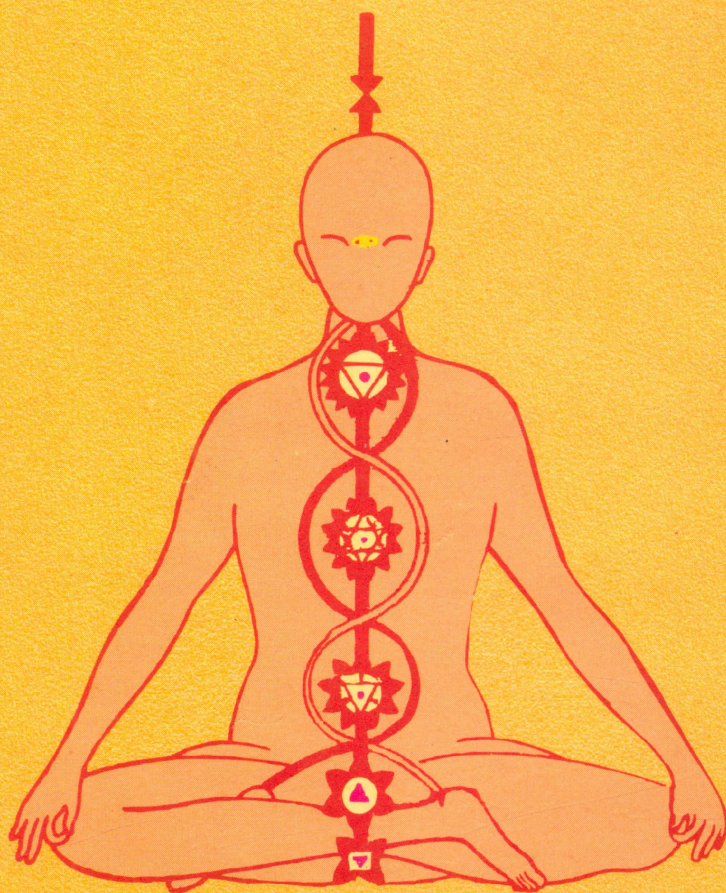


Yoga and Ayurveda



Prof. Satyendra Prasad Mishra

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YOGA AND ĀYURVEDA

[Their alliedness and scope as positive health sciences]

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FOREWORD

I am happy to write foreword to the Monograph "YOGA AND ĀYURVEDA—their alliedness and scope as positive health sciences" authored by Dr. S. P. Mishra. This monograph is based on the Doctoral thesis of the author submitted under my direct guidance and supervision for the Ph.D. degree of Banaras Hindu University. The adjudicators of this doctoral thesis had highly appreciated this work and had unanimously recommended this work for publication.

This monograph discusses in detail the classical concepts of the science of Yoga, its ideology and practical aspects. It brings out specifically the health and therapeutic potential of yoga and deliberates on future scope of yoga as a health science and therapy. It puts powerful arguments to suggest yoga as a branch of Ayurveda, the ancient science of life. For the purpose of comparison the monograph adds few chapters on the fundamental principles of Ayurveda highlighting the basic and applied similarities and alliedness of the two great oriental sciences, Yoga and Ayurveda.

Yoga and Ayurveda, both deal with the *Ṣaḍa Dhātuvātmaka Puruṣa* as described by Caraka in relation to the *Brahma*; the individual vs the universe or the self vs non-self. It is in this context that Ayurveda propounds two broad streams of *Cikitsā* viz.-1) *Naiṣṭhikī Cikitsā*, 2) *Laukikī Cikitsā*. The *Naiṣṭhikī Cikitsā* is the branch of Ayurveda which deals with spiritual aspects of life and helps man in getting absolute freedom from pain and suffering of the world through absolute reality. The *Laukikī Cikitsā* deals with the gross ill health and its care through drugs, diet, exercise etc. The present day science of yoga essentially falls into the realm of *Naiṣṭhikī Cikitsā*, although Yoga also contributes a lot in *Laukikī Cikitsā*.

Although, in practice Yoga and Ayurveda are very much separated, conceptually they are very much allied. One finds elaborate description of the concept of Yoga and yogic state in Ayurvedic texts like Caraka Samhita; though technical details are not seen. It is interesting see the concept of

Satyā Buddhi in Caraka Samhitā which strikingly simulates the concept of *Rtambharā Prajnā* of Patanjali or *Śhītpṛjñā* of *Bhagavadgītā*. Caraka also describes in certain details the *Aṣṭaiśvāryas* or special attainments, a Yogi may afford to get. Interestingly Suśruta Samhitā proclaims that such a state adorned by *Aṣṭaiśvārya* can also be achieved by using the devine drugs '*Soma*'. Besides, there are elaborate descriptions of the ethical practices of Yoga like *Yama*, *Niyama* in the context of *Sadvṛtta* and *Ācāra Rasāyana* in Ayurveda

On the other hand several Yogic texts including the classic of Patanjali and later writings on *Haṭhayoga* describe the problems of health and disease as also their care and cure by use of *Āsanas*, *Prāṇāyama*, *Kriyā*, *Mudrā*, *Bandha* etc. They also refer to the Ayurvedic doctrine of *Pāṇcamahābhūta* and *Tridoṣa* or more elaborately the concept of *Prāṇa* and *Nāḍis*. As a matter of fact the basic approach and the fundamentals of both the sciences, Yoga and Ayurveda, are the same, with variance of emphasis on certain aspects.

Both these sciences are equally ancient and are Indian in origin. Certain scholars believe that both these sciences and a third one *Vyākaraṇa Mahābhāṣya* were developed by the same seer Patanjali-Yoga Śāstra for purification of *Manas* or mind; *Vyākaraṇa Śāstra* for correction *Vāṇi* or speech and Ayurveda for preservation of *Kāya* or body. Thus these three sister sciences were developed simultaneously for the care of mind, body and speech and hence they are allied to each other and they derive extensively from each other. Cakrapāṇi, the principal commentator on Caraka Samhitā, quotes this possibility in the very first chapter of his commentary.

Besides the above cited ancient and conceptual linkage, Ayurveda and Yoga are proceeding towards more purposeful union in present times. The contemporary Ayurveda is reorganising as a holistic system of medicine and is reviving as a full health science to meet the newer challenges of medicine today. In this endeavour a joint front of Yoga and Ayurveda will be a great welcome. The contemporary Yoga which has rapidly emerged out of traditional spiritualism, mysticism and cobwebs of mystery is now standing as a scientific discipline, its main stream of prospective development being in the

direction of health science and therapy. Thus Yoga and Ayurveda need to collaborate to compensate each other to form a full science of health from the orient. Modern scientific methods may be applied to study and evaluate these ancient sciences to bring them in the main stream of health care system.

Yoga should be taught as a major subject in the curriculum of Ayurvedic studies both at Post graduate and undergraduate level. Yoga may contribute substantially (1) at the level of teaching of fundamentals principles, (2) at the level of Swasthavṛtta and preventive-promotive medicine and (3) at the level of therapy as treatment of a variety of diseases. It is high time that teaching and practice of Yoga is incorporated in the curriculum at all the above levels. Similarly there is a need to expose all Yoga practitioners and teachers to Ayurveda. Yoga has a sound philosophy and elaborate practical technology but it has little pathology and diagnostics, while Ayurveda is a full medical science with its own fundamental principles, life and health concepts, pathology, diagnostics and therapy. Thus putting both together, a complete system of medicine emerges.

It is at the most appropriate time that this monograph is coming out of the press. This timely publication will help in accelerating the idea of collaboration of Yoga and Ayurveda and their adoption in the main stream of medical practice. The author of this monograph Dr. S. P. Mishra who has been my colleague for a number of years deserves congratulations for having brought out such an original work. Dr. Mishra is now a senior faculty member in Ayurveda at Sampurnanand Sanskrit University of Varanasi, India. With all good contents it is hoped that the present book will be received highly by scholars and practitioners of Ayurveda and Yoga. Let us hope many more such contributions from the pen of this young writer in future.

With greetings to prospective readers.

R. H. SINGH

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PROEM

I am happy to present the monograph "YOGA AND AYURVEDA" before the readers. This monograph is based on my Doctorate thesis submitted to Banaras Hindu University some years earlier. Yoga and Ayurveda are equally old and ancient Indian sciences practised in India from antiquity and are now under active phase of revival and development. Although they are being developed independently, they are highly complementary to each other. The author feels that there is a need to emphasise the features of alliedness of these two sciences in order to encourage more and more collaboration and suitable utilisation in health care programme.

It will be useful to adopt many aspects of Ayurveda, specially its Basic Principles, preventive and promotive health practices, dietetics and non pharmacological therapies to the practice of Yoga. Similarly yoga may be added to Ayurveda as a major component of health care and therapy. The present monograph identifies the contents and approaches of these two sciences and highlights their alliedness and scope of further integration.

At national level some collaboration has already been initiated. C.C.I.M. has introduced yoga in the training programme of undergraduate studies in Ayurveda. It is hoped that with the publication of this monograph the two sciences will come more and more nearer to benefit each other on academic levels to help the health care delivery system in better care of the people.

This monograph describes the main features of Ayurveda and yoga and attempts to highlight the similarities and areas of possible mutual integration. All statements made in this monograph are supported with original textual references accommodated as footnotes on each page for the sake of convenience of readers. At the end of the monograph a comprehensive bibliography on yoga has been added which provides a pooled information on contemporary yoga. There is a lot of scope of improvement of this writeup and the author

will be be highly thankful to the readers of this monograph if they communicate their criticisms, observations and suggestions to him for encorporation in the next edition.

I am thankful to the authorities of Banaras Hindu University for granting permission to publish this thesis as a monograph. I am specially thankful to Professor R.H. Singh, Deptt. of Kayachikitsa Institute of Medical Sciences, Banaras Hindu University for inspiring me to publish this work in the present form. I am also thankful to Professor G. P. Dubey Deptt. of Basic Principles Institute of Medical Sciences, Banaras Hindu University for valuable suggestions. Thanks are due to Mr. Rajendra Kumar of Chaukhambha Sanskrit Sansthan, Varanasi for taking necessary steps for publishing this monograph.

Independence Day
15 August 1989
Varanasi

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KEY TO TRANSLITERATION

अ	आ	इ	ई	उ	ऊ	ऋ
a	ā	i	ī	u	ū	r̥
ए	ऐ	ओ	औ	अं	अः	
e	ai	o	au	aṁ	aḥ	
क	क	ख	ख	ग	ग	ङ
k	ka	kh	kha	g	ga	gha ṅa
च	छ	ज	झ	ञ		
ca	cha	ja	jha	ña		
ट	ठ	ड	ढ	ण		
ṭa	ṭha	ḍa	ḍha	ṇa		
त	थ	द	ध	न		
ta	tha	da	dha	na		
प	फ	ब	भ	म		
pa	pha	ba	bha	ma		
य	र	ल	व	श		
ya	ra	la	va	śa		
ष	स	ह	क्ष	त्र	ज्ञ	
ṣa	sa	ha	kṣa	tra	jña	

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YOGA AND ĀYURVEDA

CHAPTER I

INTRODUCTION

A healthful long life of hundred years has been the cherished wish of human race from antiquity. This has been considered essential to achieve the four principal instincts of life namely *Dharma*, *Artha*, *Kāma* and *Mokṣa*. For preservation of health in all its dimensions, the stalwarts in Hindu traditions have evolved comprehensive methods of positive health. Health, as also defined to day, is not only the absence of ill health. It is a comprehensive state of wellbeing which refers to a physical, mental, spiritual and intellectual wellbeing of an individual. Such a concept of Total Health has relevance to the unique multidimensional concept of human life as conceived in Indian traditions. Life or living being has been conceived as a composite entity consisting of a physical body superadded with highly sensitive sense apparatus, mind and the soul. This multidimensional concept of *Ayu* i. e. life is still an advancement over the existing Western thought. The Western Medical Sciences have been considering the living being only as the physical body which of course is attributed with many vital functions. They do not provide that status to the sense apparatus which is given to the *Indriyas* in Indian Medicine. According to *Āyurveda* the *Pañcendriyas* are not the simple parts of the body but are considered specialised units which function under the control of the *Manas* and through which the higher perceptual functions are performed. The Western thought has recently started recognising the role of 'psyche' but they even now do not grant adequate attributes to the role of mind whereas the Indian Medicine conceives the mind as the essential dimension of the living being and no consideration of life is possible without

the understanding of the role of mind. The most important advancement that is seen in Indian traditions is the concept of *Ātmana*. It may be pointed out that the *Ātmana* constitutes the fourth and the most important dimension of 'life' which has not yet been recognised by western thinkers. The western thinkers give a relatively less significance even to the third dimension i.e. the mind and they completely ignore the so-called fourth dimension of 'life' i.e. the Soul or the higher consciousness. Thus the western concept of positive health is incomplete and it has to develop itself to coverup the latter and the most important dimension of living being. In order to illustrate the significance of this point, it may be pointed out that the spiritual dimension of a living being is considered to possess the potentialities to grow and ascend higher and higher to reach the level of superconsciousness or supraconsciousness because the limited element of *Ātmana* is considered the part and parcel of the unlimited *Paramātmāna*. The Science and Art of *Yoga* was evolved in ancient times to assist such spiritual, mental and intellectual extensions of human life.

Thus the Hindu traditions have postulated very comprehensive and totalitarian concept of life and health. Accordingly equally comprehensive health sciences were developed in those days for preservation of physical and mental health and for extension of intellectual possibilities through *Āyurveda* and *Yoga* respectively.

A study of *Āyurvedic* literature reveals that *Āyurveda*, the science of life, primarily devotes to the care of 'Life' in order to safeguard *Ārogya* both in its physical and mental dimensions. Besides preservation of health, *Āyurveda* also intends to take care of the diseased person and to relieve the illness. This is the two-fold object of *Āyurveda* described in different *Āyurvedika* texts. Thus *Āyurveda* appears to be a total Life Science taking care of all aspects of health as well as the care of the ill health.

It would be seen from the scope of the total life science that there is a need of developing a specific branch of life science to take care of the normal health specially its mental and spiritual components. There are schools who would believe that independent development of *Yoga* separate from *Āyurv-*

eda was with the background referred to above. On the basis of the present literary studies conducted through a critical survey of the authentic literature on Yoga and Āyurveda as well as on the basis of expertise opinion collected by the author on this issue it is felt that Āyurveda is the complete Life Science encompassing both physical and mental including spiritual dimensions of health and disease. Āyurveda also includes the elements of the science and philosophy of Yoga as may be needed for a health and medical science. The need of developing Yoga as a separate discipline at classical levels is evident from the classical work of Patañjali, the Yoga-Sūtras in order to extend the level of consciousness and mental transformation. As also emphasized by a number of contemporary Indian philosophers like Shri Aurobindo, the human race has a plenty of scope and potentials to undergo further evolution and mental transformation from average to a supraconsciousness level. It appears that the ancient scholars could recognise the potentials of man to undergo mental transformation and as an aid to such a pontential, the science of Yoga was developed. The object of Yoga was to extend the level of consciousness and to bring about a mental transformaton of man.

The survey of classical yogic literature does not reveal enough evidence to show that the propounders of Yoga developed this great science originally with the object of utilising it as a system of medicine or as a health discipline; ofcourse the persons enlightened through the practice of Yoga could enjoy better health and could remain free from illness. Thus, though the science of yoga was initially developed as a means of mental development and not as a medical or health science, it appears to be of potential value to contribute in the preservation of health. The present study aims to discuss the authentic contents of the classical concepts of yoga and its potentials as health science.



CHAPTER II

SCOPE AND DEFINITIONS OF YOGA

The term, *Yoga* appears to have been used in divergent meanings in the ancient and contemporary literature. Etymologically the word *Yoga* is derived from the Saṁskṛta root 'yujira' meaning to unite, to combine or to integrate and thus may be taken to mean a state of union or integration i. e. the union of the individual soul or consciousness with the Cosmic, Divine or Supreme Soul or Consciousness or a total integration of the physical, mental, intellectual and the spiritual aspects of the human personality. *Yoga* is also used to refer to the ways, methods and practices adopted consciously by the votaries of *Yoga* to attain this ultimate objective or even intermediate goals. The science of *Yoga* is thus the science of man in depth, the science of conscious evolution or the science of human possibilities. It is an unique science in that it encompasses matter, life and consciousness in one sweep and bridges the gap between the science (as it is understood today) and spirituality¹. Thus *Yoga* may be considered as a system of mental, physical and spiritual development. According to Rele (1968) the ultimate aim of *Yoga* is to prepare the body to achieve that tranquility of mind which may be necessary for the realisation of the supreme.

As mentioned earlier the word *Yoga* has been used in varied meanings in Indian traditions such as-(1) Compound of drugs in medicine, (2) the special situation of *Grahas* and *Nakṣatras* in Jyotiṣ, (3) Proficiency in job in *Gītā* '*Yogaḥ Karmasu Kauśalam*'² and (4) Control of the fluctuations of mind in

1. Anantharaman, T. R. (1975)

२. योगः कर्मसु कौशलम् । (गीता २।५०)

Patañjali's Yogasūtras—'*Citta Vṛtti Nirodha*'¹. However, as pointed out earlier literally the word *Yoga* means "Union", an Union of the *Ātmā* with the *Paramātmā* i. e. the finite with the infinite. According to Yoga Bija the union of *Prāṇa* and *Apāna* or that of one's own *Rajas* and *Retas* or that of the Sun and the Moon or that of the *Jīvātmā* and *Paramātmā* is called *Yoga*².

As is evident from the traditional concept, the Hindū scholars had always aimed to perceive or experience every part of knowledge. The ancients would not be satisfied with the mere knowledge of a fact but would always attempt to experience the same. The Upaniṣads also suggest that an object is perceived not only by simple knowledge but by actual perception or realisation or by subjective experience. All schools of Indian philosophy aim at experiencing an object rather than only knowing it. Such an experienced knowledge which has also been termed as *Vijñāna* could be believed to be the means of ultimate peace or *Mokṣa*.³ Some time the term *Yoga* is used to mean the perceptual experience or realisation of *Tattvajñāna* i. e. *Vijñāna* as mentioned above. "*Nāsti Yoga Samam Balaṁ*" (Mahābhārata) indicates that *Yoga* is most powerful means of Self realisation. The term, *Yoga* appears to have been used to denote the state of *Tattvavijñāna* or *Tattvānubhūti* as well as to denote the tools or techniques or the method or the practices used for the achievement of the state of *Tattvānubhūti*. Thus this word has been used to describe the *Sādhya* i. e. the object in the form of *Vijñāna* or *Anubhava* as well as the *Sādhaka Vidhi* or *Sādhana Paddhati*. As also admitted by Śaṅkarācārya, the Indian thought notably differentiates between the knowledge or *Jñāna* of an object obtained through the literature or through a teacher, from the *Vijñāna* or the self realisation of the said object. As mentioned above sometimes the term *Yoga* is used to denote the same state as indicated by the word, *Vijñāna*. Śaṅkarācārya considers *Vijñāna*

१. योगश्चित्तवृत्तिनिरोधः ॥ (योगसूत्र १।२)

२. योऽपानप्राणयोरैक्यं रजसो रेतसस्तथा । सूर्याचन्द्रमसोर्योगो जीवात्मपरमात्मनोः ।

एवं हि द्वन्द्वज्ञानस्य संयोगो योग उच्यते ॥ (योगविशेष ० १।६८-६९)

३. ज्ञानं तेऽहं सविज्ञानमिदं ब्रह्माभ्युपेयतः । यज्जात्वा तेह् भूयोऽन्यज्ञातव्यमविशिष्यते ॥ (गीता ७।२)

as self realised knowledge. It is in this context that Yājñavalkya in Satpatha Brāhmaṇa and Bṛhadāraṇyaka Upaniṣad has advocated the means of *Sravaṇa*, *Manana*, *Nididhyāsana* for *Ātma darśana*, *Ātmasākṣātkāra* or *Ātmānubhūti*¹ i. e. self realisation. Yājñavalkya Smṛti considers self realisation by *Yoga* as the greatest religious act.² In Vedāntika traditions hearing the factual knowledge of *Srutis* followed by thinking and meditation on them have been considered as the means of self realisation.³ Thus *Nididhyāsana* or *Dhyāna* which is also known as *Yoga* is considered as the most potent means of Self realisation as is evident from the statement, '*Nāsti Yogasamān Balaṁ*' in Mahābhārata. Probably it is with this objective that Lord Kṛṣṇa preaches Arjuna to become a *Yogī*. One finds a number of references showing the use of *Yoga* as a means of Self realisation in Vedic literature. Maṇḍakopaniṣad describes that man may realise the self by meditation—'*Tam paśyate Niṣkalaṁ Dhyāyamānaḥ*'⁴ The Kathopaniṣad quotes Naciketā who learned the method of *Yoga* and could realise the *Brahma* and advocates that others may also achieve the same.⁵ Kathopaniṣad further indicates that an enlightened man may get rid of pleasure and pain by realisation of the supreme with the help of *Ādhyātma Yoga*.⁶ The Svetāśvaropaniṣad also admits the possibility of the realisation of the Supreme by *Dhyāna Yoga*.⁷ It has been further indicated that such a Self realisation eliminates *Māyā* and grants absolute freedom from the worldly bondage.⁸ The other Upaniṣads also profusely refer to *Dhyāna Yoga* in this

१. आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥ (शत. ब्रा. १४।५।४।५, १४।७।३।६)

२. अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् । (याज्ञ० स्मृति १।८, बृहद्योगियाज्ञवल्क्यस्मृति ११।३४)

३. श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभिः । मत्वा च सततं ध्येय एते दर्शनहेतवः ॥

४. तं पश्यते निष्कलं ध्यायमानः । (मुण्डकोप० ३।१।८)

५. मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृतसन् ॥

ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं योविदध्यात्ममेव ॥ (कठोपनि० २।३।१८)

६. अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षं शोको जहाति ॥ (कठोपनि० १।२।१२)

७. ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिमं स्वगुणनिगूढाम् ॥ (श्वेता० १।३)

८. तस्यामिध्यानद्योजनात्तत्त्वभावाद् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ (श्वेता० १।१०)

context¹. Thus it appears that in Upaniṣadika tradition *Yoga* was considered as the actual state of Self realisation as well as the spiritual means or method which could be used to achieve the state of self realisation. From literary point of view the word, *Yoga* is used both as the means as well as the object of Self realisation. An analysis of the contexts in which the *Yoga* occurs in different Śabdakoṣas reveals the use of the word, *Yoga* in three different meanings : (1) Ways or means, (2) Union, (3) Samādhi. The use of the word *Yoga* in these three meanings may be illustrated with a number of contexts in the Epics, Upaniṣads and other allied literature. The word, *Yoga* appears to have been used very profusely in Mahābhārata to denote the way or means for achieving a goal or as a means of achieving the state of Self realisation or as a means of Self purification. The means and ways advocated by Lord Kṛṣṇa to the Pāṇḍavas for achieving the victory over the Kauravas which could include the diplomacies of the war and the planning at the battle field, all these appeared to have been referred by the word *Yoga*. According to certain interpreters Lord Kṛṣṇa was called Yogeśvara mainly because he could help the Pāṇḍavas in killing their enemies with the help of different *Yogas* i. e. ways and means leading to their victory². Lord Kṛṣṇa could also be called Yogeśvara because he was able to think of '*Yoga*' i. e. *Upāya* or ways and means of achieving the goal by way of '*Yoga*' i. e. self realisation. Probably only he could perceive the *Yoga* (means) who could practise *Yoga*

१. (१) तस्मै स होवाच पित्तमहश्च श्रद्धाभक्तिध्यानयोगादवेहि ॥ (कवलयोप० १।२)

(२) यदिशैलसमं पापं विस्तीर्णं बहुयोजनम् ।

भिद्यते ध्यानयोगेन नान्योभेदः कदाचन ॥

(ध्यान-विन्दूपनिषद् १)

२. (१) नैषयुद्धेन संग्रामे जेतुं शक्यः कथंचन ।

सधनुर्धन्विना श्रेष्ठो देवैरपि सवासवैः ॥

(महाभारत ७।१६०।१०)

(२) न्यस्तशस्त्रस्तु संग्रामे शक्यो हन्तुं भवेन्नुभिः ।

आस्थीयतां जयोगो धर्ममुत्सृज्य पाण्डवाः ॥

(महाभारत ७।१६०।११)

(३) कथमस्मद्विस्तार्य ते कैश्च यागैर्जनार्दन ।

जरासन्धप्रभृतयो घातिताः पृथिवीश्वरा ॥

(महाभारत ७।१८१।१)

(४) योगैरपि हता यैस्ते तन्मे शृणु धनंजय ।

अजय्या हि विना योगैर्मृद्यं ते देवतेरपि ॥

(महाभारत ७।१८१।६)

(self realisation). Thus there is no fundamental difference between the two aspects of the word 'Yoga'. Similarly the three popular paths of *Yoga* as enunciated in Bhagavad Gītā namely *Karma Yoga*, *Jñāna Yoga* and *Bhakti Yoga* may be interpreted as the means or methods for achieving a goal and the word *Yoga* as used in terms, *Karma Yoga*, *Jñāna Yoga* and *Bhakti Yoga* may actually mean the "means" or "method". Probably this could be the reason why one often comes across the word *Karmamārga*, *Jñānamārga* and *Bhaktimārga* in place of *Karma Yoga*, *Jñāna Yoga* and *Bhakti Yoga*.

Besides the use of the word, *Yoga* denoting "ways and means" (*Upāya*), this word is also understood to mean union of two different things. Grammatically the word *Yoga* has been derived from the Saṁskṛta root "Yujir" "*Yujir-yoge*"¹ meaning union. The word, *Yoga* has been used in this meaning in Vedic Saṁhitās. *Yogaśikhi* Upaniṣad has considered *Yoga* as the union of *Apāna* and *Prāṇa*, *Rajas* and *Retas*, *Jīvātmā* and *Paramātmā* etc. Yājñavalkya also considers *Yoga* as union of *Jīvātmā* and *Paramātmā*. In Vedānta, *Yoga* has been defined as the union of *Paramātmā* and *Jīvātmā* i. e. the *Brahma* and the *Jīva* i. e. the realisation of the oneness of the self and the *Brahma*².

The third prevalent meaning of the word *Yoga* refers to *Dhyāna* or *Samādhi*. From grammatical point of view the word, *Yoga* when taken to mean *Dhyāna* or *Samādhi*, i. e. derived from the Saṁskṛta root "Yuj"-

१. युजिर योगे । (धातुपाठ १४६६)

२. उक्तं याज्ञवल्क्येन, संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः । इति ।

नापि याज्ञवल्क्यवचनव्याकोपः, तत्रत्यस्यापि योगशब्दस्य समाध्वर्थत्वान् ।

समाधिः समावस्था जीवात्मपरमात्मनोः । ब्रह्मण्येव स्थितिर्वा सा समाधिः प्रत्यगात्मनः ॥

इति तेनैव उक्तत्वाच्च ।

(सर्वदर्शनसंग्रह पृष्ठ ३४६, ३४७)

आत्मप्रयत्नसापेक्षा विशिष्टा वा मनोगतिः ।

तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥

(विष्णुपुराण ६।६।७१)

पञ्चजलिमुनेरुक्तिः काण्वपूर्वा जयत्यमी ।

पुं प्रकृत्योत्रियोगोऽपि योग इत्युदितो यथा ॥

(भोजबुद्धिः १।१)

*Yuj Samādhau*¹. However, *Samādhi* in its own meaning will be discussed elsewhere². Saṅkarācārya while interpreting the word, *Yoga* in his Bhāṣya on various Upaniṣads and Gītā considers the word, *Yoga* as the derivative of the root “*Yuj*” meaning *Samādhi*. The Vyāsa Bhāṣya on Patañjali Yoga Sūtras and Yājñavalkya on Sarvadarśana Saṁgraha in the context of Patañjali Yoga-darśana appear to interpret the word *Yoga* as *Samādhi*³. From practical point of view the distinction between the above two meanings (Union and *Samādhi*) appears to be only of linguistic interest because, unless there is an union (*Yoga*) of the *Citta* with the particular object *Samādhi* (*Yoga*) is not possible. Thus ultimately both these meanings end into one and the same act.

Concluding the above discussion it can be stated that though the word, *Yoga* has been given three apparently distinct meanings namely ‘*Upāya*’ (Means), ‘*Samyoga*’ (Union) and ‘*Samādhi*’ but all these three have one and the same attributes. Because, unless there is an union between the self and the object there may not be self realisation or *Samādhi* and in turn unless there is self realisation there may not emerge *Upāya*. Lord Kṛṣṇa the Yogeśvara could help Arjuna by showing him many *Yogas* (*Upāya*) because he was a great *Yogi* i. e. he was capable of self realisation or *Samādhi*.

१. युज समाधौ । (धातुपाठ १२०२)

२. मनोयुजते विषयेभ्यो निवर्त्य समाहितं कुर्वन्ति ॥ (तैत्ति० आ० सायणभा० ४।२।१)

युजे वा समादधे । (श्वेता० उप० शाक० २।५)

समाधिः समतावस्था जीवात्मपरमात्मनोः । ब्रह्मण्येव स्थितिः या सा समाधिः प्रत्यगात्मनः ॥

(सर्वदर्शनसंग्रह के पातंजल योगदर्शन प्रकरण में याज्ञवल्क्य का वचन)

योगः समाधिः । स च सार्वभौमश्रितस्य धर्मः । (भाष्यकार व्यास)

यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति, क्षिणोति च क्लेशान् कर्मबन्धनानि श्लथयति, निरोमभिमुखं करोति, सम्प्रज्ञातो योग इत्याख्यायते । सर्ववृत्तिनिरोधे त्वसम्प्रज्ञातः समाधिः ॥

(योगसूत्र भाष्य १।१)

३. योगः समाधिः । (योगसूत्र भाष्य १।१)

योगः समाधिः । (गीता शा० ५।२१)

योगेन समाधिना । (गीता शा० १८।३३)

The traditional concept of *Yoga* needs further exposition in relation to the three traditional classics : (1) The early Upaniṣads, (2) Bhagavadgītā and (3) Yoga Sūtras of Patañjali.

The central theme of the concept of *Yoga* in early Upaniṣads is around the science of meditation and self realisation. The state of *Yoga* as conceived in Kathopaniṣad and also in Maitriupaniṣad reads, "that, they say, is the highest state-when the five senses of knowledge together with the mind cease from their normal activity and the intellect does not stir.¹ This, they consider to be *Yoga*, this firm holding back of the senses, when one becomes undistracted. *Yoga*, truly is the origin and the end". This and many other statements from Upaniṣads which are detailed further elsewhere in this monograph indicate that *Yoga* in Upaniṣadika contexts is related to spiritual uplift and self realisation including higher consciousness and awareness.

After the classical Upaniṣads the next and the most important work on *Yoga* is the Yoga-Sūtras of Patañjali. According to Patañjali, *Yoga* is the state of ceasation of all fluctuations in the mental being—"Yogaḥ Citta Vṛtti Nirodhaḥ". Though Patañjali describes in detail the Art and Science of *Aṣṭāṅga Yoga* including a series of *Vahiraṅga* and *Antaraṅga* practices but the ultimate aim of *Aṣṭāṅga Yoga* of Patañjali is self-realisation, through *Samādhi*. Vyāsa Bhāṣya Kāra admits *Samādhi* as the sign of *Yoga* and does not differentiate between *Yoga* and *Samādhi*. Similarly Śaṅkarācārya also interprets *Yoga* as *Samādhi*, *Samādhāna*, *Manah Samādhāna* and *Citta Samādhāna*—'*Yogo Yuktiḥ Samāadhanam, Samādhānam Yogaḥ, Yogam Manahsamādhānam, Yogaḥ Citta Samād-*

१. एवं प्राणमयोङ्कारं यस्मात्सर्वमनेकधा । युनक्ति युज्यते वापि तस्माद्योग इति स्मृतः ॥

एकत्वं प्राणमनसोरिन्द्रियाणां तथैव च ।

सर्वभाव परित्यागो योग इत्यभिधीयते ॥

(मैत्राय० यु० प० ६।२५)

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।

अप्रमत्तस्तदा भवति योगो हि प्रमत्तप्ययो ॥

(कठोप० २।२।१०-११)

hānam.¹ The details of the Patañjali's concept of *Yoga* is discussed elsewhere in this thesis.

Next most significant work on *Yoga* is *Srimad Bhagavadgītā*. As *Bhagavadgītā* has been written in the form of a devine song depicting in brief the story of *Mahābhārata*, it does not present the concept of *Yoga* in a critical manner as that in the *Yogasūtras* of Patañjali. However, during the course of devine song on the story of *Mahābhārata* *Bhagavadgītā* presents a very practical approach on *Yoga* and its application in day-today life. Besides preaching the three classical paths of *Yoga* namely *Karma Yoga*, *Jñāna-yoga* and *Bhakti yoga*,² *Bhagavadgītā* also presents a very lucid meaning of *Yoga*. A critical study of the text of the *Bhagavadgītā* presents several definitions of *Yoga* which ofcourse denote different facets of the same higher state. Few relevant statements on definition on *Yoga* from *Bhagavadgītā* are extracted below—"Let this be known by the name of *Yoga*, the disconnection from union with sorrow or pain-'*Duḥkh Saṁyogaviyogaṁ yogasajnitam*',³ where in the mental being restrained by yogic practice comes to rest, where in one beholds the Self through the self and rejoices in the Self, where one experiences that supreme delight perceived by the intelligence but beyond the reach of the sense wherein established one does not deviate from truth; on gaining which one

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१. योगो युक्तिः समाधानम् । समाधानं योगः । (तै० उप० शा० २।४।१)
 योगं मनः समाधानं यः तत्त्वतो वेत्ति—योगेन—समाधिना युज्यते ॥ (गीता भारतभावदीप १०।७)
 योगं युजन् मनः समाधानं कुर्वन् । (गीता शांक० ७।१)
 योगः चित्तमसाधानं, स यस्यास्ति स योगी । (गीता शांक० ६।१)
२. योगशास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
 ज्ञानं कर्म च भक्तिश्च नोप योग्योऽस्ति कुत्रचित् ॥ (भाग० ११।२०।६)
३. ताम ईदृशी तदवस्थां योगम् मन्यन्त वियोगमेव सातम् ।
 सर्वानर्थसंयोगवियोगलक्षणा हीयमवस्था योगिनः ॥ (कठोप० शा० २।३।११)
 तं विद्याद् विजानीयाद् दुःखसंयोगवियोगम् दुःखैः संयोगो दुःखसंयोगः तेन वियोगो दुःखयोग-
 वियोगः तं दुःखसंयोगवियोगं योग इत्येव सजितं विपरीत लक्षणेन विद्याद् विजानीयाद् इत्यर्थः ॥
 (गीता शा० ६।२३)
 तं विद्याद् दुःखसंयोगवियोगं योगसजितम् ॥ (गीता ६।२३)

can not, conceive of any greater gain beyond it and wherein established one is not shaken even by the heaviest sorrow. Thus *Yoga* is the state of that eternal tranquility of mind which keeps the mental being undistracted and allows self realisation according to Bhagvadgītā. The earlier definition “Disconnection from union with sorrow or pain—*Duḥkha Saṁyogaviyogaṁ yoga sañjitam*” is not entity but is the outcome of an aspect of the same tranquility and undistractability of mind as depicted above. Similarly another popular definition of *Yoga* quoted from Bhagavadgītā is “*Samatvaṁ Yogamucyate*” meaning thereby an equanimity over *Siddhi* and *Asiddhi*, *Sukha* or *Duḥkha*, is also an outcome or an aspect of the same mental state. The third common definition often quoted from Bhagvadgītā is interpreted in different ways. Many a times ‘*Yogaḥ Karmasu Kauśalam*’ is interpreted as the ability to perform a job with that *Kauśala* or skill which may lead to the successful completion of the work yielding best of its result. However, this interpretation may appear very practical but it is not at all in accordance with the approach of the orthodox Indian Philosophy. As a matter of fact “*Yogaḥ Karmasu Kauśalam*” refers to performing the *Karma* in such a way that it may not become the cause of bondage.¹ As a matter of fact the work done without any lust for its reward with *Samatva Buddhi* does not become the cause of Bondage. Therefore the work done with such approach/attitude or *Kauśala* is considered *Yoga*. The same has been described as *Karma Yoga* i. e. *Niṣkāma Karma* in Bhagvadgītā. It is in this very spirit that Bhagvadgītā has considered equanimity (*Samatva*) over *Siddhi* or *Asiddhi* of the *Karma* performed without desire of fruit. Now this definition also depicts a situation which will be possible only when the mental state is evolved further as mentioned above.²

Thus the three popular definitions of *Yoga* as seen in Bhagavadgītā

१. तत्कर्म यन्न वधाय सा विद्या या विमुक्तये ।

आयासाया परं कर्म विद्या या शिल्पनैपुणम् ॥

(विष्णु पुराण १।१६।४१)

२. योगः कर्मसु कौशलम् ॥ (गीता २।५०)

योगस्थः कुरु कर्माणि संज्ज्ञं त्यक्त्वत धनजयः ।

सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ (गीता २।४८)

namely-(1) *Duḥkha Saṃyoga Viyogaṃ Yoga śanjnitam*; (2) *Samatvaṃ Yoga Ucyate*, and (3) *Yogaḥ Karmasu Kauśalm*-refer to the same higher state of consciousness and self realisation presenting its different attributes.

The word *Yoga* also appears to have been used in certain Upaniṣads and also in Bhagvadgītā as the state of achievement which is generally beyond the achievement of man. Thus *Yoga* is the achievement of some thing which is unachievable-“*Yogaḥ Aprāptasya Prāṇam*”.¹

Thus *Yoga* is a very widely used term with multifactorial meaning. It would be difficult to give one single definition to *Yoga* which may represent all the meanings in which this term appears in the traditional and contemporary literature. In the context of recent revival of the interest in *Yoga* throughout the world the word *Yoga* appears to have been used in many more hitherto unknown meanings. Probably it is one term which has been repeated maximum with the most wider meaning in Indian literature as it is one of such thoughts which has been brought to the knowledge of the maximum number of the people of the present generation.

However in its most significant meaning referring to its spiritual aspects. *Yoga* is used both as the means as well as the object. *Yoga* is classified in different ways in different contexts, by different texts.

(A) Vaidic Yoga, Jaina Yoga, Boudha Yoga etc.

(B) Karma Yoga, Jñāna Yoga, Bhakti yoga.²

(C) Mantra Yoga, Laya Yoga, Haṭha yoga, Rāja yoga.³

१. योगोऽनुपात्तस्योपादानम् ॥ (तैत्तिरीय उप० शा० ३।१०।२)

योगः अप्राप्तस्य प्रापणम् ॥ (गीता शाक० ६।२२)

२. योगशास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।

ज्ञानं कर्म च भवितश्च नोपायोऽस्ति कुत्रचित् ॥ (भागव० ११।२०।६)

३. योगो हि बहुधा ब्रह्मन् भिद्यते व्यवहारतः ।

मन्त्रयोगा लयश्चैव हठोऽसौ राजयोगकः ॥ (योगतत्त्वोप० १६)

मंत्रो लयो-हठो राजयोगोऽन्तर्भूमिकाः क्रमात् ।

एक एव चतुर्धा यं महायोगोऽभिधीयते ॥ (योगशिखो० १।१२६-१३०)

मन्त्रयोगो लयश्चैव राजयोगो हठस्तथा ।

योगश्चतुर्विधः प्रोक्तो योगिभिस्तत्त्वदर्शिनः ॥ (योगरोजोप० १-२)

- (D) Jnāna Yoga, Karma yoga¹.
- (E) Mantrayoga, Layayoga, Haṭha yoga².
- (F) Mantra yoga, Layayoga, Haṭha yoga, Rāja yoga³.
- (G) Mahā yoga consisting of above four as its components⁴.
- (H) Āsana, Prāṇāyāma, Dhyāna, Samādhi⁵.
- (I) Karma Yoga, Bhakti yoga, Rāja yoga, jnāna yoga.

