

## A COMPARATIVE STUDY OF FUNDAMENTAL PRINCIPLES OF ASHTANG YOG & AYURVED

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Article Received on  
22 March 2021,

Revised on 12 April 2021,  
Accepted on 02 May 2021

DOI: 10.20959/wjpr20215-20320

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### ABSTRACT

*Ayurved* Has its own Holistic Approach towards life. Good health stands at very root of virtuous act (*Dharma*), Acquirement of wealth (*Artha*), Gratification of desire (*Kama*), Final Emancipation (*Moksha*). In Basic Principles of *Ayurved*, *Moksha* i.e. liberation from World is the ultimate aim to gain Harmony. To achieve this harmony, one should regularly do *Yoga*. *Acharya Patanjali* has mentioned *Ashtang Yoga* for Healthy mind and Body. *Ashtang Yoga* includes *Yama* (Moral Code), *Niyama* (Personal discipline), *Asana* (Yoga Positions or Yogic Postures), *Pranayam* (Yogic Breathing), *Pratyahara* (Withdrawal of Senses), *Dharana* (Concentration on Object), *Dhyana* (Meditation),

*Samadhi* (Salvation). *Samadhi* is a State of Super bliss, joy and merging individual consciousness in to universal consciousness. Union between *Jivatma* and *Paramatma*. Union of *Shiva* and *Shakti* in *Sahasra Chakra* (the top of the head). Realizing the *Bramha* (pure consciousness) or Realization of God is the ultimate achievement of Human Birth. As *Ashtang yog & Ayurved* Shares some equal principle of Human Existence and there aim towards life, both of them are helping each other for welfare of Human. *Panchakosh* in *Ayurved* are being compared with *yoga* for better Understanding the concept. *Acharya Patanjali* has mentioned *Anatarang Yog* for Enhance and maintain Healthy Body and Mind and *Bahiranga Yoga* for Promotes Spiritual Upliftment. By this we can conclude that both *Ayurved* and *Ashtang Yog* are aiming to achieve *Moksha*.

**KEYWORDS:** *Ashtang yoga, panchkosh, Patanjali, moksha.*

## INTRODUCTION

*Veda* is the earliest scriptures. “*Veda*” Latin word is derived from the root word vid, meaning to know and enhances one's knowledge.<sup>[1]</sup> In conclusion, the subjective matter that contributes to the enhancement of wisdom and acquiring new information can be termed as ‘veda’. *Rigveda*, *Yajurveda*, *Samved* and *Atharvaved* are four basic *vedas*.<sup>[2]</sup> *Vedas* were formulated for the better functioning of the world. Ayurveda is derived from *Atharveda*. “*Ayushya vedah Ayurveda*.”<sup>[3]</sup> ‘Emphasis on how to live life. The shastra that in appropriate principles and methodology of leading a healthy life physically, mentally, spiritually from a holistic approach to Ayurveda.

Ayurveda is detailed chiefly in *Bruhatraee Charak Samhita*, *Sushrut Samhita*, *Ashtang Hriday*. The primary composes among them in *Acharya Charak* (2<sup>nd</sup> century). *Acharya Charak* has formulated his principles and susceptible information in *Charak Samhita*. In a Similar way, *Rishi Patanjali* is the formulator of *Yoga Shastra*. Ayurveda has stated about *Patanjal Rushi* being the incarnation of *Sheshnag*. Also, we find references of him being *Charak* from the compositive study of the origin, it is suggestive that both of them are the incarnation of *charak*.

There is homogeneity in the principles of *charak* and *Patanjali Rishi*. Ayurveda has defined *Siddhanta* Systematic way in *Charak Samhita*. The perpetuity of Ayurvedic *Siddhanta* is monumental for its diverse applicability.

*Yam*, *Niyam*, *Aasan*, *Pranayam*, *Pratyahar Dharna*, *Dhyan*, *Samadhi* are *Ashtang Yoga*.<sup>[4]</sup> These articles emphasize on implementation of these 8 branches of Yoga in Ayurveda.

## MATERIALS AND METHODS

A) Method: Literary Research

B) Materials: following classical text and books are referred

- 1) *Charak Samhita*: Varanasi, Chaukhamba Prakashan, PV sharma
- 2) Text Book of *Svastha Vrutta*: Varanasi Chaukhamba Orientalia by Dr. Mangala gowri
- 3) *Patanjal yog sutra* Chaukhambha Orientalia
- 4) *Hathyog Pradipika*.

## RESULTS AND DISCUSSION

Patanjali has mentioned 'Yogastu Chittavrutta Nirodhaha:<sup>[5]</sup>' in Patanjali Yog Sutra during a description of 'Ashtang Yoga, Yujir yoge<sup>[6]</sup> (a state of deep concentration) is Yoga. Yoga becomes preliminary to attain Salvation. (*moksha*)

Ashtang Yoga has two main different parts *Bahirang yog* and *Aantarang yog*. *Bahirang yoga* is instrumental in the enhancement and maintenance of health at Body and Mind. *Antarang Yoga* brings about Spiritual upliftment.

