

# An Approach to Healthy Life through Yoga in Ayurveda

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## Abstract:

Yoga is the spiritual science for holistic development of physical, mental and spiritual aspect of living being. Ayurveda believes an interrelationship between psyche and body and thus if psyche is effected leads to an adverse effect on body and vice versa. Ayurveda is a science of living being which has its broad aim of living healthy life and curing of ailments. The instability of inner psyche (manas) is controlled through yoga. Bhagwat geeta emphasizes yoga as the state of *sama sthiti or* equilibrium in actions. Acharya Patanjali's *yoga darshan* has an impact on Ayurveda and later *hatha yoga pradeepika* and *gheranda samhita*'s various *yogasana, kriya, mudra, bandha and pranayama* were used as a part of treatment. The yogic concept of health and disease enables us to understand that the cause of physical disorder is result of higher levels of psyche (manas). Ayurveda believes that *pragya paradh* is root cause to diseases and thus *pragya shodhan* is very important. Ayurveda emphasis yoga and is a way to achieve *atma gyana* through *pragya shodhana*. Ayurveda has given definition of yoga, powers of yogi, scope of yoga, its implication in attainment to highest stage of *moksha*. Ayurveda and yogic methods can be applied for preventive, promotive and rehabilitatory health of human being.

## Keywords:

Yoga, Ayurveda, health, *pragya*etc.

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## Introduction:

The term yoga can be derived from either of two roots, *yujir yoga* (to yoke) or *yuj samādhau* (upanishada) meaning to unite, to combine or to integrate of individual to supreme. Yoga has also been popularly defined as "union with the divine" in other contexts and traditions. According to *srimad bhagwat geeta* Yoga is defined as

“*yogah karmasu kaushalam*” i.e. yoga is excellence in performance.

“*samatvam yogamuchyate*” (*Bh.geeta 2/47*) balanced state in situations like sukha dukha, and other situations.

“*tam vidyat dukha sanyogaviyogam yogam sangyitam*” (*Bh.geeta 6/23*) detachment of miseries is yoga.

The members of four divisions of human life namely *brahmachari*, *grihastha*, *vanaprastha*, and *sanyasi* are all meant to be yogis. Human life is not just for sense gratification. *brahmachari* under the care of spiritual master control the mind by abstaining from sense gratification. Similarly households can perform acts with great restraint (*Bh.gee.4/26*).

According to yoga sutra of *patanjali yoga* is defined as "the stilling of the changing states of the mind".<sup>3</sup> it has been recommended in 8 stages which are *yama* (restraints), *niyama* (observances), *asana* (physical postures), *pranayama* (breathing control), *pratyahara* (withdrawal of sense organs), *dharana* (contemplation), *dhyana* (meditation), *Samadhi* (attainment of super consciousness).

**Chronological history of yogic science:** Yoga in ancient time was for attainment of moksha. Acharya charak has also given yoga as a way to attain moksha but with

time this has been modified. Pre-philosophical speculations and diverse ascetic practices of first millennium BC were systematized into a formal philosophy in early centuries by the *Yoga Sutras of Patanjali*. By the turn of the first millennium, *hatha yoga* emerged from *tantra*. Along with its many modern variations, is the style that many people associate with the word *yoga* today. Gurus from India later introduced yoga to the west, following the success of Swami Vivekananda in the late 19th and early 20th century. In the 1980s, yoga became popular as a system of physical exercise across the Western world. This form of yoga is often called *Hatha yoga*. Many studies have tried to determine the effectiveness of yoga as a complementary intervention for cancer, schizophrenia, asthma, and heart disease.<sup>7,8</sup> Now a days yoga is more popular as health promoter, prevention from diseases like diabetes mellitus, hypertension, bronchial asthma, obesity, stress condition of life.

**Ayurvedic view towards yoga:** “*Sukhartha sarva bhutanam matah sarva pravrittayah gyanagyana visheshattu margamarga pravrittayah*” (*ch.su.28/35*)

Action of every human being is to attain sukha but it depends on knowledge one has. One who follows path after proper knowledge is on verge to attain sukha while other attain dukha.

It has been said by acharya charaka that sites of vedana are *manas* (psyche), *deha* (body) and *indriyas* (senses). Yoga and moksha are considered to be two stages where there is complete eradication from all vedana. *Moksha* is said to be stage where there is complete eradication from vedana and yoga has been considered as a tool to achieve *moksha*. Stage of perception of

*sukha* or *dukha* is attained from *sannikarsh* (union) of *atma*, *manas*, *indriya* and *indriyarth* as this union leads to any sort of knowledge and it is either perceived as *sukha* or *dukha*. *Sukha* is stage of *anukula vedana* (perception of good) that is achieved running on path of *dharma* while *dukha* is vice versa. When *manas* is said to be still and stable in self then due to non-attachment with any *karya*, it is free from feeling of *sukha* and *dukha*, and with *sharira*.

