CHAPTER - IV

AYURVEDA AND ITS APPROACH TO YOGA AND YOGIC PRINCIPLES.

Meaning, Scope and Goals of Ayurveda:

Ayurveda is an indigenous Indian system of medicine which has its origin in the hoary past. Etymologically Ayurveda means 'Science of life' (Ayur = life, veda = a science, knowledge or study) of animals and even of plants but the man is primarily its subject matter and it is, indeed, for his sake that this science has been promulgated (C.S., 1.47). In man according to Ayurveda life is the manifestation of body, senses, mind and the spirit (C.S., 1.45). Therefore, 'Ayur' here means the period or duration in terms of 'Span of life' determined by the period of contact of the body with the soul, throughout which, because of the contact of the body, senses, mind and spirit a person continues to be in the state of living (being) as a conscious and goal seeking agent. Also, the so called life and life processes are considered not to take place to the total exclusion of the environment. Hence, Ayurveda may appropriately be spoken of as the science of living and thereby bringing out its practical implications in all facets of life as well (Desai, 1956). Thus, the science and art of Ayurveda encompasses extensive and intensive study of basic elements of matter and spirit in relation to environmental factors that constitute both the universe and man, culminating in promotion of optimum health considered to be foundation of and pre-condition for
attainment of the four major aspirations of life i.e. performance of
duty (Dharma), acquisition of wealth (Artha), fulfilment of worldly
desires (Kama) and self-realization or emancipation (Moksa) by the
man (C.S. 1.15). As such, in the history of medicine, the age old
methodological concepts and the systematic therapeutic practices
deserve a distinct place.

According to Ayurveda, anything which could prevent, lessen,
alleviate, or cure the pain (disease); could help, protect the body
against decay, degeneration and disease; and could also help preserve,
promote and restore the health, strength and longevity of the ill is
known by the term 'Bhesajama' or Medicine (Acharya 1958). Even
such factors which could help remove even fear of disease in healthy
are included in this term. Thus, it covers all types and aspects of
treatment including all sorts of concepts of removing the causative
factors of disease in the ailing and of maintenance and promotion of
health in the healthy through the application of substances and
phenomena that are compatible to health; measures that mitigate and
remove both the causes and effects of diseases; such means that
consume disease and alleviate pain; and measures that are conducive
to health and nourishment.

The ancient Indian seers stressed the need of Jnana (Knowledge),
vijnana bhav (understanding), courage, memory, and
concentration (samadhi i.e. concentration) as a part of their mental
therapeutics (modern psychiatry). Still further, they envisaged
spiritual therapy which made use of such substances like sacred and
precious gems, herbs; phenomena like the use of incantations (mantras), propitiatory rites (mangal) including oblations - offerings (bali) and sacrifices (homa), vows (niyamas), ceremonial penitance (prayaschita), fast (upvasa) prostrations (swastyayana), pilgrimages (pranipatagaman) etc. (Dwarka Nath, 1959).

Such concepts of medicine as envisaged above indicates all such measures which not only conquer the disease and its cause but also the fear of disease. Thus, the main scope of Ayurvedic treatment encompasses the knowledge and application of the principles and methods calculated to the maintenance of homeostasis in the healthy and restoration of the same in the ailing. Briefly, the major scope of Ayurveda mainly lies in covering the following two aspects:-

(i) Preservation in terms of prevention of disease and protection of body against decay, degeneration and disease and promotion of health, strength and longevity in the healthy (C.S- 30,26) and

(ii) the elimination of the disease or disorder i.e. curative treatment and also of restoration of health (homeostasis) through rehabilitative measures in the ailing and the afflicted.

The first aspect of treatment comprehends two measures viz. preventive and prophylactic. According to Ayurveda, the prevention and the protection of the body against disease and decay as well as the promotion of strength (bala and ojas) are achieved best by the observance of the hygienic regimen (Swastha- vritta) and the practice of the injunctions laid down in the texts of Ayurveda as well as by the
adoption of measures of rejuvenation / vitalization (Rasayana) and virlification (vajikarana) described in them.

It is, in context with these two aspects, i.e. either while setting up of suitable hygienic schedule according to the climate, season, age and sex for the preservation and promotion of health in the healthy or preparing line of action in case of treatment for the cure of disease, and rehabilitation of the patient, that the exponents of Ayurveda give due consideration to the basic yet very essential factors of evaluating the over all vitality of man as a composite whole in terms of this constitution with reference to his geno typical (body type and composition and relative proportion of its limbs, constitution of three basic factors of vata, pitta and kapha, excellence /tone of seven elemental tissue systems (Sapta Dhatus), pattern of growth, development, decay and degeneration and psychic make up) phenotypical (diet, behaviour, sleep, homologation, acquired homologation with regard to capacity for food and exercise, strength, conduct, memory intelligence, Initiative and adaptability), social, familial and climatic (land of birth, land of nurture and seasonal) factors (Desai, 1952).

Philosophical background of Ayurveda:

Indepth study of Ayurveda shows that being an applied and practical science, it has embarked upon the development of its own philosophy which is the synthesis of almost all the systems of Indian Philosophy. It accepted only such concepts of others as found useful in practical application.
(a) Susruta (S.S. 1-11) accepted Svabhava 'Nature' of Carvaka darshan as one of the factors contributing to the cause of the evolution of the universe. Charaka, however, discredited 'Svabhava' as a cause of origin of the universe (C.S.II-6).

(b) From Yogadarshan, Ayurveda accepts (i) Isvara- God as ordainer of the universe and (ii) Astanga- Yoga (S.S.), (iii) Asta-Aisvarya- super human powers obtained by yoga- Siddhi (C.S.I. 10) and, (iv) self realization by withdrawing the mind from external objects and fixing it in the Atma.

(c) From Vaisesika Darshan, Susruta accepted Isvara -(The Creator) as one of the factors responsible for the creation of the universe but refuted by Charaka (C.S., II-6). Susrut also accepted from Vaisesika, the influence of regulation (Niyati) and of time (kala) in the process of the evolution of the universe (C.S. I.11). Manas is accepted as Anu (Atomic) (C.S. 8.5). Ayurveda accepted the Panchabhautic origin of the sense (Idriyas) and plurality of soul alongside the vaisesika's (C.S. 8-13).

(d) It accepts the idea of 'karma' of Mimamsa Darshan but not its view that Moksa could be obtained only by karma (action or sacrifice). But, karma has to be performed as a means of acquiring jnana, true knowledge.

(e) From Samkhya Darshan, it accepts (i) the evolution of the universe from Prakriti- the unmanifested homogenous primordial entity (parinama vada-C.S. Ch. 1.2.S.S. 1.1), (ii) plurality of jivatmas, (iii) the 24 constituents of Prakriti, iv) Moksa- liberation as
Kaivalya- isolation by nishangatva- detachment i.e. Nivrithi Maga (C.S. 7.28). According to it Jeevatmas are plural but are not vibhu as these are limited to their embodiments which are obtained as a result of their karmas. Similarly, it considers indriyas as Pancabhaunitic i.e. derived from Panchbhutas where as, according to Samkhya- the Indriyas are derived directly from Ahamkar.

