

**Review Article**

**A Comparison of Brihatrayee and Yogic Darshana**

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**ABSTRACT:**

*Yoga darshana* and *Ayurveda* being contemporary sciences have influenced and complemented each other. The concepts of *Yoga Darshana* are selectively incorporated in *Ayurveda* to suit its objectives viz., 'Swasthya Rakshana' and 'Roga Prashamana.' Most of the concepts of yoga are accepted as such, some are modified for the medical science. Application of the concepts of yoga in conjunction with Ayurveda enhances the therapeutic application of both the contemporary systems of healing. Ayurveda provides the appropriate life style recommendations for Yoga practice, as well as the background to unfold the full healing potential of all aspects of Yoga. It is important to integrate Yoga and Ayurveda in order to bring out a complete holistic healing system. Integrating Yoga with Ayurveda adds a spiritual and psychocological dimension to Ayurvedic treatment modalities, without which Ayurveda tends to become a mere physical model devoid of spiritual and Vedic healing powers.

Ayurveda focuses on individual's constitution or body type which is referred to as *prakriti*. It is defined as expression of a person in context to morphology, physiology, behavior and relation to ecology. The application of *tattvas* of *yogadarshana* in *Ayurveda* finds similarity in some contexts and dissimilarity in others, which are elaborated in the article and along with this *Yoga asanas* according to the specific constitution of an individual is cited in this article.

**KEY WORDS:** Brihatrayee, *Yoga darshana*, *Ayurveda*, *Swasthya*

**INTRODUCTION:**

The influence of *Darshanas* on Ayurveda is evident in classical literatures. The concepts of Yoga Darshana are selectively incorporated in Ayurveda to suit its objectives viz., 'SwasthyaRakshana' and 'Roga Prashamana<sup>1</sup>'. Ayurveda deals with the health of the body and mind<sup>3</sup>, while Yoga deals with health of the mind and purity of consciousness<sup>2</sup>, but in reality they complement and embrace each other. These ancient sister Vedic sciences have been united for thousands of years for the sake of healing body, mind and consciousness. Yoga clubbed together with Ayurveda will produce positive effects on health. Both comprehensively illuminate the basic laws and principles governing life on earth. As a holistic system, Ayurveda does not generalize the principles and states that each aspect should be individualized according to the season and individual constitution to avoid any derangement of *doshas* and promote or restore

health<sup>4</sup>. Ayurveda and Yoga complement each other for an overall balanced and healthy lifestyle. Yoga rests upon Ayurvedic medicine for its health implications. Ayurveda rests upon Yoga for its mental and spiritual dimensions.

**Analysis of concepts of *Yoga Darshana* and *Ayurveda* in relation with each other Definition Of Yoga**

The definition of 'Yoga' according to *Yoga darshanais* 'yogaschittavrtti nirodhah<sup>2</sup>'. A state of cessation of mental modifications or *chittavrttis* due to mind, intellect and ego is yoga. 'Samyoge yoga ithyuktho- jeevatmaparamatmano' Yoga is the union of *jeevatma* with *paramatma*. In Ayurveda the term 'Yoga' is defined as

'sukhadukhaanarambhadatmastheemanasisthira<sup>5</sup>

When *manas* is *sthira* in *atma* hereby there is no production of *sukha* and *dukha*, *vashitva* of *shareera* in *atma* is attained which itself is Yoga.

**Chittavrttis-** *Pramana, Viparyaya, Vikalpa, Smriti and Nidra* <sup>6</sup>

In Yoga *satyajnana* is gained through *pratyaksha, anumana, agama pramanas* <sup>7</sup>.

In Ayurveda *pramana* is the tool for *roga* and *rogipareeksha*<sup>8</sup>. *Pratyaksha, anumana* and *aptopadesha* are accepted as valid examination procedures in Ayurvedic science. *Viparyaya* in Yoga *darshana* means *mithyajyana*<sup>9</sup> whereas in Ayurveda it is the reversed opinion or contradiction of the statement which is accepted. In Ayurveda Smriti is enumerated as one of the *lakshanas* of *atma* and also *satva*. If there is loss of *smriti*, along with *dhi, dhriti*, then person does *prajnaparadha*<sup>10</sup>. To examine *smritiacharyas* have said that the 'memory is to be inferred by recollection'. In Yoga *darshana, nidra* is responsible for the *abhava* of *samanyajnana* and in Ayurveda it results in increase of strength, longevity etc<sup>11</sup>. If person doesn't sleep properly, he will suffer from disease, loss of strength and even he may get death<sup>12</sup>.

