



AYURVEDA AND YOGA FOR HEALTHY LIVING

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ABSTRACTS

Health as defined by WHO is a “state of complete physical, mental and social well being not merely absence of disease or infirmity”. Any condition which hinders this state of well being is called a disease. The medical profession is faced with the rapid growth of newer disorders whose cause lies in the society and management of various kinds of psychosomatic and somatic disorders have proved a challenge. Practicing Yoga, it can minimize risk factors to a great extent by its proper and regular practice. Yoga practice will reduce the risk of Communicable and non communicable disease (NCDs) including heart disease, Diabetes, Neurological disorder and respiratory disease. Ayurveda and yoga stimulates the Gastric fire and cure the disease. Regular practice of Pranayam removes the disorders and maintain the three dosh as that is Vata, Pitta and Kapha and Increase Agni. The beneficial health-promoting and therapeutic effects of yoga due to improvement of Physiological functions. Yoga can play a significant role in prevention as well as management of various communicable and non communicable disease.

KEYWORDS: Ayurveda, Yoga, Communicable and noncommunicable Disease.

INTRODUCTION

Ayurveda and Yoga are the unique science of antiquity both were developed and practiced in similar manner with the similar objectives in the same land. Ayurveda is a broad based science of life developed with two main folds objectives namely-1. To prevent the health of healthy and 2. To cure the disease of the ailing. Ayurveda puts the great emphasis on the maintenance of positive health, on the other hand Yoga is a discipline to improve or develop one’s inherent power in a balanced manner. It offers the means to attain complete self-realization. The literal meaning of the Sanskrit word Yoga is ‘Yoke’. Yoga can therefore be defined as a means of uniting the individual spirit with the universal spirit of God. According to Maharishi Patanjali, Yoga is the suppression of modifications of the mind. It is said that Yoga practice will reduce the risk of communicable and non communicable disease (NCDs) including heart disease, Diabetes, Neurological disorder and respiratory disease. A wide variety of common diseases such as coronary heart disease, hypertension, and diabetes mellitus (DM) are now being documented to a faulty life style. Yoga is an unique science in that it encompasses matter, life and consciousness in one sweep and bridges the gap between the science and spirituality. Thus Yoga may be considered as a system of mental, physical and spiritual development. Ayurveda and Yoga both are based on the same fundamental principles and appears to

make allied approach. Both believe in the Saddhatwatmaka nature of the creation and in the four dimensional entity of living being namely-Body, Senses, Mind and Mind Soul. The harmonious functioning of all these four components of the individual living being is also considered an aspect of Yoga. Ayurveda specially the Charaka-Samhita describes the state of higher achievements of Yoga practice including the ultimate realisation under the term Satyabuddhi.

PARTS OF YOGA

There are the eight constituent parts of the discipline of yoga.

1. Yama (Abstinences)
2. Niyama (Observances)
3. Asana (Body postures)
4. Pranayama (Energy Control)
5. Pratyahara (Abstraction)
6. Dharana (Concentration)
7. Dhyana (Meditation)
8. Samadhi (Absorption or Trans)

A Person Desirous of achieving the full goal on the path of yoga is supposed to practice 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 Astanga 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.

Classical Statement on Health Potential of Yoga

The Yogin gets rid of a disease by means of Asana, Sin by Pranayama and gives up the mental disorders by withdrawing the mind (Pratyahara). By Dharana (Firmly fix the mind) he attains mental fortitude and in Samadhi (Absorption) acquires marvellous consciousness and with the renunciation of observance auspicious and inauspicious, attains liberation.

Classical Statement on Health Potential of Ayurveda

Ayurvedic concept of life is much more comprehensive than even the latest modern concept of psychosomatic medicine as it adds one more dimension to the psychosomatic concept proposing the concept of the psychosomatic spiritual organisation of life. This centuries old Ayurvedic concept of three dimensional life has been recently appreciated by many modern medical men and latest W.H.O. definition of health largely adopts the Ayurvedic definition of health. Susruta defines health as a state of perfect well being of 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 Dosas, the thirteen types of Agnis, seven types of Dhatus and the Malas besides the optimum happiness of the mind (Manas), senses (Indriyas) and the spirit (Atma).

