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Vyādhi - Obstacle in Yoga and Its Yogic Recourse – An Analysis and Evaluation.

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Abstract: - *Yoga is one of the 6 āstika darśana of Indian Philosophy founded by the great saint Maharṣi Patañjali, believed to be existing around 4th century BC. He has written the most famous text known as Patañjali Yoga Sutra, consisting of 196 sutras. Sutra means formula in mathematics. But here sutra means formula/thread/ basic knowledge which can lead a person to samādhi/ liberation/mokṣa. It is done in 8 broad steps. They are, yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhārṇā, dhyāna, samādhi. Yoga is not only āsana, prāṇāyāma or meditation. Its main objective is samādhi, that is liberation from bondages. Yoga means union or oneness and is derived from sanskrit word yuj which means to join/unite. The union in spiritual terms is of individual consciousness (ātmā) with supreme consciousness (paramātmā). However, Maharṣi Patañjali has described yoga as the disassociation of Seer (dṛṣṭā) and the Seen (dṛṣya). This is explained in terms of sāṅkhya philosophy. Nevertheless, whether it's union of ātmā and paramātmā or the disassociation of seer with the seen, the aim and objective is liberation or samādhi.*

In the process of attainment of yoga there are nine obstacles. They are, vyādhi, styāna, saṁśaya, pramāda, ālasya, avirati, bhrāntidarśana, alabdhabhūmikatva, anavasthi tatva. Vyādhi is foremost of them. It is caused inside the body, may be due to imbalance of vāta, pitta and kapha, wrong āhāra and vihāra, infection, inception of foreign organisms, accidents or may be by birth etc.

Vyādhi causes pain, sorrow, grief, unsteadiness, unhappiness etc, due to which one is unable to concentrate or meditate required for yoga. Hence, It is required to evaluate the methods of prevention/cure of vyādhi. This study is to investigate the process followed by yogis to overcome vyādhi.

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I. Introduction: -

The word ***Vyādhi*** is a sanskrit word which is a combination of **"Vi"** meaning intensifier+ **"ādhi"** meaning affliction, distress. Hence *vyādhi* is a disease, suffering or disturbance in the body.[1]

▶ *Vyādhi* / disease has been specified by Maharṣi Patañjali in his sutra as one of the nine obstacles of Yoga.[2] In order to overcome the obstacle, it is essential to understand and address the problem of disease. This study is to find out the system of prevention and management of diseases.

▶ Yoga word is derived from the sanskrit word *yuj* which means to join. This unity in spiritual terms has been described as union of individual consciousness with the supreme consciousness.[3] Here the individual consciousness is *ātmā* and the supreme consciousness is *paramātmā*. According to Maharṣi Patañjali, yoga is to block the patterns of consciousness.[4] Having done that the seer (*drṣṭu*) gets established in its own form. [5] Here seer is the supreme consciousness also known as *puruṣa* as per *sāṅkhya* yoga. This means that until yoga is achieved the seer is not established in its own position. A contradictory question arises that yoga is a union or a disunion. This can be explained in terms of *sāṅkhya* philosophy which is the basis of yoga sutras. Sāṅkhya divides existence and individual being into two aspects *puruṣa* (consciousness) and *prakṛti* (nature, energy). Existence and individual being arises when *puruṣa* and *prakṛti* come together. *Puruṣa* implies the seer (*drṣṭu*) and *prakṛti* implies the *dṛṣya* (seen). Yoga is concerned with the separation of *puruṣa* and *prakṛti* after which the seer gets established in its own form.[6] Therefore, instructions of yoga are given in yoga sutra. After attainment of yoga, one attains *kaivalya* that is restoration of *puruṣa* in its natural form which is pure consciousness of course after involution of gunas because of fulfilment of their purpose.[7] At this stage the yogi becomes indifferent to

everything, to the pain and pleasure and to anything happening. He attains samadhi that is *kaivalya* or next to God. It does not happen simply in a day or two. A lot of phases are to be passed. All this are specified by Maharṣi Patañjali in his yoga *sutra* vide 4 chapters known as *Samadhi, Sadhana, Vibhuti* and *Kaivalya pada* described elaborately through 8 steps in a very disciplined manner. These 8 steps are- *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhārṇā, dhyāna and samādhi.* In the process of following these steps, there are nine obstacles known as nine *antarāyāḥ.* [8] *Vyādhi*/ disease is the first and foremost of them.