Besides, a number of other categories of *Yoga* appear in different contexts. Each of the eighteen chapters of Bhagavadgītā has been named as *Yogaśāstra* and each chapter is named as *Yoga*. However, the eighteen chapters are not considered as eighteen varieties of *Yoga* but are usually classed in three groups i. e. viz. *Karma yoga*, *jnāna yoga* and *Bhakti yoga*. The terms like *yoga*, *yogabal*, *yoga yajna*, *yoga sevā*, *Yoga dhāraṇā*, *Yoga Yukta*, *Yogavittama*, *Yogi*, *Yogeśvara*, *Mahayogeśvara Abhyāsa yoga*, *Dhyāna yoga*, *Brahma Avikampa yoga*, *Sanyāsa*, *Bhakti yoga*, *Sāmkhya yoga*, *jnana yoga* and *Karma yoga* which occur in Bhagavadgītā refer to different aspects of *yoga*. Similarly, certain other terms like *Samādhi yoga*, *Kriyā*, *Hansa Yoga*, *Sparaśa yoga*, *Surati-yoga* and *Pūrṇa yoga* are also seen in different texts⁶.

१. ज्ञानयोगः कर्मयोग इति योगो द्विधा मतः । (त्रिशिखिन्ना० उप० २३)
२. लयमंत्रहठायोगाः ॥ (वाराहोप० ५।१०)
३. मन्त्रयोगो लयश्चैव हठोऽसौ राजयोगकः । (योगतत्त्वोप० १६)
४. एक एव चतुर्दशियं महायोगा भिधीयते ॥ (योगशिखो० १।१२६-१३०)
मन्त्रयोगो लयश्चैव राजयोगो हठस्तथा ।
५. आसनं प्राणसंरोधो ध्यानं चैव समाधिकः ।
एतच्चतुर्दशं विद्धि सर्वयोगेषु सम्मतम् ॥ (योगराजोप० २-३)
६. योग । (गीता ६।१२, १६, ३६ आदि)
योगबल । (गीता ८।१०)
योग यज्ञ । (गीता ४।२८)
योग सेवा । (गीता ६।२०)
योगधारणा । (गीता ८।१२)
योगयुक्त । (गीता ५।६७, ८।२७)
योगवित्तम् । (गीता १२।१)

However, the above mentioned schools of *Yoga* are very much allied to each other but in a relatively specific terms, *Mantra yoga* refers to the achievement of certain *Siddhis* with the help of *Japa* of certain *Mantras* of the Gods like *Brahmā Viṣṇu Śiva* etc.¹ This category of *Yoga* has been considered as inferior type of *Yoga*—“*Alpabuddhirimaṃ yogam sevate Sādhākādhamḥ*”, (*Yoga-tatvo-Upaniṣad*).² Similarly *Laya Yoga* is the method of achieving certain *Siddhis* of *Yoga* by getting oneself absorbed in the nine *Cakrās*.³ *Laya Yoga* has also been considered as *Citta Laya*—*Layayogascitta Layah*”⁴ (*Yoga-tatvoupāniṣad* and *Yoga Sīkhoupāniṣad*). On the other hand in *Hathayoga* emphasis is given on physical culture. *Haṭhayoga* appears to have been described in detail in *Yogatatvoupāniṣad*. The author of *Haṭhayogapradīpikā* considers *Āsana*, *Prāṇāyāma Mudrā* and *Nāda Anusandhāna* as the major *Haṭha-yoga* practices and advocates that these *Haṭhayogic* practices may be practised till the achievement of *Rājayoga* considering such practices as preparatory for *Rāja yoga*—“*Sarvāṇyaṇi Haṭhābhāse Rāja yoga Phalāvadhī*.”⁵ *Haṭhayogapradīpikā* further advocates six purificatory practices namely *Dhauti*, *Basti*, *Neti*, *Trāṭaka*, *Nauli* and *Kapālabhāti* for the physical purification of *Yogis* specially

योगी । (गीता ५।२४, ८।२५, २७, २८)

महायोगेश्वर । (गीता ११।६)

अभ्यासयोग । (गीता १२।६, ८।८, ६।३५)

ध्यानयोग । (गीता १८।५२, १३।२४)

ब्रह्मयोग । (गीता ५।२१, अनन्ययोग गीता १३।१०, १२।६)

१. ब्रह्मविष्णुशिवादीनां मन्त्रं जाप्यं विशारदैः । साध्यते मन्त्रयोगस्तु वत्सराजादिभिर्यथा ॥

(योगराजोप० ३-४)

मातुकादियुतं मन्त्रं द्वादशाब्दं तु यो जपेत् । क्रमेण लभते ज्ञानमणिमादिगुणान्वितम् ॥

(योगतत्त्वोप० २१-२२)

२. अल्पबुद्धिरिमं योगं सेवते साधकाधमः ॥ (योगतत्त्वोप० २२)

३. कृष्णद्वैपायनाद्यैस्तु साधिते लयसंज्ञितः । नवस्वेव हि चक्रेषु लयं कृत्वा महात्मभिः ॥

(योगराजोप० ५-५)

४. लययोगश्चित्तलयः कोटिशः परिकीर्तितः । गच्छंस्तिष्ठन्स्वपन्भुञ्जन्ध्यायेन्निष्कलमीश्वरम् ।

स एव लययोगः स्यात् ॥ (योगतत्त्वोप० २३)

५. सर्वाण्यपि हठाभ्यासे राजयोगफलावधि ॥ (हठयोगप्र० १।६६)

the obest ones.¹ This text emphatically agrees that *Laya-yoga* and *Haṭhayoga* are only the preparatory measures for achieving *Rāja yoga*—(1) *Sarvāṇyaṇi Haṭhābhyāse Rāja yoga phaladhi*, (2) *Sarve Haṭhalayopāyā Rājayogasya Siddhaye*². (3) *Kevalam Rājayogaya Haṭhavidyupadiṣyate*.

Thus *Rāja yoga* appears to be a term used for describing the most superior quality of *yoga*. We find many controversies on the nature of *Rājayoga*. *Yogaśikhopaniṣad* considers *Rājayoga* as the union of the *Rajas* and the *Retas*—“*Rājaso Retaso yogāt Rājayogatismṛtaḥ*”.³ Certain authors considering the *Manas* as the master of *Indriyas* accept the *Yoga* of mind (*Raja*) i. e. *Monovi-jaya* as *Rājayoga*. However, conventionally the Science and Art of *Yoga* described by Patañjali is known as *Rājayoga* and generally it is called *Rāja yoga* because it is the best quality of *yoga*, although Patañjali himself has never named his system of *Yoga* as *Rāja yoga*. Moreover, from Grammatical point of view the correct term in the sense of best quality of *Yoga* should be *Yoga Rāja* not *Rāja yoga*. However, in a less conventional manner the word *Rāja yoga* may also be used to designate the most superior quality of *yoga*. For all practical purposes—*Rājayoga* should be considered as the superior most quality of the *Yoga* while all other types of *Yoga* are only preparatory for the ultimate practice of *Rāja yoga*. The Patañjali's *Rāja yoga* essentially means the control of the fluctuations of the mental being—“*Yogaścitta vṛtti Nirodhaḥ*”. *Pramāṇa*, *Viparyaya*, *Vikalpa*, *Nidrā* and *Smṛti* have been considered as the *Cittavṛttis*. The withholding of these *Vṛttis* within the seat of their origin namely the mind is considered *Yoga*. The mind being the most unstable entity, it is very diffi-

१. धीतिर्वस्तिस्तथा नेतिस्त्राटकं नीलिकं तथा ।

कपालभातिश्चैतानि षट् कर्माणि प्रवक्षते ॥ (हठयोगप्र० २।२२)

२. सर्वे हठलयोपाया राजयोगस्य सिद्धये ॥ (हठयोगप्र० ४।१०३)

३. योनिमध्ये महाक्षेत्रे जपाबन्धूकसंनिभम् ।

रजो वसति जन्तूनां देवीतत्त्वं समावृत्तम् ॥

रजसो रेतसो योगाद्राजयोग इति स्मृतः ।

अणिमादिपदं प्राप्य राजते राजयोगतः ॥ (योगशिखोप० १।१३६-१३७)

cult to withhold it.¹ Such a state of *Yoga* can be achieved by *Abhyāsa* and *Vairāgya* as admitted both by Bhagvadgītā as well as by the Yoga Sūtras of Patañjali—“*Abhyāsenā tu Kauntēya Vairāgyena ca gṛhyate*” (Gītā 6-35); “*Abhyāsa Vairagyābhyām Tanmīrodhaḥ*” (Yogasūtra 1-12).² The *Aṣṭāṅga Yoga* described by Patañjali is the Art of practice (*Abhyāsa*) for *Rāja yoga*. In *Aṣṭāṅga Yoga*, *Samādhi* has been considered as the highest state of *Yoga*. This is why some times *Yoga* and *Samādhi* are considered synonymous while some scholars that *Samādhi* is the means (*Sādhana*) through which the ultimate object (*Sādhya*) i. e. *Yoga* is achieved.



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१. चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ (गीता ६।३४)
 असंशयं महाबाहो मनोदुर्निग्रहं चलम् ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ (गीता ६।३५)
 २. अभ्यासवैराग्याभ्यां तन्निरोधः ॥ (योगसूत्र १।१२)

CHAPTER III

PHILOSOPHY OF YOGA

Yoga forms the most prominent values in the applied aspects of Indian philosophy. As a matter of fact *Yoga* is the central theme in Indian philosophy which is otherwise considered to advocate a negative or scapist attitude. It is only the concept of *Yoga* and its achievements including the bliss of *Mokṣa* which determines the positive aspects of Hindu philosophy. Before one proceeds to discuss the philosophical background of *Yoga* it is worthwhile to examine in sequence the traditions of Indian philosophy as relevant to *Yoga*. So far as the actual contents on this aspect are concerned one can divide the history of evolution of *Yoga* in the following three phases :

- (1) Foundations of *Yoga* consisting of the theory and practice of *Yoga* in ancient India as reflected in the earlier Upaniṣads (pre-Buddhist, before 600 B. C. , the Bhagvad Gītā (around 500 B. C.) and the Yogasūtras of Patañjali (around 300 B. C.).
- (2) *Yoga* down the ages covers the development of specialised yogic disciplines in Hindu, Jain, Buddhist, Sūphī and Sikh traditions from 200 B.C. to 1800 A. D.
- (3) Contemporary *yoga* which is featured by the recent trends in the science of *yoga* with special reference to the teachings of Swami Vivekananda (1863 to 1902), Sri Aurobindo (1872-1950) and Mahatma Gandhi (1869 to 1948) and some other thinkers.

An examination of the contents of the above three phases of the development of yogic discipline would show obvious distinctions but the background-philosophy of *yoga* remains the same. Conceptually the Universe is a *Ṣaḍdhā-*

tvātmaka creation consisting of the five physical factors namely the five *Bhūtas* and the *Apyakta Brahma* which is the sixth and the eternal component of the *Ṣaḍdhātmaka* creation. An individual living-being which is a constituent entity of the *Ṣaḍ-dhātvātmaka* creation is also considered to consist of the same six constituents. The five physical matters as found in the 'Universe' and the 'Individual', though may not be in continuum but are qualitatively similar. On the other hand the *Apyakta Brahma* which is the conscious element of the creation is considered to be a continuum from the individual to the Universe though there may appear some qualitative difference. As a matter of fact the individual consciousness i. e., the *Ātmā* is a mere reflection of the universal consciousness i. e. the *Paramātmā*. An average individual is unable to perceive the continuity between the individual and universal consciousness due to ignorance or *Avidyā* (or *Māyā* or *Mamātā* or *Śvatā*) and remains in illusion. The world is a matter of illusion and is a creation of *Avidyā* which prevents the individual from realising its continuity with the universal reality. The moment the state of *Avidyā* is removed the individual reaches the state of realization and the same is called 'Yoga'. One finds a continued debate on the doctrine of *Māyā*. According to Swāmī Vivekanand who is considered a neo-vedāntin, *Māyā* is the power of the creator, a *Śakti* that makes creation possible. But in *Advaita Vedānta* the *Māyā* is considered the power that creates illusion, a divine *Śakti* which deludes man into believing that the world is real. There is an equally detailed debate on the nature of the cosmos; The Time, the Space and the Causation are considered the influencing factors. The Absolute becomes universe by crossing through Time, Space and Causation. The literature shows comprehensive discussions on the ways of realisation. The three broad paths of realisation as advocated in Hindu traditions are *Jñāna*, *Bhakti* and *Karma*. Shri Aurobindo conceives creation as a double process. It is firstly a 'Descent' of the spirit into the worldly form and then it also implies an 'Ascent' of the worldly forms to its original higher status. Thus creation according to Shri Aurobindo is a process of 'Descent' and 'Ascent' or Involution and Evolution. Descent means a plunge of the spirit into ignorance. This is similar to the Vedāntic thought that creation is a cosmic delusion or an act of *Līlā*. The spirit descends to matter due to

delusion. Thus creation is an act of *Līlā* which present through *Māyā* which is also considered the cause of all worldly sufferings. It is only the realisation of the *Ātman* that relieves the entire suffering. Śaṅkarācārya also says that the world is delusion and therefore he thinks that it is useless to discourse on the history of the world. The *Brāhman* is the reality which is to be realised within the world. The same reality is within the man and then it is called *Ātman*. Thus the *Ātman* and the *Brahman* are one and the same. Therefore if you know or realise the one, you know or realise the other i. e. the whole. It is from this *Brahman* that the whole creation or the whole world is created. On the other hand *Sāṃkhya* considers creation out of *Prakṛti* while the *Nyāya* system considers it out of the elements. On this issue Śaṅkarācārya opines that it is useless to know the history of the world because the world is not real and is only delusion. Thus the Indian philosophy appears pessimistic in its approach.

Pessimism of Indian philosophy lies in the fact that it believes that life itself is suffering but later it believes and gives hope of *Mokṣa*. In fact Indian philosophy begins with pessimism but leads to optimism. Indian philosophy is the only philosophy in the world where the other life is conceived and the purpose of life is to get *Nirvāṇa*. Apparently it means that we are not interested in life. It is really pessimistic. But it is not so. In fact the life here is worth living; the life ahead (i. e. in company with gods) is more worthy to live. *Brahman* is realised here in this world, on this earth. So there is the possibility of liberation here. So, there is no question of pessimism. However, as a matter of fact pessimism is a tendency of mind i. e. to see the darker side of every thing i. e. a feeling of helplessness, which reflects the general consideration in Indian philosophy. If the Indian religions and philosophical thoughts are examined critically one would find five prominent features—(1) Spirit of tolerance, (2) Belief in *Mokṣa*, (3) Belief in Rebirth i. e. transmigration of Soul, (4) Belief in law of *karma*, (5) Negation of world or a typical attitude towards the world.

The most of the western philosophers charge that Hinduism is escapist. Hinduism is essentially other worldly, the life is delusion and ethical considera-

tions are not essential in the Hinduism, this being beyond good and evil. Morality is not the ultimate objective, it is only of secondary significance. Here it may be pointed out that Hinduism does not advocate the denial of morality. It is only to emphasise that there is some thing more important than morality and that is the *Mokṣa* or liberation. Morality is only one step in path of *Mokṣa*. It is further charged that the Hindu concept of divine *Līlā* rolls the morality of all significance. Many westerners feel that if the whole universe is a *play-Līlā* of the God then where is the question of morality. But the actual meaning of the concept of divine *Līlā* does not mean like that. It does not mean to ignore morality.

The Hindu philosophy appears definitive in advocating that ultimate aim of life is to attain *Mokṣa*; this is one thing which all Hindus believe. What is *Mokṣa*? There are different words used to define *Mokṣa* in different sets of Hindus such as *Mokṣa*, *Mukti*, *Nirvāṇa*, *Kaivalya*, *Apavarga* and so on. The actual literal meaning of these words slightly differ but they generally refer to that state which may be called liberation, or salvation. Liberation is the best English words for *Mokṣa* because the opposite of *Mokṣa* is *Bandha* or bondage. When *Bandha* or bondage is released one is liberated. Another word for *Bandha* is *Samsāra*. This is a peculiar Indian concept, no other religion believes in *Mokṣa*. Some systems believe that this liberation is the communion with God, but not all. There is already a further discussion on the concept of God. Some Hindus believe in God while few others do not believe; even in those who believe in God, the God is conceived in different forms. It may not be essential to discuss the nature of God and its personal and impersonal concepts because it does not fall under the direct purview of this write up. There are three kinds or three main types of Hinduism in view of the paths to be adopted to achieve *Mokṣa*. In other words there are three basic types of spiritual paths in Hinduism.

- (1) Metaphysical attitude as in Advaita Vedānta
- (2) Theological attitude as in Vaiṣṇavism
- (3) Ritualistic attitude as in Mīmāṃsā

These are the predominant attitudes in the respective symptoms, though all the three attitudes can be seen in all systems of Indian philosophy.

(1) Metaphysical attitude is to know knowledge or *Mokṣa jñāna*. What is that knowledge, by knowing which every thing becomes known ? Aspect of knowledge or revelation is important in Advaita Vedānta. They are interested in the knowledge of *jñāna*. This is metaphysical attitude. According to *Vedānta* even God is not the ultimate reality. *Vedānta* is derived from Upaniṣad and the word Upaniṣad mean a secret document or a secret knowledge.

(2) In Theological approach as in Vaiṣṇavism the attempt is to come nearer to God, ofcourse not to become God. They are interested in coming nearer to God.

(3) In Ritualism as in Mimāṃsā they do not believe, neither they interested in the knowledge nor in coming near to God. They are interested in following certain rituals viz., getting up in the morning, doing sacrifices etc. in order to attain liberation.

As also referred above Bhagvad Gītā most emphatically puts forward three principal paths of life namely *jñāna*, *Karma* and *Bhakti* which are overlapped and interdependent on each other. The proceedings of Mahābhārata and its settings, problems and teachings put forward the most powerful advocacy on the above paths. In Bhagvad Gītā *yoga* means the 'way of life'. It is advocated that one should go in consonance with the cosmic scheme-'*Nimitta mātram bhava sabya Śāci* (Gītā)'. Now the question arises how to know as what is the cosmic scheme. Bhagvad Gītā does not give direct answer in this question. However Gītā roughly gives three ways by which one can make his actions in consonance with the cosmic scheme. As a matter of fact these are the three prescribed ways of life which of course are overlapped and interdependent on each other. They are-(1) *jñāna Yoga*, (2) *Karma Yoga*, (3) *Bhakti Yoga*. In gross meanings *jñāna* literally means knowledge but its actual meaning is wisdom, *Karma* is duty and *Bhakti* is devotion or dedication.

A study of Bhagvad Gītā would indicate that Bhagvad Gītā is an Upaniṣad. It is *Brahma Vidyā* and the *Yogaśāstra* dealing with—

(1) Sāṃkhya yoga (*jñāna yoga*) i. e. the path of knowledge.

- (2) Karma yoga i. e. the path of action with detachment.
- (3) Bhakti yoga i. e. the path of devotion or dedication.
- (4) Dhyāna yoga i. e. the path of meditation.

This is not an independent path. This is association of the previous three principal paths.

Thus the essential teaching of Bhagvad Gītā is self-discovering and above measures are the ways of self-discovery. The central theme of *Jñāna Yoga* is that only *Jijñāsu* (one who desires) can pursue the path of *Jñāna Yoga*. Here the aspirant must know what is the cosmic scheme and then he should act in its consonance. As such *Jñāna Yoga* is a way of philosophy or a way of enquiry or a way of discrimination. For a Hindu the highest *Jñāna* is the knowledge about himself. To find what one is, one has to look within. In *Jñāna yoga* the knowledge or the wisdom is the central theme. What is that knowledge by knowing which everything becomes known or by knowing which the state of Yoga is achieved ? The *Sāṃkhya* system of philosophy is the answer to this question. The *Sāṃkhya* system of philosophy reveals the cosmic scheme including the nature and identity of the *Prakṛti* and the *Puruṣa* i. e. matter and spirit or the active and inactive principles of the creation. An aspirant has to realise what is *Puruṣa*, what is *Prakṛti*, and what is their relationship (actually there is no connection or relation between *Prakṛti* and *Puruṣa*). They go parallel but never join. Knowing this fact is the real knowledge or *Jñāna*, by knowing which every thing is known. Thus the *Jñāna yoga* is the path of self discovery or self knowledge.

The *Karma yoga* means the path of selfless action. Bhagvad Gītā very emphatically teaches that the action should not start with desire of its fruits neither one should become inactive. One should be active without the desire of the fruits of his action. This means that one has to act but his actions are to be desireless. For achieving such an ability one has to transform himself, because without that one will not act without motivation. However if the aspirant develops and transforms himself by *Abhyāsa* and *Vairāgya* he may become able to act desirelessly i. e. *Niṣkāma karma* and the same is *Niṣkāma karma yoga*. Only a *Sthitaprajña* (one with stable mind) can follow the path of

Karma yoga. Thus one has to transform himself in to a *Sthitaprajña* in order to make himself able to follow the path of *Karma yoga*. A man who is not afflicted by pain nor is hankering for pleasure is *Sthitaprajña*. In *Gītā* he is the *Yogi*. This is a type of psychological transformation. The *Niṣkāma karma* is renunciation in action. Such *Niṣkāma karma* is basically agreed upon by all systems of philosophy but it has been emphasised predominantly in Bhagvad *Gītā*. It is difficult to become a *Sathitaprajña*. A secret path to *Niṣkāma karma* is a surrender of every thing to God. If you surrender to God, it becomes easier to perform an action. This is a transition of teaching of *Gītā* from *Karma yoga* to the *Bhakti Yoga*. Do every thing after offering to God. Whatever you do (good or bad) do as an offering to God. In fact the very idea of offering to God makes one indirectly to do good things and to avoid bad things. Because even bad man offer only good things to God. Therefore if one is asked to offer everything to God, he will have to do everything good and he has to leave bad acts and things.

Bhakti yoga implies a complete sacrifice of oneself towards God i. e. *Prapatti* or self surrender. This is in addition to acting after offering to the God. In fact *Prapatti* or complete self surrender is the central theme of *Bhakti yoga*. This is a complete self surrender before God i. e. allowing the God to act through oneself. Thus whole of one's being is lost in the God. This is a type of denial of egoism. But mind it, it is not *Sannyāsa*. *Bhakti yogī* is not a *Sannyāsi*. In *Bhakti* the concept of offering (as in *Karmayoga*) is also not prominent, because there it is the complete subjugation of oneself. One has nothing to offer, he himself is to be completely surrendered.



APPENDIX

The Philosophy of Yoga as developed in 20 Yogoupaniṣads adapted from the Summary by Ayanger, T. R. Srinivas (1938) in Yogoupaniṣad by Adayer Library Madras.

) 1) Advaya Tārakopaniṣad

This Upaniṣad which is the fifty third among the 108 Upaniṣads and forms part of the Sukla-yajurveda, fixes its goal in the Brahman and the Brahman only and seeks to expound the essentials of *Rājayoga*.

(2) Amṛta Nadopaniṣad

This Upaniṣad which is the twenty first among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, demonstrates that the pure minded attain the end and aim of existence by adopting the expedients of Sravaṇa-study, Manana-reflection, etc., while those with an impure mind attain their enfranchisement from worldly existence by having recourse to the meditation of the Brahman and the practice of Śaḍaṅga yoga (yoga with six stages).

(3) Amṛta-Bindupaniṣad

This Upaniṣad, which is the twentieth among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, expedites on the mind as the cause of bondage as well as liberation of man and shows how, by the knowledge of the Brahman only, the final goal is attainable.

(4) Kṣurikopaniṣad

This Upaniṣad which is the thirty-first among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, deals with yoga as the instrument where with the obstructions to the knowledge of the Brahman are cut.

(5) Tejo-Bindupaniṣad

This Upaniṣad, which is the thirty seventh of the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, deals with the realization of Videha-mukti,

the state of existence of the form of absolute, all pervading bliss and consciousness and the illusionness of qualified, material existence, which is not of the Ātman.

(6) *Tri-Sikhi-Brahmaṇopaniṣad*

This Upaniṣad, which forms part of the Śukla-yajurveda and is the forty-fourth of the 108 Upaniṣads, deals entirely with the attainment of the non-relative Brahman and expounds, as aids thereto, the Yoga and its eight Agñas.

(7) *The Darśanopaniṣad*

This Upaniṣad which forms part of the Sāmaveda and is the ninetieth of the 108 Upaniṣads deals with the detailed exposition of the eight-fold yoga, along with the acquisition of the knowledge of the supreme Brahman and ends with the description of the non-relative absolute Brahman.

(8) *Dhyāna-Binduṇopaniṣad*

This Upaniṣad, which is a part of the kṛṣṇa-yajurveda and forms the thirty ninth of the 108 Upaniṣads, deal with the exposition of the absolute Brahman and the import of the praṇava, the Ajapā Haṁsa-Vidyā and the six-fold yoga on the means of attaining it.

(9) *The Nāda-Binduṇopaniṣad*

This Upaniṣad, which is the thirty eight among the 108 Upaniṣads and forms part of the Ṛgveda, deals with the attainment of *Videhamukti*, as a result of the annihilation of the three kinds of *karma*, by those that are equipped with the expedient of *Nāda*, through the exposition of the real nature of the absolute *Brahman*, after dealing with the means of attaining the *Brahman* in its qualified aspect, by those that are possessed of the knowledge of the qualified *Brahman* indicated by the *Praṇava* in its *Vairāja* aspect.

(10) *The Paṣupata Brahmaṇopaniṣad*

This Upaniṣad, which is the seventy seventh among the 108 Upaniṣads and forms part of the Atharva Veda, specially deals with the real forms of

Haṁsa and *Sūtrātman* and has as its ultimate aim the attainment of the non-relative absolute *Brahman*.

(11) *The Brahma-Vidyopaniṣad*

This Upaniṣad is the fortieth among the 108 Upaniṣads and is part of the Kṛṣṇa-yajurveda, deals with the *Praṇavahaṁsa Vidyā* and the realization of the *Brahman* through the knowledge of the same.

(12) *The Maṇḍala-Brahmaṇopaniṣad*

This Upaniṣad which is the forty-eighth among the 108 Upaniṣads and forms part of the Śukla-yajurveda after dealing with the subtle *Aṣṭāṅga yoga*, treats of the essentials of *Rājayoga* by explaining its constituents the three kinds of introspection, the five-fold ether, the two-fold *Tāraka*, etc.

(13) *The Mahā Vāk्यopaniṣad*

The Upaniṣad which is the ninety second among the 108 Upaniṣads and forms part of the Atharva Veda, deals with the impossibility of the phenomenal world that is apart from the *Ātman* and with the realization of the *Brahman* alone, through such knowledge.

(14) *The yoga Kundaly-Upaniṣad*

This Upaniṣad, which is the eighty sixth among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, incidently deals with an exposition of the *Haṭha* and *Lambikā yoga* and concludes with an account of the non-qualified *Brahman*, the quest of all seekers.

(15) *The yoga-Cūḍāmani-Upaniṣad*

This Upaniṣad, which is the forty sixth among the 108 Upaniṣads and forms part of the *Sāmaveda*, after expounding the six-fold expedients to *yoga*, deals with the *Brahman* that has no counterpart.

(16) *The yoga Tattvopaniṣad*

This Upaniṣad, which is the forty first among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda, after setting forth the four kinds of *Mantra*,

Laya, *Haṭha* and *Rāja-yoga*, together with the eight subdivisions, *Yama* and others, deals with the supreme state of resting in the *Brahman* alone.

(17) *The yoga Sīkhopaniṣad*

This Upaniṣad which is the sixty third among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda deals with all that relates to *jñāna yoga* along with the means to be employed for its ecquisition.

(18) *The Varahopaniṣad*

This Upaniṣad, which is the ninety eighth among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajurveda gives an exposition of *jñāna yoga* after dealing with the ninety six eternal varieties and closes with a description of the *Brahman* which has no counterpart and the *Turya-turya* the import of the *Praṇava*.

(19) *The Sāṇḍilyopaniṣad*

This Upaniṣad which is the fifty eight among the 108 Upaniṣads and forms part of the Atharvaveda, deals with the eight stages of *Yoga* and the principal and subsidiary accomplishments resulting therefrom and points to the attainment of the state of the *Brahman*, which has no counterpart, as the final resort.

(20) *The Hasmopaniṣad*

This Upaniṣad which is the fifteenth among the 108 Upaniṣads and forms part of the Śukla-yajurveda, deals with the esoteric nature of the *Hamsa vidyā* leading unto the *Brahma vidyā*."



ART AND ETHICS OF YOGA

As discussed earlier *Yoga* is a system of mental and spiritual development with a scope of mental transformation. The propounders of *Yoga* have described certain ethical values and techniques to be used for spiritual development on the path of *Yoga* which forms the basic approach to the practice of *Yoga* as agreed upon by the classics including both the *Yogasūtras* of Patañjali and *Śrīmadbhagavad Gītā* and other *Upaniṣads*. All these texts unanimously agreed that—(1) *Abhyāsa* (continued practice) and (2) *Vairāgya* (Renunciation) are the two fundamental ways for progressing in the field of *Yoga*—‘*Abhyāsa Vairāgyabhyām tannirodhaḥ*’ (*Yoga Sūtras* 1 : 12); ‘*Abhyāsen Tu Kaunteya Vairāgyena Ca gṛhyate*’ (*Gītā* 6 : 35). Similarly the four material means through which one can achieve the *Siddhi* of *Yoga* as admitted by certain ancient Indian texts including the *Yoga Sūtras* of Patañjali are—(1) Ability by birth (*Janma*), (2) Drugs (*Auśadhi*), (3) Meditation (*Tapa*), (4) Chanting (*Mantra*) and (5) Trans (*Samādhi*)—“*Janma-Auśadhi Mantra Tapaḥ Samādhi Jāḥ*” (*Yoga Sūtra* 1 : 4).

However, more practical approach as regards the Ethics and Art of *Yoga* has been described by Patañjali in his *Yoga-Sūtras* through *Aṣṭāṅga Yoga*. He describes Eight steps in the pursuit of the path *Yoga* as mentioned below.¹ (FIG-IA)

Aṣṭāṅgas are also referred in certain *Upaniṣads*.²

१. ज्ञानयुक्तमाद्यष्टाङ्गयोग उच्यते । (यमाः नियमाः आसननियमः प्राणायामः प्रत्याहारः धारणं ध्यानं समाधिः) । (मण्डलब्रा० १।१।२-३)

२. यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टाङ्गानि । (पतंजनयोगसूत्र २।२६)
यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यानसमाधयोऽष्टाङ्गानि ॥ (शाण्डिल्योप० १।१।२)

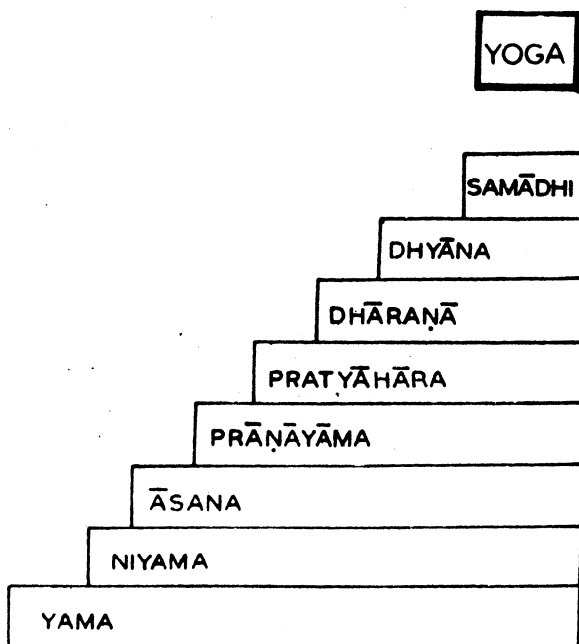
EIGHT STEPS IN THE PRACTICE OF YOGA

FIG. 1 (A) Showing the steps of the practice of Aṣṭāṅga Yoga described by Patanjali in his Yoga Sūtras. This consists of—
 (i) Vahiranga Practices like Yama, Niyama, Asana, Prāṇayāma, and Pratyāhāra, (ii) Antaranga practices such as Dhāraṇā, Dhyāna and Samādhī collectively known as Tāṃyama.

- (1) *Yama* (Abstinences)
- (2) *Niyama* (Observances)
- (3) *Āsana* (Body postures)
- (4) *Prāṇāyāma* (Energy control)
- (5) *Pratyāhāra* (Abstraction)

- (6) *Dhāraṇā* (Concentration)
- (7) *Dhyāna* (meditation)
- (8) *Samādhi* (Absorption or Trans)

These are the eight constituent parts of the discipline of *Yoga*. A person desirous of achieving the full goal on the path of *Yoga* is supposed to practise all these eight steps in sequence and it is postulated that one can not progress to the stage ahead unless he has mastered the stage behind. Though the practice of each of these constituents of the *Aṣṭāṅga yoga* involves its own Art and Ethics, but the first two steps namely *Yama* and *Niyama* are primarily the ethical practices preparatory for further technical practices.

Among these eight steps first four namely-*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma* have been graded as *Vahiraṅga yoga* or external *yoga* practices while the further four steps namely *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi* are considered as *Antaraṅga yoga*. Among these, *Pratyāhāra* is actually the link between the *Vahiraṅga* and *Antaraṅga yoga*. Even by adequate practice of *Yama*, *Niyama*, *Āsana* and *Prāṇāyāma* unless one successfully practises *Pratyāhāra* which essentially is the withdrawl of senses, he may not be able to practise the higher mental practices like *Dhāraṇā*, *Dhyāna* and *Samādhi*. The latter three practices are the integral part of the same process designed to transform the mental being and Patañjali describes all the three as a composite entity namely *Samīyam*. Thus the *Aṣṭāṅga yoga* appears to consist of some ethical practices (*Yama*, *Niyama*), the physical practices (*Āsana*, *Prāṇāyāma*), sensorial practices (*Pratyāhāra*) and the higher mental and spiritual practices (*Dhāraṇā*, *Dhyāna*, *Samādhi*)

- (1) Ethical practices : *Yama*, *Niyama*
- (2) Physical Practices : *Āsana*, *Prāṇāyāma*
- (3) Sensorial Practices : *Pratyāhāra*
- (4) Mental Practices : *Dhāraṇā*, *Dhyāna*, *Samādhi* .

Besides the above mentioned Patañjali's schedule of the practice of *Yoga*, many other technical categories of *Yoga* have been described by different schools of thought. Some of the relatively more popular methods of *Yoga* are described below.

- (1) Karma-yoga, Jñāna-yoga, Bhakti-yoga
- (2) Mantra-yoga, Laya-yoga, Haṭha-yoga, Rāja-yoga
- (3) Jñāna-yoga, Karma-yoga
- (4) Mantra-yoga, Laya-yoga, Haṭha-yoga
- (5) Mahā-yoga (consisting of Mantra-yoga, Laya-yoga, Haṭha-yoga, Rāja-yoga as its components)
- (6) Āsana, Prāṇāyāma, Dhyāna, Samādhi
- (7) Vaidic-yoga, Jñāna-yoga, Bodha-yoga

While discussing the Art and Ethics of *Yoga* it would be desirable to describe the ethical and technical aspects of the above mentioned categories of *Yoga* practices. However, at the outset the ethical and technical aspects of different steps of *Aṣṭāṅga yoga* described by Patañjali will be described, because the Patañjalis approach to the practice of *Yoga* through *Aṣṭāṅga yoga* appears more systematic and covers both the physical as well as the spiritual aspects of *Yoga*. Aiming at the achievement of *Samādhi*, the Patañjali's *Aṣṭāṅga yoga* appears to be a real *Rāja yoga* that is the most superior quality of *yoga* as conceived in the classics.

YAMA (Abstinence)

Yama or abstinence is the first step in the practice of Patañjali's *Aṣṭāṅga Yoga*. The word, *Yama* literally means control. Thus the principle which requires an individual to control some activity or behaviour is called *Yama* without which moral behaviour is not possible. Though some Upaniṣads describe ten-fold *Yamas*,¹ the *Yoga* system of Patañjali admits the following five *Yamas* or abstinences.²

१. अहिंसासत्यमस्तेयं ब्रह्मचर्यं दयाजैवम् ।

क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ॥ (त्रिशिखन्ना० प० ३२)

अहिंसा-सत्यास्तेय-ब्रह्मचर्य-क्षमा-धृति-मिताहार-शौचानि चेति यमा दश । (शाण्डिल्योप० १।१।४)

तत्र दश यमाः तथा नियमाः । आसनान्यष्टौ त्रिःप्राणायमः पञ्चप्रत्याहाराः । तथा धारणाः ।

द्विप्रकारं ध्यानं । समाधिस्तत्त्वेकरूपः ॥ (शाण्डिल्योपनिषद् १।१।३)

२. अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ (योगसूत्र २।३०)

- (1) *Ahimsā* or Non-violence
- (2) *Satya* or Truthfulness
- (3) *Asteya* or Non-stealing
- (4) *Brahmacarya* or Abstention from sex
- (5) *Aparigraha* or Non-possession

Ahimsā or non-violence means that an aspirant should not injure any living being through body, mind or speech i. e. by action, thought or speech. *Ahimsā* inspite of being a negative command compels one to avoid physical, verbal or mental violence. It incalicates universal love and brotherhood which is essential for the purification of the mind. The non-violence implies non-hatred and as such non-hatred love and fellow feeling are the constituents of the practice of the non-violence i. e. *Ahimsā*.¹ Sir Radhakrisnan considers *Ahimsā* as abstinence from malice towards all living creatures in every way and all times. He also believes that friendship, sympathy, cheerfulness and imperturbability with regard to things pleasant or painful, good or bad, produces serenity of mind. Mahatma Gandhi develops his philosophy of universal love considering *Ahimsā* or non-violence as a highest virtue.

The observance of non-violence indirectly implies the observance of truthfulness i. e. *Satya* which is the second and the most important constituent of *Yama* described by Patañjali.² In contrast to *Ahimsā*, *Satya* is a positive command as in this case an individual aspiring for the practice of *Yoga* is required to adopt truthfulness but it is simultaneously a restrained on indulgence in falsehood. Truthfulness is the fundamental ethics which forms the background for the practice of other *Yamas* and *Niyamas*. Mahatma Gandhi gave special emphasis to *Satya* and used it as a means of revolution. He advocated that a *Satya-Grāhi* Society may proceed with further revolution by way of *Satyāgraha*.

Asteya or nonstealing, broadly means non-appropriation i. e. restrained

१. अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ (योगसूत्र २।३५)

२. सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ (योगसूत्र २।३६)

from appropriating the property of other persons for personal use.¹ This not only includes physical stealing but refers to misappropriation of a property in any way and at all times. *Asteya* is important not only as a means of purification of mind but also as a great medium for reducing social tension and conflict.²

Brahmacarya or continence or non-indulgence in sex refers to non-deviation from *Svadharmā*, the law of one's being. *Brahmacarya* is not only restrained from sexual activity, however observance of celibacy is an important aspect of *Brahmacarya* as it purifies a *yogi* and helps in conserving his energy and keeps him physically and mentally fit, besides playing a significant role in the purification of mind.³

Aparigraha or non-possessiveness essentially refers to the restrained on a *yogi* for limiting his requirements. The tendency of possession is the weakness of a common man in the society. This tendency has a relevance to his evergoing requirements. The yogic discipline advocates a man to put limits on these instincts. The principle of non possession is of great significance as a restrained because *yoga* itself has been considered as the separation of mental modifications which obstructs the understanding the nature of the self. The tendency of possessiveness would always produce undesired mental fluctuation. Besides its spiritual role, the principle of non-possession has a great potential which may help the society to grow more and more classless and free from socio-economic conflicts. Such a voluntary and spiritual communilism without malice and hatred against any one could be a great boon to the modern society. The *Sarvodaya* movement specially its *Bhūdāna* aspects moved by Ācarya Vinoba Bhave is actually based on the philosophy of *Aparigraha* which was emphasised by Mahatma Gandhi as an advocacy for minimising the individual requirements.

१. अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ (योगसूत्र २।३७)

२. आत्मन्यनात्मभावेन व्यवहारविवर्जितम् ।

यतस्तेयमित्युक्तमात्मविद्विर्मुहामुने ॥ (दर्शनोप० १।१२)

३. ब्रह्मचर्यप्रतिष्ठायां वीर्यं तामः ॥ (योगसूत्र २।३८)

Thus *Aparigraha* or the principle of non-possession is not only a method of mental purification but has a scope of application in social uplift in the modern world.¹

THE NIYAMAS

The second step in the practice of *Aṣṭāṅga yoga* is the five-fold system of *Niyama* i. e. cultivation of certain virtues. The *Niyamas* which form the routine code of conduct consist of certain good habits which lead to the development of the total personality of a man and also influence attitude towards spiritual pursuits and facilitate the spiritual progress. The following five factors have been accepted as the fundamental *Niyamas*.²

- (1) *Śauca* or purity
- (2) *Santoṣa* or contentment
- (3) *Tapas* or austerity
- (4) *Svādhyāya* or self study
- (5) *Iśvarapranidhāna* or Dedication to the divine

Śauca is the first element of the five-fold *Niyama*. This refers to the practice of purity in every sphere of the bodily and mental activity. As pointed out by Taimini (1961), "Purification or *Śauca* is a positive practice. It does not take place by itself. One has to go through purificatory exercises, day after day, for long periods of time. That is why it has been included in *Niyama*. The word, purity is used in relation to our vehicles, not only the body which we can recognize with our physical senses but also the superphysical vehicles which serve as the instruments of emotion, thought and other spiritual faculties. A thing is pure in relation to a vehicle of it. It enables the vehicle to serve efficiently as an instrument of the Divine Life expressing through it at the particular stage of evolution. It is impure if it hinders the full expression of that life.