(f) From the Nyaya Darshan, it, more or less, accepted the utility of the 16 Padarthas or categories of Nyaya. Of these 16 categories only first two are important, namely, Pramana- means of knowledge and Prameaya- object of enquiry. All the rest indicate the course a particular discussion may take (C.S. Vimana 8-34).

(g) From Buddha Darshana, Susrut accepted ‘yadrucca’- accident, i.e. origin without any cause as one of the factors- responsible for the creation and evolution of the universe (S.Sarveer, 1-11) but Charaka refuted it (C.S. 11-6).

(h) From Jain Darshan, it accepted the plurality of Purusas (souls) and did not borrow anything else from Jaina - Philosophy.

(i) There is some similarity between Ayurveda Darshan and Samkar’s Advaita in the matter of evolution of the universe. Ayurveda, accepts Brahman or Quality less Paramatma (C.S I-56), but only as Drasta (witness). It also accepts the concepts of the similarity of Macrocosm (The Universe) and microcosm (the man) both consisting of the six ingredients, i.e. Panchabhutas and Paramatma. Jivatma is only a part of parmatma just as Akasa (ether) in a pot is a part of the whole Akasa. By this non- dualistic
knowledge, that the whole universe is in himself and that he is in the whole universe. Ayurveda says that man is realizes that he himself is responsible for all pleasure and pain and none else (C. Sareer. 5-9 and 4-22). Moksha is obtained by this knowledge of oneness. Thus, Ayurveda accepts karma theory but not the Maya theory. Description of major theories and concepts of Ayurveda is essential as these also form the basis of understanding higher functions of consciousness as envisaged in yoga and Tantra.

Concept of Human Constitution:

Although so much importance has been given to the genetic factor in the determination of common physical and temperamental variations seen in population, various other factors like climate, periodic idiosyncratic factors are also said to be responsible for determination of the individual variations. Charaka regards that the foetus develops its Prakriti from the nature of Germsplasm, Regimens of the mother, kal : Garbhāsya Prakriti and the nature of protoelement combination (Mabhut Vikara Prakriti) and among these factors whichever element is predominant will be observed to influence the nature of foetus. Therefore, men are spoken of as such and such Prakriti and Dosaja susceptibility. Now let us try to see what has been the approach of Ayurveda concept of Human constitution.

Punarvasu Atreyā while discussing Garbhavakranti (Embryology) in Sharira-sthan enumerates following bhavas responsible for the development of Human constitution and its personality:

In Viman-Sthan while describing Prakrti, he observes it to be influenced by four factors: 1) Sukra Sonita Prakrati 2) Kal Garbhasaya Prakriti 3) Matrahar vihar Prakriti 4) Mahabhut vikar Prakriti.

In other reference Charaka classified the following factors influencing prakriti as follows:

1) Jati Prasakta 2) Kula Prasakta 3) Desanupatini 4) Kalanupatini 5) vayonupatini 6) Pratyatma niyata.

These three references of Charaka, put together, give us the basic raw material for creating the pillars about the approach of Ayurveda on the subject of determinants of Human Constitution and his personality.

While going through the main texts of Ayurveda, we find the following factors have been underlined in one or the other way with the development of personality.


This classification indicates that Ayurveda has laid great stress on the pre-embryonic factors. A great significance has been given to metaphysical, psychological and protophysical factors which are exclusively related to pre-embryonic period something thrilling to the
modern schools of personality, which have limited themselves to the inter- action between environment and heredity.

Ayurvedists have given due consideration to heredity and environment but they have equally emphasised other factor of pre-embryonic period which along with heredity and environment can better explain the human personality at all levels, i.e. spiritual, psychological, emotional and physical in a more comprehensive and wholesome way.

Saddhatvak Purusha:

Charaka emphasizes that the Purusa, the individual living being is the miniature form of the Loka, the universe, (C.S.5.). According to Charaka the whole universe (Loka) is Saddhatvatmaka (Constituted by six Dhatus viz, Prthvi, Jala, Teja, Vayu, Akasa and the Avyakta Brahma). The same six Dhatus constitute the purusa i.e. the living individual being (S. Sa. 1:27:4).

The Hindu Physics conceives that the Panchamahabhutas are the ultimate essential physical constituents from which the physical world is derived. The various types of substances existing in the universe are created by intermixing of the five Panchamahabhutas with each other in a special and specific manner called panchapancaka (C.Sa. 1:24).

These five Mahabhutas which are responsible for creation of the entire material world are not identical with space, air, fire, water and earth in the common sense. It is often argued that these
# Panch Koshas

<table>
<thead>
<tr>
<th>Layer</th>
<th>Sheeth</th>
<th>Function</th>
<th>Composition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chitta</td>
<td>Bliss</td>
<td>love</td>
<td>Samskaras (Gunaimprints from tanmatras)</td>
</tr>
<tr>
<td>(Consciousness or inner mind)</td>
<td>Anandamaya Koasha</td>
<td>spiritual</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>aspiratino</td>
<td></td>
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<tr>
<td>Buddhhi</td>
<td>Intelligence</td>
<td>reason of</td>
<td>mental activities (Vritis)</td>
</tr>
<tr>
<td>(Intelligence)</td>
<td>Vijnanamaya Koasha</td>
<td>discernment</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>sensory and data</td>
<td>(tanmatras)</td>
</tr>
<tr>
<td>Manas (Outer mind)</td>
<td>sensory.</td>
<td>gathering</td>
<td>impressions</td>
</tr>
<tr>
<td></td>
<td>Manomaya koasha</td>
<td>sensory and data</td>
<td>(tanmatras)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>animate the</td>
<td>five Pranas</td>
</tr>
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<td></td>
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<td>physical and</td>
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<td></td>
<td></td>
<td>astral bodies</td>
<td></td>
</tr>
<tr>
<td>Physical</td>
<td>food.</td>
<td>allow forq</td>
<td>five elements</td>
</tr>
<tr>
<td></td>
<td>Annamaya koasha</td>
<td>embodiment</td>
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</tbody>
</table>

## THE FIVE BODIES

1. Physical Body
2. Vital Body (Prana)
3. Mental Body (Manas)
4. Body of Intelligence (Buddhi)
5. Body of Consciousness (Chitta)

6. Self (Atman)
Panchamahabhutas should not be considered as elements in the sense of modern physics because they are already the mixture of many other elements. Each gross bhuta is composed of bhuta parmanus and thus a gross bhuta is already a panchamahabhautic structure. Susruta clearly described that these intermixed with one another with predominance of one of them manifesting into the specific characteristic of the same (S.Sa. 1:28).

The bhutas may be of two kinds.

(a) **Gross bhutas**: which are perceivable by the senses and are pancamahabhutic in composition.