▶ *Vyādhi* is defined as a phenomenon occurring in human being that causes pain[9]. *Vyādhi* is of 4 types- exogenous, physical, mental and natural[10]. Exogenous diseases are caused by injury[11]. Physical ones are caused due to eating habits through disequilibrium of *vāta*, *pitta*, *kapha*, *rakta* and *sannipāta*[12]. Mental diseases are anger, sorrow, fear, exhilaration, depression, envy, jealousy, anxiety, malice, passion, greed etc caused by different forms of desire and aversion[13]. Natural ones are hunger, thirst, senility, death, sleep and caused by natural constitution of the body[14]. The means to control the diseases lies in proper purification, pacification, diet and behaviour. The body and mind constitute the substrata of diseases and happiness[15]. Patho genic factors in the body are *vāta, pitta* and *kapha,* while those in the mind are *rajas* and *tamas*[16]. The cause of diseases, relating to both mind and body are three-fold. They are – wrong / non / excess utilisation of time, mental facilities and objects of sense organs [17]. Good health stands at the very root of virtuous acts. Diseases are destroyers of health, wellbeing and life. It has manifested itself as a great obstacle in the way of human life[18].

▶ Any type of physical disease or ailment, such as spondylitis, arthritis, sciatica, slip disc, blood pressure, diabetes, kidney stone, gall bladder problem. muscle sprain, body-ache etc. are internal. Any sort of ulcer, malaria, jaundice, typhoid etc. is external. When a person is ill or sick, immaterial of the type of illness or disease, he is unable to sit straight and acquire any meditative posture, which is an essential element for concentration and meditation for even a very short duration. Long duration is impossible. He/she wants to lie down and take rest. Hence, the biggest and foremost obstruction in the path of yoga is *vyādhi* or disease.

Vyādhi has to be avoided prevented or cured in order to perform and achieve yoga / samadhi. The step-by-step process of achieving yoga has been stipulated by Maharṣi Patañjali. He has also specified the obstacles in yoga and their remedies which are as specified below.

1. Self-surrender to God [19]. God is known by the word Aum[20]. It must be repeatedly recited with full awareness and contemplation of its meaning[21].
2. By concentrating on one principle[22].
3. By Cultivating opposite virtues of friendship towards happiness, compassion towards miserable, joy towards virtuous, and indifference towards vice[23].
4. By controlling the mind with the control of the breath[24].
5. By development of super sensory perception which aids in control of mind [25].
6. By attainment of inner illumination which is beyond sorrow[26].
7. By meditating on a desireless person[27],
8. By meditating on the knowledge of dream and sleep[28].
9. By meditating on any desired subject[29].

The above are the different ways mentioned by Maharṣi Patañjali in his yoga sutra for the avoidance of nine obstacles. There are other ways not mentioned explicitly by him, but are contained perhaps in the 3rd and 4th steps of *aṣṭāṅga* yoga. They are *āsana* and *prāṇāyāma* by which one can improve his immunity and remain disease free for a considerably long time. Both of the above have been tried and tested and have time and again proved not only as preventer but also curer of almost all types of diseases.

Though very little have been mentioned about both *āsana* and *prāṇāyāma* in *Patañjali Yoga Sutra* but there are many ancient scriptures which have mentioned the methods and benefits of *āsana* and *prāṇāyāma*. These are based on the theme of *Haṭha Yoga* that is yoga by force. The important ancient works propounded are *Haṭha yoga pradīpikā* by Svāmī Svātmārāma and *Gheraṇḍa Saṁhitā* by sage Gheraṇḍa which is believed to came into existence only after 6th century A.D. Apart from *āsana* and *prāṇāyāma* another most importing thing in *Haṭha yoga* is food/ diet. The eating rules and restrictions are also mentioned very specifically in these two scriptures which will be discussed one by one.

