

METAPHYSICS IN THE PHILOSOPHY OF ĀYURVEDA

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partial fulfilment of the requirements for the
award of the degree of*

MASTER OF PHILOSOPHY

SUBMITTED BY

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Declaration

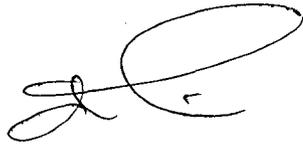
I declare that dissertation entitled, “METAPHYSICS IN THE PHILOSOPHY OF ĀYURVEDA” submitted by me for the award of the degree of **Master of Philosophy** is an original research work and has not been previously submitted for any other degree or diploma in any other institution/university.


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Dedicated to My

Lovely Parents

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Finally, it would be my sole responsibility to accept my omissions and errors committed in this dissertation.

Monica K Rathore

Scheme of Transliteration

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	लृ
A/a	Ā/ā	I/i	Ī/ī	U/u	Ū/ū	R̄/r̄	Ṛ/ṛ	Ṍ/ṣṡ
ए	ऐ	ओ	औ					
E/e	Ai/ai	O/o	Au/au					
क	ख	ग	घ	ङ				
K/k	Kh/kh	G/g	Gh/gh	Ṇ/ṇ				
च	छ	ज	झ	ञ				
C/c	Ch/ch	J/j	Jh/jh	Ñ/ñ				
ट	ठ	ड	ढ	ण				
T/t	T̄/t̄h	D/d	Dh/dh	Ṇ/ṇ				
त्	थ	द	ध	न				
T/t	Th/th	D/d	Dh/dh	N/n				
प	फ	ब	भ	म				
P/p	Ph/ph	B/b	Bh/bh	M/m				
य	र	ल	व	श	ष	स		
Y/y	R/r	L/l	V/v	Ś/ś	Ṣ/ṣ	S/s		
ह	क्ष	त्र	ज्ञ					
H/h	Kṣ/kṣ	Tr/tr	Jñ/jñ					
ऽ		(Anusvāra)	:	(visarga)				
ॆ		m̐		ḥ				

ABBREVIATIONS

A.H.Su	= Aṣṭāṅga Hṛdayam Sūtra-Sthāna
A.K.	= Amarakoṣa
A.P.	= Āyurveda Prakāśa
A.S.	= Aṣṭāṅga Saṁgraha
A.S.Su.	= Aṣṭāṅga Saṁgraha Sūtra-Sthāna
B.P.	= Bhāva Prakāśa
Ct.	= Commentary
Ck.Ct.	= Cakrapāṇidutta's Commentary
C.S.	= Caraka Saṁhitā
C.S.Ci.	= Caraka Saṁhitā Cikitsā-Sthāna
C.S.In.	= Caraka Saṁhitā Indriya-Sthāna
C.S.Kl.	= Caraka Saṁhitā Kalpa-Sthāna
C.S.Sa.	= Caraka Saṁhitā Śarīra-Sthāna
C.S.Si.	= Caraka Saṁhitā Siddhi-Sthāna
C.S.Su.	= Caraka Saṁhitā Sūtra-Sthāna
C.S.Vi.	= Caraka Saṁhitā Vimāna-Sthāna
E.O.A.	= Essentials of Āyurveda by P.V.Sharma
E.I.M.	= Encyclopaedia of Indian Medicine - Vol. - II
Gd.Ct.	= Gaṅgādhara Commentary
G.P.B.	= Gauḍa Pāda Bhāṣya
G.S.B.	= Gītā Śāṅkara Bhāṣya
K.V.	= Kārikāvalī
K.S.	= Kāśyapa Saṁhitā
K.S.Kh	= Kāśyapa Saṁhitā Khila-Sthāna
M.B.	= Mahābhārata
M.V.	= Māṭharavṛtti
N.M.	= Nyāyasiddhānta-Muktāvalī
N.S.	= Nyāya Sūtra
N.S.B.	= Nyāya Sūtra Bhāṣya
P.P.B.	= Praśastapādabhāṣya
R.H.T.	= Rasa Hṛdyatantra

R.R.S.	= Rasa Ratna Samuccaya
R.S.S.	= Rasendra Sāra Saṁgraha
RV	= Ṛg Veda
RVS	= Rasavaiśeṣika Sūtra
S.B.	= Sāra Bodhinī
Sd.D.S.	= Śaḍdarśanasamuccaya
S.D.S.	= Sarva Darśana Saṁgraha (Ed. by Uma Shankar Sharma 'Rishi')
S.E.D.A.	= Sanskrit English Dictionary – Apte
S.K.	= Sāṁkhya-Kārikā
Sk.Su.	= Sāṁkhya Sūtra
S.P.B.	= Sāṁkhya Pravacana Bhāṣya
Sr.D.S.	= Śārṅgadhara Saṁhitā
S.S.	= Suśruta Saṁhitā
S.S.Ci.	= Suśruta Saṁhitā Cikitsā-Sthāna
S.S.Ni.	= Suśruta Saṁhitā Nidāna-Sthāna
S.S.Sa.	= Suśruta Saṁhitā Śarīra-Sthāna
S.S.Su.	= Suśruta Saṁhitā Sūtra-Sthāna
S.S.Vi.	= Suśruta Saṁhitā Vimāna-Sthāna
S.T.	= Sāṁkhyataraṅga
S.T.K.	= Sāṁkhyatattva Kaumudī
T.B.	= Tarka Bhāṣā
T.S.	= Tarka Saṁgraha
T.D.	= Tarka Dīpikā
V.C.S.	= Pt. Kāśīnātha Pāṇḍeya and Dr. Gorakha Nātha Caturvedī's Hindi commentary 'Vidyotinī' on C.S.
V.P.	= Viṣṇu Purāṇa
V.Su.	= Vaiśeṣika Sūtra
Y.B.	= Yoga Bhāṣya
Y.D.	= Yukti Dīpikā
Y.R.	= Yogaratnākara
Y.S.	= Yoga Sūtra

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Chapter – I

Introduction of Āyurveda

Chapter - I

Introduction of *Āyurveda*

Āyurveda, the text and philosophy of Traditional Indian Medicine, remains the most ancient yet living tradition. The *vedic* word *Āyurveda* has been coined by the conjunction of two Sanskrit words, "*āyus*" meaning life and "*veda*" meaning knowledge. Every root word in the *vedic* tradition has its own definition - thus, *āyus* has its own definition and so does *veda*. Literally and concisely, *āyus* means "life" and *veda* means "science." *Veda* means science-not a science that changes its theories and its findings every few years but ageless, eternal knowledge built on *siddhāntas*, fundamental unchanging principles. *Veda* refers to guided knowledge: it is not just theory, but also a roadmap for how to derive practical benefit from the knowledge. According to this translation, *Āyurveda* means "the science of life." But the *vedic* texts expand on these definitions to offer a more complete understanding. *Caraka Samhitā* describes it as:-

**“Hitāhitam sukham duḥkhamāyustasya hitāhitam |
Mānam ca tacca yatroktamāyurvedaḥ sa ucyate|”¹**

“*Āyurveda* is that which deals with good, bad, happy and unhappy life, its promoters and non promoters, measurements and nature.”

Thus in *Āyurveda āyus* (life) can be classified as:

- *Sukha āyus*

The *āyus* that leads a healthy life. Person has good health.

- *Duḥkha āyus*

The *āyus* that lives a diseased life. The person suffers with some disease all his life.

- *Hita āyus*

The *āyus* that lives life by serving the society.

¹ C.S.Su. – 1/41

- *Ahita āyu*

The *āyus* that lives life in destructive activities.

“It means that beneficial, non-beneficial, happy and unhappy are four life paradigms of living. Knowing whatever is pleasant or unpleasant; and beneficial or harmful for living being is *Āyurveda*’s approach to holistic medicine. How various materials, their qualities and activities affect life favourably or unfavourably with quantitative or qualitative knowledge is also a part of *Āyurveda*.”

In C.S. *āyus* is described as:-

“*Śarīrendriyasattvātmasamyogo dhāri jīvitam |*
Nityagaścānubandhaśca paryāyairāyucyate ||”¹

“*Āyus* means the conjunction of body, sense-organs, mind and self and is known by the synonyms *dhāri, jīvita, nityaga and anubandha*.”

It means life is the dynamic combination of organs, sense and executing faculties, mind and conscious principle.

Dhāri

As the physical properties of the body is sustained (*dhārṇa*) during life.

Jīvita

As the lively activities are carried out.

Nityaga

It means one with dynamic equilibrium. Life and all metabolic processes are the example of dynamic activity.

Anubandha

As life is possible with the combination (*bandhan*) of the *sukṣma* and the *sthūla śarīra*.

¹ C.S.Su. -1/42

Besides this S.S says:-

“Āyurasmin vidyate, anena vā āyurvindati ityāyurvedaḥ”¹

“So *Āyurveda* is that which deals with *āyus* (life) or promotes life-span. *Āyurveda* provides knowledge of life or that by which life is discussed, or that by which one attains longevity.” By etymological derivation of *Āyurveda* it is evident that *Āyurveda* is the means of both knowing and attaining life.

Another longer definition of *Āyurveda* goes in B.P:-

“Āyurhitāhitam vyādhernidānam śamanam tathā|

Vidyate yatra vidvadbhiḥ sa āyurveda ucyate||”²

“The science in which are described the life, its suitable and unsuitable (foods, activities etc.) and diseases—their causes and cures/treatments is called by scholars as *Āyurveda*.”

This verse takes us to a deeper level to understand what *Āyurveda* is. *Āyurveda* provides us with a complete understanding of what is life-sustaining and what is not, not just for the physical body, but also our mind, heart, senses and spirit. This includes descriptions of the kind of diet, lifestyle and behaviour that is optimal for well-being, the ideal environment, and the herbal *rasāyanas* that are good or bad for each of these aspects of health. There is great detail on each of these modalities - what to eat, when to eat and how to eat are a part of dietary recommendations for example *Āyurveda* texts also include recommendations for nurturing relationships and living as part of the human community.

Similarly, K.S. gives *Āyurveda*'s meaning with its etymological derivation:-

“Āyurjīvitamucyate, vida jñāne dhātuḥ, vidḥ lābhe ca;

Āyuranena jñānena vidyate jñāyate vindate labhate na riṣyatītyāyurvedaḥ”³

It means the word *Āyurveda* consists of ‘*āyus*’ and root verb ‘*vid jñāne* or *vidḥ lābhe*.’ So *Āyurveda* gives the knowledge of life. *Āyurveda* deals elaborately with measures of healthful

¹ S.S:Su. - 1/15

² B. P. - 1/1/1/3

³ Upoddhāta, K.S.

living during the entire span of life and its various phases. *Āyurveda* is a set of practical, simple guidelines, for long life and good health.

Āyurveda is described as having a divine origin or history in the different ancient medical texts. History allows of being evolved either on chronological or ideological or biographical lines. As for chronology, ancient Indian History of which *Āyurveda* is a part, does not afford much scope. But ideologically *Āyurveda*, following the lines of the general concepts of life, may be classified and described in its several stages of development in the light of metaphysical concepts of matter and life. Medicine is as old as the instinctive avoidance of pain and since the repugnance to pain is an innate characteristic of life, it may be said that medicine is coeval with life itself. *Ātreya* also says:-

“Na hi nābhūta kadācidāyusaḥ santāno buddhisantāno vā...”¹

“There was no time when either the stream of life or the stream of intelligence did not flow.” He then goes on to argue that as life has thus existed throughout all time and has always been aware of itself, it follows that *Āyurveda* which is but the tradition embodying this knowledge, has enjoyed an antiquity as immense as life itself.

So *Āyurveda* is eternal. Eternal means that one has existed from the beginning. It does not mean that *Āyurveda* books existed right from the beginning of creation. Eternal stands for the fact that *Āyurveda* principles were operational right from the beginning of creation whether we have realized them or not. Like gravitational force is eternal. Gravity has existed right from the day when earth was originated. *Āyurveda* is the natural wisdom of nature that is already operating in life. *Āyurveda* mentors or sages just dealt with *Āyurvedic* principles like Newton did with gravitational force. *Āyurveda* is constantly evolving in historical and medical sense. One of the principal tenets of *Āyurveda* is that life is eternal, therefore, as life is eternal, so its science should also be eternal.

History is the biography of outstanding individuals in each age and this is even truer with the history of medicine. In medicine the lives and activities of outstanding men like *Bhāradvāja*, *Ātreya*, *Caraka*, *Suśruta* and *Vāgbhaṭṭa* and others in India constitute the history of ancient medicine in India. C.S. in common with the other ancient works recalls the

¹ C.S.Su. - 30/27

tradition of the heavenly descent of medicine. Since it maintains that the science of life has coexisted with life this can only mean that in his pursuit of healing; man has received heavenly guidance from time to time.

It is the oldest known form of health care or healing art on the planet. *Āyurveda* has been practiced in India for the past five thousand years. It is rooted in India's most cherished scriptures known as the *vedas* (about 6000 years ago) namely the *Rgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*. *Āyurveda* is regarded as the *upaveda* or sub-scripture of the *Atharvaveda* as said in S.S :-

“Iha khalvāyurvedam nāmopāṅgamatharvavedasya.....”¹

Āyurveda subjects are dealt not only in *vedas*, but also in *āranyakas*, *brāhmaṇas*, and *upaniṣads*. But all these details are not presented in a structured manner, but are scattered all over the texts. A structured presentation or making a treatise on *Āyurveda* had taken place only between 2nd century B.C. and 10th century A.D. Though it had been practiced all along, it was around this time that *Āyurveda* in India was codified from the oral tradition to book form as an independent science. The sages of great intellect collected with great efforts, gems of efficacious medicinal formulas from the ocean of *Āyurveda* in their own texts and gave them to the world for warding off diseases of all the people. Thus most popular and authentic C.S, S.S and other texts which are still in use, came into existence.

It is said that it has a divine origin and was initially possessed by Gods. It is believed that *Āyurveda* was created by Lord *Brahmā*. Lord *Brahmā* is considered as creator of this universe according to Indian mythology. *Brahmā*, the creator, created *Āyurveda* much before human came into existence. It was an unscripted knowledge, which was passed to *Dakṣa Prajāpati*. He obtained the knowledge of *Āyurveda* in the form of *śloka* hymned by Lord *Brahmā*. This knowledge of *Āyurveda* was then passed on to two twin brothers popularly known as “Physician of Gods” and was famous with name *Aśvini Kumāra*. But during that era, diseases and immorality started dominating the planet and people were badly affected with the miseries and diseases. Seeing all these mishappenings and sorrows, few learned men approached Lord *Indra* to help this planet in getting diseased free. They went to lord *Indra* and dictated him about the grievances humankind was facing. After hearing, all these

¹ S.S.Su. - 1/6

grievances Lord *Indra* decided to shower them with the knowledge of *Āyurveda*, by which they could resolve the problems. As said in C.S:-

**“Brahmaṇā hi yathāproktamāyurvedam Prajāpatiḥ |
Jagrāha nikhilenādāvaśvinau tu punastataḥ ||”¹**

**“Aśvibhyām bhagavāñchakaḥ pratipedde ha kevalam |
Rṣiprokto Bharadvājastasmācchakamupāgamat||”²**

**“Vighnabhūtā yadā rogāḥ prādurbhūtāḥ śarīriṇām |
Tapopavāsādhyayanabrahmacaryavratāyuṣām ||”³**

**“Tadā bhūteṣvanukrośam puraskṛstyā maharṣayaḥ |
Samatetaḥ puṇyakarmāṇaḥ pārśve himavataḥ śubhe||”⁴**

Thus, a team of scholars were selected under *Rṣi Bhārdvāja* and were blessed with the complete knowledge of *Āyurveda*. This is the first time *Āyurveda* descended on earth and then it came in the hands of humans. Now this prestigious life science was taught to *Punarvasu Ātreya*, a disciple of *Rṣi Bhārdvāja*. Due to his capabilities and learning skills he learned knowledge of *Āyurveda* from *Rṣi Bhārdvāja*. He had six disciples named *Agniveśa*, *Bhela*, *Jātukarṇa*, *Parāśara*, *Hārīta* and *Kṣarapāṇi*. *Ātreya* carefully narrated all the light of *Āyurveda* amongst his disciple. Out of all these all the text written by *Agniveśa* became very popular. It was known as *Agniveśa Tantra*.

There is one another view famous about the origin of *Āyurveda*. According to mythology, *Brahmā*, the creator, is said to have imparted the knowledge of medicine to *Prajāpati Dakṣa*. *Dakṣa*, in turn, taught the twins, *Aśvinikumāras*. *Aśvinikumāras* took the knowledge to Lord *Indra*, the King of Heavens. *Indra* deputed *Dhanvantri* to take this science to the mortals. Therefore, when the gods and demons, in search of the elixir of life,

¹C.S.Su. -1/4

² ibid - 1/5

³ ibid - 1/6

⁴ ibid - 1/7

churned the ocean, *Dhanvantri* came out of it holding the bowl of nectar and a science in his hands called *Āyurveda* for human beings.¹

There is also one another view about the appearance of *Dhanvantari*. Once Lord *Indra* took a look at this world and saw the people suffering greatly from diseases, this sight made his mind filled with compassion and he ordered *Dhanvantari* to take birth on earth with *Āyurveda*'s knowledge. Having learnt from *Indra*, *Dhanvantari* came to this world and took birth in the house of the king. He was named as *Divodāsa*. He composed a treatise of his own (name) for the benefit of the people and taught it to his disciples also. *Suśruta* was one of his students who composed a separate text based on *Dhanvantari*'s teachings.²

In S.S., also we can find source of *Dhanvantari*'s appearance:-

**“Brahmā provāca tataḥ prajāpatiradhijage, tasmāt aśvinau, aśvibhyām
Indraḥ, indrādahaṁ, mayā tviha pradeyamarthibhyaḥ prajāhitahetoḥ||”³**

Here *Dhanvantari* himself says that *Brahmā* (the creator) spoke, there from *Prajāpati* received, thence *Aśvins*, from *Aśvins Indra*, from *Indra* myself and I should deliver it here to the desirous pupils for the welfare of the people. Then further says:-

**“Ahaṁ hi Dhanvantarirādidevo jarārujāmṛtyuharaḥ amarāṇām ||
Śalyāṅgamaṅgairaparairupetaṁ prāptaḥ asmi gāṁ bhūya ihopadeṣṭum||”⁴**

“I am *Dhanvantari*, the first God, the destroyer of senility, diseases and death of Gods, having descended again to the earth (as *Divodāsa*) to teach surgery along with other allied branches.”

Thus, there were two main schools of *Āyurveda* - *Ātreya* (the school of physicians) and *Dhanvantari* (the school of surgeons). These two schools made *Āyurveda* a more scientifically certifiable and classifiable medical system.

¹ V.P. - 3/10/12

² B.P. - 1/66/89

³ S.S.Su. - 1/20

⁴ ibid - 1/21

The oldest compilations of *Ātreya* and *Agniveśa* are lost. There are three main re-organizers whose works still exist and in use. These works compiled in the texts of *Caraka*, *Suśruta* and *Vāgbhaṭṭa Samhitā*. *Caraka* was the first person who based his *samhitā* on *Agniveśa Samhitā* and enlarged it with his interpretations and annotations. *Suśruta* based his *samhitā* on the *Dhanvantari* School of *Āyurveda*. *Vāgbhaṭṭa* compiled the third treatise called *Aṣṭāṅga Hṛdayam* that is a concise version of both the works of *Caraka* and *Suśruta Samhitā*. These works still contain the original and complete knowledge of the *Āyurvedic* world of medicine. Thus, three major *Āyurvedic* texts are which are known as *brhad trayī*:-

- *Caraka Samhitā*
- *Suśruta Samhitā*
- *Aṣṭāṅga Hṛdayam*

Additionally, there are three other minor works which are known as *laghu trayī*, works of later authors and are, more or less, compilations without much originality:-

- *Śārṅgadhara Samhitā*
- *Bhāvaprakāśa*
- *Mādhava Nidānam*

As its name, shows there are two main objectives of *Āyurveda*:-

“Prayojanam cāsyā svasthasyā svāsthya rakṣaṇam āturyasya vikārapraśamanam ca ||”¹

The aims and objectives of *Āyurveda* have been beautifully coined in the above *śloka*. To lead a good life health is priority. Through *Āyurvedic* concepts it is necessary to maintain health and in case of a diseased state gaining back the normal health. The object of *Āyurveda* is to protect health of the healthy and to alleviate disorders in the diseased. Thus, aims and objectives of *Āyurveda* have been divided into two aspects namely:

- **Svasthasyā svāsthya rakṣaṇam** (Preventive and Social medicine)
- **Āturyasya vikāra praśamanam** (Therapeutics)

¹ C.S.Su. - 30/26

Similarly, S.S says:-

**“Iha khalvāyurvedaprayojanam-vyādhyupasrṣṭānām
vyādhiparimokṣaḥ, svasthasya rakṣaṇam ca ||”¹**

“*Svasthasya rakṣaṇam*” which means "keeping the healthy person healthy." Prevention is the primary and most important goal of *Āyurveda*.

“*Vyādhiparimokṣaḥ*” which means "for the person who does not have this knowledge of how to stay optimally healthy or does not implement the knowledge, and thus gets out of balance, *Āyurveda* teaches that person how to get rid of the imbalance."

Thus, *Āyurveda* serves two purposes – it maintains health in the healthy and alleviates disorders in the diseased. The ultimate aim in both, however, is equilibrium of essential factors. And both these are aimed towards the promotion of health on three levels:

- Mentally
- Physically
- Spiritually

Āyurveda is also known as *Aṣṭāṅga Veda*. The word literally means "Eight Branches of Knowledge" as it is divided into eight specialized branches, which are:-

**“Tasyāyurvedasyāṅgānyaṣṭau; tad yathā-kāyacikitsā, śālākyaṁ, śālyāpaharṭṛkaṁ,
viṣagara- vairodhikapraśamanam, bhūtavidyā,kaumārabhṛtyakam, rasāyanam,
vājīkaraṇam iti ||”²**

**“Tadyathā śalyam, śālākyaṁ, kāyacikitsā, bhūtavidyā,
Kaumārabhṛtyam, agadatantram, rasāyanatantram, vājīkaraṇatantram iti ||”³**

¹ S.S.Su. - 1/14

² C.S.Su. - 30/28

³ S.S.Su. - 1/7

Thus, *Āyurveda* mainly composed of these eight clinical specialties and they are as follows:

- *Śalya* (Surgery) :

“Tatra śalya nāma vividha-tṛṇa-kāṣṭha-pāṣāṇa-pāṅśu-lohaloṣṭa-
-Asthi-bāla-nakha-pūyāstrāva-duṣṭavraṇāntar-garbhaśalyoddharaṇārtham,
Yantra-śastra-kṣārāgni-prañidhānavraṇaviniścayārtham ||”¹

Śalya is meant for extraction of various types of grass, wood, stone, dust, metal, clod, bone, hair, nail, pus discharge, matrix of dirty wounds and also of abnormal foetus; for application of blunt instruments, sharp instruments, caustic alkali and cauterization and also for diagnosing and deciding (about management) of wounds.

So basically it deals with the means such as *yantra* (tools), *śastra* (instruments), *kṣāra* (alkalises) and *agni* (fire) to remove the foreign bodies such as grasses, pus etc., matrix of dirty wound, etc. in the body by different methods.

- *Śālākya* (Otorhinolaryngology (ENT) and Ophthalmology):

“Śālākyaṁ nāmordhvajatrugātānām śravaṇa-nayana-vadana-
-Ghrāṇādisamśritānām vyādhīnām upaśamanārtham||”²

Śālākya is that which is meant for alleviation of the diseases of ear, eye, mouth, nose etc. situated in supraclavicular region. It is a division of Otorhinolaryngology (ENT) and Ophthalmology. It deals with the diseases related to nose, ear, throat and eyes. In other words it deals with the disease of *urdhva jatru* region i.e. diseases in the organs above the clavicle or collarbone (*jatru*) and their treatment.

¹ S.S.Su. - 1/7 (i)

² ibid – 1/7 (ii)

- **Kāyacikitsā (Internal Medicine) :**

S.S says about *kāyacikitsā*:-

“Kāyacikitsā nāma sarvāṅgasānsrītānām vyādhīnām jvara-raktapittaśoṣa-

-Unmāda-apasmāra-kuṣṭha-meha-atisārādīnām-upaśamanārtham ||”¹

Kāya means living human body (body and mind). *Kāyacikitsā* is that which is meant for alleviation of generalised diseases such as fever, intrinsic haemorrhage, consumption, insanity, epilepsy, leprosy, diarrhoea etc.

It is the branch of *Āyurveda* that deals with internal medicine. The treatment involved is called "*kāyacikitsā*", where *kāya* means 'agni' and *cikitsā* means "treatment". As it is known that energy, neither can be created nor can it be destroyed. In human body *kāya* provides the necessary energy for all bodily activities.

In simple words, the vitamins, minerals, carbohydrates, fats etc. eaten are bio transformed by this *kāya* to the bodily substances. As long as *kāya* is proper, all the activities in body are carried out smoothly. Any disturbance in *kāya* causes imbalance in the equilibrium and disturbs physiology, which is nothing but the disease. In *Āyurveda* therapeutics devotes to correction and maintenance of biological *kāya* through the means of *auśadhi*.

- **Bhūtavidyā (Psychiatry) :**

“Bhūtavidyā nāma deva-asura-gandharva-yakṣa-rakṣaḥ-pitr̥-piśāca-nāga-

-Grahādyupasr̥ṣṭacetasām śāntikarmabaliharaṇādigrāhōpaśamanārtham ||”²

Bhūtavidyā is that which is meant for pacification of *grahas* (seizures) such as *deva*, *asura*, *gandharva*, *yakṣa*, *rakṣas*, *pitṛ*, *piśāca*, *nāga* etc. by pacifying rites, offerings etc. in case of persons with minds invaded by them.

¹ S.S.Su. - 1/7 (iii)

² ibid – 1/7 (iv)

So *bhūtavidyā* deals with the management of mental disorders caused by *bhūta* (invisible agents or supernatural powers). Thus, it is complementary to psychiatry. *Bhūtas* also denote micro-organisms which caused infections and suppuration in wounds.

- ***Kaumārabhṛtya* (Paediatrics) :**

Kaumārabhṛtya is described as:-

“Kaumārabhṛtyam nāma kumārabharaṇa-dhātrīkṣīradoṣasamsodhanārtham

Duṣṭastanyagrahasamutthānām ca vyādhīnāmupaśamanārtham ||”¹

Kaumārabhṛtya is that which is meant for management of child, purification of the defects of breast milk in wet-nurse and alleviation of disorders caused by defective breast-milk and seizures. *Kaumārabhṛtya* deals with the following aspects:-

1. Management of child (including antenatal)
2. Purification of breast-milk
3. Treatment of diseases of children

Caring of children follows two main methods - preventive and treating methods. Preventive methods start even before the birth of child. In fact, it begins even before the child is conceived within the womb of a woman. This branch of *Āyurveda* deals with health issues of children, from before conception to the age of sixteen. Thus, it deals with both preventive and curative aspects of paediatrics.

- ***Agadatantra* (Toxicology) :**

“Agadatantram nāma sarpa-kīṭa-lūtā-mūṣakādi-

-Daṣṭaviṣavyañjanārtham vividhaviṣasaṃyogopaśamanārtham ||”²

Agadatantra is that which is meant for diagnosis and treatment of various poisonings such as with bites by snakes, insects, spiders, rats etc. and also with other poisonous substances.

¹ S.S.Su. - 1/7 (v)

² ibid – 1/7 (vi)

Thus, *Agadatantra* (Toxicology) deals with the description of various poisons and their treatment.

- *Rasāyana* (Geriatrics) :

“Rasāyanatantram nāma vayah sthāpanam-

-Āyurmedhābalakaram rogāpaharaṇasamartham ca”¹

Rasāyanatantra is that which is meant for stabilising the youthful age, promoting life span, intellect and strength and eliminating diseases.

Rasāyana performs three types of action:-

1. Stabilises youthfulness and prevents senility
2. Promotes life-span, intellect and strength
3. Prevents and cures diseases

Therefore, it includes longevity, improved memory, health, youthfulness, glow, complexion, generosity, and strength of body and senses. *Rasāyana* improves the metabolic activities and results in best possible bio-transformation leading to health.

- *Vājīkaraṇa* (Eugenics and aphrodisiacs/sexology) :

“Vājīkaraṇatantra nāma alpaduṣṭa-kṣīṇa-vīṣuṣka-retasāmāpyāyanaprasāda-

-Upacayajananimittam praharṣajanānārtham ca”²

Vājīkaraṇa is that which is meant for providing affluence, purity, increase and secretion in case of little, defective, deficient and dried semen respectively and also for producing exhilaration.

¹ S.S.Su. -1/7(vii)

² ibid -1/7(viii)

Thus *Vājīkaraṇa* deals with promotion of sexual potency and semen. This branch of *Āyurveda* deals with the sexual aspects. It includes medications for diseases related with reproduction namely spermatogenesis, aphrodisiacs etc.

In course of time *Āyurveda*, which started as a medico-religious practice, matured into a fully developed medical science with these eight branches, which have parallels in the modern western system of medicine. The growth of these eight specialties gave *Āyurveda* another name of *Aṣṭāṅga Āyurveda*. In the last 50 years of development in the teaching and training, it has developed into following sixteen specialties:-

Kāyakumārviṣordhvagavṛṣyarasaprāptibhūtsālyaharaiḥ |

Āyurvedaḥ prokto dhātrā āmnāstu saḥ aṣṭāṅgaḥ ||¹

Āyurvedaḥ aṣṭāṅgaḥ kṛmaśo vijñānabr̥mhitāvayavaḥ |

Adhunā dviguṇitakāyaḥ sañjātaḥ ṣoḍaśāṅgaḥ asau ||²

Siddhāntāḥ śārīraṁ dravyaguṇaṁ kalpanauśadhānāṅca |

Rasaśāstraṅca nidānaṁ kāyacikitsāvidhanaṅca ||³

Sadvṛttaṁ svasthānāṁ mānasarogo rasāyanaṁ vṛṣyam |

Viṣavijñānaṁ śalyaṁ śālākyaṁ bālbhṛtyaṅca ||⁴

Sastrīprasūtitantraṁ ṣoḍaśa viditāni vaidyakāṅgaṇi |

Jñātavyāni suśiṣyaiḥ gurūpadeśāt prayatamānaiḥ ||⁵

Thus, initially *Brahmā* delivered eight parts of *Āyurveda*. But gradually developed with the advancement of knowledge now it has been doubled and thus has sixteen parts – the additional ones being as - *Āyurveda Siddhānta* (Fundamental Principles), *Śarīra* (Anatomy and Physiology), *Dravya Guṇa Vijñāna* (Materia Medica & Pharmacology), *Bhaiṣajya*

¹ E.O.A. – 1/14

² ibid – 1/15

³ ibid – 1/16

⁴ ibid – 1/17

⁵ ibid – 1/18

Kalpanā (Pharmaceuticals), *Rasa-Śāstra* (Dealing with Mercurials), *Roga Vijñāna* (Pathology), *Svastha-vṛtta* (Social & Preventive Medicine), *Mano-roga* (Psychiatry), *Prasūti Tantra* (Obstetrics & Gynaecology), *Agadatantra* (Toxicology), *Kāya cikitsā* (Internal Medicine), *Rasāyana* (Geriatrics), *Śalya Tantra* (Surgery), *Śālākya Tantra* (Eye & ENT), *Vājīkaraṇa* (Sexology) and *Kaumāra Bhṛtya* (Paediatrics). E.O.A. gives their description in the following manner:-

1. *Āyurveda Siddhānta* (Fundamental Principles of *Āyurveda*) :

It includes fundamental principles of *Āyurveda* like:-

Pañcamahābhūta : According to *Āyurveda* whole world is made out of five elements: water, fire, air, earth and space. These five elements together with our own spirit make a unique individual.¹

All **three *doṣas***² consist of these five elements:

Vāta - Air and Space

Pitta - Fire and Water

Kapha - Water and Earth

Therefore, *Āyurveda* very clearly explains how our physical body forms a part of our environment and earth.

Tridoṣa : Every living body possesses three vital energies known as *vāta*, *pitta*, *kapha* in unique individual proportions, known as '*prakṛti*'³ (the proportion you are born with).

¹ E.O.A. – 1/25-26

² *ibid* – 1/29

³ *ibid* – 1/33-35

Seven Body Tissues – ‘*Sapta Dhātu*’:

Āyurveda describes seven tissue types existing in our bodies.¹ They are:

Chyle	= <i>Rasa</i>
Blood	= <i>Rakta</i>
Muscles	= <i>Māmsa</i>
Fatty Tissue	= <i>Medas</i>
Bones	= <i>Asthi</i>
Bone Marrow	= <i>Majjā</i>
Sperms or Ova	= <i>Śukra</i>

*Triguṇa*² :

Āyurveda explains the three main qualities possessed by every plant, medicine and in our body. They are known as:

Sattva (vegetables) - calming and friendly

Rajas (protein food) - energising

Tamas (drugs, alcohol, chemicals) - harmful, mind distorting, stimulating.

2. *Śarīra* (Anatomy and Physiology)³ :

The gross human body is composed of five *mahābhūtas* being product of the combination of *prakṛti* and *puruṣa*. The word *śarīra* means, which decays. *Śarīra* includes *racanā śarīra* and *kriyā śarīra*. *Racanā śarīra* is synonym of Anatomy in modern science and it incorporates:-

- The bodily structure of a plant or an animal or of any of its parts.
- The science of the shape and structure of organisms and their parts.
- A treatise on anatomic science.

¹ E.O.A. – 1/70-74

² *ibid* – 1/120

³ (a.) Paṅgvandhavadubhayoryaḥ saṁyogastakṛtaṁ prakṛtipuṁsoḥ |
Pañcamahābhūtamayaṁ sthūlaśarīraṁ viduḥ prājñāḥ || - *ibid* – 2/1
(b.) Śīryata iti śarīraṁ dihyat iti deha upacayārthakaraḥ |
Kāyaḥ api tatsamārtho yo hi nikayaḥ asti jīvasya || *ibid* – 2/2

- Dissection of a plant or animal to study the structure, position, and interrelation of its various parts.
- A skeleton.
- The human body.
- A detailed examination or analysis of body structure of a plant or an animal.

Kriyā śarīra means scientific study of an organism's vital functions, including growth and development, the absorption and processing of nutrients, the synthesis and distribution of proteins and other organic molecules, and the functioning of different tissues, organs, and other anatomic structures. Physiology studies the normal mechanical, physical, and biochemical processes such as nerve system, respiratory system, digestion system etc. of animals and plants. It is nothing but Physiology in modern science.

3. *Dravya Guṇa Vijñāna* (Materia Medica & Pharmacology):

Dravya, the important tool in the physician's performance and one of the four limbs of treatment, should be known by name, form, properties and actions.¹ The branch of science which deals *dravya* (food and drug) with names, forms, properties, actions, various combinations and uses is known as *dravyaguṇa*.² *Dravyas* are basics for medicine, which can be divided in two types: - *āhāra dravya* and *auśadha dravya*. *Āhāra dravya* includes wheat, rice, pulses, vegetables, fruits etc. and *auśadha dravya* can be obtained from nature, minerals and animals. Thus *dravya guṇa vijñāna* incorporates study of *āhāra dravya* and *auśadha dravya*, their effects, especially in the treatment of disease. *Dravya guṇa vijñāna* and Materia Medica & Pharmacology of modern science are similar.

