



## Review Article

### A CRITICAL STUDY ON HISTORICAL BACKGROUND OF *YOGA DARSHANA* AND AYURVEDA

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#### ABSTRACT

*Darshana Shastra* is the outcome of comprehensive perception of nature, which explains and narrate the state of human existence. *Darshanas* and Ayurveda both are having same source that is *Veda*. Objectives of Ayurveda is to accomplish the physical, mental, social and spiritual well being by adopting the preventive and promotive approach as well as treating the diseases with various remissive approaches. *Darshanas* are the path to get free from miseries and to attain ultimate happiness i.e., *Moksha* which is the goal of life. *Yoga Darshana* is one of the oldest practices of Hindu tradition which is considered as path for *Moksha*. *Tattvas* of *Yoga Darshana* are merely influenced on Ayurveda. So, it is a need of hour to study the historical background of *Yoga Darshana* and some Sanskrit scholars explains that, *Praneta* of *Charaka Samhita*, *Mahabhashya* and *Yoga Shastra* was the same person. This paper throws a light on critical analysis of *Charaka* and *Patanjali*.

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#### INTRODUCTION

Eagerness of man, made him to think over the unrevealed truth of universe. *Veda* is the *Adigrantha* in *Bharatiya Vangmaya*, which reveals the ultimate knowledge. In ancient times, *Vedas* were in *Shruti-Rupa*. Later on they were documented. But in later times, people were unable to understand the *Vedas*. At that time the sages who had knowledge of *Vedas*, started to teach it to common people in a simpler way. These processes in later times were called by the name '*Darshana*'. So it can be said that *Veda* is the *Adishrota* for the *Darshana*. And at that time, there was *Udbhava* of *Darshana*. These *Darshanas* were explained in simple languages, which could be understood by common man. *Darshana* help to overcome *Ajnana*, which is said to be the cause for *Dukha* and to attain the absolute happiness or *Moksha*.<sup>[1]</sup> To attain the *Moksha*, *Darshanakas* have proposed many ways such as *Dhyana Yoga*, *Karma Yoga*, *Bhakti Yoga* and *Jnana Yoga*.<sup>[2]</sup>

*Yoga Darshana* is one among such *Darshana* as which is placed in *Astika Darshana*. It is compiled by *Maharshi Patanjali*. It accepts the *Sankhya*

philosophy including *Ishwar* as 26<sup>th</sup> *Tattva* and hence is also called by *Seshwar Sankhya Darshana*.

*Yoga* controls the *Manas* from the objects and stimulates it to combine with *Atma*. By this the person attains *Mukti* or *Moksha*, which is eternal, the utmost goal and ultimate solution for absolute happiness.

In this context, the *Raja Yoga* has been dealt. Consisting of 195 *Sutras* and is explained under 4 *Padas* namely *Samadhi Pada*, *Sadhana Pada*, *Vibhuti Pada* and *Kaivalya Pada*.<sup>[3]</sup>

*Yoga* existed even before *Patanjali*. There are descriptions of this in *Mahabharata* and other works. Since *Brahma* is mentioned as the exponent of *Yoga*, It is clear that *Yoga* is as old as he is. Sir John Marshal is of the view that from the statues of *Yogapurusha* found in the excavations of Mohenjodaro, it is clear that the popularity of *Yoga* is very ancient in India.

As *Yoga Darshana* and Ayurveda are contemporary sciences so it is a need of hour to see the *Pravartaka* and historical background of *Yoga Darshana*.

**Review of literature****Yoga Darshana Udbhava [4]**

*Veda* is the *Adishrota* for the *Darshana* but historical evidence of the existence of *Yoga* was seen even in the prevedic period also. In the ancient literature there are some significant *Yoga* evidences revealing that, *Yoga* tradition is much older than Patanjali and its main practices already existed before his time. The ancient *Yoga* was explained in *Vedas*, *Upanishads*, *Mahabharat*, *Smritis*, in teachings of Buddhism, Jainism, Panini and in *Puranas* etc. The word *Yoga* has first mentioned in *Rigveda*, the oldest of the sacred texts. Since *Brahma* is mentioned as the exponent of *Yoga* and described as *Yoga* is as old as *Brahma*. Sir John Marshal was of the view that the statues of *Yogapurusha* found in the excavation of Harappa and Mohanjo-Daro clearly explains the popularity of *Yoga* is very ancient in India. Later Maharshi Patanjali systematically codified the concepts of *Yoga* philosophy.

