



A CRITICAL REVIEW ON YOGA , AYURVEDA & INTER-RELATIONSHIP OF YOGA AND AYURVEDA

Dr. Gagan Singh Dhakad(Assistant professor) & Dr. Chandra Shekhar Kaushik(Senior medical officer MCD, Delhi Dr. Neeraja Sharma(Guide and professor)

ABSTRACT

Yoga as a mode of therapy has become extremely popular, healthy life can be considered as a by-product of practicing yogic techniques. The term Yoga itself is derived from the Sanskrit word *Yoktra* meaning yoke. The etymological closeness of the Sanskrit and English words is striking. They have exactly same meaning. The self discipline aspect of Yoga is evident in the qualities of holding the breath (in *Pranayama*), absolute stillness (in *Shavasana*), celibacy (*brahmacharya*). There are innumerable Asanas in Yoga. Since lifestyle related diseases are alarmingly on the rise in our modern society, yogic lifestyle that is cost effective. Health promoting benefits of yoga have preventive, supportive, curative and rehabilitative potential. Role of yoga in stress, mental health, beneficial physiological, biochemical and psychological effects are discussed. It is important to develop objective measures of various mind-body therapies and their techniques while including them in intervention trials. In conclusion, we can say that yoga has preventive, promotive as well as curative potential.

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

INTRODUCTION

Yogic practices and beliefs were not developed to maximize healthfulness. Indeed, there is not a single mention of therapeutic or curative intentions or practices in the ancient *Patanjali Yoga Darshan* text. Yoga and yogic practices can promote healthful outcomes that are long lasting and without negative side-impacts. Yoga practices as a part of one's lifestyle can make the difference between a healthy lifestyle and a debilitating one.

According to *Maharishi Patanjali*;

योगेन चित्तस्य पदेन वाचाम् मलं शरीरस्य च वैधकेन ।
यापाकरोतं प्रवरं मुनीना पतंजलि प्राञ्जलि रानृतोऽस्मि॥

In *Chitta(Mana) Vikrati- Yoga Darshana*

In *Sharira Vikrati- Vadikaya Sastara(Charaka Samhita)*

In *Pada Vikrati- Vayakarana Sastara.*

Vyaputti of Term *Yoga*

युजिर् योगे ॥ उपनिषद्

It means;

- to combine,
- to unite is yoga.

तं विघात् दुख संयोगे वियोगं योगं ॥ भगवद् गीता

To relieve all the pain / sufferings i.e (shararika and mansika). When a individual gains stability over Indriyas, Mana, Budhi and gains Viyoga from all dukha is given Yoga Sagnhaya as per Shri Krishana.

योगः कर्मसु कौशलम् ॥ भगवद् गीता

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

HISTORICALLY YOGA

It was as early as the 2nd century B.C i.e. 2100 years ago that the fundamentals of Yoga were systematically presented. The person who is landed for having done this is Patanjali and his treatise is known as Yogasutra i.e. Yoga Aphorisms.

According to Patanjali, within the human body there are channels called nadi and centres called chakra. If these are tapped. The energy hidden in the body can be released. 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. It has now been established through experiments that by practicing Yoga, several ailments can be cured. Tests conducted on Yogis show that they do acquire extraordinary physical powers. For instance, they can live without oxygen for a long time, they can also adjust their metabolism if they have to re- main without food for long periods.

Traditionally, Yoga in the strict sense has been practiced by sadhus and sanyasis (sages and hermits) who had renounced material pleasures 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. Though education in these ashramas was open only to a few, the practice of Yoga in its lesser strict versions has been popular among the common people all through the ages. In the present age though not much is being done officially to promote the practice of Yoga in India and abroad, the spiritual movements originating in India which find many adherents in the West are a medium for the spread of Yoga.

Although the ashramas are vanishing, the tradition of Yoga is kept alive today by Gymnasiums. Students of Indian classical dances have to undergo some of Yogic training. But the field where the application of Yoga is being increasingly recognized is physiotherapy.