4. *Bhaiṣajya Kalpanā* (Pharmaceuticals)³:

Some methods have been mentioned in *Āyurveda* to give such a form to food and medicines so that they can be taken inside the body easily. These processes are known as *kalpanā* such as *cūrṇa*, *parpaṭī*, *ghṛta*, *taila* etc. It deals in detail with different methods of drug preparations, maintaining ideal conditions, collecting and processing drugs in a particular

¹ Bhaiṣajām vṛattau karaṇam caraṇaḥ anyatamo mataścikisāyāḥ |
Dravyamato vijñeyam nāmnā rupeṇa guṇadharmaiḥ || - E.O.A. - 3/1

² Śāstre yasmin dravyam nāmākṛtidharmakarmasāmyogaiḥ |
Viviryate ca prayogaiḥ dravyaguṇantad vinirdiṣṭam || - ibid - 3/2

³ ibid - 4

season at a particular stage and site, and others. In modern science, it is the art of preparing and dispensing drugs i.e. Pharmaceuticals.

5. *Rasa-śāstra* (Dealing with Mercurials):

Mercury is called '*rasa*' as it is the physical essence of Lord *Śiva* and also as it swallows other metals. '*Pārada*' and '*Rasendra*' are its synonyms.¹ It is called *pārada* as it helps man to cross the ocean of worldly and physical miseries and thus provides him both liberation and enjoyment.² *Rasa-śāstra* is the subject, which deals with the processing of mercury and allied substances including the details of appliances and laboratory.³

6. *Svatha-Vṛtta* (Social & Preventive Medicine):

The routine in terms of diet, behaviour and movements followed by the healthy people for their well-being is known as '*svasthavṛtta*'.⁴ The medical science has two objects – one, prevention of diseases (including promotion of health) and other, cure of them if arisen and of which former is always better and preferable.⁵ This branch mentions the daily routines, seasonal routines, social routines etc. to keep the body and mind healthy. It is same as Social & Preventive Medicine of modern science.

7. *Rasāyana* (Geriatrics):

Rasāyana is defined as the means for attainment of excellent *dhātus* (*Rasa* = *rasa* etc. *dhātu*, *ayana* = means for attainment). It promotes strength and energy in the healthy.⁶ By providing excellent *rasa* etc. *Rasāyana* maintains the youthful age of man, gives longevity and

¹ Deharaso hi śivasya prathito rasanācca sarvadhātūnām |

Rasa iti sūtaḥ khyātaḥ pāradaṅ rasendraśca || - E.O.A. - 5/1

² Saṁsārāṅṅavapāraṁ nītvā muktiṁ dadāti dayitaḥ asau |

Bhuktiṁcāpi samastavyādhyudadheḥ pāradaḥ sārthaḥ || - ibid- 5/2

³ Rasasaṁskārān karmaṇi saharitadravyakaraṇasamavāyān | Varṇayati pravibhāgād rasaśāstraṁ tad vidustajjñāḥ || - ibid – 5/3

⁴ Yā caryā naravaryaiḥ sevayā pariṇāmakālasukhadātrī |

Ceṣṭhārācāraiḥ svasthānām vṛttamuditaishā || - ibid – 6/1

⁵ Rogānutpattiridaṁ vaidyakavidyāprajānaṁ prathamam |

Utpanne sati śamananteṣāmetadbhavedaparam || - ibid – 6/2

⁶ Lābhopāyo niyataḥ śastānām sadrasādyadhātūnām |

Jñeyam rasāyanam tat svasthasyorjaskaraṅcaiva || ibid – 7/1

promotes physical strength as well as mental ability.¹ Our body contains seven *dhātu* or metals:-

Chyle	= <i>Rasa</i>
Blood	= <i>Rakta</i>
Muscles	= <i>Māmsa</i>
Fatty Tissue	= <i>Medas</i>
Bones	= <i>Asthi</i>
Bone Marrow	= <i>Majjā</i>
Sperms or Ova	= <i>Śukra</i>

Rasāyana stabilises these seven elements in our body so our body stays young, healthy and strong. *Rasāyana* performs three types of action:-

1. Stabilises youthfulness and prevents senility
2. Promotes life-span, intellect and strength
3. Prevents and cures diseases related to old age

Thus, this department of medicine treats health problems peculiar to advanced age and the aging, including the clinical problems of senescence and senility. Geriatrics of modern science and *Rasāyana* are same.

8. *Vājīkaraṇa* (Sexology):

Vājīkaraṇa deals with promotion of sexual potency and semen. This branch of *Āyurveda* deals with the sexual aspects. It includes medications for diseases related with reproduction namely spermatogenesis, aphrodisiacs etc. *Vājīkaraṇa* and Sexology of modern science are identical.²

¹ Sastarasādividhānāt vayasā taruṇaṃ pumāṃsamāsthāpya |
Datte dīrghañcāyuh smratimedhādīmśca dehabalam || - E.O.A. - 7/2

² Vajīva bhaveddhrāṣṭaḥ sthiravegaḥ śukravṛddhiyuk yena |
Svasthasyorjaskaraṇaṃ vājīkaraṇaṃ bhavettaddhi||
Ratisukhamasminnihitaṃ nihitaṃ durlabhamathāpyapatyasukham |
Tasmād vājīkaraṇaṃ sevyam pumbhiḥ sukhāvāptyai || - ibid - 8/1-2

9. Roga Vijñāna (Pathology):

The disequilibrium of *dhātus* which causes distress is called '*roga*', '*ruk*' or '*vikāra*'. Its thorough knowledge is essential for treatment of diseases.¹ It is a branch of *Āyurveda* that explores the nature and cause of disease. It also involves the study of bodily changes that occur as the result of disease. It includes study of the etiologies, mechanisms, and manifestations of disease. The information obtained from the study of *roga vijñāna* is necessary prior to developing methods with which to control and prevent disease. It is similar to Pathology of modern science. The physician should first take up examination of the patient, then the diagnosis of disease, thereafter selection of drugs followed by proper treatment.²

10. Kāya Cikitsā (Internal Medicine)³ :

Kāya Cikitsā is the branch and specialty of medicine concerning the diagnosis and nonsurgical treatment of diseases especially of internal organs. Diseases like fever, intrinsic haemorrhage, consumption, insanity, epilepsy, leprosy, diarrhoea etc. can be cured by it. *Kāya Cikitsā* and Internal Medicine of modern science are same.

11. Mano-Roga (Psychiatry):

Manas (mind) is the instrument of cognition as even on conjunction of self, sense organs and sense – objects cognition is not affected if mind is not there.⁴ There are two qualities of mind – atomicity and oneness. It has also *doṣas* – *rajas* and *tamas*, which are root of mental disorders.⁵ Mental *doṣas* and physical ones are interdependent and interact with each other and as such mental disorders too are psychosomatic in nature.⁶ *Mano-roga*, a branch of *Āyurveda*, is a discipline that takes the full range of human behaviours, from severe mental illness to everyday worries and concerns and deals with the diagnosis, treatment, and

¹ Arttikaram vaiṣamyam dhātunām rugvikāraparyāyah |
Tatsamyagvijñānam rogacikitsārthamanivāryam || - E.O.A. – 9/1

² Ādau rogi-parīkṣhā roga-parīkṣhā tatastu kartavyā |
Tadanu dravya-parīkṣhā karmārambhaśca tatpaścāt || - ibid – 9/3

³ ibid - 10

⁴ Matisādhanam manaḥ syāt prāpte hyātmendriyārthasāmnyoge |
Na bhavajñānam satyapi yadi sattvam nāsti sannihitam || ibid – 11/1

⁵ Manasaḥ smṛatau guṇau dvāvekatvamathāpyaṇutvasamjñāna |
Dvāpi doṣau vikṛatī kurutastvete rajastamasī || - ibid – 11/2

⁶ Mānasadoṣāḥ deham daihikadoṣāśca mānasam yānti |
Anyonyāśrayabhūtāḥ rogāmste mānasān kuryuḥ || - ibid – 11/3

prevention of mental and emotional disorders. Psychiatry of modern science is equivalent to it.

12. *Prasūti Tantra* (Obstetrics & Gynaecology)¹ :

Prasūti Tantra deals with the female reproductive organs, the care of women during pregnancy, childbirth, and the recuperative period following delivery. Obstetrics and Gynaecology of modern science are similar to *Prasūti Tantra*.

13. *Kaumāra Bhṛtya* (Paediatrics)² :

This branch of *Āyurveda* deals with health issues of children, from before conception to the age of sixteen. Thus, it deals with both preventive and curative aspects of Paediatrics of modern science.

14. *Agadatantra* (Toxicology):

Poisons are called ‘*gada*’ as they cause loss of function in organs, and ‘*viṣa*’ because they produce extreme depression. ‘*Agada*’ is their antidote.³ *Agadatantra* means study of the nature, effects, and detection of poisons and the treatment of poisoning. It is similar to Toxicology of modern science.

15. *Śalya Tantra* (Surgery):

‘*Śalya*’ is foreign body which causes distress in mind as well as body such as arrow, pus, foetus (abnormally placed) etc. ‘*Śalyatantra*’ is one of the parts which has been delivered by *Dhanavantari* for the extraction of ‘*śalya*’.⁴ For that, description of *śastra* (sharp instruments), *yantras* (blunt instruments), *kṣara* (alkali), *vahni* (cautery), *jalaukā* (leeches) and *sūtra* (stitches) is given along with the diagnosis and treatment of *varṇa* (wounds), *vidradhi* (abscess) etc.⁵ Surgery in modern science and *Śalya Tantra* of *Āyurveda* are similar.

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¹ E.O.A. - 12

² ibid - 13

³ Gā indriyāni sadyo dyantūyete gadāḥ budhaiḥ proktāḥ |
Viṣamiti viṣādajananādagadasteṣāṃ pratīkāraḥ || - ibid - 14/1

⁴ Śalyaṃ manahśarīrābādhakaraṃ lauhapūyagarbhādi |
Tasyaoddharaṇanimittāṃ dhanvantariproktatantramidam || - ibid - 15/1

⁵ Praṇidhānaṃ yantrāṇāṃ śastrāṇāṃ kṣāravahnijalajānām |
Nirdiśyate atra bahuśo vraṇavidradhyādivijñānam || - ibid - 15/2

16. *Śālākya Tantra* (Eye & ENT):

It deals with the diseases related to eyes, ear, nose and throat situated in supraclavicular region. *Śālākā* (rode) means a rode or a probe, the excessive use of which had given this treatment system the name, *Śālākya Tantra*¹ and it is equivalent to Eye & ENT of modern science.

Thus, *Āyurveda* emphasizes prevention of disease, rejuvenation of our body systems, and extension of life span. The profound premise and promise of *Āyurveda* is that through certain practices, not only we can prevent heart disease and make our headaches go away, but we can also better understand ourselves and the world around us, live a long healthy life in balance and harmony, achieve our fullest potential, and express our true inner nature on a daily basis. *Āyurveda* has not restricted itself as the path, which treats diseases but being the science of life has covered all the aspects necessary to maintain health and to restore it when inflicted with a disease.

Today, it is a unique, indispensable branch of medicine - a complete naturalistic system that depends on the diagnosis of your body's humours - *vata*, *pitta* and *kapha* - to achieve the right balance. *Āyurveda* believes in the treatment of not just the affected part, but also the individual as a whole.

Development and its Status in Present Era

The WHO defines good health as a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity which is in close approximate to the definition of good health mentioned in *Āyurvedic* classics. Considering the comprehensive manner in which all matters related to health are addressed in *Āyurveda* it has potential to become a global medical system. However, to achieve this status, some of the shortfalls that are perceived to hinder its progress must be rectified.

The matters that requires consideration are national policy for the development of *Āyurveda* in India; role of *Āyurveda* in the country's health care delivery; regulatory mechanism to control and regulate manufacturing and utilization of the drugs manufactured

¹ Grīvāmūlādūrdhva jātā rogastu yatra varṇyante |
Śālākyaṁ tādihoktaṁ prāyo yogāt śālākāyāḥ || - E.O.A. - 16/1

in this sector; and facilities available for the generation of trained manpower, including clinical and paramedical personnel, research and development aspects and globalization of the system.

Development and its Status in India:

The Government of India has taken up the matter quite seriously and drafted a national policy on Traditional Systems practiced in India. The policy provides comprehensive coverage of different sectors. Feedback and suggestions have been collected from concerned organizations. This will form the basic material to frame the national policy after completing the process of consulting different state governments and different ministers of Government of India. Some special features of draft policies are:-

- It seeks to revamp the curriculum of the educational institutes to reorient the approach of practitioners of Indian Medical System (IMS) to increase their relevance, credibility and professionalism.
- It strongly advocates enforcement of good manufacturing practices by placing acceptable levels of regulation and enforcement covering manufacture and certification of drugs.
- Several measures have been mentioned for the scientific and sustainable utilization of the medicinal plant based resources of the country. Emphases have been placed on utilizing on the experience and scientific base available in the research councils of the country, for example The Central Council for Scientific and Industrial Research (CSIR), The Indian Council for Agriculture Research (ICAR), and institutes under the Department of Science and Technology.
- To protect the intellectual property rights (IPR) of the resources of this sector or grant of patents based on Indian Traditional Knowledge, creation of an extensive database and a Traditional Knowledge Digital Library (TKDL) has been advocated. This is a joint venture of the Council of Scientific Research and Central Council for Research in *Āyurveda & Siddha*. This project is intended to cover the formulations available in classical texts of *Āyurveda* to convert the information in to patent compatible format. The work has been initiated with a co-operative set up of 30 *Āyurveda* experts, 5 information technology experts and 2 patent examiners. The digital library will include all details in digital format about international patent classification, traditional

research classification, *Āyurveda* terminology, concepts, definitions, classical formulations, doses, disease conditions and references to documents.

- It has been strongly recommended that there should be an increase in the share of *Āyurveda* in the National Health Programmes.
- It seeks to establish and build the credibility of *Āyurveda* sector by encouraging certification and establishment of quality marking of products to allay the concern – expressed in some quarters about the quality, safety and efficacy of the products used.
- It recommends effecting policy changes to cover nutraceuticals and food supplements. The Drugs and Cosmetic Act would be amended to cover intermediates and partially processed plant-based products. The enactment of the *Āyurveda* Product Information Promotion and Regulation Act is under consideration.
- There will be policy support and taxation incentives to promote high standards of manufacture.
- It seeks to support evidence-based research to determine the efficacy of *Āyurveda* drugs and therapies, generation of data on safety and efficacy; along with standardization.

Education of *Āyurveda* in India:

In ancient India *Takṣaśilā*, *Nālandā*, *Vikramaśilā*, *Kāśī* etc. had been study hub of *Āyurveda*.¹ In starting of nineteenth century, British Government started to give some attention to study and development of *Āyurveda*. Therefore, in 1827, classes in *Āyurvedic* medicine were opened in Government Sanskrit College, Calcutta but British discontinued classes in 1833. Thus during the British rule education in institutions suffered a rude shock when teaching of *Āyurveda* was stopped in favour of education of western medicine.

Maharaja Ramsingh in Jaipur, Rajasthan set up a Sanskrit College on 26 August 1865 where *Āyurveda* was taught as a subject. In 1907 an All Indian *Āyurveda* conference took place in Nasik in the leadership of Shri Shankardaji Shastri where a step was taken to establish an '*Āyurveda Vidyāpīṭha*' in 1908.

In 1916, an *Āyurveda* College was established in Ahmadnagar. '*Yaminibhushan Ashtanga Āyurveda College*' was set up in Kolkata in 1916. Puna's '*Tilak Āyurveda College*'

¹ (a) Altekar: *Prācīna Bhāratīya Śikṣaṇa Paddhati*
(b) A.Ghosh: *A Guide to Nalanda*

was instituted in 1920. Mahatma Gandhi inaugurated '*Āyurvedic and Unani Tibbia College*' in Delhi on 13 Feb. 1921. '*Gurukul Kangari Āyurveda College*' was established on 28 May 1922.

In 1926, a '*Govt. Āyurvedic School*' was set up in Patna. In 1947, it was converted in College. Indian Medical Council was established in Lucknow in 1926 and '*Govt. Āyurveda College*' was instituted there in 1954. Madan Mohan Malviya established '*Āyurveda College*' in B.H.U, Varanasi in 1927. In 1931 '*Visvanath Āyurveda College*' was instituted in Bengal. An independent '*Govt. Āyurveda College*' was set up in Jaipur, Rajasthan in 1946 that got affiliation from Rajasthan University later on in 1947. *Āyurveda* colleges of Jamnagar and Surat, Gujarat were set up in 1946. In 1960, the '*Āyurvedic College of Kashi Hindu University*', which was the best *Āyurveda* college at university level, was closed up and in place of it '*College of Medical Sciences*' was set up. Thus towards the end of British rule, because of the enthusiastic support the system received from national leaders, its revival started. Separate schools of *Āyurvedic* education began springing up, first in several princely states and then followed by the state governments of British India.

In 1946, the conference of Health Ministers recommended strongly for starting of schools and colleges for diploma and degree courses. It also recommended for the provision of *Āyurvedic* post-graduate courses for the graduates of western medicine.

Another landmark in the education field was reached, when in 1946 'Chopra Committee' directed the educational process towards reaching the goal of achieving integration with western medical education system. Later, in 1949 'Pandit Committee' further strengthened this recommendation. The Chopra Committee stated "... We have envisaged a scheme of education by which the teaching of Indian medicine should include the essentials of western medicine, particularly in those branches where Indian medicine is deficient and as such bilateral instructions should be given till such time as our ultimate object of integration leading to synthesis is achieved."

With a view to streamline education and to evolve uniform standards for the Indian Systems of Medicine, the Government of India set up the Central Council of Indian Medicine through an Act of Parliament – the Indian Medicine Central Council Act, 1970. The Education Committee of this Central Council deals with all matters pertaining to education of *Āyurveda*. It has evolved detailed curriculum for *Āyurvedic* degree course with the aim of

providing graduates of profound scholarship who would be fully competent to serve as physicians and surgeons in the medical and health services of the country. The council has also developed the curriculum contents of the post-graduate course and minimum standards of infrastructure and manpower required for U.G. & P.G teaching institutions.

At present, more than 196 undergraduate *Āyurveda* colleges in India offer a curriculum for a Bachelor of *Āyurvedic* Medicine and Surgery (BAMS) degree. This programme takes 5^{1/2} years to complete and runs according to the standards of the Central Council of Indian Medicine (CCIM).

Post-graduation education is available in over 30 research institutes and offer specialization in 16 clinical and preclinical *Āyurvedic* special areas such as medicine, surgery, paediatrics, pharmacology, pathology, pharmacy and *rasa-vijñāna*. Besides the mainstream institutes, the '*National Academy of Āyurveda*', run by the Government of India, was established to impart intensives training in different specialities for graduates and postgraduates of *Āyurveda* under the guidance of eminent scholars.

Now, *Gujarat Āyurvedic University* is the only university exclusively devoted to *Āyurveda* and allied sciences in India. Its constituent institutes include:-

- *The Institute for Postgraduate Training and Research in Āyurveda* financed by the Government of India was established in 1956-57.
- *Shri Gulabkunverba Mahavidyalaya* funded by the Gujarat State
- *Institute of Āyurvedic Pharmaceuticals Sciences*
- *Institute of Āyurvedic Medicinal Plant Sciences*
- *International Centre for Āyurvedic Studies*
- *Mahrishi Patañjali Institute for Yoga and Naturopathy Education and Research.*

The '*Gujarat Āyurvedic University*' has signed the Memorandum of Understanding (MOU) with 9 *Āyurvedic* institutions functioning in Japan, Australia, the Netherlands, Italy, Argentina and Germany to coordinate and facilitate the globalization of *Āyurveda* through academic collaboration. Earlier, Medical (*Āyu*) Institute of Russia has signed MOU with the Government of India, in which *Gujarat Āyurvedic University* is also one of the implementing authorities.

The *Banaras Hindu University, Varanasi, U.P* also has the same programme. 'Post Graduate Institute of *Āyurveda*' was established here in 1963-64. It is collaborating in international research programmes and attracting graduates for training and research in *Āyurveda*, conducting basic research and publishing in international journals.

National Institute of Āyurveda; Jaipur, Rajasthan was established in 1972-73. It also has excellent research facility and similar training programmes and collaborations.

National Academy of Āyurveda (Rashtriya Āyurveda Vidyapeeth) was established in 1989.

Research and Development:

There are research councils and institutes functioning through the country on the different aspect of *Āyurveda*. In 1971, the Government of India established a research council, the Central Council for Research in Indian Medicine, Homoeopathy (CCRIMH) that was subsequently developed in four independent councils in 1978. The Central Council for Research in *Āyurveda* and *Siddha* (CCRAS) is an apex body for the formation, coordination, development and promotion of research on scientific lines in *Āyurveda* and the *Siddha* system of medicine. The Council has 89 field units under it and they have been recognized into 30 institutes and units including the headquarters office. There are 196 undergraduate and 49 postgraduate colleges and institutions in India (1 April 1999).¹

The research activities in various fields can be broadly categorized as follows:-

Clinical Research, encompassing clinical studies and programmes in survey and surveillance, community health and tribal health.

Drug Research, encompassing medico-botanical surveys, cultivation of medicinal plants, pharmacognostical studies and photochemical profiling of plants used in *Āyurveda*, plant tissue culture, pharmacological and toxicological studies and drug standardization.

Literary Research, encompassing publication of rare and classical manuscripts of *Āyurveda* and *Siddha*, monographs on the basis of the studies undertaken by the council, scientific journals and bulletins, newsletters featuring activities of the council, and pamphlets on research findings and preparation of video films on various research achievements.

¹ www.indianmedicine.nac.in

Some institutes have done important research work on *Āyurvedic* herbs. The major institutes conducting research on medicinal plants are Seth GS Medical College (Mumbai), Central Drug Research Institute (CDRI, Lucknow); Regional Research Laboratory (Jammu), National Institute for Pharmaceutical Education and Research (NIPER, Mohali), Tropical Botanical Garden and Research Institute (TBGRI, Trivandrum), Central Institute of Medicinal and Aromatic Plants (CIMAP, Lucknow), National Botanical Research Institute (NBRI, Lucknow), pharmacology departments attached to the Institute of Medical Sciences, BHU, KG College (Lucknow), SPARC (Mumbai), University Department of Pharmaceutical Sciences, Punjab University etc. In-house research activity is undertaken by some of the large *Āyurvedic* drug manufacturers like Himalaya Drug Company, Dabur Research Centre, Zandu Research Foundation etc.

Still present research approach needs consideration in this field. As for example research protocols are often prepared without giving due consideration to the *Āyurvedic* conceptual base that underlies employing a drug in a particular disease or clinical condition. The tendency is to treat medicinal plants used in *Āyurvedic* therapeutics as a source material for drug prospecting for a single herb or chemical constituent and not for drug formulation.

Āyurveda has a very well-developed disciplines of *Āyurvedic* pharmacy and drug formulation called *Bhaiṣajya Kalpanā* which deals in great detail with different methods of drug preparations, maintaining ideal conditions, collecting and processing drugs in a particular season at a particular stage and site, and others. There is urgent need to study the impact of changes made in drug formulation and manufacturing processes on the expression of biological activity and therapeutic efficacy.

Though tremendous progress had been made in the treatment of many dreaded diseases, remedies are yet to be found for treating diseases like tuberculosis, cancer, rheumatoid arthritis, AIDS etc. Traditional System of Medicine's drugs and procedures may have beneficial effects. Intensive research efforts are required to explore these possibilities.

Related Acts and Provisions:

Āyurveda is covered by the following acts:-

- **Drugs and Cosmetic Act (1940) and Rules (1945) :**

The manufacturers are expected to comply with the rules delineated under this act. In 1960, chapter IV and other related chapters were added. Chapter IV deals with the manufacture, sale and distribution of drugs and cosmetics; Chapter IV - A which was subsequently added, deals with provisions related to *Āyurvedic*, *Siddha* and *Unani* drugs. All the drug manufacturing and dispensing activity in the country is covered under this act.

According to clause 3(a) of this act, the definition of *Āyurvedic* drugs includes all medicines intended for internal and external use for or in the diagnosis, treatment, mitigation or prevention of diseases or disorder in human beings or animals and manufactured exclusively in accordance with the formulae prescribed in the authoritative texts of *Āyurveda* (which have been specified in the First Schedule of the Act). Clause 3(h) describes patent and proprietary medicines. This refers to formulations prepared utilizing the drugs listed in the formulae mentioned in the authoritative texts and mentioned under schedule I.

Manufacturing of *Āyurvedic* drugs, except in accordance with the prescribed standards, is prohibited. It is essential to obtain a license from licensing authority to manufacture *Āyurvedic* drugs. On 23rd June 2000, an amendment was made in the above act for *Āyurveda*, *Siddha* and *Unani* drugs. Notice was made to ensure that (1) raw materials used in manufacture of drugs are authentic, of prescribed quality and free from contamination; (2) drugs are manufactured according to standard conditions; (3) adequate quality control measures are adopted; and (4) the manufactured preparations released to the marketplace are of acceptable quality.

For the implementation of Drugs and Cosmetics Act (1940) and Rules (1945), it is necessary to evolve pharmacopoeia standards. At present, pharmacopoeial standards are available for 258 drugs, and 654 formulations have been published in the "*Āyurvedic* Formulary of India." The Department of Indian System of Medicine is developing pharmacopoeial standards through pharmacopoeial committees. Three volumes of Part - I of

the pharmacopoeia, called *Āyurvedic* Pharmacopoeia, have been published containing 258 monographs. The target is to cover 600 single drugs.

At present, there are more than 800 licensed pharmacies in the country manufacturing *Āyurvedic* drugs. There is the Mumbai-based '*Āyurvedic* Drug Manufacturer's Association', which deals with the issues related to *Āyurvedic* drug manufacturing.

- **The Pharmacy Act, 1948 :**

The Pharmacy Act was passed in 1948 and was amended in 1959, 1976 and 1984. The aim of this law is to regulate the profession of pharmacy in India.

- **The Drugs and Magic Remedies (Objectionable Advertisement) Act, 1954 :**

This act is meant to control the objectionable advertisements regarding drugs; it prohibits the advertising of remedies alleged to possess magic qualities and to provide for matters connected therewith.

- **The Medicinal and Toilet Preparations (Excise Duties) Act, 1956 :**

The Medicinal and Toilet Preparations (Excise Duties) Act, 1956, provides for the levy and collection of duty on medicinal and toilet preparations containing alcohol, opium or other narcotic drugs or narcotics.

- **The Narcotic Drugs and Psychotropic Substances Act, 1985 :**

This is an act to consolidate and amend the law relating to narcotic drugs, to make stringent provisions for the control and regulation of operations relating to narcotic drugs and psychotropic substances and for matters connected therewith.

- **The Drugs (Prices Control) Order 1995 (under the Essential Commodities Act) :**

The Drugs Price Control Order (DPCO), 1995 is an order issued by the Government of India under Section 3 of the Essential Commodities Act, 1955 to regulate the prices of drugs. The order inter alia provides the list of price-controlled drugs, procedures for fixation of prices of drugs, method of implementation of prices fixed by government and penalties for contravention of provisions among other things.

There are some other laws, which have a bearing on pharmaceutical manufacture, distribution and sale in India. The important ones being:

1. Factories Act, 1948 :

The Factories Act is a social legislation, which has been enacted for occupational safety, health and welfare of workers at work places. This legislation is being enforced by technical officers i.e. Inspectors of Factories, Dy. chief inspectors of factories who work under the control of the chief inspector of factories and overall control of the Labour Commissioner, Government of National Capital Territory of Delhi.

2. The Industries (Development and Regulation) Act, 1951 :

The Industries (Development and Regulation) Act provides the conceptual and legal framework for industrial development and industries in India. It is briefly known as the IDR Act. The act was enacted in 1951 and a number of amendments have been made in the act.

3. The Trade and Merchandise Marks Act, 1958 :

An act to provide for the registration and better protection of trademarks and for the prevention of the use of fraudulent marks on merchandise.

4. The Indian Patent and Design Act, 1970 :

In particular, Indian Patent Acts, 1970 prohibited product patents for any invention intended for use or capable of being used as a food, medicine, or drug or relating to substances prepared or produced by chemical processes. This enabled the Indian companies to produce knock-off versions of the drugs patented in other countries by using a patented process. Years of the process patent regime helped the Indian Pharmaceutical Industry flourish.

Government Committees:

- **Bhore Committee:**

This committee, known as the Health Survey & Development Committee, was appointed in 1943 with Sir Joseph Bhore as its Chairman. It gave its report in 1946. It laid emphasis on integration of curative and preventive medicine at all levels. It made comprehensive

recommendations for remodelling of health services in India. It recognised past services of indigenous medicines but failed to recommend for its further development. Basically its report dealt only with modern medicine and support for Indian Medicine had been steadily increasing and therefore Bhore committee report was widely criticised. The committee was instrumental in bringing about the public health reforms related to peripheral health centres in India.

- **Chopra Committee:**

Because of the Swadeshi agitation, the National Planning Committee (NPC) set up by the Indian National Congress in 1938 took a decision to absorb practitioners of *Āyurveda* and *Unani* systems into the formal health set up of independent India. In 1946, the Health Ministers' Conference adopted the NPC proposals and resolved to make appropriate financial allocations for:

- (a) Research, based on the application of scientific methods, in *Āyurveda* and *Unani*;
- (b) The establishment of colleges and schools for training in diploma and degree courses in indigenous systems
- (c) The establishment of postgraduate courses in Indian medicine for graduates in Western Medicine
- (d) The absorption of *vaidyas* and *hakimas* as doctors, health workers etc, after scientific training where necessary; and
- (e) The inclusion of departments and practitioners of Indian medicine on official boards and councils.

Because of the conference resolutions, the government set up the Chopra Committee on the Indigenous Systems of Medicine to work out guidelines for the implementation of the above proposals. The Chopra Committee eventually came out in support of a synthesis of the Indian and Western systems through integrated teaching and research. It recommended that the curriculum be designed to strengthen and supplement one system with the other, with

each making up for the other's deficiencies, while research should be concentrated on removing useless accretions to *Āyurveda* and making it intelligible to modern minds since a large portion of the texts were in Sanskrit. The ultimate objective of the research ought to be a synthesis of Indian and Western medicine, which was suited to Indian conditions.

- **Pandit Committee:**

Pandit Committee was established to give an executive form to the recommendations of Chopra Committee. Its recommendations were:-

1. A research institute must be set up in Jamnagar, Gujarat.
2. Same course line for correspondence course of *Āyurveda*
3. A need to increase the admission level in *Āyurveda* colleges
4. Improvement of *Āyurveda* colleges for integrated education

- **Dave Committee:**

In 1954, the Dave Committee was constituted by the government to study the question of establishing standards in respect of education and regulation of practice. The Committee formulated a model syllabus for the integrated course of 5^{1/2} years duration, including one year of internship. It recommended the establishment of faculties for *Āyurveda* in universities, and the upgrading of existing colleges by providing indoor hospital facilities and post-graduates courses.

- **Pharmaceutical Enquiry Committee:**

It was set up in 1953 and headed by Dr. Bhatia, for intensive research in indigenous drugs of *Āyurveda*.

- **Udupa Committee:**

Following the Chopra Committee, several other committees produced reports on the appropriate direction of indigenous medicine. In 1958, Government of India appointed another committee with Dr. K. N. Udupa as its chairman mainly to evaluate *Āyurvedic* research in India. It also dealt in detail with the *Āyurvedic* education, practice and also the standardisation of drugs used in practice. The Udupa Committee again pleaded for the

integration of *Āyurveda* and modern medicine up to post-graduation level. One key recommendation in this report was that while the principle of *Āyurveda* could be taught in lecture, “modern medicine” should be taught in hospitals.

A short-term training programme mostly dealing with principles of *Āyurvedic* practice was also suggested to meet the sentiments of certain sections of *Āyurvedic* physicians. This committee also recommended the establishment of three more postgraduate and research centres in the country to hasten the scientific research in *Āyurveda* on modern lines.

Further, in order to supervise and regularise education and research in *Āyurveda*, this committee suggested the establishment of two central councils namely the Central Council of Indian Medicine and the Central Council of *Āyurvedic* Research. In addition, a central committee to standardise the manufacture and sale of *Āyurvedic* medicines in the country was also recommended.

Globalization of *Āyurveda*:

Globalization of *Āyurveda* has gained momentum. Many active groups have been formed in many parts of the world, including developed countries, to spread the concept and practice of *Āyurveda*. This is due primarily to the following three reasons: - (1) the holistic approach advocated by *Āyurveda* in therapeutic practice (2) it has one of the most extensive and profound conceptual bases among the traditional medical systems of the world (3) its survival for more than two millennium as a vibrant medical system. It is believed that *Āyurveda* has the potential to develop into a global health-care system.

The first requirement is to undertake globalization of *Āyurveda* education to generate high quality, competent manpower with the requisite communication skills to teach the principles and practice of the system. There is a requirement to start introductory short and long-term courses as per the local requirement and situation in different parts of the world. It is also necessary to start similar types of courses in the premier *Āyurvedic* institutes in India. Another important requirement is to translate important *Āyurvedic* literature to major international languages.

The second requirement is to globalize *Āyurvedic* practice and marketing of *Āyurvedic* drugs. There are many obstacles to achieve this, especially in the developed

countries. The laws regulating these aspects are quite rigid and a lot of time, effort and finance will be required to comply with them. They do not take into consideration on the conceptual uniqueness of *Āyurveda*.

A two-pronged strategy is required to overcome this problem. The first one is to undertake multicentre collaborative studies on internationally acceptable guidelines to prove therapeutic utility and safety of *Āyurvedic* drugs and practices. The second one is to establish *Āyurvedic* clinics and hospitals in countries where there is no such barrier. Standardization of *Āyurvedic* drugs and formulations should be given top priority, as without this it would not be possible to promote the utilization of *Āyurvedic* drugs at global level.

Facilities have been established in many countries to impart short and long-term training in *Āyurveda*. Such facilities are available in the U.S, Argentina, Australia, Brazil, New Zealand, South Africa, Czech Republic, Greece, Italy, Hungary, the Netherlands, Russia, U.K, Israel, Japan, Nepal and Sri-Lanka.

Recent Efforts of Indian Govt. in the Area of Development and Globalisation of *Āyurveda* :

Following efforts were made by the Indian Govt. in the area of development and globalisation of *Āyurveda*:

1. The Department of Indian Systems of Medicine and Homoeopathy was set up by the Government of India as an independent department in March 1995 under the Ministry of Health and Family Welfare and renamed as 'Department of *Āyurveda*, *Yoga* & Naturopathy, Unani, *Siddha* and Homoeopathy (AYUSH)' in November 2003. The main objective of the department is to provide focused attention for the proper development and propagation of *Āyurveda*, *Siddha*, Unani, Homoeopathy, *Yoga* and Naturopathy and to fully utilize the potentials of these systems.
2. Experts were deputed to attend symposia & seminars held in foreign countries to project Indian experiences & initiatives in the field of Traditional Medicine.
3. A delegation led by Joint Secretary, Department of Indian Systems of Medicine & Homoeopathy and consisting of *Āyurveda* experts, scientists and industry representatives presented scientific basis of *Āyurveda* and the extensive research work done before a sub committee on alternative medicine set up by the House of Lords of

the U.K. Parliament resulting into moving the *Āyurvedic* single herbal medicines from category - III to category - I. This presentation led to dispel doubts about the efficacy validity and scientific basis of *Āyurveda*, which was in fact acknowledged by Lord Walton in the U.K. Parliament.