१. अपरिग्रहस्यैवं जन्मकथन्तासंबोधः ॥ (योगसूत्र २।३६)

योगस्य प्रथमं द्वारं वाङ् निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥ (विवेकचूडामणि ३६८)

२. शौच-सन्तोष-तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ (योगसूत्र २।३२)

Grossly speaking *Śauca* consists of physical cleaning of the body externally by washing and internally by taking pure and suitable food in appropriate quantity and quality. It also consists of maintaining the purity of the mind by avoiding passion, anger, greed, delusion, pride and jealousy. Further *Śauca* also refers to the purity of the intellect which can be achieved by useful studies to procure correct wisdom. Thus by keeping one's body, mind and intellect neat and clean one can easily progress on the path of spiritual development.¹

Santoṣa or contentment is another important principle of *Yogic Niyama*. A mind which is not in the state of contentment cannot concentrate and meditate. Discontentment is the root cause of all miseries and it produces all sorts of conscious or unconscious conflicts in our mind. Therefore, *Asantoṣa* or discontentment should be always avoided in order to have smooth progress on the path of spiritual attainment.²

Grossly speaking *Santoṣa* or contentment refers to non-pursuance of the pleasure of the world and being satisfied with whatever one gets as a result of his honest labour. As described by Taimini (1961) "*Santoṣa* is based on perfect indifference to all those personal enjoyments, comforts and other considerations which sway man kind. Its object is the attainment of that peace which takes one completely beyond the realm of illusion and misery. The cultivation of this supreme discontentment and consequent tranquility of the mind is the result of prolonged self discipline. It can not be acquired by a mere assertion of the will once for all. That is why this virtue is placed under *Niyama*."

Tapasah or austerity refers to the perfection of the sense organs and body after destruction of impurity by austerities—"Kāyendriyasiddhiraśuddhi Kṣayāt-tapasah" (Patañjali II 43). It stands for the habit of hearing the Arts of Life and the suffering caused by heat and cold, sun and rain etc. (Sharma, 1965). This involves a *Siddhi* or perfection of the body and the senses meaning thereby a functional perfection which enables the *Yogi* to use the body for the purpose of *Yoga* without any kind of resistance or hindrance from it (Taimni, 1961).

१. सत्वशुद्धिसौमनस्येकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ (योगसूत्र २।४१)

२. संतोषादनुत्तमसुखलाभः ॥ (योगसूत्र २।४२)

The essential purpose of *Tapasa* is to purify the body and it is under the control of the will, there fore it is included under *Niyamas*. The living body cannot be used as a perfect instrument of consciousness in the presence of the impurity of the body and lack of control.¹

Svādhyāya or self study consists of developing a habit of devoting regular time to the study of philosophy and spiritual texts, which reminds the aspirant that the spiritual self is the reality. *Svādhyāya* refers to the union with the desired diety by self study. Though *Svādhyāya* starts with study of problems relating to spiritual life, its main purpose is to open up a channel between the *Sādhaka* and the object of his search. The nature of this communication depends upon the make up of the *Yogi* and his diety—‘*Svādhyāyādiṣṭadevatāsamprayogaḥ*’ (*Patanjali* II : 44).²

Iśvarapraṇidhāna consists of complete surrender to the God and the constant meditation. *Iśvarapraṇidhāna* can lead ultimately to *Samādhi*—“*Samādhi—Siddhirīśvarapraṇidhāntā*” (*Patanjali*, II : 45).³ Thus the path of *Iśvarapraṇidhāna* appears to be an alternate and independent path of achieving the ultimate reality which is attainable by the practice of *Aṣṭāṅga Yoga* as a whole.

ASANA (BODILY POSTURES) :

The next important aspect of the practice of *Yoga* consists of a variety of *Asanas* or postures. According to the *Patanjali*’s schedule of *Aṣṭāṅga Yoga*, the *Asana* is placed as the third step in the practice of *Yoga*. In the *Pancadaśāṅga* schedule of the practice of *Yoga*, *Asana* occupies the seventh step in the comprehensive practice of *Yoga*. *Dhyāna-Vindu* and *Yoga-Cuṇāmaṇi Upaniṣads* where the *Saḍāṅga* schedule of the *Yoga* has been described, *Asana* is placed as step first because *Yama* and *Niyama* have been considered as the prerequisite of the practice of *Yoga* and not as the actual practice of yoga.⁴ Similarly *Haṭhayoga Pradīpikā* also considers *Asanas* as the first step in the practice of *Yoga*—‘*Haṭha-*

१. कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः । (योगसूत्र २।४३)

२. स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ (योगसूत्र २।४४)

३. समाधिसिद्धिरीश्वरप्रणिधानात् ॥ (यो० सू० २।४५)

४. आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।

ध्यानं समाधिरेतानि योगाङ्गानि भवन्ति षट् ॥ (ध्यानविन्दू प० ४१, योगचूडामण्युप० २)

sya Prathamāṅga tvadaśānaṁ pūrvamucyate (Haṭhayoga Prad. 1 : 19). Some rudimentary descriptions about *Āsana* are also available in Amṛtanādoupaniṣad but these Upaniṣads do not present the definition and the classification of *Āsanas*. Maṇḍala Brāhmaṇoupaniṣad describes *Āsana* as a comfortable posture for prolonged sitting—*‘Sukhāṣana vṛttiściravaśaścaivamāsananiyamā bhavati* (Maṇḍal-Bra. 1 : 1.5).¹ Tejoविन्दु Upaniṣad also gives a similar definition² These definitions are similar to the definition given by Patañjali—*‘Sthirasukhaṁ asanaṁ*’ (Yogasūtra 2 : 46).

In view of the generalised criteria of *Āsanas* in general, there can not be a fixed number of such postures. any posture which is comfortable and suitable for prolonged sitting would come under the category of *Āsana*, and thus their number may be unlimited. Still one finds some classification and numbers on the types of the *Āsanas*. We find the mention of the following types of *Āsanas* in different Upaniṣadic texts as mentioned below.

Upaniṣads	No. of Āsanas mentioned	Name of Āsanas
Yogacūḍāmaṇi upaniṣad	2	{ Siddhāṣana Kamalāṣana
Yogakundalyupaniṣad ³	2	{ Padmāṣana Vajrāṣana
Amṛtanādoupaniṣad ⁴	3	Padmāṣana Swastikāṣana Bhadrakāṣana
Dhyānabindupaniṣad ⁵	4	Siddhāṣana Padmāṣana

१. सुखासनवृत्तिश्चिरवासश्चैवमासननियमो भवति ॥ (मण्डलब्रा० १।१।५)

२. सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् ।

आसनं तद्विजानीयादन्यत्सुखविनाशनम् ॥ (तेजवि० १।२।५)

३. आसनं द्विविधं प्रोक्तं पद्मं वज्रासनं तथा ॥ (योगकु० ४)

४. पद्मकं स्वस्तिकं वापि भद्रासनमथापि वा । (अमृतोनादोपनिषद्-१८)

वद्ध्वा योगासनं सम्यगुत्तराभिमुखः स्थितः ॥

५. सिद्धं भद्रं तथा सिंहं पद्मं चेति चतुष्टयम् ॥ (ध्यानविन्दुउपनिषद्-४२)

Upaniṣads	No. of Āsanas mentioned	Name of Āsanas
Śāṇḍilyopaniṣad ¹	8	Simhāsana Bhadrāsana Swastikāsana Gomukhāsana Padmāsana Virāsana Simhāsana Bhadrāsana Muktaśana Mayūrāsana
Darśanopaniṣad ²	9	Swastikāsana Gomukhāsana Padmāsana Virāsana Simhāsana Bhadrāsana Muktaśana Mayūrāsana Sukhāsana
Vārāhopaniṣad ³	11	Gakrāsana Padmāsana Kūrmāsana Mayūrāsana

१. स्वस्तिकगोमुखपद्मवीरसिंहभद्रमुक्तमयूराभ्यान्यासनान्यष्टौ । (शाण्डिल्योपनिषद् १।३)

२. स्वस्तिकं गोमुखं पद्मं वीरसिंहासने तथा ।

भद्रं मुक्तासनं चैव मयूरासनमेव च ॥

सुखासनसमाख्यं च नवमं मुनिपुंगव ॥ (दर्शनोपनिषद् ३।१)

३. एकादशासनानि स्युश्चक्राद्या मुनिसत्तम ।

चक्रं पद्मासनं कूर्मं मयूरं कुक्कुटं तथा ॥ १५ ॥

वीरासनं स्वस्तिकं च भद्रं सिंहासनं तथा ।

मुक्तासनं गोमुखं च कीर्तितं योगवित्तमैः ॥ १६ ॥ (वाराहोपनिषद् ५।१५, १६)

Upaniṣads	No. of Āsanas mentioned	Name of Āsanas
Trisikhibrahmaṇopaniṣad ¹	17	Kukkuṭāsana
		Virāsana
		Swasthikāsana
		Bhadrāsana
		Simhāsana
		Muktāsana
		Gomukhāsana
		Svastikāsana
		Gomukhāsana
		Virāsana
		Yogāsana
		Padmāsana
		Baddhapadmāsana
		Kūputāsana
		Uttānakurmāsana
		Dhanurāsana
		Simhāsana
		Bhadrāsana
		Muktāsana
		Mayūrāsana
Dhyānvindu-upaniṣad ²	Innumerable	only knowable to the God
		Qudasinya
Trisikhibrahmaṇo-upaniṣad	1	(Vairagya + Abhyāsa)

१. त्रिशिखब्राह्मणोपनिषद् मंत्रभाग—३४ से ५२

२. आसनानि च तावन्ति यावन्त्यो जीवजातयः ।

एतेषामनुलान्भेदान् विजानाति महेश्वरः ॥ (ध्यानविन्दू उपनिषद्-४२)

As would be discussed later the practice of *Āsanas* have multidimensional roles to play in the practice of *yoga* and welfare of the mankind namely (1) relaxation, (2) meditation as well as (3) correction and the culture of the physical body. *Yogacūṇamaṇiupaniṣad* also considers *Yoga Siddhi* as the means of relieving the disease, "*Āsanama rujaṁ hanti*".

Thus essentially *Āsana* means seating oneself in comfortable sitting position. However, in *Hāṭhayoga* *Yogāsana* is to assume a certain bodily position in order to encourage various vital organs and endocrine glands to function more efficiently leading in turn to an overall development of the body and the mind. As a matter of fact *Yogāsanas* have been considered as the most unexpensive and convenient method of achieving certain desired effects of the practice of the *yoga* namely the mental and the physical development, prevention of ageing and disease. These *Āsanas* can be practised without causing any undue disturbance in the daily routine of life by any body irrespective of age, sex, place, climate or any other such factor.

A study of these *Āsanas* would show that these postures have been devised in such a way that besides many other desired effects they induce varying degrees of mental and physical relaxation. Thus *Āsanas* as practised in *yoga* system are not only a form of physical culture but are also the methods of achieving perfect mental and physical relaxation. Therefore, these *Āsanas* may be practised as a means of reducing the stress of the daily life of the modern society.

In contrast to the common physical exercises, the yogic postures specifically influence various organs of the body rather than producing simple skeletal muscles actions. It is postulated that by virtue of these specific physical effects the yogic practices rehabilitate various vital organs and make them functionally more competent. Due to similar effects various endocrine glands also get vitalised and endocrine functions improve which may reflect in to an improved pattern of different metabolic activities in the body. This may be the basis of various beneficial effects of the practice of *Yogāsanas*.

A large number of yogic postures or *Āsanās* have been described. These *Āsanās* can be broadly classified into two groups : (1) The meditative postures such as *Siddhāsana*, *Padmāsana*, *Bhadrāsana*, *Muktāsana*, *Vajrāsana* and *Svastikāsana*. These postures are usually practised as a pre-requisite of meditative procedures namely *Dhyāna* etc.; (2) Cultural *Āsanās* such as *Simhāsana*, *Gomukhāsana*, *Virāsana*, *Dhanurāsana*, *Mṛtāsana*, *Guptāsana*, *Mṛtyāsana*, *Pościmattānāsana*, *Matsyendrāsana*, *Gorakṣasana*, *Utkāṭāsana*, *Sankantāsana*, *Mayūrāsana*, *Kukkuṭāsana*, *Kūrmāsana*, *Uttānamandūkāsana*, *Garuṇāsana*, *Vṛṣāsana*, *Salabhāsana*, *Makarāsana*, *Uṣṭrāsana*, *Bhujangāsana* and *Yogāsana* etc. Most of this category of postures are practised mainly for developing the physique.

These postures have been described in detail in different texts on *Haṭha-yoga* such as *Gheraṇḍa Saṁhitā*, *Haṭhayoga Pradīpikā*, *Śivasamhitā* etc. Various postures appear to have been devised to rehabilitate various parts of the body or to provide appropriately stable and comfortable postures facilitating *Dhyāna* and *Samādhi*. Different *Āsanās* have been named after the name of different animals depending upon the final appearance of the human body during a particular posture.

As emphasized by Singh and Chhinna (1974) "The practice of *Yogāsanas* essentially tends to exercise and relax almost all the muscles of the body to prepare it for a prolonged steady, stable and coordinated activity without producing fatigue." They classify *Āsana* into three categories. One of these is meant only to relax the muscles of the body, along with the mental relaxation. The second type of *Āsanās* are meant for an improved coordination as well as exercise of different groups of muscles for maintaining steady postures. For this a posture is steadily and slowly acquired and maintained as long as an individual can hold it, followed by a gradual return to the initial position. Thus such *Āsanās* have a static as well as a dynamic phase of muscle action. While practising such *Āsanās* fatigue should be avoided and a regular practice should be undertaken. The third variety of *Āsanās* are essentially meant to maintain a stable position of the body for a prolonged period usually needed for meditation (*Dhyāna*), for breathing exercises (*Prāṇāyāma*) and for *Kuṇḍalinī Yoga*. Singh and Chhinna (1974) rightly emphasised that this methodical use of the muscles of the body for the control of physical, mental, and visceral

functions, depicts a highly specialised interest in kinesiology and related fields of muscle action."

The recent scientific studies (Udupa and Singh 1973) suggest that *Āsanās* besides providing suitable body postures conducive for *Dhyāna* and *Samādhi* (meditative *Āsanās*) or their role in developing the physique (cultural *Āsanās*), the practice of *Āsanās* bring about a number of physiological, biochemical and psychological changes in the body. Among such changes reduction in body weight, reduction in rate of respiration, increased chest expansion, increased vital capacity, reduction in blood sugar and serum lipid levels, increase in serum proteins, improved adrenocortical functions, and certain improved psychological functions viz., Performance Quotient, Memory Quotient, reduced mental fatigue and reduced neuroticism index accompanied by conforming electrophysiological and neurohumoral changes are notable (Udupa et al., 1971 & 1973; Singh, 1973).

PRĀṆĀYĀMA

Prāṇāyāma is the next important step in the practice of *Yoga*. Tejobindu Upaniṣad keeps *Prāṇāyāma* as step Four in its fifteen phase schedule of *Yoga* practice.¹ The *Aṣṭāṅga yoga* of Patañjali also considers *Prāṇāyāma* as step Four in the comprehensive practice of *Yoga*.² The Upaniṣads describing *Saḍāṅga Yoga*,³ place *Prāṇāyāma* as step one, two or three in the practice of *Yoga*.⁴ The

१. यमो हि नियमस्त्यागो मौनं देशश्च कालतः ।

आसनं मूलबन्धश्च देहसाम्यं च दुक्स्थितिः ॥

प्राणसंयमनं चैव प्रत्याहारश्च धारणा ।

आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥ (तेजविन्दु उ० १।१५-१६)

२. यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावाङ्गानि ॥

(पातञ्जलयोगसूत्र २।२६)

३. आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।

ध्यानं समाधिरेतानि योज्जानि भवन्ति षट् ॥ (ध्यानवि० प० ४१ यो० चू० प्र० २)

प्राणायामः, प्रत्याहारो, ध्यानं, धारणा, तर्कः, समाधिः षडङ्ग इत्युच्यते योगः ॥

(मैत्रायण्यु० ६।१८)

४. प्रत्याहारस्तथा ध्यानं प्राणायामोऽथ धारणा ।

तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ॥ (अमृतनादोप० ६)

Ordinarily *Pūraka* refers to an input of atmospheric air in side the body, *Kumbhaka* means the retention of external air in side the body and *Recaka* refers to the exhalation of the air inhaled earlier.¹ On the other hand in certain Upaniṣads the terms, *Pūraka*, *Kumbhaka* and *Recaka* have been considered in certain spiritual dimensions where the term, *Pūraka* is used to affirm Godly state—‘*Brahmaivaśmiti Yā Vṛttiḥ Purako Vāyurucyate*’ (Tejobindu 1/23-33). And a continuum of such an affirmation is considered *Kumbhaka* while an avoidance of *Prapañca* is considered *Recaka*. The Vārāho-upaniṣad states that all matters contained in the external world are *Recaka* while the materials available in the Śāstras fall in the category of the *Pūraka* and the self experience is *Kumbhaka*. Dhyānavindu Upaniṣad designate *Pūraka*, and *Kumbhaka* and *Recaka* as *Brahmā*, *Viṣṇu* and *Rudra* respectively. According to Trisīkkibrāhma. Upaniṣad *Prāṇāyāma* has been considered synonymous to the state of realisation of the illusive nature of the universe. and the Tejobindu Upaniṣad considers *Prāṇāyāma* as a state of ceasation of all *Vṛttis*—“*Nirodhaḥ sarva vṛttinam prāṇāyāmaḥ*” (Tejobindu, 1/31).²

In certain Upaniṣads *Prāṇāyāma* and *Kumbhaka* have been used as synonymous. In this concept of *Prāṇāyāma* (*Kumbhaka*) one finds two types as described below :

उत्क्षिप्य वायुमाकाशे शून्यं कृत्वा निरात्मकम् ।

वक्त्रेणोत्पलनालेन तोयमाकर्षयेन्नरः ।

नोऽप्युच्यते च निश्वासेनैव गात्राणि चालयेत् ।

२. चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।

निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥ (तेजविन्दूपनिषद् १।३१)

(1) *SAHITA* (*Recaka-Pūraka yukta Kumbhaka Prāṇāyāma*) further classified into (i) *Sūrya Bheda*, (ii) *Ujjayi*, (iii) *Śitali*, and *Bhastikā*.

(2) *KEVALA* (*Recak-Pūraka Vivarjita Kumbhaka Prāṇāyāma*). Among these the *Kewala Kumbhaka* has been considered as the most difficult practice and it has been admitted to be one of the higher practices. One who is able to practice *Kewala Kumbhaka* successfully, his *Kuṇḍalinī* is activated.

In the context of *Prāṇāyāma*, *Nāḍis* have been considered to be of great significance—‘*Prāṇāyāmaḥ svāṇḍibhiḥ tasmānnāḍiḥ pracakṣate*’ (*Vārā. 5 : 18*). Different Upaniṣads have have described the *Nāḍi Cakra*¹ in the context of *Prāṇāyāma* and *Prāṇāyāma* has been considered as *Nāḍi Śuddhi*.² Different texts have described different number of *Nāḍis* using different names. Among these *Suṣumnā*, *Pinglā* and *Iḍā* have been considered important, *Suṣumnā* being the most important. It has been postulated that the ten-fold *Vāyu* flows through these *Nāḍis*—‘*Avama-tasu nāḍisu, caranti Daśa Vāyavaḥ*’ (*Varah. 5 : 31*). It has been further stated that *Nāḍi Śuddhi* leads to healthful life with improved digestion and metabolism. It also delays the onset of ageing. *Darśano-upaniṣad* has discussed in greater detail various types of *Nāḍi Śuddhi* and considers it as the promotor of *Jivanamukri*.

The *Prāṇāyāma* (*Prāṇa* = Breath + *Ayam* = Pause) is concerned with the controlled breathing exercises and in a broader sense the control of the vital force i. e. *Prāṇa*. Basically *Prāṇāyāma* consists of three phases namely—(1) *Pūraka* (Inhalation), (2) *Kumbhaka* (Pause or breath holding), and (3) *Recaka* (Exhalation).³ The best proportion of time to be allotted to the

१. त्रिशिखनाहणोपनिषद्, (मन्त्रभाग-६७ से ८६)

२. हस्तेन दक्षिणेनैव पीडयेन्नासिकापुटम् ।

शरीरः शरीरस्य बहिः प्रक्षिपेत्पिण्डानि ॥ (त्रिशिखनाहणोपनिषद् ॥ ६५ ॥)

शरीरशीति पर्यन्तं चतुर्वारं समभ्यसेत् ।

एकाहं मात्रं कुर्वाणिः सर्वपापैः प्रमुच्यते ॥ (त्रिशिखनाहणोपनिषद् १०१)

३. प्राणायामक्रमं वक्ष्ये सांक्रुते शृणु सादरम् ।

प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ॥ (दर्शनोपनिषद् ६।१)

three steps is 1:4:2 respectively for inhaling, controlling and exhaling the breath. The practice of breath control must be under the guidance of an experienced *Yogin*. *Kumbhaka* may be practised during *Recaka phase* (*Vāhya kumbhaka*) or in the *Pūraka phase* (*Abhyāntara Kumbhaka*).

Prāṇāyāma is described to be of many kinds.¹ But primarily eight types of *Prāṇāyāma* have been described as mentioned below

1. *Ujjāi* i. e. to pronounce a loud
2. *Sūryabhedana* i. e. inhalation through *Sūrya Nāḍi* (Right nostril).
3. *Śītkārī* i. e. producing typical sheezing sound during inspiration.
4. *Śītalī* i. e. a cooling procedure by inhaling with a protruded tongue and beak like opening of the lips
5. *Bhastrikā* i. e. breathing like vellows
6. *Bhrāmari* i. e. imitating humming of bees during inhalation and exhalation
7. *Mūrcchā* i. e. rendering the mind passive
8. *Plāvinī* i. e. enabling the person to float on water while practising *Prāṇāyāma*

Though *Prāṇāyāma* is primarily a system of breathing exercise, it is practised in a specified manner and accordingly it yields comprehensive effects including systemic physiological vitalisation and psychosomatic relaxation.

PRATYĀHĀRA

Pratyāhāra is the fifth step in the *Aṣṭāṅga Yoga* of Patañjali. It has been considered as step first in *Saḍāṅga Yoga* of Amṛtanāḍo-upaniṣad² and as step Twelve in the *Pañcadasāṅga Yoga* of Tejovindu Upaniṣad. *Pratyāhāra* has been

वर्णत्रयात्मकाः प्रोक्ता रेचपूरककुम्भकाः ।

स एष प्रणवः प्रोक्तः प्राणायामश्च तन्मयः ॥ (दशानुपनिषद् ६-२)

१. पूरककुम्भकरेचकैः षोडशचतुष्टयद्वित्रिंशत्संख्यया यथाक्रमं प्राणायामः ॥

(मण्डलब्राह्मणोपनिषद् १।१।६)

२. प्रत्यारारस्तथा ध्यानं प्राणायामोऽथ धारणा ।

तर्कश्चैव समाधिश्च षडंगो योग उच्यते ॥ (अमृतोपनादोप० ६)

considered as an act of withdrawl of the mind from the sensory object, meaning thereby an inhibition of the mind from the sensorial perceptions.¹ Yogattatva,² Yogacūṇāmaṇi,³ and Darśanoupāṇiṣads,⁴ consider *Pratyāhāra* as an ability of active withdrawl of the senses from their objects. Śāṇḍilyoupāṇiṣad describes Five-fold *Pratyāhāra*.⁵

The *Pratyāhāra* is a process of self-restraint where an individual tries to keep his senses away from their objects. In other words he lives the life of *Vairāgya* which is considered to be an essential pre-requisite for subsequent yogic practices which are mostly higher psychic manipulations. As a matter of fact *Pratyāhāra* is a bridge between the *Vāhirāṅga* and *Antarāṅga* phases of *Āṣṭāṅga Yoga*, described by Patañjali.

१. विषयेभ्य इन्द्रियार्थेभ्यो मनोनिरोधनं प्रत्याहारः ॥ (मण्डलब्राह्मणोपनिषद् १।१।७)

२. इन्द्रियाणीन्द्रियार्थेभ्यो यत्प्रत्याहरणं स्फुटम् ।
योगीकुम्भकमास्थाय प्रत्याहारः स उच्यते ॥ (योगतत्त्वोपनिषद्-६८)

३. चरतां चक्षुरादीनां विषयेषु यथाक्रमम् ।
तत्प्रत्याहरणं तेषां प्रत्याहारः स उच्यते । (योगचूडामण्यूपनिषद्-१२०)

४. बलादाहरणं तेषां प्रत्याहारः स उच्यते ।
यत्पश्यति तु तत्सर्वं ब्रह्म पश्यन्समाहितः ॥ (७।२)
प्रत्याहारो भवेदेष ब्रह्मविविद्धिः पुरोदितः ।
यद्यच्छुद्धमशुद्धं वा करोत्यामरणान्तिकम् ॥ (दर्शनोपनिषद् ७।३)
तत् सर्वं ब्रह्मणे कुर्यात् प्रत्याहारः स उच्यते ।
अथवा नित्यकर्माणि ब्रह्माराधनतद्धितः ॥ (दर्शनोपनिषद् ७।४)

५. पञ्चविधा प्रत्याहारः —

अथ प्रत्याहारः । स पञ्चविधः । विषयेषु विचरतामिन्द्रियाणां बलादाहरणं प्रत्याहारः ।
यद्यत्पश्यति तत्सर्वमात्मेति प्रत्याहारः । नित्यविहितकर्मफलत्यागः प्रत्याहारः । सर्वविषयपराङ्-
मुखत्वं प्रत्याहारः । अष्टादशसु मर्मस्थानेषु क्रमाद्वारणं प्रत्याहारः ॥

(शाण्डिल्योपनिषद् १।८।१)

“A layman draws himself into the vicious circle of longing for sensual objects by constantly striving to satisfy sensual desires and by giving unlicensed

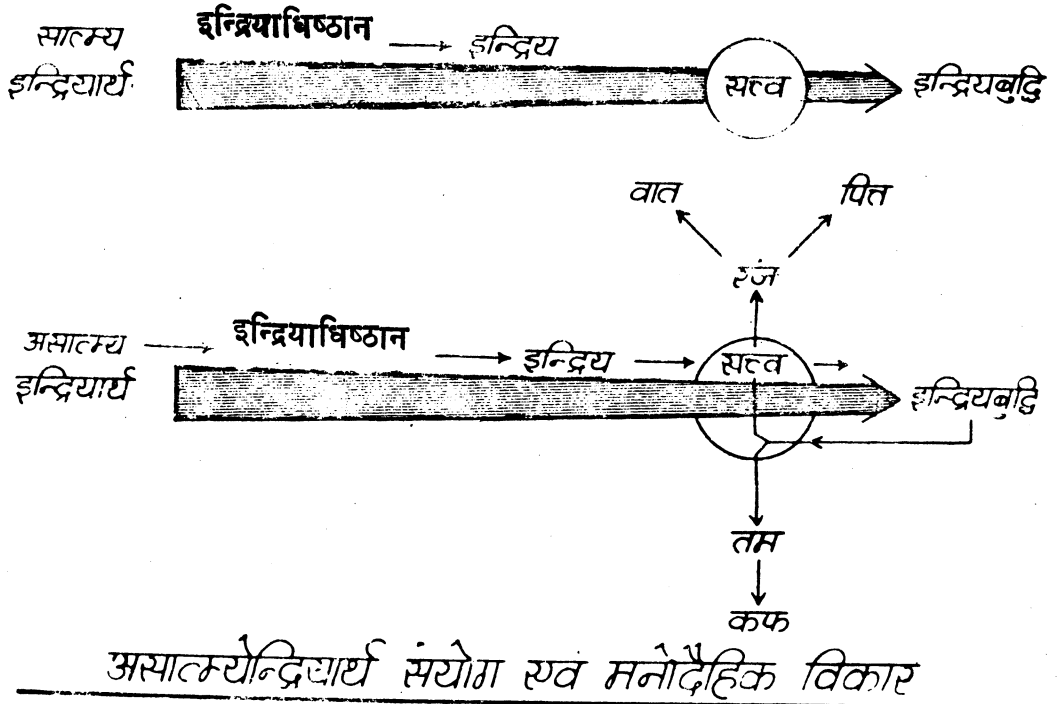


FIG. 1. Diagramme depicting Panca-Pancaka concept of Perception as described in Āyurveda indicating the central role of Sattva, the Mind. The diagramme further shows the results of reactions of Indriya Buddhi with the Sattva causing the vitiation of Doṣas at the mental and physical planes which forms the basis of the Ayurvedic concept of Asātmic Indriyārtha Saṁyoga in the aetiology of Psychosomatic disorders.

freedom to the play of senses. Such behaviour both diminishes his psychophysi-

cal powers and renders him unfit to advance on the path of *Yoga*. Hence the withdrawal of the senses from their external objects or stimuli and bringing them under the control of mind i. e. *Pratyāhāra* is advocated by this system as the Fifth means of the practice of the *Yoga*. It has been remarked that when the senses are introverted the mind is not distracted by external stimuli, and that the senses so controlled by mind add to its power of concentration. Thus the restraint of the senses helps the aspirant to progress towards the stage of *Samādhi*. This gradual march of the aspirant prepares him for the total stoppage of mental modifications, which does not abolish knowledge but makes his knowledge all pervasive as a result of spiritual discipline, the Five stages of which we have described above. These Five steps are designated as outer means (*Bahiranga Sādhanaś*) because of their aim of controlling the environment, or the effect of the environment, on the *Yogi* through *Yama*, *Niyama*, *Āsanas*, *Prāṇāyāma* and *Pratyāhāra*. These means, however, are not enough to put a full stop to mental modifications. They must be supplemented by the remaining three means of *Yoga*, viz. *Dhāraṇā* (attention), *Dhyāna* (contemplation) and *Samādhi* or pure meditation or concentration, which are called the inner means of *Yoga* (*Antaranga Sādhanaś*)” (Quoted from Sharma, I. C., 1968).

Though *Pratyāhāra* is an important step in the practice of *Yoga*, its descriptions in the texts are not very much clear. Ordinarily *Pratyāhāra* refers to the withdrawal of the senses from their objects. The actual mechanism of such a withdrawal is not easy to understand. It is rightly suggested by Taimni (1968), in order to understand that *Pratyāhāra* really means one has to recall how mental perception of the objects in the outer world takes place. One perceives an object when different kind of vibrations which imanate from it, strike the sense organs and the mind is then joined to the sense organs thus activated. From the physiological and the psychological point of view the reception of the vibration by the sense organs and the perception by the mind are intervened by many intermediary stages. The *Āyurvedic* concept of *Pancapancaka* in the context of perception is the simple representation of the mechanism of sensorial perception. The same is summarised below.

(also see Fig. 1).

Bhūtas (elements)	Indriyas (sense- organs)	Tanmātrās (sensations)	Citta (mind)	Buddhi (percep- tion)	Ātmā (spirit)
Pr̥thvī (éarth)	Nose	Smell		Ghrāṇa Buddhi	p e
Jala (water)	Tongue	Taste		Rasa Buddhi	r c e
Tejas (light)	Eye	Light	Mind	Rupa Buddhi	i v e
Vāyu (air)	Skin	Touch		Sparsā Buddhi	r
Ākāśa (ether)	Ear	Hearing		Sravaṇa Buddhi	

It is a matter of common experience that unless the mind joins, inspite of the physical contact of the object and the sense-organ, there is no perception. It is also commonly experienced that although the mind is automatically ignoring a large number of objects vibrating its sense organs, it cannot close itself voluntarily from all the objects if it wants to do so. Certain vibrations always manage to catch the attention and the mind is generally helpless against the inroads of these unwanted intruders. In fact, the more it tries to shut them out the more numerous and insistent they become.

However, for the practice of *Rāja yoga* the external world has to be completely shut of so that the mind is free and alone for yogic achievement. Taimni (1968) has rightly pointed out that when we are making any particular mental effort we shall find that the mental images which are present and changing constantly may be divided into following three categories :

(1) Ever changing impressions produced by the outer world through the vibrations reaching the sense organs.

(2) Memories of the past experiences floating in the mind, and.

(3) Mental images connected with the anticipation of the future.

Among these Nos. Two and Three are purely mental and are not dependent upon any objective reality outside the mind, while No. 1 is the direct result of contact with the outer world. The object of *Pratyāhāra* according to Taimni (1968) is to eliminate No. 1 completely from the mind thus leaving only No. 2 and 3 which are then mastered through *Dhāraṇā* and *Dhyāna*. Thus *Pratyāhāra* interposes a shutter between the sense-organs and the mind and thus isolates the mind completely from the external world. Ordinarily *Pratyāhāra* appears to be a control of the senses by the mind but essentially the technique of *Pratyāhāra* is really the withdrawal of the mind into itself. It is a kind of abstraction so complete that sense organs cease to function.

DHĀRAṆĀ

Dhāraṇā has been considered as step Six of the *Aṣṭāṅga Yoga* of Patañjali, step Four in the *Ṣaḍāṅga Yoga* and step Thirteen of the *Pancadaśāṅga Yoga*.¹ of certain Upaniṣads. Patañjali describes as a part of *Antarāṅga Yoga* and includes it as a constituent of *Samyam*, a term applied to the composite entity of the three higher practices of *Antarāṅga Yoga* namely *Dhāraṇā*, *Dhyāna* and *Samādhi*. The practice of *Dhāraṇā* appears to have been described in different ways in different Upaniṣads. *Triśikhbrahmano-Upaniṣad* has considered *Dhāraṇā* as a condition of non-fluctuation (*Niscālī bhāva*) of the mind and considers it as a means of liberation. *Dhāraṇā* has been conceived as an act of localisation of mental being within the five eternal substances of the body.² *Darśanoupāniṣad* describes Five-fold *Dhāraṇā* referring the containment of the Five *Pañca-*

१. प्राणायामः, प्रत्याहारो, ध्यानं, धारणा, तर्कः, समाधिः —षडंग इत्युच्यते योगः ।

(मैत्रायण्युप० ६।१८)

२. पञ्चभूतमये देहे भूतेष्वेतेषु पञ्चसु ।

मनसो धारणं यत्तद्युक्तस्य च यमादिभिः ॥ (त्रिशिखब्राह्मणोपनिषद्-१३३)

mahābhūtas of the external world within the *Pañcamahābhūtas* of the living body. *Yogatattvoupaniṣad* has described the *Siddhis* of *Dhāraṇā* and has considered these *Siddhis* as obstacles in the path of *Mahāsiddhi* so much so that it has advocated the avoidance of the attraction towards the *Siddhis* attainable by *Dhāraṇā*. *Dhāraṇā* has also been stated to effect strength to the body and to win the death. *Yogatattvoupaniṣad* has also considered *Dhāraṇā* as the sense of *Ātmā* or *Paramātmā* in the objects of the Five senses in the mind. *Śāṇḍilyoupaniṣad* refers to the *Dhāraṇā* of mind into the *Ātmā*, *Dhāraṇā* of the *Vāhyākāśa* into the *Dehākāśa* and the *Dhāraṇā* of the *Pañcamūrtis* into *Pañcabhūtas*.¹ Thus *Dhāraṇā* though generally appears to be a mental practice and may be considered as an important aspect of the *Yoga of mind* but the survey of Upaniṣadic literature presents a varied picture and over the spectrum of Upaniṣadic statement it appears difficult to form a consolidated single concept of *Dhāraṇā*. However, for all practical purposes it appears useful to develop the science of *Dhāraṇā* in the light of the descriptions available in the *Yoga Sūtras* of Patañjali. Patañjali considers *Dhāraṇā* (concentration) as the act of confining the mind within a limited mental area i. e. the object of concentration—“*Deśabandhaścittasya Dhāraṇā*” (Yoga Sūtra, 3.1). Sharma (1968) interprets *Dhāraṇā* as an act of holding the object of attention before the mind. It is the first step towards *Samādhi*. During *Dhāraṇā* the practitioner fixes his mind on some external object which may be either a solid object like the image of a diety or a part of his own body like the tip of the nose etc. As a matter of fact *Dhāraṇā* is a mental exercise which helps a *Yogi* to undertake the subsequent practices namely *Dhyāna* and *Samādhi* without difficulty. The practice of *Dhāraṇā* and subsequent higher practices can be persued only by an aspirant who has already perfected *Pratyāhāra* preceded by other *Vāhiranga* Yogic practices. It is rightly pointed out by Taimni (1968) that theoretically it is possible for the student to start right away with the mind and he may succeed in practising meditation to a certain extent but he can not go very far in this manner and his progress is bound to come to a stop sooner or later. It

१. अथ धारणा । स पञ्चविधः । आत्मनि मनोधरणं देहराकाशे बाह्याकाशधारणं पृथिव्यप्तेजोवायु-
काशेषु पञ्चमूर्तिधारणं चेति ॥ (शांडिल्योपनिषद् १।८)

is only when he has prepared himself in the manner indicated above that he can go on steadily right upto the end. Though in rare conditions the meditative practices can be perfected without going through the preceding preparatory practices. However, Patañjali has pointed out the absolute necessity of going through the first five steps of *Aṣṭāṅga Yoga* before taking up the practice of *Dhāraṇā*.

Literally *Dhāraṇā* means concentration, though the English word 'concentration' does not fully represent the meaning of the term *Dhāraṇā* as conceived in *Yoga* psychology. In this context it may be pointed out that according to modern psychology the mind cannot be fixed on any object for any considerable time. The mind remains moving even during the highest degree of concentration. Thus concentration only means the controlled movement of mind within a limited sphere and such a concentration of mind is supposed to yield its remarkable result. On the other hand according to Indian psychology upon which the science of *Yoga* is based, though concentration begins with the controlled movement of the mind it can reach a state in which all movements or changes stop. In this ultimate stage the mind becomes one with the essential nature of the object concentrated upon and can thus move no further (Taimni, 1968). Modern psychology does not believe that the mind can fully realise the essential nature of the object concentrated upon.

Thus *Dhāraṇā* is a type of concentration where the mind is confined within a limited sphere defined by the object which is being concentrated upon. The word, *Deśabandha* means confinement within a territory which allows a limited freedom of movement. The main work in *Dhāraṇā* consists in keeping the mind continuously engaged in the consideration of the object and to bring it back immediately after the connection is broken. The objective is to reduce increasingly the frequency of such interruption leading to their complete elimination ultimately with complete focussing of the mind on the object.

DHYĀNA (MEDITATION)

As mentioned earlier *Dhāraṇā*, *Dhyāna* and *Samādhi* are the developed states of mind and are collectively designāted as *Samīyama*— '*Trayamēkatra Samīya-*

maḥ” (Yoga Sūtra III. 4). *Dhāraṇā* is the process of concentrating the mind in a particular area which is followed by *Dhyāna* when the mental waves attain equilibrium under the influence of *Dhāraṇā*. *Samādhi* is the state of trans. As a matter of fact *Dhāraṇā*, *Dhyāna* and *Samādhi* are the constituent stages of the same psychic achievement which finally develops into trans or *Samādhi* a state, of complete relaxation and creative awareness. This is how *Yoga* is considered as the means or method of getting the ultimate awareness or a means of approaching the God by way of an absolute control of mind i. e. “*Yogaḥ cittasṛṅgi Nirodhaḥ*” precipitating the *Yoga* i. e. the union of the *Ātmā* with the *Paramātmā* or the man with the God.