Yoga: - It is the union of *Ātmā* (individual consciousness) and *Paramātmā* (supreme consciousness). Maharṣi Patañjali in his text *Patañjali yoga sutra* has described yoga as disassociation of the seer (*dṛṣṭā*) and the Seen (*dṛṣya*). This is explained in terms of *sāṅkhya* philosophy. As per *Sāṅkhya darśana* human body is made up of twenty-five gross elements one of which is the supreme consciousness that is *puruṣa* and the other is *prakṛti* consisting of twenty-four elements. On comparison of yoga philosophy of Maharṣi Patañjali and the *Sāṅkhya darśana* of Kapila Muni, it is found to be almost similar. *Puruṣa* is termed as seer in yoga sutra and *Prakṛti* is termed as seen. *Prakṛti* consists of *buddhi, ahaṅkāra, mana* and 10 *indriyas* apart from 5 gross elements (earth, fire, water, air, and space) and 5 *tanmātrās*. *Prakṛti* along with all other gross elements does all the deeds (*karmas*) and super imposes the *puruṣa* as if it is the supreme self. The *buddhi* is unable to reach to *puruṣa*. It is only when a person in his endeavour in constant meditation and *sādhanā* is able to uncover the veil of *prakṛti* over *puruṣa*.

Thereafter *puruṣa* gets disassociated with *prakṛti*. Individual consciousness gets united with the Supreme consciousness. *Yoga*/*samādhi* is accomplished and the Liberation takes place.

Aṣṭāṅga yoga: - It is the 8 limbs/ steps followed for achieving yoga as propounded by Maharṣi Patañjali contained in 4 chapters. They are -

1. *Samādhi pāda*- It explains the definition purpose, mental modifications, obstacles and above all, the various types of *samadhis*.
2. *Sādhanā pāda* – It contains the means to establish in meditation.
3. *Vibhūti pāda* – It discusses the psychic powers and transformation of consciousness.
4. *Kaivalya pāda* – It Describes the theory of perception, the means to achieve, and the only-ness or *kaivalya*

The Eight limbs for attainment of yoga are: -

1. *Yama*: - 5 Social code of conduct that is Nonviolence, Truth, Honesty, Celibacy Non hording/ possessiveness[30].
2. *Niyama*: - 5 Personal code of conduct is Cleanliness, Contentment, Self Penance/ austerity, self-study, surrender to God [31].
3. *Āsana*- Attaining or assuming a posture of an animal, or a tree, or any other commonly used thing, by way of bending whole or part of the body or limbs or leaning forward or back ward in a sitting, standing or sleeping position which involves the stretching, contracting, pressing and twisting of internal or external organs of human body. This is the general definition and description of *āsana*. However, Maharṣi Patañjali in his yoga sutra recommends for sitting in a comfortable and effortless position for a longer time without any thought or confusion in mind[32].
4. *Prāṇāyāma*: -It is described as the extension or control over pace of breath, or the process of inhalation and exhalation[33]. It may be by external retention, internal retention or suspension in between inhalation or exhalation by observing space, time and count, it becomes long and subtle[34], and then a 4th stage comes in where one reaches to a point where neither all the above three types of *Prāṇāyāma* is paused. No inhalation, no exhalation, no retention, only *kevalī*[35]. This stage is illuminative stage[36]. The mind becomes fit for dharana[37]. Hence the objective is said to be achieved.
5. *Pratyāhāra*: - It is described as the withdrawal of sense organs from their respective objects. All these senses follow the mind in and out[38], and then the control of mind takes place on sense organs and it gets detached from worldly pleasures[39].
6. *Dhārṇā*: - It is the fixing of concentration at one place is *dhārṇā*[40].
7. *Dhyāna*: - It takes place when there is uninterrupted flow of consciousness which is called *dhyana*[41].
8. *Samādhi*: - It takes place when there is only object appearing without consciousness of oneself [42].