**Kala of Yoga Darshana [5]**

*Kala of Yoga Darshana* is divided into two phases as *Sutrakala* and *Vrittikala*. During the *Sutrakala*, the *Sutras* were written. And during *Vrittikala*, the *Vartikas*, *Bhashyas* were written. *Sutrakala* is considered from 400 *Vikrama Purva* (342B.C.) to 200 *Vikrama Purva* (142B.C.) and *Vrittikala* are considered from 300 *Vikrama* (242 A.D.) to 1500 *Vikrama* (1442 A.D.).

**Authors****Pravartaka / Vakta**

*Hiranyagarbha* is the person who is considered as the *Vakta* or *Karta* of *Yoga Darshana*. *Hiranyagarbha* is the name for '*Brahma*'. It is supported even in *Mahabharata* as,

सांख्यस्य वक्ता कपिलःपरमर्षिःस उच्यते ।

हिरण्यगर्भो योगस्य वक्ता नान्य पुरातनः॥

**(Maha.Bha.12/349/65)**

It explains that the *Vakta* of *Samkhya* is *Kapila Maharshi*; likewise the *Vakta* of *Yoga* is *Hiranyagarbha*.<sup>[6]</sup>

In *Rig Veda*, the explanation about *Hiranyagarbha* is dealt in brief. Therefore by seeing all this, it can be said that *Hiranyagarbha* was the *Pravartaka* of *Yoga Darshana*.

**Pracharaka / Samshodhaka / Anushasaka**

*Maharshi Patanjali* is considered as the *Anushasaka* of *Yoga Darshana*. He collected and compiled the *Yoga Sutras*. But there arises a doubt about *Patanjali* who did *Anushasana* of *Yoga Sutras* because there were many persons named *Patanjali* as follows,

In *Shatapatha Brahmana*, there is mention of similar *Kavya* called as *Patajala*.

Another person named *Patanjali* is the one, who wrote *Vartika* on *Vyakarna*, which is found in one of the *Vartika* of *Katyayana*.

The *Teetakara* of 11<sup>th</sup> century namely *Chakrapanidatta* in the *Teeka* on *Charaka Samhita* opines that *Patanjali* is *Shesha- Avatara*, who is related with *Yoga Shastra*, *Mahabhyas* and *Charaka Samhita*,

Some Sanskrit scholars explain that,

योगेन चित्तस्य पदेन वाचां मलं शरिरस्य च वैध्यकेन ।

योऽप्यकरोत्तं प्रवरं मुनिनां पतञ्जलिं प्राञ्जलिरानतोऽस्मिन् ॥

By this, one comes to know that the *Praneta* of *Charaka Samhita*, *Mahabhyasa* and *Yoga Shastra* were the same person.

According to Wood's, *Patanjali* who wrote *Yoga*, is different from *Patanjali* who wrote *Mahabhyasa* and *Charaka Samhita*.

According to *Dasagupta*, *Patanjali* who wrote *Yoga* and *Mahabhyasa* are same because the writing style in both of them is same. E.g. *Mahabhyasa* begins with '*Atha Shabdanushasanam*' and *Yoga* begins with '*Atha Yoganushasanam*'.

Later on, he might have written even *Charaka Samhita*. Therefore the *Karta* of all the three was the same *Patanjali*. These all evidences suggest that *Patanjali* is the *Pracharaka* or *Samshodhaka* or *Anushasaka* of *Yoga Darshana*.

**Bhashyakaras [7]**

S.No.	Bhashyakara	Bhashya
1	Bhoja	Rajamartanda (Bhojavritti)
2	Bhavaganesha	Vrutti
3	Ramanandayati	Maniprabha
4	Ananta Pandita	Yoga Chandrika
5	Sadashivendra Saraswati	Yoga Sudharaka
6	Nagoji Bhatt	Laghvi and Brihati
7	Vyasa	Vyasa Bhashya

➤ Vachaspati Mishra ⇨ *Tattva Viasharadi*

➤ Vijnanabhikshu ⇨ *Yoga Vartika*

➤ Nagesh ⇨ *Chaya Vyakhya*

Vachaspati Mishra and Vijnanabhikshu have written above mentioned *Bhashyas* to understand the *Yoga Bhashyas* and *Chaya Vyakhya* written by Nagesh in 17th century is the *Vyakhya* to understand the *Bhojavritti*.

