

CONTRIBUTION OF YOGA TO AYURVEDA

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ABSTRACT

The Yoga is originated in India & Maharishi Patanjali constructs this science for human society. This science is still exists because of it's good result. Yoga & Adhyatma are the complimentary to each other & both are included in Ayurveda. These are the inseparable part of Ayurveda. Role of Yoga has high significance in Ayurveda to maintain the health of complete healthy person,. Now a days, due to miracle result of Yoga, entire world are accepting Yoga & practicing daily. It is moneyless therapy, anybody can do it at home after duly trained under master. Yoga, rejuvenates the body, mind & soul. All the ancient scriptures of India, admits the presence of mind & soul in the body. Practicing of different types of *Asanas*, provides good digestion, because indigestion are the root cause of all disease as per Ayurveda & it's true too. Yoga helps to avoid all these problems. Yoga is not limited upto *Asanas* but these are 8 *angas* of Yoga & all *angas* contributes to Ayurveda. To achieve the *Dharma, Artha, Kaam & Moksha*, the *Arogya* (Health) is most important. One can not achieve above all without a sound health. There are *Shat- chakras & Shat- Kriya Shuddhi*. Yoga contains like *Yam, Niyam, Pranayam, Nauli, Dhauti, Kapal-Bhati*. Another types of Yoga like *Mantra, Hatha, Laya & Raj yoga. Dhyam, Dharana, Samadhi & finally Moksha*, is the final destiny of Yogi person. Various types of *Mudras / Bandhas* in yoga. Importance of pronouncement of word '*OM*', during yoga practice. As well as illustration of diet & *Achar Rasayan* during *yogic kriya. Kundalini yoga* has it's own importance. Only high celibacy observing person can able to achieve this state & awake his *Kundalini*. Role of Adhyatma holds a great significance in yoga & Ayurveda. This article elaborates / covers all these points. In this way, Yoga has contributed Ayurveda in high manner.

KEYWORDS: Yoga, Adhyatma & Ayurveda.

INTRODUCTION

To construct Human Medical Science is a dire need of the day. These are various branches of medicine prevailing at present in the world. The same condition prevailed at the time of Charaka, near about 5000 years ago, One can refer the statement-

“विविधानि शास्त्राणि प्रचलयन्ति लोके I”

“Vividhanihi shastrani Bhishajam prachalanti Loke I”

Charak Vi. 1

To our surprise, every expert of every medical branch, claims & proclaims to be perfect & complete. We see, every one of them can cure some particular type of diseases & not all. Truth is always one. Practically, we see people in ailing conditions are confused, running to & fro throughout the world. They are at a loss to know, what particular medicine they should accept & follow. Charaka has taken this problem into account & has clearly remarked-

‘*Bhishak bubhooshuh shastram ewa aditah pareeksheta*’ Charak Vi. 8

A wise man, desirous of adopting medicine & the profession, should first of all carefully select a suitable

text of medical science one should follow, which has the characteristics as:-

- 1) that medical science one should adopt, which is followed by great-men, wise physicians,
- 2) which is respected by reputed experts,
- 3) which stresses Nature's laws,
- 4) which stands on the edifice of eternity & corresponds to the theories & principles which are ever lasting & ever undergo any change or alterations.
- 5) the philosophy which is scientific in nature & is based on practical usefulness.

Inspite of these characteristics, there are many more to note. There are some salient features too. Ayurveda, which must be brought to notice in this context.

We do not know even the names of those medical branches contemporary to Charaka Samhita. All of them are vanished from the surface of this world / earth. Only Ayurveda survives.

Scientists say, ‘the fittests only survive’. Ayurveda survives successfully even in unfavourable condition.

Above all, inspite of all such unfavourable conditions, Ayurveda is gradually stepping ahead. Without any sort of advertisement, roots of Ayurveda are gaining firm ground in several countries of the world.

This points must be borne in mind in the context of our topic. Why some people & patients do not prefer & accept Ayurveda ?

They say - Ayurveda is an ancient medical science,

- Ayurveda is not a science at all,
- it is just a traditional medicinal system,
- Ayurveda has no scientific base,
- Scientific researches have never been carried out,
- Ayurvedic medicines work slowly,
- Therapeutic action is rather sluggish,
- Lack of emergency or life saving drugs & so on.....

All of these aforesaid points could be dealt with systematically on the practical base. We have rational elaboration for some of these points. The remaining points, being true, require a deep contemplation.

There are no differences of opinion regarding the theories & fundamental principles of Ayurveda.

'Vridhhih samanaihi sarvesham, viparitaih viparyah'
Wagbhata su.1

Togetherness of the same type of qualities or attributes causes its increment & vice versa (decreases in opposite qualities). In the case of anaemia, same type or group of blood is donated & blood increases. All such basic principles & theories on which the edifice of Ayurveda stands, are unchangable. The philosophy laid down 5000 years ago in Ayurveda is well established, does not need any sort of alteration or even a slight change in it. Hence, Ayurveda has survived & will not only survive, but it will definitely catch hold of the entire universe.

What is needed at present for the all round progress of Ayurveda, for the all-sided advancement of Ayurveda, for the evolution of Ayurveda, we have to search out those particular areas, where Ayurveda requires contribution.

Contribution to Ayurveda is primarily of two kinds, from the ancient authentic scripture & from the modern science & technology.

The creator seems to have inspired the pioneers & research workers today of medicine, philosophy, psychology & yoga to find out the truth in the field of medicine. We may add '*adhyatma*' to make the picture clear. All of these limbs of human life.

Life that is, the '*Ayus*' (आयुः) as Ayurveda describes it:-
Life or '*Ayur*' is nothing but the inseparable unification (combination) of the body –mind –sense organs & the spirit –soul or consciousness. The comprehensive study of the heights & depths of Ayurveda reveal it & highlight the significant that Ayurveda, Yoga & Adhyatma all these keep common object before them to achieve final

liberation or emancipation. While on the way to achieve the object of final liberation, all these three have full co-ordination & co-operation harmoniously.

These three go hand in hand. Each of them holds a specific area of the subject to elucidate. Even if Ayurveda aims at the final liberation, it emphasises & highlights particularly the element of substantial matter in the body. *Wata –pitta –kapha doshas* in the body, *Rasa-Rakta* (blood), *Mamsa* (Flesh), *Meda* (the fatty substances), *Asthi* (the bones), *Majja* (the bone marrow) & *Shukra* (the semen) all the seven potential elements in the body. *Amashay* (upper stomach), *Pakwashaya* (greater intestines descending colon), *Yakrit* (liver), *Hridaya* (heart) & other organs in the body. Three malas (excreta) as faeces –urine –sweat & other malas. The main causes of the disease & the treatment accordingly all is based on the potential material substances that exist in the body. External matter is taken to be the prime cause of the disease. External matter disturbs the internal matter of the body and in the accurate treatment. Same way, afflicted matter in the body & material drugs having opposite qualities are successfully administered. The nature of mind, sense organs & the mental faculties is psycho-somatic & to treat their disorder psychosomatic remedies are recommended & administered. Same way, for the third group of diseases, which Ayurveda takes them to be related with '*Bhootatma karmaja diseases*', they are recommended to be treated with material drugs & observance of moral ethics. Charak says:-

'satam buddhi pradeepen pashyent sarvam yatha yamam'

CH.SU.11

A wise man should see & comprehend things with the lamp of wisdom handed down by virtuous men. Specification of the treatment is mentioned by Charaka as above-

Tatra hi Daiwa-vyapashrayam Chikitsa (Bheshajam)

'Mantra – Aushadhi –mani mangal Bali –Upahar – Homa Niyam prayaschitta Upawasa –swastyayan – pranipat –Gamanadi'

Charak Su. 11

There are thirteen remedies mentioned by Charaka including the medication. This remedial & not medicinal treatment for '*Bhootatma disorders*.' According to Ayurvedic concept, Ayurveda accepts the theory of previous birth, etc. Such diseases or disorders are distinctively different in their characteristics & nature:-

'Karmajo hetubhih wina'

We come across so many patients, with bundles of tests & examinations of their sufferings reported normal. Some patients are properly diagnosed & treated, but we see no deterioration in their condition. Such a group of diseases is said to be '*Bhootatma or karmaj*' diseases.