4. A seminar cum exhibition mainly of *Āyurveda* was arranged in Geneva on the occasion of the World Health Assembly with a view to sensitize the participants of the assembly about the infrastructure, strengths, scientific validity & basis of *Āyurveda* and efficacious role of *Pañcakarma* in treatment of chronic diseases. The event was well received and succeeded to generate interest for *Āyurveda* products and literature.
5. Two seminars and a presentation of Indian Systems of Medicine & Homoeopathy were organised in the 'Made in India' show at Johannesburg, South Africa during 18-21 July, 2001. *Yoga* demonstrations and literatures on the practice of *Āyurveda*, use of medicinal plants in the treatment of common ailments, were arranged during the seminar.

Getting convinced with the strength and scientific basis of *Āyurveda*, South Africa has decided to enact a regulation which will oversee in import of Traditional Medicines particularly *Āyurveda* & Unani. Indian delegation under the leadership of Minister of State for Health & Family Welfare also visited the Nelson Mandela School of Medicine, which is a part of the University of Dehradun where, it has been decided to introduce a course on *Āyurveda*.

6. An Indian team comprising Joint Secretary of the 'Department of Indian Systems of Medicine & Homeopathy and *Āyurveda*' experts from premier institutes participated in a seminar on Indian Systems of Medicine held in Berlin, Germany. Infrastructure related details, policy support; research work of *Āyurveda* was highlighted through an audio-visual presentation.
7. A five member delegation led by the Secretary of Indian Systems of Medicine & Homeopathy visited Moscow and St. Petersburg in Russia to assess the development made on the implementation of the MOU signed between India and Russia for undertaking collaborative & co-operative activities in the field of *Āyurveda*. A series of meetings were held during the visit with Deputy Health Minister of Russian Federation, Academic Council of Doctors of St. Petersburg. Moscow institute of Medico - Social Rehabilitation, Russian State Medical University, Academician G. I.

Marchuk - Director of the Russian Academy of Sciences and representatives of Russian companies interested in importing *Āyurvedic* medicines and other products.

The main issues discussed were related to deputation of *Āyurveda* teachers & experts, establishment of *Āyurveda* Research Centre in Russia, import of *Āyurveda* medicines, translation of *Āyurveda* books & research papers in Russian language and above all recognition of *Āyurveda* as a medical and health care system in Russia. All these issues are actively followed up for fruitful implementation of the MOU for propagation of *Āyurveda* in Russia in right perspective.

8. Secretary of the Department along with Adviser – *Āyurveda* visited USA in November 2001 to discuss *Āyurveda* education programme with the officers of the National Centre for Alternate & Complementary Medicine, which is under the National Institute of Health, Bethesda, Washington; for evolving plans to facilitate the introduction of training modules on *Āyurveda* in US medical schools.

A clear strategy for overall development and propagation of *Āyurveda* in USA has been laid down and capsule courses of *Āyurveda* will be introduced in US medical schools. It was decided that a team of 15 medical experts would visit India for interaction with Indian experts for exploring possibility of research collaboration in the field of *Āyurveda*. University of Maryland's Medical School was found to be very receptive to introducing *Āyurveda* sessions in the university and to start short-term teaching programme for students.

9. An *Āyurveda* officer from the department of Indian Systems of Medicine & Homeopathy participated in a W.H.O. Regional meeting on 'Integration of Traditional Medicine in the National Health Systems' held in November 2001 at Harare, Zimbabwe.
10. A Memorandum of Understanding is being signed with the Government of Hungary for development of *Āyurveda* in that country. Hungarian Government has recognized *Āyurveda* and 40 of its products are being sold there.
11. A '*National Āyurveda College*' will be set up in the capital on the lines of the All India Institute of Medical Sciences (AIIMS) to carry out research in the field of the traditional system of medicine. Health Minister Anbumani Ramadoss announced this on 27 August 2007.

Thrust Areas for 10th Plan Period (2002 - 2007)

Following thrust areas have been identified for strengthening the base for sustained propagation of *Āyurveda* and other Indian Systems of Medicine:

- i. Massive research and development efforts for establishing efficacy and safety of drugs of Indian Systems of Medicine has been planned to be launched through intramural and extramural research programmes of the department.
- ii. Augmenting availability and quality of raw materials used in *Āyurveda*, Unani, and *Siddha* & Homeopathy medicines.
- iii. Strengthening of the Medicinal Plants Board with a view to make it pro-active in helping cultivation of medicinal plants keeping in mind the internal and external demands. It is aimed to give authority and powers to the board under the act of the parliament during 10th plan period.
- iv. Strengthening of pharmacopoeial laboratories and committees will be done so that pharmacopoeial standards of all the drugs used in *Āyurveda*, Unani, *Siddha* and Homeopathy systems of medicine are made available at the earliest possible.
- v. Quality control measures will be attempted to have enforced maintenance of quality standards of *Āyurveda*, Unani, *Siddha* and Homeopathy drugs at all levels.
- vi. Regulatory mechanism for manufacture, quality control and marketing of nutraceuticals/food supplements and corresponding legislation have been identified as important thrust areas to be dealt on priority basis.
- vii. Encouragement for internal patenting and sensitization will be introduced to manufacturers and researchers dealing in the medicinal uses of plant based drugs.
- viii. Medical tourism will be propagated by establishing facilities specialized treatment therapies of *Āyurveda* like *pañcakarma* & *Yoga* in tourist hotels and resorts to attract domestic and foreign tourists who, particularly travel to various places for seeking treatment facilities of traditional medicine. These therapies mainly play a significant role in providing rejuvenation and psychophysical relaxation. Such centres will be established at tourist places so that tourist may have dual benefit of site seeing and availing health promotive procedures at the same time and same place. The objective is to exploit the popularity of *Āyurveda* and *Yoga* for propagating tourism.
- ix. Development of National Centres of excellence of *Āyurveda*, Unani, *Siddha* and Homeopathy has been thought of to create high-class education and research facilities

meeting the requirements of modern era of tremendous medical advancements and for imparting training to medical scholars from foreign countries.

- x. Establishment of specialized treatment facilities of Indian Systems of Medicine like *pañcakarma*, *kṣarsutra* therapy etc. as an adjunct to conventional allopathic treatment for widening the choice of the patients in assessing the health care services.
- xi. Other thrust areas :
 - a. Collection, cataloguing and preservation of manuscripts relating to Indian Systems of Medicine.
 - b. Publication of self-contained textbooks of *Āyurveda*, Unani, *Siddha* and *Yoga* disciplines containing essence of traditional literature and results of research findings.
 - c. Implementation of continuing medical education for ISM & H personnel;
 - d. Human Resource Development Programme;
 - e. Effective information, education & communication measures for propagation of ISM& H;
 - f. Use of modern technology & bio-technology;
 - g. Absorption of results of operational research studies & clinical trials in the National Health Programme;
 - h. Revitalization of household health traditions and folklore remedies.
 - i. Integration of ISM&H with conventional medical facilities.

11th Plan (2007-2012):

- The Cabinet Committee on Economic Affairs gave its approval for implementation of the scheme of “Development of the AYUSH Institutions” with a plan outlay of Rs.550 crore in the 11th Plan. The financial assistance under various components for Government and Government-aided AYUSH colleges will be scaled up from Rs.62 lakh to Rs.2 crore for under graduate colleges; from Rs. 2 crore to 3 crore for post graduate colleges and from Rs.3 crore to Rs.5 crore for model colleges and shall be based on college-specific upgradation plans.

It will benefit in upgrading the infrastructure of AYUSH teaching institutions for ensuring minimum standards laid down by statutory councils and raising the quality of AYUSH education in the country.

- The Union Cabinet approved the setting up of an 'All India Institute of *Āyurveda*' on the lines of the All India Institute of Medical Sciences.

It will focus on fundamental research, drug safety evaluation, standardisation, quality control, and scientific validation of *Āyurvedic* medicines. Prime Minister Manmohan Singh chaired the meeting.

The institute will offer post-graduate and doctoral teaching and have a 200-bed research and referral hospital to facilitate clinical research. It would be initially set up as an autonomous registered body of the Ministry of Health and Family Welfare, with the objective of raising it to the status of deemed university in 10 years. The project is scheduled to be completed within the 11th plan period. The hospital will be operational within three years. Research and development activities and academic programmes would be developed later.

Thus, *Āyurveda*'s growth graph in the past decade has been impressive. Middle and upper class people who had shifted their allegiance completely to allopathy, are again trying out *Āyurveda* and other therapies, after bad experiences with allopathy. The Indian Government, with an eye on nationalistic legitimacy, is also promoting *Āyurveda*. The *Āyurvedic* system of medicine is now passing through an active phase of revival and development. With the establishment of autonomous government bodies to control research and education of *Āyurveda* many newer steps are being taken to develop *Āyurveda* as a scientific discipline for the care of health and disease in this country. It is hoped that *Āyurveda* will be contributing a great deal in the development of a comprehensive national system of medicine.

Chapter – II

Relation between *Āyurveda* and *Nyāya-Vaiśeṣika* from the Metaphysical Point of View

Chapter-II

Relation between *Āyurveda* and *Nyāya-Vaiśeṣika* from the Metaphysical Point of View

A philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. In Greek, "philosophy" is consists of philo and Sophia. Philo means love and Sophia means wisdom, so it means "love of wisdom." Philosophy is based on rational argument and appeal to facts. Therefore, it is an investigation of the nature, causes or principles of reality, knowledge, values, based on logical reasoning rather than empirical methods. The topics that philosophy addresses fall into several distinct fields. Among those of fundamental concern are:

- Metaphysics (the theory of reality)
- Epistemology (the theory of knowledge)
- Ethics (the theory of moral values)
- Logic (study of right reasoning)
- Aesthetics (the theory of the nature of art)

1. Metaphysics:

Metaphysics is the branch of philosophy responsible for the study of existence or reality. It is the foundation of a worldview. It answers the question "What is?" It encompasses everything that exists, as well as the nature of existence itself. It says whether the world is real, or merely an illusion. It is a fundamental view of the world around us. More specifically, the study of existence or reality is beyond the scientific or mathematical realms. The term "metaphysics" itself literally means "beyond the physical." The metaphysical issues most discussed are the existence of God, the world, the soul, and the afterlife.

2. Epistemology:

Epistemology is the study of our method of acquiring knowledge. It is concerned with such questions as, is knowledge of anything really possible, is our knowledge certain, how do we

get our knowledge, what things can we have knowledge about, what exactly is knowledge, etc.

3. Ethics:

Ethics is the study of moral value, right and wrong. Ethics is involved with placing value to personal actions, decisions, and relations.

4. Logic:

Logic is the study of right reasoning. It is the tool, philosophers use to study other philosophical categories. It is an attempt to codify the rules of rational thought. Logicians explore the structure of arguments that preserve truth or allow the optimal extraction of knowledge from evidence.

5. Aesthetics:

Aesthetics is philosophy of art and beauty. It is concerned with questions like why do we find certain things beautiful, what makes things great art, so on. It includes what art consists of, as well as the purpose behind it.

Western Philosophy has remained more or less true to the etymological meaning of 'philosophy', in being essentially an intellectual quest for truth. Indian philosophy has been, however, intensely spiritual and has always emphasised the need of practical realization of truth. As philosophy aims at knowledge of truth, it is termed in Indian literature, '*darśana*'. The word '*darśana*' is derived by adding the suffix *lyuṭ* to the root *drś*, (*drś+lyuṭ*). The suffix *lyuṭ*, being in the instrumental, *darśana* means the instrument by which something is seen (*Drśyate anena iti darśanam*).

Philosophical questions arise in almost every discipline. This is why philosophy also encompasses all areas as: philosophy of law, philosophy of history, philosophy of language, philosophy of religion, philosophy of literature, philosophy of science etc. Similarly, *Āyurveda* is not a system of medicine but a dynamic *philosophy of life* by which one can

attain healthy individual and social life so to perform the functions efficiently and fulfil social obligations fully, at the end to attain perfect bliss of liberation.

Āyurveda is also a philosophical system. S.D.S. mentions sixteen philosophical systems viz. *Cārvāka*, *Bauddha*, *Ārhat*, *Rāmānuja*, *Pūrṇaprajña*, *Nakulīśa-Pāśupata*, *Śaiva*, *Pratyayabhijñā*, *Raseśvara*, *Aulūkyā*, *Akṣapāda*, *Jaimini*, *Pāṇini*, *Sāṃkhya*, *Pātañjala* and *Śāṃkara*. *Raseśvara darśana* is one of them which is a developed branch of *Āyurveda*. P.V.Sharma also accepts *Āyurveda* as a philosophical system using the word '*darśana*' in his own composition named '*Āyurveda Darśanam*' in wider connotation comprising metaphysical aspect, basic concepts and philosophy of approach to health and medicine.

The schools and systems of Indian philosophy are divided into two broad classes, namely, orthodox (*āstika*) and heterodox (*nāstika*). To the first group belong the six chief philosophical systems (popularly known as *ṣaḍ-darśana*), namely, *Mīmāṃsā*, *Vedānta*, *Sāṃkhya*, *Yoga*, *Nyāya* and *Vaiśeṣika*. These are regarded as orthodox as they accept the authority of *vedas*. *Cārvākas*, *Bauddhas* and the *Jains* are regarded as heterodox (*nāstika*) because they do not accept the authority of *vedas*.

Every prominent school of Indian philosophy has dealt with the metaphysics and *Āyurveda* was also influenced by it. *Āyurveda*, being an applied science, aims to understand the individual and cosmos as well. An individual is an epitome of the universe as all the material, spiritual phenomena of the universe are present in the individual, and all those present in the individual are also contained in the universe. As per dictum of *Āyurveda* – '*yathā loke tathā piṇḍe*' it congregates the tools to understand the body-structure, proper functioning of its part, observation of the causative factors of diseases and ultimately to evolve methodology to cure the diseases through medicines and body-purificatory process.

Thus metaphysical and philosophical discussions are there because the aim of *Āyurveda* was to cure a person not only of his mental and bodily ailments but, also to relieve him of his bondage from the material world and to show him the path of true salvation or *mokṣa* just alike Indian philosophy.

The foundation of Indian philosophy and *Āyurveda* is laid on certain sound and common objectives. *Darśanas* are the base of foundation and applied principles of *Āyurveda*. It is, therefore, that the conceptual base of structural, functional, metaphysical,

pharmacological, psychological and even art of treatment stands on the well-established doctrines of Indian philosophy. *Āyurveda* is synthesis of Indian philosophy. *Āyurveda* has adopted the principles of '*śaḍ darśanas*' according to the suitability of subject matter and to their utility in medical science. The *dārśanika* principles have become more applied and massive in *Āyurveda*, although their metaphysical essence has been cautiously preserved in it. An intelligent study of *Āyurveda* requires intimate background of the basic sciences of Indian philosophy.

So according to the suitability of subject matter the *Vaiśeṣika* thoughts were abundantly utilized in *Āyurveda*. *Āyurveda* accepts the *Vaiśeṣika* position with regard to *padārthas* or categories in general way, but adopts the *padārthas* or categories with its own practical framework. The person remains healthy until the equilibrium in all factors is maintained. It means that *padārtha* is responsible for both the condition of health and disease of the person. *Suśruta* does not refer to *Vaiśeṣika* background, whereas *Caraka* begins his work with enumeration of *padārthas* or categories:-

“Maharṣayaste dadṛśuryathāvajjñānacakṣuṣā |

Sāmānyam ca viśeṣam ca guṇān dravyāṇi karma ca ||”¹

“Samavāyam ca tajjñātvā tantroktam vidhimāsthitāḥ |”²

Whereas *Vaiśeṣika darśana* begins like this:-

“Dravyaguṇakarmmasāmānyaviśeṣasamavāyānām ṣaṇṇām padārthānām..... |”³

“Dravya-guṇa-karma-sāmānya-viśeṣa-samavāyā-abhāvāḥ sapta padārthāḥ ||”⁴

Thus *Caraka*'s enumeration of *padārthas* or categories begins with *sāmānya* and *viśeṣa* and goes on to the *guṇa*, *dravya*, *karman* and *samavāya*. Neither the usual *Vaiśeṣika* order of categories is followed, nor are the usual explanations for categories given in the *Vaiśeṣika* texts reproduced in *Caraka Saṁhitā*. Its account bears a distinct stamp of its own, although generally following the *Vaiśeṣika* outlook.

¹ C.S.Su. -1/28

² ibid – 1/29

³ Athoddeśapadārthanirūpaṇam – P.P.B.

⁴ T.S. - 2

• ***Sāmānya* and *Viśeṣa* according to *Āyurveda* and *Vaiśeṣika***

These two categories are very much useful, especially in *Āyurvedic* medicine. These two categories are seen to be of immense value in the applied aspect of treatment and also for maintaining health. The object of *Āyurveda* has been said to be of maintaining the homeostasis to the level of physiological equilibrium:-

“Dhātusāmyakriyā cuktā tantrasyāsyā prayojanam |”¹

These two are dynamic forces, which keep this normal condition of the body. Here the basic principle is that the physician’s task is to increase what has become diminished and to diminish what has become excessive among the body-elements. The only way open before him to try both the procedures is to prescribe certain substances as diet or drug. From the standpoint of their effects on the body-elements, therefore, the substances prescribed may also be viewed as having two fold effects.

Certain substances have the inherent nature of increasing some particular body-element, just as certain other substances have the inherent nature of decreasing some particular body-element. In relation to their effects on body-elements, the substances are thus to be classified under two heads, namely “increasers” of body-elements and “decreasers” of body-elements. This way of looking at the substances leads the physicians to develop two key concepts. They call these *sāmānya* and *viśeṣa*.

The *Caraka Samhitā* introduces the concept as follows:-

“Sarvadā sarvabhāvānām sāmānyam vṛddhikāraṇam |

Hrāsa-hetuḥ viśeṣaḥ ca, pravṛttiḥ ubhayasya tu ||”²

Sāmānya is the cause of increase of all the things at all times, and *viśeṣa* is the cause of their decrease. The body elements attain increase by the repeated use of dietary modes that either wholly consists of or preponderates in, like qualities, while they suffer diminution the repeated use of dietary modes that either wholly consists of or preponderates in unlike

¹ C.S.Su. – 1/53

² ibid - 1/44

qualities.¹ Thus a substance having the characteristics of *vāta* and decrease *śleṣman*, which is dissimilar to it, and so on.

If a particular tissue is to be increased and the homologous dietary articles can not be taken because of their non-availability or even if available, they can not be used because of unsuitability, hateful disposition or any other cause, then food preparations of different nature but having the predominance of the attributes of the *dhātus* to be promoted should be used. For example *Caraka* says that when there is deficiency of semen, and its direct use is not possible, with a view to promote it, milk, ghee and such other substances known to be sweet, unctuous and cold should be administered.²

Cakrapāṇi, commentator of *Caraka Saṁhitā*, accepts *sāmānya* as generic concomitance or a state of generality or similarity. *Sāmānya* or the generic concomitance is not in itself an augmenting factor. The generic concomitance is an augmenting factor only when it is related to the two objects having common characteristics. If the generic concomitance alone were an augmenting factor, the quality of flesh being already present in the muscular tissue elements of the body would in itself cause augmentation in the flesh of the body even of the vegetarians. The quality of edible flesh as present outside of the body is almost identical with the one present in the muscular tissues of the body. Even then, it does not cause augmentation in the muscular tissue elements of the body unless the former is taken in. Thus, the generic concomitance or identical property alone is not responsible for augmentation. It is so only when it is taken in.

The fact that generic concomitance is an augmenting factor should not be taken to mean that augmentation is included in the very definition of generic concomitance. Augmentation on the other hand is the effect of generic concomitance taken with special reference to *Āyurveda*. It is not that generic concomitance will always cause augmentation; it will do so only in the absence of inhibiting factors.

¹ C.S.Sa. – 6/10

² *ibid* – 6/11

Cakrapāṇi again says that in *Āyurveda viśeṣa* implies a variant factor relating to the qualities of objects. Therefore, the variant factors in general cause diminution of all beings. *Viśeṣa* here means inhibiting variant factor.¹

Beside this definition, *Caraka* gives two more definitions of *sāmānya* and *viśeṣa*:-

“*Sāmānyamekatvakaraṁ, viśeṣastu pṛthaktvakṛt |*

Tulyārthatā hi sāmānyaṁ, viśeṣastu viparyayaḥ ||”²

Sāmānya brings about the sense of oneness or unity while *viśeṣa* about the sense of separation or diversity. Again, *sāmānya* carries a sense of similitude whereas *viśeṣa* of dissimilitude.

Here *Cakrapāṇi* says that the generic concomitance consists of two factors viz. the sense of oneness and similitude while the variant factor a sense of separation and dissimilitude. The semantic aspect of the word “cow” always remains the same. This shows that there is something, which does not change despite other exterior changes. Thus, *sāmānya* or generic concomitance brings about the sense of oneness. It is directly or indirectly related to action and quality. Same designations and same actions also bring about the sense of oneness. The variant factor *viśeṣa* brings about the relative sense of separation. The quality of cow possesses generic concomitance with all the other cows, still brings about the sense of separation in relation to the class of horse.

Again *Cakrapāṇi* explains the previous and the present verse and while explaining the verses he talks about three types of *sāmānya* as well as *viśeṣa* as they are related to (i) matter (*dravya*), (ii) quality (*guṇa*) and (iii) action (*karman*).³

¹ Ck.Ct on C.S.Su. – 1/44

² C.S.Su. – 1/45

³ Ck.Ct on ibid

Types of *Sāmānya*:

- ***Dravya (matter) Sāmānya***:

The similarity visualizes in substances represents this type. Increase in muscle tissues by eaten flesh is the example of this type and is used in treatment.¹ The generic concomitance, which always has been a cause of the augmentation or increase, focuses this type of *sāmānya*.²

- ***Guṇa (quality) Sāmānya***:

This type of *sāmānya* produces oneness. The generic concomitance carries a sense of similitude.³ For example milk and semen are from two different groups and are dissimilar but both consist of the *madhura rasa* etc. some common attributes and the similarity of attributes is useful in treatment, as the use of milk increase the quantity of semen. It can be quoted as the example of *guṇa sāmānya*.⁴

- ***Karma (action) Sāmānya***:

Some commentators like *Cakrapāṇi* accept that *sāmānya* or the generic concomitance as an augmenting factor relates only to matter and quality and not to action have pointed it out. This fact is illustrated by citing the augmenting effect of physical exercise (an action) on *vāta*. Here there is no similitude as far as the function of physical exercise and *vāta* are concerned; still the former augments the latter. According to their interpretation, even, *Caraka*, while he acknowledges concomitance relating to matter and quality, is silent about the generic concomitance relating to action.

Cakrapāṇi accepts '*tulyārthatā* of *sāmānya*'⁵ as *karma sāmānya*⁶. The illustration cited by the commentators does in itself prove that actions do possess generic concomitance. A body actively engaged in physical exercise, causes augmentation in the active *vāta* and conversely the same body devoid of action in the form of physical exercise causes diminution

¹ Mānsamāpyāyate mānsena | - C.S.Sa. - 6/10

² Sarvadā sarvabhāvānām sāmānyam vṛddhikāraṇam | - C.S.Su. - 1/44

³ Sāmānyamekatvakaram, viśeṣastu pṛthaktvakṛt |

Tulyārthatā hi sāmānyam, viśeṣastu viparyayaḥ || - ibid - 1/45

⁴ Payaḥ śukrayoḥ bhinna jāṭiyayorapi madhuratvādi sāmānyam tatraikatām karoti || - Ck.Ct. on C.S.Su. - 1/45

⁵ Tulyārthatā hi sāmānyam | - C.S.Su- 1/45

⁶ Tulyārthatetyādīnā tu karmmasāmānyam nigadyate | - Ck.Ct. on ibid

in the *vāta* that is active. Continuous sitting does not belong to *kapha* group but *kapha doṣa* is increased by these activities.¹ Again, sleep is an action, which augments *kapha* as it inhibits the movements of the body, which could have augmented otherwise lessened.² This is *karma sāmānya*.

Types of *Viśeṣa*:

According to *Āyurveda viśeṣa* has got the following features:-

- ***Dravya (matter) Viśeṣa*:**

Viśeṣa or variant factor is the cause of diminution of all beings for all the time.³ For example in the conditions of increased tissues and flesh in body, the use of medicines and diet having contrary qualities (hard or *rukṣa*) will be beneficial. Different type of bone tissues (*śankha*, *śukti*, *karpada* etc. in the form of *bhasma*), grains like barley (*yava*) and millet (*bājarā*) can be prescribed.⁴

- ***Guṇa (quality) Viśeṣa*:**

The *viśeṣa* factor brings about the sense of separation.⁵ The use of contrary attributes cure the curable diseases when they are used with due regard to the place, dose and time.⁶ In the condition of aggravated *vāyu doṣa* in body, oil is used to diminish it because *vāyu* is rough, cold and light whereas on the contrary oil is smooth, hot and heavy. So continuous use of oil alleviates *vāyu doṣa*.⁷

- ***Karma (action) viśeṣa*:**

Some actions also responsible for aggravation as well as decrease of *doṣa*, *dhātu* and *malas*. For example sedative life or to remain idle in activities augments *kapha doṣa* so here the

¹ Āsyārūpaṁ karmma na śleṣmaṇā samānamapi tu pānīyādikaphasamānadravvyārtha-kriyākāritvāt kaphavardhakarūpatayā āsyāpi kaphasamānetyucyate || - Ck.Ct. on C.S.Su- 1/45

² Evaṁ svapnādāvapi karmmaṇi boddhavyaṁ | - ibid

³ Hrāsa-hetuḥ viśeṣaśca | - C.S.Su- 1/45

⁴ V.C.S. - 1/45

⁵ Viśeṣastu pṛthaktvaḥ | - C.S.Su- 1/45

⁶ Viparīta guṇaiḥ deśamātrākālopapāditaiḥ |

Bheṣajaiḥ vinivartante vikārāḥ sādhyasammatāḥ || - ibid - 1/62

⁷ V.C.S. - 1/45

excessive journey or running is prescribed.¹ Therefore, the variant factors are said to carry the sense of dissimilitude.²

Sāmānya and *viśeṣa* have significance quite different from what they have in *Vaiśeṣika sūtras*. In the *Vaiśeṣika* system the word *sāmānya* represents a class concept, class - essence or universal. It is the universal by the possession of which different individual are referred to as belonging to one class. It is eternal, one and residing in many. Thus, it means when we find a property residing in many things, we call it *sāmānya*.³ *Praśastpāda* regards that *sāmānya* is eternal one, residing in many things, belonging to the group of substance, quality and action. For example, there is the class essence of universal of man, called man-ness or humanity, which inheres in all human beings. According to *Vaiśeṣika* system also the universals reside or related to substances, qualities and actions.

In respect of their scope or extent universals or *sāmānya* may be distinguished into three categories⁴:-

- *Para sāmānya* :

It is the highest and all pervading. 'Being hood' is the highest universal, since all other universals come under it.

- *Apara sāmānya* :

It is the lowest one. Jar-ness or *ghaṭatva*, the universal present in all jars or *ghaṭa* is *apara* or the lowest, since it has the most limited or the narrow extent.

- *Parāpara sāmānya* :

'Substantiality or thing hood or *dravyatva*' as another universal is *parāpara* or intermediate between the highest and the lowest. It is *para* or wider in relation to substances like earth, water, etc. and *apara* or narrower in relation to the universal 'being hood' which belongs to substance, quality and action.

¹ Adhanastu yojanaśatamadhikarṇi vā gacchet | Khanet vā kūpam || - S.S.Ci. - 1/8

² Dhātusāmyakriyā cōktā tantrasyāsyā prayojanam || - C.S.Su. - 1/53

³ Nityamekamanekānugataṇi sāmānyam | - T.S. - 64

⁴ *ibid* - 6

Viśeṣa is the extreme opposite of the universal (*sāmānya*). By *viśeṣa* or particularity we are to understand the unique individuality of substances which have no parts and are therefore eternal such as space, time, *ākāśa*, mind, soul, atoms etc. Things, which are made up of parts i.e composite wholes, are easily distinguishable by the differences of their parts. So we do not require any category like *viśeṣa* to explain their distinction. It is only when we come to the ultimate differences of the partless eternal substances that we have to admit certain original or underived peculiarities called *viśeṣa*. It means *viśeṣa* are ultimate specific properties differentiating one atom from another. It is the peculiarity that distinguishes a given atom from all the other atoms.

• *Guṇa* according to *Āyurveda* and *Vaiśeṣika*

Both the systems *Āyurveda* and *Vaiśeṣika* accept *guṇa*. The word in its etymological sense signifies that our attention is forcibly drawn to the substances by the qualities that inhere in them (*guṇyate āmantryate iti*). The substances and their qualities are related invariably. The identification of any substance and its separate experience or knowledge is collected on the basis of its attributes and actions. The attributes cannot be separated from substance.

Definition of *Guṇa* according to *Āyurveda* and *Vaiśeṣika*:

According to *Vaiśeṣika* system inhering in substance, not possessing attribute or quality, and not an independent cause in conjunction and disjunction is the mark of attribute.¹ The relation between substance and attribute is a relation between dependence and dependent. So the *guṇa* is called *dravyāśrayī*.² Attributes do not remain in attribute but reside in substance. So they are called *nirguṇa* (attribute less) or devoid of attributes.³

Describing the substances *Āyurveda* says that the action and attribute are available in it and it is a combinative cause.⁴ *Āyurveda* deals with substances for the evolution, development and maintenance of body and diet as well as medicines are essentially required for this purpose. Which particular item from a group of foods, vegetables and herbs will be useful or harmful in a particular condition, is decided by attributes, which it possesses.

¹ (a.) Atha dravyāśritāḥ jñeyāḥ nirguṇāḥ niškriyāḥ guṇāḥ | - K.V.

(b.) Dravyāśrayyaguṇavān saṁyogavibhāgeṣvakāraṇamanapekṣa iti guṇa lakṣaṇam | - V.Su. - 1/1/16

² ibid

³ Nirguṇā niškriyāḥ guṇāḥ | - K. V.

⁴ (a.) Dravyalakṣaṇam tu kriyāguṇavat samavāyikāraṇamiti | - S.S.Su. - 40/2

(b.) Yatrāśritāḥ karmaguṇāḥ kāraṇam samavāyī yat| tad dravyam..... || - C.S.Su. - 1/50

Caraka says that *guṇa* possesses inseparable concomitance (*samvāyī*), and devoid of efforts (*niśceṣṭaḥ*).¹

Thus, the quality (*guṇa*) is defined as without quality and devoid of action. It becomes a cause only when associated with substances for producing action. However, the action in substances is possible only because of the qualities inherent in substances. In addition, the qualities inherent in substances can be inferred only by the actions. The qualities are impossible to be perceived as such or in isolation. They become meaningful only when considered in the form of substances.

Enumeration of Attributes or Qualities :

Vaiśeṣika system talks about 24 qualities:-

Rūpa-rasa-gandha-sparśāḥ saṁkhyā parimāṇāni pṛthaktvaṁ saṁyogavibhāgau

Partvāpartve buddhyaḥ sukhaduḥkhe icchādveṣau pratyanāśca guṇāḥ ||²

Kaṇāda, in his *Vaiśeṣika sūtras* has given a list of seventeen attributes only. In the end of this list the word *prayatna* has been used and the word 'ca' gathers up *gurutva* (weight), *dravatva* (fluidity), *sneha* (unctuousness), *saṁskāra* (impression), *dharma* (merit), *adharmā* (demerit) and *śabda* (sound).³

¹ Samvāyī tu niśceṣṭaḥ kāraṇam guṇaḥ | - C.S.Su. – 1/51

² V.Su. - 1/1/6

³ Caśabdasamuccitāstu gurutva-dravatva-sneha-saṁskāra-Dharmādharmā-śabdaḥ saptaiveyevaṁ caturviṁśatiguṇāḥ || - P.P.B.

Thus, *Vaiśeṣika* school has narrated the following 24 qualities:-

- | | |
|----------------------------------|-------------------------------------|
| 1. <i>Rūpa</i> (Colour) | 2. <i>Rasa</i> (Taste) |
| 3. <i>Gandha</i> (Smell) | 4. <i>Sparśa</i> (Touch) |
| 5. <i>Śabda</i> (Sound) | 6. <i>Samkhyā</i> (Number) |
| 7. <i>Pariṇāma</i> (Measures) | 8. <i>Prthaktva</i> (Separateness) |
| 9. <i>Samyoga</i> (conjunction) | 10. <i>Vibhāga</i> (Disjunction) |
| 11. <i>Partva</i> (Predominance) | 12. <i>Aparatva</i> (Subordination) |
| 13. <i>Buddhi</i> (Knowledge) | 14. <i>Sukha</i> (Pleasure) |
| 15. <i>Duḥkha</i> (Misery) | 16. <i>Ichchā</i> (Desire) |
| 17. <i>Dveṣa</i> (Aversion) | 18. <i>Prayatna</i> (Volitions) |
| 19. <i>Gurutva</i> (Heaviness) | 20. <i>Dravatva</i> (Liquidity) |
| 21. <i>Sneha</i> (Oiliness) | 22. <i>Samskāra</i> (Impression) |
| 23. <i>Dharma</i> (Merit) | 24. <i>Adharma</i> (Demerit) |

K.V. has used the term *adr̥ṣṭa* for *dharma* and *adharmā*.¹

Caraka Samhitā, as per utility of qualities in anatomy, physiology and treatment, has suggested 41 qualities which have been divided in four groups:-

“Sārthā gurvādayo buddhiḥ prayatnāntāḥ parādayaḥ | gunāḥ proktāḥ ||”²

¹ Atha guṇāḥ rūpaṁ raso gandhastataḥ parm |
Sparśaḥ samkhyā parimitiḥ prthaktvaṁ ca tataḥ paraṁ ||
Samyogaśca vibhāgaśca paratvaṁ cāparatvakam |
Buddhiḥ sukhaṁ duḥkhamicchā dveṣo yatno gurutvakam ||
Dravatvaṁ snehasamskāravadr̥ṣṭaṁ śabda eva ca || (adr̥ṣṭaṁ dharmādharmāu) – K.V. - 2/3-5

² C.S.Su. – 1/49

In the present verse, *guṇas* have been enumerated. The *guṇas* are of four types:-

1. Quality of Sensory Objects:

The qualities of the sensory objects (*sārthā*) which constitute one group are:-

(a.) Word (*śabda*) as the Object of Audition :

According to *Vaiśeṣika* philosophy *śabda* or word is sentence spoken by an authority. Authority is a person who speaks truth. Word is a thing having power of conveying meaning.¹ It is special attribute of *ākāśa* and object of ear (*śrotrendriya*). The organ of apprehension for word is ear.² It is not a substance as well as not an action.³ It is produced from conjunction, disjunction and from sound also.⁴ *Vaiśeṣika* philosophy describes it as momentary. It is of two fold :- (a.) *dhvani lakṣaṇātmaka* - it is prominent of tunes; (b.) *varṇa lakṣaṇātmaka* - it is prominent of words and syllables. It is produced from throat.⁵

In *Āyurveda* word is supposed to be an aggregate of letters. It is regarded as one of the valid means of knowledge and is explained as four fold:-⁶

- **Dr̥ṣṭārtha:** It pertains to observed facts. For example, the three fold reasons for aggravation of the *doṣas*, six fold therapeutic measures to bring the *doṣas* to normalcy, and the fact that sensations like sound can be apprehended only when the auditory apparatus like the ear are present.
- **Adr̥ṣṭārtha:** It doesn't pertain to observed facts such as the possibility of life after death and emancipation after mundane bonds.
- **Satya:** It pertains to things as they are. These are factual words. Such as the fact that curable diseases can be cured by standard medical treatments and the treatments, do have their effects.
- **Anṛta:** It doesn't pertain thing as they are. These are false words viz. contrary to the nature of things.

