

A Synthesis of Yoga and Naturopathy with Ayurved

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During the Scientific era of the Golden period of the Aryan Civilization, there was intense intellectual activities for the acquisition of all kinds of knowledge; it is but natural that the Science of Life and healing should attract the greatest attention. Charaka gave greatest importance to health for the fulfilment of the purposefulness of Life.

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् ।

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च ॥ च. सू. १-१५.

Health is the supreme foundation of virtue, wealth enjoyment and salvation. Now diseases are the destroyers of health, of the good of life, and even the life itself.

The Caraka and Susruta the encyclopedic Ayurvedic classical productions of that golden age clearly manifest, that a vast amount of scientific research, critical thinking, patient investigation and experimentation must have gone before the conclusions were embodied in them. These must have covered a very wide range, as the vast country provided a variety of climate and geographical conditions. India had altitudes ranging upto 5 miles; it had rainless regions as well as countries having 500 inches of rain a year. It had hottest and coldest possible regions. It had its distinctive weather and vegetation. India had sent humanitarian medical missionaries in the neighbouring countries all round. Thus there is no doubt that it was not a local system or cult of medicine but universally recognized and reputed medical

science of the world. During this period, medical science attained its age of maturity and developed a rationally expounded thorough Science of health and disease and a systematic practice of remedies with full regard to dose, time, place constitution etc.

With its all comprehensive and Universal nature, humanitarian and compassionate spirit and due consideration of progressive purposefulness of life, Ayurveda, the Pierian spring of Life and healthful living, became the fountain head of all the branches of the Science of health and Disease.

The ancient empire of the science of Life built during the golden age of Aryan civilization ruled specilly the eastern world with supreme and sole sovereignty for more than a millenium i. e. from 600 B.C. to 600 A. D.

It had created eight separate states or subjectwise branches with specified speciality, each dealing with the particular work assigned to them. These branches were कायचिकित्सा (medicine), शालाक्य (disease of the upper part of the body, ear, nose, mouth and throat), शल्यशास्त्र (surgery), अगदतन्त्र (toxicology), भूतविद्या (Psychology), कौमारभृत्य (Pediatritcs) रसायन (rejuvenation) and वाजीकरण (virilification).

The natural hygiene the preliminary preparatory and basic part of Health preservation, and Yoga accomplishment being the ultimate, aspired and conclusive stage of liberation in the drama of life, were kept in direct association with the main body of the central Government, as every human being ever needed both of them.

After this golden period the medical empire was partitioned in two kingdoms viz. Ayurveda and Unani. This stage also continued for about a millenium. Though apparently separate systems of medicine, the spirit of the

concepts and precepts as well as practice of both remained nearly the same; as the Unani system being nurtured on Greek and Indian systems of medicine, had imbibed and maintained many of the principles of Ayureeda. Hence both the systems well co-operated, helped each other and developed further the all-comprehensive, humanitarian and scientific spirit.

With the European Renaissance and industrial revolution wrought by the upsurge of physical science, the west reawoke to a new life of scientific discovery, material advancement and political domination. Ever since, wealth, pleasure and power have guided the life of the west; and true wisdom, in which simplicity, beauty, goodness, compassion and an all beholding vision are foremost, gets paid only a liphomage.

The multifarious and marvellous achievements of the modern science produced the hypnotizing influence on man. Industrial revolution produced so many amenities of social and individual life and personal convenience and comfort, that man allocated physical sciences, the forefront status in the scientific movement. Man exerted all his efforts to subdue and control the forces of his environment and utilized them for the lascivious gratification of his ever-multiplying passionate greed. Thus this dark spot of the progressive science predominated and the man was submerged in it and began to behave as a purely selfish primitive creature. With the steady growth of the commercial spirit in the modern civilization curative medicine was found more lucrative; and so the precepts of the preservation of Health were nearly ignored and substituted by constant and continuous search for magic and wonder drug that can be the panacea of all the ailments that flesh is heir to.

The author of the principles of the Soviet Medicine writes 'From the 16th Century A.D. on, with the development of new economic order, medicine in the western world generally became a trade'.