Thus we know, in Ayurveda, diagnosis (Nidan) & the treatment of 'Vyadhis' (diseases) of the mind, sense organs, intellect of *karmaja-doshas* of previous birth are also dealt with, but the part related with substantial matter is extensively elucidated & the rest is so short which serves purpose as a good guide line for the remaining treatment.

Diseases related with the sense organs, mind & the soul (*karmaja*) are the prime or main subject matter of 'Yoga & adhyatma'. These diseases of mental faculties are the main subject to deal with of Yoga & Adhyatma sciences.

'Yogah tu chitta vritti nirodhah'

Patanjali.....

Mind (*manas*) is just a pivote, around which the entire yoga-therapy revolves. It stretches upto the sense organs at one hand & intellect & the soul, which represent the supreme power of consciousness (*Paramatma*) on the other hand. Yoga reveals the inter-relationship between mind & matter. Yoga implies various aspects of life, physical –mental –psychological & also cultural-philosophical –scientific research & the spiritual potential aspects.

Yoga & Adhyatma (the complete knowledge of spirits or consciousness) & their potentials have exercised or influenced deeply on the Indian mind.

Sound health is a must to perform any thing in the world. May be a work of religion, earnings, challenges & bravery of penances to achieve the stage of emancipation. The etiological factors of the disease mainly mentioned by Ayurveda are in the form of material substances. In the section of chikitsa (treatment), there are three points to consider:

'Aushadhanam viharanam, upayogah sukhavahah Widyat upashayam vyadheh'

Madhav

Here, also we see the major part of Ayurvedic treatment is based on the material or physical substances, which is visible & perceptible.

Foreseers of Ayurveda knew the immense importance of the vast field of the imperceptibles in the universe as well as in the physiological structure of the body. They were also aware of the ultimate goal of life the '*Moksha*'.

On this back-ground, at the vary inception of the chapter, they have clearly stated-

'Dharma – Artha kama –Mokshanam, Arogyam moolam Uttaman'

Vag.su.

One can not achieve anything in this universe without sound health. It is not out of place to make, if clear in this context, what Ayurveda presumes regarding sound

health. *Arogya – Swasthya* –Characteristics of disease free man.

Charaka, States it: -

- 1) Equilibrium of *wata –Pitta & kapha 'doshas'*.
- 2) Equilibrium of *Rasa-rakta* & all seven '*dhatu*'.
- 3) Normalcy of Excreta-Urine-Sweat & other *Malas*.
- 4) Total absence of any disease.
- 5) Complete alleviation of pain.
- 6) Manifestation of normal voice & complexion.
- 7) Full nourishment of the body.
- 8) Increase in the strength.
- 9) Desire for taking food.
- 10) Appetite for food during mean-time.
- 11) Urge for sleep at its proper time.
- 12) No bad dreams while sleeping.
- 13) Delightful awakening.
- 14) Normalcy in passing of accumulated gasses (*wata*), urine, stools & Semen.
- 15) Realisation of no pain or abnormality of the mind-intellect & sense or motor organs.
- 16) Attainment of spiritual ecstasy.

A critical study of the above characteristics of healthy man high-lights these points. Upto this date, in no other medical pathy, such an exhaustive & comprehensive study on this important subject is taken into consideration, only the accurate measurements of the body & parts, weight of the body & other material things in the body can not ideal characteristics of a positive health or '*swasthya*' (we may call it).

Ayurveda has comprehensively taken into consideration all the factors existing in the body. Therefore there is perfection in the definition of Health / *Swasthya* in Ayurvedic scriptures.

The part of the health or well being of mind-organs – intellect & soul is inseparably connected with the Yoga – science & Adhyatma.

To conclude:-

Ayurvedic concept regarding '*Swasthya*' is:

Tasya lakshanam: mano –buddhi –indreeya –shareer tushthih'

Therapeutic action of the medication should result in creation of '*Swasthya*' in real sense. It is characterised by satisfaction of body, delightfulness of organs, contentment of mind & the realisation of spiritual ecstasy.

Thus, we see, there is inseparable & contributory relation in Ayurveda, *Yoga & Adhyatma* in general & between Ayurveda & yoga in particular. In the light of this it is a must, there should be such a nice scriptural compilation available some where in the world. By ill luck it is not available. To have a whole & holistic knowledge of the life of human being, contributory knowledge of these two is a must of the day. Only the knowledge of either of

these three falls short, it is insufficient to comprehend the picture of life, in relation to the life & life span.

Something more about Yoga

Yoga is bliss of God or Maharshi Patanjali to the human society. Near about the whole world of today recognises the significance & value of yoga. Yoga is a undelible achievement of the intellect of man. Yoga reveals the inter-relationship between the body & mind. Matter & spirit, it comprises various aspects of human life. Physical, mental, psychological, philosophical, cultural, social, scientific research & spiritual. He, who observes yoga keenly, cultivates & implicates yoga in his daily life, obtains- virtuous mind, a healthy body, penetrating intellect, powerful consciousness, enthusiasm energy & active noble life. Regular practice of Raja & Hatha yogas, enhances the capacity of the organs of body, improves abilities, talents & skill, controlling power & potential power of the mind & sense organs.

Yoga helps creating power of prevention from psychosomatic diseases, which is extremely needed to day. It is because, stress & brings calamities. Strain leads to anxiety, anger, mental fatigue & depression. Blood pressure, heart disease, various addictions & hundreds of challenging illnesses are the consequences of these stress & strains.

A link between Ayurveda & Yoga

*Yogena chittasya padena wachah
Malam shareerasyacha vaidyaken'*

&

'Yah apkarottam prawaram muneenam

Patanjalim pranjalih Anatahasmi'

Patanjali yogadarshan

A class of intellectuals opines sage Patanjali – himself has composed *Ayurved, Yoga & Vyakarana*. The nature of yoga & Ayurveda is contributory.

Ayurveda deals with & extensively exposes & high-lights the material or physical constitutional part of the body & yoga exposes mainly the mind-organs & the spiritual part of the body. Hence, Yoga & Ayurveda both are contributory to each other.

The present science, scientific researches & their situation

No corner of our life unturned. Modern science & the technologies have influenced our thoughts & beliefs. Due to scientific revolutionary progress, we realise age as a speedy age. In every walk of life, we realise this speed.

But one must not forget, this progress in this age has lessened our exertions, but we have lost our immunity. We are saving our valuable time, but we are slaves of time & piece. We are living a cleaner life, but have become so delicate, we can not digest a normal water. No doubt the general span of life is increased, but only

with aided medication. There are several life-saving & instant relief giving drugs in modern days.

But most of them produce side / adverse effects. This high-lights the progress brought by modern science, seems one – sided. It has never taken into consideration the other side of the coin. Man is richly developed but with self conceit, suspicion, distrust & so many drawbacks of substandard qualities. Man is enjoying momentarily. Practically, we see the man has lost his moral internal peace. Man's internal face is not so lustrous but is gloomy. Modern devices, researches are successful in bringing the change in man's external affairs; but they are failed in enhancing & promoting the internal world of man. Knowledge is in abundance, but the wisdom is lost.

