

# Conceptual Understanding of Yoga in Keeping Healthy State: An Ayurvedic Approach

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## ABSTRACT

Today's era is known as fastest era. Everyone is busy behind their work. No one has time for health. Due to this many lifestyle disorders are emerging like obesity, hypertension, diabetes etc. As said by our elders 'Prevention is better than cure'. So for preventing these disorders, the yoga and Ayurveda both sciences will help us. Yoga and Ayurveda are sciences which go hand in hand. Both have many similar basic principles. The physician who treats any disease by Ayurveda along with yoga will get definite success. Both will teach us how to behave in society as well as how to maintain our health also. So, people have to follow both sciences together for attainment of health.

**Keywords-** Lifestyle disorders, Yoga, Ayurveda

## INTRODUCTION

“स्वास्थ्यस्य स्वास्थ्य रक्षणं, आतुरस्य विकार प्रशमनं च॥” i.e. maintaining the health of healthy person and to cure the diseases of diseased person is the main aim of Ayurveda. [1] Ayurveda and yoga both are inter-related science. Both have accepted basic principles like *Manas*, *Aatma*, *Panchamahabhoota* etc. when Ayurveda science gets restriction in some cases then yoga procedures like *tapa*, *Dhyana*, *Dharana* will become helpful. And if any deformity occurred during doing *Yogasanas* or *Bandhas* then it will be treated by Ayurveda.

## DEFINITION OF WORD YOGA-

*Nirukti* of *Yoga* according to *Bhagavadageeta*, “*Samatwam Yoga Uchayate*” balancing of two opposite things is *Yoga*. [2] According to *Patanajla Yogasutra* “*Yogah chitta vritti nirodhah*” [3] here *Chitta* means *Antahakarana* (*Manas*, *Buddhi*, *Ahamkara*). *Vritti* means fluctuations. *Nirodha* is *Avarodha* (to stop). So *Yoga* helps to stop the fluctuations of *Manas*. In *Hathayoga Pradeepika*, *Manas*

is compared with *Parada*, as *Parada* becomes *Sthira* after doing *Samskaras* on it and also then it will be useful further for medicine purpose also. In the same way *Manas* can be controlled by *Pranayama* so that it can achieve all *Arthas* (*Chintya*, *Vicharya*, *Uuhya*, *Dheya*, *Sankalpa*).

*Nirukti* of word *Swasthya* according to Ayurveda is “*Samdosha Samagnishcha Samdhatu Malahakriya / Prasannatmendriya Manaha Swasta Iti Abhidhiyate*” the person is considered as healthy when he is having equilibrium state of *Dosha*, *Agni*, *Dhatu*, *Mala Kriya* and whose *Aatma* (soul), *Indriya* (senses), *Manas* (mind) all are happy is considered as *Swastha* person (healthy individual). [4]

According to WHO, definition of health is ‘Health is state of complete physical, mental and social wellbeing and not merely the absence of disease.

## YOGA –

*Yogadarshana* has explained about *Ashtanga yoga* i.e. *Yama*, *Niyama*, *Aasana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, *Samadhi*. [5] Out of which first four are related to *Sharira*, next 3 are related to

*Manas* , last one related to *Aatama*. These *Ashtanga yoga* acts as bridge to join *Aatma* to *Paramatama*.

#### YAMA-

It refers to *Samyama* or to have patience, to control. It includes *Ahimsa* , *Satya*, *Asteya*, *Brahmachrya* and *Aparigraha*. These are the rules which we have to follow in social area. *Ahimsa* is to avoid *Himsa*, as it is explained as *Dashavidha papakarma* in Ayurveda it should be avoided. *Satya* is the one which exactly the person has spoken, thought , and imagine while talking to others. *Asteya* is not to steal anything from anyone. *Brahmachrya* is abstinence from sexual urges which helps to increase potency. *Aparigraha* is free from attachment of external pleasure.

#### NIYAMA –

Rules and regulations of self-discipline are *Niyama*. It includes *Shoucha*, *Santosha*, *Tapa*, *Swadhyaya*, and *Ishwara Pranidhana*. *Shoucha* is cleanliness of body as well as mind. *Santosha* is feeling of satisfaction. *Tapa* regularly will definitely have *Hitayu*. *Swadhyaya* means *yoga Shastra* refers learning of *Moksha Shastra*, chanting of *Mantras* as taught by teachers is at the initiation of teaching is *Swadhyaya*. *Ishwara Pranidhana* is devoting oneself completely to the *Ishwara*.

#### ASANA-

The stable posture which gives comfort is *Aasana*. In Ayurveda some specific postures are mentioned as a cause of disease such as *Utakatasana*, *Vishamasana* habitual to these will cause *Arsha*.

#### PRANAYAMA-

Controlling *Shwas* (inhalation) and *Nishwas* (exhalation) is *Pranayama*.

#### PRATYAHARA-

The act in which mind is controlled and withdrawn from sensory objects is *Pratyahara*. Ayurveda also highlighted the importance of *Manas* in production of disease as well as to maintain health.

#### DHARANA-

Controlling the mind and focusing it on one point for attainment of concentration is *Dharana*

#### DHYANA-

Continuous practice of focusing is *Dhyana*. It will decrease the *Rajasa* and *Tamasa* *Dosha*

#### SAMADHI-

It means join with *Aatma* and feeling of *Parama Chaitnya Avstha*. In this stage one is only concentrated on his *Dheya*.

#### YOGA IN TODAY'S ERA-

Generally in today's era yoga word is considered as *Yogaasna* specially.