Thus *Dhyāna* is the stage of the practice of *Yoga* which is generally placed immediately before the stage of *Samādhi*. Tejovindoupaniṣad has considered *Ātmadhyāna* as the fourteenth step. Yogatattvopaniṣad places *Bhagvaddhyāna* as step seven while the Maitrayai and Amṛtānandopaniṣads have considered *Dhyāna* as third and second step respectively. The popular meaning of *Dhyāna* has been described above. However, certain Upaniṣads describe *Dhyāna* from different angles. *Maitrayai* and *Skandhupaniṣads* consider *Dhyāna* as the *Nirviṣaya* state of the mind ‘*Dhyānam nirviṣayaṁ manaḥ*’. The *Triśikhbrāhmanopaniṣad* describes *Dhyāna* as the state of thinking, oneself as *Cinmātra-brahmatattva*—‘*Sohaṁ Cinmātrameveti Cintanam dhyānamucyate*’. The *Yogatattvopaniṣad* considers the meditation over the diety as *Saguṇa Dhyāna* capable of yielding *Aṣṭasiddhis*.¹ Only *Nirguṇa Dhyāna* has been considered as the means of attaining *Samādhi*.² Śaṇḍilyopaniṣad also considers the *Saguṇa* and *Nirguṇa* varieties of *Dhyāna*.³ Māṇḍala Brāhmanopaniṣad considers *Dhyāna* as the continuity of

१. समभ्यसे तथा ध्यानं घटिकापष्टिमेव च ।

वायुं निरुध्य चाकाशे देवतामिष्टदामिति ॥ (योगतत्त्वोपनिषद्-१०४)

२. सगुणं ध्यानेमेतत्स्यादणिमादिगुणप्रदम् ।

निर्गुणध्यानयुक्तस्य समाधिश्च ततो भवेत् ॥ (योगतत्त्वोपनिषद्-१०५)

३. अथ ध्यानं । तद्विधौ सगुणं निर्गुणं चेति ।

सगुणं सूतिध्यानम् । निर्गुणमात्मयाथात्म्यम् ॥ (शाण्डिल्योपनिषद् १।१० खण्ड)

consciousness of all living beings.¹ Yoga Kuṇḍalinupaniṣad describes *Dhyāna* as a way of negation of the world. Yogacūḍamaṇi Upaniṣad describes twelve-fold *Dhyāna* as the means of attainment of *samādhi*.

However, inspite of varied descriptions of *Dhyāna* in traditional literature *Dhyāna* appears to be a higher mental practice which is immediate preparatory in contrast to *Dhāraṇā* which is oscillating and short term. *Dhyāna* is an act of continuous contemplation and consists of fixing the mind on its object without a break. The Sūtra, '*Tatra Pratyayaikatānata-Dhyānam*' from the Yogasūtras of Patañjali literally means that *Dhyāna* is an uninterrupted flow of the mind towards the object chosen for meditation. Taimni (1968) rightly points out that an aspirant should aim at eliminating the distracting thoughts and should aim at reducing the frequency of such interruptions in a progressive manner. By such an effort when the aspirant succeeds in eliminating the distraction completely and becomes able to continue the concentration on the object without any interruptions for as long a time as he desires, he is supposed to reach the stage of *Dhyāna*. Thus the essential difference between *Dhāraṇā* and *Dhyāna* is the occasional occurrence of distractions in the mind during *Dhāraṇā*. The continuity of concentration is the essential measure of the necessary control over the mind and the quality and depth of the concentration. Such a qualitative improvement in concentration is an essential pre-requisite for the practice of *Samādhi*.

SAMĀDHI

Samādhi is the eighth and the final step of the *Aṣṭāṅga Yoga* of Patañjali. *Samādhi* is considered the final stage of all schools of Yoga. The *Triśikhbrāhmaṇa* and *Maṇḍalabrāhmaṇa* Upaniṣads describe *Samādhi*² as a state of *Dhyāna viśmṛti*. It is a state of ceasation of all the *Vṛttis* of the mind.³ Vārāha Upaniṣad

१. सर्वशरीरेषु चैतन्यैकतानता ध्यानम् ॥ (मण्डलब्राह्मणोपनिषद्-१।१।६)

२. ध्यानविस्मृतिः समाधिः । (मण्डलब्राह्मणोपनिषद् १।१।१०)

३. अनेकनयनाकीर्णं सूर्यकोटिसमप्रभम् ।

ध्यायतो योगिनः सर्वं मनोवृत्तिर्विनश्यति ॥ (त्रिशिखब्राह्मणोपनिषद् १।५५)

considers *Samādhi* as the continuum of the mind with the *Ātmā*. Yogatattvopaniṣad describes *Samādhi* as a state which is characterized by the equanimity of the *Jivātmā* and *Paramātmā*. According to Darśanopaniṣad *Samādhi* is the union of *Paramātmā* and *Jivātmā*. Śaṇḍilyopaniṣad describes this union of *Jivātmā* and *Paramātmā* as a state of extreme bliss and parity of consciousness. According to Triśikh Brāhmanopaniṣad *Samādhi* is that state of being, where the *Yogī* perceives his “Godly” status and merges into or blends with the *Brahma* and thereby achieves salvation (spiritual liberation) which ultimately isolates the *Yogī* from the cycle of “rebirth” or *Punarjanma* and its miseries.

Tejovinḍu Upaniṣad describes double *Samādhi* while vārāhoupaniṣad mentions the *Asamprajnāta Samādhi*. Though one does not get the clear description of the two types of *Samādhi* namely *Samprajnāta* and *Asamprajnata*. Moreover, Śaṇḍilyopaniṣad conceives only one type of *Samadhi*—‘*Samadhistvekarupah*’ Darśanopaniṣad considers *Samadhi* as a *Bhāvanāśaka state*. Yogaśikha and Yogakundlyupaniṣad state that a *Yogī* becomes immortal right after the achievement of *Samadhi*.¹

Patañjali describes that state as *Samadhi* when there is consciousness only of the object of meditation and not of the mind itself—“*Tadevārtha mātra nirbhasaṁ swarūpaśūnyamiva samādhiḥ*”. This is the last stage of the concentration of the mind. This is the climax of the mental manipulation during the practice of *Yoga*. “When the state of *Dhyāna* has been well established and the mind becomes able to hold the object of meditation without any distraction it is possible to know the object much more clearly than in ordinary thinking, but even then a direct knowledge of the object is not obtained and the reality hidden within the object seems to elude the *Yogī* (Taimni, 1968).

समाधिः स तु विज्ञेयः सर्ववृत्तिविवर्जितः ।

ब्रह्मसंपद्यते योगी न भूयः संमृतिं व्रजेत् ॥ (त्रिशिखन्नाह्यणोपनिषद्-१६२)

१. समाधिमैकेन समममृतं यान्ति योगिनः ।

यथाग्निर्दाहमध्यस्थो नोत्तिष्ठेन्मयनं विना ॥ (योगकुण्डल्युपनिषद्-३।१४)

वायुं त्रिन्दुं चक्रं चित्तं चैव समभ्यसेत् ।

समाधिनैकेन समममृतं यान्ति योगिनः ॥ (योगशिखोपनिषद् । ७।७५)

This is the situation where all the distractors have been completely eliminated and the consciousness is fully focussed on the object of meditation. Still the aspirant is not able to realise the very essence of the object. At this juncture the mind itself interferes with the realisation of the ultimate truth regarding

THE PATTERN OF FREQUENCY OF DISTRACTIONS & MENTAL SELF AWARENESS IN THE ORDINARY

THINKING, DHĀRAṆĀ, DHYĀNA & SAMĀDHI								
ORDINARY THINKING	1-	(Z)	(Y)	(X)	(W)	(V)	(U)	(T)
DHĀRAṆĀ	2-	(Z)	(Z)	(Y)	(Z)	(Z)	(X)	(Z)
	3-	(Z)	(Z)	(Z)	(Z)	(Y)	(Z)	(Z)
DHYĀNA	4-	(Z)	(Z)	(Z)	(Z)	Z	(Z)	Z
	5-	(Z)	Z	Z	Z	(Z)	Z	Z
	6-	Z	Z	Z	Z	Z	(Z)	Z
SAMĀDHI	7-	Z	Z	Z	Z	Z	Z	(Z)
	8-	Z	Z	Z	Z	Z	Z	Z

Z = OBJECT CHOSEN FOR SAMYAM

YXWVUT = DISTRACTIONS

CIRCLES ROUND THE LETTERS = MENTAL SELF AWARENESS

FIG. 2. Showing the qualitative difference between ordinary thinking, Dhāraṇā, Dhyāna and Samādhi as regard to the pattern of frequency of distraction and mental self-awareness (Modified after Tamini) Z = Object chosen for concentration; YXWVUT = Distractions; Circles around the letters = Mental Self-awareness.

the object of meditation. As pointed out by Taimni (1968) the consciousness of the mind of itself separates the consciousness of the *Yogi* and the ultimate truth and thus interferes with the further progress. It is the disappearance of the self consciousness which may open the door of a new world. Similar transition occurs when *Dhyāna* passes into *Samādhi*. Patañjali describes the phenomenon of disappearance of the self consciousness of the mind as *Svarūpa-*

sunyamīva. The mind's own form or essential nature disappearance, as it were. Here '*Svarūpaśunyam*' means reducing the self awareness of all the subjective roles of the mind to the utmost limit. The *Dhyāna* precipitates into *Samādhi* with the complete disappearance of the self-awareness. As a matter of fact as also rightly postulated by Taimni (1968) the apparent disappearance of the self awareness means dissolution of subject-object relationship and their fusion in consciousness. With the disappearance of the self-awareness of the mind a higher consciousness starts operating and the perception of the ultimate reality i. e. the reality hidden behind the object takes place. Here the perceiver, the object of perception and the perception become fused in one phase. Thus *Samādhi* is only an advanced state of *Dhyāna*, the only difference being the elimination of the self-awareness of the mind during *Samādhi*. The qualitative pattern of ordinary thinking, *Dhāraṇā*, *Dhyāna* and *Samādhi* may be detected as shown in the following diagram (Fig.2).

As shown in Fig. the frequency of distractions goes on decreasing in *Dhāraṇā* and the frequency and degree of mental self-awareness goes on decreasing in *Dhyāna*, while in *Samādhi* there is complete freedom both from distractions and self-awareness and the object alone remains in the field of consciousness. The transformations which take place in *Dhāraṇā*, *Dhyāna* and *Samādhi* are purely mental phenomena and are related to consciousness. The mind is already disconnected from the body and so the mental activities will not reflect in the body. The physiological functions of the body may continue but there is no response of the body to the internal or external world. However, it may be kept into mind that every kind of unresponsiveness and inertness of the body cannot be considered as *Samādhi*. The essential feature of the *Samādhi* is the disappearance of self-awareness leading into the realisation of Ultimate Truth which may be associated with unresponsiveness of the body. The unresponsiveness of the body alone without the transformation of the consciousness is some times known as *Jaḍa Samādhi*. This is not a true *Samādhi*. The person coming out of the *Jaḍa-Samādhi* will not have any mental achievement while a person coming out of a true *Samādhi* brings with him the transcendental knowledge, wisdom, peace and strength of the inner life.

Types of Samādhi : The subject of *Samādhi* has been described at several places in different contexts in Yoga Sūtras of Patnījali the main contexts are summarize below.

- | | |
|--|---------------------------------------|
| 1. The three stages of Meditation i. e. <i>Dhāraṇā</i> ,
<i>Dhyāna</i> and <i>Samādhi</i> | Yogasutra 3 : 1-4 |
| 2. <i>Saṁprajnāta</i> and <i>Asaṁprajnāta Samādhi</i> | Yogasūtra 1 : 17-18 |
| 3. The essential features of <i>Sabīja Samādhi</i> | Yo asutra 1 : 41 |
| 4. Different phases of <i>Sabīja Samādhi</i> | Yogasūtra 1 : 42-50 |
| 5. The technique of <i>Nirbīja Samādhi</i> | Yogasutra 1 : 51, 3 : 8,
4 : 26-29 |
| 6. The three kinds of transformation involved
in <i>Samādhi</i> . | Yogasutra 3 : 9-12 |

The different stages of *Samādhi* represent progressive release of consciousness from its limitations and *Kaivalya* is that state in which it can again function in perfect freedom. The consideration of the distinction between *Saṁprajnāta* and *Asaṁprajnāta Samādhi* should not be confused with the concept of *Sabīja* and *Nirbīja Samādhi*. Though many people use *Saṁprajnāta* and *Asaṁprajnāta Samādhi* as synonyms of *Sabīja* and *Nirbīja Samādhi*.

Saṁprajnāta Samādhi means *Samādhi* with *Prajñā* while *Asaṁprajnāta Samādhi* is a *Samādhi* without *Prajñā*. *Prajñā* means the higher consciousness operating through the mind with all its stages. In *Saṁprajnāta Samādhi* there is a nucleus in the field of consciousness to which the consciousness is fully directed. In *Asaṁprajnāta Samādhi* there is no such nucleus to draw the consciousness outwards. Thus as soon as such a nucleus is eliminated the consciousness begins to recede inwards.

As described by Taimni (1968), "The *Saṁprajnāta Samādhi* begins when the consciousness is completely cut-off from the outer world of the passing through *Dhāraṇā* and *Dhyāna*. In the first stage of *Saṁprajnāta Samādhi* the consciousness is centred in the lower mental world and functions through the *Manomaya Kośa*. The essential function of the mind in this stage is denoted by the word, *Vitarka*. It should be noted that when a person can leave a physical body and function in the subtle vehicles, he is not necessarily in a

state of *Samādhi*. After mastering the technique of *Savitarka* and *Nirvitarka* phases in the first stage the aspirant practises *Asaṃprajnāta Samādhi* and withdraws his consciousness into the next higher plane passing through the clouds which accompanies *Asaṃprajnāta Samādhi*. Then his consciousness emerges into the higher mental world and functions through the *Vijnānamaya Kośa* i. e. the causal body. The essential function of the mind working through this vehicles is called *Vicāra*. Now he starts practising *Samādhi* on this plane, slowly masters the technique of the *Savicāra* and *Nirvicāra* phases and again practises *Asaṃprajnāta Samādhi* to free his consciousness from the higher mental plane.

The whole cyclic process has to be repeated twice during the last two stages of *Samprajnāta Samādhi* in order to release the consciousness of the *Yogi* from the extremely subtle vehicles namely *Ānandamaya Kośa* and *Ātmā* whose essential functions are *Ānanda* and *Asmitā*. Thus the *Vitarka*, *Vicāra*, *Ānanda* and *Asmitā* are the important characteristics of different stages of consciousness. The characteristics of the four stages of consciousness, the stages of the *Guṇas* and the vehicles through which the states of consciousness are expressed are described below.

Characteristics of the state of consciousness	Stages of the Guṇas	Vehicle for expression in Vedāntic terminology.
Vitarka	Viśeṣa	Manomayakośa
Vicāra	Aviśeṣa	Vijnānamaya kośa
Ānanda	Linga	Ānandamaya kośa
Asmitā	Alinga	Ātmā

It is only after all the stages of *Asaṃprajnāta Samādhi* have passed and *Nirbija* is practised to remove the final and the subtlest veil covering. The reality, the consciousness of the *Puruṣa*. The stages of *Samādhi* described above are depicted in the following diagram. (Fig. 3).

Thus the *Aṣṭāṅga yoga* is a comprehensive discipline its ultimate objective being the realization of the supreme. These eight stages, though in themselves

are comprehensive procedures of mental and physical development, they individually form only a step in the practice of *Yoga* in real sense. Besides the above mentioned eight ladders of the practice of *Yoga*, some scholars hold another,

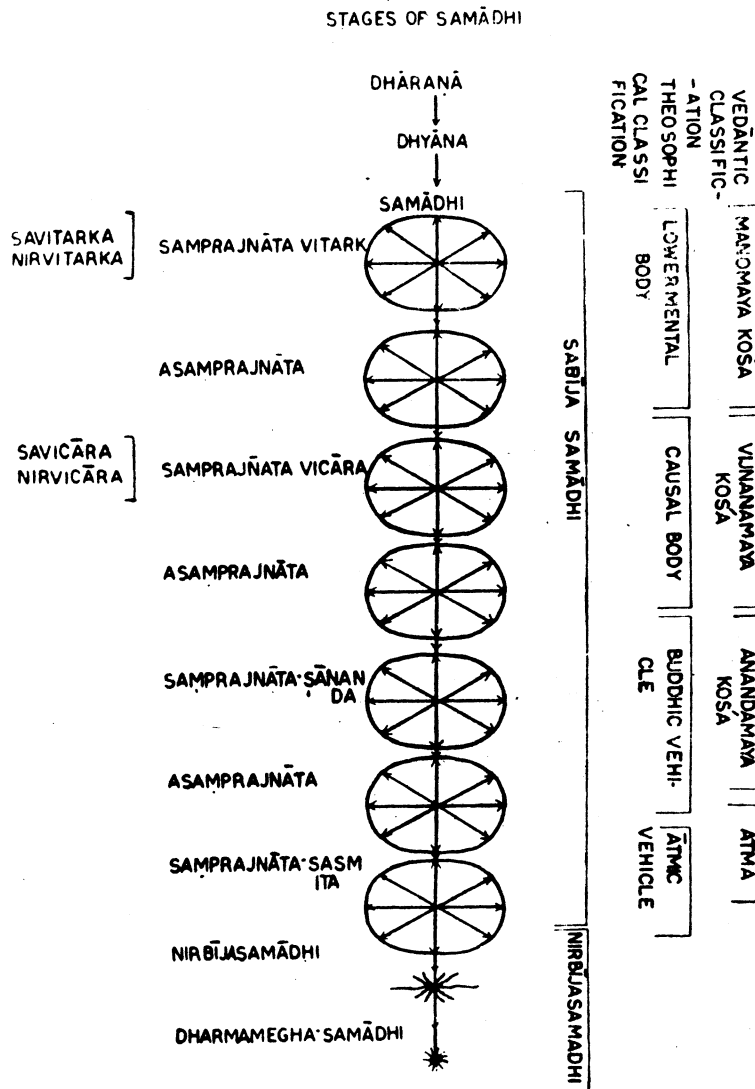


FIG. 3. Diagram modified after Tamini showing the stages of Samādhi as described in Yoga Sūtras of Patanjali and their correlation with Vedāntic and Theosophical classification.

similar methodology of the practice of *Yoga* i. e. *Yama*, *Niyama*, *Āsana*, *Kriyā*, *Bandha*, *Mudrā*, *Prāṇāyamā*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. These also cover the same aspects of mental and physical development as mentioned above.

MADRĀS, MAHĀMUDRĀS, BANDHAS AND SAṬKRIYĀS.

Besides the procedures described under *Aṣṭāṅga Yoga* there are Twelve *Mudrās* (Symbolic gestures), Ten *Mahāmudrās* (the great gestures), Three *Bandhas* (blocking the passages of certain organs by contraction of certain muscles) and Six *Kriyās* (*Saṭkriyās* or *Saṭkarmas* i. e. the Six purificatory procedures). Some of these procedures are commonly practised. *Mudrās* are *Jñānamudra*, *Siṃha mudrā*, *Yoga mudrā*, *Khecari mudrā* and *Mahāna mudrā* The Three *Bandhas* are *Uddayana* i. e. raising of diaphragm. *Jalandhara Bandha* i. e. Chinlock and *Mūla Bandha* i. e. forceful contraction of anal region.

The *Saṭkriyās* are the internal purificatory measures similar to *Pañcakarmas* or *Saṭkarmas* as described in Āyurveda. These procedures are concerned with the maintenance of normal bodily functions. For this the *Yoga* system advocates the cleansing of the inlets and outlets of the body. The *Saṭkriyas* of *Yoga* system consist of the following Six purificatory measures : (1) *Neti* (cleansing the nasal passages), (2) *Dhouti* (cleansing the stomach), (3) *Vasti* (cleansing the rectum and colon), (4) *Trāṭaka* (cleansing the eye by fixing the gaze on certain object without blinking and keeping it fixed until the lachrymal secretion starts flowing freely), (5) *Kapālabhātī* (cleansing the nasopharynx and nasal air sinuses), (6) *Nauli* (moving the abdomen by contracting the recti, keeping the diaphragm fixed, thus massaging the abdominal visceral). Thus all these procedures consist of the purification of the body by the nasal, oral, rectal, urinary, or any other routes.

THE KUNḌALINĪ YOGA

Recently lot of interest has been shown about *Kunḍalinī yoga* i. e. awakening of the *Kunḍalinī Śakti* or the serpent power. A number of interesting anatomical structures are described in Tāntrika texts concerned with *Kunḍalinī Yoga*. *Prāṇa* which is the vital force of life is said to reach each part of the body through numerous channels called *Siras* or *Nāḍis*. *Iḍā*, *Pingalā* and

Suṣumnā Nāḍis are the most important ones among these channels. These channels function in relation to six main centres called *Saṭ-Cakras* which are believed to perform certain physical, mental and autonomic functions in the body. The following table describes the sites and the functions these Cakras (Fig. 4).

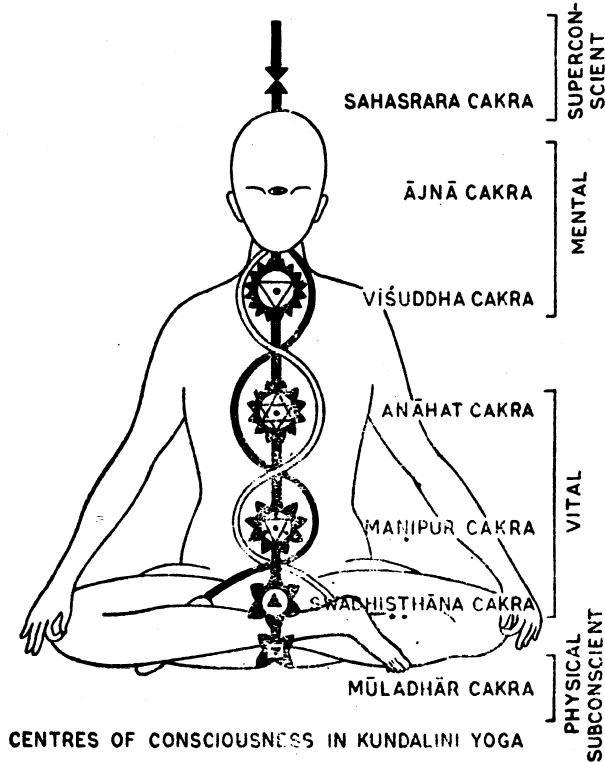


FIG. 4. Diagramme showing the concept of Kuṇḍalinī Yoga and the seat of Saṭcakras i. e. the levels of consciousness as conceived in Tantra Texts of Hindu tradition.

CAKRAS	SITES	VṚTTIS
1. Mūlādhāra Cakra	Between genitals and anus	Creative desire Kāma, pleasure.
2. Svadhiṣṭhāna Cakra	At the root of genitals between mūlādhāra and maṇipūraka Cakras	Suspicion, distrust, delusion, false knowledge etc.

CAKRAS	SITES	VR̥TTIS
3. Maṇipura Cakra	At the nābhi (navel) in relation of spine	Shame, fickleness, jealousy, desire, laziness, Sadness, dullness, ignorance, aversion etc.
4. Anāhat Cakra	In the region of heart	Hope, care, anxiety, endeavour, sense of possession, arrogance, hypocrisy, longour, conceit, discrimination, indecision and regret.
5. Viśuddha Cakra	Lower end of throat	Production of seven musical notes, venom and ambrosia.
6. Ājnā Cakra	In the fore-head between the eyebrows	Has all the three Gunas and its characteristics in mind.

Further above is situated *Manas Cakra* having six *Nādia* denoting the five special senses and the sensations initiated in the brain during dreaming and hallucination. The *Soma Cakra* is above the *Manas*. Above all is the *Sahasrāra cakra* where all the sounds and energies of lower *Cakras* manifest in their causal states and different forms. The static and the kenotic forms of *Śakti* unite in *Sahasrāra cakra*, which contains the qualities of all the lower *Cakras* in potential state. It is at this *Cakra* that quiescent consciousness is realised and so also the Supreme Consciousness. Thus the activity of each *Cakra* manifests in the form of *Vṛttis* or qualities which are individual experiences as moral qualities. The *Vṛttis* of the lower *Cakras* i. e. of the *Mūladhāra* and *Swadisthāna* are materialistic and selfish while those of *Anāhat Cakra* are mixed. The *Cakras* above this are associated with good qualities.

Each *Cakra* is represented in symbolic form of a lotus, the number of petals of a lotus signify the number of *Nādis* and the energies related to *Cakra*. Each *Cakra* constitutes a *Yantra* or instrument, and one of these procedures i. e. *Yantra*, *Tantra*, *Mantra* alone combined, could be employed for activating the *Kuṇḍalinī Śakti* for its ascent to different *Cakras* which are situated one cranial to the other as mentioned earlier.

Ordinarily only few of these *Cakras* and *Nāḍis* are in functional order. These however, can be made active from their potential forms by certain Yogic practices. The *Kuṇḍalinī Śakti* exists in potential and dynamic form in the body. The *Mūlādhāra Cakra* is the centre of dynamic form, while *Sahasrāra Cakra* is the seat of *Kuṇḍalinī Śakti* in potential form. The linking of these two forms involves its activation and direction at the *Mūlādhāra Cakra* and the realization of different planes of consciousness as it is made to rise upwards along the other *Cakras* towards the *Sahasrāra Cakra*. This realization is called *Kuṇḍalinī Yoga* which leads to awakening of the serpentine power providing the individual, in turn, the successively increasing virtues.

Ordinarily the *Idā* or *Pinglā*, *sirā* functions to transmit *prāṇa* to the body. The *Pinglā* also known as *Sūryā* is related to the right nostril while *Idā* also known as *Candrā* refers to the left nostril. These two function alternatively *Idā* and *Pinglā* connect to *Mūlādhāra Cakra* below, and through spiral course upwards around *Suṣumnā*, tend to meet at *Ājñā Cakra* from where they separate out and establish connection with left and right nostrils respectively. The *Suṣumnā nāḍi* starts from the *Mūlādhāra cakra* and extends upto the *Brahma-rāndhra* located in the crown of the head, the *Brahma nāḍi* being situated within the innermost sheath of *Suṣumnā*. It is this *Brahma nāḍi* through which the *Prāṇa* i. e. the *Kuṇḍalinī śakti* passes up after it gets opened. Ordinarily the *Suṣumnā* is closed and the *Kuṇḍalinī* (primordial energy) lies coiled up at the *Mūlādhāra Cakra*. When the *Suṣumnā* opens, the functioning of *Idā* and *Pingalā* is diminished and as the *Prāṇa* enters along the *Suṣumna nāḍi*, their activity stops completely, and the breathing takes place through both the nostrils. The awakened *Kuṇḍalinī* courses upwards to the *Sahasrāra Cakra* which relates the individual *Prāṇa* with the universal *Prāṇa*, thus revealing the great *Siddhis* of *Yoga Sādhana*.



CHAPTER V

YOGA AS A HEALTH SCIENCE

As also emphasized earlier *Yoga*, as founded in ancient times, is primarily a system of philosophy centred around the practical approach to the mental and spiritual development of man enabling him to realise the ultimate truth. Whether such a discipline could have any health potential i.e. whether practice of *Yoga* could be a method of preservation of health and treatment of diseases are not, is a matter of controversy. Even today, quite a few experts in the field feel that *Yoga* has no medical and health potentials and it should be limited to the efforts of mental and spiritual development leading to higher consciousness and mental transformation, while many others plead *Yoga* to be of great value as a method of preservation of health and treatment of various diseases so much so as to use *Yoga* as a system of medicine. In view of the growing application of *Yoga* to the problems of health and disease, it was considered useful to examine the classical literature on *Yoga* to workout whether the ancients had conceived the medical and health applications of *Yoga* or not. A critical analysis of the classical literature on *Yoga* indicates that though *Yoga* is primarily a system of philosophy and psychological science, it appears to have been deemed to be of value in health care. A few relevant statements available in the Upaniṣads and other related texts on *Yoga* indicative of its health potential are being reviewed below. The major portion of the classical statements on health and medical potential of *Yoga* reproduced below is adapted from (1) *Yoga Upaniṣad* English translation from Theosophical Society Adayar publications and (2) *Haṭhayoga Pradīpikā* English translations published from Kaivalya Dhāma, Lonavla and that from Theosophical Society Adayar.

CLASSICAL STATEMENTS ON HEALTH POTENTIALS OF YOGA

The *Yogin* gets rid of a disease by means of *Āsana*, sin by *Prāṇāyāma* and gives up the mental disorders by withdrawing the mind (*Pratyāhāra*). By *Dhāraṇā* (firmly fix the mind) he attains mental fortitude and in *Samādhi* (Absorption) acquires marvellous consciousness and with the renunciation of observance auspicious and inauspicious, attains liberation.¹

PRACTICE OF ĀSANA

According to Śaṅḍilyopaniṣad, the use of *Āsanas* specially *Bhadrāsana* by placing two ankles of the leg below the testicles, on either side the frenum of the prepuce, then with the two hands holding firmly the two feet by their sides and remaining motionless, will be the panacea for all ills and the antidote against all poisons.²

The practice of *Mayūrāsana* is also the destroyer of all sins. All diseases that affect the body perish and the poisons are assimilated (without any evil effect).³ According to Haṭhayoga Pradīpikā the practice of *Matsyendrāsana* stimulates the gastric fire and is the means for cure of a group of terrible diseases, bestows upon the gift of arousal of the *Kuṇḍalinī* and stability of *Candra*. *Candra* is supposed to be located at the root of the palate and is said to be constantly oozing nectar which is absorbed by *Sūrya* supposed to be located in the navel. The practice of this *Āsana* stops the flow of this nector from the *Candra* to the *Sūrya*. This seems to be the *Candra-sihiratoam* in this context.⁴

The most excellent of all *Āsanas*, *Pāścimottāna*, makes the breath flow through the *Suṣumnā*, stimulates the gastric fire, makes the loins lean and

१. आसनेन रूजं हन्ति प्राणायामेन पातकम् ।

विकारं मानसं योगी प्रत्याहारेण मुञ्चति ॥ (योगचूडामण्युपनिषद् १०६)

२. शरीरान्तर्गताः सर्वरोगा विनश्यन्ति । विषाणि जीयन्ते ॥ (शाण्डिल्योपनिषद् १।३।१२)

३. हरति सकलरोगानाशुगुल्मोदरादीनमिभवति च दोषानासनं श्रीमयूरम् ।

बहुकदशनभुक्तं भस्म कुर्यादशेषं जनयति जठराग्निं जारयेत्कालकूटम् ॥ (ह० प्र० १।३१)

४. मत्स्येन्द्रपीठं जठरप्रदीप्तिं प्रचण्डरूड्मण्डलखण्डनास्त्रम् ।

अभ्यासतः कुण्डलिनीप्रबोधं चन्द्रस्थिरत्वं च ददाति पुंसाम् ॥ (ह० प्र० १।२७)

remove all the diseases of man.¹ The *Vīṇatikarṇī* practice increases gastric fire, the practitioner should always have plenty of food.²

THE PRACTICE OF PRĀṆĀYĀMA

The regular practice of *Prāṇāyāma* is useful for a healthy life. It is evident from Haṭhayoga Pradīpikā. One who is able to restrain the breath as desired when the (gastric) fire becomes more active and the *Nāda* (inner sound) is heard, there is a perfect health, because the *Nādis* are purified. The practice of *Kumbhaka*, raising the *Apāna* upwards (by contracting the anus) the *Prāṇa* should be brought downwards from the throat. The *yogin* (then) becomes a youth of sixteen, free from old age. The practice of *Kumbhaka* removes disorders of the throat caused by *Kapha* and stimulates the *Agni* i. e. the digestive fire in the body.³ Having performed *Kumbhaka* as prescribed, the breath should be exhaled through the left nostril. This removes the disorders arising from excess of *Vāta*, *Pitta* and *Kapha* and increases *Agni* i. e. the digestive fire in the body.⁴

PRACTICE OF MUDRĀS AND BANDHAS

For the practitioner of *Yogic Mudrās* there is nothing wholesome or unwholesome. All things of whatever taste, even those which are insipid and even virulent poisons, if consumed, are digested as if it were nectar.⁵ The *Khecarimudra* or turning back of the tongue, one who remains for half a *Kṣaṇa*.

१. इति पश्चिमतानमासनाग्रयं पवनं पश्चिमवाहिनं करोति ।

उदयं जठरानलस्य कुर्यादुदरे काश्यंमरोगतां च पुंसाम् ॥ (ह० प्र० १।२६)

२. नित्यमभ्यासयुक्तस्य जठराग्निविवर्धनी ।

आहारो बहुलस्तस्य सम्पाद्यः साधकस्य च ॥ (ह० प्र० ३।८०)

३. पूर्ववत्कुम्भयेत्प्राणं रेचयेदिडया ततः ।

श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् ॥ (ह० प्र० २।५२)

४. विधिवत्कुम्भकं कृत्वा रेचयेदिडयानिलम् ।

वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ (ह० यो० प्र० २।६५)

५. न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः ।

अपि भुक्तं विषं घोरं पीयूषमिव जीर्यति ॥ (ह० यो० प्र० ३।१६)

(i. e. for 24 minutes) is saved from poisons, disease, death and old age.¹ By constant practice of the *Mūlabandha*, an union of *Prāṇa* and *Apāna* is achieved. Urine and excrement decrease and even the aged become young.²

According to Trisikhi Brahmanopaniṣad the *Yogin* who has conquered his vital air and vanguished his senses, becomes an accomplished adept. He will become temperate in food with a little sleep, lustrous and lusty and will attain longevity,³ having overcome unnatural death. He, in whom there is profuse perspiration generated during *Prāṇāyāma* is of inferior type. He, in whom there is tremor of the body during *Prāṇāyāma*, is of the middle type. He whose body rises up is known as of superior type. In one of the inferior type, there will be destruction of ailment and sin; while in the case of one of the middle type, there will be the destruction of skin, ailment and incurable disease; and in the case of one of the superior type, he will become one, passing small urine, evacuating small faecal matter, living having a light body, subsisting on moderate food, having ever alert sense organs, commanding a quick intellect, possessed of a clear vision penetrating the three durations (the past, the present and the future) and (verily) the master of his ownself.⁴ The effect of *Prāṇāyāma* on health according to Darśanopaniṣad on the following being distinctly seen, he attains the purification of the *Nāḍis*. Lightness

१. रसनामूर्ध्वगां कृत्वा क्षणार्धमपि तिष्ठति ।

विषैर्विमुच्यते योगी व्याधिमृत्युजरादिभिः ॥ (ह० प्र० ३।३८)

२. अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।

युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥ (ह० प्र० ३।६५)

३. योगसिद्धो भवेद्योगी वायुजिद्विजितेन्द्रियः ।

अत्पाशी स्वल्पनिद्रश्च तेजस्वी बलवान् भवेत् ॥ (त्रिशिखब्राह्मणोप० १०३)

४. प्रस्वेदजननं यस्य प्राणायामेषु सोऽधमः ।

कम्पनं वपुषो यस्य प्राणायामेषु मध्यमः ।

उत्थानं वपुषो यस्य स उत्तम उदाहृतः ॥

अधमे व्याधिपापानां नाशः स्यान्मध्यमे पुनः ।

पापरोगमहाव्याधिनाशः स्यादुत्तमे पुनः ॥

अल्पमूत्रोऽल्पविष्ठश्च लघुदेहो मितशनः ।

पटिन्द्रियः पटुमतिः कालत्रयविदात्मवान् ॥ (त्रिशिखब्रा० १०४-१०७)

of the body, glowing of the fire situated in the belly and the clear manifestation of the sound; these symptoms indicate the successful accomplishment thereof. He should continue in this effort, till he distinctly sees these symptoms.¹

VARIETIES OF PRĀṆĀYĀM HAVING CURATIVE VIRTUES

Drawing in the *Prāṇa* air outside and filling up with (that in) the belly, in the morning and evening twilights, in the hour before the dawn i. e. *Brahma*, at noon or at all times, and holding it at the tip of the nose, in the middle navel and at the big toes of the feet, the man will live for a hundred years, and get rid of all diseases. By holding it at the tip of the nose the *Prāṇa* air will be brought under complete control; by holding it in the middle of the navel there will be avoidance of all disease and by confining it to the big toes of the feet, there will be lightness of the body. He who always drinks air by inhaling it through the tongue, that *Yogi* will attain immunity from disease, rid of fatigue and thirst, he who should confine the air at the root of the tongue, after inhaling it by means of the tongue, will colly drink the nectar of immortality and enjoy all happiness; he who, after inhaling the air through the *Idā*, confines it at the middle of the eye brows, will drink pure nectar and will surely be released from all diseases, he who confines the air inhaled through the *Idā* as well as the *Pingalā* in the navel, that man is released from all diseases. If during the three *Saṁdhyās* (twilights) for one full month one should, after inhaling the air by means of the tongue, and drinking that nectar little by little, confine it in the navel (for him) all ailments arising from a preponderance *Vāta* and *Pitta* will undoubtedly perish.² According to Yoga

१. नाडीशुद्धिमवाप्नोति पृथक्चिह्नोपलक्षितः ।

शरीरलघुता दीप्तिर्बह्वेर्जाठरवर्तिनः ॥ (दर्शनोपनिषद् ५।११)

नादाभिभ्यक्तिरित्येतच्चिह्नं तस्मिन्निष्ठसूचकम् ।

याग्देतानि संपश्येत् तावदेवं समाचरेत् ॥ (दर्शनोप ५० ५।१२)

२. इडया वेदतत्त्वज्ञ तथा पिङ्गलयैव च ।

नाभौ निरोधयेत्तेन व्याधिभिर्मुच्यते नरः ॥ (दर्शनोपनिषद् ६।२८)

मासमात्रं त्रिसंख्यायां जिह्वयारोप्य मारुतम् ।

अमृतं च पिबन्नाभौ मन्दं मन्दं निरोधयेत् ॥ (दर्शनोप ६।२९)

Kundlyoupaniṣad the practice of *Bhastrikā Prāṇāyāma* takes away the heat produced in the throat, raises the warmth of the body, kindles the *Kundali*, is endowed with good qualities and kills sin, is auspicious and healthgiving, destroys the *Kapha* and other obstructions in the interior of the mouth of the *Brahma Nāḍis*.¹

According to Yoga Tattvoupaniṣad the practice of *Kumbhaka* for three months leads to the purification of the *Nāḍis*. When the purification of the *Nāḍu* is attained external symptoms in the body of the *yogin* arise like lightness of body, lusture, the strengthening of the *Jāṭharāgni* (increase of digestive power) and slimness of the body.²

The practitioner who is the best versed in *yoga* should abstain from the foods which would prove harmful to *yoga*, such as salt, mustard, acid, hot, astringent and pungent (dishes), all vegetables, orasoetida and the like, proximity to fire, sexual intercourse and travel. He should also avoid early-morning baths, fasting and all kinds of bodily exertion. At first during practice, a diet rich in milk and ghee is appropriate, cooked wheat, green gram and rice are conducive to the development of Yoga.³

- वातजाः पित्तजा दोषा नश्यन्त्येव न संशयः ।
नासाभ्यां वायुमाकृष्य नेत्रद्वन्द्वे निरोधयेत् ॥ (दर्शनोपनिषद् ६।३०)
१. कुम्भकं पूर्ववत् कृत्वा रेचयेदिन्द्रियानिलम् ।
कण्ठोत्थितानलहरं शरीराग्निविवर्धनम् ॥ (योगकुण्डलिन्योपनिषद् १।३७)
कुण्डलीबोधकं पुण्यं पापघ्नं शुभदं सुखम् ।
ब्रह्मनाडीमुखान्तस्थकफाद्यगंलाशनम् ॥ (योगकुण्डलिन्योप० १।३८)
२. एवमासत्रयाभ्यासान्नाडीशुद्धिस्ततो भवेत् ।
यदा तु नाडीशुद्धिः स्यात् तदा चित्तानि बाह्यतः ॥ (योगतत्त्वोपनिषद् ४४)
जायन्ते योगिनो देहे तानि वक्ष्याम्यशेषतः ।
शरीरलघुता दीप्तिर्जाठराग्निविवर्धनम् ॥ (योगतत्त्वोपनिषद् ४५)
३. योगविघ्नकराहारं वर्जयेद्योगवित्तमः ॥ (योगतत्त्वोपनिषद् ४६)
लवणं सर्षपं चाम्लमुष्णं रूक्षं च तीक्ष्णकम् ।
शाकजातं रामठादि वल्लिस्त्रीपथिसेवनम् ॥ (योगतत्त्वो० ४७)
प्रातः स्नानोपवासादिकायक्लेशांश्च वर्जयेत् ।
अभ्यासकाले प्रथमं शस्तं क्षीराज्यभोजनम् ॥ (योगतत्त्वोप० ४८)
गोधूमं मुद्गशात्यन्नं योगवृद्धिकरं विदुः ॥

According to Yoga-Sikhopaniṣad the description of *Sūryabheda Kumbhaka* is all alone should a secluded spot be reached (by the practitioner) temperate in food and of a resolute frame of mind and form of the *prāṇa* and the like and the imperishable truth of the highest import should be mediated upon. This is the unique measure which would effectively cure the disease of wordly mindedness.¹

Drawing-in the air through the two *Nāḍis* the intelligent practitioner should direct it along the two sides of the *Kundālī*, hold it in the belly (udara) and thereafter spell it through the *Iḍā*. This kills the malignant influence of *Kapha* and the like in the throat, raises the *Śarīrāgni* (temperature of the body), removes the rhcum out of the *Nāḍis* and rectifies the defects inherent in the humours of the body. This *Kumbhaka* known as *Ujjayi* should be performed by the practitioner while moving and standing.²

Drawing-in air through the mouth, one should expel it through the nostrils. This is performing the *Sitalī* (*Kumbhaka*) and eliminates pitta, hunger and thirst.²

Bhastrikā Kumbhaka removes the excess of the *Vāta*, *pitta*, *Kapha*, vitalises the *Agni* rouses the *Kundālī*, removes defects in the mouth, bestows auspicious-

१. अथास्य लक्षणं सम्यक् कथयामि समासतः ।

एकाकिना समुपगम्य विविक्तदेशं

प्राणादिरूपममृतं परमार्थतत्त्वम् ॥ (योगशिखोपनिषद् १।८६)

लघ्वाग्निना धृतिमता परिभावितव्यं ।

संसाररोगहरमौषधमद्वितीयम् ॥ (योगशिखोपनिषद् ६०)

२. नाडीभ्यां वायुमाकृष्य कुण्डल्याः पार्श्वयोः क्षिपेत् ।

धारयेदुदरे पश्चाद्रेचयेदिडया सुधीः ॥ (योगशिखोपनिषद् ६३)

कण्ठे कफादिदोषघ्नं शरीराग्निविवर्धनम् ।

नाडी जलापहं धातुगतदोषविनाशनम् ॥

गच्छतस्तिष्ठतः कार्यमुज्जाय्याद्यं तु कुम्भकम् ।

उज्जायी कुम्भकलक्षणमाह नाडीभ्यामिति ॥ (योगशिखोपनिषद् ६४)

३. मुखेन वायुं संगृह्य घ्राणरन्ध्रेण रेचयेत् ॥ (योगशिखोपनिषद् ६५)

शीतलीकरणं चेदं हन्ति पित्तं क्षुधा तृषम् ।

ness, is wholesome, removes impediments such as Kapha remaining in the interior of the opening of the *Brahma-nāḍi* and is capable of bursting through the three knots as the result of effectively practising the Bandhas.¹

According to Sāṇḍilyopaniṣad the intermingling of the *Prāṇa* and *Apāna* occurs by making the *Apāna* to rise upwards and leading the *Prāṇa* downwards from the throat; by this the *yogin* becomes free from old age attains the youth of sixteen years of age.²

Drawing-in the air through the nostrils slowly, so as to cause a noise and (so as to fill the region) between the heart and the throat, holding it in *Kumbhaka* as far as it lies in his power and expelling it through the *Iḍā* the *yogin* should practise this, while walking and standing. This results into the increase of *Jāṭhārāgni* i.e. the digdṣṭive fire, which eliminates Kapha (from the system).³

Sucking-in the air through the mouth, with the *Sitkāri* i.e. hissing sound holding it in *Kumbhaka* as long as possible the *Yogin* should expel it through the nostrils. This induces first hunger and sleep through indolence.⁴ From the pure state of the *Nāḍis* is attainable the ecstatic state of the mind.