Man has stepped on the moon, but has not conquered the heart of his neighbour. Science does never teach the moral, modesty, honesty & all the qualities of character building. With the aid of modern science, we can control, to some extent. The jet-engine, the weather & atmosphere around, but there is not a single research or device which can control our desires, wishes & passions. Hence, the knowledge & practice of yoga is must of the day.

Recent findings, in this area of yoga, are encouraging. For instance, yoga-ASANAS, if practiced systematically for a long- time, they are found / proved most effective in not merely reducing the pain, but are helpful to eradicate so many diseases.

Yogasanas are found influential, particularly on the endocrine glands & nervous system.

Shat-kriya (षटक्रिया) shuddhi

Six purificatory processes of yoga, help purifying particularly the seats of organs.

Ayurvedic pancha shuddhi karmas, purify necessarily the *Dosha – Dhatu & malas* (the material part) in the body.

Yama / Niyamas of Yoga – bring about the concentration of mind, psychological balance in the physiology & control of sense organs.

Pranayam of various type, control on breathing, purification of nerve system, long-standing practice purifies each cell in the body & enables its function.

Udiyan Nauli - Cleans up the bowels & enhances its function & gives tone to intestines & the stomach.

Neti: Cleans not only the nasal passage & but improves its functioning power & perception.

Basti- It is totally a different type of Basti in yoga. It is to suck up water through anus. This energizes '*Apana wata*' & suitable seat for the awakening of *kundalini* is also

created. *Panch karmas of Ayurveda & shat- karmas of yoga* are a-kin to each other. Some distinguishing characteristics are as under:-

-use of 5 *Maha – bhootas* (five potential elements in the universe) is to perform '*Pancha karma*' in the form of material substance ; while to perform '*Shat-Karmas*' of yoga, is for the movements of the body, body part or postures. *Panchkarmas* flush-out systematically the deposited filth – dirt & harmful substantial matter of the body. Various procedures in '*shat karmas*' improve digestion system enhance '*Agnis*' in the physiology, dissolve sticky unwanted substances in the physiology & remove them through various channels of the body & clears up, the seats of organs. To set tight disordered 3 *doshas*, 7 *dhatu*s & 3 *malas* in balanced or equilibrium state is the ultimate result. 5 *karmas*, while '*Shat-karmas*' help breathing system under control, improve potentials & energise the entire life.

These distinguishing characteristics, if scrutinised carefully, we know:- cleansing material, unwanted & harmful substances in the body & obtain physical fitness is the result obtained through Ayurveda. Through Yoga, we achieve (the mind & organs) purified cleaned & awareness, mental, alertness & emotional equilibrium & also spiritual well – being is obtained. Such a life – style could be based on the principles of Ayurveda & yoga. Physical diseases are cured through Ayurveda, mental diseases related with sense organs are cured through yoga & the rest diseases related with bad deeds in the previous birth (*Karmaja Vyadhi*) are cured through Mantra (vedic chantings), etc. Contribution of these three is a must to get complete – holistic absolute knowledge of the disease or ailment.

Yoga has a complete message for humanity. It has a message for human body; human mind & also for the human soul.

In the modern era, the modern science & advanced technology, the man is enjoying transitory comforts & happiness, but at the same time he has lost his control on his organs, mind, culture & has become the victim of various types of strains & stress. Yoga with Ayurveda is the only solution for it, because Ayurveda builds up the body, makes the body fit to live & Yoga is energising. Therefore both, Ayurveda & Yoga such a new composition is a must of the day.

What Yoga can do more than Ayurveda ?

The points of their contribution:

- Out of seven kinds of Yoga, four are most important:

- 1) Mantra Yoga,
- 2) Hatha Yoga,
- 3) Laya Yoga,
- 4) Raja Yoga.

Mantra Yoga is to enhance Vedic versions (*Sooktas*) with discipline to achieve '*Mukti*'; the liberation.

Points of contribution to Ayurveda

'Chikitsati bhishak tasmad trikala vedanahiti ... chikitsatu naishthiki ya vinopadham'

Charak Su.

Thus the treatment covering past, present, future is recommended to be administered in Ayurveda.

Absolute eradication of the disease, is said to be the true *chikitsa* along with complete elimination of desire. It is achieved through '*Mantra*'. For instance in *Jwar-Chikitsa* Chapter,

'Vishnum sahasra moordhanam, characharpitim vibhum

sahasrena Stuvan nam muchyate jwara sankatat'

Charak

Some mantras are noted in chapter of *Kushtha*, etc., but these references are very rarely in present Ayurveda literature. This area is to be contributed in Ayurveda through '*Mantra Yoga*'.

Contribution of Hata-Yoga to Ayurveda

This yoga is connected with performance of certain disciplined processes & procedures of the body. Hence *Hata - Yoga* holds a keen relation with Ayurveda. There are seven parts of *Hath yoga*, *Shat – karmas*, *Asanas*, *Mudras*, *Bandhas*, *Pranayama*, & *Samadhi*, etc. We have already dealt with *Shat karmas* & some points.

The remaining are as:-

Asana

Siddhasan

When accomplished, 72000 (in number) vessels in the body. All (*Nadis*) become purified. No obstruction to the flow of '*Rasa & Rakta dhatu*s' & therefore realises constant flow energy.

Padmasan

Various joints, particularly of the legs, are never affected. Accomplishment prevents diseases of joints, thighs & concerned parts. Constant flow of energy with balanced brain realises calmness & peace.

Pavanamuktasan

Clearance of bowels, no constipation, lightness of body, painless state of body & organs felt.

Siddhasan

Controls blood pressure, calm & quiet state of mind.

Bhujangasan/ Sarpasan

Helps excreta, enhance '*Jatharagni*' – (digestion), reduces weight. This could be elaborated to a considerable extent. This much is enough to give good guide line to this subject.

Pratyahar - is the process of the withdrawal of the sense organs from their objects, if they are prone to their objects in excess or wrong way or if indulged in their transitory enjoyment.

'Kala–artha karmanam Karanam'
Ashtang Hri. su.12

'Mana–eva–manushyanam karanam bandh mokshayoh'

According to Ayurveda, there are so many diseases connected with 'Mana' (मन) & Ayurvedic texts do not elaborate this points considerably. So, this concealed point is made clear in Hath-Yoga in the chapter *Pratyahara*.

Dharana (धारणा)

Complete concentration of mind on any region or part of physical body, on some object in front.

Importance of the concentration of mind is necessary for having entire knowledge of any thing. It is stressed in Ayurveda & is to be contributed with this elaborated point 'dharana'.

Dhyan (ध्यान)

'Tasya eva vishayasya pratyayaikata dhyanam'
– Patanjali.

Along with full concentration, when the object concerned is constantly meditated & contemplated. It is 'dhyan'; the next upper step of *Dharana*.

Samadhi (समाधि)

'सम्यक् आधीयन्ते शरीरेन्द्रिय मनांसि यस्यां अवस्थायामिति I'

The particular state of ecstasy, where the body, organs & mind are merged into oneness (Super consciousness). This is the ultimate goal of every 'Yogi. This subject holds much more importance in Ayurveda & particular in 'Chikitsa– section', the treatment of the patient. There are diseases, which are related with physical disorder. There are other group of diseases related with organ disorders.

(*Indriy-janya*)

'Vyadhih indriyakash smritah'

They are mental diseases. All the diseases of three types would never attack the man, if he would practise yoga therapy along with Ayurveda.

