

Application of Āyurveda and Yoga having Origin in the Vedas

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Abstract

The strength of the Vedas are Yoga and Āyurveda which are most important *Śāstras*, founded by Mahārṣi Patañjali in Yoga Darśana and by Mahārṣi Caraka in *Carakasamhitā*. Yoga and Āyurveda have many-sided tendencies to subject the entire nature of a process of dynamic spiritualism. The strength, health, vitality, longevity of man, the physical body, the enjoyment of temporal happiness and supreme spiritual felicity are related with this knowledge. Today, everyone has some idea of Yoga as it has become an integral part of health and fitness. Yoga is not only about performing certain positions and breathing exercises. When combined with Āyurvedic principles, the effects of Yoga practice are enhanced. This includes a lifestyle which comprises of food, diet, massage, etc. Āyurveda is not only a system of medicine but a way of life. When one integrates both Yoga and Āyurveda in one's life, the benefits are numerous.

Full Paper

The ancient sciences of India bring the topmost and the largely inspired of material sciences and eternal spiritual based on the struggles and problems of active life in this terrestrial world in relation to the highest end of existence i.e. self-realization. Embodied in the four Vedas, Āyurveda insists upon the directions of human values in the contemporary world. The *Mantras* of Ṛgveda are used for human civilization. Ṛṣi Visvāmitra Madhuchandā who was the first ancient seer, had seen hymns of Agni in the Ṛgveda. It is sure that *Mantra* of Agni is the first lyric or syllable on the planet. The influence of the Agni-mantra had spread like fire, it generated a galaxy of *Mantras*, the collection called *Samhitās*. We can say that was the blessing of the super cosmic force. Some of the developed human brains had received that cosmic force in their third perception. They were said *ṛṣi* (seer) and *Drasṭā* (poet). Later Ṛṣi Veda Vyāsa systematically arranged *Samhitās*.

I

Āyurveda is originated from Ṛgveda. That is the reason Āyurveda is considered *Upaveda* of Ṛgveda. Why Āyurveda is subordinated to Veda? In this Upaveda, there are so many *mantras* related to scientific cosmic phenomena and natural recycling, along with medicinal plants and clinical herbs. The *Mantras* of Ṛgveda are scientific and close to nature and human solutions. Among the solutions, one of the best for health is Āyurveda. Hence far, the piles of Āyurvedic scriptures are related to the Atharvaveda also; it is like James and jewels of human health. Some of the typical information here is in accordance with *Purāṇas*. A Hindu myth mentions about an event that the Oceans would have been churned by Demons and Gods and then would have begun a developed society. In another way, we may say that by the *Manthana* of ocean, the fourteen major elements came out into the world. Amongst them, one of the noble man had come who is called *Dhanvantarī*. He is the son of Aśvini (Doctor of Gods) and the inventor of Āyurveda, the *pañcam veda*.

The fifth Veda is Āyurveda. This is the most vital and important knowledge on the earth. Ācārya Dhanvantarī taught medical sciences to his disciples - the structure of human-cells, body, and mind. He might have treated patients and would have cured them, and thus he became the first Āyurvedic doctor in the world. In his medical successors, the best four were: Vaidya Caraka, a scientist of medicine and surgery, and author of *Caraka Samhitā* or *Āyurveda Samhitā*; Ṛṣi Mādhava, an expert in pathology; Ṛṣi Vākbhaṭa, expert of symptoms of diseases, and Mahārṣi Śuśruta, orthopaedic specialist. Their tentative time may be between 500 BC to 800 BC.¹

dharmaśāstram purāṇaśca vidyā hyetāścaturdaśa ||
Āyurvedo dhanurvedo gandharveśceti te tryaḥ |
*Arthaśāstram caturthantu vidyā hyaṣṭādaśa smṛtāḥ. ||*²

The meaning of the verse is - there are four Vedas, *Angas* (*Chanda*, *Kalpa*, *Nirukta*, *Sikṣā*, *Jyotiṣa*, *Vākaraṇa*), *Mīmāṃsa*, *Nyāya*, *Dharmaśāstra*, *Purāṇas*, *Āyurveda*, *Gandharvaveda*, *Arthaśāstra*. Among the eighteen sections of Knowledge books (*Vidyā*); *Āyurveda* is a popular and most valuable piece of knowledge; which is used in emergencies of human and animal life.

