps to preserve as essence factor called ‘*Ojas*’ [7]. It has a positive effect in preventing the diseases of body and mind. ‘*Niyam*’ encompasses cleanliness (both external-internal), pleasantness, penance, self-study and *Isvarpuranidhan* (worship of god). *Snana* (Bathing) is advocated as daily routine for good health in Ayurveda. *Dana* (Charity), peace, sacred rituals, nonviolence and

celibacy are stated to be helpful for self upliftment and liberation of soul in *Ayurveda*. In order to maintain purity of mind and body many steps of right conduct are advised under *Sadvritta* in *Ayurveda*^[8]. *Maitri* (friendliness), *Karuna* (compassion), *Mudita* (happiness), *Upeksha* (detachment) are the means for internal purification according to *Yoga* and in *Ayurveda*^[9].

Ayurveda also advocate virtually identical right conduct. It is interesting to note that *Ayurveda* prescribe these qualities to be possessed by the physician from very practical point of view. *Maitri-karuna* (doctor is supposed to be sympathetic and kind to all patients), *Saktee prithih* (should be attentive to those who are likely to be cured) and *Prakrtisthesu bhetesu upeksanam* (should feel detached with those who are likely to die). These four are the the *Vaidya Vritti* (professional conducts) required to be possessed by a physician. *Asana* and *Pranayama* are not directly mentioned. However, it deserve to be noted here that *Charak Samhita* while describing the ways and means of getting salvation, clearly mentions ‘*Yogarambhe satam anirvedah*’ (one should have confidence in yogic practices) which naturally should include *Pranayam* and *Asana*. In the same context mention of ‘*Dhyana hetoh kayanibandhanam*’ (a wooden resting plank to be used for meditation), *Indriyarthesu anuraggopatapa-nigrahah* (avoidance of attachment and hatred towards the object of senses), ‘*niyamanam indriyanam cetasa atmani*’ (the senses faculties to be concentrated in mind, the mind in soul, and the self in himself in reversed order) definitely stand for *Pratyahar*, *Dharana*, and *Samadhi* of *yoga*

philosophy. Without naming them *Charaka* has actually narrated the technique of *Yoga* in *Charak Samhita*. This may probably be due to the fact that yogic steps had not been technically designated or were not very familiar among the physicians at the time this *Samhita* came into existence or the narration of ways and means of salvation was intended to be of utilitarian value directly to the ‘*Sadhaka*’ and hence giving of technical terms as *Pratyahara*, *Dharana* and *Samadhi* in an order was no longer felt necessary by sages of *Ayurveda* more so because *Ayurveda* was not purported to be a *yogic* text.

CITTAVRTTI: ITS APPLIED ASPECT IN AYURVEDA

Cittavrtti of *yoga* also mentioned in *Ayurveda* at many places, as and when the context demanded. *Nidra* (sleep), *Smrti* (memory) and *Svapna* (dreams) are described with reference to health and disease^[9]. Proper sleep is considered essential for health and inappropriate sleep is considered a cause of many diseases. In answer to a question by *Agnivesha*, *Punarvasu Atreya* narrates certain factors such as ignorance, desire, hatred and purposeful action as the causes of global attachment. He further says that these four in fact lead to *Ahankar* (egoism). *Sanga* (attachment), *Samsaya* (doubtfulness), *Abhisamplava* (vanity), *Abhyavapata* (selfish disposition), *Vipratyaya* (mistaking or erroneous notion), *Avisesa* (lack of discrimination) which overcome and engulf an individual as a big tree overcomes an engulfs a small one. These are considered as root cause of all miseries. Each one of these is explained with example.

The above narration appears to be a *yogic* topic, which was probably prevalent in contemporary ancient *Yogic* tradition, but not found in ‘*Yogasutra*’ as such.

ISVARA 26TH TATTVA IN YOGA

Yoga considered ‘*Isvara*’ as a 26th *Tattva* in addition to 25 of *Yoga-Sankhya* philosophy. According to *Patanjali*, the concept of *Isvara* is one of practical importance than a mere theoretical concept. In order to achieve ‘*Dhyana*’, *Isvara-pranidhan* is one of the ladders essential according to him. But the followers of *Yoga* philosophy of latter period were more inclined to explain ‘*Isvara*’ conceptually and prove his existence.

Yogsutra calls such *Purusa* afflicted by *Klesa*, *Karmaphala Vipaka* and *Asaya (Samskara)* as ‘*Isvara*’ which is somewhat different from ordinary sense of *Isvara*-as supreme Lord or God. *Caraka* mentions ‘*Purusa*’ who is also named as ‘*Isvara*’ in *Yogsutra* in the cited context appears to being equated with ‘*Karma Purusa*’ of *Ayurveda*^[10].

DISEASE AND MIND

Mind has a definite place both in health and disease^[12]. Mind is considered as one of the seat of disease. The impairment of mind is responsible for error of perception by sensory faculties. Thus both *Pajnaparadh* and *Asatmendriyartha-samyoga* are considered as cause of various diseases. In order to keep the mind in a healthy condition, *yoga* is certainly helpful.

CONCLUSION

The philosophic thoughts like ‘*Yama*’, ‘*Niyama*’, ‘*Asana*’ etc., *Cittavrtti*, *Manasa* etc. which form the chief topics of discussion in ‘*Yoga*’ are undoubtedly

interesting topics of *Ayurveda* also. These thoughts have surely played a key role in developing a science of mental health. The former two philosophies *Nyaya* and *Vaisesika* thoughts have guided the systematic development of *Yuktivypasraya* therapy of both preventive and curative nature; while thoughts of *yogic* science have played a pivotal role in giving well organized Indian psychology (both normal-abnormal), psychiatry, psychic therapy both preventive and curative under ‘*Sattvawajaya*’ therapy^[12]. These thoughts of *Yogic* nature are considered fundamental steps to raise the height of super consciousness when all miseries vanish. This forms a part of *Naisthiki cikitsa*^[13].

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