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Importance in Current Scenario of *Yoga with Ayurveda* (Inter-Relation) - A Conceptual Review

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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. 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, Health, Immunity, Yoga.

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INTRODUCTION:

Ayurveda and *Yoga* are two interrelated branches of the same great tree of *Vedic* knowledge that encompasses all human life and the entire universe.^[1] Vedic knowledge, the timeless science of the ancient seers and yogis of India, reveals the inner workings of the universe and human consciousness, ultimately guiding us toward self-realization and liberation from the cycle of birth and death. *Yoga* and *Ayurveda* go hand in hand, as both originate from the same ancient Vedic tradition. Rooted in the same scriptures, they share core principles and beliefs that promote holistic well-being. While *Yoga* deals with the harmonizing of mind, body and soul while *Ayurveda* takes care of the person's both physical and mental wellbeing through the means of diet and lifestyle changes.

Ayurveda

The term 'Ayurveda' is derived from the combination of two Sanskrit words: 'Ayu,' which refers to the union of body, senses, mind, and soul,^[2] and 'Veda,' which denotes knowledge. The ultimate aim of *Ayurveda* is to promote well-being on the mental, physical, and spiritual levels.^[3] By following a balanced diet and lifestyle, *Ayurveda* seeks to purify the body of toxins, thereby fostering mental clarity and awakening intelligence, which ultimately leads to the realization that the soul is the true seat of consciousness and also requires nurturing. *Ayurveda* offers lifestyle guidelines that promote health, enhance longevity, and prevent diseases, along with specialized practices for rejuvenating the body and mind. It includes the practices of *Yoga* from *Asana* and *Pranayama* to mantra and meditation as part of its healing tools.^[4]

Yoga

It was as early as the 2nd century B.C., around 2,100 years ago, that the fundamental principles of *Yoga* were systematically

articulated. The person who is landed for having done this is Patanjali and his treatise is known as *Yogasutra* i.e. *Yoga Aphorisms*.^[5] Patanjali outlines eight stages of *Yoga*: *yama* (universal ethical principles), *niyama* (self-discipline and purification), *asana* (physical postures), *pranayama* (breath regulation), *pratyahara* (withdrawal of the senses from external distractions), *dharana* (focused concentration), *dhyana* (meditation), and *samadhi* (a state of higher consciousness or transcendence).^[6] But though the *Yogasutras* were composed two thousand years ago, *Yoga* has been practiced for countless generations; Only in recent years have scientists begun to acknowledge the power of *Yoga*. Research and experiments now confirm that regular practice can help cure various ailments. For instance, they can live without oxygen for a long time, they can also adjust their metabolism if they have to remain without food for long periods. Traditionally, *Yoga* in its purest form was practiced by *sadhus* and *sanyasis*—sages and hermits who had renounced worldly pleasures and wandered across the country, meditating and sharing their understanding of spiritual truth. 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.^[7] 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. Physiotherapy is one of the fields where the benefits of *Yoga* are gaining increasing recognition.^[8] 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. The field where the application of *Yoga* is being increasingly recognized is physiotherapy.^[9]

Yogasana**1. Siddhasana** (perfect pose)

It is said that many saints attained supernatural powers by sitting in this Asana. Possibly for this reason, it was named 'Siddha,' as the word means 'one who has achieved supernatural abilities.' The term 'Stout' refers to a person who finds this Asana easy to perform.

2. Baddha Padmasana (locked lotus pose)

This is another sub-type under *Padmasana*. Some consider this to be even more effective than *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.

5. Sarvangasana (shoulder stand)

The term 'Sarvanga' refers to all parts of the body. Therefore, this *Asana* offers comprehensive benefits and can be practiced comfortably by anyone for at least 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 backward direction. As the name describes this *Asana* is likely to be in the form of a fish.

7. Halasana (Plough pose)

This *asana* creates a backward bend in the spine. (looks like - plough)

8. Bhujangasana (Cobra pose)

This *Asana* the upper portion of the back bone is given a bend. (look like - serpent raising its head)

9. Dhanurasana (Bow pose)

The word "Dhanur" means a bow. When performed correctly, this *asana* resembles a bow. In this connection a clarification from Astrology seems relevant. For the sign dhanur (sagittarius), the Lord is Guru (Brahman).

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 spine was twisted backward, whereas in this *Asana*, it is bent forward. This posture can be challenging for individuals who are stout or have a large belly. As the saying goes, "Rome was not built in a day." Therefore, patience and consistent practice are essential to achieve perfection in this *Asana*. While some lean individuals may master it within a fortnight of training, others might require up to a month to learn it properly.

11. 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. 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.

The Inter - Relation of Yoga and Ayurveda

Both Ayurveda and Yoga fundamentally aim at cleansing the body and mind, mastering mental control, and ultimately uniting the soul or consciousness with the Divine. According to both systems,^[10] it is this connection with God that is the ultimate purpose of human life and leads to a state of eternal bliss, even while one is resident in this material world. Importance of *Yoga* is mentioned by *Acharya Caraka* in *Sharir sthaan* that “*mokshe nivritinirshesha Yoga moksha pravartakam*”.^[4] that means all pain is relieved by *Yoga*. Both systems possess profound depths, and when practiced correctly, they can bring about complete harmony at the physical, mental, and spiritual levels. *Yoga* and *Ayurveda* are not only similar but also complement each other. A person practicing *Yoga* needs to follow a specific *Ayurvedic* dietetics and regimen according to his or her constitution. Similarly, a person following an *Ayurvedic* diet and regimen also needs to practice *Yoga* on a regular basis to stay healthy.^[5] We understand the *Asana* is a *Yoga*'s outer pharmaceutical. It essentially treats musculo-skeletal disorders, yet it benefits numerous other conditions and gives an ideal form of exercise to everyone. However, without the correct eating routine,^[6] its recuperating possibilities are constrained, as bodily action will reflect the nutrition the body receives. *Asana* works best with regards to *Ayurvedic* dietetics and lifestyle recommendations. In present era, we are not thinking about health; rather we are worried about the disease. The sole reason behind this mindset is that we fall short to lay