Holding the breath as long as desired causes rousing of the fire, the manifestation of the *Nāda*, and freedom from diseases from the purification of

१. वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥ (योगशिखोपनिषद् ६८)

कुण्डलीबोधकं वक्त्रदोषधनं शुभदं सुखम् ।

ब्रह्मनाडीमुखान्तःस्थकफाद्यर्गलनाशनम् ॥ (योगशिखोपनिषद् ६९)

संभ्यग्वन्धसमुद्भूतं ग्रन्थित्रयविभेदकम् ।

२. अपानमूर्ध्वमुत्थाप्य प्राणं कण्ठादधो नयन् ।

योगी जराविनिर्मुक्तः षोडशो वयसा भवेत् ॥ (शाण्डिल्योपनिषद् १।७।१३)

३. हृदयादिकण्ठपर्यन्तं सस्वनं नासाभ्यां शनैः पवनमाकुष्य यथाशक्ति कुम्भयित्वा इडया विरेच्य गच्छंस्तिष्ठन् कुर्यात् । तेन श्लेष्महरं जाठराग्निवर्धनं भवति ॥ (शाण्डिल्योपनिषद् १।७।१३-२)

४. वक्त्रेण सीताग्रपूर्वकं वायुं गृहीत्वा यथाशक्ति कुम्भयित्वा नासाभ्यां रेचयेत् ।

तेन क्षुत्तृष्णा तृप्यनिद्रा न जायन्ते ॥ (शाण्डिल्योपनिषद् १।७।१३-३)

the *Nāḍis* (the above consequences) are produced.¹ Symptoms noticed at the time of purification of the *Nāḍis* are as below. Therefrom, lightness of the body, beauty of form, increase of vital warmth, and the manifestation of the *Nāda* are attained.

THE PRACTICE OF PRATYĀHĀRA

All the sins as well as the diseases of worldly existence of that high souled person who has undergone the practise of this kind, perish all together.² *Pratyāhāra* is essentially the practice of withdrawl of senses.

PRACTICE OF DHĀRAṆĀ

The *Yogin* should project and hold his vital air along with his mind in the centre of the navel, the tip of the nose and the big toe of the foot, with great effort, during the morning and evening twilights or always. Such a *Yogin* would live freed from all disease and rid of fatigue. By the practice of such a *Dhāraṇā* as described above in the knots of the navel, all abdominal diseases (*Kuksi Rogas*) will be cured. By *Dhāraṇā* in the tip of the nose, loogeivity and lightness of the body will be attained. He who drinks the air after drawing it with his tongue, at *Brahma Muhurta* for three months, there will be a great accomplishment in the power of speech. He who continues this practice for six months, is relieved of the great maladies. By the holding of the *Vāyu* in which ever limb that is afflicted with disease, that limb is cured of the affliction by the *Dhāraṇā* of the *Vāyu* alone.³

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१. यथेष्टधारणं वायोरनलस्य प्रदीपनम् ।
नादाभिव्यक्तिरारोग्यं जायते नाडिशोधनात् ॥ (शाण्डिल्योपनिषद् १।७।८)
 २. एवमभ्यासयुक्तस्य पुरुषस्य महात्मनः । (७।९)
सर्वपापानि नश्यन्ति भवरोगश्च सुव्रत ॥ (दर्शनोपनिषद्)
 ३. नाभिकन्दे च नासाग्रे पादागुण्डे च यत्नवान् ।
धारयेन्मनसा प्राणान् सध्याकालेषु वा सदा ॥ (त्रिशिखन्ना० १०६)
सर्वरोगैर्विनिर्मुक्तो जीवेद्योगी गतबलमः ।
कुक्षिरोगविनाशः स्यात्ताभिनन्देषु धारणान् ॥ (त्रिशिखन्ना० ११०)

Drawing-in the *Prāṇa Vāyu* from outside, in-filing it in the belly with effort, one should hold it alone with the mind i.e. *Dhāraṇā* in the middle of the navel, in the tip of the nose and toes of the feet, either in the twilights or always. By doing so, the *Yogin* will be freed from all diseases and be rid of his fatigue.¹ This is a sort of immunity attainable through a special kind of *Dhāraṇā*.

THE THERAPEUTIC POTENTIALS OF SOME YOGA PRACTICES

The *Mayūrāsana* cures quickly all diseases like *Gulma*, *Udara Roga* etc. and overcomes the imbalance of the humours namely *Vāta*, *Pitta*, and *Kapha*. It reduces to ashes i. e. enables digestion of all food indiscriminately taken, increases the gastric fire i. e. the *Agni* and digests even the *Kālakūṭa* i. e. a terrible poison.²

By practice of *Viparītakarṇī* increasing the duration gradually every day; after six months wrinkles and grey hair disappear. He who practices this for a *Yāma* i. e. three hours daily conquers death.³ Through the proper practice

नासाग्रधारणादीर्घमायुः स्याद्देहलाघवः ।

ब्राह्मो मुहूर्ते सम्प्राप्ते वायुमाकृष्य जिह्वया ॥ (त्रिशिखब्राह्मणोप० १११)

पिवतस्त्रिषु मासेषु वाक्सिद्धिर्मेहती भवेत् ।

अभ्यस्यतुश्च षण्मासान्महारोगविनाशनम् ॥ (त्रिशिखब्रा० ११२)

यत्र यत्र धृतो वायुरङ्गे रोगादिदूषिते ।

धारणादेव मरुतस्तत्तदारोग्यमश्नुते ॥ (त्रिशिखब्राह्मणोप० ११३)

१. बाह्यात् प्राणं समाकृष्य पूरयित्वादरं स्थितम् ।

नाभिमध्ये च नासाग्रे पादाङ्गुष्ठे च यत्नतः ॥ (शाण्डिल्योपनिषद् १।७।४३)

धारयेन्मनसा प्राणं संध्याकालेषु वा सदा ।

सर्वरोगविनिर्मुक्तो भवेद्योगी गतक्लमः ॥ (शाण्डिल्योपनिषद् १।७।४४)

२. हरति सकलरोगानाशुगुल्मोदरादिनिभ्रवति च दोषानासनं श्रीमपूरं ।

बहुकदशनमुक्तं भस्म कुर्यादशेषं जनयति जठराग्निं जारयेत्कालकूटम् ॥

(हठयोगप्रदीपिका प्रथम ३१)

३. क्षणाच्च किञ्चिदधिकमभ्यसेच्च दिने दिने ।

वलितं पलितं चैव षण्मासोद्धवं न दृश्यते ॥

याममात्रं तु यो नित्यमभ्यसेत् स तु कालजित् ॥ (हठयोगप्रदीपिका तृतीय ८२)

of *Prāṇāyāma* along with right food and proper *Bandhas* there is freedom from all diseases. The practitioner may bring upon himself all diseases by a mistaken course of Yoga. A wrong course of *Prāṇāyāma* produces hiccup, asthma, bronchial diseases; pain on the head, ears and eyes and various other diseases.¹

The *Sūryabhedana* (*Kumbhaka*) should be practised again and again, as it purifies the brain, destroys diseases arising from excess of wind, and cures maladies caused by worms.² It cures the diseases of the *Nāḍis* and the *Dhātus*, as also ascites. This *Kumbhaka* called *Ujjayi* should be practised while walking and standing.³ The *Kumbhaka* and *Śitalī* cures diseases of the abdomen and spleen and other diseases as also fever, biliousness, hunger, thirst, and the bad effects of poisons.⁴ The practice of *Mahāmūdrā* (relieves consumption, leprosy, constipation, abdominal and anorectal diseases, indigestion, etc.)⁵

The practice of *Mahābedha* confers great *Siddhis*. It removes wrinkles, greying of hairs and trembling (consequent on old age).⁶ For him who knows *Khecari mudrā* there is no disease, death, drowsiness, sleep, hunger, thirst,

१. प्राणायामादियुक्तेन सर्वरोगक्षयो भवेत् ।

अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः ॥ (हठयोगप्रदीपिका द्वितीय १६)

ह्रिकश्चाश्वासश्च कासश्च शिरः कर्णाक्षिवेदनाः ।

भवन्ति विविधा रोगाः पवनस्य प्रकोपतः ॥ (हठयोगप्रदीपिका द्वितीय १७)

२. व.पालशोधनं वातदोषघ्नं कृमिदोषहृत् ।

पुनः पुनरिदं कार्यसुर्यभेदनमुत्तमम् ॥ (हठयोगप्रदीपिका द्वितीय ५०)

३. नाडीजलोदराधातुगतदोषविनाशनम् ।

गच्छता तिष्ठता कार्यमुञ्जाय्याख्यं तु कुम्भकम् ॥ (हठयोगप्र० द्वितीय ५३)

४. गुल्मप्लीहादिकान् रोगान्ज्वरं पित्तं क्षुधाम् तृषाम् ।

विषाणि जीतली नाम कुम्भिकेयं निहन्ति हि ॥ (हठयोगप्रदीपिका द्वितीय ५८)

५. क्षयकुष्ठगुदावर्तगुल्माजीर्णपुरोगमाः ।

तस्य दोषाः क्षयं यान्ति महामुद्रां तु योऽभ्यसेत् ॥ (हठयोगप्रदीपिका तृतीय १७)

६. महावेधोऽयमभ्यासान्महासिद्धिप्रदायकः ।

वलीपलितवैपघ्नः सेव्यते साधकोत्तमः ॥ (हठयोगप्रदीपिका तृतीय २६)

or fainting.¹ Such a person is not affected by disease nor by the effect of *Karman* and *Kāla*.

The practice of *Dhauti* cures cough, *Asthma*, splenomegaly, leprosy and similar skin diseases and twenty other diseases caused by *Kapha*. There is no doubt about it.² Practice of *Vasti* cures *Gulma*, splenomegaly and all diseases arising due to the vitiation *Vāta*, *Pitta* and *Kapha*.³ The *Jalavasti*, when practised appropriately refines the bodily tissues, sense-organs and the internal organ i. e. *Antahkaraṇa*; it resolves all the *Dosika* vitiations.⁴ *Neti* purifies the region of the skull and makes the sight capable of perceiving subtle things. *Neti* also quickly removes all diseases of the head and neck.⁵

Trāṭaka relieves all diseases of the eyes, *Tandrā* etc. It should be carefully kept secret like a golden casket.⁶

Nauli, the crown of *Hāṭhayoga* practices stimulates the digestive fire, improves digestion, produces happiness and destroys all diseases and disorders of the humours.⁷ Freed from obesity, disorders of *Kapha* and other *Malas* etc.

१. न रोगो मरणं तन्द्रा न निद्रा न क्षुधा तृषा ।

न च मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् ॥ (हठयोगप्र० तृतीय-३६)

२. कासश्वासप्लीहकुष्ठं कफरोगाश्च विवर्तिः ।

धौतिकर्मप्रभावेण प्रयान्त्येव न संशयः ॥ (हठयोगप्र० द्वितीय-२५)

३. गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।

वस्तिकर्मप्रभावेण क्षीयन्ते सकलामया ॥ (हठयोगप्र० द्वितीय २७)

४. धास्विन्द्रियान्तः करणप्रसादं दद्याच्च कान्तिं दहनप्रदीप्तिम् ।

अशेषदोषोपचयं निहन्त्यादभ्यस्यमानं जलवस्तिकर्म ॥ (हठयोगप्र० दि० २८)

५. कपालशोधनी चैव दिव्यदृष्टिप्रदायिनी ।

जन्तुर्ध्वजातरोगीषं नेतिराशु निहन्ति च ॥ (हठयोगप्र० द्वि० ३०)

६. मोचनं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।

यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ (हठयोगप्र० द्वितीय ३२)

७. मन्दाग्निसन्दीपनपाचनादिसन्धापिकानन्दकरी सदैव ।

अशेषदोषामयशोषणी च हठक्रियामीलिरियं च नीलिः ॥ (हठयोगप्र० द्वितीय-३४)

by the performance of the above mentioned *Saṭkarmas*, one should practise *Prāṇāyāma*. Then success in *Yoga* is achieved without strain.¹

PRĀṆĀYĀMA

Such a practice cures diseases like piles and anal fistula, besides all diseases, sins, both small and great. With disappearance of sin, that most wonderful mirror of *Citta* i. e. the thinking of mind becomes perfectly clear.²

For the rousing of *Sarasvatī* (*Sarasvatī nāḍi*) one should expel the vital air through the *Solar Nāḍi* (*pingalā*) by the constriction of the throat, thus the vital air of the chest being forced to take an upward course. Hence the *Yogin* should always rouse the *Sarasvatī* pregnant with Sound and by such rousing alone the *Yogin* will be rid of diseases. Gulma, ascites, enlargement of the spleen and such other diseases affecting the middle of the belly, all these diseases perish of a certainty by the rousing of the *Sarasvatī*.³

SŪRYAKUMBHAKA

One should fill in the air as much as could be desired and then expel it through the *Idā* or drive up the air slowly for purifying the skull. This destroys the four kinds of disorders arising out of *Vāta* and also intestinal worms. This should be practised again and again and is known as the *Sūrya-bhedana* variety.⁴

१. षट्कर्मनिर्गतस्थौल्यकफदोषमलादिकः ।

प्राणायामं ततः कुर्यादनायासेन सिद्धयति ॥ (हठयोगप्र० द्वितीय ३६)

२. भगन्धरं च नष्टं स्यात् सर्वरोगाश्च सांक्रते ।

पातकानि विनश्यन्ति क्षुद्राणि च महान्ति च ॥ (दर्शनोपनिषद् ६।४५)

३. तस्मात् संचालयेन्नित्यं शब्दगर्भा सरस्वतीम् ।

यस्याः संचालनेनैव योगी रोगैः प्रमुच्यते ॥ (योगकुण्डल्युपनिषद् १।१७)

गुल्मं जलोदरप्लीहो ये चान्ये तुन्दमच्छयाः ।

सर्वे ते शक्तिचालेन रोगा नश्यन्ति निश्चयम् ॥ (योगकुण्डल्युपनिषद् १।१८)

४. कपालशोधने वापि रेचयेत् पवनं शनैः ।

चतुष्कं वातदोषं तु कुम्भदोषं निहन्ति च ॥ (योगकुण्डल्युपनिषद् १।२५)

पुनः पुनरिदं कार्यं सुर्यभेदमुदाहृतम् ॥ (योगकुण्डल्युपनिषद्)

UJJAYA KUMBHAKA

This meritorious and excellent practice removes the heat produced in the head, and the *Kapha* of the throat and further relieves all diseases and raises the warmth of the body, cures ascites and disorders affecting the humours. This should be practised regularly while sitting, walking or working.¹

ŚITALI

Dyspepsia, enlargement of the spleen and the like disorders, consumption, biliousness, fever, thirst and poisons are relieved by this *kumbhaka* known as *Śitali*.² The practice of *Prāṇāyāma* is the dispeller of all diseases.

The practitioner of *Prāṇāyāma* is relieved of all diseases. Those who are devoid of *Prāṇāyāma* suffer from all kinds of diseases. Hiccup, cough, asthma, painful diseases of the head, ears and eyes and various kinds of other diseases are caused by the ill-regulation of the *Vāyu*.³

SURYABHEDANA PRĀṆĀYĀMA

By practising it the *yogin* should draw-in the *Vāyu* through the *Sūrya Nādi*. After performing *Kumbhaka* he should expel it through the *Lunar Nādi*. Such a practice which kills many diseases of the belly and extirpates the malignant influences of the intestinal worms, should be performed. This is known as *Sūryabheda*.⁴

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१. शीर्षोदितानलहरं गलश्लेष्महरं परम् ।
सर्वरोगहरं पुण्यं देहानलविवर्धनम् ॥ (योगकुण्डल्युपनिषद् १।२८)
नाडीजलोदरं धातुगतदोषविनाशनम् ।
गच्छन्ति स्तिष्ठतः कार्यमुंजाय्याद्यं तु कुम्भकम् ॥ (योगकुण्डल्युपनिषद् १।२९)
 २. गुल्मप्लीहादिकान् दोषान् क्षयं पित्तं ज्वरं तृषाम् ।
विषाणि शीतली नाम कुम्भकोऽयं निहन्ति च ॥ (योगकुण्डल्युपनिषद् १।३१)
 ३. प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् ।
प्राणायामवियुक्तेभ्यः सर्वरोगसमुद्भवः ॥ (योगचूडामण्युपनिषद् १।१६)
ह्रिककाकासस्तथा श्वासः शिरः कर्णाक्षिवेदनाः ।
भवन्ति विविधा रोगाः पवनव्यत्ययक्रमात् ॥ (योगचूडामण्युपनिषद् १।१७)
 ४. सूर्यनाड्या समाकृष्य वायुमभ्यासयोगिना ।
विधिवत् कुम्भकं कृत्वा रेचयेच्छीतरश्मिना ॥ (योगशिखोपनिषद् १।६१)

The expedient to be adopted for the purification of the cranium : the yogin assuming a comfortable posture, drawing-in the external air through the right i. e. *Pingalā Nāḍi* and performing *Kumbhaka* till it reaches as far as the roots of the hair and the tips of the nails, should expel it through the left i. e. *Idā Nāḍi*. By means of this one is able to achieve the purification of the head and relief from the diverse diseases inherent in the *Nāḍis*, through which the *Prāṇa Vāyu* flows.¹

ŚĪTALI

Drawing-in the air through the tongue, holding in *Kumbhaka* as long as possible the yogin should expel it through the nostrils. Therefrom, dyspepsia, enlargement of the spleen, fever, biliousness, hunger, and similar other diseases are destroyed.² Means to be employed for the conquest of the *Prāṇa Vāyu* during practice. Pressing the genitals with the left heel, stretching the right leg and holding it by both hands, in filling the vital air through the nostrils, having brought about the *Kanṭha-bandha* the yogin should hold the vital air in *Kumbhaka* from above. By doing so, all troubles vanish. Thereafter, poisons will be easily assimilated as nectar and constipation, dyspepsia, consumption, affections of the skin and other ailments perish. This is the means to be employed for conquering the vital air for the destruction of all forms of death.³

उदरे बहुरोगघ्नं क्रिमिदोषं निहन्ति च ।

मुहुर्मुहुर्दिदं कार्यं सूर्यभेदमुदाहृतम् ॥ (योगशिखोपनिषद् १।१२२)

१. सुखासनस्थो दक्षनाड्या वहिस्थं पवनं समाकृष्याकेशमानखाग्रं कुम्भयित्वा सव्यनाड्या रेचयेत् ।

तेन कपालस्रोधनं वातनाडीगतसर्वरोगविनाशनम् भवति । (शाण्डिल्योपनिषद् १।७।१३।१)

२. जिह्वया वायुं गृहीत्वा यथाशक्ति कुम्भयित्वा नासाभ्यां रेचयेत् ।

तेन गुल्मप्लीहज्वरपित्तक्षुधादि नश्यति ॥ (शाण्डिल्योपनिषद् १।७।१३।४)

३. वामपादमूलेन योनिं संपीड्य दक्षिणपादं प्रसार्य तं कराभ्यां धृत्वा नासाभ्यां वायुमापूर्य कण्ठबन्धं समारोप्योर्ध्वतो वायुं धारयेत् । तेन सर्वक्लेशहानिः । ततः पीयूषमिव विषं जीर्यते । क्षयगुल्मगुदावर्त जीर्णत्वगादिदोषा नाशयन्ति । एष प्राणजयोपायः सर्वमृत्युपघातकः ॥

(शाण्डिल्योपनिषद् १।७।४२-२)

CHAPTER VI

CURRENT TRENDS IN THE STUDY AND PRACTICE OF YOGA

As mentioned earlier, Yoga is the most ancient thought prevalent in the Vedic and Upaniṣadic texts. Subsequently with the evolution of the systematic schools of Indian philosophy, Yoga appears to have been developed as a discipline, Yoga forms the central theme of Indian philosophy and is the most original approach of man kind to the pursuit of truth. The science of Yoga though appears to have been described in several Upaniṣads but it appears to have given practical orientation in the writings of Srimad Bhagvad-gītā and the Yoga Sūtras of Patañjali. Bhagvadgītā deals the subject with philosophical bias while Patañjali deals the subject as a system of psychology in a scientific manner both aiming to the development of a science of mental transformation.

The subject of Yoga remained in ancient times as a method of individual transformation to achieve higher consciousness and liberation with minimal scope for mass application. The contemporary philosophers like Sri Aurobindo, Swami Vivekananda, Mahatma Gandhi and several other philosophers and thinkers attempted to study the concept of Yoga in view of its mass application. With the efforts of the contemporary philosophers Yoga could be brought to the awareness of the society before which it was only a subject of academic interest for a common man though rare individuals could practise Yoga.

The growing popularity of Yoga and its increasing socialization attracted many workers for scientific enquiry in the science of Yoga. It must be emphasized here that the current height of interest in Yoga could not have

emerged unless there was a real need for it. During last one and a half decade there has been an amazing arousal of interest in yoga through out the world specially in the industrially developed countries of the west. This sudden disproportionate arousal of interest in this subject coincides with the rapid increase in the level of anxiety and tension in the modern society. With the growing urbanization and industrial development in western countries, the society has been faced to varying degree of social conflicts, mental tension and stressful situations which have precipitated into a very high incidence of major psychosomatic diseases like Hypertension, Ischaemic Heart Diseases, Bronchial asthma, Diabetes mellitus, Peptic Ulcer, Ulcerative Colitis etc. The modern medical profession has failed to prevent this class of ailments which has emerged as a dreadful problem before the modern society. As these problems have been found to be the by-products of Westernization, it has been generally felt that necessary dewesternization of the society and life style could be of some help. It is in this context that many enlightened persons with the collaboration of certain Indian workers became interested in the application of the science of Yoga as a measure for relief from anxiety and tension. Thus the current arousal of interest in Yoga Centres around the scope of possible utility of yoga as an anti-anxiety measure, and it is definitely not around the scope of yoga as a means of liberation and ability to perceive the ultimate truth. Thus the current trends of study, research and practice of yoga is centred around a limited objective,

Thus the current trend of the study and interest in yoga is to evaluate the physiological effects of various yogic practices to establish its scientific basis so that such practices may be applied to tackle certain problems on mental and physical health. Another aspect of the current interest in this field is to evaluate the therapeutic utility of different practices and to use them as a method of treatment of different diseases specially those of psychosomatic origin. Thus there is a trend to use Yoga as a system of Medicine specially its positive health aspect. The current interest in Yoga may be categorised under the following heads.

(1) Practice of Yoga as a positive health measure.

- (2) Practice of Yoga as an anti-stress and anti-anxiety measure.
- (3) Practice of Yoga as a measure to prevent stress disorders and psychosomatic diseases.
- (4) Practice of Yoga as a method of treatment of certain psychosomatic diseases.
- (5) Practice of Yoga as a system of physical medicine.
- (6) Practice of Yoga i.e. some yogic. practices as physical culture.
- (7) Less commonly Yoga is practised as a means of spiritual progress.
- (8) Propagation of Yoga in the society for social correction.

PRESENT STATE OF AFFAIRS

In order to assess the current trends of interest in the study and practice of Yoga the author conducted an opinion survey among the experts in the field and others interested in the practice of Yoga. The observations made during this survey will be summarized in this chapter. However, it may not be out of place to discuss the circumstances responsible for the revival of interest in Yoga.

Yoga is the central theme of Indian philosophy. One finds a profound emphasis on this concept in Indian traditions. Thus Yoga has been an important content of Indian approach to life. In spite of this traditional significance, Yoga did not remain a living discipline till a decade and a half back except for few scattered yogis practising certain aspects of yoga in certain remote areas of the country and for a common man, it was only a subject of academic interest.

However, during last two decades Yoga has attained the world wide significance. It has not remained only a science of spirituality but has proved to be a discipline of biological significance. A large number of people specially from modern educated class have shown interest in the study and practice of Yoga. This sudden arousal of interest in this ancient discipline is due to the popular belief that practice of yoga may provide mental peace and freedom from stress. This event is associated with the rapid explosion of stress and

anxiety in the modern society probably due to rapid urbanization and industrial development in recent years.

The increasing stress and anxiety has not only given rise to a restless life in the population but has also started contributing to the increasing incidence of a number of psychosomatic and stress disorders, such as anxiety neurosis, hypertension, ischaemic heart disease, bronchial asthma, peptic ulcer, diabetes mellitus, rheumatoid arthritis and so on. Such diseases have almost taken a shape of epidemics in the Western countries. The present day modern medical profession has failed to prevent and to provide adequate treatment for these newer problems.

At this juncture certain enlightened Indian scholars conjointly with some foreign seekers have succeeded in bringing yoga to the scene. Thanks to the efforts of such individuals and institutions who have rightly acted and have succeeded in creating a belief and conviction in large masses who believe that the yogic discipline could be the real answer to the present day problem of psychosocial stress and stress disorders.

Though the elements of exaggeration can not be ruled out, the potentialities of yogic discipline cannot be denied. The scientific investigations carried out along with the present movement of yoga awareness have yielded convincing data to believe that yoga may prove a potential non-medicinal measure which may contribute to a healthy peaceful and successful human life.

The above account would show that yoga has become a very much living discipline and needs a systematic development as regards to its teaching, research and development. As the arousal of interest in yoga has been a sudden explosion, the activities related to yoga have not followed a systematic structure. A look into the present state of affairs brings about a very confusing picture. Different people opine to develop yoga in different manners. Similarly the expectations from yoga also vary to a great extent. Yoga is being practised in different manners starting from, in the form of physical culture upto the attempts of higher meditation, trans and arousal of *Kundalini*. In medical application attempts have been made to affiliate yoga with widely

varied disciplines such as physical medicine and rehabilitation, psychosomatics, psychiatry and so on. A common man is really confused with the present picture. There are schools who are trying to prove yoga as a panacea for all kinds of ailments. There are other schools who consider yoga only as a means of mental peace and spiritual development. They are strongly against the use of Yoga as a method of physical culture and as a system of medicine.

OPINION SERVEY ON FUTURE DEVELOPMENT

The author of the present work who is involved in the study and research on yoga is also bewildered on this issue. We personally feel that before a systematic effort is made towards the future development of yoga it is absolutely essential to study and analyse the classical conceptual knowledge on yoga and to understand what was the actual form of practice and aspiration from yoga in ancient times. We must be aware that yoga is an ancient concept which is about two to three thousand years old. The present day movement is primarily aiming at the revival of this ancient science. If this movement does not keep in view the central theme of yoga as conceived in ancient times; it may get misdirected. In view of this fact the author has launched a systematic study on the ancient literature and the traditions of yoga. Simultaneously we have recently conducted an operational study on the scope of future development of yoga by way of opinion analysis. The latter part of this study is summarised below.

An operational research project was launched to elicit the opinion of experts and other people interested in the revival and development of the science of yoga. Such a study may prove of significant guidance in planning future lines for reorganisation and development of yoga as a system of science, medicine or philosophy. A comprehensive questionnaire was developed to record the views of different categories of people.

The main features of the questionnaire were the queries regarding (1) Yoga was originally conceived as ? (2) Yoga should now be developed as ?

The questionnaire was circulated among one hundred and fifty one persons throughout the country. These personnel consisted of administrators

(medical, non-medical), Ayurvedic physicians, Ayurvedic teachers, modern doctors, Yoga experts, philosophers and others interested in yoga. These persons were requested through a circular to record their opinion on the issue raised in the questionnaire and to return the same to us. An opinion analysis was carried out on the basis of the data collected during this opinion survey.

Out of one hundred and fifty one selected persons who were supplied with the questionnaire only seventy six replied. Thus the response rate was about 50% who did not reply consisted of different categories. Some of these people were probably disinterested while a few of them wanted to reserve their opinion on this issue.

However, the opinion analysis on the nature of the original concept of yoga shows varied opinion, Almost equal number of people opined yoga to have been conceived originally as means of preservation of health, as a means of preservation of mental health, as a means of preservation of spiritual health, as a means of peaceful living and as a means of liberation.

Answering the query regarding the form in which Yoga should be developed now the following opinions were received. The largest number of persons were of the view that yoga should be developed as a health science with a greater emphasis on preventive or positive health medicine and psychosomatics. Relatively less number of persons wanted to develop yoga as a system of pure spiritual discipline, curative/medicine, as a pure psychiatric discipline, only as a system of philosophy or as a system of psychology. The least number of persons considered yoga as a subject of historical and academic interest. Opinions were also elicited on the possible alliedness of yoga with existing disciplines. The majority view was in favour of developing yoga as an independent discipline as a health science of preventive nature. Relatively less number of people wanted to develop it as an independent discipline of spiritual science or philosophy. A large number of persons opined to develop yoga as a branch of Indian medicine. Amongst such disciplines of Indian medicine Svastha Vritta and Kayachikitsa were considered the nearest to yoga. A very small number of people voted for affiliating yoga with basic

principles of Ayurveda. Similarly less number of persons considered yoga to be developed as a branch of physical education, physical medicine and rehabilitation or as a branch of psychiatry (Tables 1-6).

As mentioned earlier increasing interest has been shown in the development of yoga in recent years. The personnel showing interest in yoga basically belong to varied disciplines and accordingly their approach to the problem is varied. Yoga which is primarily an ancient Hindu Science of spiritual development, has been viewed in recent times as a means of combating stresses and strains of modern life. Some scholars are working to develop yoga as a system of curative medicine while others believe that it could only serve as a positive health medicine. Efforts have also been made to visualise yoga as a system of physical education, physical medicine and rehabilitation. However, the traditional schools even now maintain that yoga is primarily a spiritual science and its main object is spiritual development and *Mokṣa*.

Such varied facts developing on yoga in modern times reflect two things : No. (1) that yoga has not remained one unified discipline in the hands of a class of specialists but people from varied disciplines have started studying yoga with a biased mind, No. (2) that yoga is such a comprehensive science that it can satisfy the interest of a very wide variety of seekers.

However, in view of the enough growth already taken place and a rapid growth in progress, it appears essential to consider the problem of systematisation of yoga as a science in modern times. Due to the prevailing confusion as mentioned above it has become difficult to shape yoga on rational institutional basis. Present opinion analysis was undertaken to work out the consensus of the concerned thinkers. The present study suggests that yoga should either be developed as an independent discipline or as a branch of Ayurveda.

It would be seen that independent development of ancient disciplines as the solitary institutions has not succeeded much. In the absence of allied disciplines and facilities for interdisciplinary growth most of the primary institutions built as independent centres have either faced a decline or have ended with misguided growth. In such institutions the subject has not been developed

in proper perspective. Moreover, lot of duplication of facilities have been needed. Therefore the attempts to develop independent yoga centres or yoga institutions as solitary institution does not appear proper. Such institutions remain the fad of some individuals and they are not able to give a broad base to the discipline as a whole.

For a balanced and logical growth of yoga as a scientific discipline it is necessary that yoga should be developed at faculty levels in universities. As rightly opined by large number of experts interviewed under the present project, Yoga should be developed as a branch of Āyurveda at faculty level. To start with, it may form a part of *Swastha Vṛtta* of Kāyacikitsā. It should be included in the curriculum for undergraduate and postgraduate teaching programme in the paper on preventive medicine (*Svastha Vṛtta*) and curative medicine (Kāyacikitsā). The philosophy of yoga may be included in the curriculum of the teaching in the basic principles of Āyurveda. The central council of Indian Medicine has already taken such decisions which look to be a rational and practical approach. At postgraduate or research levels yoga may be studied as an independent speciality. On the basis of opinion analysis in the present study and in view of the discussions, it is concluded that there is a need of rapid consolidation and systematisation of yoga as a discipline. For proper and balanced growth it would be desirable to develop yoga as a branch of Āyurveda. Emphasis must be given for developing yoga as a health science and more and more studies may be conducted to varify the therapeutic claims of yoga to further the scope of developing yoga as system of medicine.

TABLE I

Showing the percentage of experts replying the questionnaire

Category of Experts	No. of Approached	Percentage Replied
Administrators (Medical)	15	53.33
Administrators (Non-medical)	11	18.18

Category of Experts	No. of Approached	Percentage Replied
Ayurvedic physicians	08	50.00
Ayurvedic teachers	54	57.40
Modern doctors	12	41.66
Yoga experts	22	36.36
Philosophers	10	70.00
Others interested in Yoga	19	57.90
Total	151	50.30

Table 2.

Showing the opinion of experts regarding the original concept of Yoga*

Category of Experts	Question number with percentage reply in Yes					
	1	2	3	4	5	6
Administrators (Medical)	87.50	100.00	87.50	100.00	75.00	62.50
Administrators (Non-medical)	00.00	50.00	50.00	50.00	00.00	50.00
Ayurvedic Physicians	50.00	50.00	25.00	50.00	50.00	75.00
Ayurvedic Teachers	80.50	80.60	67.74	67.74	83.87	74.20
Modern Doctors	80.00	80.00	60.00	100.00	80.00	80.00
Yoga Experts	62.50	75.00	62.50	62.50	50.00	75.00
Philosophers	85.70	85.70	85.70	100.00	72.42	100.00
Others interested in yoga	81.81	72.72	81.81	63.63	81.81	51.54
Total percentage	76.30	78.94	69.73	73.67	73.67	72.36

* Yoga was originally conceived as :

- | | | | | |
|--|-----|-----|-----|--------|
| 1. Means of preservation of health... | ... | ... | ... | Yes/No |
| 2. Means of preservation of mental health ... | ... | ... | ... | Yes/No |
| 3. Means of preservation of physical health... | ... | ... | ... | Yes/No |
| 4. Means of preservation of spiritual health | ... | ... | ... | Yes No |
| 5. Means of peaceful living... | ... | ... | ... | Yes/No |
| 6. Means of liberation (Mokṣa) | ... | ... | ... | Yes/No |

Table 3.
Showing the Opinion as how Yoga should be Developed now in percent Category of Experts
QUESTION NUMBERS*

	1	2	3	4	A	5	B	C	6	7	8
Administrators (Medical)	62.51	62.50	50.00	37.50	25.00	62.50	37.50	37.50	37.50	25.00	25.00
Administrators (Non-medical)	50.00	50.00	00.00	00.00	00.00	00.00	00.00	00.00	50.00	00.00	00.00
Ayurvedic Physicians	75.00	100	50.00	50.00	50.00	50.00	50.00	50.00	25.00	50.00	75.00
Ayurvedic Teachers	61.29	80.00	77.41	51.60	25.80	77.41	80.60	38.70	38.70	38.70	25.80
Modern Doctors	60.00	60.00	100	60.00	20.00	80.00	100	60.00	60.00	80.00	60.00
Yoga Experts	62.50	75.00	87.50	75.00	37.50	75.00	87.50	62.50	62.50	75.00	12.50
Philosophers	85.71	100	85.71	85.71	00.00	57.14	100	71.42	71.42	71.42	71.42
Others interested in Yoga	63.63	90.90	81.81	72.72	45.45	81.81	72.72	45.45	45.45	36.86	18.18
Total percentage	64.47	80.26	75.00	57.89	40.79	71.05	75.00	46.05	46.05	46.05	7.531

* QUESTIONS : Yoga should now be developed as a :

1. Spiritual discipline...	...	...	...	Yes|No	
2. Health Science ...	...	...	...	Yes|No	
3. Preventive or positive health medicine	...	...	...	Yes|No	
4. Curative Medicine...	...	...	...	Yes|No	
(a) As a System of medicine only for mental problems...	...	...	...	Yes|No	
(b) As a System of medicine both for mental and physical problems...	...	...	...	Yes|No	
(c) As a System of medicine for psychosomatic problems ...	...	...	...	Yes|No	
6. As a System of philosophy...	...	...	...	Yes|No	
7. As a System of psychology	...	...	...	Yes|No	
8. As a Subject of historical and academic interest	...	...	...	Yes|No	

Table 4.
Showing the opinion as to the Object of Development of Yoga
as an Independent Discipline.

Category of Experts	Question Number				
	XX	1	2	3	
			A	B	
Administrators (Medical)	75.00	50.00	100.00	85.50	50.00
Administrators (non-medical)	50.00	50.00	50.00	50.00	100.00
Ayurvedic physicians	75.00	75.00	75.00	50.00	50.00
Ayurvedic teachers	77.41	61.29	90.30	74.19	38.70
Modern Doctors	80.00	60.00	80.00	60.00	60.00
Yoga Experts	100.00	87.50	75.00	75.00	62.50
Philosophers	71.42	57.14	71.42	71.42	57.14
Others interested in Yoga	45.45	45.45	54.54	54.54	36.36
Total	73.68	60.52	80.26	68.42	47.36

Yoga should be developed.

XX As an independent discipline... Yes|No

If yes with what object.