“वायूः तंत्रयंत्रधरःI प्राण-उदान-समान-व्यान-अपान-आत्मा प्रवर्तकः चेष्टानां उच्चावचानाम्।”

चक्र. सु.12

{Wayuh tantra yantra dharah
.....}chakra.su. 12

Potential element 'Wayuh '(wata) motivates each & every organ in the body, nothing else can motivate or inspire. All the functions & activities are only due to wata element in the body. Yoga science eminently a science that highlights activities –functions & the

performances of wata (dosha). Yoga highlights the entire nervous system. The diseases of nervous systems (*wata dosha & majja samsthan* as Ayurveda calls them) are connected with & could be considered on two grounds: (1) The physical part of wata & (2) Spiritual – inspiring or motivating part of wata Ayurvedic scriptures treats & recommends physical or material part of wata in wata diseases. As

“वातस्योपक्रमः स्नेहः स्वेदः संशोधनं मृदु।”

{watahya upkramhah snehah swedah samshodhanam mrodu

Vagbhat, Su. 13.

To bring wata under control & appease it, oleation & sweating therapies & mild use of laxatives are to be administered. Diet & others factors to be used also hold the same type of components to eradicate *wata* (disease). While Yoga advocates particular *Yogasanas* & disciplinary practices of *Pranayam*, etc.

In chapter 16: Nidan sthan of Vagbhata, there are groups of diseases of *wata*, *Prana wata*, *Udan wata*, *Saman wata*, *Vyana wata* & *Apan wata*.

“वायौपंचात्मके प्राणो.....”

कुपीतः चक्षुरादीनां उपघातं प्रवर्तयेत्।

पिनस अर्दित – ब्रूट-कास श्वासादिश्च आमयान्बहून्। ”

{“wayuh panchatmake prano.....kupitah chakshuradeenam–upaghatam prawaretyet I Pina-ardit-trut-kaas-shwasadeencha amayan bahoon” }

Vagbhat Ni. 16

When particularly prana–wayu is aggravated, it affects the–eye sight & produces sneezing, cataract, facial paralysis, coughing, asthatic troubles & other connected diseases.

In this case, while Ayurvedic medicinal therapy is administered (same time)' *kapal bhati* & *bhasrika pranayam* practices also be managed.

Udana wata produces: '*kshavathu-udgara–chhardi–nidra* & others particular diseases as above.

According to Ayurveda:

“उदानयोजयेत् ऊर्ध्वम् I”

(*udanam yojayet oordhwam*)

Vagbhat su. 22/68

While applying oleation & sweating therapies & administering drugs –material substances from Yoga practice of *Ujjayi pranayam* also must be aided & added to get quick result.

For the diseases & ailments of Prana & other four *watas*, along with Ayurvedic drugs yogic certain *Asanas* & therapies also would be co-ordinated systematically.

Eighty *nanatmaja rogas* & other sub-*rogas*, should be carefully studied & systematically co-ordinated. Such a contribution is necessary of yoga to Ayurveda.

Regarding contribution of 'shat chakras' in Yoga

The concepts regarding 'Shat-Chakras' in Yoga, they are not perceptible & do not fall under the area of the science. Their existence is also not conceptual. Their existence lies beyond the scope or the stretch of the science. Their existence & the functions—as are noted in yoga science—are practically proved through clinical experiences.

All the 'nadis', vessels, capillaries & entire nervous systems are said to be connected with six centres – 'Shat-chakra' (षट-चक्र) – which are said to have a function of Psycho –Somatic & nervous activities. Hence, *shat-chakras* are inseparably associated with 'doshas-dhatus-malas' & the heart—the brain or intellect & the organs in the body.

The relation & predominance of each chakra is as follows:

Mooladhar Chakra

This is the seat of Apan wayu. Situated or it is located in between the anus & penis (i.e. perinium). Holds prominent element (potential) –Earth (पृथ्वी). Bramha Deva presides over this Chakra.

There fore, diseases caused by disorder & aggravation of 'apana wayu'

“कृपीतः कुरुते रोगान् कृच्छान् पक्वाशयाश्रयान् ।
मुत्र-शुक्र-प्रमेह-अर्शो-गुदभ्रंशादिकान् बहून् ॥ ”
Vagbhat Ni. 16

Diseases in 'Pakwashaya' descending colon as:- strangury or dysury, semen (शुक्र), diabetes, piles, anus prolapsed & more.

Ayurveda advocates *Chandra-prabha Vati*, *Asnadi kwath* (चंद्रप्रभा वटी, असनादिक्वाथ) & some other drugs along with diet restrictions.

Yoga advocates: शलभासन, नौकासन, हलासन & उडियान बंध, etc. for the same. Practically upto this date, this is found correct and useful.

Swadhishtnam Chakra

Under the dominance of 'Aap' (आप), *mahabhoota*, (the potential natural elements). It is located at the urethral region).

The diseases like fistula in anus, *Prameha*, Prostate, kidney troubles, etc. are formed in this region.

Punarnawa Guggulu & *kwath*, *Yava kshar*, *Devadarvyadi kadha* & other alike medicinal treatment with diet restriction is given by Ayurveda.

Yoga suggests the systematic & uninterrupted practices of "Dhanurasana, Mayurasana, Sarpasana, etc. for these diseases. This is no doubt, contributory to Ayurveda.

Manipura Chakra

Dominated by potential element 'अग्नी' (agni). It is said to be near the navel (नाभी) part of the stomach. Constipation of stools or considerable frequency of motions, colic pains, etc.

Pachak vati, *Trikatu* or *hingwastak choornas*, warm water to drink –Ayurveda.

Uaddiyan bandha, *Nauli*, *Pawana muktasana*, *Shalabhasana*, etc. suggests –Yoga.

Anahat chakra

In the region of the chest /heart. Dominated by potential element *wata/wayu*. (*Vyana wayu*).

The concerned diseases are –palpitation, pleurasy, heart disease, chest pain coughing, etc.

Mruga shrunga bhasm, *Pushkar moola*, *Tribhuwan keerti rasa*, *Talisadi choorn* & alike of drugs are generally administered by Ayurveda.

Yoga suggests the practice of 'Asanas' as:- 'Yoga-nidra, *Shawasana* & deep breathing, *Bhasrika*, etc.

Adnya Chakra

Situated between the eye brows. Seat of *Brahma* & 'Pran wayu'.

‘वायुः प्राणैस्त्र मुधर्गः ।’

वा.सु. 12

Diseases –(chronic) headache, blurr eye sight, running of nose, blood pressure, neck stiffness, etc.

Ayurveda:- *Pathyadi kwatha*, *Shirah shool*, *vajra*, etc.

Yoga:- *Bhujangasan*, *Sheershasana*, etc. *Kapal bhati* & *Anulom –Vilom Pranayam*.

Vishudha Chakra

Dominance of potential element, 'Akasha'. Seat of *Udan wayu*.

Abode: Throat.

Diseases: Gout, Deafness, Voice problem, Mumps, etc.

Ayurveda suggests: *Kanchnar Guggulu*, *Rasnadi kadha*, *Sameera pannag*, *Trikatu*, etc.

Yoga suggests: Exercises of the neck, *Ustrasana*, *Sarvangasana*, *Uttolasana*, etc.

This way, we see Ayurveda & Yoga both go hand in hand, both are complimentary. Both are co-operative in nature. Neither Ayurveda, nor yoga interfere in the sphere of any one. If yoga is implemented in the treatment of Ayurveda, systematically, it does not harm or hamper any principle or the philosophy of Ayurveda. Hence, such a contribution is a must.

Ida and Pingala are two main channels described in *Patanjali / Hatha yoga*. *Ida* function is through the left nasal passage & *Pingala* through right side nasal passage. When function of *Ida* is dominant, it produces coolness in the physiology. Same way dominant function of *Pingala* creates more-heat in the body. The third 'nadi' to which both, *Ida* & *Pingala* are attached / joined naturally, is called 'Sushumna', called (Spinal cord) in modern term. This function of cooling down & heating up the physiological temperature is nicely illustrated in the yogic literature.

