

Yoga and Ayurveda- a Correlative Insight to Fundamentals of both the Sciences

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ABSTRACT

Yoga and Ayurveda sciences are considered as one of the measures for prevention and promotion of health. Ayurveda has holistic approach which deals with the prevention of disease, maintaining physical health, and treating the diseases. It also strengthens the whole body to fight with the causative factor of diseases. Yoga channelizes the potential of mind and body and particularly it deals with the wellbeing of internal organs. The integration of Ayurveda and Yoga helps in achieving complete health and it will also put in a spiritual and psychological dimension to treatment modalities. The aim of the study is to analyze the fundamental principles of Ayurveda and Yoga Science and draw an inference. Relevant literature search from classical texts of Ayurveda and Yoga sciences was done to study the fundamentals of both the sciences. It was observed that Yoga and Ayurveda has its unique place and function, but each overlap into the other on various levels. Both the sciences are amalgamated, inseparable and holistic. An integrated approach of Yoga and Ayurveda can effectively deliver all the dimensions of health and valuable in prevention of lifestyle disorders.

Keywords: Ayurveda; Yoga; Fundamental principles; Complete health

INTRODUCTION

Yoga and Ayurveda are the two amalgamated branches of the Vedic knowledge that encompasses all aspects of human life. Since, creation of life Yoga and Ayurveda have been obligatory part of Indian society being practiced as popular system of Medicare which has been amalgamated as a part of daily routine, and are known for mind, body and spiritual benefits. The essence of the Ayurveda and Yoga science is to preserve the health of the individuals as long as possible; the diseases appear as accident only (*Agantuka vyadhi*). Ayurveda and Yoga is still holding its strong position universally due to its preventive, efficacy and believe in large number of populations globally. Both these system shares common fundamentals and holistic approach to address health related needs of mankind. Yoga and Ayurveda are the indigenous offerings from India to the world. Yoga channelizes the potential of the mind and body whereas Ayurveda helps in prevention and promotion of health as well as cure of diseases. Both the sciences are amalgamated, inseparable and holistic.

It is imperative to know the respective roles of Ayurveda and Yoga emphasized in the Vedic system. Yoga and Ayurveda are not merely two separate branches but related health care disciplines of India. Each has its unique place and function, but each overlap into the other on various levels. Based on these the present study aimed to draw an evidence-based inference through analysis of the fundamentals of Ayurveda and Yoga Science

MATERIAL AND METHODS

A relevant literature search on classical texts of Ayurveda including the *Brihatrayii.e., Caraka Samhita, Sushruta Samhita, Ashtang Hridaya; Laghutrayii.e., Shranagdhar Samhita, Bhava prakasha, Madhav Nidanand* classical text books of Yoga i.e., *Hath yoga pradiipika, Patanjali Yogasutra, Srimad Bhagwat Gita* etc. were critically analyzed and the fundamental principles were compared, interpreted and complied.

Drift of knowledge of Ayurveda and Yoga

Yoga and Ayurveda have their existence since Vedic period. Ayurveda is one of the four *Upavedas* or secondary Vedic teachings,

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along with *Gandharva Veda*, *Shatapya Veda* and *Dhanur Veda*. These *Upvedas* concern Vedic quest for wholeness and liberation. Ayurveda is probably the most important among these because it addresses all aspects of healing and well-being for body and mind. As it is beneficial to mankind in respect of both the worlds and it is honored by those proficient in the *Vedas* [1].

Yoga, particularly in its formation through the *Yogasutras* of Maharshi Patanjali, is one of the six systems of Vedic philosophy (*Shadadarshans*). These are the systems of Indian philosophy that accept the authority of the *Vedas* and strive to systematize the meaning of the Vedic teachings. Yoga to some extent pervades all the six systems and represents their practical side, outlining the prime principles and methods for developing the meditative mind that is the basis of all Vedic knowledge.

Principles of science

The science designated as Ayurveda where advantageous (*Hitayu*), disadvantageous (*Ahitayu*) as well as happy (*Sukhayu*) and unhappy (*Dukhayu*) states of life is emphasized along with what is good and bad for life, its measurement and life itself are described [2]. Ayurveda science imparts knowledge about life, with special reference to its definition, the narrative of happy and unhappy life, useful and harmful life, long and short spans of life and such other material along with their properties and actions as promote and demote is described in the entire treatise [3].

Yoga science has also emphasized that what is happy and unhappy state of life and what is good for us and what is bad for us. In the *Samadhipada* of Patanjali *Yogasutra* Acharya mentioned the happy states of life (*Chittaprasadan Upaya*) [4] i.e., must have friendship for all; must be merciful towards those that are in misery; when people are happy all ought to be happy, and to the wicked all must be indifferent. If the subject is a good one, all shall feel friendly towards it; if the subject of thought is one that is miserable, all must be merciful towards the subject. If it is good, all must be glad, if it is evil, all must be indifferent. These attitudes of the mind towards the different subjects that come before will make the mind peaceful.