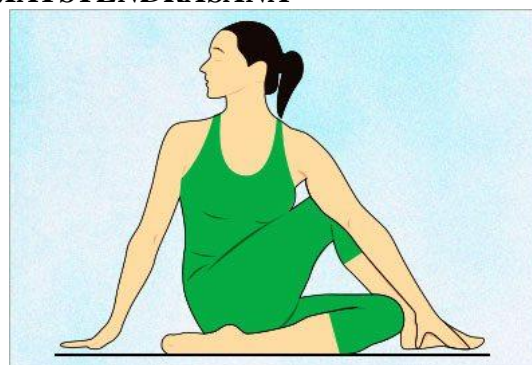
#### YOGAASNA-

“*Sthiram Sukham Aasana*” which gives *Sthirata* to the body is *Aasana*.<sup>[6]</sup>

“*Aasanabhyasa Yogen Suswasthya Labhte Dhruvam| Dirghayusham Manah Toshama Hritpavitrayama Tathev Cha||*” Continuous practice of *Yogasana* will give health along with long life, *Mana Santosha* , *Chitta shanti* definitely.<sup>[7]</sup>

There are total 84 *Aasanas* explained in *Hatha yoga Pradeepika* . From which here I will quote some *Aasanas* and its benefits which are easy for doing in today's hectic lifestyle.

#### MATSYENDRASANA



(Figure 1).

Place the right foot at the root of left thigh and the left foot outside the right knee. Grasp the feet and twist the body. Benefits- It stimulates the *Jatharagni*. Regular practice of this will activate *Kunadalaini* and destroys deadly diseases.

### **PASHCHIMOTTANASANA-**



(Figure 2).

Stretch both legs on the ground like sticks. Grasp the toes with both hands. Rest the forehead on the knees.

Benefits – It is one of the prime important *Aasana* . it kindles *Jatharagni*, flattens belly, and brings good health to the man.

### **MAYURASANA-**

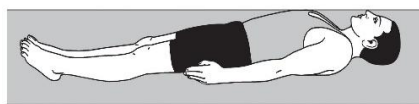


(Figure 3).

Hold the earth with both hands. Place the sides of navel on elbow. Rise high above the ground like a stick.

Benefits – It will very helpful for curing the diseases *Gulma*, *Udara* and so on. It stimulates *Jatharagni* in such a way that it can digest *Kalakuta Visha* also.

### **SHAVASANA-**



(Figure 4).

Lying on the back on the ground is *shavasana*.

Benefits – It removes fatigue, and gives rest the mind.

### **DISCUSSION**

The definition of health according to Ayurveda closely resembles with definition of health declared by WHO. It means that Ayurveda gives definition of health

thousands of years ago which is put forth by WHO in today's era. As explained in *Ashtanga Yoga*, *Ahimsa* in today's days means physician should treat every patient without hurting them and without making any difference in them. While explaining four qualities of patient it is given that he tell *Satya* (only truth) without any hesitation to the physician. So then only physician can plan treatment procedure. *Steya* is considered as *Dashvidha Papakarma*. So practicing of *Asteya* will give good life. *Brahmacharya* is considered as life according to Ayurveda. Unnecessary consumption of alcohol, doing sexual intercourse will leads to *Ojokshaya*. Regular practicing of *Dana* to needy people will help us to follow *Aparigraha*. In Ayurveda it is explained that external *Shoucha* will be maintained by *Lepana*, *Kavalgraha*, *Snana* etc. and internal *Shoucha* will be maintained by avoiding *Dashavidha Papakarma*. In *Aachara Rasayana* it is explained that one should do regular practice of *Tapa* in the form of *Mantra Japa*, *Dana* etc. The entire *Adhyayana Vidhi* explained by *Aacharyas* is for *Swadhyaya* only. Practically devotion to God (*Ishawar Pranidhana*) is having many references in Ayurveda. In *Jwara Chikitsa* , chanting of Vishnu Sahasranam is given as *Daivavyapashrya Chikitsa*. Some *Aasanas* (postures ) acts as a cause of disease while some are used for treatment also. During studying it is told that student should sit in *Sukhasana*. *Pranayama* are mainly helpful in respiratory disorders as it increase the oxygen carrying capacity of lungs. *Pradnyaparadha* is one of the important cause of disease as explained by Ayurveda. Practice of *Pratyahara* will help to control the mind. *Dharana* , *Dhyana* and *Samadhi* are the process in sequence to attain the complete spirituality. *Dharana* & *Dhyana* will increase the concentration of mind on its *Dheya*.

*Matsyendrasana*,

*Pashchimottanasana*, *Mayurasana* & *Shavasana* from all these first three *Aasanas* which are clinically proven very helpful for today's lifestyle disorders. All postures will

increase the *Jatharagni* and loose the excessive body fats. The last *Shavasana* will help to take rest of mind as well as body. Loss of sleep is very common complaint of all of patients for this *Shavasana* will be very useful.

## CONCLUSION

Yoga and Ayurveda helps not only for disease treatment as well as for maintenance of health also. According to B.K.S. Iyengar, “Yoga is the golden key that unlocks the door of peace, tranquillity and joy.” So, instead of doing yoga in only one day, we have to adopt the yoga and Ayurveda as a culture. Then only we can see the disease free country.

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How to cite this article: Kulkarni GA. Conceptual understanding of yoga in keeping healthy state: an ayurvedic approach. Int J Health Sci Res. 2020; 10(7):187-190.

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