**ABSTRACT**

Yoga Darshana and Ayurveda are integral part of each other and harmonize each other. The concepts of Yoga Darshana are selectively integrated in Ayurveda to suit its objectives viz., ‘Swasthya Rakshana’ (maintaining the healthy state) and ‘Roga Prashamana’ (treating the diseased). Majority of the doctrines of Yoga are acknowledged as such, whereas, some are modified as per the necessity of the medical science. Relevance of the concepts of Yoga in concurrence with Ayurveda enhances the curative relevance of both the systems of healing. Ayurveda suggests the appropriate life style commendation for Yoga practice, as well as the environment to clarify the therapeutic potential of all facets of Yoga. It is extremely imperative to integrate Yoga and Ayurveda in order to bring out a supreme holistic healing configuration. Integrating Yoga with Ayurveda adds a spiritual and psychological facet to Ayurvedic treatment modalities, without which Ayurveda turns out to be a sheer materialistic science, devoid of divine and Vedic healing power. Ayurveda lays emphasis on body constitution or body type of an individual (Prakriti) for therapeutic as well as preventive aspects. Prakriti is characterized as expression of an individual in perspective to morphology, physiology, behavior and relation to environment. The implication of Tattvas of Yoga Darshana in Ayurveda finds resemblance in quite a few states of affairs and deviation in others which are elaborated in the editorial and along with this Yoga Asanas according to the explicit creation of a personality is touched upon in this critique.

**KEYWORDS:** Yoga, Darshana, Ayurveda, Darshana, Prakriti.

**INTRODUCTION**

The influence of Darshanas on Ayurveda is noticeable in conventional literatures. The perceptions of Yoga Darshana are selectively integrated in Ayurveda to go well with its intentions that is, Swasthya Rakshana’ and ‘Roga Prashamana’[1]. Ayurveda deals with the well being of the body and mind[2]; at the same time as Yoga deals with health of the mind and clarity of consciousness[3], but in certainty they harmonize and hold close each other. Ayurveda and Yoga harmonize each other for an overall balanced and healthy lifestyle. Yoga rests upon Ayurvedic medicine for its health implications whereas Ayurveda rests upon Yoga for its mental and spiritual dimensions. These antique Vedic sciences have been integrated since time immemorial for the sake of curing body, mind and consciousness. Yoga in conjunction with Ayurveda brings about encouraging effects on wellbeing of an individual. Both comprehensively enlighten the fundamental principles governing life on earth. As a holistic system, Ayurveda does not take a broad view of the principles and affirm that every facet must be individualized according to the season and individual constitution to stay away from any derangement of Doshas and endorse or re-establish wellbeing.[4]

Some of the scholars believe that Maharishi Patanjali himself was Maharishi Charaka who has written the treatise on Ayurveda Medicine and the Abhidheya of Yoga Sutra was psychological health, while Abhidheya of Charaka Samhita was physical health.

**RELATION OF YOGA DARSHANA AND AYURVEDA**

**DEFINITION OF YOGA**

The definition of ‘Yoga’ according to Yoga Darshana is ‘Yogaschittavrtti nirodhah[2]’. A state of cessation of mental modifications or chittavrttis due to mind, intellect and ego is Yoga.
'Samyoge Yogaihyukthojeetmataparamatmano’ Yoga is the union of Jeevatma (human soul) with Paramatma (Divine soul).

In Ayurveda the term ‘Yoga’ is defined as ‘Sukhadukhaanarambhataatmamaathamaanaskahasthirayam’. When Manas (mind) is Sihira (stable) in Atma thereby there is no congregation of Sukha and Dukha, Vasitvā of Shareera in Atma is attained which itself is Yoga.

Chittavrtti- Pramana, Viparyaya, Vikalpa, Smriti and Nidra

In Yoga Sutajanna (absolute knowledge) is gained through Pratyaksha, Anumana and Agama Pramanas. In Ayurveda Pramanas is the tool for Roga-Rogi Pareeksha. Pratyaksha, Anumana and Aptomadesha are accredited as legitimate examination measures in Ayurvedic science.

Viparyaya in Yoga Darshana means Mithyajyana (false knowledge) whereas in Ayurveda it is the reversed estimation or disagreement of the declaration which is acknowledged.

In Ayurveda, Smruti is specified as one of the Lakshanas (features) of Atma and also Satva. If there is loss of Smruti, along with Dhi and Dhriti, then person indulges in Prajnaparadha. To examine Smruti, Acharyas have alleged that the memory is to be inferred by recollection.