## Discussion

### Discussion on Kala and Udbhava

In depth of *Siddhantas* of *Yoga Darshana* and *Ayurveda* can give better knowledge about influence of each other. *Yoga* and *Ayurveda* both are equally ancient traditions, which are developed and flourished in parallel and synchronized manner. *Yoga Darshan* is like other *Darshana*, a thought process put forth when the people in ancient times were unable to understand the *Vedas* and *Upanishadas*. *Vedas* were in *Shruti* and *Shruti Rupa* which were difficult to understand by common man. Here *Shruti* means hearing the precepts of their preceptors and got the learning by heart hence the knowledge was termed as *Shruti*.

*Darshanas* are the simpler form of *Vedas*, which were written around 400 *Vikrama Purva* (342B.C.) to 200 *Vikrama Purva* (142B.C.). At first *Darshanas* were in *Sutra* form. Then *Vrittis* were written on those *Sutras* to understand them in better easy way. It was done around 300 *Vikrama* (242 A.D.) to 1500 *Vikrama* (1442 A.D.). So it can be said, that *Darshanas* are the by-products of *Vedas* i.e., the theme explained in *Vedas* is the similar to the theme mentioned in *Darshanas*.

When *Ayurveda* is considered, the direct reference is found that, *Ayurveda* is the *Upaveda* of *Atharva Veda*. Therefore it is clear that the *Siddhantas* of *Ayurveda* have similarity with the concepts that are present in *Vedas* but have different utility. So *Ayurveda* is considered as fifth *Veda*.<sup>[8]</sup>

Apart from *Atharvaveda* *Ayurveda* has its source materials from three main classical texts popularly named as *Briha-trayi* and other three texts famous as *Laghu-Trayi*. But the utility of *Yoga Darshana* have seen more in *Bhriha trayi* compared to *Laghutrayi* as there we find more time differences between *Yoga Darshana* and *Laghutrayi* i.e. *Madhava Nidhana* compiled by *Acharya Madhavakar* during the period of 8<sup>th</sup> century A.D., the other text of *Laghutrayi* is *Sharangadhar Samhita* written by *Acharya Sharangadhara* in the period of 14<sup>th</sup> century A.D.

*Yoga Darshana* and *Ayurveda* both are equally ancient traditions, which were developed and flourished in parallel and synchronized manner.

It is clear that the *Siddhantas* of *Ayurveda* have similarity with the concepts that are present in *Vedas* but have different utility. So *Kashyap* considered *Ayurveda* as *Panchama Veda*. *Charaka Samhita*, one of the authentic *Grantha* in *Ayurveda* was first documented by *Agnivesha*, by the name *Agnivesha Tantra* before 7<sup>th</sup> century B.C. Then it was

redacted by *Acharya Charaka* in 2<sup>nd</sup> century B.C. Then onwards *Agnivesha Tantra* came to be known as '*Charaka Samhita*'. Once again reduction of *Charaka Samhita* was done by *Dhrudabala* in 4<sup>th</sup> century A.D. The *Shalya chikitsajna Sushruta* wrote *samhita* in 2<sup>nd</sup> century B.C. The *Pratisamskarta* was *Nagarjuna* (1<sup>st</sup> century A.D.). It was reduced by *Chandrata*.

A careful look into *Ayurveda Avatarana* it reveals that *Ayurveda* influenced *Darshana* and vice versa as both being contemporary sciences. At the same time, it appears that these *Darshanas* were so grown up that the ancient seers of *Ayurveda* could not keep themselves untouched of the philosophic themes. So the very philosophic themes were accepted and developed so as to meet the purpose of *Ayurvedic science*.

By this it can be said that *yoga Darshana* and *Ayurveda* are sister sciences that developed by one and the same source i.e. by *Veda*.