down priorities in our life. Since, childhood we are taught to conquer good rank in class followed by aspiration of good job to earn money and multiplication in earning in rest of life. Nature always gives us an alarm about the breakdown of our body and mind but we disregard it as we know that we are living the well equipped world of medicine science. In this way, during the voyage of life our mental and physical concern is paid no attention, until we fall prey to the predators of health.^[7] In *Ayurveda*, the process of treatment or healing is not restricted to the physical body, but encompasses the mind, senses and soul as well. As *Yoga* mainly deals with strengthening and controlling the mind and senses, it can be seen as a sister discipline of *Ayurveda*.^[8] This is important because we observe that in general, most people today suffer from mental disorders, related to the stress-filled lifestyles followed in present era. Thus, it is diagnosed with the help of *Ayurveda* “*Nidan Panchaka*”.^[9] The knowledge of *Yoga* has proved to be very beneficial in this regard. Since all the techniques of *Yoga* are natural and do not involve synthetic or chemical drugs, its closeness to the principles of *Ayurveda* is well understood. *Yoga* is considered merely a ‘fitness regimen’ or even some kind of gymnastic, but *Yoga* like *Ayurveda*, is also a way of life and can be practiced by everyone.^[10] *Yoga* encompasses the mind, soul and body. In the modern age *Yoga* has evolved as a branch of medical science. Most of the research is focused on the endocrinological, metabolic, neuro-physiological and psychological effects on the body.^[11] Moreover, its effect on human behavior and working has been shown to be useful for many states of the body. The *Achara rasayana*,^[12] (code of conduct) described in *Ayurveda* is same as the *Yama* and *Niyama* of *Yoga*. Both systems view the

body as a combination of subtle and gross elements and complement each other in the process of healing. *Ayurveda* takes care of the *Dosha-Dhatu-Mala* (body humors-tissues-metabolic wastes), while *Yoga* suggests how to keep the mind balanced in different circumstances. *Sattvavajaya*,^[13] which means 'healing the mind by increasing purity of mind', is one of the three main types treatments mentioned in *Ayurveda*, and there is mention of the use of *Yoga* techniques and meditation to maintain a healthy state of mind.^[14] During the pandemic of COVID-19 a major challenge is emerged for the health care sector. During that period it was very important to strengthen the immunity of host for the public health perspective to prevent the spread of infection and down regulate the potency of the agent. The vaccine induces to specific immunity,^[9] but it is very important to improve the overall host immunity. In this period *Yoga* along with *Ayurveda* focus on strengthening the immunity and provide effective, accessible and affordable means to fight the disease as well as negative impact of disease.^[15]

Use of *Ayurveda* and *Yoga* Together in Treatment

Although Ayurvedic treatment has long been widespread, it is only in the past two decades that *Yoga* has been independently utilized for managing various diseases. *Yoga* therapy has evolved new dimensions not only in India, but all over the world.^[16,17] *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.^[18] We have already seen that both *Ayurveda* and *Yoga* have accepted the same concepts in anatomy and physiology. Hence, by understanding the effects of *Asanas*, *Pranayama*, and *Shuddhi-kriyas* on *Dosha*, *Dhatu*, and *Mala*, we can utilize these practices more effectively for treating diseases, thereby achieving excellent results.^[19,20] 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.

DISCUSSION:

The concept of *Yoga* and its significance are referenced at multiple instances in the *Charaka Samhita*. While defining *Yoga*, he states that pleasure and pain arise from the interaction of the self with the senses, the mind, and the sense objects. When the mind is firmly fixed in the *Atma* then due to the inaction of mind both (*sukha* and *duhkha*) ceased to exist and *atman* along with *srsva* becomes *vare* (acquire the psychic powers) and such a state is known to be *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 *Brahman*. Here we observe a harmonious blend of *Yoga*, *Samkhya*, and *Vedanta* systems. Highlighting the parallel between the state of *Yoga* and *Moksha*, *Charaka* explains that in both there is an absence of sensation; however, while final liberation signifies complete cessation, *Yoga* serves as the path leading to that liberation. Thus, *Yoga* can be regarded as a ladder to attain *Moksha*. The word *samadhi* has been also used in *Ayurvedic* literature. While emphasizing the need for righteous conduct, *Charaka* advises focusing the mind on *Samadhi*. *Samadhi* has also been regarded as

a therapeutic approach for the treatment of mental disorders.

Table No. 1: Main Posture for Dosha Constitution

S. N.	Main Posture For	
1	Vata Constitution	<i>SukhAsana</i>
		<i>SiddhAsana</i>
		<i>PadmAsana</i>
2	Pitta Constitution	<i>Vaparikakarini</i>
		<i>SarvangAsana</i>
		<i>HalAsana</i>
		<i>DhanurAsana</i>
		<i>BhujangAsana</i>
3	Kapha Constitution	<i>MatsyAsana</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*. Vyadhi is regarded in the *Yoga Sutra* as one of the nine vikshepas (distractions), and Patanjali advises, “Heyam duḥkham anāgatam” — meaning that future suffering should be avoided. Just as science of medicine deals with the disease, its causes, health and the means of attaining health, so the *Yoga* science deals with duhkha, the causes of duhkha and the elimination of dukha and the means of eliminate them.

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