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YOGASANA

1. Siddhasana (perfect pose)

It is said many saints acquired super natural powers by sitting in this asana. Perhaps on account of this the name has been given as such "Siddha" means super natural power. Stout means person finding this Asana easy.

2. Baddha Padmasana (locked lotus pose)

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

3. Kukkutasana (Cockerel pose)

This is another sub-type of padmasana.

4. Vajrasana (Thunderbolt pose)

This asana is also a pose of fixity. If this is correctly done the body will not shake. It is possible to sit on this asana for long duration.

5. Sarvangasana (shoulder stand)

The word "Sarvanga" means all portions of the body. Hence this asana is the one to give an all round benefit. Any body can do this, quite comfortably for a minimum of ten minutes.

6. 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. Hence after Sarvangasana this asana has to be done. As the name describes this asana is likely to be in the form of a fish.

7. Halasana (Plough pose)

This asana gives a backward bend to the back bone. As the name goes, the pose looks like a plough.

8. Bhujangasana (Cobra pose)

In the previous asana the near portion of the back bone was given a bend. By this asana the upper portion of the back bone is given a bend. The correct position of this asana will look like a serpent raising its head.

9. Dhanurasana (Bow pose)

The word "Dhanur" means a bow. If this asana is done correctly it will look like a bow. In this connection a clarification from Astrology seems relevant. For the sign dhanur (sagittarius), the Lord is Guru (Brahapan). 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.

10. Paschimothasana (forward bend)

In the previous asana the back bone was given a backward twist. In this asana it is given a forward twist. This a difficult asana for stout persons with big belly. There is a proverb. "Rome was built in a day". Hence patience and continued practice is essential to get perfection in this asana. Some lean persons can learn in a fortnight training, while some others may take even a month period.

11. Mayurasana (elbow balance/peacock pose)

The word "Mayura" means pea- cock. Since this asana looks like a peacock the name is Mayurasana. The ancient Rishis have observed nature, animals, birds and creatures living in wa- ter so closely that their pose if practiced for man will give special benefits. The bats rest with head down. Monkeys catching hold of a twig hang down raising the head. Thus many asanas have some sort of similarity with the poses of several creatures.

Benefits of Yoga

Some of the important documented health promoting benefits includes:

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.

We have already seen that both Ayurveda and Yoga have accepted the same concepts in 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 more effectively and then the results are also excellent. It is our experience of practice that if Ayurveda and Yoga are used together for treatment of any disease, their results is better than using these system 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 fundamental of Samkhya except minor differences and its theistic characteristics, whereas Samkhya is atheistic in character.

So as for 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 dukkha*) 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 egois, by it he does not come under the power of causation, he renounces all and finally attain Brahaman. 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 à leads to that liberation. So yoga is a ladder to reach the stage of liberation. The word samadhi has been also used in Ayurvedic literature. While stressing has been need for rightenous conduct, Charaka advises to six manas in samadhi. Samadhi has been also regarded one of the therapeutic therapy to treat the mental disease.

<i>Sl. No.</i>	<i>Main Postute For</i>	
1.	<i>Vata Constitution</i>	<i>Sukhasana</i>
		<i>Siddhasana</i>
		<i>Padmasana</i>
2.	<i>Pitta Constitution</i>	<i>Vaparitakarini</i>
		<i>Sarvangasana</i>
		<i>Halasana</i>
		<i>Dhanurasana</i>
		<i>Bhunjagasana</i>
		<i>Matsyasana</i>
3.	<i>Kapha Constitution</i>	<i>Paschimottasana</i>

CONCLUSION

There are differences in Approach and details, but the definite that Yogas and Ayurveda are closely associated with each other.

If we analyse and 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 dukkhamanagamatam', abandon the dukhas.

Just as science of medicine deals with the disease, its causes, health and the mans of attaining health, so the yoga science deals with dukkha, the causes of dukkha and the elimination of dukha and the means of eliminate them.

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