### Discussion on Charaka and Patanjali <sup>[9]</sup>

The *Yogas* of *patanjali* and that of *Charaka* should have been similar. But it is not so; *Maharshi Patanjali* is the *Anushasaka* of *Yoga Darshana*. He documented the *Yoga Sutras*. And from then on words those *Sutras* came to be known as *Patanjali Yoga Sutras*. There is an evidence found about *Patanjali's* parentage and birth place. The two terms '*Gonika Putra*' and '*Gonardiya*' are suggestive of *Patanjali* being and inhabitant of *Gonda* in *Oudh*. *Gonika* the daughter of a *Muni*, gave *Arghya* to Sun God praying for a son. The *Shesha* made an appearance in the form of sage, and falling from *Anjali* or cavity of *Gonika*, he was known as *Patanjali*.

Some other evidence explains that *Patanjali* was the *Guru* of *Vyasa*. *Vyasa* was the *Guru* of ancestors of *Kouravas* and *Pandavas*. *Charaka* and *Yajnavalkya* were the ancestors of *Kouravas* and *Pandavas*. He was also the *guru* of *Vaishampayana*, who was the *Guru* of *Charaka* and *Yajnavalkya*.

The reduction of *Agnivesha Tantra* was done by *Acharya Charaka*, by which the name *Charaka Samhita* came into existence. *Acharya Charaka* was a *Yayavara Rushi* who moved from place to place.

Evidence tells that, *Hari* narrated *Veda* in *Matsyavatara*. At the same time, *Shesha* who was present there also heard it. *Ayurveda* which was a part of *Atharva Veda* was heard by *Shesha*. One *Shesha* was roaming on earth. At the time he came across the people suffering from diseases. He felt pity for them. To subside this, *Shesha* was born as a *Rushi Putra*. As he was moving from place to place, no one knows where he is from. He was a *Yayavara*.

So he was popular as *Charaka*, and he was *Devacharya*. He wrote *Charaka Samhita*.

*Charaka* was the disciple of *Vaishampayana*. Some others explain that *Charaka* was *Rajavaidya* in the place of *Kanishka* of *Kushana* dynasty.

*Vishuddha* was his father's name. As he was the disciple of *Vaishampayana*, his period is 3000 years before Christ. Some say that *Charaka* was from *Kashmir*. Some others opine that he might be from North-West region, because in *Charaka Samhita* more references about North-West region is given. Probably he might have been born in *Nagavamsha* because of which the opinion as *Shesha Avatara*.

*Patanjali* and *Charaka* are said to be *Shesha Avatara* (incarnation of *Shesha*), and some similarities found in both *Charaka Samhita* and *Yoga Sutras*. So based on this some scholars believe that *Charaka* and *Patanjali* are same.

But there are some facts which prove, both *Charaka* and *Patanjali* are different. The writing of *Charaka Samhita* is in the form of *Sambhasha* or *Upadeshas*, where as *Yoga Sutras* are in *Sutra Rupa*. Though both *Acharya Charaka* and *Maharshi Patanjali* have explained similar concepts, their applicability is different. If both would have been the same person, then the applicability of concepts would also be similar.

*Patanjali* explains the first stage as withdrawing the mind from external influences and concentrating on the self, which is the *Samprajnyata* state. The second is concentrating on the self and establishing the self in itself like a flame undisturbed by wind which is the *Asmprajnyata* state. He then states its various results. The final stage is emancipation – *Moksha*. This means that detachment of the self from all other objects and establishment of the self in its own effulgent state.

*Charaka* does not mention these different states. His *Yoga* is restraining of the senses and the mind from outside objects, turning them inwards and concentrating the mind on the self.

The *Prayojana* of *Charaka Samhita* is different that is *Dhatu Samya (Arogya)* and that of *Patanjali's Yoga Sutra* is *Moksha Prapti*. Therefore the concepts dealt by them differ. E.g. *Charaka* deals separately about *Ahimsa*, *Brahacharya* etc., while *Patanjali* includes them under *Ashtanga Yaoga*.

*Patanjali* was the teacher of *Vaishampayana*. *Charaka* was disciple of *Vaishampayana*. Therefore by looking into their history etc, it can be said that both *Charaka* and *Patanjali* were different persons. And *Patanjali* was before *Charaka*.

