



ISSN 2456-3110

Vol 5 · Issue 3

May-June 2020

# Journal of **Ayurveda and Integrated Medical Sciences**

*www.jaims.in*

# JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



**Charaka**  
Publications

Indexed

# Applied aspects of Yoga Darshana with special reference to Charaka Samhita

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## ABSTRACT

It is said that Ayurveda is itself a *Darshana*. Hence the ultimate aim of the Ayurveda is same as *Darshana* i.e. *Moksha Prapti*. *Aacharya Charaka* says that "*Yogomoksha Pravartaka*" it means *Yoga* is one of the important *Marga* for *Moksha Prapti*. The detail description of *Yoga* is given by *Yoga Darshana*. *Ayurveda* and *Yoga Darshana* will carry lots of similarity in their basic principles. There are many scattered references of applied aspects of *Yoga Darshana* in *Charaka Samhita*. The present study will give a glance on these scattered references.

**Key words:** *Darshana, Marga, Moksha Prapti.*

## INTRODUCTION

स्वास्थ्यं स्वास्थ्यं रक्षणं, आतुरस्य विकारं प्रशमनं च॥ i.e. maintaining the health of healthy person and to cure the diseases of diseased person is the main aim of Ayurveda. Ayurveda and *Yoga Darshana* both are inter-related science. Both have accepted basic principles like *Manas, Aatma, Panchamahabhoota* etc. *Yoga Darshana* is one of the most important oldest treasure of world. It is big science by itself and a trend of modern world. The practice of *Yoga Darshana* in the form *Yoga* is to attain the physical as well as mental stability accepted by world due to declaration of international *Yoga* day on 21<sup>st</sup> June.

### History of Yoga Darshana

According to *Yadnyavalkya Smriti*, *Hiranyagarbha* was

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Submission Date: 11/05/2020 Accepted Date: 07/06/2020

### Access this article online

#### Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

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the 1<sup>st</sup> narrator of *Yoga Darshana* and *Maharshi Patanjali* does *Anusandhana* on it. Hence *Maharshi Patanjali* is considered as *Yoga Samshodhaka* and not *Yoga Pracharaka*.<sup>[1]</sup> Some of the scholars believe that *Maharshi Patanjali* himself was *Maharshi Charaka* of Ayurveda.<sup>[2]</sup> And *Abhidheya* of *Yoga Sutra* is Psychological health while *Abhidheya* of *Charaka Samhita* is Physical health. *Yoga Sutra* is having 195 *Sutras* divided into 4 *Paadas*. 1<sup>st</sup> is *Samadhi Paada* which includes *Samadhi Bheda, Chitta Vrittis* etc. in 51 *Sutras*. 2<sup>nd</sup> is *Sadhana Paada* which includes *Kriyayoga, Ashtanga Yoga, Panchaklesha* and its *Nivrutti Upayas* etc. in 55 *Sutras*. 3<sup>rd</sup> is *Vibhooti Paada* which includes *Ashta Siddhis* gained due to practice of *Yoga Darshana*. In 55 *Sutras* 4<sup>th</sup> is *Kaivalya Paada* which includes *Samadhi Siddhi, Vidnyanavada Nirakaran* etc. in 34 *Sutras*.

### Definition of word Yoga

*Nirukti* of *Yoga* according to *Bhagavadageeta*, "*Samatwam Yoga Uchayate*" balancing of two opposite things is *Yoga*.<sup>[3]</sup> *Patanjali Kruta, Yoga Darshana* definition of *Yoga* is '*Yogashittavritti Nirodhah*'<sup>[4]</sup> state of cessation of *Chittavrittis* (mental modifications) of mind is *Yoga*.

### Detail explanation of definition of Yoga<sup>[5]</sup>

Total there are 5 *Chittavrittis* - *Pramana, Viparyaya, Vikalapa, Nidra, Smriti*.

*Pramana* - 3 *Pramanas* are accepted by *Yoga Darshana*. i.e. *Pratyaksha, Anumaana, Shabda*.

*Viparyaya* - *Mithya Dnyana* of any *Padartha* is *Viparyaya*.

*Vikalpa* - Dual & confused state of mind is *Vikalpa*.

*Nidra* - When the *Tamoguna Adikyayata* occurs, the *Indriyas* gets tired, so person needs *Nidra*.

*Smriti* - ability to recall & grasping capacity of mind is *Smriti*.

These are in the *Stula* form when it was developed. If it attains *Kshaya* due to some reasons then also it can't get eliminated completely. They remain in mind in the form of *Samskaras* i.e. *Sukshma Roopa*. When they got favorable environment that *Samskaras* gets converted into *Vrittis* again. This cycle is continuous. It means that *Chittavritti Nirodha* doesn't have only meaning cessation of *Chittavrittis*, but the meaning is *Nirodha* of *Chittavrittis* along with *Samskaras* also. Then only complete *Yoga Siddhi* is attained.