Rgvedasyopavedaḥ Āyurvedaḥ |³ -*Caranavyūha*

This treatment of medicinal theories is close to trees, plants and herbs, In this way treatment is purely natural. “The word ‘Āyurveda’ means Veda of *Āyuh*, life breath. How our life breath is to be extended for hundred years- *Jīvema śaradaḥ śatam* ⁴. The scripture of *Āyurveda* is mostly human health-related, having lots of guidelines and medical restrictions, along with what is edible for the human body? and what is not edible? It discusses what is good for health and what is not good for health. All the instructions for nutrition and diet, along with medicines are prescribed in these popular scriptures. So, our primary duty is to save those doctrines written by ancient *Ṛṣis* and then one should apply their drugs to patients. The knowledge of medicine keeps us healthy and cheerful in life. This knowledge is related with herbal, agricultural, social, and psychological statements. The definition of *Āyurveda* in one of the *Purāṇa* is –

Āyurhitāhitam vyādhinidānam śaman tatha |⁵

This *Sāstra* says ‘*Āyur-hitam-ahitam*, which means a patient whatever condition, must be treated immediately for recovery, and the person with good condition must take preventive according to good health instruction of *Āyurveda*. Another word is ‘*Vyādhinidānam*.’ It means that *Āyurvedic* treatment cures diseases and gives peace of mind. The *Sāstra* says-

Sayam śālākyam kāyacikitsā bhūtavidyā |
kaumāramṛtyamagadatantram rasāyanatantram ||

Among those treatments, available in the *Āyurveda* the important and difficult treatment is ‘*kaumāramṛta*’. At present, scientists are doing plastic surgery to needy human beings. In ancient medical *śāstras*, surgery is described which can be regarded as the origin of plastic surgery science. Nowadays one of the sections of medical science is called osteopathy, which is also related to the *Āyurveda Saṃhita*, ‘*Asti śālyā cikitsā*’. We notice that in the present world, many people are suffering from orthopaedic problems. In ancient India, Caraka was the famous orthopaedic *Ācārya* who wrote text for this discipline.

Another point is a bit contrary point between modern medical science and *Āyurvedic* science. Modern science do not believe in ‘*Bhuta-vidyā*.’ It is about an invisible spirit that harms a good person. There are no remedies in allopathic drugs but it is curable in *Āyurveda*. Unless you treat the patient on time, that patient may die; that is an unseen spirit, which kills the patient without any symptoms, but that spirit enters a normal body and starts activities as he or she was, for those unnatural activities of a normal person, it may look mental disorder. For this type of major symptoms of a patient, there are no remedies in modern treatment, but it is curable in this ancient science. For that type of mental disorder, there is a special treatment in the *Āyurveda*. This is why our ancestors were so much brilliant and lambent, and they had noticed that some bad spirits could also take lives of human beings. How to cure this type of patient? They had gone through the details of the patient and finally, had got the remedies.

One word is *Vājikaraṇa* which means knowledge of horse treatment because the horse was the property of men. There are sixteen *śāstras* for human benefits, but among all, the most important is *Āyurveda* (Druggist knowledge) because it saves human life. Till now researches are done mostly for physical parts. The *Āyurvedic* physicians may find new discoveries from the *Āyurvedic* texts. There are many texts available now in *Āyurveda* and *Yogic* sciences, if the government take it

seriously and invest in this field, then most of the results will come positive. The scholars of Āyurveda should learn Sanskrit language and grammar, so that, they may go to the deep meaning of the medicinal words and find out the remedies. Thus, this ancient science will bring a good result for the society.

When the ocean would have been churned by Demons and God; as the result of that, poison and nectar came out. We learned that each negative action has a positive aspect. From this mythological statement we may take a new meaning in this era that scientists working together will research to make vaccines and other medicine to save people. It is a challenging effort to stay healthy and cured in this climate. In another way, good inter-disciplinary research will vastly benefit the whole world, and new generations also will be interested in it.