**Process :** Describing the process of *atma gyana* it has been established that

**I<sup>st</sup> step-** *Indriyas* should control from *artha* (objects).

**II<sup>nd</sup> step-** *Manas* should be controlled or mobility of *manas* should be controlled.

**III<sup>rd</sup> step-** *Manas* should attach introvert with *Atman* and it should realize *gyana of Atman*.

**Ways to achieve:**

1. *Sadavritta* (describes maximum *yama* and *niyama*) leading to *indriya jaya*.ch.su.
2. *achara rasayana* (various conducts having effect like *rasayana* or rejuvenator. Ch.ch.1/4
3. controlling of *kayika*(stealing objects, coitus with females of others ,violence),*vachika*(rough and rude language, abuse, untimely talk, complaining about others), *manasika dharaniya vega*(anger, greed, ignorance, shameless, ego, lust, envy)etc. Ch.su.7/28,29,30
4. follow paths described for *moksha marga* leading to *suddha manas* and *satya buddhi*.ch.sh.1,5

**Comparison of pure manas:** On following the methods given in *moksha marga* one gets free from *rajas* and *tamas* and purified *manas* looks similar to a mirror cleaned with oil and cloth or broom. It has been compared

with sun which shines gracefully in absence of eclipse, cloud, storm, fog etc. the *manas* becomes still in self and it is glorified as *deep* inside a lantern.ch.sh.5/18

**Qualities of satya buddhi:** After attaining *suddha manas* a person attains *suddha buddhi* which is so powerful to break walls of *moha* or *tamas*. Human knows all the *bhavas* of production and becomes *nihaspriha*. After attaining *satya buddhi yoga siddhi* and *tattva gyana* occurs. This *satya buddhi* is *vidya*,*siddhi*, *mati*, *medha*, *pragya*, *gyana*. Ch. Sh. 5/19. It has been termed as *sthita pra gya* in *geeta*.

**Powers of yogi:** *yogis* attains 8 *siddhi* which are *aavesh*(can enter into body of others), *chetas gyana*(knows whats going in others mind), *arthanam chhandatah kriya*(can understand *indriyarth* through *manas*), *drishti*(can see which is not perceivable from eyes), *shrotra*(can hear non perceivable from ear), *smriti* (memory), *kanti*(lusture), *ishta darshna*( can disappear and appear acording to will).ch.sh.1/141

## Yoga and health:

According to *swami kavalayananda* founder of *kaivalya dhama*, positive health does not mean freedom from disease but it is jubilant and energetic view of living and feeling that is peak lstate of living being at all levels – physical, mental, emotional, spiritual, and social. *Ayurveda* can be studied by all for the attainment of virtues, wealth and pleasure.<sup>4</sup> Virtues are attained by treating individuals who have spiritual knowledge, who practice and propagate righteousness and other like mother, father, brother, friend and superiors. These are also achieved by meditation, propagation and practice of the spiritual knowledge contained in the science of life. This has been called as *para dharma* i.e. best among all codes of right path. All

these constitute the higher virtue of his life. The person endowed with psychic strength and sattvika character tolerates all by his own will power. Due to unregulated manas the action or performance of human runs on wrong way which produces diseases. Due to lack of smriti a human does not remember what is favourable or what is unfavourable for him. Due to abnormal state of dhi, dhriti and smriti human become unable to control the three types of voluntary actions like kayika, vacika manasika. *pragyaparadh* is the root cause of diseases, this *pragyaparadh* can be prevented through yoga. *Atma bala* developed as result of yoga has super capability to provide a clear concept of decisive actions. Adhyatma gyana is the only way of *pragya shodhan* so health can be maintained through yoga.

### Discussion:

In early century yoga was considered as spiritual disciple practiced for moksha but with time it is now practiced as an alternative and contemporary medicine all around the world. It has built psychic stability in form of patience, positive attitude towards life, fitness in body, increased vital capacity. Yoga is physical, mental, and spiritual practices or disciplines which originated in ancient India with a view to attain a state of

permanent peace of mind in order to experience one's true self. Early Charak has proposed *sadavritaa* which are code of conducts, *achara rasayana*, *dharaniya manasika vega* like desire, anger, greed, hatred, moshā marga etc. following these leads to conquer over senses and manas. One's sattva is increased leading to diminution of *rajas and tamas* (psychological ailments) leads to stable *pragya* or intellect. This stable intellect not only thinks positively but also lead to personality improvement. Thus yoga is practical way to attain well-being and is advised to be practiced for good quality of life. Presently we are living a life full of stress. This stress brings disturbances in physical and psychic dosha s leading to diseases. The attitude to positive thinking comes from yoga. Yoga is free of cost, is safe and medication free. So it can be practiced by all leading to knowledge, purity of mind and intellect and healthy living being.

### Conclusion:

Ayurveda has described yoga in plenty and various conducts to lead to yoga which leads to highest goal of salvation.

Abbreviations used: *ch.sh.* Charaka sharira sthana, *ch.su.* charaka sutra sthana

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