#### Ashtanga Yoga according to Yoga Darshana

*Yoga Darshana* has explained about *Ashtanga Yoga* i.e. *Yama, Niyama, Aasana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi*.<sup>[6]</sup> Out of which first four are called as *Bahiranga Yoga*, next 3 are called as *Antaranga Yoga*, last one related to *Aatama*.

#### Yama

The rules which are to be followed during social behavior. It is of five types *Ahimsa, Satya, Asteya, Brahmacharya* and *Aparigraha*.<sup>[7]</sup>

Table 1: Types of Yama.

Name	Meaning
<i>Ahimsa</i>	<i>Himsa</i> is one of the <i>Dashavidha Papakarma</i> . <i>Himsa</i> should not be done with <i>Prani</i> . Differentiation in between people by there <i>Varna, Jati</i> is not allowed. So <i>Ahimsa</i> should be followed.
<i>Satya</i>	<i>Satya</i> means truth speaking. Persons <i>Kruti</i> & his <i>Vani</i> should be matched then only it is considered as <i>Satya</i> .

<i>Asteya</i>	<i>Steya</i> means <i>Chorya Karma</i> due to interest in others money or valuable things. So not keeping interest in money or valuable things is <i>Asteya</i> .
<i>Brahmacharya</i>	According to Ayurveda " <i>Brahmacharya Aayushyaanaam</i> " It means <i>Brahmacharya</i> is increasing life span by keeping <i>Samyam</i> on senses.
<i>Aparigraha</i>	Detachment from all worldly things

#### Niyama

These rules should be followed for self-cleanliness. It includes *Shoucha, Santosha, Tapa, Swadhyaya* and *Ishwara Pranidhana*.<sup>[8]</sup>

Table 2: Types of Niyama.

Name	Meaning
<i>Shoucha</i>	Internal as well as external cleanliness means <i>Shoucha</i> .
<i>Santosha</i>	Feeling of satisfaction in whatever we have & not having any wish to gain more than need is <i>Santosha</i> .
<i>Tapa</i>	Tolerant of feelings like <i>Sukha-Dukha, Kshudha-Trishna</i> without any complaint if they are not getting satisfied now only.
<i>Swadhyaya</i>	<i>Swadhyaya</i> means <i>Yoga Shastra</i> refers learning of <i>Moksha Shastra</i> , chanting of <i>Mantras</i> as taught by teachers is at the initiation of teaching is <i>Swadhyaya</i> .
<i>Ishwara Pranidhana</i>	Complete devotion towards the GOD is <i>Ishwara Pranidhana</i> .

#### Aasana

"*Sthiram Sukham Aasanam*"<sup>[9]</sup> the body postures which gives *Sthirata* and *Sukha* to the body is called as *Aasana*. For *Dhyana* purpose *Sadhaka* must have to take *Sukhakara Aasana*. In *Hathayogapradeepika* total 84 *Aasanas* are explained for physical as well as mental health.

**Pranayama<sup>[10]</sup>**

Controlling over *Shwasa* and *Nishwasa Gati* is *Pranayama*. There are total 4 types of *Pranayama*.

**Table 3: Types of Pranayama**

Name	Meaning
<i>Bahya Vritti</i>	<i>Prshwasa</i> process is prolonged and fine. <i>Shwasa</i> process remains same.
<i>Aabhyantara Vritti</i>	<i>Shwasa</i> process is prolonged and fine. <i>Prshwasa</i> process remains same.
<i>Stambhavritti</i>	Suspension of <i>Shwasa-Prshwas Gati</i> .
<i>Chaturth Pranayama</i>	" <i>Baahya Abhyantara Vishayakshepi Chaturthah</i> " <sup>[11]</sup> i.e. Absence of <i>Shwasa-Prshwas Gati</i> .

**Pratyahaara<sup>[12]</sup>**

It can be considered as bridge between *Antaranga Yoga* and *Bahiranga Yoga*. i.e. 1<sup>st</sup> three and last 3. It means to make the *Indriyas* detached from external objects and turns into inwards so that it can be controlled by mind. *Pratyahara* is divided into 4 stages.