(b) **Paramanubhutas**: which are elemental structure are not perceivable by the senses and are not divisible. According to modern physics more than hundred elements have been discovered by now. The concept of elements should not be confused with the Panchamahabhuts described in Hindu physics. The Hindu approach of describing an element is based on the perceivability of a matter through one of the senses. Under this approach, so long we believe in the existence of five panchindriyas, there can not be more than five matters. However, minute they may be, at the level of perception, they can be of only these five types. So Ayurveda puts forward the theory that the bhutas can be of five categories which can be specifically perceived by the five senses. Thus, the Panchamahabhautic theory of Ayurveda is the most unique and original approach to the material creation and it has all scope to incorporate the modern development in the elemental physics.
Typology of Personality:

The classification of human constitution in Ayurveda is based on typological approach of classifying the personality. If we coordinate the whole literature available in Ayurvedic Samhitas, it is found that the fundamental bases of typology theory are based either on physical or mental considerations. In Astanga Hṛdaya, the divisions of classification based on above mentioned two bases are called dosamayi and Gunamayi Prakriti (A.H.II 3.83/104) Charak and Susruta describe different typologies from humoural (physiological homeostasis) and psychological (the predominance of three Amaṣas of sattva, Rajas and Tamas) points of view. Susruta gives another typology of Bhautik Prakṛti (S.S. III. 4.79). The basis of Bhautik Prakṛti is based on physical consideration.

Another angle of typology description based on physical consideration is found in Ayurveda and it is known as Sarabheda (differentiation based on the conditions of the various systems of the body). The typologies of personality found in Ayurveda can be summarised as follows:

Unitary concept:

Although Ayurvedists have classified the personality separately into the physical and mental types but they were conscious of the underlying reality that human organism behaves in a wholesome and complex manner and physical and mental factors of personality cannot be isolated on two different and independent substratum. They
Typology of Personality

(Physical Sarira)  

Mental(Sattva)

Bhautaika 
(Elemental constitution)

Dosaja Prakriti  
(Psycho-physiological constitution) 7 Subtypes

Sarabheda 
(Systemwise) 8 Subtypes

Satva  Rajasa  Tamas 
(7 Subtypes)  (6 Subtypes)  (3 Subtypes)

Determinants of Personality

Prenatal

A) Pre Embryonic Factors  B) Hereditary factors  C) Embryonic Factors

1) Matrja  2) Pitruja  1) Maruja
3) Kula  4) Jati  2) Ahar & Vihar
3) Psychic state of mother

Metaphysical  Psychological  Protophysical
1) Atman  1) Sattvaja  1) Protophysical  Post Natal
(Purusa)
2) Karma  
(Purvajankra)

Personal Environment
1) Satmyaja  1) Desa
2) Vyasa
were of the view that the two basis of personality classification are necessary only for the specification of fields and are just based on the predominance: otherwise they are intimately interrelated. That is why, the mental dispositions and traits have been included in the description of Dehaja Prakrti (various constitutional type). On the other hand, while describing the psychological types, physical and constitutional factors have also been mentioned. Thus, in spite of separate divisions based on physical and mental constitution, Ayurvedists have adopted a multifarious and multidimensional theory of personality.

**Tridosha Theory:**

The theory of Tridosha is a biological application of the concept of panchamahabhutas depending upon the rate of the predominance of Vayu, Teja and Jal, the Panchamahabhutas and panchamahabhautic structures have been categorised in three categories of living body constituents viz. vata, pitta and kapha (C.v., 1:5). Thus Vata, Pitta and Kapha are panchamahabhautic structures with predominance of one or the other of the five bhutas. For instance, Vata is characterised by predominance of vayu and Akasa bhuta. Pitta consists of the predominance of Agni while the Kapha consists of the predominance of jala and Prthvi (A.S. -20). These three panchamahabhautic dosas constitute the living body. they are considered dosas because they have a tendency to get vitiated and to vitiate each other. They are also considered as dhatus because they uphold the body (A.S.S 20). Thus the living body is panchamahabhautic structure derived by the
transformation of these Panchamahabhutas into biologically effective matters like tridosha and dhatus. So long as the panchamahabhautic composition of these dosas and dhatus remain in equilibrium, a man remains healthy. The disbalance of the same factors is the cause of ill health and accordingly the aim of Ayurveda is to maintain the proper equilibrium of these constituents in order to preserve health in a healthy person and to cure a disease in a diseased person (C.S. 15:48).

Thus, the three dosas are the primary essential constituents of the living body. Before going into the detailed descriptions of the nature of these three dosas, for the sake of gross understanding, it may be stated that the entire physical volume in a living organism predominantly constitutes the kapha system of the body. Similarly, the entire chemical process including the actions and reactions of harmones and enzymes represent the pitta system. All kinds of movements and activities in the living organism are attributed to the vata system. A balanced functioning of these three compartments of a living being presents the true picture of health. A disequilibrium and disharmony of these three constituents is the cause of illness (A.H.S.-1).

Vata:

Vata is considered the most important constituent of the Tridosha. According to Susruta, vayu is self originated and all pervasive. Sarangdhara considers Vata as that force which keeps the kapha, pitta, all the seven dhatus and the malas in motion (Sdg. P.S.:
43). On the basis of the descriptions on vata available in the Ayurvedic texts, vata may be considered as a biophysical force or a material entity or a combination of such entities. Biologically vata is incorporeal, unstable and subtle and is responsible for the entire movement of the body. According to Vagbhatta vata is supposed to sustain the body and is considered responsible to provide energy and operate the respiration. It is also held responsible for intestinal function. In addition, vata is considered responsible for all mental and physical movement during life.

The physical properties of vata are dry, cold, subtle, light, unstable and rough as described by Charaka (C.S. 1:59). Susrut also describes vata as dry light, cold and rough. (S.S. 1:7) Vagbhatta adds mobility and minuteness in its physical properties (A.S.S. 1).

The main function of Vata is to import motion to the body i.e. prasandana, conduction of impulses from sense organs i.e. Udvalana, separation of the essence of the digested food i.e. Viveka, and the retention and evacuation of the urine and the semen i.e. Dhranana (S.S. 15:4). Besides these specific bodily function vayu is supposed to sustain the entire machinery of the body. Vayuh ya-tra ta-tra Dharah”, it also controls the mind and is responsible for the functioning of the five sense organs. All the basic emotions like worry, anxiety, fear, grief, anger etc. are also governed by vata.

Depending upon the specific functions and site of activity Vata may be of five kinds as under:-
### The Five Pranas and the Mind

<table>
<thead>
<tr>
<th>Prana</th>
<th>Physical Location</th>
<th>Physical Function</th>
<th>Subtle function</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vayu</td>
<td>heart and limbs, pervades entire body</td>
<td>movement and circulation</td>
<td>mental circulation and expansion</td>
</tr>
<tr>
<td>Udana Vayu</td>
<td>throat, upper chest ascending vital force</td>
<td>speed, exhalation, growth</td>
<td>aspiration, enthusiasm, effort, mental growth</td>
</tr>
<tr>
<td>Prana Vayu</td>
<td>hearth and brain, inward moving vital force</td>
<td>swallowing, inhalation, sensory perception</td>
<td>mental energization and receptivity</td>
</tr>
<tr>
<td>Samana Vayu</td>
<td>navel, equalizing vital force, homeostasis</td>
<td>digestion and metabolism,</td>
<td>mental digestion and homeostasis</td>
</tr>
<tr>
<td>Apana Vayu</td>
<td>below the naval, downward moving vital force</td>
<td>eliminatin, reproduction, immunity</td>
<td>mental elimination and immunity</td>
</tr>
</tbody>
</table>
1. **Prana**: The prana vayu is located in the head, neck, tongue, nose and in the chest. It is responsible to control the functions of the mind and to operate the respiratory functions during life (C.Chi.28:6).