¹ Āptavākyaṃ śabdah | Āptastu yathārthavaktā || - T.S. - 54

² (a.) Śrotra grahaṇo yaḥ arthaḥ sa śabdah | - V.Su. -2/2/21

(b.) Śrotragrāhyo guṇo śabdah | - T.S. - 33

³ V.Su. -2/2/23-24

⁴ ibid -2/2/31

⁵ Saḥ dvividhaḥ dhvanyātmako varṇātmakaśca |

Tatra dhvanyātmakaḥ bheryādaḥ varṇātmakaḥ saṃskṛtabhāṣādi rūpaḥ || - T.S. - 33

⁶ C.S.Vi. - 8/38

Words are widely used in *Āyurveda*. In any medical examination, physician asks question to patient and patient answers. Both the physician and patient are using words in this process. By the abnormal utterance, the defects of the vocal system and some physical disease are diagnosed. The number of respirations and heartbeat is experienced through sound only. A foetal sound confirms the pregnancy. Sound has been described as one of the eight points to be observed in the observation of a patient.¹ Sound is an important factor to be examined to determine residual span of life.²

In *Indriyasthāna*, *Caraka* differentiates between normal and abnormal voice. Moribund patients' voice resembles to that of sheep and is feeble, subdued, indistinct, choked, faint, poor and stammering. Sudden appearance of the abnormal types of voice, presence of various voices or of various types of one voice is regarded as inauspicious and it indicates death.³ In the presence of aggravated *kapha doṣa*, the voice becomes *guru* while in *pitta doṣa*, it becomes apparent. In the aggravation of the *vāta doṣa*, the voice of the patient remains free from these symptoms.

(b.) Touch (*sparsā*) as the Object of Cutaneous:

According to *Vaiśeṣika darśana* touch is the special attribute made of *vāyu mahābhūta*⁴ which is apprehended by tactile sense, situated in the skin of human being.⁵ It is of three kinds: cool, hot and tepid.

In *Āyurveda*, *Caraka Samhitā* says that coarseness, liquidity, mobility, hotness and non-interruption are the specific characters of *pṛthivī*, *ap*, *vāyu*, *tejas* and *ākāśa* respectively. All these characters are perceivable by the tactile sense organ because touch along with its absence is known by the tactile sense organ.⁶ Skin provides covering to whole of the body. It protects the body from various harmful conditions. It is a source of knowledge of various experiences viz. touch, pressure, cold, hot, pain etc. It is the organ where the faculty or sense of touching is established.

¹ Rogākṛānta śarīrasya sthānānyaṣṭau parīkṣayet | nāḍīm mūtram malarā jhivām śabdasparsādṛgākṛtī ||- Y.R.

² C.S.In. - 1/3

³ ibid - 1/15-16, 25

⁴ Sparsāvān vāyuḥ | - V.Su. - 2/1/4

⁵ (a.) Sparsātvagindriya grāhyah | - Guṇanirūpaṇa-prakarāṇa - P.P.B.

(b.) Tvagindriyamātragrāhyo guṇāḥ sparsāḥ | - T.S. - 22

⁶ C.S.Sa. - 1/29-30

Suśruta describes seven layers of the skin viz. *āvabhāsini, lohita, śvetā, tāmra, vedinī, rohiṇī* and *māmsadharā*.¹ *Caraka* describes six layers of the skin viz. *udakadharā, tvasrgdharā, sidhma-kilāsa*, the fourth one is the seed of the origin of ring worm and leprosy; the fifth one is the seat of the origin of *alaji* (a type of boil) and *vidradhi* (abscess). The sixth layer is that which, if cut, causes loss of consciousness and is seat of the origin of boils being manifested as blackish red and deep rooted on joints and are hardly curable. These are the six layers of skin, which cover the entire body with six parts.²

Touching sensation is a very important faculty to diagnosis of the disease and examination of the patient.³ Signs and symptoms of imminent death indicated by tactual experience guides the physician to take proper decision for the treatment and to avoid the problems. The hot and cold condition of skin projects the temperature of body.

The touching faculty of the physician experiences the temperature and it must be neither too cold nor too hot. While palpating the body he should know about the following entities as such - loss of pulsation in body parts having constant pulsation, presence of coldness in those, which are always hot. Similarly hardness of the soft ones, coarseness of the smooth ones, absence of existent ones, looseness, dislocation or falling down of joints, loss of flesh and blood, hardness, excessive perspiration or stiffness and any other such palpable sign having morbidity.⁴

The hot touch of body of the patient shows aggravation of *pitta doṣa*, cold touch indicates the aggravation of *vāta* and wet touch indicates the aggravation of *kapha doṣa*.⁵ These descriptions clear that the quality of touching is widely used in medical science.

¹ S.S.Sa. – 4/4

² C.S.Sa. – 7/4

³ C.S.In – 3/3

⁴ ibid – 3/4

⁵ Pittarogī bhaveduṣṇo vātarogī ca śītalāḥ | śleṣmalāḥ bhavedārdraiḥ sparśataścaivalakṣayet || - Y.R.

(c.) Vision (*rūpa*) as the Object of Vision:

Vaiśeṣika philosophy accepts *rūpa* as the special quality, which is cognised by eye alone.¹ It is the special attribute of *tejas mahābhūta*.² It is divided in seven colours viz. *śukla, nīla, pīta, rakta, harita, kapiśa* and *citra*.

The *rūpa* or colour attribute has medical utility also. The physician must observe the normal or physiological colour and complexion of the body carefully. Such of signs and symptoms, which can be directly observed by visual faculty and any abnormal change, should be marked immediately, as it may be helpful in the diagnosis and treatment of patient. Describing this *Caraka* says in *Indriyasthāna* that in these case skin, eyes, nails, tongue should be examined.³ There are four normal shades of complexion of body i.e. black, sky-like, sky like fair and fair.⁴ Blue, blackish, coppery, and green and white - these types of complexion are abnormal in comparison of normal ones.⁵

Normal complexion in one half and abnormal one in other half of the body demarcated clearly as left and right, front and back, upper and lower or internal and external should be known as *ariṣṭa* (fatal sign) of the patient. Such demarcation of complexion in face and other parts too indicate death of the person.⁶ Appearance of any of abnormal complexions in nail, eyes, face, urine, faeces, hands, feet, lips etc. particularly in patients with diminished strength, complexion and sense indicates the loss of life.⁷ Such other abnormal complexion too which appear suddenly for the first time without any apparent cause in the patient going down constantly are the signs of death.⁸

The different abnormal colours of body parts have been collected in C.S. The visual faculty is the most important and most sensitive faculty of experience on which the human being depends most. The most sensitive experience, acquired by visual faculty is very useful in medical science. This is why observation (to see) has been accepted one of the most important factor useful for diagnosis.

¹ Caḥsurmātragrāhyo guṇo rupam | - T.S. - 19

² C.S.Sa. - 1/27

³ C.S.In. - 1/3

⁴ ibid - 1/8

⁵ ibid - 1/9

⁶ ibid - 1/10

⁷ ibid - 1/13

⁸ ibid - 1/14

(d.) Taste (*rasa*) as the Object of Gustation:

According to *Vaiśeṣika darśana* *rasa* or taste is the most important quality apprehended by tongue only. It is of six kinds: *madhura* (sweet), *amla* (sour), *lavaṇa* (saline), *kaṭu* (pungent), *kaṣāya* (astringent) and *tikta* (bitter). It resides in earth and water. ¹

Āyurveda says that *rasa* or taste is the object of gustatory sense organ. *Ap* and *pṛthivī* constitute the substratum for the manifestation of taste. As, to specific qualities of taste the remaining three *ākāśa*, *vāyu* and *tejas* are responsible.² *Āyurveda* also accepts these six types of tastes.³ These six tastes when employed properly, maintain the body and their incorrect utilization results in vitiation of *doṣas*.⁴ The six tastes are as following⁵:-

I. *Madhura Rasa* (Sweet):

It is the taste found in sugar, honey, sugarcane, milk, water etc. and abounds in the qualities of water element. ⁶ It promotes all *dhātus*, *ojas*, semen and *śukra*; is conducive to life-span, beneficial for eyes, hair and complexion; promotes strength and union, normalizes blood and *rasa*; wholesome for children, old people and patients; pacifies thirst, fainting and burning sensation, pleases six *indriyas* (five sense-organs and mind) and increases *kapha*.

If it is used regularly alone and in excess, it produces cough, dyspnoea, vomiting, sweetness in mouth, goitre, tumour, sliminess in urinary bladder and rectum, conjunctivitis; causes loss of voice, lassitude, over-sleeping, heaviness etc.⁷

II. *Amla Rasa* (Sour):

It is prime taste of lemon, raw mango, *amlavetas* etc. It abounds in qualities of *agni* and *pṛthivī mahābhūtas*.⁸ Sour is digestive for food as well as *doṣa*, *āma* or inflammation;

¹ (a.) Rupasagandhasparśavatī pṛthivī | -V.Su. - 2/1/1

(b.) Raso rasanagrāhyaḥ pṛthivyudakavṛttiḥ | - Guṇanirupaṇa-prakarāṇa- P.P.B.

(c.) Rasanāgrāhyo guṇo rasah | sa ca madhura-amla-lavaṇa-kaṭu-kaṣāya-tikta bhedāt ṣaḍvidhaḥ | T.S. - 20

² C.S.Su. - 1/64

³ C.S.Vi. - 1/4

⁴ Te samyagupayujyamānāḥ śarīraṁ yāpayanti,

Mithyopayujyamānāstu khalu doṣaprakopāyopakalpante || - ibid - 1/4

⁵ C.S.Su. - 1/65

⁶ ibid - 26/40

⁷ (a.) ibid - 26/42 - i

(b.) S.S.Su. - 42/12

⁸ C.S.Su. - 26/40

stimulates digestive fire, pacifies *vāta*, is carminative, producing burning in bowels, is externally cold, moistening and mostly relishing; promotes the bulk of the body and gives energy to it, makes the sense-organs firm, salivates mouth and is light, hot and unctuous.

If used singly and excessively, sensitizes teeth, causes thirst, blinking of eyes, liquefies *kapha*, aggravates *pitta*, affects blood morbidity, causes suppuration in wound, injuries, burn, bites, fractures, swelling, contamination with urination and also produces burning in throat, chest and cardiac region due to igneous nature.¹

III. *Lavaṇa Rasa* (Saline):

Saindhava (rock salt) etc. are the example of saline taste. *Jala* and *agni* elements predominate it. It is evacuating, digestive, separating, moistening, loosening, appetizer, oozing, *vāta*-alleviating, hot, overcomes all tastes, cleanses channels, softens all parts of body and removes stiffness, binding, and compactness.

If used regularly alone and in excess, it produces itching, allergic manifestation, abnormality of complexion, impotence, disorders of sense-organs, inflammation in eyes, intrinsic haemorrhage, hyperacidity; vitiates *pitta*, aggravates *rakta* etc.²

IV. *Kaṭu Rasa* (Pungent):

Black pepper and red chillies etc. are the example of pungent taste. It is produced with the predominance of *vāyu* and *agni mahābhūta*.³ Pungent taste stimulates digestive fire, is digestive, relishing, cleansing, alleviating obesity, lassitude, *kapha*, worms, poison, *kuṣṭha* and itching; breaks compactness of joints, causes depression and decreases breast-milk, semen and fat; makes the sense-organs clean, alleviates swelling, channel-blocking, sweating and is hot, light and rough.

This, though having so many properties, if used singly and excessively, produces narcosis, dryness of throat, palate and lips; burning sensation, pyrexia, debility, trembling,

¹ (a.) C.S.Su. - 26/42 - (ii)

(b.) S.S.Su. - 42/13

² (a.) C.S.Su. - 26/42 - (iii)

(b.) S.S.Su. - 42/14

³ C.S.Su. - 26/40

pricking and breaking pain and also pain due to *vāta* in hands, feet, sides, back etc., damages sexual potency, causes mental confusion, malaise, depression, fainting etc.¹

V. *Tikta Rasa* (Bitter):

Bitter gourd (*karelā*), *ciretta* (*cirāyatā*) etc. are the examples of bitter taste. *Vāyu* and *ākāśa* are the predominating elements of bitter taste.² *Tikta rasa*, is relishing, stimulates digestive fire, cleanses; pacifies itching, allergic manifestation, thirst, burning sensation, leprosy, fainting and fever; provides firmness to skin and muscles, dries faeces, urine, moisture, fat, *pitta*, *kapha*, muscle-fat and pus and it is rough, cold and light.

In spite of such qualities if used for long alone and in excess, it causes stiffness in body, torticollis, convulsions, facial paralysis, headache, giddiness, pains, abnormal taste in mouth; dries up all *dhātus*, takes away strength etc.³

VI. *Kaṣāya Rasa* (Astringent):

It is produced by *vāyu* and *pṛthivī*.⁴ It is pacifying, astringent, union-promoting, compressing, healing, absorbing, checking pacifies *kapha*, *rakta* and *pitta*; utilises the body fluid and it is rough, cold and slightly light.

In spite of such qualities if used for long alone and in excess, it causes cardiac pain, dryness of mouth, flatulence, loss of speech, torticollis, heart-ache, impotency, gas formation during digestion, tingling sensation, contraction, convulsion etc.⁵

¹ (a.) C.S.Su. - 26/42 – (iv)

(b.) S.S.Su. - 42/15

² C.S.Su. - 26/40

³ (a.) *ibid* - 26/42 – (v)

(b.) S.S.Su. - 42/16

⁴ C.S.Su. - 26/40

⁵ (a.) *ibid* - 26/42 – (vi)

(b.) S.S.Su. - 42/17

Tastes have an important role in *Āyurveda*. Various tastes can either alleviate or aggravate *doṣas* and *doṣas* are the controlling factor of the life as their balance is essentially required for health¹:-

<u>Rasa</u>	<u>Effect on Doṣas</u>
Sweet, Sour and Salt	Decreases <i>vāta doṣa</i> and increases <i>kapha doṣa</i>
Bitter, Pungent and Astringent	Decreases <i>kapha doṣa</i> and increases <i>vāta doṣa</i>
Astringent, Bitter and Sweet	Decreases <i>pitta doṣa</i>
Sour, Salt and Pungent	Increases <i>pitta doṣa</i>

Practically the signs and symptoms of the increase or decrease of any *doṣa*, helps the physician to diagnose the disease and drugs and diets possessing the required attributes are prescribed to solve the problem. A physician well acquainted with the classification of *rasas* can decide the responsible factors for causation of the disease. Similarly, acquaintance with the classification of *doṣas* helps in knowledge of symptoms of the disease. Thus, the knowledge of tastes helps a physician to treat the patient.²

All these *rasas* properly used in proper dose bring about happiness to all living beings. Otherwise, they are equally harmful to all.³ The properties of drugs etc. are generally described on the base of the taste. Any substance, which is not pleasant in taste, may be treated as unwholesome to health. A physician can easily prescribe medicines on the basis of taste.

(e.) Smell (*gandha*) as the Object of Olfaction:

Gandha or smell or odour is the quality apprehended by the nose. It is fragrant or non-fragrant. As *gandha* is the specific quality of *pṛthivī*, it exists in *pṛthivī mahābhūta*.⁴ It is

¹ C.S.Su- 1/65-66

² ibid - 26/27

³ ibid - 26/44

⁴ (a.) Gandho ghrāṇagrāhyah | pṛthivī vṛttiḥ | ghrāṇasahakārī | sa dvividhaḥ surabhirasurabhiśca || - P.P.B.
(b.) Ghrāṇagrāhyo guṇogandhaḥ | sa ca dvividhaḥ surabhirasurabhiśca | pṛthivīmātravṛttiḥ | -T.S. - 21

understood that the *gandha* available in *jala* and any other *bhūta* are due to *pṛthivī* only. *Āyurveda* also talks about two types of smell:- *sugandha* and *durgandha*.¹

It plays an important role in *Āyurveda* in perception of substances or drugs, which have smell. In *Āyurvedic* pharmacopeia, there are several drugs, which are named according to its peculiar smell such as *aśvagandhā*, *ajagandhā*,² *āmragandha haridrā* etc. Several other drugs for example, *karpūra* (camphor), eucalyptus, peppermint, *candana* etc. are recognized by their particular odour. Stool and urine have a peculiar odour in normal stages. The abnormal odour helps to diagnose some condition.

In C.S. while describing the symptoms and signs of imminent death, the utility of smell attribute in this field has been discussed. The person, whose body emits constant pleasant or unpleasant fragrance without any apparent cause, cannot survive more than one year.³ One who perceives the goodness or badness of smell contrarily or does not perceive the smell entirely, he should be known as devoid of life.⁴

The drugs having good odours eradicate nausea and anorexia and provide happiness while the bad odour on the contrary produces nausea and anorexia.⁵ Use of fragrance and garlands is aphrodisiac, produces good smell, longevity, charm, nourishment and strength, pleasing manners and destroys inauspiciousness.⁶ These references prove that the attribute of smell has got its specific utility in the field of medicine.

These special qualities constitute the distinctive features of five basic elements viz. *ākāśa*, *vāyu*, *agni*, *ap* and *pṛthivī* respectively. Each of these is attached with a special (*viśeṣa*) sense and element. So they are called *viśeṣa guṇa*.⁷

2. Physico-pharmacological (*gurvādi*) Qualities:

This group of qualities begins with *guru* (heaviness) word. So this group is called *gurvādi*. Qualities collected in this group are 20 in number and they are viz. heaviness (*guru*),

¹ S.S.Su. - 46/528

² *ibid* - 37

³ C.S.In. - 2/8-16

⁴ *ibid* - 4/21

⁵ S.S.Su. - 46/528

⁶ C.S.Su. - 5/96

⁷ (a.) *Arthā śabdādayo jñeyāḥ gocharā viśayā guṇaḥ* || - C.S.Sa. - 1/31

(b.) *Pañcendriyārthāḥ śabdaspārśaruparasagandhāḥ* || - C.S.Su. - 8/11

lightness (*laghu*), coldness (*śīta*), heat (*uṣṇa*), unctuousness (*snigdha*), roughness (*rūkṣa*), dullness (*manda*), sharpness (*tīkṣṇa*), immobility (*sthira*), mobility (*sara*), softness (*mṛdu*), hardness (*kaṭhina*), non-sliminess (*viśāda*), sliminess (*picchila*), smoothness (*ślakṣṇa*), coarseness (*khara*), grossness (*sthūla*), subtlety (*sūkṣma*), density (*sāndra*) and liquidity (*drava*).¹

They are *sāmānya guṇas* as they are generally available in all elements but *viśeṣa guṇas* are not general to all elements. They are called *śarīra guṇas* or bodily qualities by *Kavirāja Gaṅgādhara* as they are most useful in the treatment. Twenty qualities, that C.S listed under physico-pharmacological, are common to articles of food and drugs. They are also the qualities that are to be found in the bodily constitution of living beings.² The qualities are significant as determinants of characteristic.³ Each quality represents a primary action-mode.

i-ii. *Guru and Laghu Guṇa* (Heaviness and Lightness):

According to *Vaiśeṣika darśana*, *guru* is the non-intimate cause of the first downward motion in a falling substance:-

“*Ādyapatana asamavāyikāraṇam gurutvam | pṛthivījalavṛtṭih ||*”⁴

Gurutva is the cause for the falling of a fruit from a tree. Whereas in *Āyurveda*, various actions and changes occur in the body due to *guru guṇa*. Both of the attributes are contrary and relative to each other. One substance may be heavier than other may and the same may be lighter to the second one. The light food articles as well as drugs are predominant in the qualities of air and fire (*vāyu* and *agni*) elements and heavy one in earth and water (*pṛthivī* and *ap*) elements.⁵ According to modern dietetics, the pulse of kidney bean (*mudga*) and

¹ (a.) Gurumandahimasnigdha, ślakṣṇasāndramṛdusthirāḥ |

Guṇāḥ sa sūkṣmaviśadā vimśatiḥ saviparyayāḥ || - A.S.Su. - 1/18

(b.) Gurvādayastu guru-laghu-śītoṣṇa –snigdha-rukṣa manda-tīkṣṇa sthira-sara mṛdu-kaṭhina viśada-picchila-ślakṣṇa-khara-sthūla-sūkṣma sāndra-dravāḥ vimśatiḥ | ete ca sāmānya guṇāḥ pṛthivyādinām sāmānyāt || – Ck.Ct on C.S. Su. - 1/49

² C.S.Su. - 25/36

³ Karmanya-guṇā || - RVS -3/111

⁴ T.S. - 30

⁵ Laghūni hi dravyāṇi vāyvagṇi guṇabahulāni bhavanti, pṛthvīsomaguṇabahulānītarāṇi || - C.S.Su. - 5/6

horse bean (*māṣa*) are equally rich in protein but practically *mudga* bears *laghu guṇa*¹ while *māṣa* bears *guru* one.²

According to *Bhāvamiśra*, the substance bearing the attributes of heaviness decreases *vāta doṣa* and increases *kapha doṣa*, nourishes tissues and is delayed digested. On the other hand lightness decreases *kapha doṣa* and is easily digested and is thought to be highly regimen diets.³ *Guru* (heavy) causes malaise, sliminess and strength, promotes weight while *laghu* (light) is opposite to it, and causes bulk-reduction and wound healing.⁴ A person, after having taken food, should never eat heavy preparations of flour, rice and flattened rice.⁵ Thus, *guru* and *laghu* attributes have their significant value in *Āyurvedic* medicine.

iii-iv. *Śīta* and *Uṣṇa Guṇa* (Cold and Hot) :

These are the attributes experienced by touching sensation and are contrary to each another. Cold attributes are inhibited in air (*vāyu*) and water (*jala*) elements and sweet, bitter and astringent tastes. Hot attribute is available in *agni* and sour, salt and pungent tastes. The articles that reduce the body temperature are called *śīta* (cold). The articles having quality of coldness produce delightness, checks diarrhoea etc. and overcome fainting, thirst, sweat and burning sensation. *Stambhana* means the quality, which helps to stop the flow of substances like blood when they are flowing out of body.⁶

Heat (*uṣṇa*) is its opposite quality, composed predominantly of the fire element, and its main function is producing heat (i.e. sweating) and cooking (i.e. ripening of wounds etc., *pācana*).⁷ It helps the formation of pus etc., which can be eliminated from the body. Its effect is on all three *doṣas*.⁸

¹ Svabhāvāllaghavo mudgāḥ.... | - C.S.Su. - 27/336

² Svabhāvādguravo māṣā... | - ibid

³ Guruvātahara puṣṭiśleṣmakṛt cirapāki ca | laghupathyam param proktaṁ kaphaghnaṁ śīghrapāki ca || - B.P. - I

⁴ S.S.Su. - 46/525-526

⁵ C.S.Su. - 5/9

⁶ Hlādanāḥ stambhanāḥ śīto mūrccchāṭṭṣvedadāhajit | - S.S.Su. - 46/522

⁷ Uṣṇastadviparītaḥ syāt pācanaśca viśeṣataḥ | - S.S.Su - 46/522

⁸ E.I.M

v-vi. Snigdha and Rūkṣa (Unctuous and Dry):

Unctuous or viscosity is the quality, which is the special and instrumental cause of the agglutination of powders and resides in water only:-¹

“Cūrṇādi-piṇḍībhāva-heturguṇaḥ snehaḥ | jalamātravṛttiḥ ||”²

Āyurveda also talks about this feature. By which, quality of the drugs or diets increases and produces the softness and soothingness in the body is known as *snigdha*. These articles promote and nourish tissues, alleviate *vāta doṣa* and aggravate *kapha doṣa*. *Ghṛta* and oils can be quoted as the examples. Contrary to this, items produce and increase roughness, dryness and hardness in the body tissues due to *rūkṣa guṇa*. The *rūkṣa* articles alleviate *kapha doṣa* and aggravate *vāta doṣa*. Barley can be quoted as example.³

vii-viii. Manda and Tīkṣṇa Guṇa (Dullness and Sharpness):

Drugs and diets, which produce depression in the body, consist of quality of *mandatā* or dullness. The dullness is predominated by *pṛthivī* and *jala mahābhūta*. It alleviates *pitta* and aggravates *kapha doṣa*. Its major function is to slow down the errant constituent forces from the body and help to preserve the health.⁴ Contrary to it, *tīkṣṇa* is predominantly composed of fire element. These articles produce and increase burning sensation, suppuration and discharges (sweats and discharge from ulcers etc.)⁵ Its main function is to sharpen the substances and help throw out the malefic influence of the errant *doṣas*.

ix-x. Sthira and Sara Guṇa (Immobility and Mobility):

Sthira means stable or immovable. Due to that quality any drug or diet stables *vāta* and flatus and faeces and checks it to be passed through anus, is called *sthira*.⁶ Contrary to it, *sara* helps

¹ Snehaḥ apān viśeṣaguṇaḥ | saṅgrahamṛjādi hetuḥ | - P.P.B

² T.S. - 32

³ (a.) Snigdham vātaharam śleṣmakāri vṛṣyam balāvaham |

Rūkṣam samīraṇakaram param kaphaharam matam || - B.P. - I

(b.) Snehamārdavakṛt snigdho balavarṇakarastathā |

Rūkṣastadviparītaḥ syād viśeṣāt stambhanaḥ kharāḥ || - S.S.Su. - 46/ 523

⁴ (a.) Mando yātrākaraḥ smṛtaḥ | -ibid - 46/522

(b.) Yātrākaraḥ iti śrīrasthāyitvāt yātrāvartanam karoti | - Ct. of Ḍalhaṇa on S.S. Su. - 46/522

⁵ Dāhapākakarastīkṣṇaḥ strāvāṇo | - ibid - 46/525

⁶ Yasyadhāraṇe śaktiḥ saḥ sthiraḥ | - B.P. - I

elimination of flatus and faeces.¹ *Sthira* attribute provides immovability and stability to tissues. It is found in sweet, bitter and astringent and predominantly consists of earth element whereas *sara* is predominated by *agni mahābhūta* and remains in drugs and other articles having sour, salt and pungent tastes.

xi-xii. *Mṛdu* and *Kaṭhina* (Softness and Hardness):

Mṛdu is a quality which is composed of the water and *ākāśa* elements and acts on *kapha*. Its function is to loosen stiffness and prevent oozing out of liquids from the body.² Contrary to it, *kaṭhina* is composed of earth element and its action is principally on *vāta*.³ It hardens the particular part of the body or the whole body.⁴

xiii-xiv. *Picchila* and *Viśada* *Guṇa* (Clarity and Sliminess):

Picchila is essentially water element and acts upon *kapha*. Its main action is to anoint (*lepanā*) and lubricate the inner structures. It is vitalizer, strengthening. It joins the fractured bones and makes for the continuance of the life principle. *Viśada* is contrary to it. It absorbs the moisture of body and acts as a wound healer. It is made up of *pṛthvī* (earth), *agni* (fire), *vāyu* (air) and *ākāśa* elements. Its function is to cleanse the inner organs and constituents of body.⁵

xv-xvi. *Ślakṣṇa* and *Khara* *Guṇa* (Smoothness and Coarseness):

Caraka has used '*khara*' in the pair with *ślakṣṇa* but *Suśruta* has used the term '*karkaśa*' in this pair.⁶ Smooth and comfortable touch without oil and even hard is called *ślakṣṇa*.⁷ It is similar to *picchila*.⁸ The only difference is that *picchila* substance possesses oil and *ślakṣṇa*

¹ Sarah anulomanaḥ prokto | – S.S.Su. - 46/529

² E.I.M

³ ibid

⁴ Yasya dravyasya ślathane karmani śaktiḥ saḥ mṛduḥ, dṛḍhane kaṭhinaḥ || – Ct. of Hemādri on A.H.Su - 1/18

⁵ (a.) Picchilo jīvano balyaḥ sandhānaḥ śleşmalo guruh |

Viśado viparitaḥ asmāt kledācūṣaṇa ropaṇaḥ || – S.S.Su. - 46/524

(b.) E.I.M.

⁶ (a.) C.S.Su. - 25/35

(b.) S.S.Su. - 46/527

⁷ Ślakṣṇaḥ snehaḥ vināpisyāt kaṭhinaḥ api hi cikkaṇaḥ || – B.P. - I

⁸ S.S.Su. – 46/527

does not. It heals the wounds in the body.¹ Coarseness is uncomfortable or rough in touching. It scrapes the upper layer of wound, skin etc.

xvii-xviii. *Sthūla* and *Sūkṣma* Guṇa (Bulkiness and Fineness):

The quality of a drug or diet, which obstructs the channels (*srotas*), is called *sthūla* or bulkiness. This attribute is utilized in nourishing therapy or *brāmhana*.² The quality through which a drug can penetrate through the minutest channels of the body is known as *sūkṣma*. Therefore, it is defined as the fineness of a substance.³ It is made up of *agni* (fire), *vāyu* (air) and *ākāśa* elements mainly and acts upon *vāta*.⁴ This attribute is used in *lañghana* or lightening therapy,⁵ *svedana* or fomentation therapy⁶ and *stambhana* or astringent therapy.⁷ The bulkiness and minuteness attributes of a drug affect the circulatory channels of the body.

xix-xx. *Drava* and *Sāndra* (Liquidity and Density):

According to *Vaiśeṣika* philosophy *drava* or liquidity is the non-intimate cause of the first flow of a liquid substance.⁸ It is of two fold: - natural (*sānsiddhika*) and artificial (*naimittika*). Natural fluidity is special attribute of water while the artificial fluidity results with the conjunction of heat with *grta*, gold etc. and melts them.

In *Āyurveda* the quality which induces wetness in the body and tendency to spread over the body is considered as *drava*. It produces moisture in the body and acts as a vehicle, carries the objects from one place to another place in the body. On the contrary, drugs and diets which decrease the wetness of the body and produce dryness are supposed to have the quality called *sāndratā* or density.⁹

Thus, it is clear that the curable diseases are cured by medicines possessing the opposite qualities and the knowledge of *guru* etc. attributes is very useful and helpful in medicine.

¹ E.I.M.

² C.S.Su. - 22/10

³ Sūkṣmaṣṭu sauṣṣmyāt sūkṣmeṣu strotāḥsvanusarāḥ smṛtāḥ | - S.S.Su. - 46/531

⁴ E.I.M

⁵ C.S.Su. - 22/12-13

⁶ ibid - 22/16

⁷ ibid - 22/17

⁸ a. V.Su. - 5/2/4

b. Guṇanirūpaṇa prakaraṇa - P.P.B.

⁹ Dravaḥ prakledanaḥ, sāndraḥ sthūlaḥ syād bandhakāraḥ | - S.S.Su. - 46/527

3. Psychological (*buddhiḥ prayatnāntāḥ*) Quality:

The list of psychological qualities enumerates:- *buddhi* (intellect), *icchā* (desire), *dveṣa* (aversion), *sukha* (happiness), *duḥkha* (misery) and *prayatna* (effort).¹

These are styled subjective qualities (*ātma-guṇāḥ*) in the sense that they are not to be found either in the physical objects or in the physiological process. They are strictly details of the individual's own experience. *Adhyātma guṇas* are named so because they can be felt only by a living body.

▪ *Buddhi* (Intellect):

According to *Vaiśeṣika* philosophy *buddhi* or intellect is the instrumental cause of all communication or intercourse, and it is knowledge.² The attribute of intellect or cognition is of two types: - *smṛti* (remembrance) and *anubhava* (apprehension). *Āyurveda* also talks about *buddhi* or intellect. The intellect produces decisive knowledge by which one proceeds to speak or to do something with full knowledge.³ *Buddhi* or knowledge includes intelligence (*dhī*), persistence (*dhṛti*), memory (*smṛti*) and ego (*ahaṁkāra*).⁴

a. *Smṛti*:

Vaiśeṣika darśana says that the reminiscences or recollections (memory) result from a particular conjunction between the soul and mind and also from impression or latency.⁵ Reminiscence is the act by which we endeavour to recall and re-unite former states of consciousness, and is kind of reasoning by which we ascend from a present consciousness to a former one.

¹ (a.) *Ichchā dveṣaḥ sukhaṁ duḥkhaṁ prayatnaścetanā dhṛtiḥ |*
Buddhi smṛtirahaṁkāro liṅgāni paramātmanaḥ || - C.S.Sa. - 1/72

(b.) S.S.Sa. - 1/22

² T.S. - 31

³ *Jāyate viṣaye tatra yā buddhirniścayātmikā |*

Vyavasyati tayā vaktuṁ karttuṁ vā buddhipūrvakam || - C.S.Sa. - 1/23

⁴ Ck.Ct. on C.S. Su. - 1/49

⁵ V.Su - 9/2/6

According to *Caraka*, memory is nothing but the remembrance of things directly perceived, heard or experienced earlier.¹ *Caraka* has indicated eight factors, which help in emergence of memory:-²

- i. Knowledge of cause (of a thing or event etc.)
- ii. Knowledge of form
- iii. Knowledge of similarity
- iv. Knowledge of contrast
- v. Concentration of mind
- vi. Practice
- vii. Constant thinking
- viii. Repeated hearing

b. *Anubhava* (Apprehension):

Vaiśeṣika darśana defines *anubhava* or apprehension as ‘all knowledge other than remembrance’ i.e. all cognitions, which are newly acquired and are not repetitions of former ones. It is of two types:-

i. *Pramā* (Right Apprehension):

Right apprehension is the knowledge of an object, as it really exists. The cognition of silverness, in a thing, which is silver, is *pramā* or right apprehension.³

ii. *Apramā* (False Apprehension):

The false apprehension is the apprehension of a thing not having an attribute as possessing that attribute, e.g. knowledge of silver in a conch-shell. False knowledge arises from imperfection of the senses and from imperfection of impressions.⁴

¹ Dṛṣṭīśrutānubhūtānām smaraṇāt smṛtirucyate | – C.S.Sa. - 1/149

² ibid - 1/148-149

³ Tadvati tatprakārah anubhavaḥ yathārthaḥ || -T.S. - 34

⁴ (a.) V.Su. -9/2/10

(b.) Tadabhāvavati tatprakārah anubhavaḥ ayathārthaḥ || - T.S. - 34

It is also of three folds¹:-

- ***Samśaya (Doubt)***: Doubt is the apprehension of various contrary properties in one object and the same object, e.g. is it a post or a man?²
- ***Viparyaya (Error)***: A wrong and erroneous experience is known as *viparyaya*. For example to accept a shell as silver.
- ***Tarka (Argument)***: In the condition of unknown fact, the argumentation based on useful logic to achieve the knowledge of particular subject is considered as *tarka*. It signifies the imposition of a more extensive thing through the assumption of the less.³

Āyurveda also talks about the *buddhi* or intellect. Consciousness, memory, patience, retaining of knowledge and ego are included in intellect. *Caraka* says that wrong understanding by the intellect and wrong actions should be known as intellectual error, which is committed by mind.⁴ The unwholesome action performed by one whose intellect, restraint and memory are deranged is known as intellectual error and it causes aggravation of all *doṣas* which affects body physically and mentally.⁵

Adherence to wrong discrimination between eternal and non-eternal as well as wholesome and unwholesome is known as derangement of intellect as by nature the intellect sees rightly.⁶ Derangement of intellect, restraint, and memory; advent of time and action and contact with unsuitable sense objects should be known as the causes of misery.⁷ The impairment of patience and memory also lead towards diseases.⁸ Describing the utility of real knowledge *Caraka* says that as soon as one knows it, he gets rid off all miseries.⁹

Thus, the intellect attribute is one of the most useful factors in field of medicine. Without proper intellect, neither a physician will be able neither to diagnose a disease nor to prescribe the proper treatment to the patient.