Obstacles in Yoga

In the process of attaining samadhi there are nine obstacles which are *vyādhi* (disease) *styāna* (dullness) *saṁśaya* (doubt) *pramāda* (procrastination/ deferring/ neglecting) *ālasya* (laziness) *avirati* (desire/ carvings) *bhrāntidarśana* (erroneous perception, misconception) *alabdhabhūmikatva* (failure in achievement) *anavasthi tatva* (instability)

Vyādhi, is the first and foremost obstacle in attainment of yoga, which involves distraction in concentration and meditation. Disease or sickness of any type will definitely cause a lot of physical as well as mental distractions. Sitting for long time in *āsana*, extension and retention of breath and withdrawal of sense organs are impossible in a sick body. All 8 steps of yoga, right from *yama* to *samādhi,* can be done only in a disease less state of the body. Any ailment developed in body will definitely divert and disturb a person. Hence a person has to be disease-free while doing meditation. This is a very practical thought. Though Maharṣi Patañjali has explained how to get rid of mind diversion and modifications in his forth coming sutras, but *vyādhi* is the main element where a person has no voluntary control upon it. For that purpose, a practitioner has to make himself very strong by increasing his immunity strength.

Apart from the above, the other things which can help avoid diseases are *āsana* and *Prāṇāyāma*. Both of these are tried and tested. They have proved to be not only preventer but also curer of almost all types of diseases. Apart from *āsana* and *prāṇāyāma* another most importing thing is food/ diet. The eating rules and restrictions are also mentioned in the *haṭha yoga* texts which will be discussed here in below.

EFFECT OF *ĀSANA* AND *PRĀṆĀYĀMA* ON *VYĀDHI*.

The two most popular text on *haṭhayoga* are *Haṭhayoga Pradīpikā*[43] (HYP) and *Gheraṇḍa Saṁhitā*[44] (GS). They describe the curing effects of *vyādhi* by way of *āsana* and *prāṇāyāma.* The columnar statement of different *āsana* and *prāṇāyāma,* their benefits in brief, transliterated verse of the benefits described in sanskrit along with references are given herein below.

Sl.	Name of Asana	Benefits	Transliterated version	Ref-Text,

				Verse no. Pg no.
1	All *āsanas*	Brings steadiness, diseases free state and lightness in the body and mind	*kuryāt-tad-āsanaṁ sthairyam- ārogyaṁ cāṅga-lāghavam*	HYP-17, p. 67
2	*Matsyendrāsana*	Increases Digestive power, removes diseases, Awakens *kuṇḍalinī*.	*jaṭhara-pradīptiṁ pracaṇḍa-rugmaṇḍala-khaṇḍanāstram abhyāsataḥ kuṇḍalinī-prabodhaṁ candra-sthiratvaṁ ca dadāti puṁsām*	HYP 1.27, p. 88
3	*Paścimottānāsana*	Increases Digestion, Reduces Obesity Removes diseases	*udayaṁ jaṭharānalasya kuryād-udare kārśyam-arogatāṁ ca puṁsām.*	HYP 1.29, p. 93
4	*Mayurāsana*	Reduces enlargement of glands, stomach disorders, rectifies *tridoṣās*. Helps digestion of all types of foods including poison	*harati sakala-rogāṇāśu gulmodarādī na-bhi-bhavati ca doṣā-nāsanaṁ śrī-mayūram /* *bahu kadaśanabhūktaṁ bhasma kuryāda-śeṣaṁ janayati jaṭharāgniṁ jārayet-kālakūṭam//*	HYP 1.39, p. 96
5	*Sidhāsana*	Opens the door to liberation, Purifies 72000 channels (*nāḍīs)*	*caturaśītipīṭheṣu siddhameva sadābhyaset / dvāsaptatisahastrāṇāṁ nāḍīnāṁ malaśodhanam*	HYP 1.39, p.110
6	*Padmāsana*	It is the destroyer of all disease.	*etad-vyādhi-vināśakāri yamināṁ padmāsanaṁ procyate/* *idaṁ padmāsanaṁ proktaṁ sarva-vyādhi-vināśanam* *etad-vyādhi-vikāra-nāśanakaraṁ padmāsanaṁ procyate//*	HYP1.44, p.117 HYP1.47, p.117 GS 2.9, p. 174
7	*Bhadrāsana*	It destroys all disease	*bhadrāsanaṁ bhaved-etat sarva-vyādhi-vināśakam//*	GS 2.11, p. 180
8	*Siṁhāsana*	It destroys all disease	*siṁhāsanaṁ bhavedetat- sarva-vyādhi-vināśakam//*	GS 2.16, p. 191

