

A SERIOUS EVALUATION ON YOGA & INTER-AFFILIATION OF YOGA AND PARAMEDICAL

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ABSTRACT

Yoga as a mode of therapy has become extremely popular, healthy life can be considered as a by-product of practicing yogic techniques. They have exactly same meaning.

Health promoting benefits of yoga have preventive, supportive, curative and rehabilitative potential.

Keywords: Ayurveda, Yoga, Health, Yogic practice, therapy.

INTRODUCTION

According to Maharishi Patanjali;

योगेन चित्तस्य पदेन वा िंम्लं शरीरस्य िवैधके न । यापाकरोतं प्रवरं मुनीना पतंजचल प्राञ्जचल रानृतोऽस्मि॥

In Chitta(Mana) Vikrati- Yoga Darshana In Sharira Vikrati- Vadikaya Sastara(Charaka Samhita) In Pada Vikrati- Vayakarana Sastara

Vyaputti of Term Yoga

It means; • to combine, • to unite is yoga.

When a individual gains stability over Indriyas, Mana, Budhi and gains Viyoga from all dukha is given Yoga Sagnhaya as per Shri Krishana.

Kushalata in the Karaya is Yoga. Karma(Bhotika/ Adhayatmika) should done in a manner that they are free from all Bandhanas.

HISTORICALLY YOGA

Yoga Aphorisms. If these are tapped. This energy is called kundalini.

The release of kundalini enables the body to acquire many powers, which are normally beyond its capability. Patanjali describes eight stages of Yoga viz., yama (universal moral commandments), niyama (self-purification through discipline), asana (posture), pranayama (breath-control), pratyahara (with- drawal of mind from external objects), dharana (concentration), dhyana (meditation) and samadhi (state of super-consciousness).

But though the Yogasutras were composed two thousand years ago, Yoga has been practiced for countless generations; it is only in the last few years that the scientists have begun to recognize the powers of yoga. Traditionally, Yoga in the strict sense has been practiced by sadhus and sanyasis (sages and hermits) who had renounced material plea- sures and roamed around the country, meditating and spreading the gospel of truth, as they perceived it.

In ancient times the teaching of Yoga was also an integral part of the traditional manner of education imparted in ashramas and gurukulas that were run by hermits.

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YOGASANA

Siddhasana (perfect pose)

Perhaps on account of this the name has been given as such "Siddha" means super natural power.

Baddha Padmasana (locked lotus pose)

This is another sub-type under Padmasana. There is an opinion that this is superior even to Padmasana.

Kukkutasana (Cockerel pose)

This is another sub-type of padmasana.

Vajrasana (Thunderbolt pose)

This asana is also a pose of fixity. If this is correctly done the body will not shake.

Matsyana (Fish pose)

When the back bone has been bent in the forward direction in one asana, the next should be to bend the back bone in the back-ward direction.

Dhanurasana (Bow pose)

The word "Dhanur" means a bow. This house or Rai, (as technically known) is considered a special beneficial sign.

Further in Gita we find Lord Krishna's words as, "Among the twelve months I am the month of Dhanur." (This period is between the middle of December to the middle of January). So much greatness goes with this name. Hence this asana is great induced.

Mayurasana (elbow balance/peacock pose)

The word "Mayura" means peacock. The ancient Rishis have observed nature, animals, birds and creatures living in water so closely that their pose if practiced for man will give special benefits. The bats rest with head down.

Benefits of Yoga

1. Improvement in cardio-respiratory efficiency. 2. Improvement in exercise tolerance. 3. Harmonious balance of autonomic function. 4. Improvement in dexterity, strength, steadiness, stamina, flexibility, endurance, and neuro-musculo-skeletal. 5. Increase in alpha rhythm, inter-hemispheric coherence and homogeneity in the brain. 6. Improved sleep quality. 7. Improved cognitive functions. 8. Alteration in brain blood flow and brain metabolism. 9. Modulation of the neuro-endocrine axis.

USE OF AYURVEDA AND YOGA TOGETHER IN TREATMENT

Although Ayurvedic treatment is very common, it is only last two decades that yoga alone has been used for treating various diseases. Yoga therapy has evolved new dimensions not only in India, but all over the world. Yoga is useful for controlling primarily psychological disorders related mainly fact, that immunity

gets hampered due to stress and strain and the new word "psychoneuro-immunology" has appeared only decade ago. Bio- feedback mechanism has shown that they can achieve control over autonomic system on which otherwise we have no control at all. All these new advances prove that Yoga as therapy is useful. However it must be noted here that these studies have been done by understanding these effects through modern anatomy and physiology.

Hence if the effects of asanas, pranayama and shuddhi-kriya are understood by knowing their effects on dosha, dhatu and mala, then we can use these methods for treating diseases. It is our experience of practice that if Ayurveda and Yoga are used together for treatment of any disease, their results are better than using these systems alone.

The Inter-relationship of Yoga and Ayurveda

Samkhya and Yoga are used as complementary aspects of one whole signifying theory and practice, philosophy and religion. Samkhya deals with the theoretical aspects while Yoga lays stress on the practice of yoga which is an indispensable means for the realization of absolute. The Yoga accepts the theoretical fundamentals of Samkhya except minor differences and its theistic characteristics, whereas Samkhya is atheistic in character.

So as far as the theoretical relationship of Yoga and Ayurveda is concerned, we can understand it in the context of the comparative study which we have already made while describing the relation of Samkhya and Ayurveda.

DISCUSSION

YOGA IN AYURVEDA

The term yoga and its implications have been mentioned at several places in Charaka Samhita. While defining yoga, he says that, from the contact of the self the senses, the mind and the sense objects arise pleasure and pain. When the mind is firmly fixed in the Atma then due to the inaction of mind both (sukha and dukha) ceased to exist and atman along with srvasa becomes vare (acquire the psychic powers) and such a state is known to be yoga.

What we feel Charaka has given the actual process of concentration influential instrument in attaining yoga. Charaka holds the darkness of the great illusion and person becomes desire less, he stands clear of egoism, by it he does not come under the power of causation, he renounces all and finally attains Brahman. This sattyabuddhi is known as siddha, mati, prajna and jnana etc. Here we find a decent combination of Yoga, Samkhya and Vedantas While system. pointing out the similarity in the state of yoga and moksha, Charaka opines that both in yoga and in final liberation there is no existence sensation; in final liberation there is absolute cessation, while yoga leads to that liberation. The word samadhi has been also used in Ayurvedic literature. Samadhi has been also regarded one of the therapeutic therapy to treat the mental disease.

CONCLUSION

There are differences in Approach and details, but it is definite that Yogas and Ayurveda are closely associated with each other. If we analyse the above steps of yoga, we find that it is the mind which is to be state of yoga because the mind is not in touch of senses concept of yogashchittavrittinirodhah or tatparishedhartham skatatvabhyasah of yoga as ultimately it is to be practiced to fix firmly the mind in the ataman. But it is now clear that the method of yoga had been given in significant place in the science of Ayurveda. Ayurveda and Yoga are the practical and applied sciences. Vyadhi has been regarded in Yoga-sutra one of the nine vikshepa and Patanjali advises heyam dukhhamanagatam', abandon the dukhas. Just as science of medicine deals with the disease, its causes, health and the means of attaining health, so the yoga science deals with dukha, the causes of dukha and the elimination of dukha and the means of eliminate them.

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