2. **Udana**: The udan vayu is located in the umbilical region, in the chest and neck. It is responsible to control enthusiasm and for vocal functions during life (C.Chi.28:7).

3. **Samana**: The samana vayu is located in the stomach and duodenum and is responsible for digestion and absorption of food and it also controls its movements. (C.Chi.28:8).

4. **Vyana**: Vyana vayu is spread all over the body and controls the circulatory system and generates movements in the entire body (C.ch.28:9).

5. **Apana**: The Apana vayu is mainly located in the dudenum, urinary bladder and it controls the retention and passage of urine, semen and menstrual blood flow etc. (C.Chi.28)10

**Pitta**:

As mentioned earlier all the chemical and metabolic activities including endocrine functions constantly operating during life represent the Pitta system of the body. Pitta as a material has been considered homologous to blood and is considered its by-product by Charaka and Vagbhatta. Susruta includes Rakta as the fourth Dosa while Carak and Vagbhatta do not include Rakta as humour because it is represented in the principles of pitta. Physically, pitta is described
PRI MORDIAL MATTER AND TRIDOSAS.

RELATION OF SEVEN DHATUS WITH PRI MORDIAL MATTER
as blue and yellow in colour liquid, light, viscous, acrid and sour in taste, unpleasant in smell, hot in sparsha (S.S. 21:11). Pitta in general is responsible to impart colour and complexion, to promote digestion and vision, to produce heat, appetite and thirst (C.S. 18:50). Pitta is also responsible for the intellectual functions.

Depending upon specific functions and site of pitta it can be of five varieties (A.H.S.: 12).

(i) The Pacaka Pitta is supposed to be located in gastro intestinal track in the area between the stomach and duodenum. The pacaka Pitta contributes to the digestion of food (S.S. 21:10)

(ii) The Ranjaka Pitta, is located in the liver and spleen according to Susruta (S.S. 21:10) Vagbhatta mentions stomach as its site. The Ranjaka Pitta is responsible to impart colour to the Rasa (A.S.S. 20). As such it contributes to haemopoiesis.

(iii) The Sadhaka Pitta is located in the Hrdaya (A.H.S. 12:13) and it is also known as Sadhakagni (S.S. 21:10). The Sadhaka pitta is responsible for intellectual functions and emotions (A.H.S.12:13).

(iv) The Alocaka Pitta is located in the eyes and its main function is to help in the visual perception of the external objects (A.H.S. 12:13-2, S.S. 21:10).

(v) The Bhrajaka Pitta is located in the skin of the entire body and impart colour and complexion to the living body (A.H.S. 12:14, S.S. 41:10).
Kapha:

The kapha system represents the entire solid mass of the living body. It predominantly consists of the biological fluids and the solid structures of the body. Kapha is the potential source of strength and resistance against disease i.e. Bala (C.S. 17:117) Physically kapha is supposed to be white in colour, heavy, viscous, slimy, sweet in taste, soft in touch and stable (C.S. 1:61). It is also described to be olious, cold, white, smooth and compact. Kapha has been described to be the binder of various structures of the body specially joints. It maintains unctuousness, stability and sturdiness of the body during life. The entire bulk of the body, its compactness, physical strength and resistance against disease are afforded by the kapha system of the body. Susruta also attributes the healing process, tissue building and lubrication of joints as the functions of kapha (S.S. 15:6). The mental qualities like forbearance, fortitude, greedlessness and intelligence are also attributed to kapha by Charaka.

Vaghbhatta has described five varieties of kapha:-

(i) The Kledaka kapha is located in the stomach and is responsible for liquification of food material. (A.H.S. 12:16).

(ii) The Avalambaka kapha is located in the sacral region and in the heart and is responsible for providing support and nourishment to these sites (A.H.S. 12:15).
(iii) The Bodhaka kapha is located at the root of the tongue and pharynx and is responsible for the perception of taste (A.H.S. 12, A.S.S. 20)

(iv) The tarpaka kapha is present in the head and its important functions are to lubricate and nourish the sensory apparatus. It helps the brain and the five senses to perform their respective function (S.s. 21:14)

(v) The slesaka kapha is located in the bony joints of the body. It is highly viscous and oily in nature and it helps in the lubrication and smooth functioning of the joints (S.S. 21:14, A.S.S. 20).

**Saptadhatu Theory:**

Ayurveda describes seven types of primary, *Rasadi*saptadhatus (*tissues*) which are related to the physiology of basic nutritional and structural factors responsible to support or to nourish the body. The Dhatus are responsible to support the body and the mind both and to promote growth as mentioned earlier. The tridosas in the state of their normalcy are also kept in the category of Dhatu because they are also supporters of the body. The Rasadi saptadhatus are not only the supporters but are also the nourishers of the body (A.S.S.1). In gross terms the seven Dhatus described in Ayurveda are referred to the seven primary tissues of the body. These seven Dhatus are considered the outcome of nutrition and they are constantly produced, destroyed and reformed. The seven Dhatus are: 1) Rasa (*Plasma*), 2) Rakta (*blood*), 3) Mamsa (*Muscle tissue*), 4) Meda (*Edipose tissue*), 5)
Asthi (Bone tissue), Majja (Marrow) and 7) Sukra (Reproductive fluids) (S.S. 14 :10).

Each of the sapta dhatus may be of two types: a) Sthai dhatu i.e. stable (b) Asthai dhatu i.e. unstable. The Asthai dhatu are temporarily formed and are the precursors of the respective Sthai dhatu. The Ahara Rasa i.e. the digested food nourishes all the seven Dhatus through necessary transformation. It is postulated that each Dhatu has its specific Agni i.e. metabolic fire, which takes part in the appropriate processing of the respective Dhatus after which they are circulated to the particular Sthai dhatu through their own specific channels or srotamsi. The sthaidhatus are the permanent tissues and they constitute the structural entity of the body by providing essential tissues. The sapadhatus are considered as Dusyas because they have a tendency to get vitiated by the Tridosas and other morbid factors leading to ill health.

The concept of Malas:

Ayurveda presents an unique concept of Malas i.e. the excretory products of the body, should also be considered as essential constituents of living body and they also perform some useful functions to support the body. As such the malas to some extent also play the role of Dhatus i.e. as the supporters of the body. The term Mala refers to the polluting agents or impurities and also as the waste products. When the malas are in the state of normalcy and do not produce a disease or ill health. They are considered as Mala Dhatus. After digestion the digested food is separated into the Prasad Bhaga
which is called Rasa and the Kitta Bhaga i.e. the waste (C.Chi,15:18,19). This Kitta includes the variety of polluting agents produced in the body. Such as Sakrta or faeces, Sveda or sweat, Mutra or urine and even the abnormal forms of Tridosha and Saptadhatus (A.S.S. I:13) Charaka describes several types of Malas namely Purisa, Vitsneha (faecal fat), Mutra, Sweda, Vayu (flatus), Pitta (bile), Khamala, Lomakupamala, kesa, Loma, Simsru and Nakha etc.

