

# Analysis of Patanjali Yoga Sutra and Charak Samhita: A Review Study

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**Abstract:** Ayurveda and darshan complement each other maintaining their individual identity. Patanjali Yoga Darshan outline the philosophy and practice of classical yoga. Charak Samhita is one of the primary treatises on Ayurveda, India's traditional system of medicine. Despite emerging from different domains- spiritual and medical- both texts reflect a holistic view of human life, health and consciousness. This paper undertakes a comparative analysis of two fundamental texts in Indian philosophical and medical traditions: the Patanjali Yoga Sutra and Charak Samhita. The study explores their philosophical foundations, conceptualization of health and disease, ethical frameworks and methods of achieving mental and physical well-being. The analysis reveals significant convergences in their understanding of the mind body relationship and the path to ultimate liberation (moksha), underscoring the integrated nature of ancient Indian knowledge systems.

**Keywords:** Ayurveda, Patanjali Yoga, Charak Samhita, Mind Body Relationship, Holistic Health

## 1. Introduction

Philosophy is the root of all knowledge. It is Considered as mother of all sciences. The schools or system of Indian philosophy are divided into two broad classes namely Orthodox (Astika, vedic) and heterodox (nastik, Non-vedic). To the first group belong the six chief Philosophical systems (popularly known as sad-darsana). The second group consist of the three chief philosophical systems. These are Carvaka, Buddha and the Jains. Yoga and Ayurveda are the unique sciences of antiquity. Both developed and are practiced in the same land with almost similar objective.

- 1) Ayurveda (ayu = life + veda =knowledge or science) a comprehensive science of life was developed to ensure Arogya i.e healthy life in all its dimension which was considered essential for achieving the four instincts of life -Dharma, Artha, Kama and Moksha around which the entire Hindu thought swings.
- 2) Yoga was a part and parcel of Ayurveda as it subserved the same objective. However, the primary objective of yoga was not the achievement of the entirety of human instinct, it was essentially developed to achieve Moksha.
- 3) It may be pointed that Yoga and Ayurveda both are based on similar concept of human existence. According to basic Hindu thought, life is the combination of Sattva(mind), Atma (consciousness), Sharir (body) and Indriya(senses).
- 4) Ayurveda deals with this total psycho spiritual somatic entity and stands for the relief of all the three categories of miseries viz. Adhyatmika, Adhidaivika and Adhibhautika and in turn ensures Arogya which affords Dharma, Artha, Kama and Moksha. Yoga cares specially for the psycho spiritual aspects of life and in turn facilitate Moksha.

## History of Yoga Darshan

The first mention of the word "yoga" appears in Rig Veda, a collection of ancient texts. Yoga comes from the Sanskrit word "yuj", which means "union" or "to join".[5] According to Yadnyavalkya Smriti, Hiranyagarbha was the pravartak of Yoga Darshan and Maharishi Patanjali was the anusadhak of Yoga Darshan. Maharishi Patanjali is considered as yoga samshodhaka.[6] The teetacara of 11th century namely Chakrapanidatta in the teeka on Charak Samhita opines that

Patanjali is Shesha avatara who is related with Yoga Shastra, Mahabhyasa and Charak Samhita.

## Aims and Objective

- 1) To shed lights on the nuanced understanding of the mind, body, ethics and goal of life and reveal the connection and distinctions.
- 2) To compile the comparative analytical output of yoga sutra and its relevant part found in charak Samhita.

## 2. Materials and Methods

Ancient Ayurvedic Charak Samhita and relevant commentaries along with Patanjali Yoga Darshan and its commentaries.

## 3. Discussion

- 1) **Philosophical Foundation:** The yoga sutras are rooted in the Samkhya philosophy, which posits two fundamental realities: Purusha and Prakriti. It is Samana tantra of the Samkhya Darshan as both the schools propose almost the same metaphysics of reality. The Yoga Darshan has accepted a twenty sixth element of Ishwara in addition to the elements of Samkhya Darshan. The core teaching is encapsulated in the second sutra: "Yogah chitta vritti nirodhah" meaning cessation of the fluctuation of the mind.

Charak Samhita is grounded in a blend of Samkhya, Nyaya, VaishCharak Samhita is grounded in a blend of Samkhya, Nyaya, Vaisheshika, Mimamsa, Vedanta, Yoga and Lokayata i.e Nastik philosophies. Life is the combination of sattva(mind), atma(spirit), sarir(body) and indriya(senses). It emphasizes the interconnectedness of body, mind and spirit. Yoga sutras aim at transcending nature, the Charak Samhita seeks to maintain balance with nature. Yet both agree on the necessity of understanding the gunas and controlling mental activity as essential to well being and spiritual growth.

- 2) **Concept of Mind and Consciousness:** In Yoga Sutra mind(chitta) is the field where vrittis (modification) arise. These vrittis must be restrained to perceive Purusha. Patanjali describes five types of vrittis and classifies as either painful or not. The ultimate goal is to reach Samadhi, stilling of the mind. Acharya Charak views mind (manas) as an instrument of perception and action, mediating between the self (atman) and the senses. Disorders of mind are as significant as bodily ailments and mental hygiene is emphasized as much as physical cleanliness.
- 3) **Yama / Niyama vs Sadvritta (Ethics and Lifestyle):** Patanjali's ethical precepts yama (restraints) and niyama (observances) meaning universal morality and personal observances respectively enlighten the importance of controlling the mind. [18] These are the foundations for deeper yogic practice and are essential for mental clarity. Charak outlines sadvritta, a code of conduct encompassing daily routines, ethical behavior, social duties and mental discipline.[19] Both the traditions see ethics not as morality per se but as prerequisites for health and spiritual development. The practices overlap significantly in content, suggesting a shared cultural.
- 4) **Health, Disease and Treatment:** Yoga as per Patanjali is less concerned with curing disease and more with attaining liberation (moksha). Maharishi Patanjali have described nine obstacles which cause distraction of the mind among which disease is one of the obstacles. Charak Samhita is explicitly medical. Theory of disease epidemiology attributes illness to imbalances in both sharirik dosha (vata, pitta and kapha) and mental dosha (rajo and tama guna). For treatment of sharirik dosa daivavyapashraya and yuktivyapashraya is indicated. For manashika dosa jnana, vigyana, dhairya, smriti and Samadhi is indicated. Charak Samhita observes yoga as a supportive practice especially in mental health. Patanjali agree that self- regulation, moderation, meditation are key to achieving a higher state of being whereas Charak Samhita agree that self- regulation, moderation and meditation are key to preventing diseases.

#### 4. Conclusion

The Patanjali Yoga Sutra and Charak Samhita represent complementary paradigms within the broader Indian knowledge system. While Yoga offers a philosophical and practical path to mental mastery and spiritual liberation, Charak Samhita provides a holistic framework for physical and psychological well-being. Their common ethical foundations, similar metaphysical assumptions and overlapping practices suggest not parallel but synergistic path to human flourishing.