“शितेन उष्णीकृतान् रोगान् शमयन्ति भिषग्विदः |

येतु शीतीकृताः रोगाः तेषां उष्णं भिषग्विजितम् ||”

च.चि. 3

(‘Sheeten ushneekrutana rogan Shamayanti bhishakwidah I

Yetu sheetikrutah roga tesham ushnam bhishakjitam II

Charak Chi. 3

Ayurveda lays much stress & high-lights this point of these two properties, *Ushana* & *Sheet*. Properties of the drugs & other medicines, causes of the diseases the treatment, condition of the patient & all the components of the edibles the activities all are well elaborated in Ayurveda on the basic knowledge of the classification, *ushana* & *sheeta*. So to contribute this basic principle knowledge of *Ida-Pingala* & *Sushumna* & other 'Nadis' in Yoga is necessary.

Mudras / Bandhas in Yoga

Both are the same. They are nothing, but various positions & postures of the parts of body. The eyes, face, hands, fingers are to be bent, contracted, extended with certain angles & directions. They systematically pressurise the joints & muscles increase or decrease the blood-pressure as per our requirement. They help controlling particular wayu also in the body, viciation of which could also be the causative factor of the disease. The disciplined practice of Bandhas & Mudra help arousing the potentials of *kundalini*.

There are three main Bandhas

1) Moola Bandha

In between the anus & penis. Successful practice of 'Mool-Bandh' expels away the deposited (*apan*) *wata* & the excreta. This *bandha* helps eradicating *Mala Bandha* (constipation), Piles, Fistula, Prostate & Fissures, etc. This way it is effective & helpful to Ayurveda.

2) Uddiyan Bandh

Movements of intestines with careful & cautions pressure on them. This clears up the intestines pressuring methodically the bowels to pass out deposited of *wata / wayu* there. Intestines (mainly the bigger) is the seat or area of accumulation or disposition of *wata dosha* which holds predominance amongst all the activities of *doshas, dhatus & malas*.

3) Jalandhara bandha

Bending down the head, put the chin in such a way, it should touch the middle point of the thorax.

Stiffness of neck, Goiter, Tonsillitis & same diseases connected with the eye-nose & throat {ENT} they are gradually diluted & dissolved.

Thus, *mudras & bandhas* in Yoga science are contributory to Ayurveda.

OM (ओम) & other sound in YOGA

OM & some other chantings of vedic Mantras are very effective & found beneficial to the human health. There is a system, a method & a discipline in their utterances. Utterance or specificity in chanting causes specific vibrations in the surrounding, atmosphere & also in the physiology, resulting in purifying both the atmosphere & the human physiology.

The outcome of thousands of experimentations regarding yoga has proved much more encouraging, needed for Ayurveda.

Diet in Yoga & diet in Ayurveda

We find a little bit conceptual difference here. Diet holds prominent part for the survival of life. Ayurvedic science, having base of three (*Wata, Pitta & Kapha*) *doshas*, recommends the diet of components of opposite properties. Pitta dosha of hot / warm nature, requires food having cooling properties, while kapha dosha of cool nature requires food having hot / warm properties, etc. It is advisable for both- healthy man as well as the patient.

“Yoga advises the same “*Satwik*” food for all.

“पुष्टं सुमधुरं स्निग्धं गव्यं धातू प्रपोषकम् |

मनोऽभिलशितं योग्यं योगी भोजनं आचरेत् ||”

“युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु

युक्तस्वप्नावबोधस्य योगो भवती दुःखः ||

गीता

“गोधूम-शालीषठीकं शोभनान्नं, क्षीर-आज्यखंडं,

नवनीत-सिता-मधुनि, शुंठी-पटोलकफलादिपंचकम् |

मुद्गादि दिव्यं उदकं च यतींद्र पथ्यम् ||

हठप्रदीपिका

{“Pushtam sumadhurampanchakarm},
Hatha Yoga Pradipika.

A yogi or an aspirant should eat such a food which is nourishing-cooling the physiology which sweet, causes oleation, cow-milk & that which is desired by the mind. Wheat-Rice-Sugar-Ginger-Cow milk-Cow ghee- Honey-Butter, etc.

Yoga science has not felt the necessary of three different types of food, as they have nothing to do with three types of 'Prakrutis' (प्रकृती) constitutions. But we must take a note that Charak & Vagbhat have recommended a list of food-stuffs which contains the same articles of food as denoted by Yoga.

LAYA YOGA

Sanskrit term 'Laya' is suggestive of merging, becoming one with the Almighty. This is the ultimate stage of union with the supreme self or *Paramatma* of the self or *Atma*. *Kundalini* is the divine cosmic energy in the body in the dormant state. Concentrations & meditations along with deep realisations lead to this ultimate stage. After observance & longstanding regular practices of 'Yama-Niyama – Pranayamas - Dhyana – Dharana & Samadhi – all of this 'Yoga –angas' Kundalini awakes, aspirant obtains extra sensory perception, extra ordinary thoughts, Complete knowledge of any subject in front, experience to others. Such a person, who achieves this stage of Kundalini awakening, possesses aureole becomes calm & quiet, leads peace & life of purity, holds balanced mind & intellect, abandons anger-greediness & other draw backs in the nature . A person possessing these qualities is said to have his kundalini power is awoken. Yoga literature gives a complete picture of '*Kundalini-Jagriti*'.

The same point is not sufficiently taken in to account by Ayurved. The same is recorded in brief in Charaka Samhita as:

“विभुत्वं अत एवास्ययस्मात् सर्वगतो महान् |
..... पश्यतिआत्मा तिरस्कृतम् ||”

च. शा. 1/80

{vibhutwam.....pashyati atma tiraskritam}

The soul- the consciousness perceives entire universe, mind is totally merged in atman, the soul also merges in '*Paramatma*' & hence the yogi can perceives every thing in the internal as well as the external world. In spite of any sort of obstruction, yogi obtains this superime power.

“योगे मोक्षेच सर्वसां वेदानानां अवर्तनम् I योगो
मोक्षप्रवर्तकः II

च. शा. 1/137

{yoge mokshech sarvasaam vedananam avartanam I
.....yogo moksha pravartakah II}

Recurrance of all the sensation is checked through Yoga & Moksha alike. The absolute cessation of sensation or feeling is attained only through moksha. Yoga is a means to go ahead & attain '*Moksha*'.

“आत्मा-इन्द्रिय-मनोऽर्थानां सन्निकर्षात् प्रवर्तते |

सुख-दुःखं, अनारंभात् आत्मस्थे मनसि स्थिरे ||

निवर्तते तद् उभयं वशित्वं च उपजायते |

सशरीरस्य योगजाः योगं ऋषयो विदुः ||”

च. शा. 1/138

{Atma indriya yogam rishayo viduh}

Cha. Sha. 1/ 138

Happiness & miseries are felt due to contact of the soul, sense –organs, mind & the objects of senses. These sensations dissappear when mind is not with the objects & sense organs, it is merged in the soul. According to Ayurveda, this state is 'Yoga'.

Final Renunciation described by Charaka

“तस्मिन् चरमसंन्यास समुलाः सर्ववेदनाः |

ससंज्ञाज्ञानविज्ञानाः निवृत्तीयान्ति अशेषतः ||”

च. शा. 1/ 154

{Tasmin charam sanyasnivruttimyanti asheshhtah}

As soon as the final renunciation is achieved, all the feelings of good or bad, happiness or miseries cease to feel & the spiritual knowledge spring up.