Concept of Agni:

Ayurveda postulates a very comprehensive concept of Agni which incorporates all activities and factors responsible for digestion and metabolism in the living organism as known today. Agni which in common language means fire, in technical terms in Ayurveda refers to the entire phenomenon of digestion and metabolism in the body at all levels. This is why Charaka says that strength, health, longevity and all living process during life are dependent on Agni so much so that the absence or lack of Agni has been considered as absence or lack of life. (C.Chi.15). It converts food in the form of energy necessary for normal functioning of all living processes.

Ayurveda describes thirteen types of Agni which have been classified as:-

(1) Jatharagni or Pacakagni.
(2) Seven Dhatwagnis
(3) Five Bhutagnis.

The Jatharagni is located between the Amasaya and Pakvasaya i.e. Stomach and duodenum. It is responsible for digestion of
indigested food. It burns and breaks all the pancha-bhautic food materials to make them suitable for utilization by respective Dhatus (tissues). After the action of Jatharagni the digested food is separated into its Prasad bhaga i.e. essence part and the kitta bhaga (C.Chi 15:15) i.e. the waste product of the digested good. According to Vagbhata, the functions and physical properties of Agni are identical to Pitta (A.H.S. 12:10, 10:11). Pitta is also located between the Pakvasaya and Amasaya, is Panchabhautic and is responsible for digestion and separation of food. Jatharagni is considered the chief of all the Agnis and governs the activity of seven Dhatwalagnis and five Bhutagnis.

The Dhatwagnis are of seven kinds respective to each of the Saptadhatus. The Dhatwagni is primarily responsible for production of Rasa Dhatu from the digested materials available in the Anna Ras. Each of the seven Dhatwagnis are responsible to bring about the transformations of appropriate nutrient materials, each kind of Agni being responsible for the synthesis of nutrition corresponding to one specific Sthai Dhatu. The Jatharagni governs that Dhatuagni and in turn governs the growth and decay of different tissues. The Dhatuagni appears to refer to the intermediary metabolism.

Ayurveda conceives five kinds of Bhutagni. As is already known, all the Dhatus are pancamahabhautika. Likewise all the nutrients are also Pancabhautika in composition. For each Bhuta Ayurveda describes a specific Agni which is responsible for the finer
metabolism of the individual Bhuta present in the Ahara and Sthai Dhatu.

**Concepts of Prana, Tejas and Ojas:**

Prana, Tejas and ojas are on the level of vital energy, subtle counterparts and master forms of vata, pitta and kapha respectively. They are the positive essences of three biological humours that sustain positive health and fitness. They control ordinary mind-body functions and keep in health fit and free of disease. If reoriented properly, they even infold higher evolutionary potentials as well. Increases in vital essences promote positive health (unless one of these is increased without properly developing the others). These three forces are keys to vitality, clarity and endurance respectively, necessary for us to feel healthy, fearless and confident.

The vital essences are built up in two ways. On a grosser level, they derive from the essence of the nutrients. We take into the body as food, heat and air on a subtle level, they are fed by the impressions we gather in through the senses. Key to the functioning of these three is the reproductory fluid which functions as their condition in the physical body. It is the ultimate product of the food and holds our strongest energies.

Without the proper reserve of reproductive fluids, we must be deficient in Prana, Tejas and Ojas which can negatively influence both physical and psychological health. Ayurveda emphasizes preserving enough of our reproductive fluids to maintain these three
vital essences. It also shows us the ways to develop these three forces when they are insufficient.

Without the proper vital energies, the mind cannot function properly. We cannot heal the mind without improving and harmonizing its energies. Without these emotional sustaining forces, the mind cannot accomplish anything significant. Hence, brahmacharya ( celibacy ) has been emphasized throughout ancient Indian literature to be practised in mundane life as well as in all sorts of spiritual sadhanas. ( practice schedule )

Prana:

It is primal life force/ the subtle energy of air as the master force behind all mind-body functions. It is responsible for coordination of breath, senses and mind. On the inner level, it governs the development of higher states of consciousness.

Prana in the mind allows it to move and respond to the challenges of life. In our deeper consciousness, it energizes us throughout the process of reincarnation giving life to all aspects of our nature.

Prana maintains emotional harmony, balance and creativity. It has life creating capacity inherent in the reproductive fluid and keeps in creating children through the sexual act. It ( fluid ) can be directed in wardly to rejuvenate both body and mind.

Prana is the vital energy, we take in, not only through food but through liquids and of course, through breathing. It is carried by fluids in our body, the blood and plasma, which serve as its vehicle.
Our body fluids are energised by prana we take in. It is also absorbed through the senses of hearing and touch.

Prana is responsible for the enthusiasm and expression in the psyche, without which, we suffer from depression and mental stagnation.

**Tejasa (Inner Radiance):**

Tejase - inner radiance, is the subtle energy of fire through which we digest impression and thoughts. In an inner level, it governs the development of higher perceptual capacities. Tejasa in the mind enables it to perceive and judge correctly. In consciousness, it holds the accumulated insight of our will and spiritual aspiration. Tejas gives courage, fearlessness and vigor that allows us to accomplish extraordinary actions. Tejas is capacity of the reproductive fluid to give courage and daring. For example, to fight with great strength in order to mate. Inwardly, it can give us vigor and decisiveness for any important action. Tejas governs mental digestion and absorption, without which we lack clarity and determination.

**Ojasa (Primal vigor):**

Ojasa - the primal vigor is subtle energy of water (the liquid state of matter) as our vital energy reserve, the essence of digested food, impressions and thoughts. On inner level it gives calmness and supports and nourishes all higher state of consciousness. Ojas in the mind gives patience and endurance that provides psychological stability. Ojasa in consciousness is the material power from which the
soul produces all a its various bodies. Ojas provides peace, calmness and contentment.

Ojas is the power of reproductive fluid to promote endurance, which provides the ability to sustain us not only sexually but through all forms of sustained exertion physically and mentally. On the subtle level, ojasa is fed through the sensory impressions of taste and smell. Ojasa provides psychological stability and endurance without which we experience anxiety and mental fatigue.

Ayurvedic Kaya-Sadhana (Preservation and promotion of health):

In view of the comprehensive concept of health, Ayurveda propounds an equally comprehensive approach to the preservation of health. Grossly speaking, Ayurveda advocates measures like Swasthavritta, Sadvritta, Rasayana and the practice of yoga as positive health measures. In the context of swasthavritta i.e. code of health. The entire activity of an individual starting from early in the morning till retiring to the bed. This gives detailed account of the code of routine life i.e. Dincharya. In this reference Ayurveda does not forget to touch with due emphasis even the smallest aspect of routine life. For example according to the directives given in Swasthavritta an individual should get up in the Brahma- muhurta (early morning) and he should finish his purificatory process of excretion, tooth cleansing, tongue cleansing, gargles, oiling of the head and ear, massage, application of collyrium, medicated nasal drops, exercises, bath, use of fragrance etc. In relation to above schedule of Dincharya a detailed account of Ritucharya has been described which suggests
appropriate modification or change in the daily routine of life specially the diet and behaviour to suit different seasons. Thus Swasthvritta presents a comprehensive system or personal hygiene. Ayurveda puts forward an equally developed system of mental hygiene through Sadvrittta e.g. the code of conduct. Sadvrittta deals with right conduct related to mind, the character, social, religious and personal life putting appropriate emphasis about the things to be undertaken and not to be undertaken for the happiness and good of not only the individual alone but also of the society as a whole.