Thus European Renaissance unconsciously introduced one eternal evil – trade spirit—even in the realm of medical world and established the monopoly and Monarchy of Mammon. This converted the ethical, moral and humanitarian spirit of the medical profession into money – minded business mentality. This infection of moneyvitiated progressive science was disseminated in every part of the world, wherever the western Civilization was able to spread.

With the incursion of the western power in India, the modern medicine that came along with it, overpowered both the prevailing sister Systems of medicine of India. It gave a deadly blow specially to Ayurved which was the parent medical system of this land. Not only it was subjugated and disintegrated but allured to be converted and to accept and follow the mercenary cult of Mammon of modern medicine. This morbid influence topsyturvied nearly all the sublime concepts and exalted ideals that had distinguished Ayurved as a noble, grand, inspiring, compassionate, benevolent, and humanitarian science of the universal goodness. The monarchy of Ayurved was crumbled and broken-up in many fragments; and each fragment endeavoured to establish itself as an autocratic Satrap as for example :-

1. दैवव्यपाश्रय	Divine or Theurgical therapy.	as Faith cure.
2. सत्त्वावजय	Mental control	as Yoga Therapy.
3. पञ्चकर्म	Purificatory Pented therapy	as naturo-therapy.
4. धार्मिक	Spiritual	as Christion science, Divine. therapy.
5. स्वस्थवृत्त	None	
6. आहारचिकित्सा	Diet therapy	as Milk cure, whey cure.
7. औषधिचिकित्सा	Herbal therapy	
8. रसचिकित्सा	Rasa Therapy.	

Each member, after being independent, succumbed to the enchanting influence of the new monetary cult and devised every means and method for the profiteering purpose and even stooped down, to intermingle the ancient humanitarian fundamentals and concepts, with the modern fascinating theories and attractive apparatuses for the fulfilment of the selfish motive of personal profit. This hybrid spirit is constantly and continuously diffused as to permeate the popular atmosphere by the powerful press propaganda; and so the public opinion is saturated and concentrated with one strong belief that 'the particular cult they are attracted to, is the only science of Health and liberator of all diseases.

Bewitched by the impregnated atmosphere of ever-rising aspiration and career-craving of the modern times, Ayurved suffered severely. Not only its main concepts are reversed but the less lucrative parts of the concepts are ignored or less attended. The precept स्वस्थानुरपरायणम् (The supreme refuse of the healthy and the ailing) is not only reversed to आतुरस्वस्थपरायणम् but the original first part-health-is nearly ignored. Similarly the rule (हिताहितं सुखं दुःखं आयुः) is reversed and the first part completely obliterated. The reasons for reversal, preference and rejection are the monetary criterion of the present age. If a man is ill, he will be compelled to purchase the cure, but if he is healthy, he does not care to consult for further maintenance of health in this atmoic age. His greed and ambitions multiply and he is too busy and and occupied in his new adventures and activities to keep abreast with the money making race. Under these circumstances, he becomes indifferent to the natural hygiene, the first fundamental step for the foundation of sound health. When he thinks to serve god of money, he cannot serve god of health; and naturally the idea even of the fundamental of freedom for ever or final liberation becomes incompatible.

Thus the main body of Ayurveda which becomes gradually deprived of the use of both the upper and lower extreme limbs, appears mutilated

and torsolike; under these circumstances of mutilation it cannot bestow perfect health to man; and Ayurveda thus loses its ancient status, power and glory. Its mutilated body gradually becomes emaciated; and all the less lucrative limbs of the body of Ayurveda become atrophied. Only the profitable limb of drug therapy gets pseudo-hypertrophy under the evil influence of the mammon; and it manages to ingrain the idea of drug-therapy as the sole salvage in the mind of the modern man. To call this pseudohypertrophied drug-system the residual part of the body of Ayurveda or any of its segregated independent limb or member as the sole science of life and healthful living, is a very limit of ignorance or perfect misconception.