Table 1 Benefits of different *āsana* on the human body. HYP: - *Haṭhayoga Pradīpikā*; GS: - *Gheraṇḍa Saṁhitā*

EFFECT OF *PRĀṆĀYĀMA* ON *VYĀDHI*

Sl.	Name of Pranayama	Benefits	English transliterate Sanskrit sloka	Ref-Text, verse no. Pg no.
1.	All *Prāṇāyāma* in general	i.) Removes all Diseases ii.) Hiccups, asthma, coughs, headache, ear and eye pain are all due to the disturbance of *vāyu* in the body iii.) On having control of holding the air at will, the digestive fire increases, nada awakens, and one becomes disease free.	*prāṇāyāmena yuktena sarva-rogakṣayo bhavet/* *hikkā śvāsaśca kāsaśca śiraḥ karṇākśivedanāḥ /* *bhavanti vividhā rogāḥ pavanasya prakopataḥ //* *yatheṣtandharaṇaṁ vāyoranalasya pradīpanam/* *nādābhivyaktir-ārogyaṁ jāyete nāḍiśodhanāt//*	HYP 2.16, p. 180 HYP 2.17, p. 181 HYP 2.20, p. 183
2.	*Suryabheda prāṇāyāma*	It cleanses the forehead, removes *vāta* and worm problems in the body. Hence it should be done again and again. It kills disease and death	*kapālaśodhanaṁ vātadoṣaghnaṁ kṛmidoṣahṛt/* *punaḥ punaridaṁ kāryaṁ sūryabhedanam-uttamam//* *kumbhakaḥ sūryabhedastu jarāmṛtyu vināśakaḥ*	HYP 2.50, p. 237 GS5.69, p. 422
3.	*Ujjāyī prāṇāyāma*	Eliminates phlegm from throat and increases the digestive fire Rheumatism, cough, fever, spleen related problems are cured.	*śleṣma-doṣaharaṁ kaṇṭhe dehānala-vivardhanam/* *āmavātaḥ kṣayaḥ kāso jvaraḥ plīhā na vidyate/*	HYP 2.52, p. 240 GS 5.73, p. 430
4.	*Śītalī prāṇāyāma*	Rectifies, diseases such as enlargement of stomach, spleen, fever, excess bile, hunger thirst and also counteracts poison Digestive, kapha- pitta disorders does not occur	*gulma-plīhādikān rogān jvaraṁ pittaṁ kṣudhān tṛṣām/* *viṣāṇi śītalī nāma kuṁbhikeyan nihanti hi//* *ajīrṇaṁ kaphapittaṁ ca naiva tasya prajāyate/*	HYP 2.58, p. 249 GS 5.75, p. 433
5.	*Bhastrikā prāṇāyāma*	Eradicates tri doshas *Vāta, pitta* and *kapha* and increases digestive fire.	*vāta-pitta-śleṣma-haraṁ śarīrāgni-vivardhanam*	HYP 2.65, p. 253

		No disease takes place and one becomes diseases-less day by day	*na ca rogo na ca kleśa ārogyañ ca dine dine*	GS 5.78, p. 435

T-2 Curing of *vyādhi* by way of *prāṇāyāma* as per the HYP: - *Haṭhayoga Pradīpikā*; GS: - *Gheraṇḍa Saṁhitā*

IMPORTANCE OF FOOD IN *VYĀDHI*

Food plays an important role in management of *vyādhi*. No ancient yogic scriptures have missed the mention of diet including *Haṭhayoga Pradīpikā,* of Svāmī Svātmārāma and *Gheraṇḍa Saṁhitā,* of Sage Gheraṇḍa. Almost all of them has mentioned about conducive and prohibited diet which are as follows.