A critical study of the Ayurvedic literature on its positive health aspects exhibits a systematic description of various routine measures conducive to positive health.

Swasthvritta:

As per prescribed Swasthvritta regime:

(I) one should get up early in the morning and

(ii) "should develop a habit of evacuating the bowell with defaecation and reflex followed by proper cleaning of the anal area and the hands with suitable cleaning materials".

(iii) One should regularly clean his teeth and the tongue with suitable tooth stick or tooth brush of moderate hardness alongwith a paste or powder prepared with bitter and astringent drugs."

(iv) Kavala, Gandusa and Tambula chewing are prescribed as routine measures of preventive value for the diseases of the mouth.
(v) A regular practice of Pratimarsa Nasya i.e. nasal drops of suitable medicated or non-medicated oil is advocated for nasal care.

(vi) The text also advocates the smoking of medicated fumes of habitual variety in a particular manner as a preventive measure against certain disease. Such measures could be beneficial substitute for tobacco smoking which is now known to be harmful. Even in the current times appropriate harmless smoking devices may be introduced as per Ayurvedic descriptions for the use of addicted smokers.

(vii) In the context of the care of the eyes, Ayurveda advocates a number of preparation for local application in the eyes among which the regular application of Saubiranjana i.e. a collyrium consisting of antimony sulphide, is recommended. Such applications have been claimed to prevent the common diseases of the eye.

(viii) Optimum emphasis appears to have been given to the regular application of simple or medicated oils on the body specially on the head in the ears and at the feet everyday in all seasons; the type of oils may vary according to the season.

(ix) Additional emphasis appears to have been put on the practice of regular exercise i.e. Vyayama, which is supposed to upkeep the Agni affording good appetite. Agni is the foundation of adequate digestion and metabolism. According to Ayurveda, exercise i.e. Vyayama means a wider application of physical and mental manipulations (C.S.seven-31).

(x) One should undertake regular bath.
(xi) Cleaning and dressing of hairs.

(xii) Wearing of clean and good clothings.

(xiii) Use of fragrance for healthy and happy living and to distinguish one's own personality in a cultured society.

(xiv) The diet or Ahara has been considered as an important item in swasthayavritta regimen. Ayurveda considers the living body as the product of food and accordingly the diet has been included under the three Up-stambhas i.e. the subfoundations of healthful living (C.S. II, 35). Ayurveda describes that one should consume regularly a diet consisting of Rice, Barley, Hohey, Milk, Mudga, Ghṛta, Salt, Amalaka and Rainwater according to his own digestive capacity i.e. Agnibala. Different diets for different seasons have also been advocated. Sweet, cold, liquid and unctuous diet has been considered beneficial for summer season. Sour salty and unctuous diet along with boiled water is considered good for rainy season. Unctuous, sour and salty diet in sufficient quantity is recommended for winter. It has been postulated that composition of such diet prevents the accumulation of Dosa namely Vata, Pitta and kapha in respective seasons and thus helps in the preservation of health. Diet being an important agency for preservation of health as included under three Upastambhas, appears to have been given additional importance in Ayurveda. Ayurveda not only describes a large number of edible material along with their properties in view of the panchamahabhuta and the Tridosha theories of Ayurveda but also describes a variety of tasty and wholesome preparations prescribing them in consideration of the fundamental
principles to their minutest implications. Besides, Ayurveda enforces a sound dietary discipline by way of describing. The Astavidha-visesayatanā (Charaka) and Dvadasa Asana Vichara. The dietary considerations in health and disease are so much developed in Ayurveda that the diet and diet therapy i.e. the Ahara and Pathya form a full science in themselves.

Sadvritta:

Besides Swasthavritta, one finds an elaborate account of Sadvritta and Achara in various Ayurvedic texts which consist of the ethical conducts which inculcate the discipline related to mind, character, social, religious, spiritual and personal life so as to accord with happiness not only of the individual alone but of the society as a whole. Ayurveda touches a number of social aspects of the science of health. The Ayurvedic texts conceive the merits and demerits of the marriage in an alien class and consanguineous relations and the ancient writers on Ayurvedic medicine have viewed this concept in relevance to the possibility of hereditary diseases of recessive type in future generation. These texts describe a detailed code of menstrual care i.e. Ritumatricharya where it is suggested that during the period of menstruation a woman should not indulge in sour and salty dietary consumptions in order to prevent increased congestion in the system during the menstrual period.

The Sadvritta and Achara described in Ayurveda embrace the central theme of the Yamas and Niyamas and other psychosocial factors described in yogic literature. It is suggested that Sadvritta and
Achāra should be included in the schedule of health education at public level in modern times in order to improve physical, mental, spiritual and social health of man which may contribute to the uplift of the quality of life at large and world peace.

**Ayurveda - A Scheme of total welfare of man with emphasis on temporal psychosomatic health and cure of disease:**

Ayurveda is the science of life, whereas the life process has been considered as a comprehensive, four dimensional entity meaningfully described as "Sarirendriya Satvatma Samyoga." The total well-being of this life entity in this world is called "Swasthya" i.e. the 'total health'. A still superior quality of Swasthya is moksa.

There is continuum between Swasthya and Moksa according to Ayurveda. Thus Ayurveda looks at the concept of life and its well-being and health entirely from a different angle than the western modern medicine of today. Broadly Ayurveda deals with two kinds of Chikitsa (Treatment) - one for preservation of total dynamic health (Swasthya) of temporal nature and the other for promotion of absolute health (Moksa). The same have been designated as Laukiki Chikitsa or temporal health and Naisthiki Chikitsa or transcendental health respectively.

Ayurveda, a comprehensive science of life was developed to ensure Arogya i.e. healthy life in all its dimensions which has considered essential for the fulfillment of the four aspirations of life. Dharma, Ārtha, Karma and Moksa around which the entire Hindu thought swings. Yoga was a part and parcel of Ayurveda as it suberved the same objectives. However, the primary object of yoga
was not the achievement of the entirely of human instinct; it was essentially developed to achieve Moksa. Thus Ayurveda is the total life-science specifically concerned with the psycho-spiritual development of an individual.

**Psychosomatic Health:**

For maintenance of positive health man must possess resistance against disease which is caused mainly due to stress, physical and mental comprising of infection, and prolonged maladjustment with the society and environment leading to metabolic and other psychosomatic disorders.

The three faculties of the brain are said to be intelligence, perservences and memory. A fourth, quality of expression, may also be added. For a perfect psychosomatic built, development of the mental faculties is an essential requisite. The present condition of human health around the globe is far from satisfactory. Whilst the developing countries are facing acute problems of physical health owing to undernutrition and infection, the affluent people of the west are living in an environment of anxiety and tension.

No doubt modern medicine has practically solved the problem of infection (though many a times resistant pathogenic organisms still stand as a challenge), yet many metabolic and psychosomatic disorders eg. diabetes mellitus, hepatic insufficiency, ischaemic heart disease, thyrotoxicosis, hypertension, peptic ulcer and ulcerative colitis etc. making life miserable look for other measures for treatment and control. As an answer to solve the problems of healthful
longevity, including mental development and resistance against disease stands Rasayana Tantra, the 7th clinical discipline of Astanga or eightfold Ayurveda (S.S. 1-6) Sustruta defines it as the measure which prolongs longevity, develops positive health and mental faculties and imparts resistance and immunity against disease (S.S. 1,15). The aim of Rasayana is fourfold viz. 1) Longevity 2) Maintenance of positive health 3) Improvement of the three mental faculties of intelligence, perseverance and memory and lastly 4) resistance against disease.