**Table 4: Types of Pratyahaara.**

Name	Meaning
<i>Indriya Pratyahara</i>	Due to control over <i>Indriyas</i> , <i>Manas</i> gets indulgence easily in <i>Dharana</i> .
<i>Prana Pratyahara</i>	<i>Prana</i> a vital entity of body. To avoid it from getting scattered one should attain control over it.
<i>Karma Pratyahara</i>	If person achieve control over <i>Indriyas</i> and <i>Prana</i> then the <i>Karma</i> done by that person is always in controlled manner.
<i>Mano Pratyahara</i>	It is last stage. When a person attains above 3 <i>Pratyahaars</i> then his mind is detached from all external objects and only focuses on its aim.

**Dharana**

"*Deshabandhashchittasya Dharana*"<sup>[13]</sup> *Desha* means place or point. *Bandha* means to bind or to focus,

*Chittasya* means of the mind, *Dharana* means focusing. Hence focusing the mind particularly on *Desha*, (*Nasika Agra Bhag, Hridaya Kamala*), *Bahya Padartha* (*Ishta Devata Murti*) etc. is *Dharana*. Due to control over *Pavan* and *Indriyas* by the *Pranayama* and *Pratyahara* respectively, it becomes easy to fix the mind on one point.

**Dhyana**

"*Tatra Prtyaiktanata Dhyanam*."<sup>[14]</sup> The unbroken flow of knowledge to that object is *Dhyana*. The mind tries to think of one object to hold itself to one particular spot, as the top of the head, the heart etc. and if the mind succeeds in receiving sensations only through that parts of body, and through no other part, that would be *Dharana*. And when the mind succeeds in keeping itself in that state for some time it is called as *Dhyana*. Hence it is said that *Dhyana* is integrally related to *Dharana*.

**Samadhi**

"*Sarvarthataikagratayoh Kshayodayau Chittasya Samadhiparinaamah*"<sup>[15]</sup> Taking in all sorts of objects and concentrating upon one object, these two powers being destroyed and manifested respectively, *Chitta* gets modification called *Samadhi*. The *Samadhi* is divided into 2 varieties one is *Sampradnyata Samadhi* and other is *Asampradnyata Samadhi*.

**Sampradnyata Samadhi** - It is also called as *Sabija Samadhi*.<sup>[16]</sup> Because it does not destroy *Beeja* of past actions, thus it can't give liberation. It is having four varieties.<sup>[17]</sup>

**Table 5: Types of Samadhi.**

Name	Meaning
<i>Savitarka Samadhi</i>	When the mind meditates upon an object again and again, by isolating it from other objects.
<i>Savichara Samadhi</i>	When the meditation goes a step higher, and it takes <i>Tanmatras</i> as its object, and thinks of them as in time and space is called <i>Savichara</i> .
<i>Sanandam</i>	The next step is when the elements are

<i>Samadhi</i>	given up, either as a gross or as fine, and the object of meditation is the interior organ, and when the thinking of organ is thought of the qualities of activity, and of dullness, is called as <i>Sanandam</i> .
<i>Asmita Samadhi</i>	When all the ideas have given up and only the object is the mind as it is & only the <i>Satwika Ahamkar</i> remains, it is called as <i>Asmita</i> .

**Asampradnyata Samadhi<sup>[18]</sup>**-The state which gives us freedom is *Asampradnyata Samadhi*. The *Sampradnyata Samadhi* does not give us freedom, does not liberate the soul. Method of *Asampradnyata Samadhi* is to hold the mind as the object, and whenever through comes strike it down, allowing no thought to come into the mind, making it an entire vacuum, it is the moment when we shall attain liberation of soul. To be able to really do that is the manifestation of greatest strength, of the highest control. When one reached in this *Asampradnyata Samadhi* stage this *Samadhi* is called as *Nirbija Samadhi*.

#### **Ashta Siddhi<sup>[19]</sup>**

After the complete attainment of *Yoga Siddhi*, i.e. *Chitta Vritti Nirodh*, *Nivrrutti* from *Panchaklesha*, and *Ashatanga Yoga Siddhi*, one can gain *Ashta Siddhis* i.e. *Anima*, *Mahima*, *Laghima*, *Prapti*, *Prakamya*, *Ishitwa*, *Vashitwa*, *Yathakaamavasayita*.

#### **DISCUSSION**

*Aachrya Charaka* has given definition of *Satwavajaya Chikitsa* as "*Ahitebhyo Arthebhyo Manonigraha*" i.e. *Nigraha* from *Ahita Vishaya* is *Satwavajaya Chikitsa* for *Manasika Rogas* like *Unmad*, *Apasmar* etc. in the same way as described in definition of *Yoga* is "*Yogashittavritti Nirodhah*". i.e. *Nirodha* of *Chittavrittis* is *Yogasiddhi*. *Aachrya Charaka* describes *Ahimsa*, *Satya*, *Asteya*, *Brahmchrya*, *Aprigraha* during explanation of *Sadvrutta*. Due to following of *Sadvrutta*, all the *Kayika*, *Vachika* & *Mansika Papa Karmas* are avoided. **Satya** is one of the quality of *Rogi*. If *Rogi* tells all the truth to the physician then only physician can plan proper treatment plan.