Both Ayurved and naturo-therapy have much similarity in the concepts of basic etiology of the disease and its treatment.

सर्वेषामेव रोगणां निदानं कृपिता मलाः । अ. ह. नि. १, १२

The basic etiological factor of all diseases is the provocation or irritation by the vitiated matter. The naturopathy also also believes that the causative factor of all disease conditions is the accumulation of toxins in the body.

Vagbhata further explains another therapeutic maxim that if the condition is not treated during this initial stage of accumulation, the body becomes predisposed to the incursion of all kinds of endogenous and exogenous diseases.

चयकाष्ठामुपारुह्य कुर्वते ते ह्यपेक्षिताः ।

प्रायशः सुचिरेणापि भेषजद्वेषिणो गदान् ॥ अ. सं. सू. ५-२९.

These vitiation conditions that have progressed upto the stage of (संचय) accumulation and are not treated by the persons who disregard medication, generally give rise to specific diseases in the long run.

In view of the natural happening of the collection of residuum of unwholesome refuse inspite of meticulous observance of regime of personal hygiene, Caraka Samhita gives priority to the description of the pentad of

purificatory processes before the description of the regime of personal health (स्वस्थवृत्त). Vagbhata says:

कूमादपङ्केऽपिमणौ पङ्कोऽवश्यं भवत्यतः ।

उत्तिष्ठेत यथाकालं मलानां शोधना प्रति ॥ अ. सं. सू. ५

By the passage of time, water will be definitely polluted by the settlement of sediment even in the clean water jar; so man must rise at the right or due time for elimination of morbid matter and thus to have depurification of the body.

Dr. Hans Selye in his classical book stress, while describing about two dozen common causes of the stress and strain to the body mentions climatic conditions and diurnal variations as causative factors of stress. Ayurveda also considers these two factors as important predisposing etiological factors and describes the season-stress relation in great details. Ayurveda describes the first stage of (सञ्चय) accumulation or storage as thesauruses, the second stage of (प्रकोप) irritation or provocation as alarm reaction and the third stage of (शमन) subsidence or tranquilization as Sedation, of the vitiation process occurring in sequence in different three seasons. They are as follows :-

Table

नाम	वातः	पित्तम्	कफः
सञ्चयः	ग्रीष्मै वैशाखै ज्येष्ठे च मेषवृषयोः	वर्षायाम् भाद्रपदे आश्विने च सिंहे कन्यायांच	हेमन्ते पौषै माघे च धनुर्मकरयोः
प्रकोपः	प्रावृङ्शरदोः आषाढे श्रावणे च मिथुनकर्कयोः	शरदृतौ कार्तिके मार्गशिरसि च तुलावृश्चिकयोः	वसन्तऋतौ फाल्गुनचैत्रयोः कुम्भमीनयोः
शमनम्	शरदृतौ कार्तिके मार्गशिरसि च तुलावृश्चिकयोः	वसन्तऋतौ फाल्गुनचैत्रयोः कुम्भे मीने च	प्रावृङ् ऋतौ अषाढे श्रावणे च मिथुनकर्कयोः

It is emphatically advised to eliminate the vitiated matter during the (सञ्चय) accumulation stage: If it is not done so the milieu interne or body fluids and body-elements become predisposed to or favourable ground for extraneous etiological factors of various diseases.

Elimination of vitiated matter is the first fundamental of Ayurveda;

First fundamental for the preservation of health is the constant application of the pentad of natural purificatory processes to restore and maintain the homeostasis of the body elements. A man has to encounter various wholesome and unwholesome factors during his daily routine of life. Many environmental affairs can be controlled and made suitable and wholesome, to maintain the psychosomatic condition of man at normal level. But seasonal variations, which are the specific characteristics of Indian weather are not under human control; they work as a cause of stress to the human constitution. India has three specific seasons, each again divided into two. The changing seasons cause variation and vitiation of the body-elements, and accumulation of मल or morbid matter in the body functions. But the living body is a self-stoking, self-adjusting, self-repairing, self-preserving, self-asserting, self-multiplying machine. It starts naturally to eliminate the morbid matter; elimination is the process adopted by nature. It is the law of nature of the body. Man has learnt the beneficial use of this primordial procedure of natural therapy from observation and experience. This fundamental principle is preached in all the systems of medicine.