## Discussion on arrangement of the *Sutras*

The 195/196 *Sutras* (this depends on the two different versions that are available today that defer on the addition of one *Sutra* that is actually an expansion of the idea presented in the previous *Sutra*) are arranged in a logical form and placed into four *Padas*. The *Padas* may be said to be the main chapter-wise division of the *Yoga Sutras*, but we must also consider that the term *Pada* refers to feet and this may indicate the step-by-step approach advocated by *Maharishi Patanjali*.

The four *Padas* are<sup>[10]</sup>

### **Samadhi Pada (51 sutras)**

*Samadhi* refers to a blissful state where the *Yogi* is absorbed into the one. It describes *Yoga* and then the nature and the means to attaining *Samadhi*. This chapter contains the famous definitional verse: "*Yogas Chitta-Vrutti-Nirodha*" ("*Yoga* is the restraint of mental modifications").

### **Sadhana Pada (55 sutras):**

*Sadhana* is the *Sanskrit* word for "practice" or "discipline". Here the author outlines two forms of *Yoga*: *Kriya Yoga* (Action *Yoga*) and *Ashtanga\_Yoga* (Eightfold or Eight limbed *Yoga*).

*Kriya Yoga*, sometimes called *Karma Yoga*, is also expounded in Chapter 3 of the *Bhagavad\_Gita*, where *Arjuna* is encouraged by *Krishna* to act without attachment to the results or fruit of action and activity. It is the *Yoga* of selfless action and service.

*Ashtanga Yoga* describes the eight limbs that together constitute *Raja Yoga*.

### **Vibhuti Pada (56 sutras)**

*Vibhuti* is the *Sanskrit* word for "power" or "manifestation". 'Supra-natural powers' (*Siddhi*) are acquired by the practice of *Yoga*. The temptation of these powers should be avoided and the attention should be fixed only on liberation.

### **Kaivalya Pada (34 sutras)**

*Kaivalya* literally means "isolation", but as used in the *Sutras* stands for emancipation, liberation and used interchangeably with *Moksha* (liberation), which is the goal of *Yoga*. The *Kaivalya Pada* describes the nature of liberation and the reality of the transcendental self.

*Patanjali* has arranged all the *Sutras* in a deductive and logical manner with numerous cross references to various important concepts such as the *Kleshas*, *Karma*, *Antaraaya*, *Siddhis* and *Gun*as etc.

We do not find any *Chikitsa Padas* or therapy sections in the usual *Yoga* texts. The term *Chikitsa* does not occur in the *Yoga Sutras* of

*Patanjali* and is not a major topic of concern in *Yoga* philosophy. This is because the concern of classical *Yoga* is *Sadhana*, not *Chikitsa*, which was regarded as the field of Ayurveda. Most importantly, we do not find in *Yoga* texts a discussion of disease, pathology, diagnosis or treatment strategies apart from the approach of Ayurveda. There is no *Yoga* system of medicine in terms of diagnosis, pathology and treatment, apart from Ayurveda.

What we do find commonly in *Yoga* texts are discussions of the *Pranas*, *Indriyas*, *Manas*, *Nadis* and *Chakras*, worship of deities, discussion of the inner Self and nature of consciousness, as well as the types of *Samadhi* or inner absorption. Disease is addressed briefly in some *Yoga* texts as it is regarded as one of the main obstacles to *Yoga* practice. But when this does occur, the language of Ayurveda is usually employed.

### CONCLUSION

*Vedas* are the *Adishrota* for the *Darshanas*. Ayurveda is the *Upaveda* of *Atharva Veda*. *Yoga Darshana* and Ayurveda sister sciences which are developed by one and the same source i.e. by *Veda*. *Hiranyagarbha* was the *Pravartaka* of *Yoga Darshana*. *Maharshi Patanjali* is considered as the *Anushasaka* of *Yoga Darshana*. *Patanjali* and *Charaka* are said to be *Sheshavatara* (incarnation of *Shesha*). Looking into their history etc. it can be said both *Charaka* and *Patanjali* were different persons and *Patanjali* was before *Charak*.

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