¹ T.S. - 57

² *ibid*

³ *ibid*

⁴ C.S.Sa. - 1/109

⁵ *ibid* - 1/102-108

⁶ *ibid* - 1/99

⁷ *ibid* - 1/98

⁸ *ibid*- 1/100-101

⁹ *ibid* - 1/153

▪ **Sukha (Pleasure) - Duḥkha (Sorrow):**

What all with agreeable feelings experience is *sukha* or pleasure. Whatever an individual likes is pleasure attribute.¹ *Vaiśeṣika darśana* also accepts it in the same form. Again, in *Āyurveda* it is described that all the human activities are meant for the happiness of all the living being, such pleasure is based on *dharma*; hence, every person should adopt and follow righteousness and normal conduct anyways.² *Dharma* is to perform one's duties in right way. To achieve happiness *Caraka* says that one should adopt only such of the means of livelihood as do not clash *dharma*. One should follow the path of peace and engage himself in studies. This is how one can attain happiness.³

What is experienced by all with disagreeable feelings or whatever disliked by an individual is *duḥkha* or sorrow or pain.⁴ Pride, jealousy, enmity, anger, unhappiness, sorrow etc. are the different forms of the miseries. Desires are the root cause of all miseries and elimination of desires leads to the eradication of all sorrows. It is *Vaiśeṣika* philosophy's view.

Both *sukha* and *duḥkha* got an important role in Indian medicine. *Āyurveda* accepts, the happiness as the basic and essential factor for health. *Āyurvedic* literature deals with *sukha* and *duḥkha āyu* and practical aspects.⁵ As the body and mind constitute the substrata of disease, in the same way, balanced utilization (of the time, mental faculties, objects of the sense-organs) provides happiness or positive health.⁶ With reference to medical science, the health should be understood as *sukha* (happiness) and disease should be understood as *duḥkha*.

According to S.S., diseases are termed due to conjunction of misery.⁷ The discomfort of body, speech and mind is called disease and it can be divided in three types: - *ādhyātmika*, *ādhibhautika*, *ādhidaivika*.⁸ Virtuous actions bring forth happiness while the contrary ones

¹ (a.) Anugrahalakṣaṇam sukham | - Guṇanirūpaṇa-prakaraṇa - P.P.B.
(b.) Sarveśāmanukūlavedaniyam sukham | - T.S. - 59

² A.H.Su. - 2/20

³ C.S.Su. - 5/104

⁴ Upaghātalakṣaṇam duḥkham || - Guṇanirūpaṇa-prakaraṇa - P.P.B.

⁵ C.S.Su. - 1/41

⁶ Śārīram satvasaṁjñam ca vyādhīnāmāśrayo mataḥ |
Tathā sukhānām, yogastu sukhānām kāraṇam samaḥ || - ibid - 1/55

⁷ Tad duḥkha saṁyogād vyādhayaḥ ucyante || - S.S.Su. - 1/31

⁸ Tadduḥkham trividham ādhyātmikam, ādhibhautikam, ādhidaivikamiti || - ibid - 24/4

lead to sorrow.¹ *Caraka* has described the happy useful life in detail. According to him, all psychosomatic diseases are caused by the ignorance of the individuals where as understanding of things leads to complete happiness of the body as well as mind. Therefore, who wants to be happy in life, must be careful for true knowledge, as it will make the person free from the sorrows and miseries.

▪ ***Icchā* (Desire):**

Everybody tries to achieve pleasure and to eradicate pain. In *Vaiśeṣika* philosophy it is described as requisition of whatever is not available with us is *icchā* or desire.² *Kaṇāda* says that origin of disease which being a fault, is accessory to *adharma* and desire and aversion produce *dharma* and *adharma* respectively.

The desire attribute is very important in day-to-day life as well as in medicine too. As other spheres of personal life, desire has a very important place in field of health and diseases or to say in the field of medicine too. When the desires are not completed, they produce passion, anger or sorrow fear etc.³ and these emotions may aggravate *vāta* etc. *doṣas* which produce so many psychosomatic disease.⁴ Thus, desire plays an important role in health as well as disease. A man with strong will-power can remain free from so many diseases and can lead a healthy life while a weak will-power can lead him to misery and depression etc. and other psychosomatic disease.

▪ ***Dveṣa* (Aversion):**

Dveṣa or aversion is accepted as an attribute by philosophers.⁵ The *pravṛtti* or inclination in a prescribed action is due to the link of desire and in a prohibited action is due to link of aversion.⁶ The quality due to which a person feels like irritation is known as *dveṣa*. It can also be defined as disliking to the unpleasant and undesirable emotions and materials.⁷

¹ C.S.Sa. - 2/41

² Svārthaṁ parārthaṁ vā aprāpta prārthanecchā | - Guṇanirūpaṇa-prakaraṇa - P.P.B

³ Kāmaśokabhayādvāyuh krodhātpittam || - C.S.Ci. - 3/115

⁴ ibid- 3/114

⁵ Icchādveṣau prayatnāśca guṇāḥ || - V.Su. -1/1/6

⁶ ibid - 6/2/14

⁷ Guṇanirūpaṇa-prakaraṇa - P.P.B

Krodha (anger), *droha*(hatred), *amaṛṣa*, *manyu*(anger), *akṣamā* (intolerance), *īṛṣyā* (jealousy), *asūya* (envy), *mātsarya* (envy) etc. are the divisions of the aversion, which are generally based on the subject of aversion.¹ Generally in all these conditions the anger persists.

Aversion has its specific role in medicine as it affects mind or some special centre in the brain. Aversion affects the digestive system. Even wholesome food, taken in even proper quantity is not properly digested when the individual is afflicted with grief, fear, sorrow, anger, excessive sleep and excessive vigil.² The intake of food and drinks, when the individual is afflicted with anger, helps to produce *āma doṣa*.³ The emotion of aversion, anger and jealousy are the causes leading towards down fall of man, so they should be very carefully restrained mentally, orally and physically.

▪ ***Prayatna* (Effort):**

An attempt, exertion, endeavour, trial etc. are synonyms. Any individual inclines or engages himself in any action due to willingness or aversion. *Praśastapāda* says that the enthusiasm or zeal, which provokes a person to act, should be known as *prayatna*:-

“*Prayatna samrambhaḥ utsāha iti paryāyāḥ*”⁴

Prayatna or effort is not the actual act, but rather the readiness of the mind coupled with an attempt towards performing that act, as when a dying person makes an effort to speak, but can not do so owing to a failure of his powers.

In *Āyurveda* according to *Caraka Samhitā*, *pravṛtti* is the effort for the action. It is also known as *kriyā*, *karma*, *yatna* and *kāryasamārambhaḥ* :-

“*Pravṛttistu khalu ceṣṭā kāryārthāḥ saiva*

Kriyā, karma, yatnaḥ kāryasamārambhaśca ||”⁵

¹ Guṇanirūpaṇa-prakaraṇa - P.P.B

² C.S.Vi. - 2/9

³ ibid - 2/8

⁴ Guṇanirūpaṇa-prakaraṇa. - P.P.B

⁵ C.S.Vi. - 8/77

In medical science, it is initiation of therapy. It represents the combined action of the physician, drug, patient and attendant in treatment. Efforts have been divided in three types:-

- **Pravṛtti:** The effort based on desire or liking. In medical system, an indication of a particular therapy is known as *pravṛtti*.¹
- **Nivṛtti:** The effort based on hatred or disliking. In medical system, the contradictions of any therapy are included in it.²
- **Jīvana yoni prayatna:** The efforts which are essential in life have been included such as respiration etc.

4. Para-pharmacological (*parādi*) Qualities:

These are 10 in numbers viz. predominance/excellence/superiority (*para*), subordination/non-excellence/inferiority (*apara*), propriety or rational approach (*yukti*), number (*saṁkhyā*), conjunction (*saṁyoga*), disjunction (*vibhāga*), separation (*prthaktava*), measurement (*parimāṇa*), transformation (*saṁskāra*) and repetition (*abhyāsa*).³

These are general attributes of drugs used in processing and prescribing drugs. Without knowing these attributes a physician cannot do well in treatment.⁴

i-ii. *Paratva* and *Aparatva* (Superiority and Inferiority):

Paratva means superiority or predominance and *aparatva* means inferiority or subordination. According to *Vaiśeṣika darśana*, there are two types of *paratva* and *aparatva* viz. *dik* (space) and *kāla* (time) factors.⁵ The posteriority caused by space is in the remote and priority so caused in the near. Posteriority caused by time is in the elder, and priority so caused is in younger.

¹ C.S.Vi. - 8/133

² ibid

³ Parāparatve yuktiśca saṁkhyā saṁyoga eva ca |
Vibhāgaśca prthaktvarī ca parimāṇamathāpi ca ||
Saṁskārah abhyāsa ityete guṇāḥ jñeyāḥ parādayāḥ |
Siddhayupāyāścikitsā lakṣaṇaistān pracakṣmahe || - C.S.Su. - 26/29-30

⁴ Cikitsāyairaviditairma yathāvat pravartate - ibid -26/35

⁵ (a.) Guṇanirūpaṇa-prakaraṇa - P.P.B.

(b.) T.S. - 27

In *Āyurveda paratva* and *aparatva* are used in relation to place, time, age, measure, *vipāka*, *vīrya*, *rasa* etc.¹ Here the former is superior and latter is inferior when considered in relation to above mentioned factors and other details pertaining the drugs. Then these two will be useful for treatment. For example, the desert is superior to marshy land. Similarly, certain type of constitutions and bodily strength are superior to other ones.

If the terms *paratva* and *aparatva* are taken in *Vaiśeṣika* sense, then a place, which is far off, will be regarded as *para*, the neared one would be *apara*. On the same principles, old age would be *para* in relation to young age.

iii. *Yukti* (Propriety):

Defining *yukti Caraka* says that the intellect, which perceives things as outcome of combination of multiple causative factors, valid for the past, present and future, is known as *yukti* (reasoning). This is useful in the fulfilment of three objects of human life, that is virtue (*dharma*), wealth (*artha*) and desire (*kāma*).² *Caraka* has described it in both senses i.e. as a source of knowledge and as well as, attribute too. The rational approach (*yukti*) involved in the preparation of medicine, which must take into account the *doṣās*.

Preparations lacking this approach will prove futile or disastrous, though they are medicines. Propriety implies selection of proper therapy with due regards to the nature of *doṣās* vitiated.³ The inappropriate selection of therapy is no selection indeed, as the son who is not virtuous at all is really no son and the parents of the virtueless son say that it was better to remain issueless.⁴ Therapeutically propriety depends upon the dose of therapy and time of the administration. Success of treatment depends upon the observation of the propriety. A physician, proficient in the principles or propriety (proper application) is always superior to those who are acquainted with the drugs only.⁵ Therapeutics and propriety or proper applications are deeply correlated so *Caraka* has accepted *yukti* as separate attribute and source of knowledge.

¹ Deśakālavayomānapākavīryarasādiṣu | parāparatve... || - C.S.Su. – 26/31

² Buddhiḥ paśyati yā bhāvān bahukāraṇayogajān |
Yuktistrikālā sā jñeyā trivargaḥ sādhyate yay || - ibid - 11/25

³ Yuktīśca yojanā yā tu yujyate | ibid - 26/31

⁴ Ayougikī tu kalpanā api satī yuktinocyate putraḥ aputravat |
Kim tasya kriyate dhenvā yā na sūte na dugdhadā || - Ck.Ct. on C.S.Su. – 11/25

⁵ Yuktivyuktācatuspāda sampadvādhi nivarhaṇī || C.S.Su. - 11/24

iv. *Samkhyā* (Number):

The attribute, which provides accurate knowledge and known by one, two, three etc. words, is number or *samkhyā* object.¹ Being different from colour, taste, smell, and touch, it is a different attribute. It remains in all nine substances and the knowledge regarding number is acquired by seeing and by touching. It is used for numbering and counting.²

Enumeration (*samkhyā*) of ingredients, etc. is to achieve precision and effect and to avoid duplication and waste. The number attribute plays a very important role in medical sciences as well as in *Ayurveda* as *Caraka* says.³ The age of an individual is counted in days, months and years and specified by different numbers. Different numbers also recognize the measurements of the body. Discription of six *aṅgās*, 56 *prtyaṅgās* of the body⁴, three hundred sixty bones,⁵ six layer of the skin,⁶ five sense-organs,⁷ nine major orifices of the body⁸, ten resorts of life⁹ etc. are the examples of the usefulness of *samkhyā* attribute. The counting of *doṣās* (*tridoṣa* viz. *vāta*, *pitta* and *kapha*) and its subdivisions (each in five), seven *dhātus* and types of disease, eight types of fevers, five types of *śvāsa* and *pañca karma* etc. are also very useful and frequently used in *Āyurveda*. The doses and potency of the medicines are measured in number too. Thus the *samkhyā guṇa* is used frequently in philosophy and in medical science too.

v. *Samyoga* (Conjunction):

Samyoga or conjunction is the cause of common usage of calling two things united.¹⁰ Through conjunction, substances become efficient or conditional cause.

¹ Rūparasagandha sparśavyāṭirekādardhāntaramekatvam | - V.Su. - 7/2/1

² (a.) Ekādīvyavahārahetuḥ samkhyā | - Guṇanirūpaṇa-prakarāṇa - P.P.B.

(b.) T.S. - 22

³ Samkhyā syāt gaṇitam | - C.S.Su. - 26/32

⁴ C.S.Sa. - 7/11

⁵ ibid - 7/6

⁶ ibid - 7/4

⁷ ibid - 7/8

⁸ Nava mahānti chidrāṇi-sapta śirasi-dve cādhaḥ | - ibid -7/12

⁹ Daśai vāyatanānyāhuḥ prāṇaḥ yeṣu pratiṣṭhitāḥ |

Śamkhou marmatrayam kaṇtho raktam śukrojasīgudam || - C.S.Su. - 29/3

¹⁰ (a.) Samyogaḥ samyuktapratyayanimitam || - Guṇanirūpaṇa-prakarāṇa - P.P.B

(b.) Samyuktavyavahārasādhāraṇaḥ samyogaḥ || - T.S. - 25

It is divided in two types:-

- a. ***Karmaja samyoga***: It is born of action such as contact of the hand with the book.
- b. ***Samyogaja samyoga***: It is produced by another conjunction. Such as the contact of the hand with the book produces another conjunction, namely that of the body with the book, which is therefore *samyogaja*.

In *Āyurveda*, *samyoga* or conjunction of ingredients which by themselves are different and discrete, so that their combined effect is desirable.¹ Thus, *samyoga* is aggregation of two or more substances. This exhibits peculiarities, which are not seen in case of individual substances. Such as combination of honey and ghee, and that of honey, fish and milk.² Three types of conjunctions are recognized³:-

- a. ***Dvandva-karmaja***: conjunction arising out of two interacting ingredients.
- b. ***Eka-karmaja***: conjunction, where only one ingredient is active.
- c. ***Sarva-karmaja***: conjunction of all the ingredients, which are already active and organized.⁴

The *samyoga* (combination) attribute is very useful in medicinal and other day-to-day life. The knowledge of wholesome and unwholesome combination is essential for everybody and especially for a physician, as physical and chemical compounds affect the health and are useful in treatment.

In the formation of pharmacological formulation, the *samyoga* (combination) attribute is practically used in day-to-day life. It is the most important factor in preparation of different type of medical formulations that which substance in which dose and for what duration, should be kept together, will provide the most usefulness for health. For example in *triphala* the ingredients should be combined equally. Thus positive (what should be combined) and negative (what should not be combined) both aspects of *samyoga* are useful in field of treatment.

¹ Yogaḥ saha samyoga ucyate | - C.S.Su. - 26/32

² C.S.Vi. - 1/2 (iii)

³ Dravyāṅgāṁ dvandvasarvaikakarmajāḥ anitya eva ca || - C.S.Su. - 26/32

⁴ E.I.M.

iv. *Vibhāga* (Disjunction):

The attribute, which destroys the combination, is known as *vibhāga* or disjunction. According to *Vaiśeṣika darśana*, the absence of combining factors and is contrary to *saṁyoga guṇa*.¹ It is perishable and could destroy by combination. Like conjunction or combination, disjunction is also produced by action of either of two things, by action of both and by disjunction.²

- a. ***Karmaja vibhāgaja***: It is born of action such as if an individual puts off his hand from the book, this action will destroy the conjunction.
- b. ***Vibhāgaja vibhāga***: It is produced by another disjunction. Such as if an individual puts off his hand from the book, the body of the person will also be disjunctioned. It is also known as disjunction due to disjunction.

In *Āyurveda*, the disjunction attribute is somehow used as to recognize the separate entity of a particular substance. The measurement or weight of each separate substance in a formulation is decided by *vibhāga* attribute. The separate division of diet such as protein, carbohydrate, minerals etc. is essential and it could be considered as *vibhāga* attribute. *Caraka* divides it in three parts:- *vibhakti* (excision), *viyoga* (disjoining) and *bhāgaśo graham* (division).³

vii. *Pr̥thaktva* (Separation):

Pr̥thaktva or separation is the cause of our practice of separating one thing from another. *Vaiśeṣika darśana* also accepts this opinion as *Praśastapāda* says:-

“Pr̥thaktvamapoddhāavyavahāarakāraṇam”⁴

Thus, separation means definite apprehension or grasp, having regards to certain limits. *Āyurveda* also accepts this attribute and talks about it.

¹ Vibhāgo vibhaktā pratyaya nimittam | - Guṇanirūpaṇa-prakaraṇa - P.P.B.

² (a.) Anyatara karmaja ubhayakarmaja saṁyogajaśca saṁyogaḥ || - V.Su.- 7/2/9

(b.) Sa ca trividhaḥ anyatarakarmajaḥ ubhayakarmajo vibhāgajaśca vibhāga iti || - Guṇanirūpaṇa-prakaraṇa-P.P.B.

³ Vibhāgastu vibhakti syād viyogo bhāgaśaḥ grahaḥ || - C.S.Su. - 26/33

⁴ Guṇanirūpaṇa-prakaraṇa - P.P.B.

Caraka mentions three types of *prthaktva* or separation:-

“Prthaktvaṁ syādasamyogo vailakṣaṇamanekatā”¹

- a. *Asamyoga* (Non-combination): isolation of objects which never combine or come under a common concept.
- b. *Vailakṣaṇaya* (Class separateness): isolation of things which have dissimilar characteristics, although they can come together.
- c. *Anektā* (Individual separateness): isolation of individual things, belonging to the same class.

The attribute of separation (*prthaktva*) is very useful in establishing entity of different articles. While examining the patient as well as the disease, the recognition of particular disease, is established through differential diagnosis. One medicine is also differentiated from other by the separation attribute, thus it is very useful attribute for medical field.

viii. Parimāṇa (Measurement)

Parimāṇa is the cause of the common usage of measurement. *Vaiśeṣika* philosophy also cites the same thing:-

“Parimāṇam mānavyavahāarakāraṇam”²

It is of four folds³:-

- i. *Aṇu*:- minute, light or atom
- ii. *Mahat*:- large, heavy or great
- iii. *Hrasvaṁ*:- short, small or little
- iv. *Dīrgha*:- large in length

¹ C.S.Su. - 26/33

² Guṇanirūpaṇa-prakarāṇa - P.P.B.

³ Taccaturvidham aṇu mahat hrasvaṁ dīrghaṅceti | - T.S. - 23

In medical science, this attribute has a special utility. *Parimāṇa* attribute is used frequently in medical system as *Caraka* says:-

“Parimāṇam punarmānam”¹

Thus, the proper measurements of medicines² and diet prove good health.

ix. Saṁskāra:

According to *Vaiśeṣika* school, action is produced by *saṁskāra*. When an arrow is thrown by bowstring, the first action is due to impulse; the next action is from resultant energy produced by the first action, similarly the next and the next³ and in the absence of propulsive energy generated by action, the arrow falls down due to gravity.⁴

Vaiśeṣika darśana talks about three types of *saṁskāra*:-⁵

- a. **Vega (velocity):** It is said to reside in the five corporeal substances only, namely, *pṛthivī, jala, tejas, vāyu* and *manas*. The reason is obvious that there can be no velocity or motion unless the thing has limited dimension.
- b. **Bhāvanā (impression):** It is defined as that impression which is born of knowledge and becomes the cause of remembrance.
- c. **Sthitisthāpaka (elasticity):** It is the power or force that brings a thing back to its normal shape or condition whenever it is distorted.

Āyurveda describes *saṁskāra* as *karāṇa* or transformation of quality:-

“Saṁskāraḥ karāṇam matam”⁶

Karāṇa means processing of the substances. Processing results in the transformation of the inherent qualities of the substances.⁷ It is affected by dilution in water, application of heat, cleansing, churning, storing, maturing, flavouring, preservation, etc. Both philosophy and

¹ C.S.Su. - 26/34

² Vyādhyādiṣu tu madhyeṣu kvāthasyāñjalirīṣyate | viḍālapadakam cūrṇaḥ deyaḥ kalkaḥ akṣa sammitaḥ - S.S.Su. - 39/14

³ V.Su. - 5/1/17

⁴ ibid - 5/1/18

⁵ Saṁskārastrividho vego bhāvanā sthitisthāpakaśceti || - Guṇanirūpaṇa-prakarāṇa - P.P.B.

⁶ C.S.Su. - 36/34

⁷ Karāṇam punaḥ svābhāvikanām dravyāṇāmbhisamskāraḥ | saṁskārohi guṇāntarādhāna-mucyate || - C.S.Vi. - 1/21 (ii)

Āyurveda have the same meaning but *Āyurveda* has emphasised on such factor, which can bring about required and useful changes in the properties of drugs, diets etc.

The drugs and diets having the qualities, but are processed to make them palatable and pleasant for use. The pearl has cardiac quality but it is to be processed in the form of *bhasma* etc. for use. It includes *samskāra*. Among the eight factors determining the utility of food processing, *samskāra* or *karaṇa* have been described very carefully and perfectly. Thus it is clear that attributes of a substance undergo change during processing and *samskāra* attribute is definitely too much useful in *Āyurvedic* medicine.

x. *Abhyāsa* (repetition):

Caraka has included *abhyāsa* in *parādi* attributes but it has not been included in twenty four *Vaiśeṣika* *guṇas*. He says that *abhyāsa* is regular use of substance, habituation and practice:-

“Bhāvābhyasanamabhyāsaḥ śīlanam satatakriyā”¹

It is an important and useful attribute in hygiene as well as treatment. The repeated use of useful diet and medicine is required for its complete advantage. One should regularly take such articles, which are conducive to the maintenance of good health and are capable of preventing the attacks of disease.² Thus, *abhyāsa* attribute has got very important role in treatment.

Thus, knowledge of *parādi* *guṇas* is very useful as without knowing them a physician cannot do well in treatment.³

Cakrapāṇidutta suggests a three-fold classification: - specific sensory qualities (which are *sārtha* group of C.S.), general qualities (*sāmānya*, comprehending *gurvādi* and *parādi* groups of C.S) and psychological and symbolic qualities (*ātma-guṇa*, which is same as in C.S.)⁴

¹ C.S.Su. – 26/34

² ibid - 5/13

³ *Cikitsā yairaviditairma yathāvat pravartate* || - ibid - 26/35

⁴ Ck.Ct. on C.S.Su. - 1/49

- ***Dravya* according to *Āyurveda* and *Vaiśeṣika***

Dravya is one of the six categories accepted by *Vaiśeṣika* and *Āyurveda* philosophies. *Dravya* generally means ‘substance’ but in *Āyurveda* it is specifically used in the sense of drug, a substance employed as medicine. The assumption in Indian medicine is that there is no substance in the world, which cannot be employed as a medicine.¹

Dravya is defined as the foundation for the qualities (*guṇa*) and action (*karman*) and as the combinative cause (*samvāyi-kāraṇa*) wherein qualities and actions exist.² The relation between substances and qualities is inherent, inseparable and perpetual. There can be no substance; quality, therefore, is the associate cause of both substance and action. Conceptually it is similar to *Vaiśeṣika* system’s *dravya*.³

Cakrapāṇi says that by definition, *dravya* happens to be the substratum of qualities and actions and it is also the concomitance cause of another substance and qualities as well as action. The capacity to produce something out of its own rests only in the substance. Neither the qualities nor action can produce something out of their own. Therefore, the substance and not the qualities or action can constitute concomitance cause. Thus, the one that is possessed of qualities and which is capable of being a concomitance cause is a matter.⁴

Classification of *Dravya*

There are two types of *dravya*:-

- *Kāraṇa dravya*
- *Kārya dravya*

¹ Nānausadhibhūtaṃ jagati kiñcid dravyamupalabhyate || – C.S.Su. - 26/12

² (a.) Yatrāśritāḥ karmaguṇāḥ kāraṇaṃ samvāyi yat | taddravyam || - ibid - 1/51

(b.) Dravya lakṣaṇaṃ tu kriyā guṇavat samvāyi kāraṇamiti || – S.S.Su. - 40/3

(c.) Śreṣṭhaṃ dravyamato jñeyaṃ śeṣā bhāvastadāśrayāḥ || - ibid - 40/21

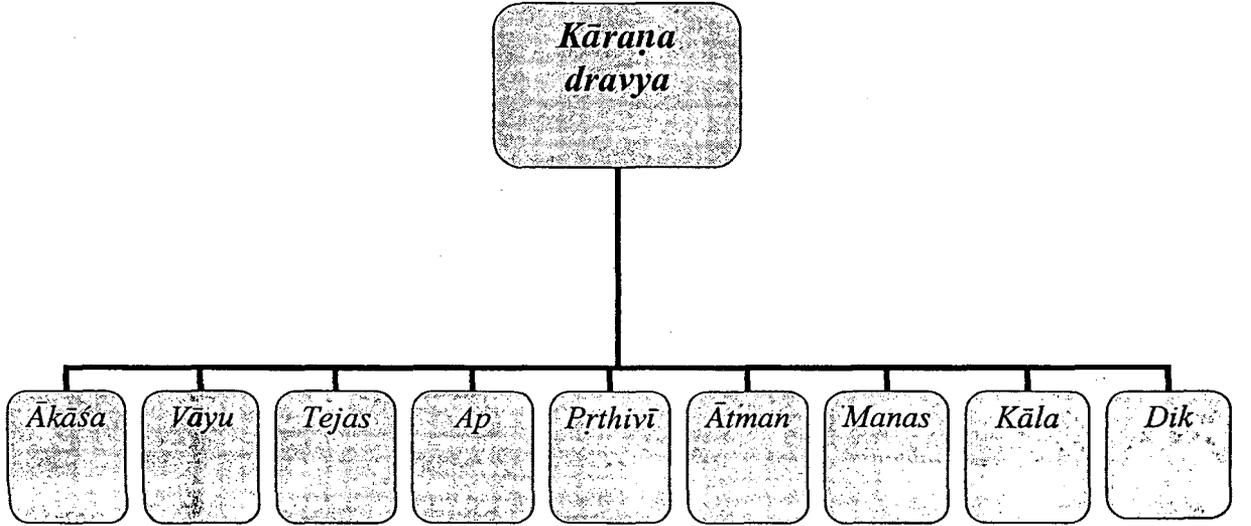
³ Kriyāguṇavat samavāyikāraṇamiti dravya lakṣaṇam | - V.Su. - 1/1/15

⁴ Ck.Ct. on C.S.Su. – 1/50

➤ ***Kāraṇa Dravya***

These are nine in number as accepted by *Vaiśeṣika*,¹ and *Caraka*,² which are described as causal substance and they are:-

1. *Ākāśa*
2. *Vāyu*
3. *Tejas*
4. *Ap*
5. *Prthivī*
6. *Ātman*
7. *Manas*
8. *Kāla*
9. *Dik*



¹ V.Su. - 1/1/15

² Khādīnyātmā maṇaḥ kālo diśaśca dravyasaṁgraha || - C.S.Su. - 1/48

i. *Ākāśa* :

In philosophy, the attributes of *ākāśa* etc. are described on its physical basis but in *Āyurveda*, its applied aspects are described in the context of its result in body. *Ākāśa* means, which is extensively occupied or occupying.¹ The sky, atmosphere, ether, heaven and free space are the terms used as synonyms to *ākāśa*.²

Vaiśeṣika philosophy describes it as a substance where *śabda guṇa* remains permanently (inherently). It is one in number and all pervading (eternal) and extensive.³ *Śabda* is that object of which the organ of apprehension is the ear.⁴ *Kaṇāda* establishes egress and ingress as the mark of *ākāśa* or ether as without space movement is not possible for anything.⁵

Similarly in *Āyurveda* sound, the sense of audition, passages/pores/holes, and separateness/distinctness/space are the features of *ākāśa*.⁶ The qualities of materials having *ākāśīya* nature are recognised as soft, light, subtle and smooth qualities. They exert actions of softening, hollowness and lightness in the body.⁷ In the development of the body sound, auditory organ, lightness, subtlety and distinction are derived from *ākāśa*.⁸

The *tridoṣas* viz. *vāta*, *pitta* and *kapha* are originated as well as developed by these five primary *kāraṇa dravya*. In this serial *vāta* is a force conceptually made up of the elements *ākāśa* (ether) and *vāyu* (air).⁹ The proportions of *ākāśa* (ether) and *vāyu* (air) determine how active *vāta* is. In the body, *vāta* is movement [a dynamism of the combination between *ākāśa* (ether) and *vāyu*], and manifests itself in living things as the movement of nerve impulses, air, blood, food, waste and thoughts.

¹ Āsamantāt vyāptamiti ākāśam || - A.S.

² S.E.D.A

³ Śabda guṇakamākāśam | taccaikaṁ vibhu nityam ca || - T.S. - 14

⁴ Śrotra grahaṇo yaḥ arthaḥ sa śabdaḥ | - V.Su. - 2/2/21

⁵ Niṣkramaṇam praveśanamityākāśasya liṅgam | - ibid - 2/1/20

⁶ Śabdaḥ śrotrendriyam vā api chidrāṇi ca viviktatā |

Viyataḥ kathitā ete guṇāguṇavicāribhiḥ || - B.P. - 2/22

⁷ (a.) Mṛdu-laghu-sūkṣma-ślakṣṇa-śabdaguṇabahulānyākāśātmakāni,

Tāni mārḍava-sauṣīrya-lāghavakarāṇi || - C.S.Su. - 26/11

(b.) Āntarikṣāḥ tu - śabdaḥ śabdendriyam sarvachidrasamūho viviktatā ca || - S.S.Sa. - 1/26

⁸ Tatrāsyākāśātmakam śabdaḥ śrotram lāghavam sauṣmyam vivekaśca || - C.S.Sa. - 4/12

⁹ Vāyvākāśadhātubhyām vāyuh, āgneyam pittam, ambhaḥ pṛthivībhyām śleṣmā || - A.S. - 20/3

ii. *Vāyu* :

In general, air, wind, breeze etc. are the synonyms used for *vāyu*. *Kaṇāda*, talking about *vāyu* says that the only touching sensation is the symbol of *vāyu*.¹ Touch is the special quality of *vāyu*.² According to T.S., the substance, which cannot be seen but can be experienced by touch, is called *vāyu*.³ It is of two sorts, eternal and non-eternal. Eternal is atomic, non-eternal is product. It is again three folds, body, organ and object. Body is in the aerial world, organ is the sense of touch and object in the form of the wind that blows and shakes trees etc.⁴ Air circulating within the body is *prāṇa*, though one, it acquires different names such as *prāṇa*, *apāna* etc. according to different parts of body it travels and the different functions it performs.⁵

Similarly, in *Āyurveda* touch, organ of tactile sensation - skin, levity, throbbing, pulsation, movements of body, all activities of the body are the accepted features of *vāyu*.⁶ *Vāyu* is told to have dryness (*rukṣa*), lightness (*laghu*), coldness (*sīta*), coarseness (*khara*), motion (*cala*) and subtle (*sukṣma*) attributes.⁷ *Āyurveda* being the applied science as well as applied philosophy accepts these five *kāraṇa dravyas* as the indispensable elements for the health as well as for the disease. *Vāyu* and *ākāśa* are represented in the body as *vāyu doṣa* are supposed to be the source of motion in the body.

In C.S it is described that *vāyu*, when unvitiated, upholds the constituents of the body (such as blood, flesh, marrow, fat, etc.) and their courses through the body. It exists in the five-fold forms of *prāṇa*, *udāna*, *samāna*, *vyāna* and *apāna*. It initiates upward and downward movements, restrains the mind (from all undesirable objects) and concentrates it (on objects that are desirable), causes all the (ten) senses (of knowledge and action) to

¹ Sparśavān vāyuh || - V.Su - 2/1/4

² Sparśaca vāyuh || - ibid - 2/1/9

³ (a.) Ruparahitasparśavān vāyuh || - T.S. - 13

(b.) Na ca dr̥ṣṭānām sparśa ityadr̥ṣṭīṅgaḥ vāyuh || - V.Su. - 2/1/10

⁴ (a.) Dravya Prakaraṇa - T.S. - 13

(b.) Dravyanirupaṇa-prakaraṇa - P.P.B.

⁵ (a.) Prāṇaḥ antaḥ śarīre rasamaladhātūnām preraṇādiheturekaḥ

San kriyābhedādapānādi saṁjñāṁ labhate || - Dravyanirupaṇa-prakaraṇa - P.P.B

(b.) Dravya Prakaraṇa - T.S - 13

⁶ (a.) Sparśatvagindriyañcāpi laghutā spandanāṁ tanoḥ |

Ceṣṭā sarvaśarīrasya vāyorete guṇāḥ smṛtā || - B.P. - 2/23

(b.) Vāyavyāstu- sparśaḥ sparśendriyaṁ sarvaceṣṭāsamūhaḥ

Sarvaśarīraspandanāṁ laghutā ca || - S.S.Sa. - 1/26

⁷ C.S.Sa. - 4/12

perform their functions, bears all the objects of the senses (after contact with the senses) to the mind, holds together all the elements of the body.