Acharya Patanjali also mentioned the *Panchvritti's* which are painful (*Klestha*) and non-painful (*Aklestha*) [5] as well as five hindrances (*Panchklesha*) [6], *Yama* [7] and *Niyama* [8] which are helpful in maintaining the happiness where opposite to *Yama* and *Niyama* leads to unhappiness. These *Yama* are Non-violence (*ahimsa*), truthfulness (*satya*), non-stealing (*asteya*), celibacy (*brahmacharya*), and non-possessiveness (*aparigraha*), whereas *Niyama's* are internal and external purification (*shauch*), contentment (*santosha*), mortification (*tapah*), study (*svadhyay*), and worship of God (*eshvara pranidhanani*).

Ayurveda emphasized the wholesome and unwholesome diet for prevention and promotion of health in *Dinacharya Prakaran* of *Charaka Samhita* [9], Yoga science also mentioned the wholesome diet [10] and unwholesome diet [11] for *Yogi's* that proves that both the science strongly beliefs in the concept of dietary regimen.

Hatha-yoga Pradipika, one of the renowned text of the Yoga science, evidently mentioned that wheat, rice, barley, variety of *Oryza sativa* (*Shastik*), corns, milk, ghee, sugar, butter, honey, dried ginger, *Trichosanthes dioica* (*Parwal*), *Vigna radiata* (*moong*), pure water; are very beneficial to those who practice Yoga [12]. Whereas Acharya Charaka also mentioned that one should regularly take *Shali*, variety *Oryzasativa* (*Shastika*), *Vigna radiata* (*Mudga*), Rock salt (*Saindhava*

lavana), *Phyllanthusemblica* (*Amalaki*), Rain water, Cow Ghee, Meat of animals dwelling in arid climate and Honey [13].

Ultimate goal of science

Every single task in the world has a purpose or a determined goal behind its sustenance. Yoga literally means "union" or to join together and it refers to the union of body, mind and soul. Yoga helps the mind become stronger by connecting the mind with the self, i.e., *Atma*. This experience of 'unity' is also the aim of Ayurveda. The word Ayurveda is derived from the Sanskrit word '*ayu*' and the meaning of '*ayu*' mentioned in *Charaka Samhita* is as the state where the physical body, senses, mind, and soul are integrated and which is a state of unity [14].

The ultimate goal of both the Yoga and Ayurveda science are to attain the liberation (*Moksha*) which is also the state of perfect health. It is mentioned in the Yoga science that *Asampragyat Samadhi* [15] which is the last stage of Yoga which refers to free from the death and life (*Moksha*) and when we can really do this, in that moment we shall attain liberation [16]. Ayurveda also mentioned *moksha* as one of the four goals of one's life and these four goals [17] of life are righteousness (*Dharma*), economic values (*Artha*), pleasure or psychological values (*Kama*) and liberation (*Moksha*).

Causes of pain/ diseases

Ayurveda considered, *Upadha/Trishna* (lust) as a cause of all happiness and miseries. *Charak Samhita* mentioned that happiness and miseries are due to lust in form of likes and dislikes respectively [18]. Further Ayurveda mentioned the three root causative factors of diseases are (*asatmaindriyearthsamyoga*) unwholesome conjunction of the sense organs with their objects, intellectual blasphemy (*prajnaparadha*) and transformation (*parinama*) [19].

Yoga science also considers thoughts that clutter the mind (*chittavritti*), as a root cause of pain and the retention of these *vritti's* is Yoga [20]. The obstructions for bearing any kind of pain are *Panchklesha* [21] viz. ignorance (*avidya*), egoism (*asmita*), attachment (*raga*), aversion (*dvesh*), and clinging to life (*abhinivesha*). These are the five pains, the fivefold tie that binds us down. Ignorance is the mother of all the rest. Ayurveda also considered *Avidha* in form of *Prajnapradh* among the three root causative factors of diseases.

'Vayu' as a responsible factor of life and death

Chale vate chalam chittam nischale nischalam bhavet [22]. Yoga science mentioned that respiration being disturbed, the mind becomes disturbed. By restraining respiration, the *Yoga* gets steadiness of mind [23]. As long as the breathing process going on in the body, it is called life. Death occurs due to cessation of breathing process. It is, therefore, necessary to restrain the breath. Ayurveda also considered the same '*Vayu*' as an indicative of the continuity of the span of life [24]. *Prana* is one of the five *vayu's* mentioned in the *Upanishad's*; the detailed functions of the *prana* are given in Ayurveda.