**Shoucha** is one of the important quality of *Vaidya & Paricharaka*. Due to external *Shoucha*, *Vaidya* will avoid many *Auopasargica Rogas*. And by seeing neat and clean *Vaidya*, patient also feel comfortable with him. Because of internal *Shoucha*, (*Sthira Chitta*) *Vaidya* can hear the patients problem calmly and he can plan the treatment very carefully. Due to external *Shoucha*, *Paricharaka*, will protect himself from diseases. And due to calm behavior (internal *Shoucha*), *Paricharaka* will give *Aashwasana* to patient that he will be cured completely within few days. **Ahimsa** is given as one of the *Vaidya Vritti* i.e. *Vaidya* should behave in same manner with all patients without differentiating in them. **Brahmacharya** is considered as *Aayushya*. It is one of the *Trayopasthambha*. Following *Brahmacharya* means control over sexual urge. Because unnecessary and forceful sexual contact will cause *Vata Prakopa* leading to *Rajayakshma* like diseases. *Acharya Charaka* explains *Ashta Siddhis*, that are *Aavesha*, *Chetsodnyanam*, *Arthanaam Chandatah Kriya*, *Drishti*, *Shrotra*, *Smriti*, *Kantimanta*, *Ishtatachapidarshanam* etc. During explanation of *Moksha Upaya*, by *Aacharya Charaka*, it is given that person have to go towards *Guru*. Then the instructions given by the *Guru* should be followed properly and continuously, this is **Swadhyaya**. It will develop a habit of doing continuous work. Person have to study *Dharmagranthas*, follow the *Patha* given in that, tolerate the *Kshudha*, *Trishna*, *Shrama*, *Sheeta* and *Ushna Vata* etc. this is **Tapas**. It will give mental peace to that person. Person should always be in company of good friends and skip the company of *Dushta*. This is **Yama**. Due to good company the person will think positively and engaged in doing good works. One should always speak *Satya*, useful for all creatures. And that *Satya* speaking should be always done by considering time. This is **Satya**. It will help to avoid "*Vachika Papakarma*". View all creatures as if they are like him. One should have detachment from all worldly things. This is **Aparigraha**. Following of "*Aparigraha*" will help to control our mind from *Ahita Vishayas*. One should have to wear only *Kaupina*, and saffron coloured *Vastra*. He his having permission to carry only *Kantha*, *Suchipiplaka*, *Kundika* for *Sharir*

*Shoucha, Danda* for self defence, *Patra* for *Bhiksha*, He is allowed to take only one time meal. This is **Niyama**. Following of “*Niyama*” will help to control our external needs. One should do meditation by performing *Sukhakaraka Yogasana*. This is **Aasana**. *Aasana* will help in toning of body which will be helpful to remain healthy. One should constantly restrain the senses and try to control it by mind, realize that all worldly objects are *Dukhakaraka*. This is **Pratyahaara**. Due to practice of *Pratyahaara* person will feel the internal peace because he is detached from external world and looking into the self only. In *Charaka Samhita*, the reference of *Dharana, Dhyana & Samadhi* is given in indirect way. *Aachrya Charaka* says that, *Sukha* and *Dukha* are felt due to contact of the *Aatma* with the *Indriyas, Manas* and *Manoarth*. But when *Manas* becomes *Sthira* then it can't contact with *Aatma* and *Indriyas*, so *Sukha* and *Dukha Nivrutti* takes place. In this stage *Manas* and *Aatma* attains *Ekaroopta*.

## CONCLUSION

It is the success of *Yoga Darshana* that many psychosomatic disorders in today's era are just treated by *Chittavritti Nirodha* as told by *Yoga Darshana*. The *Moksha Prapti Upayas* told by *Aachrya Charaka* should be followed by everyone in day to day life to attain the mental peace. *Yoga Darshana* is one of the most important oldest treasure of the world. It is having wide influence on *Charaka Samhita* in such a way that it is difficult to understand the concepts like *Dhyana, Dharana, Samadhi* from *Charaka Samhita* without the help of *Yoga Darshana*.

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**How to cite this article:** Dr. Deepanjali Rajaram Jadhav, Dr. Sandeep Desai, Dr. Sourabha S. Kokatnur. Applied aspects of Yoga Darshana with special reference to Charaka Samhita. J Ayurveda Integr Med Sci 2020;3:106-111.

**Source of Support:** Nil, **Conflict of Interest:** None declared.

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