**Health and disease with reference to yoga and yogic principles in Ayurveda:**

Ayurveda is a broad based science of life developed with twofold objective i.e. to preserve the health of the healthy and to relieve the disease of the ailing (C.S. 30.26). Ayurveda puts greater emphasis on the maintenance of positive health although it comprehends well on the study of the nature of ill health and the curative measures for the treatment of different diseases (C.S. 1.41).

In contrast to the gross physiobiological concept of modern science, Ayurveda puts forward a tridimensional concept of the living being. According to the Ayurveda and other Hindu Scriptures a living being is a composite entity consisting of physical body, the mind, the spirit and the sense apparatus (C.S. 146). Thus it would be seen that the Ayurvedic concept of life is much more comprehensive than even the latest modern concept of psychosomatic medicine as it adds one more dimension to the psychosomatic concept proposing the concept of the
psychosomatic-spiritual organization of life. Susrut defines health as a state of perfect well being of the mind, spirit and the body (in all its dimensions) and its reverse as ill health. It is stated that the health is a state of normalcy characterised by balanced equilibrium of the three Dosas, the thirteen types of agni, seven types of Dhatus and the Malas besides the optimum happiness of mind (Manas), senses (Indriya) and the spirit (Atma) (S.S. 15-48).

Both sciences i.e Ayurveda and Yoga aim at developing the physical, mental, intellectual emotional and spiritual levels of the human being. The following are some of the principles related to yoga mentioned in Ayurveda:

1. According to Ayurveda, the human being is composed of body, senses, mind and spirit. Thus, Ayurveda considers life as physico-spiritual. Basically it aims at ending all suffering and maintaining health, so that every individual can achieve all the four traditional Hindu goals of life (Dharm, Arth, Kama, and Moksha). The aim of yoga is to achieve mainly the psycho-spiritual goal of life or liberation, but it has not neglected importance of maintaining psychosomatic health in the process of pursuing it.

2. Yoga and Ayurveda are allied disciplines. As the basis of understanding the human body is the same for both sciences, it is essential that anyone intending to study either one of them should learn the other science as well.
3 Both these ancient sciences are Indian in origin and both have accepted certain common principles from the Samkhya system of philosophy.

4. Both yoga and Ayurveda originate as part of the greater system of Vedic science.

5. Initially both these sciences had eight branches eightfold or Asthanga yoga and eight fold or Astanaga Ayurveda.

6. Sattva - consciousness or knowledge; Rajas - motion or action and Tamas - inertia resisting them, are called the three Gunas (Trigunas). They are the three ultimate qualities or omni-substances at work in nature behind all material forms. For the creation of any substance in the universe, the contribution of these three non-material substances is essential.

7. The basic material constituents which exist in the universe and in man are called the five great elements, Pancha Mahabhutas, or ether, air, fire, water and earth. Each of these primal elements possesses its characteristic quality (either essential or auxiliary). These essential qualities are grasped by five sense organs; ear, skin, eye, tongue and nose. They are sound (ether); touch (air); light and colour (fire); taste (water) and smell (earth). When these are not perceived, the alternative five characteristics are observed (auxilliary) indirectly via skin. They are non-resistance (ether).
vibrations (air); change of temperature (fire); fluidity (water) and shapefulness (earth).

(8) Yoga text-books advise us to study anatomy according to Ayurveda, because unless one knows anatomy adequately, yogic purificatory practices (Shuddhi kriyas) cannot be properly performed. On the other hand, Ayurvedic text books while explaining anatomy, have pointed out that this study will be useful for physician as well as for practitioners of yoga.

(9) The three doshas or biological humours (Vata, pitta and kapha) are the three energy principles which govern all the physiological activities in the body. Vata is the principle of movement; pitta is the principle of conversion or metabolism; kapha is the principle of interlinking or cohesion.

(10) The scientists of old explained all body functions relative to the happenings in the universe. Hence, they found certain phenomena common to both man and nature. There are three main causative factors in the external universe; the sun, moon and movement (or wind). The sun or the energy of conversion is represented as fire (pitta); the moon or energy of cooling and interlinking is represented as the combination of earth and water (Kapha) and wind (Vata) or the principle of propulsion is due to the combination of air and ether. Ayurveda has accepted the concept of Agni-soma emphasized in Yogic texts. These two principles dominate all the activities of the universe and the human being. In the body, the right side is sun,
principle of heat or Agni dominant, while left side is moon-principle of
cold, chesion or soma dominant.

(11) Health of the body depends on the equilibrium of the humours,
tissues and waste-materials (Dosha, Dhatu and Mala): This
Ayurvedic principle has been explained by the Hatha Yoga pradipika
(H.P. 2/65).

(12) Both systems aim at gradual and natural internal changes, not
at radical, forced, superficial and symptomatic results.

(13) For maintenance of health, both sciences have explained a
similar beneficial diet, behaviour and ethical regimen. Both sciences
have accepted that control over the sense organs (Indriyas) is
essential for the preservation of health.

(14) The concept of health conceived by both yoga and Ayurveda is
broad. It is an individual and integrated form of body and mind. The
definition of man in Ayurveda is the aggregate of body, mind and soul
and its concept of health is not limited to the body, but it extends to
mind and soul integratedly. Thus, the concept of health is holistic.

(15) The purpose of Ayurveda is to maintain the health of the
healthy person and to remove the disease of the ill. Maintenance of
the norm and prevention of deviation from the norm thus becomes
the field of Ayurveda.
(16) Health and happiness go hand in hand. Whenever there is a disease it is accompanied by unhappiness. Happiness is invariably felt whenever health is reigning supreme in the body.

(17) Ayurveda has a dynamic and creative view of health, for health can never be a mere static condition. It must grow life.

(18) Charaka draws a beautiful picture of life of a man in possession of ideal health who not only enjoys his life fully for himself, but at the same time, adds to the happiness and comforts of the whole world. In yoga theory, mind is responsible for bondage and liberation or for happiness and unhappiness. This concept of yoga is explained in terms of Samadhi which etymologically means “Integration of personality at all possible levels”. It is the state of balance, harmony, equilibrium or homeostasis.

(19) Sattvic diet consists only of pure foods, light in nature, mild and cooling in energy, that do not disturb the mind. Only foods rich in the life force or Prana are to be taken. These include organic fresh fruits and vegetables. All foods produced by harming living beings are to be avoided, such as meat and fish. Foods prepared in toxic environments or with an excess of chemical fertilizers or spray are to be avoided.

(20) For maintenance of proper health, elimination of waste products at the proper time is essential. Both sciences have given equal importance to this principle. Their purification practices—Ayurvedic
Pancha Karma and yogic satkarmas (six categories of purification) are based on this principle.

(21) The description of yama and Niyama, in yoga, the ethical observances and disciplines necessary for the right practice of yoga, is very similar to the ethical regimen in Ayurveda.