A. Food conducive for Yogi

1. Food must be enhancing *Dhātus*. It must be nourishing, sweet, soft, tender, contain cow's milk and ghee. It will be pleasing and will attract yogis desire for food[45].
2. Food prepared from grains such as wheat, rice, barley, milk, ghee, brown sugar, sugar candy, honey, dried ginger, pointed gourd, five types of the green leafy vegetables, pulses such as yellow lentils and other similar pulses, and pure water[46].
3. Food may also contain jack fruit, certain roots, vegetables, berries, bitter gourd, cucumber, figs, banana and its stem and root, brinjal, medicinal roots and fruits etc. 5 types of leafy vegetables have been prescribed for a Yogi[47].
4. Food which increases the age/life, knowledge, strength, disease free bliss, happiness, love, are juicy, unctuous, stable, natural, loving and are loved by the *sāttvika* category of people as per the verse no 8 of 17th chapter of *Śrīmad Bhagavad Gītā*.

B. Contradictory Yogic diet: -

a. According to great sages, yogic diet must not contain the food which is bitter, sour, salty, pungent, fried, hot, green leafy vegetables, sour-gruel, sesame, mustard, alcohol, fish, mutton and other animal's flesh, curd, horse gram, palm tree fruits, berries, jujube fruit, oil cakes, asafoetida and garlic[48].
b. The reheated, dried up, hard to digest, half cooked, stale (cooked long back) food is prohibited[49].
c. Food which causes pain, sorrow, grief, disease etc, are bitter, acidic, salty, very hot, pungent, dried and are loved by the *rājasika* category of people.
d. The food which are half cooked, leftover, devoid of its natural oils, dried up, stale, stinking, impure, unholy and are loved by *tāmasika* category of people.

C. QUANTITY OF FOOD

a. The recommended quantity of diet is 50% solid food, 25% water and the balance 25% must be left vacant for the circulation of air. The free space is left for mixing of the food with the digestive enzymes.[50. 51]
b. The no. of daily meals prescribed for a yogi is two meals a day, one in the afternoon and the other in the evening and one diet and no diet, and continuous eating or eating between meals must be avoided[52].
c. A Yogi must eat and sleep appropriately. Yoga is neither for those who eat more and sleep more nor for those who doesn't eat or sleep or eat and sleep less[53].
d. Desired or balanced moderate diet, Lifestyle, sleep, works with effort will help get rid of pain and sorrow.

Results: - *Vyādhi*/ diseases which occur from inside the body are due to imbalance of *tridoṣās* such as *vāta, pitta* and *kapha* are known as *adhyātmika* disease. Those caused due to infections or intervention of any external organism such as virus, bacteria, parasites and transmitted by mosquito, dog etc are known as *ādhibhautika* disease. Those caused due to some accidents are known as *ādhidaivika* disease. Diseases are causing distress, pain, distraction and restlessness in human body due to which one is unable to sit for concentration and meditation. It has to be resolved by way of prevention and if required treat oneself by way of yogic *āsana* and *prāṇāyāma* and food. The quality and quantity of food and regular practice of the *āsana* and *Prāṇāyāma* will definitely help in overcoming the obstacle coming in the way of attaining yoga or samadhi.

Conclusion: - Thus, from the above analysis we can conclude that the obstacle caused in the path of the yoga can be solved not only by the Patanjali's sutras but also by the proper practice of *āsana* and *prāṇāyāma* and diet.