(1) Spiritual Science Yes|No

(2) Health Science (A) Prventive Yes|No

(B) Curative Yes|No

(3) As a system of philosophy... Yes|No

Table 5.
Showing the Opinion Regarding Development of Yoga as a
Branch of Indian Medicine IF SO IT should be kept with

Category of Experts	Question Numbers (XX)			
	X	1	2	3
Administrators (Medical)	75.00	37.50	75.00	62.50
Administrators (Non-medical)	00.00	00.00	00.00	00.00
Ayurvedic Physicians	100.00	50.00	50.00	100.00
Ayurvedic Teachers	86.12	6.45	38.70	61.29
Modern Doctors	60.00	20.00	20.00	20.00
Yoga Experts	25.00	25.00	12.50	25.00
Philosophers	57.14	57.14	57.14	57.14
Others interested in Yoga	72.72	27.27	54.54	63.63
Total	69.73	22.36	42.16	55.36

X As a branch of Indian Medicine.

XX If so it should be kept with.

(1) Basic Principles of Ayurveda... Yes|No

(2) Kāyacikitsā of Indian Medicine Yes|No

(3) Swastha Vṛtta of Indian Medicine Yes|No

Table 6.

Opinion Regarding Development of Yoga as a Branch of (1) Physical Education, (2) Physical Medicine and Rehabilitation and (3) Psychiatry

Category of Experts	Question Number X		
	1	2	3
Administrators (Medical)	75.00	75.00	25.00
Administrators (Non-medical)	00.00	00.00	00.00
Ayurvedic Physicians	25.00	00.00	00.00
Ayurvedic Teachers	41.93	51.61	38.70
Modern Doctors	60.00	20.00	40.00
Yoga Experts	37.50	62.50	37.50
Philosophers	71.42	57.14	71.42
Others interested in Yoga	72.72	63.63	54.54
Total	51.31	51.31	39.47

Values are in Percentage of experts supporting the questions.

RECENT TRENDS OF RESEARCH ON YOGA

Thus the above account of the current interest in the study and practice of yoga indicates a substantial stand towards the utilisation of the science of yoga as a system of Medicine. Therefore, most of the current studies on yoga appears to have been planned and executed around the physiological basis of different yoga practices and their therapeutic potentials.

Most of the physiological studies on yoga have been conducted on the physiological, endocrine, metabolic and neurophysiological responses to their practices in normal human beings. Besides, a number of psychosocial and occupational investigations have also been conducted on the practitioners of certain yoga practices to examine to what extent these practices improve the mental and physical health and work efficiency of an individual practising yoga. The scientific reports appearing in various journals indicate that yogic practices certain *Āsanas*, *Prānāyāma* and *Meditation* produce remarkable changes in the body.

Meditative Practices.

Different forms of meditation are claimed to improve mental concentration and to relieve emotional conflicts. Udupa et al. (1975) have studied the biochemical effects of *Vipasana* meditation in normal persons. *Vipasana* is a Buddhist system of meditation practised by Buddhists to improve mental health and power of concentration and also to attain mental peace. The authors studied the pattern of biochemical changes in the volunteers practising meditation in a *Vipasana* meditation camp organised at the Buddhist Vihar, Varanasi Cantt. in the month of December, 1973 and January, 1974. Two separate camps were organised; one, with English medium consisting of volunteers mainly from western white population and the other with Hindi medium in which all the volunteers were Indians. Availability of both western and Indian subjects provided an opportunity to make comparative studies on the effect of meditation in these two groups of the population.

As is evident from tables 7-9 significant increase was noted in the acetylcholine, cholinesterase, histaminase and catecholamine levels in blood on 11th day of the course as compared to the initial values in almost all the subjects in both the camps.

On the other hand the plasma cortisol, urinary corticoids and nitrogen were found decreased. On analysis of the results of the two camp it was observed that the above mentioned changes were more pronounced in volunteers of camp I (westerners) as compared to camp II (Indians). More-over in Indian subjects the urinary nitrogen was not significantly decreased whereas it was found notably lowerd in westerners.

As pointed out earlier *Vipasana* is a Buddhist system of meditation claiming increased awareness of the mind. During meditation the meditator tries to concentrate his mind on some particular object and is supposed to be more active mentally. Though physically he looks calm and quiet, mentally (Neuro-psychologically) he becomes more active. This is evident from the observations made in the present study. The lowered levels of plasma cortisol, urinary nitrogen and corticoids indicate a more peaceful, calm, quiet and balanced

state of the body. On the other hand the increased neurohumoral activity as observed in these studies suggests that the volunteers are neurophysiologically more alert and are in a state of increased creative activity.

The significant difference as observed in the subjects of the two camps appear to be due to varied state of the health and habits of the concerned volunteers before entering the camps. The western subjects were probably more depressed possibly due to addiction of drugs. As some of them gave the history of drug addiction. Therefore the volunteers in this camp showed more pronounced changes. Most of them had been on a good protein diet prior to meditation. The restricted vegetarian diet during the course of meditation with decreased physical activity may be responsible for a significantly lowered rate of urinary nitrogen excretion in these volunteers as compared to the Indian subjects.

Thus the above mentioned meditation appears to reduce the quantum of stress resulting in lowered metabolic changes in the body. It also enables an individual to concentrate his mind on any particular chosen object of life with improved awareness as is evident from the biochemical changes described above.

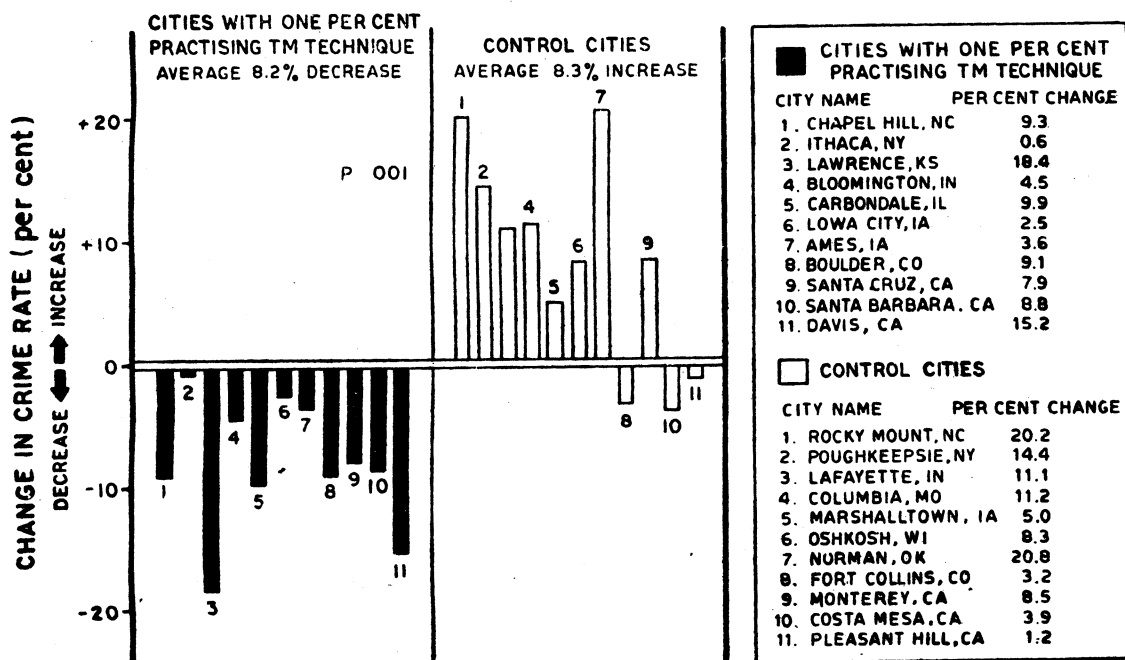
Transcendental Meditation :

According to the recent studies on the role of Transcendental Meditation innovated by Sri Mahesh Yogi the practice of meditation brings about major change in the total personality make up, it reduces the level of anxiety and disability, improves adjustment and mental functions. The practitioners become increasingly fit as regard to their mental and physical health and their working efficiency considerably increases. Besides, the practitioners have been reported to develop varying degrees of resistances against stress and strain of modern life and as such they are less prone to different kinds of ailments specially the psychosomatic diseases. Thus as claimed by the workers in this field the practitioner of meditation is not only mentally and physically fit and positively healthy but is an improved individual better suited to the society.

It has been claimed that a substantial qualitative change in city life is possible if about one percent of a particular population starts successfully practising Yoga. This social influence also described as '*Maharshi Effect*' has brought to

IMPROVED QUALITY OF CITY LIFE : REDUCED CRIME RATE

CHANGE IN CRIME RATE 1972-73: CITIES WITH ONE PER CENT OF THE POPULATION PRACTISING THE TM TECHNIQUE COMPARED TO CONTROL CITIES



TEXT FIG. 1 : Showing the validity of '*Maharshi Effect*' which indicates the significant scope of improvement in city life where 1.0 percent of the population regularly practice Transcendental Meditation. This enlightened one percent population is claimed to raise the level of Sattva Guna in the society as a whole.

light a new concept of human welfare and social reform (Text Fig. 1). How ever these claims need further examination.

Studies on Yogic Asanas

In addition to the role of meditation in the uplift of human health and personality and its social reflections, these practices have been shown to possess encouraging preventive and therapeutic potentials against a variety of diseases. similar to meditative practices a number of yogic postures i. e. *Asanas* and *Prāṇāyāmas* have been demonstrated to produce psychobiological changes in the body which afford positive health and resistance against stress and disease. The continued practice of these *Hatḥayogic* practices produce a number of vital changes. One of the recent studies have shown that the practice of different *Asanas* produce several endocrine and metabolic changes. Probably such changes might be responsible for several other beneficial effects on human body and might be the basis for the claims that practice of Yoga can rejuvenate the body, can prevent premature aging and can maintain eternal youth.

A sustained evidence of increased production and break down of adrenocortical hormones in the volunteers undergoing Yoga practices is the most significant observation. This enhanced adrenocortical activity may make these subjects competent to resist stress and probably in such subjects stress may not produce instantanious endocrine and metabolic changes which may usually be associated with certain undesirable effects. The physiological studies done on these subjects have also shown significant evidence of development of resistance against physical stress. Inspite of increased adrenocortical activity no inscreased break down of proteins has been noted, which indicates compatibility of the enhanced adrenocortical aciivity in these subjects. The significant metabolic changes seen in these subjects were reduction in serum cholesterol, reduction in fasting blood sugar and restoration of serum proteins. These metabolic changes may be secondary to the endocrine changes or may be the direct effects of yogic exercises.

In this context it may be pointed out that there are distinctions between simple physical exercises and practice of yoga. The physical exercises consist of "unstable" vigorous muscular actions. There is disproportionate loss of energy

with minimum rehabilitative effect on physiological systems and only the skeletal muscles are effected. In contrast yogic practices are synchronous postures requiring minimum energy consumption and maximum rehabilitative effect on physiological organs and systems. This leads to an enhancement of physiological efficiency without undue muscular developments alone.

Basic difference between a vigorous physical exercise and a yogic exercise therefore appears to be the involvement of energy production (rehabilitation) and energy utilization mechanisms. In a physical exercise the muscles undergo a rapid and vigour exercise consuming a much more amount of energy than what the muscle can recover in that much of time whereas in a yogic exercise there is a very much synchronized break down and recovery of energy which ultimately enhances the physiological efficiency of the muscle tissue without its unwanted hypertrophy.

Physical exercise...Energy used recovery...muscle fatigue

Yogic exercise...Energy used=recovery...enhancement of

physical efficiency.

These practices appear to have been devised in such a way that they specifically rehabilitate the vital physiological organs and endocrine glands. This is evident from significantly improved physiological, endocrine and metabolic sequences seen in these subjects. Simultaneously these practices induce a neurohumoral balance and improved psychic functions.

All these changes are probably induced basically by improving the microcirculation in vital organs and endocrine glands thus leading to their improved functional efficiency and in turn improved metabolic sequences. This is in contrast to the physical exercises where a similar phenomenon occurs in skeletal muscles but most of the vital organs and endocrine glands are not suitably influenced.

A notably decreased incidence of psychological and physiological complaints scored in Cornell Medical Index (CMI) indicates an increased feeling of general well being. This may be due to an overall improvement in general health due to appropriate physiological, endocrine and metabolic changes

occurring in these subjects. A decreased neurohumoral responsiveness and decreased Neuroticism may also be responsible for curtailing the incidence of complaints as is also supported by EEG studies on these subjects.

Similarly the improved and mental make-up of the practitioners of yoga may make them less liable to mental fatigue as is evident from mental fatigability index (Udupa et al., 1973). These subjects also develop a sort of resistance against physical stress which is evident from relative stability of mental fatigability index during stress. The improved performance and memory quotients recorded in practitioners of yoga may again be secondary to the basic neurophysiological changes described earlier. Thus the practice of yoga appears to make an individual mentally more competent as reported by Gode et al. (1974), Singh (1973), Udupa and Singh (1972), Udupa et al. (1972), Singh (1973) and Udupa et al. (1973). See tables 10-12.

Studies on Prāṇāyāma

The observations made on the effects of different combinations of Asanas have been reported elsewhere (Udupa and Singh, 1972, Udupa et al., 1972 and Udupa et al., 1973). The physiological effects of *Prāṇāyāma* in normal persons have also been studied. It is believed that *Prāṇāyāma* a type of yogic practice produces may systemic psychophysical effects in the body besides its specific effects on the respiratory function. The *Ujjayi* and *Bhastrikā* are the two major types of *Prāṇāyāma*. Though physically they are very much distinct, their effects are similar. Usually they are practised in combination to obtain synergistic effect. Udupa et al. have studied six apparently healthy young male volunteers practising a six months course of such *Prāṇāyāma*. After basal assessments these volunteers underwent the regular practice of *Prāṇāyāma* : *Ujjai*, *Bhastrikā* daily for six months. They practised *Ujjai Prāṇāyāma* for 7 minutes followed by *Bhastrikā* for 10 minutes in the morning with a rest of 5 minutes between the two types of *Prāṇāyāma*. All the volunteers were vegetarians and were allowed to remain on usual house-hold diet without any additional diet or dietary restrictions. At the end of every third month the undermentioned physiological factors viz., (1) body weight, (2) abdominal

girth, (3) chest girth, (4) rate of respiration, (5) breath-holding time, (6) vital capacity, (7) Pulse rate, and (8) blood pressure were assessed. Simultaneously the volunteers were also subjected to a series of biochemical investigations viz. , fasting blood sugar, total serum lipids, total serum proteins, plasma cortisol, urinary 17-hydroxycorticosteroids, urinary 17-ketosteroids, and urinary catecholamines as VMA following standard methods (Udupa et al. , 1972). The gross observations on this group of practitioners did not show loss of body weight. Moreover, most of the volunteers showed an increase in the body weight towards the end of the course. The most striking changes were recorded in respiratory functions in terms of significantly increased breath-holding time, though the vital capacity was not found much altered. They also showed a trend of restoration of blood pressure and decrease in pulse rate. The biochemical studies on the endocrine and metabolic functions in these volunteers showed a significant increase in plasma cortisol, urinary 17-hydroxycorticosteroids and urinary 17-ketosteroids. The urinary catecholamines measured as VMA did not show significant alterations. They showed a minor decrease in fasting blood sugar and a significant decrease in total serum lipids. The total serum proteins were increased (Udupa et al. , 1972). These observations indicate a stability of respiratory functions developing under the influence of the practice of *Prāṇāyāma*. The remarkable body weight changes as seen with the practice of yogic *Āsanās* (Udupa et al. , 1972) have not been observed in practitioners of *Prāṇāyāma* (Udupa et al. , 1975).

Though on the basis of the present preliminary studies no definite conclusions can be drawn, these investigations give a lead for further studies. Thus *Prāṇāyāma* appears to be a specialized respiratory exercise capable of inducing a series of systemic beneficial effects besides causing significant improvement of respiratory functions (Tables 13, 14). Further studies will be needed to establish these effects.

Relaxation Response and Biofeed Back

Besides the above mentioned psychobiological studies on the physiological effects of classical yoga practices like *Āsana*, *Prāṇāyāma*, *Dhyān* etc. , in recent

years attempts have been made to develop other psychobiological techniques of non-yogic origin to be used as measures for the management of anxiety and stress. Among such developments the important ones are the relaxation response described by Ben-son and others and the Biofeed back procedures which appear to have been used more and more in recent years. Though primarily such techniques are based on the principles of Yoga but their approach is different and with the interference of mechanical tools and the absence of the philosophical background of yoga, the increasing use of such techniques appears rapidly replacing the practice of classical yoga for the purpose of medical and health care.

Therapeutic Studies

So far as the study of yoga practices for their therapeutic potentials are concerned the reports so far available do not appear conclusive. At the out set it may be pointed out that even now there is a controversy whether yoga can be used as a method of curative treatment of a disease or not. Many workers believe that yoga can atmost be used as a positive health measure and it should not be accepted to be useful in the curative treatment of different diseases. On the other hand a large number of yoga institutions and individual yoga practitioners advocate different yoga practices for the treatment of a variety of established diseases. Though greater claims have been made as regard to the utility of such practices in psychosomatic diseases, but it appears that yoga is being used as a method of treatment of almost every disease belonging to every system of the body of any known etiology.¹

At this juncture it may be pointed out that yoga is being used for the treatment of different diseases on emperical basis arbitrarily without any definite basis. Different practitioners appear to use different sets of practices for the treatment of the same illness without any convincing theory governing the mode of action. Another aspect of the present state of affairs in this field is that there is no standard published data confirming the role of yoga practices in the treatment of specific diseases except ew reports on the role of the some yogic practices in the treatment of Hypertension and certain other

ailments (Patel, 1973; Udupa, 1978; Benson, 1974; and Wallace and Benson, 1972). However, these studies also appear to be of preliminary nature and are not definitely conclusive. Though a large number of yoga practitioners and yoga institutions advocate yoga practice as treatment for different diseases and claim good results but so far not many clinical studies of real scientific nature with controlled double blind trials appear to have been published in the literature. Thus on the basis of the information available so far on this aspect of the problem, it is difficult to predict the therapeutic potential of yoga and the scope of yoga as a system of curative medicine in the near future. As a matter of fact there is a real need of launching scientifically planned controlled clinical trials to study the role of each and every yoga practice and their combinations in different specific diseases where ever these may appear useful in view of their physiological effects. It is possible that some yogic practices may prove useful in the treatment of certain specific diseases and thus some practices may be developed as adjunct to the already known medical treatment.

Table 7. Showing the Biochemical Changes in Foreign Volunteers Practising Vipasana Meditation

Observations	Before the course			After the course			Comparison	
	Mean	S. D.	S. E.	Mean	S. D.	S. E.	t	p
1. RBC Ach. ug/ml	0.133	± 0.113	± 0.034	0.569	± 0.164	± 0.049	6.114	∠ 0.001
2. RBC Ch. E. PU/ml	82.180	± 11.220	± 3.380	120.100	± 5.650	± 2.000	9.393	∠ 0.001
3. Histaminase PU/ml	144.400	± 17.960	± 5.420	213.100	± 50.01	± 15.100	4.705	∠ 0.001
4. Catecholamine Ug/ml	25.800	± 8.820	± 1.150	31.400	± 3.89	± 1.170	3.379	∠ 0.001
5. Plasma cortisol ug%	12.800	± 7.500	± 2.370	11.400	± 6.00	± 1.890	1.081	∠ 0.400
6. Urinary 17-OHCS mg/g creat.	13.100	± 9.770	± 2.820	7.270	± 2.23	± 0.780	1.883	∠ 0.200
7. Urinary 17-KS mg/g creat.	4.050	± 2.13	± 0.670	6.170	± 2.16	± 0.680	3.193	∠ 0.020
8. Urinary VMA mg/g creat	1.760	± 1.020	± 0.340	1.640	± 0.90	± 0.800	2.682	∠ 0.005
9. Urinary N ₂ mg/g creat.	14.100	± 9.040	± 3.310	7.700	± 4.00	± 1.200	3.118	∠ 0.02

Reproduced from Udupa et al. (1975)

Table 8. Showing the Biochemical Changes in Indian Volunteers Practising Vipasana Meditation

S.N.	Observations	Before the course			After the course			Comparison	
		Mean	S. D.	S. E.	Mean	S. D.	S. E.	t	p
1.	RBC Ach. ug/ml	0.301 ± 0.29	± 0.10		0.349 ± 0.12	± 0.041		4.629	<0.01
2.	RBC ChE PU/ml	112.250 ± 9.09	± 2.22		161.190 ± 7.15	± 2.530		2.667	<0.05
3.	Histaminase PU/ml plasma	72.000 ± 14.95	± 4.98		107.050 ± 40.80	± 13.60		2.933	<0.02
4.	Catecholamines ug/ml plasma	21.900 ± 2.17	± 0.76		18.360 ± 2.99	± 1.060		2.910	<0.05
5.	Plasma cortisol ug/gm%	9.120 ± 2.41	± 0.85		8.500 ± 3.46	± 1.220		0.796	<0.30
6.	Urinary 17-OHCS mg/g. creat	7.270 ± 2.62	± 0.99		5.880 ± 3.29	± 1.240		1.206	<0.30
7.	Urinary 17-KS mg/g. creat.	3.420 ± 0.85	± 0.28		4.930 ± 1.97	± 0.650		1.961	<0.10
8.	Urinary VMA mg/g. creat.	1.620 ± 0.81	± 0.27		2.140 ± 0.89	± 0.290		2.108	<0.10
9.	Urinary N ₇ mg/g. creat	5.580 ± 3.17	± 1.00		7.550 ± 4.05	± 1.280		1.868	<0.10

Reproduced from Udupa et al. (1975)

Table 9. Showing comparative Biochemical Changes after Vipasana Meditation in the two groups.
Values are in Percentage change \pm S. D. / S. E.

S. N.	Observations	Camp—1 (Westerners)			Camp—2 (Indians)		
		Mean	S. D.	S. E.	Mean	S. D.	S. E.
1.	RBC. Ach	± 585.38	± 362.40	± 109.26	± 184.21	± 157.00	± 55.51
2.	RBC ChE	± 58.09	± 36.73	± 11.074	± 43.91	± 7.13	± 2.52
3.	Histaminase	± 49.06	± 36.53	± 11.014	± 48.80	± 51.49	± 17.16
4.	Catecholamines	± 23.26	± 22.05	± 6.648	- 15.59	± 14.64	± 5.17
5.	Plasma Cortisol	- 2.901	± 74.18	± 23.46	- 8.02	± 21.67	± 7.66
6.	Urinary 17—OHCS	- 27.77	± 33.14	± 11.71	- 26.62	± 23.46	± 8.87
7.	Urinary 17—KS	± 56.31	± 60.17	± 19.02	± 55.42	± 84.83	± 28.27
8.	Urinary VMA	± 16.31	± 60.20	± 20.06	± 55.42	± 62.72	± 20.00
9.	Urinary N ₂	- 39.06	± 30.12	± 9.08	± 48.60	± 50.80	± 16.07

Reproduced from Udupa et al. (1975)

- Decreased

+ Increased.

Table 10. Showing the physiological changes in volunteers undergoing a six months course of comprehensive practice of Āsanās

S. No.	Observations	Initial	3rd month	6 th month
1.	Body weight in lbs.	123.0 ± 12.96	119.3 ± 7.03	118.72 ± 13.1
2.	Abdominal girth in cm.	73.8 ± 5.93	72.9 ± 6.01	72.3 ± 3.76
3.	Chest expansion in cm.	3.40 ± 1.29	4.33 ± 1.37	4.73 ± 1.48
4.	Respiration rate/minute	16.8 ± 4.12	16.6 ± 3.45	13.4 ± 3.42
5.	Vital capacity in cc.	3729 ± 232	4372 ± 336	4615 ± 349
6.	Breath holding time in sec.	74.77 ± 18.94	99.3 ± 38.4	101.2 ± 23.8

Reproduced after Udupa et al. (1972)

Table 11. Showing the biochemical changes in volunteers undergoing a six months course on comprehensive practice of Āsanās

S. No.	Observations	Initial	3rd month	6th month
1.	Fasting blood sugar in mg%	74.6 ± 6.26	64.17 ± 8.42	63.07 ± 10.86
2.	Serum cholesterol in mg%	149.7 ± 31.24	113.6 ± 19.99	133.65 ± 30.13
3.	Total serum protein in mg%	5.76 ± 0.33	5.54 ± 0.51	6.09 ± 10.36
4.	Urinary 17-OH Corticosteroids in mg/24 hrs.	3.65 ± 2.02	5.80 ± 3.01	10.30 ± 4.10
5.	Urinary 17-Ketosteroids in mg per 24 hrs.	11.46 ± 8.33	5.87 ± 4.04	7.30 ± 2.30
6.	Urinary Catecholamines (VMA) in mg/24 hrs.	3.14 ± 2.12	3.33 ± 2.38	4.37 ± 1.63
7.	Plasma Acetylcholine in ug%	181.7 ± 149.3	101.1 ± 34.1	58.7 ± 18.05

Reproduced after Udupa et al. (1972).

Table 12. : Showing certain psychological changes induced by a 6 months course of comprehensive practice of Āsanas.

S. No.	Observations	Initial Mean \pm S.D.	3rd month Mean \pm S.D.	6th month Mean \pm S.D.
1.	Performance quotient (P. Q.)	93.15 \pm 12.50	102.00 \pm 16.40	108.2 \pm 14.70
2.	Memory quotient (M. Q.)	89.75 \pm 9.15	97.30 \pm 13.20	100.8 \pm 9.60
3.	Neuroticism Index (M. P. I. Scores)			
	N	19.50 \pm 9.95	11.40 \pm 10.70	9.82 \pm 8.40
	E	27.10 \pm 5.60	28.40 \pm 6.80	26.54 \pm 8.4
	Q	2.66 \pm 5.33	1.00 \pm 2.19	2.58 \pm 5.57
4.	Mental Fatigue Rate			
	Time taken	3.52 \pm 0.68	3.31 \pm 0.90	3.03 \pm 0.41
	Mistake score	5.54 \pm 4.69	1.33 \pm 1.73	3.64 \pm 3.30
	Fatigue Index	1.59	0.40	1.20
5.	Health Index (CMI)			
	Physiological complaints	125	83	64
	Psychological complaints	67	31	30

Reproduced after Udupa et al. (1973).

Table 13. : Physical and physiological changes during the course of the practice of *Prāṇāyāma*.

S.N.	Observations \pm S. D	Initial	3rd month	6th month
1.	Body weight in 1 bs.	119.80 \pm 16.30	117.80 \pm 14.70	121.80 \pm 13.60
2.	Rate of respiration/min	14.60 \pm 2.30	14.20 \pm 2.90	18.20 \pm 3.50
3.	Breath-holding time. sec.	91.60 \pm 25.80	117.80 \pm 33.00	125.00 \pm 82.60
4.	Vital capacity. ml.	4617.40 \pm 520.60	4538.80 \pm 403.20	4631.00 \pm 344.60
5.	Pulse rate/min.	65.20 \pm 6.90	65.40 \pm 2.90	61.00 \pm 4.80
6.	Systolic B. P., mm. Hg.	104.60 \pm 3.60	106.00 \pm 7.30	110.00 \pm 6.00
2.	Diastolic B. P., mm. Hg.	87.80 \pm 1.80	89.00 \pm 1.00	90.00 \pm 0.00

After Udupa et al., 1975.

Table 14 : Biochemical changes in volunteers practising *Prāṇāyāma*.

S No.	Mean Observations \pm S. D.	Initial	3rd month	6th month
1.	Fasting blood sugar mg%	68.30 \pm 3.56	62.54 \pm 3.56	63.34 \pm 3.56
2.	Total serum lipid, mg%	380.00 \pm 87.20	256.00 \pm 42.20	134.00 \pm 39.80
3.	Total urinary nitrogen, mg/24 hr.	15.50 \pm 5.05	12.30 \pm 4.60	16.66 \pm 4.04
4.	Plasma cortisol, ug/100 ml.	18.00 \pm 7.07	24.36 \pm 10.00	25.50 \pm 1.39
5.	Urinary 17-OHCS, mg/24 hr.	5.76 \pm 1.04	7.26 \pm 0.70	7.90
6.	Urinary 17-Keto-steroids, mg/24 hr.	4.85 \pm 1.11	5.54 \pm 1.08	6.37 \pm 1.47
7.	Urinary VMA in mg/24 hr.	3.66 \pm 1.22	3.66 \pm 1.93	4.40 \pm 1.407

After Udupa et al. 1975,

**CONCEPT OF INDIVIDUAL AND COSMIC CONSCIOUSNESS
AS RELEVANT TO THE CONCEPT OF YOGA**

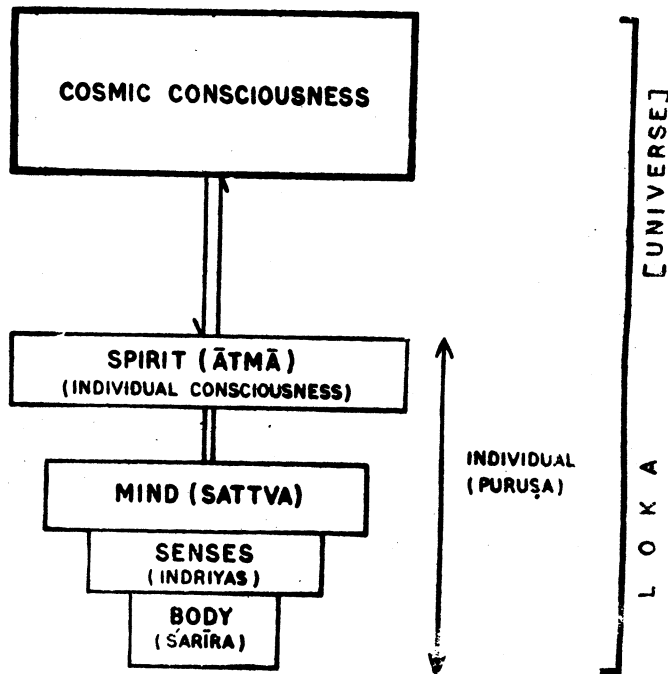


FIG. 5 : Diagrammatic depiction of the concept of Puruṣa and the Loka as well as the individual and Cosmic Consciousness. Yoga is primarily a process of harmony between the Four constituents of individual living being (Body, Senses, Mind, Spirit) among themselves. Such a harmony improves the life and opens the scope of higher consciousness and the union of the individual consciousness with the Cosmic.

CHAPTER VII

ELEMENTS OF YOGA IN ĀYURVEDA

Yoga and Āyurveda are the unique sciences of antiquity. Both were developed and practised in similar circumstances with similar objectives in the same land.¹

Āyurveda (Āyu = Life + Veda = Knowledge or Science), a comprehensive science of life was developed to ensure *Ārogya* i. e. healthy life in all its dimensions which was considered essential for achieving the four instincts of life-*Dharma*, *Artha*, *Kāma* and *Mokṣa* around which the entire Hindu thought swings.² Yoga was a part and parcel of Āyurveda as it subserved the same objectives. However, the primary object of yoga was not the achievement of the entirety of human instinct; it was essentially developed to achieve *Mokṣa*-*‘Yogo makṣa pravartakḥ’*. Thus Āyurveda is the life science specifically concerned with psychospiritual development of an individual.³

It may be pointed out that Yoga and Āyurveda both are based on similar concept of human existence. According to basic Hindu thought, life is the combination of *Sattva* (mind) + *Ātmā* (spirit) + *Śarīra* (body + *Indriyas*

१. आयुर्वेदयतीत्यायुर्वेदः । (च० सू० ३०।२३)

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।

भानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ (च० सू० १।४१)

प्रयोजनं चास्य (आयुर्वेदस्य)—स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च ।

(च० सू० ३०।२६)

२. धर्मार्थकाममोक्षानामारोग्यं मूलमुत्तमम् । (च० सू० १।१५)

३. योगो मोक्षप्रवर्तकः । (च० शा० १।१३७)

(senses).¹ Āyurveda deals with this total psycho-spiritual somatic entity and (fig-5) stands for the relief of all the three categories of miseries viz. *Ādhyāt-mika*, *Ādhidaivika* and *Ādhibhautika* and in turn ensures *Ārogya* which affords *Dharmārtha Kāma-mokṣa*, while Yoga cares specifically for the psycho-spiritual aspects of life, and in turn facilitates *Mokṣa*. *Ārogya* with full achievement of life instincts does not appear to be its objective. Āyurveda describes three fundamental categories of the cause of ill health viz. (1) *Asūtmendriyārtha Saṁyoga*, (2) *Prajñāparādha*, (3) *Parīṇāma*.² The body and the mind both have been considered as the seat of disease.³

Yoga and Āyurveda are allied disciplines. Both have advocated *Auśadhi*, *Mantra*, *Japa*, *Samādhi* etc. as the means of achieving their objectives.⁴ Besides spiritual paths, yoga also teaches the use of drugs for *Citta-Śuddhi*. Similarly, besides *Auśadhi*, *Anna*, *Vihāra* (drug, diets etc.), Āyurveda also teaches the practice of Yoga.⁵ Thus there is a similarity in the approach of these two human sciences, though the emphasis varies.

In Hindu traditions the purity of *Śarīra*, *Manas* and the *Vāñ* has been considered important as the basis of human welfare. Many authorities believe that one and the same author, by different names, wrote three different texts for comprehending knowledge for the total welfare of mankind, viz. ;

१. शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् ।
नित्यगश्चानुबन्धश्च पथ्यायैरायुरुच्यते ॥ (च० सू० १।४२)
सत्त्वमात्मा शरीरं च त्रयमेतन्निदण्डवत् ।
लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥ (च० सू० १।४६)
२. कालबुद्धिन्द्रियार्थानां योगो मिथ्या न चाति च ।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः ॥ (च० सू० १।५४)
३. शरीरसत्त्वसंज्ञं च व्याधीनामाश्रयो मतः ।
तथा सुखानां, योगस्तु सुखानां कारणं समः ॥ (च० सू० १।५५)
४. जन्मोषधिमंत्रतपः समाधिजाः सिद्धयः । (यो० सू० ४।१)
त्रिविधमोषधिमिति-दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च ॥ (च० सू० १।५४)
५. योगारम्भे सततमनिर्वेदः । (च० शा० ५।१२)

1. Yoga-Sūtras of Patañjali for Citta-Śuddhi (purification of mind).
2. Mahābhāṣya of Patañjali for Vāṇī-Śuddhi (purification of speech).
3. Caraka Saṁhitā of Caraka (Patañjali) for Śarīra Śuddhi (the purification of body).

Thus Yoga and Āyurveda are allied disciplines.¹

Caraka Saṁhitā, one of the foremost Āyurvedic classics, deals with the highest category of Yoga. It describes very vividly the concept of *Prajñā* and the features of a *Yogastha-puruṣa* i. e. *Sthita prajna* almost in a similar manner as the concept of *Rtambharā prajānā* described in Yoga-Sūtras of Patañjali and that of the *Yogastha-puruṣa* in the Bhagavadgītā.²

Though Caraka also gives the detailed account of the *Vahiranga* practice like *Yama*, *Niyama* etc. in the context of *Sadvṛtta* and *Ācāra* (Caraka Ci. 1 : 3) etc. he specifically describes the state of higher achievements of yoga-practice including the ultimate realisation i. e. *Satyā Buddhi* and the achievement of *Siddhis* or *Aisvaryas*.

Caraka emphasises that the *Puruṣa*, the individual living being, is the miniature form of the *Loka*, the universe, "*Puroṣo-Ayaṁ Lokasammīta*" (Caraka Sūtra, 5 : 2). According to Caraka the whole universe (*Loka*) is *Saddhātva-*

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१. योगेन चित्तस्य पदेन वाचां मलं शरीरस्य तु वैद्यकेन ।
योपाकरोति तं प्रवरं मुनीनां पतञ्जलि प्राञ्जलिरानतोऽस्मि । (योगवार्तिक)
 २. आत्मेन्द्रियमनोऽर्थाणां सन्निकर्षात् प्रवर्तते ।
सुखदुःखमनारम्भादात्मस्थे मनसि स्थिरे ॥ (च० शा० १।१३८)
निवर्तते तदुभयं वशित्वं चोपजायते ।
सशरीरस्य योगज्ञास्तं योगमृषयो विदुः ॥ (च० शा० १।१३९)
वशी तत् कुर्वते कर्म यत् कृत्वा फलमश्नुते ।
वशी चेत्तः समाधत्ते वशी सर्वनिरस्यति ॥ (च० शा० १।७८)
योगे मोक्षे च सर्वासां वेदानामवर्तनम् ।
मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः ॥ (च० शा० १।१३७)
मोक्षो रजस्तमोऽभावात् बलवत्कर्मसंक्षयात् ।
वियोगः सर्वसंयोगैरपुनर्भव उच्यते ॥ (च० शा० १।१४२)

maka (constituted by six *Dhātus* viz. , *Prthvī*, *Jala*, *Teja*, *Vāyu*, *Ākāśa* and the *Avyakta Brahma*). The same six *Dhātus* constitute the *Puruṣa* i. e. the living individual being.¹

The realisation, that the entire universe and the individual are one and the same, is called, "*Satyā-Buddhi*". "*Sarvalokamātmanyātmām ca sarvaloke, samānupasyatā satyābuddhirutpadyata iti*" (Caraka Sarīra, 5 : 7).² The concept of *Satyā-Buddhi* is a very fundamental thesis propounded by Caraka which appears to be a more vividly defined and comprehensive entity than *Ītāmbharā prajñā* of Patañjali. Patañjali's concept of *Ītāmbharā prajñā* is completely incorporated in Caraka's concept of *Satyā-Buddhi*.³

१. पुरुषोऽयं लोकसम्मितः, इत्युवाच भगवान् पुनर्वसुरात्रेयः, यावन्तो हि लोके (मूर्तिमन्तो) भाव-
विशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके । (च० शा० ५।१३)

षड्धातवः समुदिताः पुरुष इति शब्दं लभन्ते, तद्यथा—पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्त-
मिति, एत एव च षड्धातवः समुदिताः पुरुष इति शब्दं लभन्ते । (च० शा० ५।१४)

२. सर्वलोकमात्मन्यात्मानं च सर्वलोके सममनुपश्यतः सत्याबुद्धिः समुत्पद्यते । सर्वलोकं ह्यात्मनि पश्यतो
भवत्यात्मैव सुखदुःखयोः कर्ता तान्य इति । कर्मात्मकत्वाच्च हेत्वादिभिर्युक्तः सर्वलोकोऽहमिति-
विदित्वा ज्ञानं पूर्वमुत्थाप्यतेऽपवर्गयति । तत्र संयोगापेक्षी लोकशब्दः । षड्धातुसमुदायो हि
सामान्यतः सर्वलोकः ॥ (च० शा० ५।१७)

३. शुद्धसत्त्वस्य या शुद्धा सत्या बुद्धिः प्रवर्तते ।

यया भिन्नत्यतिबलं महामोहमयं तमः ॥ (च० शा० ५।१६)

सर्वभावस्वभावज्ञो यया भवति निःस्पृहः ।

योगं यया साधयते सांख्यः सम्पद्यते यया ॥ (च० शा० ५।१७)

यया नोपैत्यहंकारं नोपास्ते कारणं यया ।

यया नालम्बते किञ्चित्सर्वं सन्न्यस्यते यया ॥

याति ब्रह्म यया नित्यमजरं शान्तमव्ययम् ।

विद्या सिद्धिर्मतिर्मैधा प्रज्ञा ज्ञानं च सा मता ॥

लोके विततमात्मानं लोकं चात्मनि पश्यतः ।

परावरदृशः शान्तिर्ज्ञानमूला न नश्यति ॥

पश्यतः सर्वभावान् हि सर्वाविस्थासु सर्वदा ।

ब्रह्मभूतस्य संयोगो न शुद्धस्योपपद्यते ॥ (च० शा० ५।१८-२१)

Thus *Satyā-Buddhi* is the state of realisation of the ultimate reality. It eliminates all miseries and leads to *Mokṣa*. Caraka says that *Svātā* (selfhood) or *Mamatā* is the cause of all miseries. The moment *Satyā-Buddhi* emerges, the *Ātman* transcends *Svātā* (Mamatā) i. e. self, and all Wordly miseries end.¹ Caraka further says, "*Pravṛttiḥ dukṣam nivṛttiḥ sukham iti*" (Caraka Śārīra 5:8). *Pravṛtti* is the cause of all miseries and *Nivṛtti* is the source of real happiness. The *Pravṛtti* is initiated by *Karma* (action). The *Satyābuddhi* transcends all *Karmas* and affords *Nivṛtti*. This *Nivṛtti* is considered to be the superb achievement.² Caraka says, "*Nivṛttirapavargastatparam tat praśāntam tadakṣaram tad Brahma Sa Mokṣaḥ*" (Caraka Śārīra 5 : 20). The same has been considered synonymous to the ultimate realisation and *Mokṣa*.³ Thus Caraka describes the highest quality of a yogic achievement, *Satyā-Buddhi*, and he also teaches the humanity a path for such an achievement. His ethical teachings as a means of reaching higher consciousness are very comprehensively described in different contexts in his *Samhitā* (Caraka Śārīra 1 : 142-145, Sa. 5 : 21).