Śarīrendriyasattvātmasaṁyogo dhari jīvitam|
nityagacśānubandhaśca paṛyāyairāyurucyate ||
-Caraka Saṁhitā.1.42

How to say the definition of Āyu? It is very important information about Āyurveda. This *sūtra* (aphorism) makes clear that - body, organs, mind, and Ātman (soul) when work jointly, then only we can say it as 'Āyu'. In this *sūtra*, Caraka clearly mentioned, if one part is not in good condition then you may not say 'you are healthy'.

Yogasūtra talks about Śauca (purification), svādhyāya (self-study) etc in one *sūtra* .-

Śauca-santoṣa-tapa-svādhyāya-īśvara-praṇidhānāni |⁶

In the pandemic period, the whole world is more conscious about purification. The *śauca*, comes under the guidelines of medical doctors and scientists; these types of guidelines were in ancient textbooks in India 3000 thousand years ago. We saw, in the pandemic period that most of the scientists and doctors had given their potential powers and used advanced scientific knowledge day and night. The continuous efforts of that research find a *Sanjīvanī* or vaccine that have saved human life. In the Rāmāyana text, when *Lakṣmaṇa* (younger brother of Rāma) was senseless by Meghanāda's jumbhaka-astra, one of the senseless missile, there was the major role of Panvanasuta Hanumāna, who had established his own inner secret power and had moved on air path (*Khecari Vidyā*), to find out *Sanjīvaī*, one of the emergency recovery of the life. He moved entire mountain and produced it in front of experienced *vaidya*, scientist of medicine, who treated Lakṣmaṇa with natural manner. Similarly, in present scenario the galaxy of scientists in India and abroad have saved human life.

II

The theme of Yoga philosophy is related to Kṛṣṇa-Yajurveda according to Svetāśvatara Upanisad - *sāṁkhyaYoga adhigamyam*. The Yajurveda is origin of Sāṁkhya and Yoga philosophy. Despite of that *Maharṣi Patañjali* is known as a founder of Yoga. Patañjali is most widely recognized for his tremendous work on *Yoga-Sūtras*, it is presented through a series of terse aphorisms. Date of Patañjali is calculated generally near about 250 BCE. *Maharṣi Patañjali* wrote three extents thesis in different fields – *Vyākaraṇa*, *Yoga*, and *Āyurveda*. He is the only man who has mastery in the three-dimensional field.

- *Yogena cittasya padena vācā malam śarīram ca Vaidyakena*|⁷

Maharṣi Patañjali was only *Rṣi* who was skilled in three valuable parts of human life; first one is the practice of *Aṣṭāṅga-Yoga* which helps for controlling mind. Another point is that every human has a right to know how to write and speak correctly, so one should learn the grammar of one's language. The last one is how people can be cured in the natural way and can apply herbals in the proper ways.

Time has changed now, and again people are following our cultural values. *kālah Cakravat parivartante*. We have to establish our secret knowledge and scientific themes. Amongst all *sāstras*, particularly Yoga and Ayurveda are the most valuable subjects. It is the best theory and practice to save humans life. We may add a new practice like meditation which helps for healthy life on account of *Sāstrīya* knowledge and modern scientific research, accumulated, invented and regularly practiced. Today our country is providing medicines and is teaching the art of Yoga and meditation all over the world..

At present, we feel proud of our heritage and culture. They insist on lots of directions of human values in the contemporary world. The strength of Vedas are Yoga -Śāstra and Āyurveda-Śāstra which are the most significant disciplines of knowledge. We notice that many TV channels are practicing Yoga by many Haṭha-Yogīs in the morning time. It is clear that in future whole world will follow both essential subjects. We should teach our kids and family member about the physical consciousness and mental balance. Therefore, practicing *Yogāsanas* regularly is part and parcel of Vedic life. It has become an integral part of health and fitness. Yoga is not only about performing certain positions and breathing exercises. When combined with Āyurvedic principles, the effects of Yoga practice are enhanced. This includes a lifestyle that comprises food, diet, massage etc. Yoga is a way of life. Similarly, Āyurveda is not only a system of medicine but a way of life, the benefits are numerous when one integrates both Yoga and Āyurveda in one's life.