In Yoga Darshana, Nidra is responsible for the Abhava of Samanyajanna and in Ayurveda it causes augmentation of vigor, endurance etc. If person doesn’t sleep appropriately, he will go through diseases, loss of strength and may even get death.

Nirodha of Chittavrtti

In Yoga, Nirodha of Chittavrtti is attained through Abhyasa (trying to be in the Stiti of Chitta) and Vairigya (abstinence). In Ayurveda, Abhyasa is understood as Sheelanamatsatataktiya (unremitting practice).

Panchaklesha – Avidya, Asmita, Raga, Dvesha, Abhinivesha

These obstacles (Klesha) are the causes of man’s sufferings. They are ignorance (Avidya), Egoism (Asmita), Attachment (Raga), Aversion (Dvesha) and the desire to cling to life (Abhinivesha).

• In Yoga, Avidya is the indispensable ground for all Kleshas (miseries). Accepting Nitya (eternal) as Anitya (non eternal), Suchi (pure) as Ashuci (impure) and Sukha (bliss) as Dukha (despair) is Avidya.
• Asmita is to identify consciousness with that which merely reflects consciousness, which is also known as Egoism. The central act of ignorance is the identification of the Atman, which is consciousness itself, with the mind-body “that which merely reflects consciousness”. This is what Patanjali defines as Egoism.
• Raga is Lobha or insatiability for Sukhotpadakavastu or Attachment (Raga) is that which dwells upon pleasure.
• Dvesha is the episode of Dukha in the shape of Virodha and Krodha. Aversion (Dvesha) is that which dwells upon pain.

Both Raga and Dvesha are obstacles to enlightenment, or even to relative knowledge of a person or object. You cannot have any impartial, dispassionate insight into character of the one whom you are blindly attached or whom you regard with disgusted aversion. The spiritual aspirant must not love the things of this world too much; but he must not hate them either. Aversion, also, is a form of bondage, we are tied to what we hate or fear.

• Abhinivesha is apprehension of bereavement and affection en route for existence. The desire to cling to life is inherent to both in the ignorant and in the learned. This is because the mind retains the impressions of the death experience from many previous incarnations.

In Ayurveda, Vidya is considered as one for the Vaidyaguna. Acharyas have mentioned Raga as Kama, Dvesha as Apriti and Tirakarsa, Abhinivesa as Nischaya.

Application of Ashtanga Yoga

The Astanga Yoga are-

1. Yama (Abstention from evil doing)
2. Niyama (Various Observances)
3. Asana (Postures)
4. Pranayama (Control of Prana)
5. Pratyahara (Withdrawal of mind from sense objects)
6. Dharana (Concentration)
7. Dhayana (Meditation)
8. Samadhi (Absorption in the Atman).

Yama- abstention from harming others, from falsehood, from theft, from incontinence and from greed and Niyanms-purity, contentment, mortification, study and devotion to God; are elucidated in Ayurveda in the context of Sadvritta and Achara Rasayana in order to improve the intellectual wellbeing. Even as unfolding regarding the ways of accomplishing salvation, it has been asserted to have assurance in Yogic practices. Asanas are accepted in Ayurveda for diverse treatment measures that which is Sukha i.e. relaxed postures. The Asana should be firm but relaxed. Here the explanation ‘Sihiram Sukham Asanam’ cited for practicing Pranayama has not been approved and highly structured descriptions of each Asanas is not given a large amount of significance. In Ayurveda, Pranayama is mentioned as a treatment for respiratory ailments. The sense faculties to be concentrated in the mind, the mind in soul and the self in Himself (Niyamanam indriyanam cetasi,cetasa atmani). Avoidance of affection and hatred

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towards the objects of senses (Indriyarthashumaurogopatapah) is also advocated. This stands for Pratyahara, Dharana and Samadhi. Samadhi is explained as one of the Manasarogachikitsa.

Yoga and its relationship with Ayurveda
Yoga and Ayurveda give us the tools to live according to our unique nature and its particular capacities. Both are designed to bring your individual constitution, both physically and psychologically, into balance and harmony. Vedic principles indicate that it is best to eat and exercise based on your particular constitution. Therefore Asana is best practiced and designed based on individual needs. Ayurveda focuses on the individual’s constitution or body type which is referred to as Dosha Prakriti.