It assists the cohesion of the particles of the body. It causes speech. It is the prime cause of touch and sound, and the root of audition and touch. It is the origin of joy and cheerfulness. It stimulates *agni* (digestion), absorbs *doṣas*, throws out all impurities, makes the gross and fine channels. It gives form to the embryo in the womb. It furnishes evidence of the existence of life. The wind, when unexcited, achieves all these functions.¹

When it is vitiated in body, it afflicts with various disorders and thereby affects strength, complexion, happiness and life-span; agitates mind, affects all the sense organ, destroys, deforms and detains the embryo for long, produces fear, grief, confusion, anxiety and excessive delirium and at the end stops the vital breath.²

In fact, *vāyu* is one only but according to the location, activity, the symptoms of diseases produced by *vāyu vikāras* the division of *vāyu* takes place.³

There are five types of *vāta doṣa*:-

a. Prāṇa vāyu:

Prāṇa vāyu is located in the head, nose, tongue and the chest. Its most important functions are to control the mind, spitting, sneezing, belching, digestion and the respiratory activity.⁴

b. Udāna vāyu:

Udāna vāyu is situated in umbilical region, chest and neck. Vocal functions, effort, energy, strength, complexion are its actions or functions.⁵ Vitiating *udāna vāyu* causes the disease of the supra clavicular region belonging to eye, ear, nose, throat, mouth etc.⁶

¹ C.S.Su. - 12/8

² ibid - 12/8

³ S.S.Ni. - 1/11-12

⁴ (a.) Sthānaṁ prāṇasya mūdhoraḥkaṇṭhahajivhāsyānāsikāḥ |
Sthīvānakṣavathūdgāraśvāsāhārādi karma ca || - C.S.Ci. -28/6

(b.) S.S.Sa. - 1/13

⁵ (a.) Udānasya puṇaḥ sthānaṁ nābhyaḥkaṇṭha eva ca |
Vākpravṛttiḥ prayatnaurjobalavarṇādi karma ca || - C.S.Ci. -28/7

(b.) S.S.Ni. - 1/14

⁶ ibid -1/15

c. *Samāna vāyu:*

It is situated in the stomach and duodenum or large intestine and it is responsible for the digestion of food material and separation of waste products. The aggravated *samāna vāyu* produces diarrhoea etc. diseases.¹ The regulation of body temperature, composition of body fluids and movement of *kapha* and *pitta* are also its important functions. This is a subdoṣa or type of *vāta* which governs the absorption of nutrients into the body. Assuming they were broken down properly, *samāna vāyu* can guide their absorption. It is responsible for inward movement of energy as in the contraction of limbs and venous flow of blood. It facilitates breaking down and digestion of food. *Samāna vāyu* has special correspondence to fat tissue.

d. *Vyāna vāyu:*

Vyāna vāyu is mainly situated in the heart and pervades all over the body. It regulates the circulation of blood and also the movement of the body. It also performs extension, contraction, blinking etc.² Pyrexia, diarrhoea, tuberculosis etc. diseases effecting to whole body phenomenon are produced when *vyāna vāyu* is aggravated.³

e. *Apāna vāyu:*

Apāna vāyu is mainly situated in the intestines, rectum, naval, thighs, and the urinary bladder.⁴ Its main functions are secretion and evacuation of urine, semen, regulation of menstrual flow and expulsion of foetus and faeces. The aggravated *apāna vāyu* produces stone in bladder, diabetes, problems of semen, piles, fistula and prolapses of anus etc. diseases.⁵ Thus, if a physician does not comprehend the *vāyu* which excels in strength, roughness, quickness and destructive power, how would he be able to protect further aggravation of suddenly vitiated *vāyu*, inspite of best efforts, or prior to this to prevent the emergency.⁶ Thus, the *vāyu* has a very important role in medicinal system.

¹ (a.) Svedadoṣāmbuvāhīni strotāṁsi samadhiṣṭhitāḥ |
Antaragneśca pārśvasthaḥ samānaḥ agnibalapradāḥ || - C.S.Ci. – 28/8

(b.) S.S.Ni. - 1/15-16

² Dehaṁ vyāpnoti sarve tu vyānaḥ śīghragatimṛṇām |
Gatiprasāraṇākṣepanīmeśādikriyāḥ sadā || - C.S.Ci. - 28/9

³ S.S.Ni. - 1/17-18

⁴ Vṛṣaṇau bastimedhaṁca nābhyūrū vaṁkṣaṇau gudam |
Apānasthānamantrasthaḥ śukramūtraśakṛnti ca || - C.S.Ci. - 28/10

⁵ S.S.Ni. - 1/19-20

⁶ C.S.Su. - 12/10

iii. *Tejas* :

In general fire, heat, *agni* etc. are its synonyms. According to *Vaiśeṣika* philosophy the substance, containing *rūpa* (colour) and *sparsā* (touch) attributes is called *tejas* or fire.¹ Heat is the characteristic of fire.² There are different kinds of *tejas* due to its manifold influences, which occurs in two aspects: -

(1.) Permanent (*nitya*) as ultimate, extremely minute partless units of matter (*paramāṇu*), beyond the range of sensory apprehension.

(2.) Transient (*anitya*) aggregates of the former as phenomenal effects (*kāryas*).

It is again three fold: - body, organ and mass; body is well known in the solar region, organ is the sight which perceives colour and resides in the forepart of the black pupil of the eye; mass is fourfold:- (a) earthy (*bhauma*), in the shape of common fire and the light of glow worm; (b) heavenly (*divya*), in the shape of lightning which is fed by the fuel of water, as well as sun light, moon-light; (c) gastric (*audarya*) which is instrumental in digesting the eaten food; (d) mineral (*ākaraṇa*) such as gold and other metals.³

The *tejas*, in this system of thought, has characteristics such as enabling things to have form, colour, visibility (*rūpa*), enabling things to be touched (*sparsā*), enabling things to be enumerated (*saṅkhyā*), to have dimensions (*parimāṇa*), to be separable (*prthaktva*), to combine (*saṁyoga*), to separate (*vibhāga*), to be prior and to be posterior (*parāparatva*), to flow (*dravatva*) and producing the sensation of heat (*uṣṇa*).⁴

Āyurveda accepts *pañca mahābhūtas* as the nodal point of body and treatment and *tejas* is one of them. According to *Āyurveda* substances predominant in properties of hot, sharp, minute, light, rough, non-slimy and vision etc. are *āgneya* (constituted predominantly by *tejas*). They promote combustion, metabolism or digestion, lustre, light and complexion.⁵

¹ Tejo rūpasparśavat || - V.Su. - 2/1/3

² a. Tejas uṣṇatā || - V.Su. - 2/2/4

b. Uṣṇasparśavattejaḥ || - T.S. - 12

³ (a.) T.S. -12

(b.) Dravyajala-prakarāṇa – P.P.B.

⁴ ibid

⁵ C.S.Su. - 26/11

Thus, sight, the visual organ-eye, exhaustion, colour/complexion, lustre, anger, bravery etc. are the features of *tejas*.¹

One of the three *doṣas* involved in the constitution of the living organisms, *pitta* corresponds to fire or *tejas* as the elemental principle. The word *pitta* is derived from the root 'tap santāpe', which means to burn or to agitate. It is so called because it is responsible for the generation of heat in the system and it burns up the food that is ingested. It is thus figuratively described as the 'fire' in the body² for though not occurring in the form of the physical fire, it discharges the functions of fire, viz. combustion (*dahana*, burning) and cooking (*pācana*, chemical actions)³. There is no 'fire' in the body apart from *pitta*. It is called 'internal fire' the presence of which is suggested by *pitta* and body warmth.⁴

According to C.S. and S.S. the inherent natural qualities of *pitta* are heat, sharpness, liquidity, slight, unctuous, all colours except white and red, fishy smell, acrid (normally) or sour (in improper digestion) in taste, and fluidity. Natural actions of *pitta* are production of burning sensation, heat in the body, suppuration, sweat, putrefaction, itching, discharge, redness and manifestation of its smell, taste and colour.⁵ These characteristics are aids in diagnosis.

Among the symptoms due to abnormalities of *pitta* are burning sensations in body, cracking pain in body, acid eructation, high temperature, excessive sweating, foetid odour of the body, cracking of skin, tendency to bleed, red spots on the skin, blue moles, herpes, bitter taste in the mouth, abnormal thirst, inflammation of the penis, fainting spells, conjunctivitis, jaundice, urticaria, etc.⁶ These points prove the importance of *tejas* in *Āyurveda*.

¹ (a.) B.P. - 2/24

(b.) C.S.Sa. -4/12

² C.S.Su. -12/11

³ *ibid* - 21/9

⁴ Ck.Ct on C.S.Su. - 12/11

⁵ (a.) C.S.Su. - 20/15

(b.) S.S.Su. - 21/11

⁶ C.S.Su. - 20/14

iv. *Jala* :

Substance or *dravya* has been defined as, which possesses attributes and action permanently is called *dravya*.¹ *Rasa* (taste) is the special property of *jala* and *piṇḍī karaṇa* with the help of *sneha guṇa* are its special actions.² Thus, it is a substance.

According to *Vaiśeṣika* philosophy *jala* or water is a substance having cold touch. It is of two sorts, eternal and non-eternal. Eternal is atomic, non-eternal is product. It is again three fold, body, organ and object. Body is in the region of *Varuṇa*, organ is the sense of taste located at the tip of tongue and the mass comprehends rivers, oceans etc.³ *Praśastapāda* tells that *jala* contains fourteen qualities viz. *rūpa*, *rasa*, *sneha*, *sparśa*, *saṅkhyā*, *parimāṇa*, *prthaktva*, *saṁyoga*, *vibhāga*, *paratva*, *aparatva*, *gurutva*, *dravatva* and *saṁskāra*.⁴

Human body is composed of five *mahābhūtas*, the characteristics of the body showing the presence of aqueous substance are liquid, unctuous, cold, dull, soft, slimy and tasty in properties and moistening, binding, oozing, softening and pleasing are the actions.⁵ It has a very important place in medical sphere. Sense organ related to it is responsible for taste.⁶ Taste (*rasa*) is of six types⁷:-

1. *Madhur* or sweet
2. *Amla* or sour
3. *Lavaṇa* or saline
4. *Tikta* or pungent
5. *Kaṭu* or bitter
6. *Kaṣāya* or astringent

The *rasas* when employed properly maintain the body and their incorrect utilization result vitiation of *doṣas*. *Pañca mahābhūta* are presented in the body by *tridoṣas* viz. *vāta*, *pitta*, *kapha*. *Jala* or water is the main constituent of *kapha*, and this bodily water is responsible physiologically for biological strength and natural tissue resistance in the body. During their

¹ C.S.Su. - 1/50

² Cūrṇādi piṇḍībhāva hetuḥ guṇaḥ snehaḥ | jala mātra vṛttiḥ|| - T.S. - 32

³ Dravya-prakaraṇa - T.S. - 11

⁴ Dravyapadārthanirūpaṇa-prakaraṇa - P.P.B.

⁵ (a.) C.S.Sa. -4/12, (b.) C.S.Su. - 26/11, (c.) B.P. - 2/25

⁶ Rasanārtho rasastasya dravyamāpaḥ kṣitistathā | - C.S.Su. - 1/64

⁷ ibid -1/65

normal state, they sustain the body and when vitiated, they afflict the body with the various types of diseases. The vitiation and alleviation of the *doṣas* can be described as:-

	Aggravating Tastes	Alleviating Tastes
<i>Vāta Doṣa</i>	<i>Kaṭu (pungent)</i>	<i>Madhura (sweet)</i>
	<i>Tikta (bitter)</i>	<i>Amla (sour)</i>
	<i>Kaṣāya (astringent)</i>	<i>Lavaṇa (saline)</i>
<i>Pitta Doṣa</i>	<i>Kaṭu</i>	<i>Madhura</i>
	<i>Amla</i>	<i>Tikta</i>
	<i>Lavaṇa</i>	<i>Kaṣāya</i>
<i>Kapha Doṣa</i>	<i>Madhura</i>	<i>Kaṭu</i>
	<i>Amla</i>	<i>Tikta</i>
	<i>Lavaṇa</i>	<i>Kaṣāya</i>

Each *rasa* presents special *pañca mahābhūta*. Two *mahābhūtas* predominantly combine to produce each *rasa* as follows:-

Name of the taste	Predominating <i>mahābhūtas</i>
<i>Madhura (sweet)</i>	<i>Ṙṥthivī and Jala</i>
<i>Amla (sour)</i>	<i>Jala and Tejas</i>
<i>Lavaṇa (saline)</i>	<i>Ṙṥthivī and Tejas</i>
<i>Kaṭu (pungent)</i>	<i>Vāyu and Tejas</i>
<i>Tikta (bitter)</i>	<i>Vāyu and Ākāśa</i>
<i>Kaṣāya (astringent)</i>	<i>Vāyu and Ṙṥthivī</i>

Thus continuous use of diet or drugs containing a particular taste or a group of tastes will aggravate a *doṣa*. For example if *madhura rasa* is being used for a long time, due to predominance of *pr̥thivī* and *jala tattva* it will help to increase *kapha doṣa*, being of the same group. This is why *Āyurveda* neglects and condemns the use of single *rasa* and establishes it as the adverse diet and advocates the use of all tastes as the best health promoter. The *ṣaḍ rasa* diet of Indian dietetics is the practical aspect of this theory.

In the case of diarrhoea and dehydration, immediate liquid transfusion is thought to be only remedy to correct and maintain the electrolyte balance of the body. The equilibrium of *jala* is required for health.¹

While treating diseases, the physician is expected to ascertain the condition of the *doṣās* and select drugs having suitable tastes. During the course of treatment, he must select the tastes at the commencement, at a later stage, and at the end, to counteract the errant *doṣa*. In diseases that are caused by *vāta*, treatment is commenced with drugs saline in taste, followed by drugs sour in taste, and completed by drugs sweet in taste. The order of drugs would facilitate progressive pacification of the errant *doṣa*. Even while eating food, the person who is interested in maintaining health is advised to begin with eatables that are sweet in taste, later eat sour and saline things, and then articles with other tastes. Thus, it is an important substance from medicinal point of view.

v. *Pr̥thivī*:

Pr̥thivī or earth is the base of this world and all living creatures are being developed on it. According to *Vaiśeṣika* aphorism, the substance containing the qualities of *rūpa* (colour), *rasa* (taste), *sparsā* (touch) and *gandha* (odour).² But according to T.S *pr̥thivī* is that which has odour.³ Odour is mentioned here as the differentiating attribute of earth. *Kaṇāda* also cites earth as permanent seat of odour.⁴ According to *Prasastapāda* fourteen qualities are found in *pr̥thivī* :-*rūpa, rasa, gandha, sparsā, saṁkhyā, parimāṇa, pr̥thaktva, samyoga, vibhāga, paratva, aparatva, gurutva, dravatva* and *saṁskāra*.⁵

¹ C.S.Su. - 26/27

² Rūparasasparśagandhavatī pr̥thivī | - V.Su. - 2/1/1

³ Tatra gandhavatī pr̥thivī || - Dravya Prakaraṇa - T.S. - 10

⁴ Vayavsthitāḥ pr̥thivyāṁ gandhaḥ || - V.Su. - 2/2/3

⁵ Dravyapadārthanirūpaṇa-prakarāṇa - P.P.B.

According to *Vaiśeṣika darśana* it is of two sorts: - eternal and non-eternal. Eternal is atomic, non-eternal is product.¹ This non-eternal earth is again three fold, body, organ and object.²

The body is of two types: - *yonija* or embryonic and *ayonija* or non-embryonic.³

- ***Yonija* or embryonic:** It is also two types⁴:-
 - a. This is developed with the help of *jarāyu* or placenta for example human beings and animals.
 - b. *Aṇḍaja* are the creatures born from egg such as birds or reptiles.
- ***Ayonija* or non-embryonic:**

Insects born of perspiration, plants and semi-divine personages who are self-born owing to the influence of *dharma* possess this kind of body.⁵

The sense grasping odour is called *ghrāṇa*, remains established in the nose.⁶ The objective form of *prthivī* is developed by the combination of atoms presented as *dvayaṇuka* and *trayaṇuka* etc. It can be divided in three types⁷: -

- ***Mṛt*:** Dust, earth or terrain, brick, house, pots etc are included in this part.⁸
- ***Pāśāṇa*:** All types of stones, jewels, pearls and diamonds are included in it.⁹
- ***Sthāvara*:** The vegetables kingdom including herbs, trees, grass, shrubs etc. is included in this form.¹⁰

¹ T.S. - 10

² (a.) Trividham cāsyāḥ kāryyam | śrīrendriyaviśayasamjñakam || - Dravyapadārthanirūpaṇa-prakaraṇa- P.P.B.

(b.) Dravya Prakaraṇa - T.S - 10

³ (a.) V.Su. - 4/2/5

(b.) Dravyapadārthanirūpaṇa-prakaraṇa - P.P.B

⁴ Śukraśoṇitasannipātajam yonijam| tad dvividham jarāyujamaṇḍajañca|| - ibid

⁵ ibid

⁶ (a.) ibid

(b.) Indriyam gandhagrāhakam grāṇanāsāgravarti || - Dravya Prakaraṇa - T.S. - 10

⁷ Viśayastu dvayaṇukādikrameṇārabdhastrividho mṛtpāśāṇasthāvaralakṣaṇaḥ || - Dravyapadārthanirūpaṇa-prakaraṇa - P.P.B.

⁸ ibid

⁹ ibid

¹⁰ ibid

According to *Āyurveda* properties related to *pr̥thivī* are heaviness, roughness, hardness, dullness, immobility, non-sliminess, solidity, gross form and odorous.¹ Smell, the sense of smell, heaviness, steadiness and hardness are derived from *pr̥thivī*.² *Pr̥thivī mahābhūtas* has an important role in the formation, giving a particular shape and growth of the body. Earth, minerals and vegetable kingdom etc. the objective forms of the *pr̥thivī mahābhūtas*, play an important role in medical science. Minerals and vegetables are used in medicines.

In the *tridoṣas*, *kapha* is the conceptual equilibrium of water and earth. *Kapha* is structure and lubrication - it draws on the conceptual characteristics of the elements of earth and water. At one level, *kapha* is the cells, which make up our organs and the fluids, which nourish and protect them. Therefore, *pr̥thivī* or earth has an important stand in medicine.

vi. Ātman

Self, soul etc. are the synonyms, which are commonly used for *ātman*. Indian philosophy, Indian culture and Indian medicine are common in accepting the existence of *ātman*. *Vaiśeṣika darśana* says that the *ātman* is the substratum of knowledge. It is of two folds: - *jīvātman* and *parmātman*. *Parmātman* is all powerful, omniscient God, devoid of pleasures and pains whereas *jīvātman* is different in each body, and is all-pervading.³ The difference between *parmātman* and *jīvātman* is that *parmātman* is the seat of eternal knowledge where as *jīvātman* is seat of all activities, pain pleasures etc.⁴

Even though the description of *ātman* is elaborately carried out both in *Āyurveda* and *darśana*, there is a difference between their aims. According to *darśanas*, *ātman* was discriminated to attain *mukti* or *mokṣa* or liberation. To liberate the *ātman* from *karma bandhanas*, the real form of *ātman* was substantiated in *darśanas*. Whereas in *Āyurveda* the *ātma tattva* was described keeping in view of the main aim of *Āyurveda* i.e. protection of health of a healthy individual and alleviation of the *doṣas* or diseases of a patient. The body accompanied by *ātman*, *manas* and *indriyas* is essential to fulfil the above aim. Such type

¹ (a.) Gurukharakathinamandasthiraviśadasāndrathūlagandhaguṇabahulāni pārthivāni || - C.S.Su. - 26/11
(b.) C.S.Sa. - 4/12

² S.S.Sa. - 1/26

³ Jñānādhikaraṇamātmā | sa dvividhaḥ paramātmā jīvaśca | tatra īśvara sarvajñaḥ parmātmā eka eva |
Jīvastu pratiśarīraṁ bhīnno vibhurnityaśca || T.S. - 17

⁴ (a.) Parmātmano lakṣaṇamāha-tatreti | nityajñānādhikaraṇatvamīśvaratvam |
Jīvasya lakṣaṇamāha- sukhādyāśrayatvam jīvalakṣaṇam || - T.D. on ibid
(b.) V.Su. - 3/2/4

body is the only subject matter of diseases as well as treatment.¹ A body having life can be given treatment. Treatment cannot be given to only body in which *ātman* does not prevail. Keeping the above reasons in view, the one, which contains *ātman* was described as *puruṣa* in *Āyurveda*. (*‘Puri śarīre śete vasati iti puruṣaḥ’*) Three types of *ātman* or *puruṣa* have been described in *Āyurveda* viz.:-

- *Parmātman* or *parama puruṣa* (Absolute self or soul)
- *Ātivāhika puruṣa* or *sūkṣma śarīra* (Self responsible for transmigration)
- *Sthūla cetana śarīra* or *karma puruṣa* (Empirical self)
- ***Parmātman* or *Parama Puruṣa* (Absolute Self or Soul):**

The supreme self is devoid of abnormalities, is the cause of consciousness with the conjunction of mind, properties of basic elements viz. *pṛthivī*, *ap*, *tejas*, *vāyu* and *ākāśa*; sense-organs. It is eternal and seer who sees all the actions.² Self, who alone is knower of all things, witnesses all the entities of all the living beings.³ Unconscious objects like stone cannot witness things. Soul is beginning less,⁴ ever lasting,⁵ omnipresent, all pervasive and great.⁶

The absolute self is one only and cannot be perceived by signs or symptoms.⁷ He is unmanifest because the eternal is imperceptible to caused entity, as the same cannot grasp the eternality. That is why one, which cannot be grasped, is said as unmanifest. The self, which is the knower of the body, eternal, omnipresent and indestructible, is the unmanifest.⁸ *Parmātman*,⁹ *brahman*,¹⁰ *parameśvara* etc. are the synonyms used in *Āyurveda* for supreme self. As *Āyurveda* stands for the treatment of the living being or body the absolute, consciousness does not appear to its sphere.¹¹

¹ C.S.Su. – 1/46-47

² Nirvikāraḥ parastvātmā sattvabhūtaguṇendriyaiḥ |

Caitanye kāraṇaṁ nityo draṣṭā paśyati hi kriyāḥ || - ibid – 1/56

³ Jñāḥ sāksītyucyate nājñāḥ sāksī tvātmā yataḥ smṛtaḥ || - C.S.Sa. – 1/83

⁴ a. Ādimāstyātmanaḥ | - ibid – 1/82

b. Anādiḥ puruṣo nityo | - ibid – 1/59

⁵ Sadakāraṇavannityaṁ.. | - ibid – 1/59

⁶ Vibhutvamata evāsya yasmāt sarvagato mahān | - ibid – 1/80

⁷ ibid – 1/84

⁸ ibid – 1/60-61

⁹ ibid – 1/53

¹⁰ ibid – 5/4

¹¹ Bhūtebhyo hi paraṁ yasmānāsti cintā cikitsite | - S.S.Sa. – 1/17

▪ ***Ātivāhika Puruṣa* or *Sūkṣma Śarīra* (Self Responsible for Transmigration):**

The concept of self with the subtle body called as *ātivāhika puruṣa* has been accepted in *Āyurveda* and it is responsible for transmigration of *jīva* from one body to another. The self along with four subtle *bhūtas* viz. *pṛthivī*, *ap*, *tejas*, *vāyu* and with speed like that of mind transmigrates from one body to another according to past deeds.¹ As *ākāśa* is inactive, it does not enter in the foetus. As it is all pervasive and having the attributes of *avakāśa pradhāna*, it exists in the uterus from the beginning. He is omnivagant, sustains all bodies, performs all actions and takes all forms.²

The association of subtle body with the sperm and ovum is conditioned by the actions of the past life. The characteristic features of the gross body resemble those of the subtle body. Not only the physique but also the mental faculties of the individual resemble those of the subtle body. According to past deeds, form arises from the past form and mind from the past mind. Whatever difference is observed in physique and psyche is caused by *rajas* and *tamas* as well as past deeds.

Here one question arises that when *ātman* is omnipresent and free from all obstacles, why and how it is attached with the past? Actually, mind is constantly associated with *rajas* and *tamas*; all defects are caused by ignorance. The cause of transmigration and inclination is due to defective mind and potent past deeds.³

▪ ***Sthūla Cetana Śarīra* or *Karma Puruṣa* (Empirical Self):**

The soul that is relevant to the medicinal framework is an empirical one, namely, as an agent of cognition when associated with mind (*manas*), intellect (*buddhi*), sense-organs, and motor-organs.⁴ The soul that is devoid of the association with these factors is of no interest to the *Āyurvedic* physician. Although it is conceded that, the soul by its nature is free from modifications and eternal, he becomes the cause of consciousness when associated with the mind, specific properties of the primary forms of matter and the sense-faculties.⁵

¹ Bhūtaiścaturbhiḥ sahitaḥ susūkṣmairmanojavo dehamupaiti dehāt |

Karmātmakatvāna tu tasya dṛśyaṁ divyaṁ vinā darśanamasti rupam || - C.S.Sa. – 2/31

² ibid – 2/32

³ ibid – 2/37-38

⁴ ibid – 1/54-55

⁵ ibid – 1/56-57

Consciousness is a quality that the material aggregates altogether lack. Aggregates are collectively called corpus or field, 'kṣetra' namely, all that is excluded from unmanifest, 'avyakta' and this is the significance of self as the principle of consciousness that lights up this corpus hence 'kṣetrajñā' and is therefore, the cause of all actions.¹ The main purpose of *Āyurveda* is to treat the patient. Treatment can be given to the living body only, but not to the dead body. Treatment is given to such gross body only and this gross body is capable of getting treatment. In *Āyurveda* it is called with various names, viz. *rāśi puruṣa*, *saṁyogaja puruṣa*, *jīvātman*, *karma puruṣa*, *cikitsādhikṛta puruṣa*, etc. The qualities defined by these terms are -

♦ ***Cikitsādhikṛta Puruṣa* or *Karma Puruṣa*:**

Along with the body (*śarīra*) and mind (*sattva*), the self (*ātman*) constitutes the tripod of life (*tridaṇḍa*), sustaining the phenomenal world. This indeed is the sentient *puruṣa*, the subject matter of medicine. Being the subject matter of *cikitsā*, the body is called *cikitsā puruṣa*.²

All the actions are performed by this and even all the actions are performed for the sake of this, so it is called *karma puruṣa*. The action, the fruit of action, knowledge, ignorance, happiness, misery, life and owner-ship are established here.³ All the sources of knowledge including scriptural which serve as instrument for knowledge of various kinds establish the causality of *puruṣa*.⁴

¹ C.S.Sa. – 1/65, 76

² Satvamātmā śarīraṁ ca trayametatrīdaṇḍavat |
Lokaḥ tiṣṭhati saṁyogāt tatra sarvam pratiṣṭhitam ||
Sa pumānścetanāṁ taccha taccādhikaraṇāṁ smṛtam |
Vedasyāsya tadarthe hi vedāḥ ayaṁ saṁprakāśitaḥ || - C.S.Su. – 1/46-47

³ Atra karma phalaṁ cātra jñānaṁ ca atra pratiṣṭhitam |
Atra moḥaḥ sukhaṁ duḥkhaṁ jīvitāṁ maraṇāṁ svatā || - C.S.Sa. – 1/37

⁴ Sa eva karmapuruṣāścikitsā adhikṛtaḥ || - S.S.Sa. – 1/21

♦ *Ṣaḍ Dhātuka Puruṣa:*

Five gross elements and the self together make a human being:-

“**Khādayaścetanāṣaṣṭhā dhātavaḥ puruṣaḥ smṛtaḥ |**

Cetanādhāturapyekaḥ smṛtaḥ puruṣasaṁjñakaḥ ||”¹

While *Caraka* adopted this *ṣaḍ dhātuka puruṣa*, *Suśruta* substantiates with the following statement:-

“**Asmina śāstre pañcamahābhūta śarīra samavāyaḥ puruṣa iti ucyate”²**

Thus, *puruṣa* is nothing but the combination of the six *dhātus* viz. *pṛthivī*, *jala*, *tejas*, *vāyu*, *ākāśa* and unmanifest self i.e. *Brahman*. *Āyurveda* principally proposes to deal with the gross elements. It is therefore appropriate that it defined human beings as consisting of gross elements and soul.

♦ *Samyogaja Puruṣa :*

The *puruṣa* is like a tripod, consists of mind, self and body, so it is called *saṁyogaja puruṣa*.³ The sensations do not constitute of attribute of self as such. They in fact arise out of the contacts of the sense-organs with their objects.⁴

♦ *Rāśi Puruṣa or Empirical Self:*

Rāśi means group. A group of conglomeration or combination of the 24 elements is called *rāśi puruṣa*. *Caraka* enumerated the *rāśi puruṣa* as follows:-

“**Punaśca dhātubhedena caturviṁśatikaḥ smṛtaḥ|**

Mano daśendriyāṅyarthāḥ prakṛtiśca aṣṭadhātukī ||”⁵

¹ C.S.Sa. – 1/16

² S.S.Sa. – 1/21

³ C.S.Su. – 1/46

⁴ C.S.Sa. – 1/85

⁵ ibid – 1/17

As per the classification, *puruṣa* comprises 24 *dhātus* viz. mind, ten *indriyas*, five objects of sense-organs and *prakṛti* consisting of eight *dhātus*, viz. five *tanmātras*, *ahamkāra* (ego), *mahat*(intellect) and *avyakta* (primordial unmanifest element). The *avyakta* (the primordial unmanifest) holds the conjunction of the intellect, sense-organs, mind and sense-objects. The aggregate of 24 entities is known as *puruṣa*.¹

The above is called *cikitsā puruṣa*, *karma puruṣa*, *rāsi puruṣa*, *saṅyogaja puruṣa*, *jīvātman* but all are identical. Difference is in nomenclature. According to the context, he is uttered with various names. Though he is with various names, he is one only.

vii. *Manas* :

The supremacy of the man remains in his quality to work after thinking. There is not a single system of Indian philosophy, which does not deal with the concept of *manas* (mind). The word *manas* is used for the mind, heart, understanding, perception and intelligence.² *Citta*, *cetas*, *hṛt*, *hṛd*, *mānas* and *sattva* are also the synonyms of *manas*.³ According to *Vaiśeṣika darśana* the appearance or non-appearance of knowledge on contact of the soul with the senses and their objects, are the marks of the existence of the mind.⁴ It is a substance and is eternal.⁵ Mind is also accepted as an organ which is instrument of the cognition of pleasure etc.⁶

Āyurveda also accepts it as one of the nine substances. *Caraka* accepts the marks and definition of *manas* as per description of *Vaiśeṣika darśana*. It is accepted by *Āyurveda* that the sense faculties are capable of perceiving their respective objects only when they are motivated by *manas*.⁷ Mind is defined as the entity which, even on contact with self, sense-organs and sense objects, is responsible for production of knowledge otherwise it doesn't produce.⁸ It is also known as the supporter of the sense-organs.⁹

¹ C.S.Sa. – 1/35

² S.E.D.A.

³ A.K.

⁴ Ātmendriyārthasannikarṣe jñānasya bhāvaḥ abhāvaśca manaso liṅgam || – V.Su. – 3/2/1

⁵ ibid – 3/2/2

⁶ T.S. - 18

⁷ Manaḥ purassarāṇīndriyānyarthagrahaṇa samarthāni bhavanti || – C.S.Su. – 8/7

⁸ Lakṣaṇaṁ manaso jñānasyābhāvo bhāva eva ca |

Sati hyātmendriyārthānām sannikarṣe na vartate ||

Vaivṛtṭyānmanaso jñānaṁ sānidhyāttacca vartate | - C.S.Sa. – 1/ 17-18

⁹ Yadindriyāṇāmabhiḡrahakam ca 'mana' ityabhidhīyate – ibid – 3/13

Caraka has called it *atīndriya*, meaning it is beyond the cognizance of the senses or super sensual. Mind transcends the sense-organs, it is known as *sattva* while some call it as *cetas*. Its action are dependent on its contact with its objects and the self and at the same time, it is responsible for the actions of sense-organs.¹ *Suśruta* has described *manas* as *ubhayātmaka*², declares that it possesses the qualities of five *jñānendriyas* (senses) as well as five *karmendriyas* (motor-organs). *Indriyas* are the instrument of knowledge and action. *Manas* is the most important factor and without its presence, the knowledge cannot be perceived.³ Thus, perseverance or non-preservation of knowledge is the symptom of *manas*.⁴ Alike to motor-organs, it also helps to perform actions.⁵

• **Attributes of *Manas*:**

Describing the substance, it has been established that each of the substance must have attributes and action. *Manas* being a substance possesses two attributes within it. They are ‘*aṇutvam* (atomicity)’ and ‘*ekatvam* (oneness).’⁶ If the qualities of *manas* i.e. oneness and atomicity are not accepted, all kind of perceptions would occur at the same time. Mind, in person, seems to be more than one because of variations in its own objects, sense objects and its analytical activity and due to conjunction with the qualities of *rajas*, *tamas* and *sattva*; but, in fact, there is no numerousness. Therefore, it does not motivate more than one sense faculty at a time, and that is why not all the sense-organs can act simultaneously.⁷ *Vaiśeṣika darśana* also accepts the same view.⁸

• **Objects of *Manas*:**

The objects of sense are of three types viz. *sātvika*, *rājas* and *tāmas*. The mind dominated by any one of the above-mentioned attributes in one’s life follows in subsequent life as well. When the individual is endowed with the *sāttvika* type of mind from his previous life, then he recalls the events of his past life also.⁹ Thinking constitutes the object of mind.¹⁰ The

¹ C.S.Su. – 8/4

² Ubhayātmakaṁ manaḥ | - S.S.Sa. - 1/6

³ C.S.Su. – 8/7

⁴ C.S.Sa. – 1/17

⁵ ibid – 1/21

⁶ Aṇutvamatha caikatvam dvau guṇau manasaḥ smṛtau || ibid – 1/19

⁷ C.S.Su. – 8/5

⁸ T.S. - 18

⁹ C.S.Sa. – 3/13

¹⁰ Manastu cintyamarthaḥ - C.S.Su. – 8/16

balanced, excessive, negative and perverted conjunctions are the causes of normalcy and abnormality of mind and its sense perception.¹

Caraka has described clearly the objects of mind. The objects of the mind include thinking (*cintya*), considering (*vicārya*), imagining (*ūhya*), attention (*dhyeya*) and determination (*saṅkalpya*). Apart from the above, whatever can be known by means of the mind is regarded as objects of *manas*:-

“Cintyaṃ vicāryamūhyaṃ ca dhyeyaṃ saṅkalpyameva ca |

Yatkiñcinmanaso jñeyaṃ tat sarve hyarthasaṃjñakam ||”²

• **Actions of *Manas* :**

“Indriyābhigrahaḥ karma manasaḥ svasya nigrahaḥ|

Ūho vicāraśca, tataḥ paraṃ buddhiḥ pravartate ||”³

Control of senses organs (*indriyābhigraha*), self-restraint (*manasaḥ svasya nigrahaḥ*), reasoning (*ūha*) and analysing (*vicāra*). Beyond that is the jurisdiction of *buddhi* (intellect). Finally the intellect acts and determine about what to do or what not to do, what should be left and what should be held.