Besides the unique descriptions of the above mentioned higher consciousness, Caraka also describes the *Aiśvaryas* or *Siddhis*, attainable by a Yogi in the same manner as described by Patañjali in Yoga Sūtras, The *Aiśvaryas* described by Caraka⁴ are :

1. Ability to introduce ones spirit in others body.
2. Knowledge of all knowable things.
3. Ability to do whatever one wishes to do.

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१. सर्वकारणवद् दुःखमस्वं चानित्यमेव च ।
न चात्मकृतकं तद्धि तत्र चोत्पद्यते स्वता ॥ (च० शा० १।१५१)
यावन्नोत्पद्यते सत्त्वाबुद्धिर्नैतदहं यया ।
नैतन्ममेति विज्ञाय ज्ञः सर्वमतिवर्तते ॥ (च० शा० १।१५३)
 २. निबृत्तिरपवर्गः तत् परं प्रशान्तं तत्तदक्षरं तद्ब्रह्म स मोक्षः । (च० शा० ५।११)
 ३. विषाणं विरजः शान्तं परमक्षरमव्ययम् ।
अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिरुच्यते ॥ (च० शा० ५।१३)
 ४. आवेशश्चेतसो ज्ञानमर्थानां छन्दतः क्रिया ।
दृष्टिः श्रोत्रं स्मृतिः कान्तिरिष्टतन्त्राप्यदर्शनम् ॥ (च० शा० १।१४०)

4. Devine vision.
5. Devine sense of hearing.
6. Devine memory.
7. Devine complexion.
8. Ability to appear or disappear.

These are very much similar to the *Siddhis* described by Patañjali in his Yoga Sūtras. These can be achieved by following the path of Yoga. It may be pointed out that according to Suśruta Saṁhitā another equally important Ayurvedic classic these *Aisvaryas* can also be achieved by specialised use of the divine drug *Soma*.¹

Yoga and Āyurveda are allied sciences. Āyurveda envisages the total welfare of man while Yoga specifically ensures his psycho spiritual development. Caraka describes the highest form of Yoga aiming at higher consciousness and realisation of the ultimate reality of oneness of the 'self' and the 'whole' i. e. *Satyā-Buddhi*.

The above description presents a consolidated account of the elements of Yoga as seen in Caraka Saṁhitā one of the principal Āyurvedic classics. This reveals that Āyurveda conceives the purest form of Yoga and considers it primarily as the means of *Tattva Jñāna*, liberation and mental peace. However, certain statements would also reflect the implication of the knowledge of the science of Yoga to the biological sciences including the problems of health and disease. Some such statements are reproduced below.

The *Karmaja* diseases (deeds done by a man in the present or any prior existence) are not curable through medicine. These can be cured by *Prāyaścitta Japa*, *Homa* and *Upahāra* etc. by reducing the *Karmas* of part of life.² (S. U.

१. अंशुमन्तं सौवर्णं पात्रेऽभिषुणुयात् चन्द्रमसं राजते;
तावत्पशुज्याष्टशुणभैश्वर्यमवाप्येक्षानं देवमनुप्रविशति ॥ ((सु० चि० २६।१३)
२. नश्यन्ति त्वक्रियाभिस्ते क्रियाभिः कर्म संक्षये ।
शाम्यन्ति दोषसम्भूता दोषसंक्षयहेतुभिः ॥ (सु० उ० ४०।१६४)

40 : 164). Hiccup should be treated through the practice of *Prānāyāmc*¹-
'*Prānāyāmodvejana Trāsanām* (S. U. 50 : 16).

Austere penances and vows, self control, truthfulness, charities and religious practices as well as the eight qualities i. e. *Aiśvaryas* are either wholly or partially present in the *Grahas* according to the degree of their respective power (S. U. 60 : 21).² These *Grahas* may be cured by only *Sauca*, *Snāna* (bath), *Brahmacarya* etc. and chanting *Gāyatri Mantra* (S. U. 60 : 31)³

Protective rites should be performed for the safety of the wounded patient from the influences of malignant star and spirits with the major and the minor duties i. e. *Yamas* and *Niyamas* enjoined to be practised on his behalf (S. Ci, 1 : 133).⁴

At the time of use of *Soma* one should then wash and rinses his mouth with water in the manner of *Acamana*. Then having controlled his mind and speech with the vows of *Yama* and *Niyama* he should stay in the protected inner chamber surrounded by his friends. (S. Chi. 29 : 10).⁵

Himsā Asteya, misbehaviour with women, conspiracy, harsh sound, falsehood, irrelevant talk, to harm some one, jealous, to take wealth of others, non-believe in God, these ten points should not be borne by the body, mind and speech. (A. H. Su, 2/21-22).⁶

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१. प्राणायामोद्वेजनत्रासनानि..... ॥ (सु० उ० ५०।१६)
 २. तपोसि त्रीवाणि तथैव दानव्रतानि धर्मो नियमाश्च सत्यम् ।
गुणास्तथाऽऽष्टावपि तेषु नित्या व्यस्ताः समस्ताश्च यथा प्रभावम् ॥ (सु० उ० ६०।२१)
 ३. तेषां शान्त्यर्थमन्विच्छन् वैद्यस्तु सुसमाहितः ।
जपैः सनियमैर्होमैरारभेत चिकित्सितुम् ॥ (सु० उ० ६०।३०)
 ४. निशाचरेभ्यो रक्ष्यस्तु नित्यमेव क्षतातुरः ।
रक्षाविधानैरुद्वेष्टैर्मैः सनियमैस्तथा ॥ (सु० चि० १।१३३)
 ५. तत् उपस्पृश्य शेषमप्स्वसाद्य यमनियमाभ्यात्मानमानम् ।
संयोज्य वाग्यतोऽभ्यन्तरतः सुहृद्भिरूपास्यमानो विहरेत् ॥ (सु० चि० २६।१०)
 ६. हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥ (अ० ह० सू० २।२१)
सम्भिन्नालापं व्यापादमभिध्यां दृग्विपर्ययम् ।
पापं कर्मेति दशधा कायवाङ्मानसैस्त्यजेत् ॥ (अ० ह० सू० २।२२)

Food of all, specially of kings should be observed strictly because *Yoga* and *Kṣema* is by the king. *Dharma*, *Artha*, *Kāma*, *Mokṣa*; these are connected with *Yoga* and *Kṣema* (Availability of non-available thing is *Yoga*) (A. H. S. 7/2).¹

Sauca (cleaning of the body), faith in God etc. having these qualities the person is called *Rājas Prakṛti*. (A. H. S. 3 : 104).²

Those who knew the subject without the means advocated *Tapa* or unmethodically performing *Yoga* they may die sure (A. H. S. 5 : 37).³

For treating *Coma* (*Murchā*) one should wet the face with cold water, upto removal of fatigue, use fan then *Prāṇāyāma* (by pressing nose and mouth and withholding of breath) then rubbing of back-side and abdomen should be performed. (A. H. Kalp. 5 : 13).⁴

When by any means neck is pressed and eyes going inside then use *Vamana* (vomiting), *utakāsana* (coughing), sneezing (*Chikka*) and *Prāṇāyāma* should be performed (A. H. Uttar. 26 : 19).⁵

१. ब्रह्मपानं विद्यादक्षेद्विशेषेण महीपतेः ।

योगक्षेमौ तदावन्तौ धर्माश्चा यन्निवन्धनाः ॥ अ० ह० सू० ७।२)

२. शौचास्तिक्यादिभिश्चैवं मुनेर्गुणमयीर्बदेत् ॥ (अ० ह० शा० ३।१०४)

३. यः पांशुनेव कीर्णङ्गो योऽङ्गे घातं न वेत्ति वा ।

अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम् ॥

जानात्यतीन्द्रियं यत्र तेषां मरणमादिशेत् ॥ (अ० ह० शा० ५।३७)

४. मूर्च्छाविकारं दृष्ट्वास्व सिचेच्छीताम्बुना ।

व्यजेदाक्लमनाशाच्च प्राणायामं च कारयेत् ॥ (अ० ह० क० ५।१३)

५. गलपीडाऽवसन्नेक्षिणं वमनोत्कासनक्षवाः ।

प्राणायामोऽथवा कार्यः क्रिया च क्षतनेत्रवत् ॥ (अ० ह० उ० २६।१६)

CHAPTER VIII

BASIC PRINCIPLES OF ĀYURVEDA AS ALLIED TO THE SCIENCE OF YOGA

The theory of *Pañcamahābhūta*, *Tridoṣa* and *Saptadhātus* form basic principles of Āyurveda. All living beings are created by the combination of five basic elements and the soul. Caraka conceives each individual i. e. the *Puruṣa* as well as the total creation i. e. the *loka*¹ to be *Saḍdhātawātmaka* constitution i. e. consisting of the *Pañcamahābhūtas* plus the *Abhyakta Brahma*. The space (*ākasa*), air (*vāyu*), fire (*Agni*), water (*Jala*) and earth are the five basic eternal substances called *Pañcamahābhūtas*.² The Hindu physics conceives that the *Pañcamahābhūtas* are the ultimate essential physical constituents from which the physical world is derived. The various types of substances existing in the universe are created by intermixing of the five *pañcamahābhūtas* with each other in a special and specific manner called *pañcapañcaka*.³ The following figure depicts the pattern of specific intermixing of *Pañcamahābhūtas* (Fig. 6).

These five *Mahābhūtas* which are responsible for creation of the entire material world are not identical with space, air, fire, water and earth in the common sense. It is often argued that these *pañcamahābhūtas* should not be

१. सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् ।

लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥ (च० सू० १।४६)

२. महाभूतानि खं वायुरग्निरापः क्षितिस्तथा ।

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः ॥ (च० शा० १।२७)

३. एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु ।

पञ्च कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते ॥ (च० शा० १।२४)

FORMATION AND CONSTITUTION OF BHŪTA PARAMĀNŪS

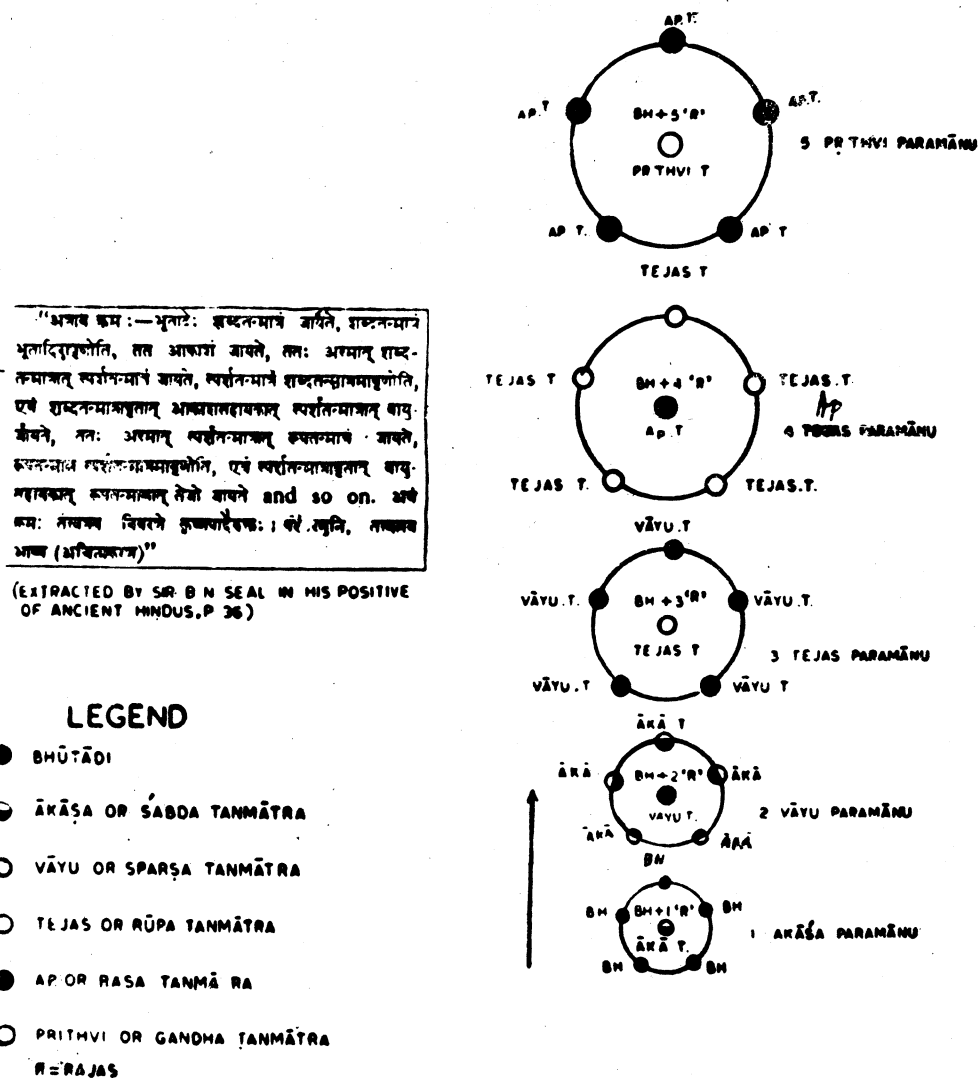


FIG. 6 : Diagrammatic representation of the Hindu Concept of Concept of formation and constitution of Bhūta Paramānūs as relevant to the Āyurvedic concept of Panca-Panci Karāṇa.

considered as elements in the sense of modern physics because they are already the mixture of many other elements. Each gross *bhūta* is composed of *bhūta paramāṇus* and thus a gross *bhūta* is already a *pañcamahābhautic* structure. Suśruta¹ clearly described that these *bhūtas* are intermixed with one another with predominance of one of them manifesting into the specific characteristic of the same. The *bhūtas* may be of two kinds :

(1) *Gross bhūtas*—which are perceivable by the senses and are *pañcamahābhautic* in composition, (2) *Paramāṇubhūtas*—which are elemental structure, are not perceivable by the senses and are not divisible. According to modern physics more than hundred elements have been discovered by now. The concept of elements should not be confused with the *pañcamahābhūtas* described in Hindu physics. The Hindu approach of describing an element is based on the perceivability of a matter through one of the senses. Under this approach, so long we believe in the existence of five *pañcaindriyas* there can not be more than five matters. However minute they may be, at the level of perception they can be of only these five types. So Āyurveda puts forward the theory that the *bhūtas* can be of five categories which can be specifically perceived by the five senses. Thus the *pañcamahābhūta* theory of Āyurveda is the most unique and original approach to the material creation and it has all scope to incorporate the modern development in the elemental physics.

TRIDOṢA THEORY

As mentioned above the *pañcamahābhūta* theory is already developed in applied terms because they have been considered to be five because the *Indriyas* are only also five. The theory of *Tridoṣa* is a further biological application of the concept of *pañcamahābhūtas*. Depending upon the rate of the predominance of *Vāyu*, *Teja* and *Jala*, the *pañcamahābhūtas* and *pañcamahābhautic* structures have been categorised in three categories of living body constituents viz-*Vāta*,

१. अन्योऽन्यानुप्रविष्टानि सर्वाण्येतानि निर्दिशेत् ।

15Y स्वे स्वे द्रव्ये तु सर्वेषां व्यक्तं लक्षणमिष्यते ॥ (सु० शा० १२८)

Pitta and *Kapha*.¹ Thus *Vāta*, *Pitta* and *Kapha* are *pañcamahābhautic* structures with predominance of one are the other of the five the *bhūtas*. For instance, *Vāta* is characterised by predominance of *Vāyu* and *Ākāśa bhūtas*. *Pitta* consists of the predominance of *Agni* while the *Kapha* consists of the predominance of *Jala* and *Prthvi*.² These three *pañcamahābhautic doṣas* constitute the living body, they are considered *doṣas* because they have a tendency to get vitiated and to vitiate each other. They are also considered as *dhātus* because they uphold the body.³ Thus the living body is a *pañcamahābhautic* structure derived by the transformation of these *pañcamahābhūtas* into biologically effective matters like *tridoṣa* and *dhātus*. So long as the *pañcamahābhautic* composition of these *doṣas* and *dhātus* remain in equilibrium a man remains healthy. The disbalance of the same factors is the cause of ill health and accordingly the aim of Āyurveda is to maintain the proper equilibrium of these constituent in order to preserve health in a healthy person and to cure a disease in a diseased person.⁴

Thus the three *doṣas* are the primary essential constituents of the living body. Before going into the detailed descriptions of the nature of these three *doṣas*, for the sake of gross understanding it may be stated that the entire physical volume in a living organism predominantly constitutes the *Kapha* system of the body. Similarly the entire chemical processes including the actions and reactions of hormones and enzymes represent the *Pitta system*. All kinds of movements and activities in the living organism are attributed to the *Vāta system*. A balanced functioning of these three compartments of a living being presents with health. A disequilibrium and disharmony of these three constituents is the cause of illness.⁵ Suśruta includes *Rakta* also as one of the *doṣas* and considers the integrity of *Vāta*, *Pitta*, *Kapha* and *Rakta* as the basis of life.⁶

१. दोषाः पुनस्त्रयो वातपित्तश्लेष्माणः ॥ (च० वि० १।५)

२. वाय्वाकाशघातुभ्यां वायुः । आग्नेयपित्तम् । अम्भः पृथिवीभ्यां श्लेष्माः । (अ० सं० सू० २०)

३. धारणाद्धातवः ॥ (अ० सं० सू० २०)

४. समदोषः समाग्निश्च समघातुमलक्रियः ।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ (सु० सू० १५।४८)

५. रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता । (अ० ह० सू० १)

६. तदेभिरेव शोणितचतुर्थैः संभवस्थितिप्रलयेष्वप्यविरहितं शरीरं भवति । (सु० सू० २१।३)

THE VĀTA SYSTEMS

Vāta is considered the most important constituent of the *Tridoṣa*. According to Suśruta, *Vāyu* is self originated and all pervasive. Śārangdhara considers *Vāta* as that force which keeps the *Kapha*, *Pitta*, all the seven *dhātus* and the *malas* in motion.¹ On the basis of the descriptions on *Vāta* available in the Ayurvedic texts, *Vāta* may be considered as a biophysical force or a material entity or a combination of such entities. Biologically *Vāta* is incorporeal, unstable and subtle and is responsible for the entire movement of the body. According to Vāgbhaṭṭa *Vāta* is supposed to sustain the body and is considered responsible to provide energy and operate the respiration. It is also held responsible for intestinal functions. *Vāta* is considered responsible for all mental and physical movement during life.²

The physical properties of *Vāta* are dry, cold, subtle, light, unstable and rough as described by Caraka.³ Suśruta also describes *Vāta* as dry, light, cold and rough.⁴ Vāgbhaṭṭa adds mobility and minuteness in its physical properties.⁵

The main function of *Vāta* is to impart motion to the body i. e. *Praspaṇanam*, conduction of impulses from sense organs i. e. *Udvahanam* separation of the essence of the digested food i. e. *Viveka* and the retention and evacuation of the urine and the semen i. e. *Dhāraṇam*.⁶ Besides these specific bodily functions *Vāyu* is supposed to sustain the entire machinery of the body-'*Vāyuh yantra tantra Dharaṇ'* (Caraka), it also controls the mind and is responsible for the

१. पित्तं पंगु कफः पगु पंगवो मलधातवः ।

वायुना यत्र नीयन्ते तत्र गच्छन्ति मेघवत् ॥ (भा.सं. पू. ५।४३)

२. इन्द्रियाणां मनोनाथः मनोनाथस्तु मारुतः ।

३. रुक्षः शीतो लघुः सूक्ष्मश्चलोऽपि विशदः खरः ॥ (च. सू. १।५६)

४. अव्यक्तो व्यक्तकर्मा च रुक्षः शीतो लघुः खरः । (सु. नि. १।७)

५. तत्र रुक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ॥ (अ. सं. सू. १)

६. तत्र प्रस्पन्दनोद्बहनपूरणविवेकधारणलक्षणो वायुः पञ्चधा प्रविभक्तः शरीरं धारयति ।

(सु. सू. १।५४)

functioning of the five sense organs. All the basic emotions like worry, anxiety, fear, grief, anger etc. are also governed by *Vāta*.

Depending upon the specific functions and site of activity *Vāta* may be of five kinds namely (1) *Prāṇa*, (2) *Udāna*, (3) *Samāna*, (4) *Vyāna*, (5) *Apāna*.¹ The *Prāṇa Vāyu* is located in the head, neck, tongue, nose and in the chest. It is responsible to control the functions of the mind and to operate the respiratory functions during life.² The *Udāna Vāyu* is located in umbilical region, in the chest and neck. It is responsible to control enthusiasm and for vocal functions during life.³ The *Samāna Vāyu* is located in the stomach and duodenum and is responsible for digestion and absorption of food and it also controls the movements,⁴ of remaining other *doṣas*. *Vyāna Vāyu* is spread all over the body and controls the circulatory system and generates movements in the entire body.⁵ The *Apāna Vāyu* is mainly located in the duodenum, rectum and urinary bladder and it controls the retention and passage of urine, semen and menstrual blood flow etc.⁶

THE PITTA SYSTEM

As mentioned earlier all the chemical and metabolic activities including endocrine functions constantly operating during life represent the *Pitta system* of the body. *Pitta* as a material has been considered homologous to blood and

१. प्राणोदानसमानाद्यव्यानापानैः स पंचधा । (च० चि० २८।५)

२. स्थानं प्राणस्य मधोरिःकण्ठजिह्वास्यनासिकाः ।

ष्ठीवनक्षवधूद्गारश्वासाहारादि कर्म च ॥ (च० चि० २८।६)

३. उदानस्य पुनः स्थानं नाभ्युरः कण्ठ एव च ।

वाक्प्रवृत्तिः प्रयत्नोजोबलवर्णादि कर्म च ॥ (च० चि० २८।७)

४. स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठतः ।

अन्तरग्नेश्च पाश्चस्थः समानोऽग्निबलप्रदः ॥ (च० चि० २८।८)

५. देहं व्याप्नोति सर्वं तु व्यानः शीघ्रगतिर्गुणाम् ।

गतिप्रसारणाक्षेपनिमेषादिक्रियः सदा ॥ (च० चि० २८।९)

६. वृषणौ वस्तिमेदू च नाभ्यूरू वक्षणौ गुदम् ।

अपानस्थानमन्त्रस्थः शुक्रमूत्रशकृन्ति च ॥ (च० चि० २८।१०)

is considered its by product by Caraka and Vāgbhaṭṭa. Suśruta includes *Rakta* as the fourth *Doṣa* while Caraka and Vāgbhaṭṭa do not include *Rakta* as humour because it is represented in principles by *Pitta*. Physically *Pitta* is described as blue and yellow in colour, liquid, light, viscous, acrid and sour in taste, unpleasant in smell, hot and sharp.¹ *Pitta* in general is responsible to impart colour and complexion, to promote digestion and vision, to produce heat, appetite and thirst.² *Pitta* is also responsible for the intellectual functions. Depending upon specific functions and site of *Pitta* it can be of five varieties³ namely (1) *Pācaka*, (2) *Ranjaka*, (3) *Sādhaka*, (4) *Ālocaka*, (5) *Bhrājaka*. The *Pācaka Pitta* is supposed to be located in gastrointestinal tract in the area between the stomach and duodenum. The *Pācaka Pitta* contributes to the digestion of food.⁴ The *Ranjaka Pitta* is located in the liver and spleen according to Suśruta.⁵ Vāgbhaṭṭa mentions stomach as its site. The *Ranjaka Pitta* is responsible to impart colour to the *Rasa*.⁶ As such it contributes to haemopoiesis. The *Sādhaka Pitta* is located in the Hridaya⁷ and it also known as *Sādhakāgni*.⁸ The *Sādhaka Pitta* is responsible for intellectual functions and emotions.⁹

१. पित्तं तीक्ष्णं द्रवं पूति नीलं पीतं तथैव च ।

उष्णं कटुरसं चैव विदग्धं चाम्लमेव च ॥ (सु० सू० २१।११)

पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्त्रं सरं द्रवम् । (अ० ह० सू० १।११)

२. दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम् ।

प्रभा प्रसादो मेधा च पित्तकर्माविकारजम् ॥ (च० सू० १८।५०)

रागपक्ति तेजोमेघोष्मकृत्पित्तं पंचधा प्रविभक्तमग्नि कर्मणाऽनुग्रहं करोति ॥ (सु० सू० १५।५)

३. पित्तं पंचात्मकम् ॥ (अ० ह० सू० १२)

पंचकं रंजकसाधकालोचकभ्राजकत्वभेदैः पित्तम् (अ० सं० सू० २०)

४. तच्चादृष्टहेतुकेन विशेषेण पक्वामाशयमध्यस्थं पित्तं चतुर्विधमन्नपानं पचति विवेचयति च दोषरसमूत्रपुरीषाणि, तत्रस्थमेव चात्मशक्त्या शेषाणां पित्तं नानां शरीरस्य चाग्निकर्मणाऽनुग्रहं करोति, तस्मिन्पित्ते पाचकोऽग्निरिति संज्ञा, । (सु० सू० २१।१०)

५. यत् युक्तप्लीहोः पित्तं तस्मिन् रंजकोऽग्निरिति संज्ञा, । (सु० सू० २१।१०)

६. अमाशयस्थं तु रसस्य रंजनाद्रंजकम् ॥ (अ० सं० सू० २०)

७. साधकं हृदयगतं पित्तं । (अ० ह० सू० १२।१३)

८. यत् पित्तं हृदयं संस्थितं तस्मिन् साधकोऽग्निरिति संज्ञा ॥ (सु० सू० २१।१०)

९. बुद्धिमधाभिमानाद्यैरभिप्रेतार्थसाधनात् ॥ (अ० ह० सू० १२।१३)

The *Alocaka Pitta* is located in the eyes and its main functions is to help in the visual perception of the external object.¹ The *Bhrājaka Pitta* is located in the skin of the entire body and imparts colour and complexion to the living body.²

THE KAPHA SYSTEMS

The *Kapha* system represents the entire solid mass of the living body. It predominantly consists of the biological fluids and the solid structures of the body. *Kapha* is the potential source of strength and resistance against disease i. e. *Bala*.³ Physically *Kapha* is supposed to be white in colour, heavy, viscous, slimy, sweet in taste soft in touch and stable.⁴ It is also described to be olious cold, white, smooth and compact. *Kapha* has been described to be the binder of various structures of the body specially joints. It maintains unctuousness, stability and sturdiness of the body during life. The entire bulk of the body, its compactness, physical strength and resistance against disease are afforded by the *Kapha* system of the body. Suśruta also attributes the healing processes, tissue building and lubrication of joints as the functions of *Kapha*.⁵ The mental qualities like forbearance fortitude, greedlessness and intelligence are also attributed to *Kapha* by Caraka.

Vāgbhaṭṭa describes five varieties of *Kapha* namely (1) *Kledaka*, (2) *Avalambaka*, (3) *Bodhaka*, (4) *Tarpaka*, (5) *Śleṣaka*.⁶ The *Kledaka Kapha* is located in

१. दृक्स्थमालोचकं । (अ० ह० सू० १२।१३-२)

यद्दृष्ट्यां पित्तं तस्मिन्नालोचकोऽग्निरिति संज्ञा । स रूपग्रहणाधिकृतः । (सु० सु० २१।१०)

२. त्वकस्थं भ्राजकं भ्राजनात्वचः । (अ० ह० सू० १२।१४)

यत् त्वचि पित्तं तस्मिन् भ्राजकोऽग्निरिति संज्ञा । (सु० सु० २१।१०)

३. प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते ।

स चैवौजः स्मृतः काये स च पाप्मोपदिश्यते ॥ (च० सू० १७।११७)

४. गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः ।

श्लेष्मणः प्रथमं याति विपरीतगुणैर्गुणाः ॥ (च० सू० १।६१)

५. सन्धिषंश्लेषणस्नेहरोपणपूरणवलस्यैर्यंकुच्छलेष्मा पंचधा प्रविभक्त उदककर्मणाऽनुग्रहं करोति ॥

(सु० सू० १५।६)

६. अवलम्बक-क्लेदक-बोधक-तर्पक-श्लेषकत्वभेदैः श्लेष्मा ॥ (अ० सं० सू० २०)

the stomach and is responsible for liquification of food materials.¹ The *Avalambaka Kapha* is located in the sacral region and in the heart and is responsible for providing support and nourishment to these sites.² The *Bodhaka Kapha* is located at the root of the tongue and pharynx and is responsible for the perception of taste.³ The *Tarpaka Kapha* is present in the head and its important functions are to oleate and nourish the sensory apparatus. It helps the brain and the five senses to perform their respective functions.⁴ The *Śleṣaka Kapha* is located in the bony joints of the body. It is highly viscous and oily in nature and it helps in the lubrication and smooth functioning of the joints.⁵

DOṢA PRAKṚTI

As mentioned above adequate equilibrium of the three *doṣas* is essential for health and there disequilibrium is the basis of disease. However, there can be a genetically determined relative variation of the ratio of these *Doṣas* within a physiological limit. Such a genetically determined physiological variation may not be able to produce a disease but it definitely reflects into the genetically determined psychosomatic makeup of a particular individual. This psychosomatic makeup related to *Doṣic* variations is called *Doṣa Prakṛti*.⁶ On the basis of finer details seven types of *Doṣa Prakṛtis* have been described,

१. यस्त्वामाशयसंस्थितः । क्लेदकः सोऽन्नसंधात् क्लेदनात् ॥ (अ० ह० सू० १२।१६)
२. ऊरस्थः स त्रिकस्य स्ववीर्यतः ।
हृदयस्यान्नवीर्याच्च तस्स्थ एवाम्बुकर्मणा ।
कफधाम्नां च शेषाणां यत्करोत्यवलम्बनम् ।
अतोऽवलम्बकः श्लेष्मा ॥ (अ० ह० सू० १२।१५)
३. रस बोधनात् । बोधको रसनास्थायी ॥ (अ० ह० सू० १२)
रसनस्थः सम्यग्रसबोधनाद् बोधकः ॥ (अ० सं० सू० २०)
४. शिरस्थः स्नेहसन्तर्पणाधिकृतत्वाद् इन्द्रियाणामात्मवीर्येणानुग्रहं करोति । (सु० सू० २१।१४)
शिरःसंस्थोऽक्षतर्पणान् । तर्पकः । (अ० ह० सू० १२।१७)
५. सन्धिस्थस्तु श्लेष्मा सर्वसन्धिसंश्लेषान् सर्वसन्ध्यनुग्रहं करोति ॥ (सु० सू० २१।१४)
पर्वस्थोऽस्थि सन्धिःश्लेषणान् श्लेषक इति ॥ (अ० सं० सू० २०)
६. शुक्रशोणितसंयोगे यो भवेद्योपः उत्कटः ।
प्रकृतिर्जायते तेन तस्या मे लक्षणं शृणु ॥ (सु० शा० ४।६२)

three by the predominance of the three *Doṣas*, three mixed types and the seventh being the *Sama Doṣa Prakṛti*.¹ These different *Prakṛtis* are characterised by the physical, physiological, and psychological features representative of the respective *Doṣa*. For gross understanding, the *Vātaja Prakṛti* with the mesomorphy and somatotonia and the *Kaphaja Prakṛti* with the endomorphy and viscerotonia as described by Sheldon (1944). It is postulated that the persons of different *doṣa prakṛtis* are susceptible to different categories of diseases and need different approaches in the care of their health and disease.

SAPTA DHĀTUS

Āyurveda describes seven types of primary *Dhātus* which are related to the physiology of basic nutritional and structural factors responsible to support or to nourish the body. The *Dhātus* are responsible to support the body and the mind both and to promote growth as mentioned earlier the *Tridoṣas* in the state of their normalcy are also kept in the category of *Dhātu* because they are also supporters of the body. The *Āsādi Saptadhātus* are not only the supporters but are also the nourishers of the body.² In gross terms the *Seven Dhātus* described in Āyurveda are referred to the seven primary tissues of the body. These seven *Dhātus* are considered the outcome of nutrition and they are constantly produced destroyed and reformed. The Seven *Dhātus* are—(1) *Rasa* (plasma), (1) *Rakta* (blood), (3) *Māmsa* (muscle tissue), (4) *Meda* (Edipose tissue), (5) *Asthī* (Bone tissue), (6) *Majjā* (marrow), and (7) *Śukra* (Reproductive elements),³

Each of the *Sapta dhātus* may be of two types: (1) *Sthāi dhātu* i. e. stable (2) *Asthāi dhātu* i. e. unstable. The *Asthāi dhātus* are temporarily formed and, are the precursors of the respective *Sthāi dhātu*. The *Āhāra Rasa* i. e. the digested food nourishes all the seven *Dhātus* through necessary transformation.

१. सप्तप्रकृतयो भवन्ति-दोषैः पृथग् द्विजैः समस्तैश्च ॥ (सु० शा० ४६१)

२. शरीरं धारयन्त्येते धात्वाहाराश्च सर्वदा ॥ (अ० सं० सू० १)

३. रसासृग्मांसमेदोऽस्थिमज्जशुक्राणि धातवः । (अ० हृ० सू० १।१२-२)

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते ।

मेदोऽस्थि ततो मज्जाः मज्जः शुक्रं तु जायते ॥ (सु० सू० ११.१०)

It is postulated that each *Dhātu* has its specific *Agni* i. e. metabolic fire which take part in the appropriate processing of the respective *Dhātus* after which they circulate to the particular *Sthāidhātu* through their own specific channels or *Srotāmsi*. The *Sthāidhātus* are the permanent tissues and they constitute the structural entity of the body by providing essential tissues. The *Saptadhātus* are considered as *Duṣyas* because they have a tendency to get vitiated by the *Tridoṣas* and other morbid factors leading to ill health.

In addition to the *Saptadhātus* some Āyurvedic classics also describe certain *Upa-dhātus*. These *Upa-dhātus* are produced as byproducts of the stable *Dhātus* and are responsible to support the various structures and organs of the body. In contrast to *Saptadhātus* the *Upa-dhātus* are not related to the physiology of nourishment and as such they are not subject to any kind of metabolic transformation as a process of tissue nourishment. The *Upa-dhātus* described in the texts are-(1) *Stanya* or breast milk, (2) *Rajaḥ* or menstrual blood, (3) *Kaṇḍaras* or tendons, (4) *Siras* or blood vessels and nerves, (5) *Vasā* or fat, (6) *Tivacā* or skin, (7) *Snāyu* or nervous tissue and ligaments.¹

THE CONCEPT OF MALAS

Āyurveda presents an unique concept that the *Malas* i. e. the excretory products of the body should also be considered as essential constituents of living body and they also perform some useful functions to support the body. As such the *Malas* to some extent also play the role of *Dhātus* i. e. as the supporters of the body. The term *Mala* refers to the polluting agents or impurities and also as the waste products. When the *Malas* are in the state of normalcy and do not produce a disease or ill health. They are considered as *Mala Dhātus*. After digestion the digested food is separated into the *Prasād Bhāga* which is called *Rasa* and the *Kiṭṭa Bhāga* i. e. the waste.² This *Kiṭṭa*

१. रसात् स्तन्यं ततो रक्तमसृजः कण्डराः सिराः ।

मांसाद्वसा त्वचः षट् च मेदसः स्नायुसंभवः ॥ (चक्रपाणि चि० १५।१७)

२. किट्टमन्नस्य विण्मूत्रं रसस्य तु कफोऽसृजः । पित्तं मांसस्य खमला, मलः स्वेदस्तु मेदसः ॥

स्यात्किट्टं केशलोमधनोमज्जः स्नेहोऽक्षिविद् त्वचाम् । प्रसादकिट्टे धातूनां पाकादेवं विघ्नच्छतः ।

परस्पररोपसंस्तब्धा धातुस्नेहपरम्परा ॥ (च० चि० १५।१८, १९)

includes the variety of polluting agents produced in the body. Such as *Sakṛt* or faeces, *Sveda* or sweat, *Mūtra* or urine and even the abnormal forms of *Tridoṣa* and *Saptadhātu*.¹ Caraka describes several types of *Malas* namely *Purīṣa*, *Viṣṇeha* (faecal fat), *Mūtra*, *Sveda*, *Vāyu* (flatus), *Pitta* (bile), *Khamala* *Lomakūṣamala*, *Keśa*, *Loma*, *Smasru* and *Nakha* etc.

THE CONCEPT OF OJAS

The term *Ojas* has been used in Āyurveda for the factor which prevents decay and degeneration of the body and provides strength and support against a disease.² It is considered the essence of all *Dhātus* and simulates *Śleṣmā* in its gross qualities and functions. Cakrapāṇidatta has described two type of *Ojas* (1) *Para*, (2) *Apara*. According to Caraka the quantity of *Ślaishmic Ojas* is *Ardhānjali*³ i. e. half an *Anjali* and the quantity of *Para ojas* is *Aṣṭa Vindu* i. e. eight drops. The *Para Ojas* is located in the *Hṛdaya*⁴ while the *Apara ojas* is located in the Ten *Dhamanis* originating from the *Hṛdaya*. According to Caraka the *Ślaishmic ojas* is white, slightly redish or yellow like ghee, it is sweet in taste like honey and has a particular smell.⁵ According to Suśruta the *Ojas* is watery, viscous, clear white and cold. It is soft, slimy and is the essence of all *Dhātus* and is responsible for promoting the stability of the body.⁶ It is permeated in the entire body and its loss from the body leads to decay and

१. मलामूत्राशकृत्स्वेदादयोऽपि च । (अ० सं० सू० १।१३)

२. तत्र रसादीनां शुक्रान्तानां धातूनां यत्परं तेजस्तत् खल्वोजस्तदेव बलमित्युच्यते ॥

(सु० सू० १५।२४)

ओजोबुद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः ॥ (अ० ह० सू० १।१४१)

३. मस्तिष्कस्यार्धान्जलिः, शुक्रस्य तावदेव प्रमाणं, तावदेव श्लैष्मिकस्योजस इति ।

(चक्रपाणि शा० ७।१५)

४. तत् परस्योजसः स्थानं तत्र चैतन्यसंग्रहः ॥ (च० सू० ३०।७)

५. गुरु शीतं मृदु श्लक्ष्णं बहलं मधुरं स्थिरम् ।

प्रसन्नं पिच्छिलं स्निग्धमोजोदशगुणं स्मृतम् ॥ (च० चि० २४।३१)

६. ओजः सोमात्मकं स्निग्धं शुक्लं शीतं स्थिरं सरम् ।

विविक्तं मृदुं मृत्सनं च प्राणायतनमुत्तमम् ॥ (सु० सू० १५।२६)

degeneration of the body. Caraka believes that the *Daśa mahā mūla dhamanis*¹ are the channels of transport of *Ojas* to the entire body. The *Ojas* in general besides providing biological strength to the body, is responsible for natural resistance against diseases i. e. *Vyādhi Kṣamitva* or Immunity.²

THE CONCEPT OF AGNI

Āyurveda postulates a very comprehensive concept of *Agni* which incorporates all activities and factors responsible for digestion and metabolism in the living organism as known today. *Agni* which in common language means fire, in technical terms in Āyurveda refers to the entire phenomenon of digestion and metabolism in the body at all levels. This is why Caraka says that the strength, health, longevity and all living processes during life are dependent on *Agni* so much so that the absence of *Agni* has been considered as absence of life. “*Śānte-agnau, Mryate Yukte Ciraṁ Jivatyanāmayaḥ* (Ca. Ci. 15)”. It converts food in the form of energy necessary for normal functioning of all living processes.