Features of individuals from various Dosha Prakriti and imbalances in their mental temperament are discussed below in brief:

Vata Prakriti
On the psychological level Vata constitution individuals will be easily susceptible to happiness, sorrow, grief, are restless and active. They are emotionally sensitive and prone to fear and anxiety, fluctuating moods and opinions. With regard to Yoga, this constitution individual like energy practices, like doing things, keep things moving and like to change things very often.

Pitta Prakriti
They are moderately active and cannot endure stressful activities, tend to be angry on slight provocation, intelligent with strong opinions. This type of individual is often attracted to meditation and working on their mind. They are natural seekers and mentally strong.

Kapha Prakriti
People of this constitution type are not as active as Vata and Pitta, have a good endurance to stress, emotional but with steady strong feelings, calm, loyal, contented and consistent. They can become and suffer from too much attachment.

Yogasanas for various Prakriti

Yoga postures for Vata Constitution
Vata predominant individuals should lay emphasis on calming, grounding, steady, strengthening, and balancing while doing their practice. Vinyasa or flow styles of Yoga tend to move quickly from one pose to the next and can aggravate the hyper mobile quality of Vata. Vata people require gentle Yoga procedures that do not exhaust them. They should follow any movement Asanas with longer periods of sitting postures. To control Vata they should practice Pranayama and meditation in those postures.


Yoga postures for Pitta Constitution
Pitta individuals should maintain a calm, cool and relaxed state of mind while doing Asanas. Asana practice tends to generate heat in the body, it is best to do them at cooling times of the day. Pittas should perform Asanas in a way that is cooling, nurturing, expansive and relaxing. Pittas are benefited by postures that aim at releasing tension from the mid abdomen, where Pitta accumulates. Forward bends are generally good for Pitta because they bring more energy to the mid abdomen and have a cooling effect if done in gentle manner.

Asanas – Trikonasana, Ardha chandrasana, Upavistha konasana, Kurmasana, Paschimottasana, Ardhamatsyendrasana, Marichyasana.

Yoga postures for Kapha Constitution
Kapha types tend to be sedentary and seldom are physically active unless stimulated or prodded to do so. More active exercise is required for them, stimulating their metabolism and increasing circulation. Their practice should be energetic, warming, lightening, and stimulating. Vinyasa or flow style Yoga is good for Kapha individuals because it is dynamic and moves quickly from one pose to the next though not vigorous.

Asanas - Virabhadrasana, Uthita hasta padangushthasana, Ardha chandrasana, Adho mukha svanasana, Urdha mukha svanasana, Adho mukhavrkasasana, Ustrasana, Mayurasana.

DISCUSSION
Yoga Darshana and Ayurveda both have their own principles governing the body. Ayurveda considers the Tridoshas (Vata, Pitta, Kapha) as the regulators of body and mind. Yoga Darshana though considers the Tridoshas theory of Ayurveda, stresses on the fact that it is the Trigunas (Satva, Rajas, Tamas) which regulate each and every actions of the body in turn influencing Tridoshas also. Yogasanas and Pranayammas are advocated for corporeal and psychological wellbeing and in so doing contribute to Tridosha equilibrium making certain a healthy life. For meeting the purpose Svasthyyarakshanam and Vikaraprashamam, Sthiratva of Shareera and Manas is needed which can be achieved by the practice of Asanas and Pranayama along with adopting Yama, Niyama for a complete physical, mental, social and spiritual wellbeing. Common psychological features associated with various constitution types described in Ayurveda and the role of specific Yogasanas in regulating the psychology of an individual is discussed below.

CONCLUSION
Yoga and Ayurveda aims at Moksha Prapti by Atyantadakhanivrutt (end of miseries). As they are contemporary sciences the influence of Yoga is much seen in Ayurveda and it is also directly mentioned by Acharya Charaka. The thoughts of yogic philosophies are considered fundamental steps to rise to the stature of
super consciousness when all miseries disappear. Most of the concepts of Yoga are acknowledged as such whereas some are tailored for the medical science. It is important to integrate Yoga and Ayurveda in order to bring to the surface an absolute holistic healing system. Amalgamating Yoga with Ayurveda adds a divine and emotional facet to Ayurvedic treatment without which Ayurveda tends to become a mere material model which is free of spiritual and Vedic healing powers.

Application of the concepts of Yoga in concurrence with Ayurveda enhances the therapeutic purpose of both the contemporary systems of healing. Ayurveda provides the apt life style commendations for Yoga practice, as well as the background to unfurl the full remedial prospective of all aspects of Yoga. Yoga provides the spiritual and psychological basis for Ayurveda and its higher applications.

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