### **Nirodha of ChittaVrtti**

In Yoga, *nirodha* of *chittavrttis* is attained through *abhyasa* (trying to be in the *stithi* of *chitta*) and *vairagya*. In Ayurveda *abhyasais sheelanamsatatakriya* (continuous practise).

### **Panchaklesha - Avidya, Asmita, Raga, Dvesha, Abhinivesha**

In Yoga- Avidya is the basic cause for all kleshas. Understanding of *nitya* as *anitya, suchi* as *ashuci* and *sukha* as *dukha*. *Raga* is *lobha* or greed towards *sukhotpadakavastu*. *Dvesha* is the of *dukha* in the form of *virodha* and *krodha*. *Abhinivesha* is fear of death and attachment towards life. In Ayurveda *vidyais* considered as one of the *vaidyaguna*. Acharyas have mentioned *ragaas kama, dweshaas apriti* and *tiraskara, abhiniveshaas nischaya*.

### **Application of Ashtangas of Yoga**

*Yama* and *Niyamas* are mentioned in Ayurveda in the context of *Sadvrutta* and *Achararasayana* in order to improve the mental health. While describing about the ways of getting salvation, it has been told that one should have confidence in Yogic practices<sup>13</sup>.

*Asanas* are adopted in Ayurveda for different treatment procedures that which is *sukha* i.e comfortable postures. Here the explanation *Sthiram-Sukham Asanam* mentioned for practicing Pranayama has not been adopted and elaborate descriptions of each *asanas* is not given much importance. In Ayurveda, *pranayama* is mentioned as a treatment for respiratory ailments <sup>14</sup>. 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 attachment and hatred towards the objects of senses (*Indriyartheshu anuragopatapahah*). This stands for *pratyahara, dharana* and *samadhi*. *Samadhiis* 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:**

#### **VataPrakriti<sup>15</sup>**

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

#### **Pitta Prakriti<sup>15</sup>**

They are moderately active and cannot endure stressful activities, tendency to be angry on slight provocation, intelligent, strong opinions. This type individual's are often attracted to meditation and working on their mind. They are natural seekers and mentally strong.

#### **Kapha Prakriti<sup>15</sup>**

People of this constitution type are not as active as *Vata* and *Pitta*, has a good endurance to stress,

### **Yogasanas as per various prakriti Yoga postures for Vata Constitution**

Vata predominant individuals should emphasize 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. *Asanas* – *Siddhasana, Vajrasana, Virasana, Vrksasana, Virabhadrasana, Paschimottasana, Kurmasana, Naukasana*<sup>16</sup>.

### **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*<sup>16</sup>.

**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, Utthita hasta padangushthasana, Ardha chandrasana, Adho mukha svanasana, Urdha mukha svanasana, Adho mukhavrksasana, Ustrasana, Mayurasana*<sup>16</sup>.

### **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

*Tridosha* 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. *Yoga Asanas* and *Pranayama* are advocated for physical and mental health and thereby contribute to *Tridosha* balance ensuring a healthy life. For meeting the objective *swasthyarakshana* and *vikaraprashama*, *sthira* 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 praptiby atyantadukhanivrutti. 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 raise to the height of super consciousness when all miseries vanish. Most of the concepts of Yoga are accepted as such some are modified for the medical science. It is important to integrate Yoga and Ayurveda in order to bring out a complete holistic healing system. Integrating Yoga with Ayurveda adds a spiritual and psycological dimension to Ayurvedic treatment modalities, without which Ayurveda tends to become a mere physical model devoid of spiritual and Vedic healing powers. Application of the concepts of yoga in conjunction with Ayurveda enhances the therapeutic application of both the contemporary systems of healing. Ayurveda provides the appropriate life style recommendations for Yoga practice, as well as the background to unfold the full healingpotential of all aspects of Yoga. Yoga provides the spiritual and psycological basis for Ayurveda and its higher applications.

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