Limitation of the study: - Those unable to practice *āsana* and *prāṇāyāma* cannot think of getting relief with *āsana* and *prāṇāyāma.* However, they can follow the other steps prescribed by Maharṣi Patañjali.

Conflict of interest: - None

[1]. **Traditional Dictionary Monier-Williams,** (Wisdom Library+1)) Vyadhin, Vyādhī, Vyādhi, Vyadhi, Vyādhin: 44 definitions
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[6]. Swami Satyananda Saraswati, *Four Chapters on Freedom*, Yoga Publications Trust, Munger, Bihar, India, Rep.2006, ISBN:81-85787-18-2 pp17-18
[7]. Puruṣārtha-śūnyānāṁ guṇānāṁ pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citśaktteriti. PYS 4.34
[8]. Vyādhi-styāna-saṁśaya-pramāda-ālasya-avirati-bhrānti-darśana-alabdhabhūmikatva-anavasthitatvāni cittavikṣepāste'ntarāyāḥ. PYS 1.30
[9]. Tad-duḥkha-saṃyogā vyādhya ucyante. - *susrutua Samhita (SS) sutra sthana* 1.23
[10]. Te caturvidhāḥ– āgantavaḥ śārīrāḥ mānasāḥ svabhāvikāśceti. -ibid 1.24
[11]. Teṣāmāgantavo 'bhighāta-nimittā - *SS. sutra sthana* 1.24.1
[12]. śārīrāstvanna-pāna-mūlā vāta-pitta-kapha-śoṇita-sannipāta-vaiṣamya-nimittāḥ. ibid 1.24.2
[13]. mānasāstu krodha-śoka-bhaya-harṣa-viṣāderṣya-sūyā-dainya-mātsarya-kāma-lobhādaya icchā-dveṣa-bhedair-bhavanti. ibid 1.24.3.
[14]. svābhāvikastu kṣut-pipāsā-jarā-mṛtyu-nidrā-prakṛtayaḥ. ibid 1.25.
[15]. śarīraṁ sattvasaṁjña ca vyādhīnām-āśrayo mataḥ. Charak Samhita sutrasthana 1.55
[16]. vāyuḥ pittaṁ kaphascoktaḥ śārīro doṣa-saṅgrahaḥ । mānasaḥ punar-uddiṣṭo rajaś-ca tama eva ca. ibid 1.57
[17]. kāla-buddhīndriyārthānāṃ yogo mithyā na cātī ca । dvayāśrayāṇāṁ vyādhīnāṅ trividho hetu-saṅgrahaḥ ibid 1.54
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[20]. tasya vācakaḥ praṇavaḥ ibid 1.27
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[22]. tat-pratiṣedhārtham-ekatattvābhyāsaḥ ibid 1.32
[23]. maitrī-karuṇā-muditopekṣāṇāṁ sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṁ bhāvanātaś-citta-prasādanam ibid 1.33
[24]. pracchardana-vidhāraṇābhyāṁ vā prāṇasya. ibid 1.34
[25]. viṣayavatī vā pravṛttir-utpannā manasaḥ sthiti-nibandhinī ibid1.35
[26]. viśokā vā jyotiṣmatī. ibid1.36
[27]. vītarāga-viṣayaṁ vā cittam. ibid 1.37
[28]. svapna-nidrā-jñānālambanaṁ vā. Ibid 1.38
[29]. yathābhimata-dhyānādvā. ibid 1.39
[30]. ahiṁsā-satyāsteya-brahmacaryāparigrahā yamāḥ. ibid 2.30
[31]. śauca-santoṣa-tapaḥ-svādhyāya-īśvara-praṇidhānāni niyamāḥ ibid 2.32
[32]. sthira-sukham āsanam. Ibid2.46
[33]. tasminsati śvāsa-praśvāsayor-gati-vicchedaḥ prāṇāyāmaḥ ibid 2.49
[34]. bāhyābhyantara-stambha-vṛttir-deśa-kāla-saṅkhyābhiḥ pari-dṛṣṭo dīrgha-sūkṣmaḥ. Ibid 2.50
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