“अतः परं ब्रम्हभूतो भूतात्मा न उपलभ्यते |

निःसृतः सर्वभावेभ्यः चिन्हं यस्य न विद्यते ||

ज्ञानं ब्रह्मविदां च अत्र न अजः तत् ज्ञातुं अर्हति |”

{“Nisrutah sarvebhavebhyah.....dyantum arhati ||}

This description is exactly the same, as is stated of awakened "*kundalini*" in the yogic science.

Emperical soul disease to exit, when the state of self identification takes place. This yogi is distinguished from his normal manifestations. Only the other *Yogi*, who has attained this stage, can recognise him. These, ignorants can not recognise him, for want of the same level of self recognition.

This way, we come to know, there is no difference in the line of thinking of *yoga* & *Ayurveda*. The same ideas, same line & range of thinking exists in both, *Yoga* & *Ayurveda*. Through study of some particular precious points in *yoga* are complimentary as well as contributory to *Ayurveda*.

RAJA YOGA & AYURVEDA

This Yoga is the highest of yogas. Close the ears with thumbs eyes with index fingers, nostrils with middle fingers. When yogi performs these procedures & confines himself from the outer air & atmosphere, he sees a ray of light in his darkness at a point. Practising gradually more & more every day, he becomes one with the soul & say, he is enlightened. He realises hearing to mystic sound = *Naada*. Fixing up full attention on this divine sound, he become bold & forgets all external things & is absorbed totally in this divine “*Naad*” sound. This is said ‘*chid-akasha*’. He, who practices yoga undoubtedly, he is freed emancipated.

We have seen, as is recorded above, yoga is helpful & contributory to Ayurveda. Particularly in the area of treatment of diseases. Not with standing, Ayurveda aims also at-

“स्वस्थस्य स्वास्थ्य रक्षणम्।”

“swasthasya swasthya rakshanam”

In this area of maintenance of health, prevention of disease & produce immune power yoga can be a significant contributing science. Advice Ayurveda-

“ब्रह्मेमुहूर्ते उत्तीष्ठेत्।

“अर्धशक्त्या निषेव्यः व्यायामः।”

“सतां उपासनं नित्यं असतां परीवर्जनम्।

“न वेगान् धारयेत् धीमान् न तनु यत्नात् उदिरयेत्।”

“Brahme muhoorte uttishhet.....”

“Ardha shaktya nishevyah vyayamah.....”

“Satam upasnampariwarjanam”

“Na wegan dharayet, na tu yatnat udeerayet.....”

Good conduct is the soul of life, Yoga & Ayurveda both proclaim it. In Yogic literature, there are so many versions similar to above versions in Ayurveda. For the sake of becoming yogi, & to attain the final stage of ecstasy—the *Samadhi*, some specific regimen is recommended by yoga. It is all most contributory to Ayurveda.

In the section of Rasayana chikitsa in Ayurveda, there is a mention of “*आचार रसायन*” {*Achar Rasayan*}

“सत्यवादिनं अक्रोधं, अध्यात्मप्रवणेन्द्रियमम्।

शान्तं सद्वृत्तनिरंतं, विद्यात् नित्यरसायनम्।।

शास्त्रानुसारिणीचर्या चित्तज्ञाः पार्श्ववर्तिनः।

बुद्धीः अस्खलिता अर्थेषु परिपूर्ण रसायनम्॥”

- वाग्भट

{satyavadinamparipurnam rasayanam } – Vagbhat

A man devoted to truth, he who does not become angry even at the point, when it normally seem, who lead life of full consciousness (i.e. *adhyatma*), who has achieved state of self control & he who is well habituated to virtuous deeds – obtains the benefits of *Rasayana*.

“He, who adopts regimen according to Ayurvedic recommendation, whose servants & other persons near about behave & render their services as he expects, who is fully confident about his knowledge & the sure success in his services. The person, who holds these qualities, also obtains the full benefits of *Rasayana*, even though he does not utilise *Rasayana* drugs in his life. This drug-less-*Rasayana* therapy is just a yogic theory in Ayurveda. We can conclude in the *Rasayana* section, Ayurveda & Yoga also advocates the contribution could be accepted accordingly.

Moreover, in addition to Ayurveda & yoga, I may humbly suggest the contribution of *Addhyatm* to Ayurveda, as the third factor.

Ayurveda – to throughout of body, the harmful physical matter by performing ‘*Panch-Shodhana karma*’ therapy cleanse the physical body & produce physical strength.

YOGA

To purify sense organs & purify the seats of motor organs by performing “*Shat-Kriya Shudhi*” & make clean –purified mind by dispelling of ‘*Rajas & Tamas*’ & other ‘*Mano-Doshas*’ & make the sense organs & mind study powerful.

Kundalini Yoga

The *Mundaka-Upanishad*, classifies Vidya (knowledge) into *Para* (higher) and *Apara* (lower) *vidya*. *Para vidya* is knowledge of the self by which a person attains Divine attitude. All the other knowledge of the world is *apara vidya*, which helps him to perform his duties of worldly life. The *Upanishada* further state that the realisation of the self does not come by great learning, instructions or high intellectuality; but the self reveals itself of its own accord, to one on whom descends the Divine Grace. For that, it advises one to approach a *Brahmopanishad* (self realised), Guru, a master. The *Swetasweta Upanishad* says that the spiritual truth shines on him, who has as great a devotion for his Gurus as for God.

Knowledge of the self is not something to be learnt from books or heard from others. The spiritual truth is experienced and understood, when it is transmitted from one soul to the other. Just as to light an oil lamp another lighted lamp or fire is necessary, so also spiritual awakening requires a divine spark from the Guru. This spiritual awakening of the latent power in a man is also known as the awakening of the Kundalini.

What is *Kundalini* ? *Kundalini* is a *shakti*, the Divine Power. It is *Chiti*, the consciousness. It is *Dnyan*, knowledge. All creation is its manifestation. It creates

the world of its own free will. It permeates the world and is the life and essence of all existing things. The first the three sutras of *Pratyabhijnahridayam*, a small treatise on Kashmir shaivism, read-

‘चित्ती स्वतंत्र विश्व सिद्धी हेतुः’

(the consciousness, independently is the cause of the existence of the universe.)

‘स्वच्छया स्वभितो विस्वमुनीलायाती’

(It unfolds the world, on it's own ground, of its own free will.)

‘तन्नानानुरूप ग्राहय ग्राहक भेदात्’

(It becomes manifold according to the variety of mutually adapted objects and subjects.)

The *Chiti shakti* projects itself in different forms, sentient and insentient, for the harmonious wording of this world. This entire univers is its *Lila* (play) for which there is neither reason nor purpose of this finite world of changing experiences it is the primal cause, changeless, finite and all –pervading.

This *Chiti* is either active or static. When it becomes active, it creates the world and regulates its functions. When it is static, it is merged into Shiva or *Parmatman* (the absolute), of whom it is the kinetic power. This same chiti, which creates the world, resides in a human being as kundalini, supporting the individual body. When a man's mind is turned outward towards worldly objects and pleasures, revolving round his narrow individuality, the kundalini in his is said to be extrovert and sleeping. Consequently he experiences the worldly miseries and happiness, thinking them to be real. But when the mind is turned within and is withdrawn from the superficialities, the kundalini is said to be introvert and awakened. This gives him the experiences of Bliss and knowledge, by making him grasp the real truth. It is the same thing as saying what Sir John Woodroof writes in the Serpent Power, “when kudalini sleeps, man is awake to this world & when she awakes, he sleeps”. The Bhagwat Gita also says that, ‘what is night to others is day to a Yogi; and what is day to a Yogi is night to others’.