**Bahirang Yoga:** *Bahirang Yoga* Includes – *Yam* (यम) *Niyam* (नियम) *Aasan* (आसन) *Pranayam* (प्राणायाम) *Pratyahar* (प्रत्याहार)<sup>[7]</sup>

### Yama

*Yama* comprises a set of ethical rules that includes *Ahimsa* (Non-violence), *Satya* (truth) *Asteya* (non-stealing), *Brahmacharya* (celibacy), *Aparigraha* (excess of possession).<sup>[8]</sup>

Ayurveda states about *Yama* in context with *Achaar Rasayan*. The retainment of *Dashviddha Papkarma*<sup>[9]</sup> also involves *Yama*. These factors contribute to *Swasthasya Swasthya Rakshanam* by elevating 'Satva' guna of mind with avoidance of "Pradnyaapradh".

### Niyam

*Niyam* pertains with "shouch"- Cleanliness, *Santosh*- Satiation /contentment, *Japa*- Penance, *Swadhyaya* – self-reflection, *Ishwar Pranidhan* – surrender to the divine unfolding.<sup>[10]</sup>

These five practices are amongst *Naishthiki Chikitsa*<sup>[11]</sup> in Ayurveda. *Niyam* contributes to the attainment of Health. The activation of "Manomaya Kosh" needs the practice of 'Niyam. Also, it increases 'Satva guna' by preventing "Pradnyaapradh".

### Aasana

*Aasana* is defined as "Sthiram Sukham"<sup>[12]</sup> i.e., brings about stability and happiness. *Aasan* includes different *yogic* postures. It helps to attain further flexibility of Mind and Body by Achieving control over a physical body that brings about the stability of mind which is instrumental in the overall development of the body.

Ayurveda states two Primary Benefits-

- 1) Upliftment in spiritual practice helps to bring control of mind which progress to attain salvation.
- 2) Protection of Health and care of various diseases.

This can be related to the sutra “*Aaturasya Vikar Prashamana*” of Ayurveda which is essential to states *Aasan* for *Vataghna*, *Pittaghna*, and *Kaphaghna* activities.

### ***Pranayam***

*Pranayam* is composed of two words. *Pran* + *Ayam* – Here *Pran* is Breathe, respiration, energy, or strength whereas *Ayama* means to lengthen, expand, stretch, or restraint this includes control over breath.

Ayurveda considers *Pranayam* as one of the tools against the diseases of *Pranavah Srotas*. It enhances blood circulation *Pranayam* activates “*Pranamaya Kosh*” which contributed to *Aaturasya Vikar Prashamana*.

### ***Pratyahara***

*Pratyahara* is the practice of self-control over mind and body. *Pratyahara* is the bridge between *Antarang* and *Bahirang yoga*.<sup>[13]</sup> *Pratyahara* is a spiritual practice for salvation. Withdrawal of sense organs from its subjects, which ensures sense organs become introvert.

Ayurveda states regarding *Asatmya Indriyarth samyog* (wherein the optimum subject are perceived by sense organs) so deviation from this will lead to *Pratyahara* practice the practice of *Pratyahara* stimulates “*Annamaya Kosh*”.

### ***Antarang Yoga***

*Dharna*, *Dhyan* and *Samadhi* are included in *Antarang Yoga*.<sup>[14]</sup>

### ***Dharna***

The process of withdrawal of the mind from all its senses i.e., is subjected to being in alignment with the soul is *Dharna*. The continuous reminding of goal and directing all the concentration over it in *Dharna*. Ayurveda states five main actions of *Mana* i.e *Chintya*, *Vicharya* *Uuhy*, *Dhyeya*, and *Sankalp*.<sup>[15]</sup> This is *Dharna*.

***Dhyan***

Concentration directed towards on thought or particular body part like heart ensures Mind to focused and in unison in termed as *Dhyan*.

Ayurveda states continuity of a process/practice regularly is termed as *Abhyas* this is called *Dhyan* this stimulates “*Vidnganmay Kosh*”.

***Samadhi***

The state of Meditation wherein the *Yogi* is in a vacuum state with complete unawareness about his body, surroundings. The subject of *Dhyana* and the action of *Dhyana* are different whereas it is one in *Samadhi*. In Ayurveda *Samadhi* is equivalent to *Moksha*. i.e. Salvation. This state activates the “*Anandmay Kosh*”.

**CONCLUSION**

योगे मोक्षे च सर्वासां वेदनानामवर्तनम्।

मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः ॥<sup>[16]</sup> Ch. Sha.1/137

These Ayurveda and Yoga both have similar practices to attain Salvation. The similarity among both was explained so far, The Goal of both Ayurveda and Yoga in same i.e. *Moksha*. (salvation).

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