Mind is always associated with *rajas* and *tamas* and the association of impure *manas* makes the soul to enter into the worldly bondage.⁴

• **Utility of *Manas* in Medicine:**

Manas has got a specific place in treatment. In *Āyurveda*, diseases are classified into two categories viz. physical and mental. For the physical the body is considered to be the abode of diseases and for latter the mind. Both mind and body are the locations of disorders as well as

¹ C.S.Su. – 8/16

² C.S.Sa. – 1/20

³ ibid – 1/21

⁴ ibid – 2/38

pleasures.¹ There are three types of therapy – spiritual, rational and psychological. Psychological therapy is restraint of mind from the unwholesome objects.²

Pathogenic factors in the body are *vāyu*, *pitta* and *kapha* but *rajas* and *tamas* are mental humours.³ It is noteworthy that *manas* has got three *gunas* viz. *sattva*, *rajas* and *tamas*, and only latter two cause vitiation of the mind, and the *sattva guṇa* is not pathogenic. These can be treated with the spiritual knowledge, specific scriptural knowledge, restraint, memory and concentration.⁴

One who is endowed with excellent intellect, speech and action leading to happy consequence, submissive mind, clear understanding, knowledge, penance and continued effort in yoga, does not fall a victim of diseases.⁵ Intellect consists of thinking, restrain and memory. When intellect consisting of these three works well, the person remains healthy otherwise intellectual error occurs which gave rise to aggravation of *doṣas* and consequent disorders.⁶ It is mentioned as the cause innate and exogenous diseases, mental disorders and epidemics. Actually wrong understanding by the intellect and wrong actions (accordingly) should be known as intellectual error, which is committed, by mind.⁷

Thus, it is established fact that *manas* has got very important role in the medical science and an efficient physician requires a good knowledge of psychology. Examination of *sattva* (mental faculty) has an importance while examining the patient. Individuals having the excellence of mental faculties are characterized by good memory, devotion, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, proper gait, and depth of wisdom and sincerity in action and virtuous acts.⁸ Here *sattva* is known as mind depending upon its strength, which is of three types viz. superior, mediocre, and inferior.⁹

Generally speaking all those facts which can be demonstrated through the physio-chemical methods and which can be seen and measured through the physical instruments are

¹ C.S.Su. – 1/55

² *ibid* – 11/54

³ C.S.Sa. – 1/57

⁴ C.S.Su. – 1/58

⁵ C.S.Sa. – 2/47

⁶ *ibid* – 1/102

⁷ *ibid* – 1/109

⁸ C.S.Vi. – 8/110

⁹ *ibid* – 8/119

treated as scientific methods. The study of *manas* is some how different, as it is difficult to measure them through physical laboratory methods. Thus, it is clear that *manas* has got an important place in our daily life and affects the health and disease as well as diet and actions of every body.

viii. *Kāla* (Time):

Kāla is accepted as one of the nine *dravyas* by *Vaiśeṣika* philosophy as well as *Āyurveda*. While annotating *dravya* it has been expressed that it possess action (*karman*) and attribute (*guṇa*). To describe past, present and future are the actions while to be one in number is the attribute of the *kāla*.¹ It is one in number but has been divided in so many degrees for practical purpose, such as seconds, minutes, hours, days, months and so on.² According *Vaiśeṣika sūtra*, if we say that it is prior in respect of which is posterior and it is simultaneous, it is slow or fast etc., it is the time which makes us to behave like this.³

Āyurveda also talks about *kāla*. S.S tells that *kāla* is all-powerful, self-emerged and without beginning, middle and end.⁴ It is *kāla*, as it does not stop for even minute fraction; or seizes or leads living being to death.⁵ *Caraka* says that *kāla* is nothing but a process of transformation into seasons, solstices etc.⁶ *Caraka* has stated that *kāla* is eternally moving (*nityaga*) as well as conditional (*āvasthika*).⁷ The conditional one is related to disorder while the eternally moving one to seasonal suitability. Thus, *kāla* or time connotes two meanings viz. eternally moving (*nityaga*) or the year (*saṁvatsara*) and conditional (*āvasthika*) or the state of disease in the patient (*āturāvasthā*).⁸

1. *Samvatsara* or *Nityaga* :

The year is divided into two, three, twelve or even more parts according to nature of action to be taken. *Hemanta* (early winter), *grīṣma* (summer) and *varṣā* (rainy season) these are the three seasons characterised by cold, heat and rains. In between them there are three seasons

¹ Aūtādi-vyavahārahetuḥ kālaḥ | sa caiko vibhurnityaśca || - T.S. -15

² N.M. - 45

³ Aparsminnaparam yugapat ciram kṣipramiti kāla liṅgāni || - V.Su. - 2/2/6

⁴ Kālo hi nāma svayambhūranādīmadhyānidhanah || - S.S.Su. - 6/3

⁵ Sa sūkṣmāmapi kalāmna līyata iti kālah, saṁkalayati kālayati vā bhūtānīti kālah || - ibid

⁶ Kāla punah pariṇāmah | - C.S.Vi. - 8/76

⁷ Kālo hi nityagaścāvasthikaścaḥ tatrāvasthiko vikāramapekṣate, nityagastu ṛtusātmyāpekṣah | - ibid - 1/21 (vi)

⁸ Kāla punah saṁvatsaraścāturāvasthā ca | - ibid - 8/125

having common characteristics such as *prāvṛt* (early rains), *śarad* (autumn) and *vasanta* (spring).

Evacuative therapy such as emesis etc. is applied in seasons having common characteristics and is stopped in others. The seasons having common characters are the most convenient ones and unharmed to body and drugs because of moderate cold, heat and rains, while others, due to excessive cold, heat and rains are inconvenient ones and harmful to body and drugs.¹

2. *Āturāvasthā* or *Āvasthika* :

The status of patient is also called as timely or untimely in relation to the act being performed or not such as, in a certain condition one drug is untimely and the other is timely. This is also due to specific condition, hence the nomenclature of *kāla* and *akāla* is given to the conditions of the patient. This is examined like this that the physician should observe all the conditions of the patient repeatedly in order to administer the correct therapy. The therapy administered after or before the opportune time is not effective because time determines the sufficiency of the administration of therapy.²

One's diet leads to promotion of strength and complexion only if he knows the wholesomeness according to different seasons dependent on behaviour and diet.³ The time is one of the three etiological factors of the disease.⁴ Even though the persons differ in dissimilar entities like constitution etc., there are other common factors due to derangement of which the diseases having similar period and symptoms arise and destroy the community. These common factors in communities are – air, water, place and time.⁵ *Caraka* says that time caused diseases should be treated before they arise with due consideration of their strength and time. By the succession of time, natural disorders caused by old age and approaching death occur because nature cannot be counteracted.⁶

¹ C.S.Vi. - 8/125-126

² *ibid* - 8/128

³ C.S.Su. - 6/3

⁴ *Trīṇyāyatanānīti- arthānām karmaṇaḥ kālasya cātiyogāyogamithyāyogāḥ* || - *ibid* - 11/37

⁵ C.S.Vi. - 3/6

⁶ C.S.Sa. - 1/115

Suśruta says that derangement and excellence of *rasa* (nourishing sap) and also life and death of men depend upon *kāla*.¹ He also divided time as different uses of time shows the division of time is required for practical use²:-

- | | |
|--|---|
| • <i>Akṣinimeṣa</i> (blinking of eyes) | = Time taken in pronunciation of a short letter |
| • 15 <i>akṣinimeṣa</i> | = 1 <i>Kāṣṭhā</i> |
| • 30 <i>Kāṣṭhā</i> | = 1 <i>Kāla</i> |
| • 20 <i>Kāla</i> | = 1 <i>Muhūrta</i> |
| • 30 <i>Muhūrta</i> | = 1 <i>Ahorātra</i> i.e. 1 day and night (24 hours) |
| • 15 <i>Ahorātra</i> | = 1 <i>Pakṣa</i> (fortnight) |
| • 2 <i>Pakṣa</i> | = 1 <i>Māsa</i> (Month) |
| • 2 <i>Māsa</i> | = 1 <i>Rtu</i> |
| • 3 <i>Rtu</i> | = 1 <i>Ayana</i> (<i>Utrāyāna</i> and <i>dakṣiṇāyāna</i>) |
| • 2 <i>Ayana</i> or 12 <i>māsa</i> | = 1 <i>Samvatsara</i> |
| • 5 <i>Samvatsara</i> | = 1 <i>Yuga</i> |

The timings of the use of the medicine have been described in *Āyurvedic* literature as *auśadha kāla*. According to A.H. medicine should be administrated³—

- When there is no food in the stomach
- At the commencement of meal
- At the middle of meal
- At the end of meal
- In between morsels
- With each morsel
- After each morsel
- Mixed with food
- Both-before and after food
- At night

¹ Anna rasavyāpatsāmpattī jīvitamarāṇe ca manuṣyāṇāmāyatte || - S.S.Su. – 6/3

² ibid – 6/4-9

³ A.H.Su. - 13/37

Suśruta has described *kāla-bala-pravṛtta* or seasonal diseases in the seven fold categories of diseases. They are also of two types - caused by abnormal seasons and those caused in normal seasons.¹ *Suśruta* has distinctly subdivided the entire process of the development of the pathogenesis of the diseases in six stages and termed it as *kriyā kāla*, which means time of the action. These stages have practical significance for the treatment.²

Drugs and diets are useful for health but if they are at variance with time or *kāla viruddha*, they are unwholesome. Such as if, one takes rough, cold etc. in the winter and pungent, hot etc. in the summer, it is antagonistic in terms of time.³ *Rtucaryā* is very important aspect of *Āyurveda*, which shows the practical use of time factor in our daily life.⁴

Thus in medical science *kāla* has an important place.

ix. *Dik* :

Dik means a place in general and *deśa* or *diśa* are the synonyms. It has been accepted as a substance by *Vaiśeṣika* philosophy.⁵ When anything is cognated near or remote to the particular point, the substance responsible for this knowledge is *dik* or space. According to *Vaiśeṣika* system, *dik* gives rise to such cognition and usage as 'this is remote or near from this'.⁶

It is a substance because it possesses attributes and action. To establish the location and the direction of a *padārtha* are the actions while to be eternal and one in number are the attributes.⁷ Moreover, even being one in number, due to external conditions, it is divided into *prācī* (east), *partīcī* (west) and so on.⁸

Āyurveda also accepts *dik* as one of the nine substances. All the events take place in a particular time and location. *Dik*, being one in number has been divided in many forms relative and comparative to the relation of sun and earth. The different astrological and geographical conditions play an important role in health matter.

¹ S.S.Su. - 24/5, 7

² ibid - 21/18-34

³ C.S.Su. - 26/89

⁴ S.S.Su. - 6

⁵ Pṛthivyāpastejo vāyurākāśam kālo digātmā mana iti dravyāṇi || - V.Su. - 1/1/5

⁶ ibid - 2/2/10

⁷ ibid - 2/2/11-12

⁸ Prācyādi vyavahāraheturdik | sā caikā nityāvibhāvī ca || - T.S. - 16

Three types of *deśa* viz. *ānūpa* (marshy or wet), *jāṅgala* (arid) and *sādhāraṇa* (medium) have been described in *āyurvedic* texts.¹ In *ānūpa* areas, diseases caused *kapha* and *vāta* are mostly found.² *Jāṅgala* areas are responsible for the diseases caused by *vāta* and *pitta*.³ People in *sādhāraṇa* areas enjoy the equilibrium of *doṣas* as there are cold, heat, rains and wind moderate in the medium place.⁴

Caraka while describing the examination of diseases used the term *deśa* in both references viz. land as well as patient. Land is examined for the knowledge about the patient or drug. For the knowledge about the patient these things are considered such as in what type of land the patient is born, grown or diseased; in what type of land, the people mostly have such diet, behaviour, conduct, strength, mind, suitability pathology, liking, disorders, wholesomeness and unwholesomeness.⁵

Describing *viṣamajvara* (malarial fevers), *Kaśyapa* has set four types viz. *satata javara* with *āgneya* or south east direction, *dvitīyaka* with *vāyavya* or west-north direction, *trītyaka* with *vaiśvadeva* or south-west direction and *caturthaka* related with *aiśāna* or north-east direction.⁶

This description shows how the *dik* substance is useful in treatment as well as in daily routine life.

➤ *Kārya Dravya* :

It owes its origin to *kāraṇa dravyas* as it is instituted by the appropriate combination of *kāraṇa dravyas*. This type of *dravya* is destructible and has a short span to function. After it is destroyed, *kārya dravya* merges into its *kāraṇa dravya*. The entire world of objects is described as an emergent or as effect (*kārya*) of the nine *kāraṇa dravyas*. They manifest in different phases so the basic changes take place in *kāraṇa dravyas* only. All the visible and invisible substances of this universe are constituted from *kāraṇa dravyas* and known as *kārya dravyas*.

¹ (a.) S.S.Su. – 35/49

(b.) C.S.Kl. – 1/8

² *Kaphavātarogabhūyiṣṭhaścānūpaḥ...* | - S.S.Su. – 35/49

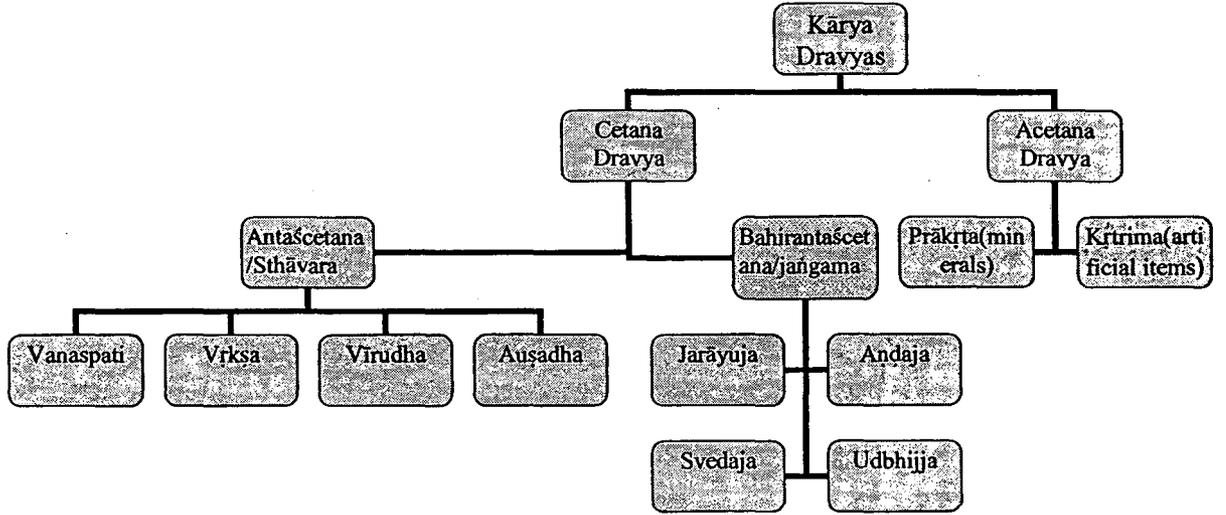
³ *Vātapittarogabhūyiṣṭhaśca jāṅgalaḥ* | - *ibid* – 35/50

⁴ *ibid* – 35/51

⁵ C.S.Vi. – 8/92-93

⁶ K.S.Kh. -1/45

These substances again further divided as shown in the figure:-



Types of Kārya Dravyas :

These *dravyas* are classified in two groups: - *cetana dravya* (sentient, organic) and *acetana dravya* (inorganic).¹ *Cetana dravyas* are equipped with sense-organs while *acetana dravyas* do not have this facility. The presence of consciousness is what explains the capability of sensations among the living beings. In the case of non-living substance, consciousness being absent, sensations are impossible. Although it is the soul or *ātman*, which is sentient, not the mind or body still the sentient aspect of soul manifests itself only when it is combined with mind and the body.

Cetana or sentient *dravyas* are further classified²:-

- *Antaścetana or Sthāvara*
- *Bahirantaścetana or Jaṅgama*

¹ Sendriyam cetanam dravyam, nirindriyamacetanam || - C.S.Su - 1/48

² Tāstu dvividhāḥ sthāvarāḥ jaṅgamāśca | - S.S.Su. - 1/28

- ***Antaścetana or Sthāvara:***

These types of substances have no external consciousness. Here in these types of beings consciousness is only latent. They have been divided in four groups¹:-

1. ***Vanaspati:***

Those, which have no visible flowers but have fruits, are known as *vanaspati*² such as *plakṣa*, *udumbara*.

2. ***Vṛkṣa:***

Those having both flowers and fruits are termed as *vṛkṣa*³ such as *āmra*, *jambu* etc. *Caraka* calls it '*vānaspatya*'.⁴

3. ***Vīrudha:***

That having extensive (creeping or climbing) branches and also hedgy form is *vīrudha*⁵ such as *vidārī*, *vārāhī* etc.

4. ***Auśadha:***

Those, which perish on maturing of fruits, are *auśadha*⁶ such as wheat paddy etc.

- ***Bahirantaścetana or Jaṅgama:***

In these types of beings, consciousness is both latent and explicit. It is felt on external as well as internal level. These type of substances are known as *jaṅgama* due to their mobile property.⁷

¹ Tāsām sthāvarāścaturvidhāḥ - vanaspatayo, vṛkṣā, vīrudha, ośadhaya iti || - S.S.Su. - 1/29

² (a.) Apuṣpāḥ phalavanto vanaspatayaḥ | - ibid - 1/29

(b.) Phalairvanaspatiḥ | - C.S.Su. - 1/73

³ Puṣpaphalavanto vṛkṣāḥ | - S.S.Su. - 1/29

⁴ Puṣpairvānaspatayaḥ phalairpi | - C.S.Su. - 1/73

⁵ (a.) Pratānavatyāḥ stambinyaśca vīrudhaḥ | - S.S.Su- 1/29

(b.) Pratānairvīrudhaḥ smṛtāḥ | - C.S.Su. - 1/73

⁶ (a.) Phalapākaniṣṭhā auśadhaya iti | - S.S.Su. - 1/29

(b.) Auśdhyāḥ phalapākāntāḥ | - C.S.Su. - 1/73

⁷ Jāṅgama 'gacchatīti jaṅgamatasya bhāvāḥ jāṅgamam' || - V.C.S on 1/69

They are regrouped in four divisions¹:-

1. Jarāyuja:

Jarāyu is the amniotic membrane enveloping the foetus in the uterus, thus *jarāyuja* are the animals, which are produced in this way only. Where the reproduction is meant by placenta and the living beings born out of wombs, the group is known as *jarāyuja* such as animals, human beings etc.²

2. Aṇḍaja:

The living beings born out of eggs are known as *aṇḍaja* such as birds, reptiles.³

3. Svedaja:

Those which are generated by sweat and slime or where sweat or water, heat are the reproductive factors such as *kṛmi* (worms), *yūkā*, *pipīlikā* (ants), insects etc.⁴

4. Udbhijja:

Those which come out of from earth are known as *udbhijja* such as frogs, fireflies etc.⁵
Caraka accepts all vegetables in this group.

In *Āyurveda dravyas* have been classified from different aspects in different contexts.

Classification of *Dravyas* according to their Origin:

Caraka's classification is based on how substances originate. Therefore, there are three types of substances: - *jāṅgama*, *audbhida* and *pārthiva*⁶.

¹ Jaṅgamāḥ khalvapi caturvidhāḥ- jarāyujāṇḍajasvedajodbhijjāḥ || - S.S.Su. - 1/30

² Tatra paśumanuṣyavyālādayo jarāyujāḥ | - ibid

³ Khagasarpasarīṣaprabhṛtayaḥ aṇḍajāḥ | - ibid

⁴ Kṛmikīṭapipīlikāprabhṛtayaḥ | - ibid

⁵ Indragopamaṇḍūkaprabhṛtayaḥ | - ibid

⁶ Ck.Ct. on C.S.Su. - 1/69

1. *Jāṅgama* :

Substances which are derived from *jaṅgama* or mobile living beings are known as *jāṅgama* such as milk, butter, honey, skin, bone, flesh, blood, bone-marrow, flesh marrow, urine, horns, hoofs, nail, hair, and excretions etc.¹ Here *Caraka* doesn't give any other further classification of these substances but *Suśruta* gives as mentioned above.

2. *Audbhida*:

This is similar to *antaścetana* as described in S.S.

3. *Pārthiva*:

Substances derived from sources other than the two aforementioned, that is, those obtained directly from the earth like metals, salts, sand, precious stones etc.²

Classification of *Dravya* according to Action and Effect on the Body:

The three fold classification of *dravyas* or substances in terms of their effects:-³

1. *Doṣa praśamana dravya*: Some substances help in eliminating or reducing the malefic influences of the three doṣas. These substances pacify / alleviate the *doṣas*. They rectify the discordance of body elements.⁴
2. *Dhātu pradūṣaṇa dravya*: Some substances serve to excite or derange the *doṣas* and bring out disorder in the normal function of seven body constituents or *dhātu*.
3. *Svasthavṛttakara dravya*: These substances are favourable to the maintenance of health. They help to maintain normalcy.

¹ Madūni gorasāḥ pittaṁ vasā majjā asṛgāmiṣam|| viṇmūtracarmaretaḥ asthisnāyusṛṅganakhāḥ khurāḥ | jaṅgamebhyaḥ prayujyante keśā lomāni rocanāḥ || - C.S.Su. - 1/69

² ibid - 1/71

³ ibid - 1/67

⁴ S.S.Su. - 46/144

Classification of *Dravya* according to *Rasa* or Taste:

Some substances are also classified in terms of *rasa*. It is also an important factor of *dravyas* and from *rasa bheda dravyas* are classified into 63 permutations.¹

Classification of *Dravya* according to *Mahābhūtas*

All the substances used as drugs and diets are classified as *pārthiva*, *āpya*, *āgneya*, *vāyavya* and *ākāśīya* according to the predominance of one on the *mahābhūtas*.²

Thus, there are so many classifications of *dravyas* presented in *Āyurveda*.

• *Karman* according to *Āyurveda* and *Vaiśeṣika* System:

Among the six substances accepted by *Āyurveda dravyas* are the nodal points as *guṇa* and *karman* are located in *dravyas*. *Karman* or action may have so many forms but it is also a fact that all the businesses of this universe are controlled by action only. In *Āyurveda*, both aspects of the *karman*, the philosophical and practically useful in treatment, have been accepted. Philosophically action is substratum of all activities and in *Āyurveda*, the actions of drugs in body are known as *karman*.

While describing *karman* *Āyurveda* says:-

“*Samyoge ca vibhāge ca kāraṇaṁ dravyamāśritam |*

Karttavyasya kriyā karma, karma nānyadapekṣate||”³

As residing in the substance, that which serves as the real cause of conjunction and disjunction (of the body elements) is action or *karman*. *Karman* is action relating to something to be achieved (like the action of drugs). It does not require any other factor for its action. *Karman* can be classified into two types:- *ādhyātmika* and *laukika*.

¹ C.S.Su. - 26/14-22

² ibid - 26/11

³ ibid - 1/52

Ādhyātmika:

It refers to spirituality. Good social conduct and *sadvṛtta* is related to the spiritual life and vice-versa.

Laukika:

This is a reference to the daily activities, which is otherwise our routine work. There are different types of routine work or *karman* like sitting, going, running etc.

The qualities or *guṇas* of a substance can give us the clue to its matter-composition and therefore also to its actions. This identification of the nature of a substance by its qualities is just a mean to an end for the physician. The end is to know and therefore to regulate - the action or *karman* of the substances on our bodies. The inseparable quality of a substance is only a passive pointer to the nature of the substance. But the medical effect of a substance is due to the action or function it has because of its inherent matter-composition.

Thus, *karman* is the function of a substance inherent in it. It has two forms, called conjunction and disjunction which mean the addition and diminution of some particular form of body-matter. Making it practical *Caraka* says that action in the form of curative effort is known as *karman*:-

“Prayatnādi karma ceṣṭitamucyate||”¹

Besides, of physical and physiological actions, the term is *karman* is also used in *Āyurveda* for pharmacological actions. The actions of the particular drug are inferred by its actions.²

Āyurveda also talks about *pañcakarma*. *Pañcakarma* is the cornerstone to *Āyurvedic* management of disease. *Pañcakarma* is the process which gets to the root cause of the problem and corrects the essential balance of ‘*tridoṣa*’ in body. *Pañcakarma* is not only good for alleviating disease but is also a useful tool in maintaining excellent health.

¹ C.S.Su-1/49

² Karmabhistvanumīyante nānādravyāśrayāḥ guṇāḥ || - S.S.Su. - 46/514

Pañcakarma includes three parts namely:-

1. *Pūrvā Karma* (Preparatory Methods) :

It includes: -

- *Pācana* (Digestion)
- *Snehan* (Internal and external oleation)
- *Svedana* (Fomentation)

2. *Pradhāna Karma* (Main methods):

It includes: -

- *Vamana* (Induced Vomiting)¹:

Vamana is a medicated emesis therapy, which removes *kapha* toxins collected in the body and the respiratory tract. This is given to people with high *kapha* imbalance. Daily treatment involves loosening and mobilizing the toxins in an effort to finally eliminate them. *Vamana* is the procedure to eliminate the waste product (vitiated *doṣa*) through the upper gastrointestinal track.

Since *vamana* is an emesis therapy through which internal oral medicines are administered to induce vomiting. This process of purification is done from the roots, i.e. total removal of vitiated *doṣa*, so chances of reoccurrence of the disease become remote. This treatment is used when there is congestion in the lungs causing repeated attacks of bronchitis, cough, cold or asthma.

- *Virecana* (Induced Purgation)² :

Virecana is medicated purgation therapy, which removes *pitta* toxins from the body that are accumulated in the liver and gallbladder; it completely cleanses the gastro-intestinal tract. It is a safe procedure without side effects. *Virecana* helps to root out chronic fever, diabetes, asthma, skin disorders such as herpes, paraplegia, hemiplegic joint disorders, digestive

¹ S.S.Ci. – 33/4-18

² *ibid* – 33/19-42

disorders, constipation, hyperacidity, psoriasis, headaches, elephantiasis and gynaecological disorders. This *karman* mainly aims to eliminate *doṣas* that cannot be removed by *vamana karma* such as the kidneys, lungs and sweat glands.¹

- ***Basti* (Medicated Enema) :**

Basti karma is the most powerful of the five main procedures of *pañcakarma*. The literal meaning of *basti* is bladder. Medicated enemas are used for various specific reasons. In general, *basti* treatment is used to promote elimination of the loosened *vāta doṣa* out through the rectum. There are many specific enemas listed in *Āyurveda*.

Basti involves introducing medicinal substances such as herbalized oils and other herbal decoctions in a liquid medium into the rectum. *Basti* is especially good for *vāta* disorders. It alleviates constipation, distension, chronic fever, the common cold, sexual disorders, kidney stones, heart pain, vomiting, backache, neck pain and hyperacidity.²

- ***Nasya* (Nasal Medicine) :**

It is one of the *pañcakarmas* mentioned in *Āyurveda*. It is a process by which drug is administered through the nostrils. Nose is the gateway of the head. Therefore, systematically performed *nasya karma* cures almost all the diseases of the head easily. It cleanses and opens the channels of the head and improves the oxygenation (*prāṇa*), which has a direct and highly beneficial influence on brain functioning. If it is done properly and regularly, it will keep the person's eye, nose and ear unimpaired.

It also prevents the early graying of hair and beard. *Nasya karma* will prevent the falling of hair. This treatment involves the administration of herbalized oils and liquid into the nostrils. It is useful for treatment of *kapha*-oriented problems, of ear, eyes, and nose and throat disorders such as migraine, sinusitis, catarrh, and bronchitis. It will ensure growth of hair and alleviate diseases like cervical spondylitis, headache, facial paralysis, hemiplegia, diseases of nose, frozen shoulder, hemi crania, sinusitis, mental disorders parkinsonism and skin complaints.³

¹ C.S.Si. - 1

² (a.) S.S.Ci. – 35/3-6

(b.) C.S.Si. – 1/27-28

³ S.S.Ci. – 40/21-57

- ***Rakta Mokṣaṇa* (Artificial blood-letting):¹**

Blood letting is used to eliminate toxins that are absorbed into the bloodstream through the gastrointestinal tract. This process purifies the blood. It is used for disorders such as repeated attacks of skin disorders such as rash, eczema, acne, scabies, leucoderma, chronic itching and hives. It is also often effective for enlarged liver and spleen, hemochromatosis, and for gout.

If administered properly, it stimulates the antitoxic substances in the blood stream, thus developing the immune mechanism in the blood system. It is not advisable to administer blood letting in cases of anaemia and weakness or to aged and very young persons. *Rakta-mokṣa* is the traditional *Āyurvedic* method for purification and cleansing of the blood.

3. ***Paścāta Karma* (Post- Therapeutic Measures) :**

Paścāta karma is a third and concluding phase of *pañcakarma*. It involves re-establishment of the digestive enzymes and the replenishment of the body tissues that have been detoxified. If this process is followed by *pradhāna karma*, the patient experiences an amplified energy level, strengthened immune system and increased longevity. *Paścāta Karma* is further divided into two procedures:-

- ***Saṁsarjana Karma* (Specific Dietetics)²:-**

After the treatment patient loses some weight and the digestive power becomes feeble. In such conditions, he is advised to follow a special diet and life style about two weeks.

- ***Rasāyana*:-**

This implies rejuvenating therapy. This process yields excellent results if followed after the *pañcakarmas*. If rejuvenation therapy or *rasāyana* is taken without cleaning the body, we may not get best results because the effect of the *rasāyana* is reduced due to the presence of toxins or wastes in the body.

¹ C.S.Su. – 26/18-23

² S.S.Ci. – 39/3-20

Benefits of *rasāyana* therapy:

- Improves physical, mental and moral qualities.
- Prevents old age, restores youthfulness.
- Improves complexion, voice, strengthen, vigour-vitality.
- Increases immunity & longevity.
- Strengthens memory & intelligence.
- Gives happiness to oneself and a life beneficial to others.

Definition of *karman* as accepted by *Āyurveda* is the same as it has been promulgated by *Vaiśeṣika* philosophy.¹ The *Vaiśeṣika* distinguishes five kinds of action.²

1. *Utkṣepaṇa* (upward movement):

The action produced by the upward conjunction of the body organs (arm etc.) and disjunction from the down-ward objects is called *utkṣepaṇa*.³ Throwing upwards is the joint production of gravity, volition (effort) and conjunction.⁴

2. *Apakṣepaṇa* (downward movements):

It is contrary to upward movement or *utkṣepaṇa* conjunction with lower level and separation from upward level is called *apakṣepaṇa*.⁵

¹ Ekdravyamaguṇaṃ saṃyoga vibhāgeṣvanapekṣakāraṇamiti ca karma lakṣaṇam || - V.Su. - 1/1/17

² Utkṣepaṇamaakuñchanaṃ prasaraṇam gamanamitikarmaṇi || - ibid 1/1/7

³ Urdhvadeśasaṃyogaheturutkṣepaṇam | - T.S. - 63

⁴ Gurutvaprayatnasamīyoganamutkṣepaṇa || - V.Su. - 1/1/29

⁵ Adhodeśasaṃyogaheturapakṣepaṇam | - ibid

3. *Ākuñcana* (flexion or abduction):

The activity that produces centralized or nearer to body, this type of action means activity or contraction.¹ For example - When the extended hand is brought toward the body and making of the fist is the example of contraction of the finger.

4. *Prasāraṇa* (expansion or extention)²:

It is contrary to *ākuñcana karma*, the hand of a person is extended towards the distinct place from the body. The opening of the fist by expansion of the fingers is the example of this type of action.

5. *Gamana* (locomotion)³:

Where the place and direction of the conjunction and disjunction is not certain is known as *gamana* (going or motion) such as circulation of blood etc.

Samavāya according to *Āyurveda* and *Vaiśeṣika*:

The procedure of judging a substance from the qualities cannot be at all dependable if the relation between the two is accidental, transitory or detachable. Their relation is not always so. There are cases in which the relation between the qualities and substances is peculiarly inseparable or undetachable. A relation like this is called *samvāya*. *Samvāya* or inseparable eternal relation is called 'inherence'. It is different from conjunction or *saṃyoga* which is a separable and transient relation and is a quality (*guṇa*). *Samavāya* is an independent category (*padārtha*).

Kaṇāda calls it the relation between cause and effect:-

“**Ihedamiti yataḥ kāryakāraṇayoḥ sa samavāyaḥ**”⁴

Praśastapāda defines it as 'the relationship subsisting among things that are inseparable, standing to one another in the relation of the container and the contained, and being the basis

¹ Śarirasya sannikṛṣṭasaṃyoga heturakuñcanam | - T.S. - 63

² Viprakṛṣṭasaṃyoga hetu prasāraṇam | ibid

³ Anyatsarvaṃ gamanam – ibid

⁴ V.Su. - 7/2/25

of the idea, “this is in that”.¹ The things related by *samavāya* are inseparably connected (*ayutsiddha*). It is ‘inseparable relationship’. It is eternal because its production would involve infinite regress. It is imperceptible and inferred from the inseparable relation of two things.

The things that are inseparably connected are these: the part and the whole, the quality and the substance, the action and the substance, the particular and the universal, the *viśeṣa* and the eternal substance.² *Samvāya* is found in these: - the whole inheres in the parts; a quality inheres in its substance; an action inheres in its substance; the universal inheres in the individual members of the same class; the particularity (*viśeṣa*) inheres in its eternal substance. *Samavāya* is one and eternal relationship subsisting between two things inseparably connected.

Similarly, *Āyurveda* says:-

“**Samavāyaḥ aprthagbhāvaḥ bhūmyādīnām guṇairmataḥ |**

Sa nityaḥ yatra hi dravyaṁ na tatrāniyato guṇaḥ ||”³

Thus *samavāya* is the inseparable concomitance of substance like *pṛthivī* etc., with their qualities. This is eternal because where there is matter or substance, its distinctive quality is always there.

This relation is inseparable in character. For example, a whole cannot exist without its parts so inseparable concomitance or the relationship which can never be absent from the items related to each other is known as *samvāya*.

This relation, inseparableness or *samvāya* is therefore exceedingly important from medical point of view. When such a relation exists between a quality and a substance, the former is an unmistakable pointer to the latter. Thus, for example, all sorts of qualities may be found associated with a substance. But the physician has got to determine which of these are just accidentally associated with the substance and which of these are so inseparably

¹ Ayutasiddhānām ādhāryādhārabhūtām yaḥ sambandha ihapratyayahetuḥ sa samavāyaḥ - Samvāyapadārthanirūpaṇa - P.P.B

² Yayoh dyayoh madhye ekam avinaśyad aparāśritamevāvatīṣṭhate tāvayutasiddhau-
- avayavāvayavināu, guṇaguṇināu, kriyākriyāntau, jātivyaktī, viśeṣanityadravye ceti || - T.S. - 66

³ C.S.Su. - 1/50

related to the substance that these are inconceivable without the substance: wherever the substance is, there must be these qualities or any case of the presence of these qualities without the substance is inconceivable.

Physician while prescribing the medicines to the patient, keeps in the mind that which qualities, permanently and inseparably will remain in the particular drug, which is being used, and what will be the reaction of that drug based on its inseparable qualities. Thus, knowledge of *samavāya* or permanent relations of drug and their qualities play very important role in treatment.

The knowledge of *samavāya* also establishes the fact that there are some inseparable factors of the body and it is must to preserve them by all means, as the existence of life will not be possible in absence of these factors. Such as *doṣa*, *dhātu* and *mala* exist in the body inseparably as the life and health can't be imagined without these factors and the absence of any of these factors will mean the absence of life and body.

The disease and life are temporary conjoined. Some causes create misbalance in equilibrium of *doṣa*, *dhātu* and *mala* and when the equilibrium is again established, the disease is destroyed. A physician, having the knowledge of *saṁyoga* and *samavāya*, tries well to remove the diseases.

Abhāva according to Āyurveda and Vaiśeṣika:

In *Vaiśeṣika* and *Nyāya* philosophy the latter *ācāryas* included and described *abhāva* as the seventh *padārtha*.¹

Though *Āyurveda* did not accept *abhāva* as a *padārtha*. It accepted only six categories and as existence is the primary essentiality of a category, so non-existence cannot be accepted as a *padārtha*. Besides this, the methods and senses responsible for existing materials are also applied for the knowledge of non-existing materials, so the separate category of non-existence is not required and has not been accepted.