The Naturopathy considers this eliminative procedure as all essential, basic and of paramount exclusive importance.

Here Ayurved has more advanced concept of classifying this morbid accumulation in three categories viz Vata, pitta & Kapha (वात, पित्त & कफ) and so organizing the method of elimination in accordance to the type of morbidity.

The pentad of eliminatory or purificatory procedures are (वमन) Vomition (विरेचन) purgation, (बस्ति-आस्थापन) eliminative or corrective enemata or clyster (बस्ति-अनुवासन) unctuous enemata and (शिरोविरेचन) sternutation. This being considered an important procedure, the preliminary preparations are to be made by making the person undergo (स्नेहन) Oleation and (स्वेदन) Sudation therapy. The actions and rationality of these two preliminary therapies are described beautifully and in full details in the first chapter of kalpa sthana of Caraka Samhita. One of the results of these two therapies is to drive all the morbid collection into the gastro intestinal tract. The store house for (कफ) Kapha is stomach, for (पित्त) Pitta is the upper intestinsl tract and for (वात) the Vata is the lower part of intestines; hence vomition is advised for evacuation of morbid Kapha (कफ) from the stomach, purgation for evacuation of morbid Pitta (पित्त) from the upper intestinal region and enemata for eliminating morbid vata (वात) from the lower intestines; for elimination of morbid the matter from the head sternutation is carried out.

Likewise the features, which specially mark the different seasons of the year, are observed to characterize the different parts of a complete day and night. Hence Ayurveda has extended the application of its knowledge of season - vititation relation even to the varying phases of day and night - comparing every four hour period to one season.

तत्र पूर्वाह्ने वसन्तस्य लिङ्गम्, मध्याह्ने ग्रीष्मस्य अपराह्ने प्रावृषः, प्रदोषे वार्षिकम्, शारदमर्धरात्रे, प्रत्युषसि हेमन्तमुपलभ्येत् । एवमहोरात्रमपि वर्षमिव शीतोष्णवर्षलक्षणं दोषोपचयप्रकोपशमैर्जानीयात् ॥ सु, सू ६

Tracts peculiar to spring time exhibit themselves in the morning; the noon is marked by all the characteristics of summer; the evening by those of appoarching monsoon; the first part of the night by those

of heavy rainy season, mid-night by those of autumn and the last four hours of night by those of winter.

In accordance to this concept, if subtle counter-measures are practised daily to get rid of the potential morbidity, the man may be able to enjoy the full health and prevent aging effect. This should be the subject of Reaserch.

In the eulogy of this purificatory procedures, the Caraka very enthusiastically states as follows :-

The wise physican should, after preliminary preparation of the body with the oleation and sudation procedures, carry out the purificatory procedures of vomition, purgation, enemata and errhines according to the season.

Thereafter the physician skilled in the science of climatology should administer alteratives and virilific remedies of tested efficacy systematically and as indicated. सर्वमूह्यमगाधार्यम्

Thus the body-elements being restored to the normal state, susceptibility to disease disappears, the body elements get aggrandized and the pace of age is slackened.

Caraka Samhita consists of 8 sections (स्थान) and 120 chapters. Two full sections, each with twelve chapters and six chapters from the first section i. e. 30 chapters in all or 1/4 of the whole classic has been devoted to the subject of the quinary purificatory procedure.

Thus one can realize the importance attached to the eliminative procedures in Ayurved for the constant preservation of Health.

About diet and dietetics Ayurved has its own very systematic specific and scientific approach. It is very instructive and needs a careful study and application specially in India.

Just as pentad of purificatory procedures are used for internal purification (अन्तःपरिमार्जन) so for external purification of the body (बहिःपरिमार्जन) are advised inunction, sudation, application, affusion, massage etc., applied to the external surface of the body.