Daily routines (Dinacharya)

Hatha Yoga [25] of Yoga science, *Charak Samhita* [26] and *Bhavprakash* [27] of Ayurveda science mentioned that for enhancing the quality of life, daily regimens should be followed i.e., *Brahmmurthauthanam* (time of getting up in early morning), *Dantdhavan* (cleaning of teeth), *sauchkarma* (voiding of excrements), evening regimen and *Aahar* (dietetics) etc.

Yogashastra [28] and *Astang Hridya* [29] mentioned the rules of eating viz. 3/4 part of stomach should be filled with food and rest 1/4 part of

stomach should remain empty. The physical health can be gained by the *Asanas* mentioned in *Yogic science* and the *Vyayama* mentioned in the *Ayurveda science* the benefits of both the *asana* [30] and *vyayama* [31] are same. The duration of practicing *Asanas* in *Yoga science* is the time till we feel comfortable (*sthirsukhamasna*) and *Ayurveda science* also mentioned that we must practice *Vyayamato* the extent of half of the individual power (*ardhbala*).

Line of management

As per the *Yogic science*, the method of management is restraining the mind-stuff (*Chitta*) from various forms (*Vrttis*) and it can be achieved by the eight limbs of *Yoga (Astanga-Yoga)* i.e., *Yama (Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha)*, *Niyama (Saucha, Santosh, Tapa, Swadhyaya and Ishwarpranidhan)*, *Asana, Pranayam, Pratyahara, Dhama, Dhayan and Samadhi*.

Ayurveda also mentioned that by following code of conduct (*Sadvritta*), [32] behavioral medicine (*Acharasayan*) [33], psychotherapy (*Satvavjaya chikitsa*) [34], suppressible urges (*Dharmeeya veg*) a [35] and ten restricted measures (*Dashwidhpap-karma*) [36], one can remain healthy and prevents the manifestation of diseases.

If body toxins (*doshas/sleshma/meda*) are in excess condition, then both the science indicated detoxification methods (*sodhankarma*). *Satkatrmas* [37] (*Nauli, Dhauti, Neti, Basti, Kapalbhathi and Tratak*) are indicated in *Yogic science* whereas *Panchkarma* [38] (*Vaman, Virechan, Anuvasanbasti, Niruhbasti and Nasya*) are indicated in *Ayurveda*. The concept of *triguna* and *tridosha* are also mentioned in both the sciences. *Yoga* aims to balance the mind by practicing *asana, pranayama, and kriyas* by balancing three *gunas*. Similarly, *Ayurveda* aims to maintain the balance of three *doshas* for preservation of health.

DISCUSSION

Even in the era of modern system of medicine and advancement in pharmaceutical and technological sector in healthcare system, the world is witnessing a rising trend in global diseases. This enables the world to look toward *Ayurveda* and *Yoga science* to combat the increasing trends of global diseases. The practice of *Ayurveda* and *Yoga* are believed to have started since dawn of civilization on the earth with similar aims. The basic concepts of both the sciences are unified, inseparable and holistic and the knowledge is flowing in the same direction since long for the maintenance of healthy body, mind and consciousness through balancing *trigunas* or *tridoshas* to achieve the ultimate goal of mankind i.e., *moksha*.

Both the sciences complement and embrace each other at various levels of mind and body by sharing common goals as *Ayurveda* aims to preserve the health of healthy people and to treat the illness while *Yoga* primarily deals with health of the mind and body by strengthening body at both physical and psychological levels.

According to World Health Organization, the dimensions of complete health comprise physical, mental and social well-being. *Ayurveda* provides guidelines to follow daily routines, seasonal routines and routine at individual's constitutional level to stay healthy whereas *ashtanga yoga* provide guidelines to keep the body and mind stable and sturdy to cope up with various environmental and psychological highs and lows. Life is the unity of *panchbhautika sharira* (body), senses, mind and soul and this unity is maintained for long by *yoga practices* and healthy lifestyle. Both the ancient sciences guide about *kayika, mansika* and *vaachika dhaarniya vega, adharniyavega* and *aachaara rasayana* which perform key role in

maintenance of health and prevention of disease and provides physical, spiritual, and social unity. The knowledge of both the sciences is inseparable, holistic and supports each other to augment health and should be utilized in an integrated form at mass level for the benefit of the community.

CONCLUSION

The fundamentals of both the sciences are inseparable and an integrated approach of *Yoga* and *Ayurveda* can effectively deliver all the dimensions of health and valuable in prevention of lifestyle disorders. The current analysis will provide directions to formulate an integrated health care management system to achieve a healthy lifestyle.

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Nil

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