Practice of Asana

According to Sandilyopanisad, the use of Asanas specially Bhadrasana by placing two ankles of 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. The practice of Mayurasana is also the destroyer of all sins. All disease that affect the body perish and the poisons are assimilated (without any evil effect).

According to Hathayoga Pradipika the practice of Matsyendrasana stimulates the gastric fire and is the means for cure of a group of terrible disease, bestows upon the gift of arouse of the kundalini 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 Surya supposed to be located in navel. The practice of this Asana stops the flow of this nector from the Candra to the surya. This seems to be the Candra-Sthiratvam in this context.

The most excellent of all asana, paschimottana makes the breath flow through the susumna, stimulates the gastric fire, makes the loins lean and remove all the disease of man. The Viparitam practice increases gastric fire, the practitioner should always have plenty of food.

The Practice of Pranayama

The regular practice of Pranayama is useful for a healthy life. It is evident from Hathayoga pradipika. One who is able to restrain the breath as desired when the (gastric) fire becomes more active and the Nada (inner sound) is heard, there is a perfect health, because the Nadis are purified. The practice of kumbhaka, raising the Apana upwards (by contracting the anus) the Prana 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. Having performed kumbhaka as prescribed, the breath should be exhaled through the left nostril. This removes the disorders arising from excess of Vata, pitta and Kapha and increase Agni i.e. the digestive fire in the body.

The Practice of Pratyahara

All the sins as well as the disease of worldly existence of that high souled person who has undergone the practice of this kind, perish all together. Pratyahara is essentially the practice of withdrawl of senses.

Practice of Dharana

The yogin should project and hold his vital air along ,with his mind in the centre of the navel, 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 Dharana as described above in the knots of the navel, all abdominal disease (kuksi rogas) will be cured. By Dharana in the tip of nose, loogivity 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 vayu in which ever limbs that is affliction by the Dharana of the Vayu alone. Drawing in the Prana Vayu from outside, infiling it in the belly with effort, one should hold it alone with the mind i.e. Dharana 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 disease and be rid of his fatigue. This is sort of immunity attainable through a special kind of Dharana.

Benefits of Yoga

- Build muscle strength.
- Perfect your posture.
- Prevents cartilage and joint breakdown.
- Protects spine and better bone health.
- Increases blood flow.
- Drains lymphs boosts immunity.
- Regulate the hormone level.
- Lowering the blood glucose level.
- Helps in improves co-ordination, memory and even I.Q scores.
- Maintain the nervous system.

- Increase the self-esteem.
- Increase Respiratory function.

Benefits of Ayurveda Therapy

- Ayurveda promotes nutrient to body parts.
- To maintain body mass index.
- Naturally treat anxiety and depression that is consider as Satvavajaya Chikitsa (Manorog chikitsa)
- It reduces lower blood pressure and cholesterol.
- Support the immune modulation.
- Rasayana therapy having major role of longevity , maintenance of positive health, improvement of the three mental faculties of intelligence , perseverance and memory and lastily, resistance against disease.

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DISCUSSION

As long as there is balance, good health continues; the pathogenesis of a disease starts when this homeostasis is disturbed. Health is the order and disease is the disorder. Yoga and Ayurveda have similar aims and the life style practices complement each other, particular in application to non-communicable and communicable disease. Regular practice of yoga and Ayurvedic advocates measure like dinacharya ritucharya, rasayna therapy maintain the dosha dhatu and mala equilibrium stage. Thus Ayurveda have one more important branch that is the Rasayan therapy is one of the major methods of the prevention of health described in Ayurvedic system of medicine.

CONCLUSION

Yoga and Ayurveda are not only allied disciplines but are complimentary of each other. It is most appropriate to consider yoga as a branch of ayurveda. Ayurveda is the complete science of life and is supposed to safeguard Arogya that is Health in all its dimensions. The main objective of Arogya as conceived in Indian traditions is to achieve the four principals of life they are Dharma, Artha, Kama, Moksa. Ayurveda 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 Satya-buddhi.

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