There is much similarity in Naturo-therapy and Ayurved regarding rest, exercise, fasting, sleep etc.

Yoga therapy and Ayurved.

To know oneself was the main mission of the Aryans; it led to the creation of the Vedic literature, six schools of philosophy of which Yoga Darshan (योगदर्शन) was one school. Patanjali wrote the authoritative book (योगसूत्र) Yoga Sutra having 185 सूत्र terse aphorisms grouped in 4 sections. Yoga practice is the highest cultured art of living and some people accepted it as the life-long devotion to it; यम ethical discipline and नियम self discipline were the foundations. They practised certain (आसन) postures to preserve physical health; the real importance of these exercises lies in the way they train the body and discipline the mind. प्राणायाम Pranayama is the rhythmic control of breathing and प्रत्याहार is the withdrawal and emancipation of the mind from domination of the senses and alluring sensual objects of the world. The achievement of प्रत्याहार enables man to reach the final three stages viz. धारणा concentration, ध्यान meditation and समाधि oneness with super consciousness. These three are really meant to join man to superman manifesting the real justification of the word योग that is derived from the root युज् to join.

Mind, in truth, is for mankind, the cause of bondage or liberation. It brings bondage if it is bound to worldly objects of desire; and leads to liberation when it is free from the sensual objects.

At this period some sages and rishes preferred to devote the whole life to the austere regime of Yoga discipline. It was a difficult regime for the common man as it was strictly disciplined regime of renunciation; this regime differed from the routine regime of Ayurved for the average man; and the followers of योग regime established their own specific sect. But this was done for a noble and philanthropic purpose and Ayurved recognised it as a mature and more cultured line of its own.

Ayurved has conceived that धर्म virtue, अर्थ wealth, काम enjoyment and मोक्ष liberation are the purposes of life; and health is of supreme necessity to fulfil these goals of life. It is thus natural that Ayurved will describe the regime of Yoga required for final liberation.

Ayurved has described this while maintaining the full co-ordination with the regimes required for the achievements of the first three goals. It did not believe in spending the whole life merely in parochial religious austerity. It prescribed the all incorporating regime for the four goals and hence the philosophers of the Veda consider Ayurved as the best science of life.

The science relating to life is regarded by the philosophers of Veda as the most meritorious of all sciences because it teaches mankind what constitute their good in both the worlds.

Any how Ayurveda included the basic eight essentials of Yoga viz. यम ethical discipline or universal moral commandments, नियम self purification by discipline in the form of regime of good as daily observances and used Yoga as a pragmatic science, dealing with moral, mental, ethical and spiritual well-being of man as a whole till he lives a worldly life; when he is mature and begins to long for liberation Ayurveda lays down specific regime and

the practical path of Yoga discipline for his ultimate liberation. Ayurveda gave the greatest importance to this stage of ultimate liberation of Yoga and designated the epithet of supreme physician who showed this path of liberation from the bondage of passions of good or evil act.

रागादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान् ।

औत्सुक्यमोहारतिदाञ्जघान योऽपूर्वत्रैद्याय नमोऽस्तु तस्मै ॥

Obeisance to that incomparable physician who destroyed the entire brood of psycho-somatic diseases, such as passions and the like, that perpetually afflict all embodied creatures and that give rise to the urge or desire, delusion and depression.

Ayurveda considered Yoga practice a sure and sacred remedy for relief from all kinds of bodily pain or mental agony.

Both in Yoga (a state of meditation) and final liberation, there is no existence of sensation; in final liberation there is absolute liberation, while Yoga leads to that part of liberation.

Caraka Samhita gives a succinct and lucid description of the Path of renunciation for the ultimate liberation from the world in two chapters.

With the varying phases of Ayurveda, Yoga section also suffered downfall. But following the rhythmic law of nature, there is again awakening for the knowledge of Yoga. If there is progressive astounding researches in the physical sciences and knowledge of all the external world, why should one not to have research in the innermost layer of the human mind. Probably if this soil of mind improves, all external efforts will favourably fructify and the world will experience eternal peace, health and happiness.