In the *Tantras*, *kundalini* is described as lying in the human body at the base of the spinal column, in the *Muladhar*, being called in three and half circles in serpentine from blocking the entrance to the *Sushumna nadi* with its mouth. When this sleeping *kundalini* is awakened, it raises its hood. The door of the *Sushumna* is opened and the *kundalini* ascends upwards along the *Sushumna* piercing through the six *Chakras* (centres) situated in it. When it reaches the highest center called *Sahasrara*, in the crown of the head, it unites with Lord Shiva. This union brings ineffable joy of Blissful beatitude. The process by which this state is achieved by awakening of the Kundalini, is known as the ‘*Kundalini Yoga*’.

The kundalini awakened by three ways. First by the practice of yogic discipline like *Pranayam*, *Asanas*, *Mudra or Bandh*, by the worship of *Chakras*, *Yantras* or images or by extreme devotion and *Mantra-Japa*. Secondly by the grace of a siddha Guru (Perfect Master). And thirdly, it awakens suddenly as a result of incomplete *Sadhana* of the pastbirth . Such cases, are offcourse, quite rare. These three ways of the awakening of the kundalini can be compared to three means of becoming wealthy. A person becomes successful in amassing a fortune after years of hard work or somebody feels drawn towards him and gives him a gift of wealth or he unexpectedly comes across an invaluable hidden treasure.

Although kundalini is the supreme Divinity or Divine Consciousness itself, still after being awakened by any means, it requires the help of a Guru to regulate its course by controlling its force so as to effect its smooth working. Such a Guru has to be a realised Yogi of a very high order, who can wield inexhaustible power. He alone can remove with ease the obstacles in the way of the desciple's *Sadhanas*, maintaining the harmony between his spiritual and worldly life.

Here we are concerned with the *Kundalini Yoga* practiced under such a Guru. Of all the different means used in awakening the kundalini, the benign grace of Guru is the most direct, natural and easiest. It is the best, surest and the least difficult means of proceeding on the spiritual path of self knowledge. To the earnest disciple, who earns the Guru's grace, this Yoga comes but naturally and his dormant *Shakti* begins to manifest itself spontaneously. The spiritual process by which the Guru, being inspired by the will of the supreme in his heart, stirs up the latent kundalini power of the discipline, is known as *Shaktipat* , transmission of his spiritual power into the disciple. It is like one lamp lighting another lamp. This is called ‘*diksha*’ (initiation). The Guru does this by four different means, namely, by touch, word, look or thought. Thus, the guru installs himself in the disciple. An identity is established between the Guru and the disciple, they becomes one. The disciple proceeds on his path being protected and helped by the *Shakti* and by the strength of his faith and love for his Guru, the devolpment of his *Atma-shakti* (soul power) goes on step by step.

With the awakening of the kundalini, the process of *Naadi- shuddhi* (purification of the nerves) starts by itself and it gives various mysterious experiences to the *Sadhaka*, who himself is struck with wonder by them. When roused, the kundalini becomes activated and with the *prana* (life force) it rises upwards. As each center opens the *shakti* manifests itself according to the characteristics of the centers, which during meditation appear as lotuses, each with a different number of petals. The *Sadhaka* gets also uncommon experiences on the gross and subtle levels of his being.

The experiences in the gross, body are such as tremors, heat, electric shocks, perspiration, tears, thrill of joy, palpitation, involuntary suspension of breath or deep breathing, revolving of eye-balls, doing *yogic asnas, pranayama and mudras*, with all the perfection without even knowing anything about them; pressure on the heart, shooting pain at *Muladhar* or other centres, itching on the body, body becoming light, feeling energetic enough to break down the walls, feeling of something like a serpent going up and down the spinal cord or ants moving on the body or a frog jumping inside; cracking of bones, laziness, weakness, loss of sleep, loss or increase of appetite. Sometimes the *Sadhaka* acts in a strange manner. He flares up in the anger or sinks into mood of depression or sings, laugh and dances with ecstasy.

The experiences in the subtle body are such as visions of dieties and duties beings, receiving instructions from them; hearing sounds like those of conch, bell, flute, drum, thunder; getting fragrant smells, taste of different flavours in mouth; seeing lights, fire, flame, blue spot, beautiful scenes of the sun, the moon, the stars, rivers, mountains, ocean and so on; hearing Mantra from within, seeing one's own self or witnessing one's own death, visions of past births, visions of serpents and *Shivlinga*, poetic inspiration and at times even abhorrent and frightening visions or dreams. Sometimes the *Sadhaka* is unable to do any work. He remains mute and dislikes speaking or hearing others. He gets the pleasant feeling of being possessed by some divine force, which deliberately takes his mind to the deeper regions within.

After experiences such as described above, the *Sadhaka* feels refreshed. He is filled with pleasure and a sense of elation. Under the guidance of the Guru, the *Sadhaka* should proceed with the spirit of surrender allowing the *shakti* to manifest itself unobstructed, while himself remaining as a witness to the working. He should not try to avert as a experience through fear. The *Shakti* is intelligent. It is aware of its own activity. Hence nothing ever goes wrong. Besides, the Guru is always there to control its flow. It should be borne in mind that the divine working of the kundalini and the centres is not the subject of anatomy or physiology.

It may be noted here that all do not have the same experience. Each one gets different and varying experiences according to his nature, capacity and need. There are even extraordinary experiences, as well be seen in many articles like annual magazine '*Shree Gurudev-wani*'. Some *Sadhakas* may not get them for a long time or some may not get them at all. Yet they may be progressing well on the way, experiencing peace, devotion, joy, purity, clarity of knowledge, distachment, patience, balance, fortitude and so on. The Guru knows the temperament and the competency of the disciple and the moulds him accordingly. The *Shakti* infused in him by the Guru is always active though it may not be visibly felt. Guru's spiritual influence is infallible. The disciple has to have immovable faith in the *Guru* and his *Shakti*.

Moreover, this yoga or *Naadi-shuddhi* brings about a transformation in the physical, mental and intellectual set-up of the *Sadhaka*. When the divine manifestation of the *Shakti* begins, the *Prana*, which moves in the nerves purifies and spiritualises the body. New *Rasa* (substance) is produced, which gives beauty and grace to the *Sadhaka*. It cures diseases and sets in order the disorganization of the body, if any. It improves the tone of the whole system. The *Shakti* works wonders, where medicines and vitamins fail. Sometimes the impact of *shaktipat* brings out a latent disease like dysentery, cough, cold, etc. and the *Sadhaka* suffers from it temporarily. After this sudden upsurge it is permanently cured even without medical treatment. The Kundalini, when active destroys extra fat of the body and the *Sadhaka* may reduce in weight. Even then he is advised not to take any strong medicines. Advice of the Guru is always to be followed in such matters. Our *Gurudev Swami Muktanand Paramahansa* is very particular about the *Sadhaka* maintaining the purity and health of his body. He insists in the *Sadhaka* eating pure food suitable to the *sadhana* and observing regularly and disciplines in daily life. He says that, this makes it easier for *Prana* to move in the nerves and ensure spiritual development.

On the mental plane, the *Sadhaka's* attitude towards the life changes, his worries disappear, the mind acquires stability, mental questionings are cleared, he feels happy and is bereft of desires. His faculties develop and he is able to his duties efficiently. Things in life have different values for him. He sees the real purpose of life. The past seems to him like a dream. The old, narrow minded notions and ideas crumble to the ground. This changes of outlook brings a change in his habits, interests, talks, work, acquaintances and so on. He acquires some important in life. Circumstances become favourable. Difficulties disappear.