Each Yoga position or *Āsana* (posture) has a particular effect on all the three *Doṣas* (or body types). The definition of *Āsana* is '*Sthiram sukham āsanam*'⁸. Some *Āsanas* are more beneficial to a particular body type than others. This can be compared to foods in Āyurveda which are classified according to their effects on *doṣās*. Some foods are more beneficial than others for *Vāta*, *Pitta*, or *Kapha* body types. The same rule applies to the six tastes in Āyurveda - sweet (*Madhura*), sour (*Amla*), pungent (*kaṭu*), salty (*Lavaṇa*), bitter (*tikta*), and astringent (*kaṣāya*).

The result of meditation on *Praṇā* is often described as identification with the *Ātman* in major Upanishads. Patañjali Yoga Darśana approves this. '*Praṇā* is regarded as the foremost energy among other human faculties and so it can work as link in between them. This is the reason, *Praṇā-vidyā* developed subsequently in different dimensions in other Philosophical thoughts. In popularly practiced Yoga- technique today, the *Praṇā* and the manner in which it flows is influenced by the poses and especially by the breathing exercises, whose real purpose is to make one consciously aware of the energy: *praṇāyāma*. Later, when one masters Yoga and learns to visualize and meditate, one can also learn to heal through the conscious influence of this energy; this method is called *Praṇā-Vidyā*. As *Praṇā* is all the energy that maintains the whole physical body, it can be dissipated through selfish thoughts and activities or it can be brought to one particular centre, as to *Ājñā cakra* or *Mulaḍhara- cakra*. *Praṇā* has the power of regeneration; therefore, it can be taken to any part of the body which is suffering, for healing purposes. It rejuvenates the decaying limbs and organs and restores lost health. This *Praṇā* can be distributed equally throughout all parts of the body or it can be withdrawn from any part of the body. Yoga-practitioners believe that *Praṇā* is an inherent force in our life and *Kundalini* Yoga is the secret of awakening the super *Praṇā*-

śakti. Just as in electricity one has voltage numbers which can be increased by addition, and finally when ordinary electricity is at a very large voltage, then it is converted into laser waves. Similarly *Praṇā* can be amplified, modified and transformed to any degree by practicing.'⁹

So, Yoga and Āyurveda reconstruct human cells and the brain; and keep a balance between health and peace. It is the highest secret of the Vedas. Āyurveda is a Upaveda of Atharvaveda. The epistemology of Āyurveda is ‘āyurasmin vidyate anena vā āyurvindanti’¹⁰ Both the Śāstras, above narrated, are very much practical and experimental. Āyurveda and Yoga are interrelated; one is eternal application and another is within the application. Both are precious to the Indian Sciences. This country has passed lots of pandemics in ancient times and people saved due to knowledge of Āyurveda and Yoga. The Pandemic Covid-19 gave lessons to the world and reminded us how to sustain within the adverse nature and calamities in effective way. Practice Yoga and apply Āyurveda; then we would stay mentally free and physically healthy. It is helpful for our upcoming generations also. “sarve bhavantu sukhinah sarve santu nirāmayāḥ” All may stay happy and healthy.

References

¹ .Āyurveda by Shivananda

² .Prāyasācītantram, Viṣṇupurāṇ, and śabdakalpadruma

³ .Ibid.

⁴ Ṛgveda.7.66.16

⁵ Brahmavaiivarta-purāṇa, 16

⁶ Yogasūtra.2/32

⁷ Vākyapadīya 1/148

⁸ Yogasūtra.2/46

⁹ Shashi Tiwai, ‘Vedānta and Yogic Prāṇa-Vidyā’ (pp. 641-652) in ‘Vedanta Science and Technology’ , edited by Prof. Girish Nath Jha and others, 2021, DK Printworld, New Delhi.

¹⁰ . śabdakalpadruma