Āyurveda describes Thirteen type of *Agni* which have been classified (1) *Jatharagni* or *Pācakāgni*, (2) Seven *Dhātagnis*, (3) Five *Bhūtāgnis*.³

The *Jatharāgni* is located between the *Āmāśaya* and *Pakvāśaya* i. e. stomach and duodenum. It is responsible for digestion of ingested food. It burns and breaks all the *Pañcabhautic* food materials to makes them suitable for utilisation by the respective *Dhātus*. After the action of *Jatharāgni* the digested food is separated into its *Prasāda bhāga* i. e. essence part and the *Kiṭṭa bhāga*⁴ i. e. the waste product of the digested food. According to Vāgbhaṭṭa

१. तेन मूलेन महता महामूला मता दश ।

ओजोवहाः शरीरेऽस्मिन् विद्यम्यन्ते समन्ततः ॥ (च० सू० ३०।८)

२. प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते ।

स चैवोजः स्मृतः काये स च पाप्मोपदिश्यते ॥ (च० सू० १७।११७)

३. भौतिकघातवन्नपक्वतृणां कर्म भाषितम् ॥ (च० चि० १५।३८)

४. सप्तभिर्देहघातारो घातवो द्विविधं पुनः ।

यथास्वमग्निभिः पाकं यान्ति किट्टप्रसादवत् ॥ (च० चि० १५।१५)

the functions and physical properties of *Agni* are identical to *Pitta*.¹ *Pitta* is also located between the *Pakvāsaya* and *Āmāsaya*, is *Pañcabhautic* and is responsible for digestion and separation of food. *Jaṭharāgni* is considered the chief of all the *Agnis*² and governs the activity of seven *Dhātuvagnis* and five *Bhūtāgnis*.

The *Dhātuvagnis* are of seven kinds respective to each of the *sapta dhātus*. The *Dhātuvagni* is primarily responsible for production of *Rasa Dhātu* from the digested materials available in the *Anna Rasa*. Each of the Seven *Dhātuvagnis* is responsible to bring about the transformation of appropriate nutrient materials, each kind of *Agni* being responsible for the synthesis of nutriment corresponding to one specific *Sthāi Dhātu*. The *Jaṭharāgni* governs the *Dhātuvagni* and in turn governs the growth and decay of different tissues. The *Dhātuvagni* appears to refer to the intermediary metabolism.

Āyurveda conceives five kinds of *Bhūtagni*. As is already known all the *Dhātus* are *Pañcamahābhautika*. Likewise all the nutrients are also *Pañcabhautika* in composition. For each *Bhūta*, Āyurveda describes a specific *Agni* which is responsible for the finer metabolism of the individual *Bhūta* present in the *Ahāra* and *Sthāi Dhātu*.

CONCEPT OF MIND

The above account refers to the various components of physical body which is considered the abode of life process. The next important dimension of living being is the *Manas* or the mind. *Manas*, *Sattva* and *Citta* have been used as synonyms in Caraka Saṁhitā. In Western Philosophy the world mind stands for mental state and functions. The word *Manas* is not used in Indian Philosophy as that identical to mind of Western Philosophy. According to

१. पित्तं पंचात्मकं तत्र पक्वामाशयमध्यगम् ।

पंचभूतात्मकत्वेऽपि यत्तैजसगुणोदयात् ॥ १० ॥

त्यक्तद्रवत्वं पाकादि कर्मणाऽनलशान्दितम् ।

पचत्यन्नं विभजते सारकिट्टो पृथक् तथा ॥ ११ ॥ (अ० ह० सू० १२।१०-११)

२. अन्नस्य पक्ता सर्वेषां पक्त्वानामधिपो मतः ।

तन्मूलास्ते हि तद्बुद्धिक्षयबुद्धिक्षयात्मकाः ॥ (च० वि० १५।३६)

Caraka the presence of cognition as well as the absence of cognition is an indication of the mind. In the presence of senses with sense object and soul the man does not perceive a thing in the absence of mind that is to say that senses are unable to grasp the object in the absence of *Manas*.¹ Thus the role of some organ of attention is essential for the causation of cognition. This inner organ is the *Manas*. According to Sāmkhya System of philosophy mind is the organ of sensation as well as of action. According to Susruta also the mind participate in sensory and motor functions.² Caraka and Vāgbhaṭṭa both describe *Manas* as *Atīndriya*³ i. e. transcending the senses. According to Cakra-pāṇi *Manas* is *Atīndriya* because it is not the cause of knowledge of external objects by other sense organs. The *Manas* has also been regarded as an *Antarīndriya* i. e. internal organ through which one can experience pleasure and pain Caraka considers *Manas* as *Atīndriya* because (1) the *Manas* is not the cause of knowledge of external objects like the other senses, (2) the *Manas* is the *Adhiṣṭhāyaka* or controller of all the senses and (3) the sense objects are grasped by the *Manas* but the *Manas* is not grasped by the senses. Vāgbhaṭṭa is also of similar views. According to Caraka the *Manas* is *Jaḍa*⁴ or inanimate and active and it works only in the presence of *Ātmā*. Hence the *Ātmā* has been considered the *Karta*⁵ i. e. the subject and the mind moves only by the activity of *Ātmā*. The Vedānta also support this view. *Manas* has been considered a *pañcamahābhoutika* entity. Caraka attributes two essential qualities of *Manas*, (1) *Aṇutva* or Atomic, and (2) *Ekatva* or Unity.⁶ Thus according to Caraka the mind is one and atomic. This is why the mind comes into contact

१. लक्षणं मनसो ज्ञानस्याभावो भाव एव च ।

सति ह्यात्मेन्द्रियार्थानां सन्निकर्षो न वर्तते ॥

वैवृत्त्यान्मनसो ज्ञानं सान्निध्यात्तच्च वर्तते ॥ (च० शा० १।१८)

२. तत्र पूर्वाणि पञ्च बुद्धीन्द्रियाणि, इतराणि पञ्च कर्मेन्द्रियाणि उभयात्मकं मनः ॥ (सु० शा० १।६)

३. अतीन्द्रियं पुनर्मनः सत्त्वसंज्ञकं, 'चेत' इत्याहुरेके । (च० सू० ८।४)

४. अचेतनत्वाच्च मनः क्रियावदपि नोच्यते ॥ (च० शा० १।७६)

५. चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते ॥ (च० शा० १।७६)

६. अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ ॥ (च० शा० १।१६)

with one sense only at a time. However, the mind may appear diverse due to the diversity of the object of the thought.

The literature shows controversial views about the seat of the mind. According to Caraka the seat of mind is the *Hṛdaya* while Bhela considers the *Mastīṣka* as the seat of mind. The Buddhist and Naiyaikas also consider the *Hṛdaya* as the seat of mind while the Sāṃkhya considers the gross body as the place of mind. Yoga philosophy considers brain as its seat.

Sattva, *Raja* and *Tama* are the three dimensions of the qualities of the mind. Caraka considers *Raja* and *Tama* as *Mānas Doṣas*. The multiplicity of the external and internal world is nothing but the modes of mind. Caraka considers *Cintyaṃ*, *Vicāryaṃ*, *Uhyaṃ*, *Dhyeyaṃ* and *Samkalam* as the objects of Manas.¹ These are grasped by the mind without the help of senses. According to Caraka the function of mind is to direct and to control the senses and to control oneself and according to *Sāṃkhya* and *Vedānta* the function of mind is formation and dissolution of thought. The *Manas* as considered on above dimensions, with the interaction of variety of environmental factors give rise to its disorders namely *Kāma*, *Krodha*, *Lobha*, *Moha*, *Irṣyā*, *Māna*, *Mada*, *Śoka*, *Cittodvega*, *Bhaya* and *Harṣa* etc.²

THE CONCEPT OF ATMAN

The third and the most important dimension of a living being is the *Ātmā*. Caraka like other Hindu philosophers believes that the *Puruṣa* the individual living being as well as the *Loka* or the universe both are *Saḍdhā-tvātmaka* entities consisting of the *pañcamabhūtas* and the *Avyakta Brahma* i. e. the *Ātmā*, *Ātmā* is the conscious element of the living being and is considered to be the pure element and is the seer and the *Kartā*.



१. चिन्त्यं विचार्यमूह्यं च ध्येयं संकल्पमेव च ।

यत्किञ्चिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसंज्ञकम् ॥ (च० शा० १।२०)

२. तयोर्विकाराः कामक्रोधलोभमोहेऽर्थाभानमदशोकचित्तोद्वेगमयहृषादयः ॥

(च० वि० ६।५)

CHAPTER IX

POSITIVE HEALTH ASPECTS OF AYURVEDA

Āyurveda is a broad based science of life developed with twofold objective i. e, to preserve the health of the healthy and to relieve the disease of the ailing¹. In the present context only the positive health aspect of Āyurveda is being discussed because the remaining aspects of this science are not under the pervue of this monograph. As also discussed elsewhere in this monograph. Āyurveda puts greater emphasis on the maintenance of positive health although it comprehends well on the study of the nature of ill health and the curative measures for the treatment of different diseases.²

Āyurveda is not merely a system of medicine but is a comprehensive science of life. It presents an unique concept of life and its components. In contrast to the gross physiobiological concept of modern science Āyurveda puts forward a tridimensional concept of the living being. According to Āyurveda and other Hindu scriptures a living being is a composite entity consisting of a physical body, the mind, the spirit and the sense apparatus.³ Thus it would be seen that the Āyurvedic concept of life is much more comprehensive than even the latest modern concept of psychosomatic medicine as it adds one

१. प्रयोजनं चास्य (आयुर्वेदस्य) स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च ।

(च० सू० ३०।२६)

२. हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।

मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ (च० सू० १।४१)

३. शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् ।

नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ॥ (च० सू० १।४२)

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् ।

लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥ (च० सू० १।४६)

more dimension to the psychosomatic concept proposing the concept of the psychosomatic spiritual organization of life. This centuries old Ayurvedic concept of three dimensional life has been recently appreciated by many modern medical men and the latest W. H. O. definition of health largely adopts the Ayurvedic definition of health. Suśruta defines health as a state of perfect well being of the mind, spirit and the body (in all its dimensions) and its reverse as ill health. It is stated that the health is a state of normalcy characterized by balanced equilibrium of the three *Doṣas*, the thirteen types of *Agnis*, seven types of *Dhātus* and the *Malas* besides the optimum happiness of the mind (*Manas*), senses (*Indriyas*) and the spirit (*Ātmā*).¹

In view of the above mentioned comprehensive concept of health, Āyurveda propounds an equally comprehensive approach to the preservation of health. Grossly speaking Āyurveda advocates measures like *Swasthavṛtta*, *Sadvṛtta*, *Rasāyana* and the practice of *Yoga* as positive health measures. In the context of *Swasthavṛtta* i. e. code of health, the entire activity of an individual starting from early in the morning till retiring to the bed. This gives detailed account of the code of routine life i. e. *Dinacaryā*. In this reference Āyurveda does not forget to touch with due emphasis even the smallest aspect of routine life. For instance according to the directives given in *Swasthavṛtta* an individual should get up in the *Brahma muhūrta* and he should finish his purificatory processes of excretion, tooth cleaning, tongue cleaning, gargles, oiling of the head and ear, massage, application of collyrium, medicated nasal drops, exercise, bath, use of fragrance etc. In relation to above schedule of *Dinacaryā* a detailed account of *Rtucaryā* has been described which suggests appropriate modification or change in the daily routine of life specially the diet and behaviour to suit different seasons. Thus *Swasthavṛtta* presents a comprehensive system of Personal Hygiene. Āyurveda puts forward an equally developed system of Mental Hygiene through *Sadvṛtta* i. e. the code of conduct. *Sadvṛtta* deals with right conduct related to mind,

१. समदोषः समग्निश्च समधातु मलक्रियः ।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ (सु० सू० १५।४८)

the character, social, religious and personal life putting appropriate emphasis about the things to be undertaken and not to be undertaken for the happiness and good of not only the individual alone but also of the society as a whole.

A critical study of the *Āyurvedic* literature on its positive health aspects exhibits a systematic description of various routine measures conducive to positive health. The literature appears to touch even the common points needed for the uplift of health in order to draw the attention of a common man to the healthful way of life.

While going into the details of positive health measures i. e. *Swasthavytta* described in *Āyurveda* one finds that these measures have been discussed in terms of the prescribed regime for the day and night in different season besides many other routine matters of life needed for healthy living as mentioned below.

As per prescribed *Swasthavytta* regime one should get up early in the morning and should develop a habit of evacuating the bowel with defaecation and reflex followed by proper cleaning of the anal area and the hands with suitable cleaning materials. One should regularly clean his teeth and the tongue with suitable tooth stick or tooth brush of moderate hardness along with a paste or powder prepared with bitter and astringent drugs. *Kavala*, *Gandūsa* and *Tāmbūla* chewing are prescribed as routine measures of preventive value for the diseases of the mouth. A regular practice of *Pratimarsa Nasya* i. e. nasal drops of suitable medicated or non-medicated oil is advocated for nasal care. The text also advocates the smoking of medicated fumes of habitual variety in a particular manner as a preventive measure against certain diseases. Such measures could be a beneficial substitute for tobacco smoking which is now known to be harmful. Even in the current times appropriate harmless smoking devices may be introduced as per *Āyurvedic* descriptions for the use of addicted smokers. In the context of the care of the eyes *Āyurveda* advocates a number of preparations for local application in the eyes among which the regular application of *Saubirānjana* i. e. a collyrium consisting of antimony sulphide, is recommended. Such applications have been claimed to prevent the common disease of the eye. Optimum emphasis

appears to have been given to the regular application of simple or medicated oils on the body specially on the head in the ears and at the feet every day in all seasons; the type of oils may vary according to the season.

Additional emphasis appears to have been put on the practice of regular exercise i. e. *Vyāyāma* which is supposed to upkeep the *Agni* affording good appetite. *Agni* is the foundation of adequate digestion and metabolism. According to Āyurveda exercise i. e. *Vyāyāma* means a wider application of physical and mental manipulation.¹ One should undertake regular bath, cleaning and dressing of hairs, wearing of clean and good clothings and use of fragrance for healthy and happy living and to distinguish one's own personality in a cultured society.

The diet or *Ahāra* has been considered an important item in *Swasthavṛtta* regime. Āyurveda considers the living body as the product of food and accordingly the diet has been included under the three *Upastambhas*² i. e. the foundations of healthful living. Āyurveda describes that one should consume regularly a diet consisting of rice, barley, honey, milk, *Mudga*, meat, *Ghṛta*, salt, *Āmalaka* and rainwater according to his own digestive capacity i. e. *Agnibala*. Different diets for different seasons have also been advocated. Sweet, cold, liquid and unctuous diet has been considered beneficial for summer season. Sour salty and unctuous diet along with boiled water is considered good for rainy season. Unctuous, sour and salty diet in sufficient quantity is recommended for winter. It has been postulated that composition of such diet prevents the accumulation of *Doṣa* namely *Vāta*, *pitta* and *Kapha* in respective seasons and thus helps in the preservation of health. Diet being an important agency for preservation of health as included under three *Upastambhas*, appears to have been given additional importance in Āyurveda. Āyurveda not only describes a large number of edible materials along with their properties in view of the *Pañcamahābhūta* and the *Tridoṣa* theories of

१. शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धनी ।

देहव्यायामसंख्याता मात्रया तां समाचरेत् ॥ (च० सू० ७।३१)

२. त्रय उषस्तम्भा इति—आहारः स्वप्नो ब्रह्मचर्यमिति ॥ (च० सू० ११।३५)

Āyurveda but also describes a variety of tasty and wholesome preparations prescribing them in consideration of the fundamental principles to their minutest implications. Besides, Āyurveda enforces a sound dietary discipline by way of describing the *Aṣṭavidha Viśeṣāyatana* (Caraka) and *Dvādaśa Asana Vicāra* (Suśruta). The dietary considerations in health and disease are so much developed in Āyurveda that the diet and diet therapy i. e. the *Āhāra* and *Pathya* form a full science in themselves.

Āyurveda also touches a number of social aspects of the science of health. There seems to be divergent opinion on the age of marriage. Different texts describe different age limits. But the consensus appears to suggest that the ideal age of marriage should be between the age of sixteen and twenty years for females and twenty to twenty five years in case of males. The Ayurvedic contexts also conceive the merits and demerits of the marriage in an alien class and consanguineous relations and the ancient writers on Ayurvedic medicine have viewed this concept in relevance to the possibility of hereditary diseases of recessive type in future generations.

These texts describe a detailed code of menstrual care i. e. *Rtumatikaryā* where it is suggested that during the period of menstruation a woman should not indulge in sour and salty dietary consumptions in order to prevent increased congestion in the system during the menstrual period. Specific rules of personal hygiene have also been advocated for menstruating woman.

Similarly a detailed account of the care of the pregnant i. e. *Garbhiniṇicaryā* appears to have been described with special emphasis on the diet which in case of a pregnant should consist of milk, ghee and certain drugs prescribed for pregnant women in order to maintain her own health as well as to help the adequate growth of the foetus.

It may be pointed out that besides the above mentioned physical factors advocated for the care of positive health a number of religious, spiritual and planetary ideas have been put forth as the background of health science; though such ideas do not appear in accordance with the known facts of today. However, it would be interesting to examine the scientific basis of such unique ideas in

the field of medicine. Besides *Swasthavṛtta*, one finds an elaborate account of *Sadvṛtta* and *Ācāra* in various Ayurvedic texts which consist of the ethical conducts which inculcate the discipline related to mind, character, social, religious, spiritual and personal life so as to accord with happiness not only of the individual alone but of the society as a whole. As also pointed out above this aspect of the literature in Āyurveda touches even the common points at every walk of life enforcing a genuine code of conduct conducive to the mental and social health which in turn effects better physical health too. The *Sadvṛtta* and *Ācāra* described in Āyurveda embrace the central theme of the *Yamas* and *Niyamas* and other psychosocial factors described in *Yogic* literature. It is suggested that *Sadvṛtta* and *Ācāra* should be included in the schedule of health education at public level in modern times in order to improve physical, mental, spiritual and social health of man which may contribute to the uplift of the quality of life at large and world peace.

Thus Āyurveda puts forward a comprehensive science of positive health which includes measures conducive to the physical, mental, spiritual and social health. In relevance to the welfare of the society as a whole. Such measures need propogation in todays society using mass media procedures of health education.

USE OF RASĀYANA FOR POSITIVE HEALTH

The *Rasāyana* therapy is one of the major methods of the preservation of health described in Ayurvedic system of medicine.¹ It may not be out of place to high light the current problems to which the *Rasāyana* therapy is applicable.

After birth, growth and sanility ultimately leading to death are the inevitable processes. Aging begins before birth and continues throughout life

१. दीर्घमायुः स्मृति मेधामारोग्यं तरुणं वयः ।

प्रभावर्णस्वरोदायं देहेन्द्रियबलं परम् ॥

वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात् ।

लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥ (च० चि० १७, ८)

at different rates in different races for different individuals and for different tissues of the body. It involves two apparently opposite processes that simultaneously come in operation, growth or evolution and atrophy or involution. The first is more evident for the first twenty years. The two processes are fairly well balanced until the fourth or fifth decades following which the process of involution or atrophy predominates. Old age is best regarded as the stage of life in which the signs of wearing out of the body appears.

Boyhood and old age are the two extremes of life but none of the two has ever been liked by man. Man finds the real pleasure of life full of activity and vigour during the period of youth. He hates old age and dreads death. Healthful longevity has ever been the cherished wish of man. This is evident from a hymn of Atharva Veda '*Jiwem Śaradaḥ Śatām Paśyem Śaradaḥ Śatām*' denoting a longing for 100 years of life with functioning senses of vision and hearing.

For maintenance of positive health man must possess resistance against disease which is caused mainly due to stress, physical and mental comprising of infection, and prolonged maladjustment with the society and environment leading to metabolic and other psychosomatic disorders.

The three faculties of the brain are said to be intelligence, presences and memory. A fourth quality of expression may also be added. For a perfect psychosomatic built, development of the mental faculties is an essential requisite.

The present condition of human health around the globe is far from satisfactory. Whilst the developing countries are facing acute problems of physical health owing to undernutrition and infection, the affluent people of the west are living in an environment of anxiety and tension.

No doubt modern medicine has practically solved the problem of infection (though many a times resistant pathogenic organisms still stand as a challenge) yet many metabolic and psychosomatic disorders e. g. diabetes mellitus, hepatic insufficiency, ischaemic heart disease, thyrotoxicosis, hypertension, peptic

ulcer and ulcerative colitis etc. making life miserable look for other measures for treatment and control.

As an answer to solve the problems of healthful longevity, including mental development and resistance against disease stands *Rasāyana Tantra*, the 7th clinical discipline of Aṣṭāṅga or eightfold Āyurveda. Different classics have defined *Rasāyana Tantra* in different ways but with the same central idea. Sūśruta's description is precise. He defines it as the measure which prolongs longevity, develops positive health and mental faculties and imparts resistance and immunity against disease.¹ The aim of *Rasāyana* is fourfold viz. ; (1) longevity, (2) maintenance of positive health, (3) improvement of the three mental faculties of intelligence, preserverance and memory and lastly, (4) resistance against disease.

Rasāyana therapy is one of the eight major branches of Āyurveda,² It appears to have been practised as an independent clinical discipline primarily as a positive health medicine. With the passage of time this important branch of knowledge has ceased to be in practice in its appropriate form. Comprehensive efforts are needed to revive this useful discipline for the welfare of the humanity at large.

Rasāyana is the means of obtaining the best qualities of *Dhātus*, '*Lābhopāyo hi Śastānām Rasādinām Rasāyanām*' (Caraka). Literally the term *Rasāyana* refers to the means of obtaining the optimum nourishment to the *Dhātus*, '*Rasādi Dhātunām*'.

Thus the *Rasāyana* is the specialised type of treatment influencing the fundamental aspects of the organism viz. , *Dhātus*, *Agnis*, and the *Srotāmsi*, leading an overall improvement in the organism which affords prevention of ageing, resistance against disease, bodily strength and improvement in mental

१. रसायनतन्त्रम् नाम वयः स्थापनमायुर्मेधावलकरं रोगापहरणं समर्थञ्च ॥ (सु० सू० ११५)

२. इह रसायनवायुर्वेदमष्टाङ्गमुपाङ्गमथर्ववेद । (सु० सू० ११६)

तथा - ज्ञानं, ज्ञानावयं, कायचिकित्सा, भूतविद्या, कीमारभृत्यम्, अगदतन्त्रम्, रसायनतन्त्रम्, मार्तण्डकरणतन्त्रमिति ॥ (सु० सू० ११७)

faculties. Though *Rasāyana therapy* in general has a relevance to both the healthy (*Kāmya Rasāyana*) and the ailing (*Naimittika Rasāyana*); the emphasis on these two aspects is found varying. However, in the present day society in our country where the curative medicine has still the priority over the positive health programmes, the *Naimittika Rasāyanas* are of greater value.

A survey of the ancient literature traces the concept of *Rasāyana* therapy as back as the Vedic ages. Though there is no systemic description of *Rasāyana Tantra* in Vedas, one finds the existence of similar thoughts in the Vedic literature. There are descriptions of divine *Rasāyana* agents like *Somas* in Atharva Veda. Besides, extensive references are available regarding the superiority of certain other common *Rasāyana* drugs like *Pippali*, *Jivanti*, *Punarnavā* etc. Similar to the Caraka's concept of *Ācāra Rasāyana* one finds extensive description of the beneficial effects (*Rasāyana effects*) of *Sadvṛtta*.¹ Similarly a concept similar to *Ājasrika Rasāyana* also appears in the Vedic literature.

Rasāyana therapy may be used purely as a means of improving the health and vigour in healthy persons (*Kāmya Rasāyana*), or it may be used as adjunct to the specific medical treatment of a particular disease (*Naimittika Rasāyana*). of course the *Naimittika Rasāyana* is not the specific treatment of a particular disease but it is a *Rasāyana* specially suitable for a person suffering from a particular disease.

The use of *Kāmya Rasāyana* is the use of *Rasāyana* measures in normal persons primarily for improvement of mental and physical health. All *Rasāyana* drugs are supposed to improve the mental faculties in addition to their beneficial effects on the body. However, the *Medhya Rasāyanas* have specific effect on mental performance. It has been postulated by Singh and Sinha (1974) that the *Medhya* drugs of Āyurveda may prove a potential source of psychotropic drugs which may form an essential part of therapy in stress disorders in addition to their primary effects on the *Medhā* as conceived in Āyurveda.

१. योगा ह्यायुःप्रकर्षार्था जरारोगनिवर्हणः ।

मनःशरीरशुद्धानां सिद्धयन्ति प्रयतात्मनाम् । (च० वि० १-४।३७)

Naimittika Rasāyana is the use of a *Rasāyana* drug for the treatment of a particular disease state. As mentioned earlier such drugs relieve a diseases as well as induce general *Rasāyana* effects.

Śārangdhara, a later author of the Āyurvedic classic after his name Śārangdhara Saṁhitā defines *Rasāyana* as the treatment which wards senility and prevents onset of disease.¹ As has been said before the aim of *Rasāyana* therapy according to Suśruta² is four-fold viz;

1. *Vayah Sthāpana* i. e. attainment of healthful longevity.
2. *Ayuh Balakara* i. e. having anabolic properties.
3. *Medhā Balakara* i. e. improvement of mental faculties.
4. *Rogāpaharaṇa* i. e. gaining immunity and destruction of an existing disease.

According to Caraka all these qualities of positive physical and mental health are attained by gaining the ideal seven *Dhātus*.³

१. रसायनं तज्ज्ञेयं यज्जराव्याधि नाशनम् ॥ (शा० पू० ४।१३)

२. रसायनतन्त्रं नाम वयःस्थापनमायुर्मैधाबलकरं रोगापहरणं समर्थम् । (सु० सू० १।१५)

३. लाभोपायो हि शस्तानां रसादीनां रसायनम् । (च० चि० १।८)

DISCUSSION

The object of the present monograph is to present a critical study on the alliedness of Āyurveda and Yoga and their possible scope as positive health sciences. At the outset it must be emphasised that Yoga and Āyurveda both are equally ancient traditions which developed and flourished in ancient India. Both being relevant to the study of man and his basic problems, they are primarily the science of man in its various dimensions. Though there is some degree of overlapping on the scope and application of these two systems of life sciences, the ultimate aim of both these disciplines is the total human welfare.

Āyurveda is relatively a wider discipline with greater applicability to the problems of health and disease. It is a fundamental as well as an applied science designed to preserve health and to cure ill health. The ultimate aim is to safeguard *Ārogya* which has been considered the basis of achieving the four primary instincts of life namely-*Dharma, Artha, Kāma, Mokṣa*. Thus Āyurveda is not only a health science or system of medicine but is a science of life as a whole.

Yoga is essentially a branch of Āyurveda. Its objective is not to provide health to achieve all the four instincts of life as mentioned above as in case of Āyurveda. Its main emphasis appears to be an achievement of *Mokṣa* and this is why some authorities consider Yoga as *Mokṣa Śāstra*. *Mokṣa* is a very comprehensive concept in Hindu traditions and it is not purely an other-worldly affair. It definitely refers to the possibilities of the state of *Jīvana-Mukta* and transformed state of consciousness of man. Though such achievements are

primarily spiritual and mental in nature, the critical study of the contents of the *Yoga Śāstra* would indicate that Yoga also considers the welfare of health as a whole including physical health because the spiritual developments will necessarily need a healthy body to practice the spiritual sciences.

Thus Yoga and Āyurveda are very much allied, and Yoga can be considered as a branch of Āyurveda. The separate study of Yoga from Āyurveda probably started simply to put necessary emphasis on mental, intellectual and spiritual aspects of life. Probably development of Yoga as an independent branch gave an opportunity to establish its significance. Its separate study appears to have been started after the classical writing on Yoga Sūtras by Patañjali followed by certain subsequent texts. It is true that if Yoga would not have separated from Āyurveda it would not have been able to establish its significance and it would have been overshadowed by the physical problems of medicine and health science as contained in Āyurveda. However, it never means that Yoga is different than Āyurveda. Both are closely allied and complementary to each other.

There is a strong school of scholars who believe that Yoga and Āyurveda were developed by one and the same source. Many authorities believe that the same author produced three separate classics namely Āyurveda in the form of Caraka Saṁhitā, Yoga Śāstra in the form of the Yoga Sūtras of Patañjali and the science of expression in the form of Vyākaraṇa Mahābhāṣya for the rectification and care of the body, mind and speech respectively with the object of achieving a total welfare of humanity.

Thus Yoga and Āyurveda are closely allied ancient disciplines of human interest. These two great disciplines should now be developed and synthesised in the light of modern science according to the needs of present day society. These ancient sciences appear to have great potentials of helping the humanity at large as regards to the current problems of health and psychosocial crisis in the modern world. The contents of various chapters compiled in this monograph would clearly show that Yoga and Āyurveda have many unique features which are hitherto unknown and they can greatly enrich the current system of health care delivery and medicare besides their role in the uplift of the social, mental

and spiritual status of humanity at large. These sciences being the product of our land may be the most suited to our people. This statement has relevance to the present day crisis.

The changing concepts of life and modernity, urbanization and industrial development in the modern world have entirely changed the concept of medicine and its approach in recent years. The medical profession is faced with the rapid growth of newer disorders whose cause lies in the society and modern way of life itself. The prevention and management of various kinds of psychosomatic and stress disorders have proved a challenge before the present day medical profession. The revival of interest in traditional indigenous systems of medicine, Yoga and nature-cure is the by-product of the failure of modern medicine on these frontiers. From the contents of the present monograph one can perceive that there is a sufficient potential in Āyurveda and Yoga to enrich the health care and medical management in the present time.

A study of the conceptual tradition of Yoga indicates that Yoga is the central theme of Indian Philosophy. The contents of the science of Yoga appear to have been extensively dealt with in early Upaniṣads with further systematization in Yoga Sūtras of Patañjali which presented for the first time the most critical account of the science of Yoga in a systematic manner. It is this classical text which forms the foundation of the science of Yoga even today. The Bhagvad Gītā appears to have attempted the application of the science of Yoga in the social and personal life of a common man. Thus these three classical sources along with their several commentaries and interpretations continue to be the source material for classical Yoga. A follow up study of the thought on Yoga would show that from time to time the enlightened thinkers have attempted to give their own interpretations to the original thoughts of Yoga. During subsequent period the schools of *Buddha* and *Jainism* greatly influenced the Indian thoughts in general including Yoga. In modern times certain contemporary thinkers in the field of Indian philosophy have brought revolutionary ideas in this field. The applied thought on Yoga Hindu approach to life presented by Swāmī Vivekananda, Sri Aurovindo and

Mahātmā Gāndhī have brought the fundamentals of Indian Philosophy and Yoga much nearer to the reality of man, life and society.

The classical concept that an individual is the *Saḍdhātawātmaka* entity consisting of the five physical elements and the *Apyakta Brahma* which is the reflection of the cosmic reality has been recently given more understandable interpretations. Earlier interpretators of classical Indian philosophy have considered *Brahman* as a transcendental reality. This *Brahma* which is of transcendental nature communicates its reflection in each individual being and the communion between the conscious elements of the individual living being with the cosmic consciousness i. e. *Brahma* has been considered as *Yoga* in classical terms. Several modern thinkers including the famous modern philosopher Spinoza has questioned the transcendental nature of the *Brahma*. It has been suggested that the Universe consists of three basic realities namely—(1) The Self, (2) The Non-Self, (3) The Universe. As a matter of fact it is not true that this world is illusion. There is no other real world. The total Universe itself is the *Brahma* as also accepted by the classical statement—'*Sarvam Khalu Idam Brahma*'. At maximum we can consider the local surroundings and the attachment tendencies of an individual as illusion or *Māyā*. The whole world is not *Māyā*. It is true and the same is *Brahma*. If it is so, the harmony between the individual with the universe is Yoga. This refers to nothing but a broad-based social harmony of realistic nature. This is why the enlightened persons like Swāmī Vivekānanda and Mahātmā Gāndhī and quite a few others attempted to detach themselves from their local attachments and attempted to merge with the society at large. This is the background of the *Anāsakti Yoga* of Mahātmā Gāndhī. The Bhagvad Gītā also appears to teach the same theme through the philosophy of *Niškāma Karma Yoga*.

As also emphasised earlier the basic concepts of Yoga are also incorporated with Āyurveda. Yoga and Āyurveda both are allied disciplines developed and practised in the same land during the same period. The Art and Science of both these disciplines developed in Ancient India and attained to great heights, even before two thousand five hundred years ago. For many millenia now Yoga and Āyurveda have been studied and

practised by millions of people in India and elsewhere with several objectives in view viz., to obtain health and longevity of life, to acquire mental poise and peace, to integrate human personality, to realise the bliss of the supreme. Over the recent centuries the traditions of Yoga and Āyurveda like many other aspects of Indian thought and culture, suffered a decline and got confined to small groups, more on the intellectual basis rather than on a practical approach. Along with the National movement for freedom from British rule, the movements to revive Indian traditions specially Indian traditional medicine also started. So far as Yoga is concerned the arousal of interest in this ancient discipline is of a more recent origin. After the Second World War a new current of interest in Yoga has emanated from the West, where the people have been subjected to unusual stresses and strain due to their materially affluent, but spiritually unbalanced ways of living. This renewed interest in Yoga is now global in its scope, with high expectations from all concerned, but low levels of comprehension of the intricacies of the complex and rich tradition of Yoga. The time is now ripe to evaluate critically the potential of Yoga for the modern world and to give proper directions to the study and practice, research and development of Yoga in this age of science and technology.

As pointed out above Yoga and Āyurveda are not only allied disciplines but are complimentary to each other. It is most appropriate to consider Yoga as a branch of Āyurveda. Āyurveda is the complete science of life and is supposed to safeguard *Ārogya* i.e. health in all its dimensions. The main objective of *Ārogya* as conceived in Indian traditions is to achieve the four principal instincts of life viz., *Dharma*, *Artha*, *Kāma*, *Mokṣa*. In contrast Yoga as understood in the early Upaniṣadic thought, is a discipline of more limited objectives and is specifically concerned with the achievement of *Mokṣa*. It does not essentially aim to achieve the total *Ārogya* for the attainment of all the four instincts of life. Although in subsequent developments it appears that more and more attempts have been made to make Yoga applicable to the problems of health.

Āyurveda and Yoga both are based on the same fundamental principles and appear to make allied approach. Both believe in the *Ṣaḍdhātūwātmaka* nature of the creation and in the four dimensional entity of living being namely-Body, Senses, Mind and Soul. The harmonious functioning of all these four components of the individual living being is also considered an aspect of Yoga. Āyurveda specially the Caraka-Saṁhitā describes the state of higher achievements of Yoga practice including the ultimate realisation under the term *Satyābuddhi*. Caraka emphasises that the *Puruṣa* i. e. the individual living being is the miniature form of the *Loka* i. e. the universe-'*Puroṣo Ayam Loka Sammita*' (C. S. 5 : 2). According to Caraka the *Loka* is *Ṣaḍdhātūwātmaka* i. e. constituted of five *Mahābhūtas* and the sixth the *Abyakta-Brahma*. The same Six *Dhātus* constitute the *Puruṣa*. The realisation that the entire universe and the individual are one and the same is called *Satyā-Buddhi*. Thus *Satyā-Buddhi* is the state of realisation of the ultimate reality. It eliminates all miseries and leads to *Mokṣa*. Caraka says that *Svatā* (selfhood) or *Mamātā* is the cause of all miseries. The moment *Svatā* is eliminated, the great knowledge, the *Satyā-Buddhi* emerges which is accompanied with elimination of all miseries and presents with real happiness. Thus the Caraka's concept of the realisation of ultimate truth as depicted by the concept of *Satyā-Buddhi* represents the same central theme of Yoga as is seen in the core discipline of Yoga traditions. Thus Yoga and Āyurveda are allied sciences. Āyurveda envisages the total welfare of man, while Yoga specifically ensures his psycho-spiritual development. Caraka describes the highest form of Yoga aiming at higher consciousness and the realisation of the ultimate reality of oneness of 'self' and the 'whole', i. e. the *Satyā-Buddhi*.

Though Yoga was initially not conceived as a health science but the recent studies have revealed its potentials as an answer to the growing incidence of anxiety, tension and psychosomatic diseases. On the other hand Āyurveda is a broad based science of life developed with two-fold objectives namely—(1) to preserve the health of healthy and (2) to relieve the disease of the ailing. Āyurveda puts a great emphasis on the maintenance of positive health but at the same time comprehends well on the study of the nature of ill health and the curative measures for the treatment of different diseases.

Yoga may subserve the former objective of Āyurveda i.e. preservation of positive health and as also discussed at length in this monograph elsewhere Yoga may form an aspect of the positive health aspect of Ayurveda. By joining Yoga with the *Swasthavytta*, *Sadvytta*, and *Ācāra* and other positive health considerations of Āyurveda, it is possible to develop a new comprehensive positive health system of medicine of indigenous origin with sound footings.

Another point of discussion in the present context is scope of systematic future development of Yoga as a discipline. Before we really indulge in the discussion on this issue it may be pointed out that the current trends of the study and interest in yoga appears to swing around the object to evaluate the physiological effects of various yogic practices to establish its scientific basis so that such practices may be applied to tackle certain problems on mental and physical health. Another aspect of the current interest in this field is to evaluate the therapeutic utility of different practices and to use them as a method of treatment of different diseases specially those of psychosomatic origin. Thus there is a trend to use Yoga as a system of medicine specially its positive health aspect. The current interest in Yoga may be categorised under the following heads.

- (1) Practice of Yoga as an anti-stress and anti-anxiety measure.
- (2) Practice of Yoga as a measure to prevent stress disorders and psychosomatic diseases.
- (3) Practice of Yoga as a method of treatment of certain psychosomatic diseases.
- (4) Practice of Yoga and some yogic practices as physical culture.
- (5) Practice of Yoga as a system of physical medicine.
- (6) Less commonly Yoga is practised as a means of spiritual progress.

In spite of a distinct movement on Yoga on the above lines currently yoga has not taken the shape of an unified discipline. As the arousal of interest in Yoga has been a sudden explosion the activities related to yoga have not followed a systematic structure. As a matter of fact the personnel showing interest in yoga primarily belong to varied discipline and accordingly their approach to the problem is varied. Yoga which is primarily an ancient Hindu

science of combating stress and strains of modern life. Some scholars are working to develop yoga as a system of curative medicine, while others believe that it could only serve as a positive health medicine, efforts have also been made to visualise Yoga as a system of physical education, physical medicine and rehabilitation. However, the traditional schools even now maintain that Yoga is primarily a spiritual science, its main object is spiritual development and *Mokṣa*. Such varied views developing on Yoga in modern time reflect two things (1) that Yoga has not remained one unified discipline in the hands of the class of specialists but people from varied disciplines have started studying Yoga with a biased mind, (2) that Yoga is such a comprehensive science that it can satisfy the interest of a very wide variety of seekers. However, in view of the enough growth already taken place and rapid growth in progress it appears essential to consider the problem of systematisation of Yoga as a discipline. An opinion analysis undertaken in the present study suggests that Yoga should either be developed as an independent discipline or as a branch of Āyurveda.

It would be seen that independent development of ancient disciplines on the solitary institutions has not succeeded much. In the absence of allied disciplines and facilities for interdisciplinary growth most of the primary institutions built as independent centres have either faced a decline or have ended with misguided growth. In such institutions the subject has not been developed in proper perspective. Moreover, lot of duplication of facilities have been needed. Therefore the attempts to develop independent yoga centres or yoga institutions as solitary institutions does not appear logical. Such institutions remain the fad of some individuals and they are not able to give a shape to the discipline as a whole. For balanced and logical growth of Yoga as a scientific discipline it is necessary that Yoga should be developed at faculty levels in universities. As rightly opined by large number of experts interviewed under the present project, Yoga should be developed as a branch of Āyurveda at faculty level. To start with, it may form a part of *Swasthavṛtta* or *Kāyacikitsā*. It should be included in the curriculum of undergraduate and postgraduate teaching programme in the paper on preventive medicine (*Swasthavṛtta*) and

curative medicine (*Kāyāchikitsā*). The philosophy of Yoga may be included in the curriculum of the teaching in the Basic Principles of Āyurveda. The Central Council of Indian Medicine (CCIM) has already taken such decisions which look to be a rational and practical approach. At postgraduate or research levels yoga may be studied as an independent speciality.

On the basis of opinion analysis in the present study and in view of the above discussions, it is concluded that there is a need of rapid consolidation and systematisation of Yoga as a discipline. For proper and balanced growth it would be desirable to develop Yoga as a branch of Āyurveda. Studies on Yoga may be added in the curriculum of undergraduate teaching in Āyurveda in papers on *Swasthavṛtta*, *Kāyāchikitsā* and Basic Principles. At postgraduate level Yoga may be developed as an independent speciality. Emphasis must be given for developing Yoga as a health science and more and more studies may be conducted to verify the therapeutic claims of Yoga to further the scope of developing Yoga as a system of Medicine.

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