On the intellectual plane the *Sadhaka* begins to understand the spiritual truths from the within himself. The hidden meaning of the scriptures becomes clear to him. He acquires an insight into the abstruse meaning of spiritual texts at a glance. The divine mysteries of the working of God are revealed to him, doubts disappear. He does not feel the need of approaching anyone for knowledge. He gets divine enlightenment, higher visions, intuitions and powers. Moreover, he feels a contact being established with the Divine. He experiences the presence of Divine Grace about him, protecting and guiding him at every step. He is assured. He gets self confidence. He experiences freedom and desires nothing. He becomes allergic to falsehood, egoism, artificiality, narrow-mindedness, pre-judices and selfishness. He remains in the divine intoxication. To him the divine existence becomes a positive reality and not a mere abstract imagination.

It may be said here that such divine influences varies in intensity with different *Sadhakas* and in some persons it fluctuates from time to time. A *Sadhaka* should not get discouraged, if he feels that he has lost all contact with

the Divine or if the mood of depression overpowers him, making him feel that he is neither in the old life nor in the new one. The *Shakti* working subtly and invisibly ultimately takes him to its fulfillment. To ensure this steadfast devotion, unflinching faith and selfless service to the Guru are necessary. Any hesitation, egoism, doubts, personal interest or reservation in mind or action slows down the process. Once our Gurudev explained, "A human being has two births. One from his father's semen and another through the *mantra* given by the *Guru*. After receiving the *mantra* from the *Guru*, he becomes one with it. As time passes he attains the state of *Urdhva-Retas*, where the flow of his semen is inverted. By the *Yogic* fire the semen is converted into *Prana*, the life force. In the act of *Shaktipat*, the *Guru* transmits this *prana* into the disciple. This is the second birth of the disciple, where the *Guru* becomes his father and mother. In this manner, the seed sown in the disciple by the *Guru*, gradually develops in him like an embryo which in due course takes shape. Even as seedling grows into a plant, bearing flower and fruit, the disciple's personality undergoes a spiritual transformation. Finally, it leads him to perfection. Love and devotion for the *Guru* are most essential for the development of *Shakti* to lead him to the supreme state of self-realisation. The disciple becomes as great as he believes his *Guru* to be. If due to some reason, the disciple loses his faith in the *Guru*, the awakened *Kundalini* does not recede, but his future spiritual evolution is obstructed.

The divine spark thrown by the master into the disciple ignites the kundalini, which blazes into fire burning up the knots of ignorance. Then when the kundalini merges into the absolute in the *Sahasrara*, the fire is extinguished leaving behind the physical body like the residual ashes. The person becomes a *Jivan-mukta*, one who has attained liberation even while living in the body. To attain this state one has to raise oneself to the ignition point by *tapasya* (Penance) and earnest efforts.

No time limit can be fixed for the completion of this Yoga. It is said in *Shiv-samhita* that a sincere disciple completes, it at the end of three, six, nine or twelve years according to his spiritual calibre. The process is gradual during which the ego-ridden individuality of the *Sadhaka* is replaced by the recognition of the universal self as his own. Before the final culmination of such knowledge, in the process of purification of elements and nerves, the *Sadhaka* passes through supernormal experiences. Then the mind becomes still or void. In this state of void, dawns the sun of Supreme Bliss. The individual consciousness expands into universal consciousness. The realisation comes that "I am everywhere. All is indeed my own play". The knower, the known and the knowledge become one. The whole world appears like a dream. This state is called *Turyatita*, the fourth state which is beyond the states of wakefulness, dream and deep sleep.

This then is the greatness of Kundalini Yoga. The value of this *sadhana* lies in its practical efficacy. It is also known as *Siddha Yoga* as it is acquired through the favour of *Siddha Guru* and any aspirant can practice it, even without much learning or high intellectuality. This Yoga is practiced at *Shree Gurudev Ashram* under the Divine Grace of *Swami Muktanand Paramahansa, The BABA*.

ADHYATMA

“आत्मानं अधिकृत्य यत् तत् अध्यात्मम्।”

The literature, which high-lights the soul as a subject is "*Adhyatma*". The exposition regarding the spirit in the body is "*Adhyatma*". All Indian scriptures accept the concept of the soul in the body. Devoid of existence of 'आत्मा / चैतन्य' (soul), there is no life. Atma gets everything done through the mind & sense organs. 'Atma' in the body is the representation of the all pervading supemesoul in the form of replica. Charaka says,

“कर्मजो हि मतो जन्तुः कर्मजाश्च तस्य आमयाः।”

Every living being & its diseases originate from its '*karmas*' / deeds of previous birth. Neither only living being nor its diseases could be possible without (previous) deeds.

Even though '*Atama*' or soul is limitless, his field of action is limited to one body alone where it resides. The field of action of the soul is through the sense-organs & mind in this mundane world. And on the other hand by observance of penances & '*Yogic Samadhi*' the soul can attain & become one with his origin the supreme soul all pervading. So the information & knowledge regarding the soul or '*Atma*' encompasses the mind, Sensory organs & the supreme soul / Cosmic soul.

Ayurveda extends its conception regarding causes of disease to the deeds of previous birth & not merely to this present actions. This thought is stated by the term 'अतिदुरात्' (Ati-durat) or 'विप्रकृष्ट कारण' (Viprakrusta cause) –

“पूर्व जन्मकृतं पापं व्याधिरूपेण बाध्यते।

तत् जायः ज्ञानविज्ञानमंत्रौषधि विधिः स्मृतः।।”

- काश्यप

(Poorva janma krutam papam vyadhiroopena badhyate | Tat jayah dnyan vidnyanam mantraushudhi vidhihi smrutah ||)- Kashyap

In most of these diseases of previous bad deeds, the causes are not available in various examinations, chekings & taste. (As for example; Cancer, leprosy, etc.) Charak has clearly asserted in the discussion of this type of diseases the treatment with thirteen elements:

“मन्त्र-औषध-मणी-मंगल-बली-उपहार-होम-नियम-

प्रायश्चित्त-उपवास-स्वस्त्ययन-प्रणिपात-गमनानि।”

च.सू. 11

Inchantation of Vedic hymns, drugs as medicine –as for physical body, drugs having physical properties, wearing of particular suitable gems, auspicious offerings, gifts, oblations, observance of spiritual rules, atonements (प्रायश्चित्त), observance of fasts, auspicious reading & chanting bow down head (*Pranams*) to those, who deserve & going on pilgrims – visiting religious places. In yoga as well as in Adhyatma, we see, particular part of body is approved dominated by particular ‘*Devata*’ (deity) & holds his seat in that part. As for example -

There is the seat of “*Soorya devata & dyauh*” (सूर्य +द्यूः) deities, in the head. They empower & govern this part. When diseases like chronic headache & others are persisting & not cured by proper medicinal treatment along with yogic treatment- *Sheershasan, Sarvangasana, etc. Asanas, Kapal-Bhati & bharsrika pranayamas, Jalaneti* & some other procedures. *Soorya-Upasana, Chanting of Gayatri-mantra, Shanti- Patha, ‘Dyau-Shanti’, etc. from Adhyatma should also be aided & Shir-shool & Vajra, Praval, Pathyadi Kwath* from medicinal field.

Such treatment is & could be complete, true, comprehensive & holistic treatment.

For these reasons as are discussed in this article, we may recapitulate all the points & try our best-divert our strenuous efforts to rebuild, re-construct & recompose our new science of Ayurveda. Such a cautious & careful contribution of Yoga & Adhyatma must be worked out, brought to light & should be provided to the human society at large. The science, which integrated with some modern advanced technologies. Such an Ayurveda will deserve a HUMAN MEDICAL SCIENCE & will certainly bring heaven on this earth.

CONCLUSION

Definitely, there is a high contribution of Yoga to Ayurveda science for maintaining the health of a healthy person. Yoga helps to observe the basic Ayurveda eternal principles. I dire to say that without Yoga, Ayurveda science is incomplete.

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