

**A COMPARATIVE STUDY OF FUNDAMENTAL PRINCIPLES OF
ASHTANG YOG & AYURVED****Dr. Nilesh Dhavale*¹ and Dr. Manoj Nimbalkar²**

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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 Jivatman and Paramatman. Union of Shiva and Shakti in Sahasrar Chakra (the top of the head). Realizing the Bramhan (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. 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*. *Vedas* were formulated for the letter functioning of the world. Ayurveda is derived from *Atharveda*. “*Ayushya vedah Ayurveda:*” ‘Emphasis on how to live life. The shastra that inappropriate 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* (2nd 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*. 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 orientaly*
- 4) *Hathyog Pradipika*.

RESULTS AND DISCUSSION

Patanjali has mentioned ‘*Yogastu Chittavrutta Nirodhaha:*’ in *Patanjali Yog Sutra* during a description of ‘*Ashtang Yoga*’. *Yuja samadhi* (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* (आसि)
Pranayam (प्राणायाम) *Pratyahar* (प्रत्याहार)

Yama

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

Ayurveda states about *Yama* in context with *Achaar Rasayan*. The retainment of *Dashviddha Papkarma* 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.

These five practices are amongst *Naishthiki Chikitsa* 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 ‘*Pradnyapradh*’.

Aasana

Aasana is defined as ‘*Sthiram Sukham*’ 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 Prashanam*” of Ayurveda which is essential to states *Aasan* for *Vataghn*, *Pittaghn*, and *Kaphaghn* 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 “*Pranamay Kosh*” which contributed to *Aatursya Vikar Prashaman*.

Pratyahara

Pratyahara is the practice of self-control over mind and body. *Pratyahara* is the bridge between *Antarang* and *Bahirang yoga*. *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 “*Annamay Kosh*”.

Antarang Yoga

Dharna, *Dhyan* and *Samadhi* are included in *Antarang Yoga*.

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 Uuhya*, *Dhyeya*, and *Sankalp*. 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 ॥ 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).