Yoga Sadhana- A scheme of Psycho-spiritual development and transcendental health:

A critical study of the yoga sadhana aspect of Ayurvedic literature on its psycho-spiritual development and transcendental health exhibits a systematic description of various measures which have been discussed as under:-

Pragya and Yogastha Purusha:

Charaka samhita, one of the foremost Ayurvedic classic deals with the highest category of yoga. It describes very vividly the concept of prajna and the features of a yogasth purusha i.e. Sthita prajna almost in a similar manner as the concept of Rtambhara prajana described in Yoga-Sutra of Patanjali and that of the Yogastha-Purusha in the Bhagavadgita (C.S. 1:78,137 138, 139., 142).

Satya Buddhi and Sidhis:

Though Charaka have also given the detailed account of Bahranga practices like yama, Niyama etc. in the context of Sadvritta and Achara (C.Chi 1.3) etc., he specially describes the state of higher achievements of yoga practices including the ultimate
realisation i.e. Satya - Buddhi and the achievement of Siddhis or Aisvarya.

The realisation, that the entire universe and the individual are one and the same, is called, "Satyabuddhi (C.Sa.5:7). The concept of satya- Buddhis is a very fundamental thesis propounded by Charaka which appears to be a more vividly defined and comprehensively described entity like Rathambara praja of Patanjali. Patanjali's concept of Rathambara prajna is completely incorporated in Charaka's concept of Satya - Buddhi (C.Sa.5:16-21).

Thus Satya-Buddhi is the state of realisation of the ultimate reality. It eliminates all miseries and leads to Moksha. Charaka says that svata (selfhood) or Mamata is the cause of all miseries. The moment Satya- Buddhi emerges, the Atman transcends Svata (Mamata) i.e. self and all worldly miseries end (C.Sa. 1:51, 153). Charaka further says, "Pravritti is the cause of all miseries and Nivritti is the source of real happiness (C.Sa. 5:8). The Pravritti is initiated by Karma (action). The Satyabhuddhi transcends all karmas and affords Nivritti. This Nirvritti is considered to be the superb achievement (C.Sa.5:11). Thus Charaka describes the highest quality of a yogic achievements. Satya- Buddhi, and he also teaches the humanity a path for such an achievement. His ethical teachings as a means of reaching higher consciousness are very comprehensively described in different contexts in his samhita (C.Sa. 1:142-145.C.S 5:21).

Besides the unique description of the above mentioned higher consciousness, Charaka also describes the Aisvarya a Siddhis.
attainable by a yogi in the same manner as described by Patanjali in yoga sutras. The Aisvarya described by Charaka (C.Sa. 1:140) are:

1. Ability to introduce ones spirit in others body.
2. Knowledge of all knowable things.
3. Ability to do whatever one wishes to do.
4. Devine vision
5. Devine sense of hearing
6. Devine memory
7. Devine complexion
8. Ability to appear or disappear.

These are very much similar to the siddhis described by Patanjali in his yoga sutras. These can be achieved by following the path of yoga.

Ayurveda envisages the total welfare of man while yoga specifically ensures his psycho-spiritual development. Charaka describes the highest form of yoga aiming at higher consciousness and realisation of the ultimate i.e. Satya-Buddhi. However, no Ayurveda treatise has given a description of higher yogic practices (Yogic Sadhana) to be followed either for the achievement of satya-buddhi or the accomplishment of Siddhis.

Diagnostic and Treatment Techniques in Disease :-

Study of prakriti of an individual can help elimination in the following respects.

1. Early prediction of disease susceptibility.
2. Prevention of possible diseases.
(3) Successful prognostication in diseased state.

(4) Selection of an appropriate and specific treatment in a given disease.

Prakriti and Sattva Parikshas (investigations) have been included in ten investigation methods i.e. dasavidha- Atur Pariksa in Ayurveda.

The particular type of psychosomatic constitution with specific Dosha constituents predisposes a particular type of illness. In view of this fact, the different diseases to which an individual is predisposed may be prevented or postponed by appropriate diet, drugs or regimen. This is in this context that Ayurveda advocates extensive preventive measures in terms of swastha Vratta, Sadvritta, Dincharya, Rtucharya etc.

The observation showing greater incidence of certain diseases in which the patients of certain prakriti are predisposed support the fact showing greater susceptibility of vatk individuals to anxiety neurosis, thyrotoxicosis, peptic ulcer and tuberculosis; Paittik individuals to hypertension, peptic ulcer, bronchial asthma and rheumatoid arthritis and kaphaj individuals to diabetese mellitus, obesity, osteo arthritis, hypertension and ischaemic heart disease.

A similar stressful situation precipitate different types of stress disorders in persons of different prakrities. This is the reason why different persons inspite of being in similar situations develop different diseases. Thus an interaction between the environmental factors and the Dosa Prakriti determines the final outcome as specific
illness or disease. Thus besides external causes like various environmental factors, Deha prakriti is the most important determinant of the nature of illness.

The application of knowledge of human personality in the field of diagnosis and treatment is the original contribution of Ayurveda. Although now, psychiatry and psycho-analytic schools have also started to give importance to this subject while treating the patient for mental ailments but still the medical field does not recognise the importance of this aspect in the treatment of physical diseases, where as a great stress has been laid in Ayurveda on this aspect in the treatment of mental as well as physical ailments.

Ayurveda conceives the purest form of yoga and considers it primarily as the means of Tattva jnana, liberrion and mental peace. However, certain statements would also reflect the implications of the knowledge of the science of yoga and Tantra to the biological sciences including the problems of health and disease. Some such statements are mentioned below:

Jap, Homa, Uphara, Pranayama, Tap etc:

The karmaja disease (deeds done by a man in the present or any prior existence) are not curable through medicine. These can be cured by pravaschitta, Japa, Homa and Upahara etc. by reducing the karma of past life (S.U.40:164). Hicup should be treated through the practice of Pranayama. (S.U.50:16). Austere penances and vows, self control, truthfulness, charities and religious practices as well as the eight qualities i.e. Aisvaryas are either wholly or partially present in
the Grahas (astrological ones) according to the degree of their respective power, (S.U. 60:21). These Grahas may be cured by only Saucha, Snana (bath), Brahmacharya etc. and chanting Gayatri Mantra. (S.U. 60:31.)

Protective rites should be performed for the safety of the wounded patient from the influences of malignant star and spirits with the major and the minor duties i.e. Yamas and Niyamas enjoined, to be practised by the patient himself or some one else on his behalf (S.ci.1:133).

At the time of use of Soma one should than wash and rinse his mouth with water in the manner of Acamana. Then having controlled his mind and speech with the vows of yama and Niyama, he should stay in the protected inner chamber surrounded by his friends (S.Chi. 29:10).

Himsa, Asteya, misbehaviour with woman, conspiracy, harsh sound, falsehood, irrelevant talk, to harm some one, jealousy, to take wealth of others, non-belief in God, these ten points should not be born by the body, mind and speech. (A.H.Su. 2/21.22);

Food of all, specially of kings should be observed strictly because yoga and Ksema is by the king. Dharma, Arthas Kama, Moksa; these are connected with yoga and ksema (availability of non-available thing in yoga) (A.H.S. 7/2).