However, being an applied and practical science *Āyurveda* has accepted deficiency or lack of any element as a cause of disease. There is one another reason that the development of

¹ T.S. - 1

the body and life depends upon the existing material. The lack of existing material produces some disease but again the treatment is done by using existing materials. As for example the excessive use of food may produce some disease and these can be cured by *upavāsa* (by non-taking food etc.) but in both the conditions *bhāva* materials are prominent so *Caraka* has not accepted *abhāva* as a category.

We can also find some elements of *Nyāya* philosophy in *Āyurveda*. *Nyāya* is a system of logical realism. It is allied to the *Vaiśeṣika* philosophy, which is regarded as *samānatantra* or similar philosophy. *Vaiśeṣika* develops metaphysics; *Nyāya* develops logic and epistemology. Both accept life as full of sufferings and sorrow and as bondage of soul. Both systems accept that bondage is due to ignorance of reality and the liberation is due to right knowledge of reality.

Vaiśeṣika philosophy takes up the exposition of reality and *Nyāya* takes up the exposition of right knowledge of reality. *Nyāya* mostly accepts the *Vaiśeṣika* metaphysics. However, *Vaiśeṣika* recognizes seven categories and classifies all reals under them, the *Nyāya* recognizes sixteen categories and includes all these seven categories in one of them called *prameya*. Those sixteen categories are-

“*Pramāṇa-prameya-saṁśaya-prayojana-dṛṣṭānta-siddhānta-avayava-tarka-nirṇaya-vāda*

-jalpa-vitaṇḍā-hetvābhāsa-chala-jāti-nigrahasthānānām tattvajñānāt niḥśeyasa-adhigamaḥ ||”¹

➤ *Pramāṇa*

Successful activity results when the object is cognised by the ‘instrument of valid knowledge’ (*pramāṇa*). Knowledge (*jñāna*), cognition (*buddhi*), understanding (*upalabdhi*) and apprehension (*pratyaya*) do not denote different entities.² All knowledge is revelation or manifestation of objects.³ It is in brief, of two kinds – *anubhava* (experience) and *smṛti* (recollection). Experience is also of two folds- *ythārtha anubhava* (valid) and *ayathārtha anubhava* (invalid). Valid experience is that which conforms to the real nature of the object

¹ N.S. – 1/1/1

² (a.) *Buddhiḥ upalabdhiḥ jñānam iti anarthāntaram* | – *ibid* - 1/1/15

(b.) *Buddhirupalabdirjñānam pratyaya ityādibhiḥ paryāyaśabdairyadabhidhīyate sā buddhiḥ* || - T.B. - 120 (a)

³ *Arthaprakāśo vā buddhiḥ* | - *ibid*

apprehended and valid instruments of cognition such as perception cause it.¹ Invalid perception is that which does not conform to the real knowledge of the object apprehended and invalid instruments of cognition cause it.² It is also of three kinds: - doubt (*saṁśaya*), ratiocination (*tarka*) and misapprehension (*viparyaya*).

This valid knowledge is called *pramā* i.e. an apprehension that accords with the true character of the object or thing apprehended.³ The word *ythārtha* was used to avoid all those invalid experiences such as *saṁśaya* (doubt), *viparyaya* (misapprehension) and *tarka* (hypothetical apprehension). The word *anubhava* or experience is used to exclude *smṛti* or remembrance. Remembrance is also invalid knowledge, as it is not presentative but representative. The word *pramāṇa* is derived by adding the suffix *lyuṭ* in the instrumental (*karāṇa*) to the root *mā*, with prefix *pra* (*pra+mā+lyuṭ*). The root *mā*, with prefix *pra* i.e. *pramā* means to know rightly. The suffix *lyuṭ*, being in the instrumental, *pramāṇa* means the instrument by which something is rightly known.⁴ *Nyāya* talks about four types of *pramā* i.e. *pratyakṣa*, *anumiti*, *upamiti* and *śābda*. Therefore, there are four types of *pramāṇa*⁵: - *pratyakṣa*, *anumāna*, *upamāna* and *śābda*.

Similarly, *Āyurveda* talks about *buddhi* (intellect). The intellect produces decisive knowledge by which one proceeds to speak or to do something with full knowledge.⁶ Perceptive faculty of living beings shapes itself depending upon contact, it has with the various sense faculties. Intellect consists of thinking, restrain and memory. When intellect consisting of these three works well, the person remains healthy otherwise intellectual error occurs which gave rise to aggravation of *doṣas* and consequent disorders.⁷ According to *Caraka* memory is nothing but the remembrance of things directly perceived, heard or experienced earlier.⁸ *Caraka* describes eight factors to bring about a good memory.⁹

¹ Tatra yathārthaḥ avisamvādī | sa ca pratyakṣādibhiḥ pramāṇairjanyate || – T.B. – 120 (b)

² Ayathārtha arthavyabhicārī, apramāṇajanya | – ibid – 120 (c)

³ Yathārthānubhavaḥ pramā | – ibid - 5

⁴ Pramīyate anena | – N.S.B. on N.S. - 1/1/3

Pramākaraṇaṁ pramāṇam | – T.B. - 4

⁵(a.) N.S. - 1/1/3

(b) Pratyakṣānumānopamānaśābdāḥ pramāṇāni iti | – T.B. -19

⁶ Jāyate viṣaye tatra yā buddhirmiścayātmikā |

Vyavasyati tayā vaktuṁ karttuṁ vā buddhipūrvakam || – C.S.Sa. – 1/23

⁷ ibid – 1/102

⁸ Dṛṣṭśrutānubhūtānām smaraṇāt smṛtirucyate | – ibid - 1/149

⁹ ibid - 1/148-149

In *Āyurveda* alike to *Nyāya darśana pramāṇa* is used for acquiring *pramā* (right knowledge). According to *Cakrapāṇi parikṣā* word is used for *pramāṇa* and it has the similar meaning as *pramāṇa*.¹ *Parikṣā* means which, examines the nature of an object or determines the nature of an object. According to *Gaṅgādhara*, the famous commentator of *Caraka*, *uplabdhi*, *jñāna*, *sādhana*, *parikṣā*, *pramāṇa* etc. are synonyms.²

Knowledge of the symptoms of disease is possible through the *pramāṇas* only as treatment is given according to the symptoms of the diseases. The object of *parikṣā* or examination is *pratipatti* i.e. to decide the course of action. ‘*Pratipatti*’ is the knowledge of treatment with which the disorder is to be affected.³ Thus, first a physician should examine the symptoms of a patient and then give the treatment. After examining the entire situation from all aspects as far as possible, one should make effort to ascertain the nature of the disorder and thereafter for management of the case.⁴

For this purpose, *Āyurveda* accepts the means of examination. However, there are so many views about the number of the means and their nature. *Caraka* accepts three means of examination in C.S.’s *vimānasthāna*⁵ but in *sūtrasthāna* he talks about four means accepting *yukti* as fourth one.⁶ Somewhere he accepts *upamāna* (analogy) as fourth one.⁷ *Suśruta* also accepts four means.⁸

Pratyakṣa Pramāṇa

Nyāya darśana described the characteristic features of *pratyakṣa* as follows:-

“Indriya-artha-sannikarṣa-utpannam jñānam avyapadeśam

Avyabhicārī vyavasāyātmakam pratyakṣam”⁹

¹ Parikṣyate vyavasthāpyate vastusvarūpamanayeti parikṣāpramāṇāni || - Ck.Ct. on C.S.Su. – 11/17

² Upalabdhisādhanaṁ jñānaṁ parikṣāpramāṇamityanarthāntaraṁ samākhyānirvacanasāmarthyāt | Parikṣyate yathā buddhayā sā parikṣāsādhanaṁ parikṣā || Gd.Ct. on C.S.Su. – 11/17

³ Parikṣāyāstu khalu prayojanaṁ pratipattijñānam | Pratipattirnāma yo Vikāro yathā pratipattavyastasya tathā anuṣṭhānājñānam || – C.S.Vi. – 8/132

⁴ ibid – 4/10

⁵ Trividhaṁ khalu rogaviśeṣavijñānaṁ bhavati tadyathā āptopadeśaḥ pratyakṣamanumānañceti || – ibid - 4/3

⁶ Caturvidhā parikṣā āptopadeśaḥ pratyakṣamanumānaṁ yuktiśceti || - C.S.Su. – 11/17

⁷ C.S.Vi. – 8/33

⁸ Tasyāṅgavaramādyā pratyakṣāgamānumānopamānairaviruddhamucyamānamupadhāraya || – S.S.Su. – 1/24

⁹ N.S. – 1/1/4

Perception is the knowledge resulting from the contact of sense-object, which is non-defective, invariably related to the object and determinative. It results when the self comes in contact with mind, the mind with the sense-organs and the sense-organs with the object.¹ Thus, the instrument, which gives direct valid cognition, is called perception. The direct valid cognition arises through the sense-organs.²

Āyurveda also gives its definition :-

“Ātmendriyamaṇaḥ arthānām sannikarṣāt pravartate |

Vyaktā tadātve yā buddhiḥ pratyakṣam sā nirucyate ||”³

The knowledge, which arises by the contact of self, sense-organs, mind and sense-objects, is explicit and only limited to the present is known as perception. Perception is that which is acquired with the sense-organs and mind directly.⁴ Thus, perception is the knowledge, which is directly received by the self and the sense-organs. Self-perceived are pleasure, pain, desire, aversion etc., while sound etc. are perceived by the sense-organs.⁵ If these instruments of perception either are absent or impeded, there will be no perception. Their contact with the empirical self results in action, sensation and understanding.⁶ This *Āyurvedic* concept is similar to *Nyāya* doctrine.

Nyāya classifies it in two types i.e. determinate and indeterminate. Indeterminate knowledge is the knowledge which, visualizes the object as ‘this is something’ without any idea of its any quality making the object definite. After indeterminate knowledge, determinate knowledge arises and it visualizes the object observed as something with some definite qualities.⁷

According to *Āyurveda* there are two types of perception i.e. *ābhyāntara* (internal) and *bāhya* (external). Pleasure, pain, desire, aversion etc. are perceived by mind and it is internal perception whereas sound etc. are perceived by the sense-organs and it is external

¹ N.S.B. on N.S. - 1/1/4

² Sākṣātkāri pramāraṇam pratyakṣam | sākṣātkāriṇī ca pramā saivocyate yendriyajā || - T.B. - 20

³ C.S.Su. - 11/20

⁴ Pratyakṣam tu khalu tadyat svayamindriyairmanasā copalabhyate || - C.S.Vi.- 4/4

⁵ ibid -8/39

⁶ C.S.Sa. - 1/54-57

⁷ T.B. - 20

perception.¹ *Caraka* again divides the external perception in five types i.e. *caḡsurbuddhi* (visual), *sparsāna buddhi* (tactile), *śrotaja buddhi* (auditory), *rasanaja buddhi* (gustatory) and *ghrāṇaja buddhi* (olfactory).²

According to C.S., the sense-organs are developed from *pañca-mahābhūtas* and they are accepted to be *bhautika* for the practical reasons being useful in treatment.³ This approach is similar to *Nyāya darśana*.⁴ There are three types of sense-organs:-

- a. Five sense-organs (*jñānendriya*)
- b. Five motor-organs (*karmendriya*)
- c. One *ubhayendriya* i.e. *manas*

- **Five Sense-organs:** The sense-organs are five in number viz. *caḡsurindriya* (visual), *śrotrendriya* (auditory), *gharāṇendriya* (olfactory), *rasanendriya* (gustatory) and *sparsānendriya* (tactile).⁵ Sense faculties cannot be perceived through *indriyas* but they are inferred through their actions⁶ as each faculty resides at a special place in the body. Eyes, ears, nostrils, tongue and skin are the locations of the sense-organs.⁷ Such as visual faculty resides at two eyes and perceives *rūpa*. These are composed of *pañca mahābhūtas* i.e. *ākāśa*, *vāyu*, *tejas*, *ap*, *prthivī*.⁸ Sound, touch, vision, taste and smell are the five sense objects.⁹ *Nyāya darśana* also accepts these sense-organs.¹⁰
- **Five Motor-organs:** They are also five in number viz. *hasta* (hands), *pāda* (legs), *pāyu* (anus), *upastha* (genital organs) and *vāk* (speech).¹¹

¹ C.S.Vi. – 8/39

² Pañcendriya buddhayah caḡsurbuddhyādikāḡ.... | - C.S.Su. – 8/12

³ (a.) C.S.Sa. – 1/24, 66

⁴ Indriyāṇi bhūtebhyah - N.S. – 1/1/12

⁵ (a.) S.S.Sa. – 1/6

(b.) C.S.Su. – 8/8

⁶ (a.) C.S.Sa. – 1/24

(b.) C.S.Su. – 8/14

⁷ ibid – 8/10

⁸ ibid – 8/9, 14

⁹ ibid – 8/11

¹⁰ T. B. – 80 (b)

¹¹ (a.) C.S.Sa. – 1/25-26

(b.) S.S.Sa. – 1/6

- **Ubhayendriya – Dual (Sensory and Motor) Organ:** *Manas* is known as *ubhayendriya* when it associates with *jñānendriyas*, it perceives knowledge. When it associates with *karmendriyas*, it helps to perform their respective activities.¹

However, *Āyurveda* accepts various types of the methods of knowledge, the superiority of *pratyakṣa* remains unchallenged. *Caraka* provides a list of various items which can be known directly by application of *pratyakṣa pramāṇa*.² Signs and symptoms regarding normal and abnormal complexion, voice, smell, taste, touch are perceived by it only. It is the most important method of observation in medical field. Thus, the organs, objects of organs are *prameyas* for *Āyurveda* as without knowing them a physician cannot give right treatment to a patient.

Anumāna Pramāṇa:

The second type of knowledge is *anumiti* or inferential or rational and its mean is called *anumāna* or inference. It is mediate or indirect knowledge and arises through a ‘mark’, the ‘middle term’ (*liṅga* or *hetu*) which is invariably connected with the ‘major term’ (*sādhya*). It is knowledge (*māna*) which arises after (*anu*) other knowledge. Invariable concomitance (*vyāpti* or *avinābhāvaniyama*) is the nerve of inference. The invariable association of middle term with the major term is called *vyāpti*. *Liṅga* or *hetu* involves relating a subject under consideration (*pakṣa* or minor term) with the major term, through the relation of invariable concomitance (*vyāpti*). The presence of the middle term in the minor term is called *pakṣadharmatā*. The knowledge of *pakṣadharmatā* as qualified by *vyāpti* is called *parāmarśa*. And inference is defined as knowledge arising through *parāmarśa* i.e. knowledge of the presence of the major in the minor through the middle which resides in the minor and is invariably associated with the major.³

¹ C.S.Su. – 8/7

² C.S.Vi. – 4/7

³ Liṅgaparāmarśaḥ anumānam | yena hyanumīyate tadanumānam || - T.B. - 34

Inference is used extensively in *Āyurveda*. *Caraka*¹ and *Suśruta*² have accepted inference as the method of knowledge. *Caraka* describes that inference is always preceded by perception.³ It is based on argument accompanied by reasoning.⁴ Such as one can infer *agni* (digestive power) from the power of digestion, strength from the capacity to perform and auditory sense-organs etc., from the perception of sound etc.

Inference is of two kinds according to *Nyāya*; *svārtha* (for one's own self) and *parārtha* (for the sake of another).⁵ The former is that which convinces one in his own mind. When someone, after inferring for him, puts forth a five membered syllogism to carry conviction to another, that inference is called *parārtha*. The five members are-⁶

- Proposition (*Pratijñā*) – the mountain is firey.
- Ascription of reason (*Hetu*) - because of smoke.
- An illustrative instance to represent a universal proposition (*Udāharaṇa*) - such as kitchen.
- Application to the issue on hand (*Upanaya*) – the mountain has smoke as distinguished by invariable concomitance with fire.
- Conclusion (*Nigamana*) – the mountain is firey because of smokiness.

Āyurveda also talks about these five membered syllogism but as debate terms:-

- *Pratijñā*: It is the statement of what is to be proved.⁷
- *Hetu*: It is the cause of knowledge.⁸
- *Dr̥ṣṭānta*: It arouses understanding.⁹
- *Upanaya*: It is correlation.¹⁰

¹ (a.) C.S.Vi. – 4/4

(b.) C.S.Su. – 11/21-22

² S.S.Su. – 1/24

³ Pratyakṣapūrve trividhaṁ trikālaṁ cānumīyate || – C.S.Su. – 11/21

⁴ Anumānaṁ nāma tarko yuktyapekṣyaḥ, yathā agniḥ jaraṇaśktyā, balaṁ vyāyāma śaktyā, śrotrādīni śabdādigrāhaṇenetyevamiti || – C.S.Vi. – 4/4

⁵ T.B. - 40

⁶ ibid - 41

⁷ Atha pratijñā- pratijñā nāma sādhyavacanāṁ | - C.S.Vi. – 8/30

⁸ Hetunāmopalabdihikāraṇam | - ibid – 8/33

⁹ ibid – 8/34

¹⁰ ibid – 8/31, 35

- *Nigamana*: It is conclusion.¹

Three further divisions were made in latter by *Nyāya* system²:-

- Pūrva-vat* i.e. reasoning from cause to effect
- Śeṣa-vat* i.e. reasoning from effect to cause
- Sāmānyato-dṛṣṭa* i.e. reasoning based on common characteristics that are observed

Āyurveda also divides it in three folds³:-

- ♦ **From present effect to past cause:** It refers to past time action for example deducing sexual congress from the fact of pregnancy.
- ♦ **From the present cause to future effect:** For example deducing from the seed with facilitating factors the fruit, which is yet to appear.
- ♦ **From a seen effect to the unseen cause:** For example deducing from smoke the concealed fire.

This bears some correspondence with the three fold inference given in the standard *Nyāya*-texts : *pūrva-vat*, *śeṣa-vat* and *sāmānyato-dṛṣṭa*.

Inference plays an important role in medicine. *Caraka* emphasizes that the scope of perception is limited while that of the imperceptible is large which is known by scriptures, inference and reasoning. Moreover, the sense-organs, which are instruments of perception, are themselves imperceptible.⁴ Even existing forms cannot be known by perception due to various factors such as excessive nearness, too much distance, covering, inability of sense-organs, instability of mind, mixing up with similar objects, over-shadowing and excessive minuteness.⁵ *Caraka* provides a list of various factors to be observed by inference.⁶

¹ C.S.Vi. - 8/31, 35

² N.S. - 1/1/5

³ Pratyakṣapūrve trividham trikālaṁ cānumīyate |
Vahninirgūḍho dhūmena garbhadarśanāt ||
Evaṁ vyavasyantyatītam bījāt phalamanāgatam |
Dṛṣṭvā bījāt phalaṁ jātamihaiva sadṛṣaṁ budhāḥ || - C.S.Su. - 11/21-22

⁴ ibid - 11/7

⁵ ibid - 11/8

⁶ C.S.Vi. - 4/8

Thus, inference is very important in *Āyurveda* to diagnose and to start a treatment based on it. This is means of knowledge as well as object of knowledge as without knowing about it a physician cannot work as perception has some limitations.

Śabda Pramāṇa (Verbal Testimony):

Though all the other philosophical systems gave first place to *pratyakṣa pramāṇa*, *Āyurveda* has given place to *śabda pramāṇa* or *āptopadeśa* as it plays an important role than other *pramāṇas*. *Āyurveda* establishes that first of all the disease should be examined and diagnosed with the help of the three types of means of knowledge to attain the determinate and undefective knowledge. Among these collective means, first of all one should attain the scriptural knowledge by *āptopadeśa* and later on examine the patients and disease with perception and inference.¹ A disease can be diagnosed correctly only by a person who is well equipped with the knowledge of the signs and symptoms of that particular disease, described in scriptures.²

According to *Nyāya*, verbal testimony is a communication from a trustworthy person.³ *Tarka-bhāṣā* also accepts that the utterance of a trust worthy person constitutes verbal testimony.⁴ *Āpta* is one who speaks about a thing as it really is and *vākya* is a collection of words, which have three characteristics at the same time: *ākāṅkṣā* (verbal expectancy), *yogyatā* (congruity) and *sannidhi* (proximity).

According to *Āyurveda*, also *āptopadeśa* is the statement of *āpta*. *Āptas* are those who possess knowledge devoid of any doubt, indirect and partial acquisition, attachment and aversion. The statement of persons endowed with such merits is testimony.⁵ Describing the *āpta* or authoritative persons, *Caraka* emphasizes, those who are free from *rajas* and *tamas* and endowed with strength of penance and knowledge, and whose knowledge is defectless, always uncontradicted and true universally in past, present and future, are known as *āptas* (who has acquired all the knowledge). These persons are known as *śiṣṭa* (expert in the

¹ C.S.Vi. – 4/5

² ibid – 4/6

³ *Āpta-upadeśaḥ śabdaḥ* | - N.S. – 1/1/7

⁴ *Āptavākyaṃ śabdaḥ* | - T.B. - 59

⁵ *Tatrā āptopadeśo nāmāptavacanam* |

Āptā hyavitarkasmṛtivibhāgavido niṣpṛityupatāpa darśinaśca |
Teṣāmevaṃ guṇayogādyavacanāṃ tat pramāṇam || - C.S.Vi. – 4/4

discipline) and *vibuddha* (enlightened). Their words are free from doubt and are true because being devoid of *rajas* and *tamas* they always speak truth.¹

♦ **Types of *Āptopadeśa*:**

It is of two kinds²:-

a. *Alaukika* or *Vaidika* (Divine):

Authoritative scripture is *veda*.³

b. *Laukika* :

Any other scriptural material in agreement with the *vedas* which is enunciated by the experts, approved by gentlemen and initiated with a view to bring the happiness to the humankind.⁴

Caraka defines *Śabda* as the combination of *varṇas* (syllables or letters). They are of four types⁵:-

- ***Dr̥ṣṭārtha*:** It pertains to observed facts. For example, the three fold reasons for aggravation of the *doṣas*, six fold therapeutic measures to bring the *doṣas* to normalcy, and the fact that sensations like sound can be apprehended only when the auditory apparatus like the ear are present.
- ***Adr̥ṣṭārtha*:** It doesn't pertain to observed facts such as the possibility of life after death and emancipation after mundane bonds.
- ***Satya*:** It pertains to things as they are. These are factual words. Such as the fact that curable diseases can be cured by standard medical treatments and the treatments, do have their effects.
- ***Anṛta*:** It does not pertain thing as they are. These are false words viz. contrary to the nature of things.

¹ C.S.Su. – 11/18-19

² Ck.Ct. on C.S.Su. – 11/27

³ Tatr̥pt̥āgamastāvadvedaḥ || - C.S.Su. – 11/27

⁴ ibid – 11/27

⁵ Śadbo nāma varṇa smāmnāyaḥ, sa caturvidhaḥ -
Dr̥ṣṭārthaśca, adr̥ṣṭārthaśca, satyaśca, anṛtaśceti | - C.S.Vi. – 8/38

Different Aspects of the Examination through *Āptopadeśa*¹

1. Aggravating factors like unctuous substance.
2. Involvement of source of doṣas
3. Mode of manifestation of disease
4. Nature of disease like seriousness and acuteness of the disease
5. Location etc. of the organs of the body and mind
6. Pain
7. Symptoms
8. Complication
9. Association with sense-objects
10. Association with aggravation, maintenance and abatement
11. Prognosis
12. Names
13. Accompanying factors
14. Prescription and prohibition in the treatment

Thus, it plays a very important role in the development of scientific knowledge and probably due to this important factor, *āptopadeśa* has been described on the first place, in the list when the resources of the valid knowledge are described. Therefore, the scriptural knowledge is *prameya* as without this knowledge, a physician will not be able to ascertain the nature of disease and without ascertaining it, he will not be able to give treatment according the disease.

Upamāna Pramāṇa

Knowledge through comparison is that which is gained by the similarity of one thing to a known thing. For example an urban man who does not know what the word 'gavaya' denotes, hears from a forester that it is an animal similar to cow. If he sees some animal similar to cow, he recollects the words of the forester and gains the knowledge that the animal is called *gavaya* which is similar to cow. This knowledge is mean of cognition called

¹ C.S.Vi. – 4/6

upamiti, which is the grasp of the relation between the word ‘*gavaya*’ and the thing denoted by it. This mean of knowledge is called *upamāna*.¹

Caraka, though not describes it in the list of various source of knowledge, it accepts it as an important factor for debaters.² Exposition based on the similarity of one with the other is *aupamya* or analogy, for example the disease ‘*daṇḍaka*’ (a disease characterized by the rigidity of the muscles of the body) is explained as similar to *daṇḍa*. In this analogy, a stick is well known to people, so when it is explained that the disease ‘*daṇḍaka*’ is similar to staff in symptoms, even a nonprofessional would be able to identify the disease, when anybody suffers from it. In the same process the disease ‘*dhanuḥstambha* (tetanus)’ is recognized with its similarity to *dhanuṣa* and a good physician to a successful archer.³

In diagnosis, it plays an important role. Some of the names of the diseases are based on some special features and they are recognized with a comparative phenomenon. To get the knowledge through comparison one should know *upamāna*, so it is *prameya* also for *Āyurveda*.

Yukti Pramāṇa

Recognition of *yukti* as a source of valid knowledge is the peculiarity of *Āyurveda* as only C.S. has described it as the source of the examination of true or untrue.⁴ *Yukti* is uncommon in other scriptures. *Caraka* has used this term in a wide reference and has described that wisdom which perceives objects as the result of the combination of multiple causative factors is called *yukti*. Through *yukti*, a person can attain the valid knowledge of the objects in past, present and future. *Yukti* helps in the fulfilment of the three *puruṣārtha* of human life, i.e. *dharma*, *artha* and *kāma*.⁵

Yukti helps in determining an event or effect related to various causative factors responsible thereof. *Caraka* further clarified the *yukti* as *pramāṇa* by giving an example. If the land is properly irrigated, ploughed and seeded, in proper season, crops are grown. Crops

¹ (a.) N.S. -1/1/6

(b.) T.B. - 58

² C.S.Vi. – 8/42

³ (a.) *ibid*

(b.) C.S.Su. – 10/5

⁴ *ibid* – 11/17

⁵ *Buddhiḥ paśyati yā bhāvān bahukāraṇayogajān yuktiḥ trikālā sā jñeyā trivargaḥ sādhyate yayā || - ibid 11/24*

cannot grow in the absence of any of the above factors. Crops grow only in combination of the above four factors. Basing on this, one can imagine or think reasonably. The crop grows with the combination of the above said factors, similarly *garbha* (embryo) is formed with the combination of six *dhātus* viz. *pañca-mahābhūtas* and *ātman*. Keeping this in view it is imagined or thought reasonably, that the multiple factors like four fold type of treatment would alleviate the diseases. This is based on *yukti pramāṇa*.¹

Various commentators of C.S. especially *Cakrapāṇidutta*, *Yogindranath Sen* (*Carakopaskāra*) and *Ācārya Gaṅgādhara* are of the view, that *yukti pramāṇa* is not an independent source of knowledge, it is only a helping material of inference. They have quoted C.S.Vi. in their support and concluded as '*yukti*' is not an independent source of knowledge.²

The means use for the positive health as well as for the treatment of the diseases are examined through *yukti* (reasoning) and if they are found advantageous, then only used. *Yukti* is also *prameya* for *Āyurveda* as to have knowledge through *yukti* one should know the causative factors.

➤ *Prameya*

Nyāya accepts twelve objects of valid cognition³:-

- | | |
|------------------------------------|---------------------------|
| a. <i>ātman</i> = the self or soul | b. <i>śarīra</i> = body |
| c. <i>indriya</i> = sense-organs | d. <i>artha</i> = objects |
| e. <i>buddhi</i> = knowledge | f. <i>manas</i> = mind |
| g. <i>pravṛtti</i> = action | h. <i>doṣa</i> = defect |

¹ Jalakṛṣṇabījartusaṃyogāt sasyasaṃbhavaḥ |
Yuktiḥ ṣaḍdhātusaṃyogādgarbhāṇām saṃbhavastathā ||
Mathyamanthanamanthānasaṃyogādagnisaṃbhavaḥ |
Yuktivyuktā catuṣpādasānpadvādhinibarhaṇī || - C.S.Su. - 11/23-24

² (a.) Vastutastu yuktirna pramāṇāntaram |
Vyāptirūpā hi sā anumānaṃ karoti || Ct. by Y.N.Sen on C.S.Su. - 11/25

(b.) Ck.Ct. on C.S.Su. - 11/25

³ (a.) N.S. 1/1/9

(b.) T.B. - 77

i. *pretya-bhāva* = re-birthj. *phala* = resultk. *duḥkha* = miseryl. *apavarga* = salvationa. *Ātman*:

Ātman or soul, according to *Nyāya*, is that which possesses soulness. It is distinct from body, sense-organs etc; also different in each body, eternal and omnipresent. It is the object of perception by mind.¹ It can be inferred by the presence of special qualities as knowledge etc. N.S. mentions the probantia for the inference of self viz. desire (*icchā*), aversion (*dveṣa*), motivation (*prayatna*), pleasure (*sukha*), suffering (*duḥkha*) and knowledge (*jñāna*).²

Knowledge etc. are verily qualities, because they are capable of being cognised by a single sense organ only, like colour. These are not the qualities of five elements (earth, water etc.) as these qualities are perceived by mind. They are also not the qualities subsisting in space/ location, time and mind due to being special qualities. Therefore, some substance other than these eight (earth etc.) should be postulated as the substratum of knowledge etc. and that is self. It is the knower of everything (i.e. knowledge, pain, pleasure, etc.), the enjoyer of everything, omniscient and the perceiver.³

Āyurveda also accepts self and it is already discussed in this chapter.

b. *Śarīra* (Body) :

According to *Nyāya*, the receptacle situated within which the self enjoys its experiences, is the body:-

“Tasya bhogāyatanam śarīram”⁴

Here *bhoga* means experience of pleasure or pain etc. The self enjoys such experiences only when it is limited by some receptacle and that is body or body can be defined as the substratum of action. Action here is not mere motion, but means such activity that is

¹ Tatrātmatvasāmānyavānātmā | sa ca dehendriyādivyatiriktah || - T.B. – 78 (a)

² Iccā-dveṣa-prayatna-sukha-duḥkha-jñānāni ātmāno lingam – N.S. – 1/1/10

³ N.S.B. – 1/1/9

⁴ T.B. - 79

conducive to gain the desirable and to discard the undesirable. Body is the substratum of *ceṣṭā* (action), *indriya* (senses), *artha* (pleasure and suffering).¹

In *Āyurveda* body is described from medical point of view. The body is foundation for consciousness, the abode of experience for the self and a conglomeration of the five primary forms of matter and their modifications.² The commingling of semen and ovum in the mother's womb is regarded as the efficient cause for the human body. It is in the womb that the eight fold *prakṛti* and the sixteen modifications are 'possessed', ridden or made interdependent by the self. The five primary forms of matter help the foetus grow: 'ākāśa' provides space for change and grow, 'air' helps the structuring of the physical mass into parts; 'fire' helps metabolism; 'water' helps to moistening the mass and 'earth' stabilizes the organization and provides firmness and form to the mass.

When the foetus, in this manner, develops all its organs, limbs, constituents and byproducts, it is called the 'human body (*śarīra*)'. It has six main parts (*aṅga*), four extremities (*śākhās*, 2 upper arms and lower two legs), the middle portion (*madhya*) and the head (*sira*). The different members of the body or limbs are called '*pratyāṅgas*', like the head, the belly, the back, the naval, the forehead, the nose, nerves, arteries, bones, muscles, tissues, ligaments and so on.³ It is the location of disorders as well as pleasures.⁴

c. *Indriya* (Sense-organ):

That which forms part of the body, which is instrument of cognition and which is not perceptible by sense-organs, constitutes *indriya* or sense organ.⁵ These are six in numbers viz. olfactory, the gustatory, the visual, the cutaneous and the auditory and mind.⁶

According to N.S., they are five in numbers. It does not count mind here as a sense organ.⁷ The general rule is that the sense organ apprehends any quality out of the five, colour, taste, smell, touch and sound, is possessed of that quality. Such as visual organ apprehends

¹ N.S. – 1/1/11

² Śarīraṁ nāma cetanādhiṣṭhānabhūtaṁ pañcamahābhūtavikārasamudāyātmakaṁ samayogavāhi | - C.S.Sa. – 6/4

³ (a.) S.S.Sa. – 5/3

(b.) C.S.Sa. – 7

⁴ C.S.Su. – 1/55

⁵ Śarīrasamīyuktaṁ jñānakaraṇamatīndriyaṁ 'indriyam' || – T.B. – 80 (a)

⁶ Tāni cendriyāṇi ṣaṭ ghrāṇa rasana cakṣuḥ tvak śotra manāṁsīti || – ibid – 80 (b)

⁷ N.S. – 1/1/12

colour and so possesses colour. *Āyurveda* also accepts *indriya*. It has been discussed earlier in the same chapter.

d. **Artha (Object):**

Objects are six categories; *dravya* (substance), *guṇa* (quality), *karman* (action), *sāmānya* (generality), *viśeṣa* (speciality) and *samavāya* (inherence).¹ Their notion is similar to *Vaiśeṣika* system as both are sister-systems. Similarly, *Āyurveda* accepts these six categories and it has been already discussed in this chapter. All these six categories are very useful in *Āyurveda* from medicinal point of view.

e. **Buddhi (Knowledge):**

It has been narrated from *Nyāya* system's point of view as well as *Āyurveda*'s point of view while discussing *pramāṇa* in the same chapter.

f. **Manas (Mind):**

Mind is the substance, which has the generality mind-ness. It is atomic (in size) and is always connected with the self. It is an internal sense-organ and is the instrument for the cognition of pleasure, pain etc., also eternal. Through the contact with it, the sense-organs produce the cognition of objects and therefore mind is general cause for all cognitions. It is not perceptible but only inferrable.² The absence of the occurrence of simultaneous cognitions is a probans for the inference of mind.³ *Āyurveda* also talks about *manas*, which has been discussed while discussing *dravyas* from *Āyurveda*'s point of view.

g. **Pravṛtti (Activity):**

Nyāya system tells that *pravṛtti* or activity constitutes the basis for all things going on in the world. Activity consists in performing such as sacrifices etc., which ultimately lead to merit or demerit.⁴ It is the conation, which is through speech, mind and body.⁵

¹ T.B. - 81

² T.B. - 80 (g), 95

³ Yugapat jñānānupattiḥ manasaḥ liṅgam | - N.S. - 1/1/16

⁴ Pravṛttirdharmādharmaṃ mayī yāgādikriyā | tasyā jagadvyavahārasādhakatvāt || - T.B. - 122

⁵ Pravṛttiḥ vāk-buddhi-śarīra-ārambhaḥ | - N.S. 1/1/17

Āyurveda also admits this element. According to it, *pravṛtti* is the effort for the action. This is also known as *kriyā*, *karma*, *yatna*, *kāryasamārambha*.¹

h. *Doṣa* (Defects):

According to *Nyāya* system defects are attachment, aversion and ignorance. Attachment constitutes desire, aversion, anger and ignorance false apprehension.² Whereas, according to *Āyurveda*, *vāta*, *pitta* and *kapha* these three elements become *doṣa* when they lose their equilibrium in the body. These three are bodily *doṣas* whereas *rajas* and *tamas* are the mental ones.³

i. *Pretyabhāva* (Rebirth):

Nyāya says that it means being born again. It is having a fresh origin and consists in the soul getting into another body after leaving the present one.⁴ *Āyurveda* also talks about rebirth but it says that it is doubtful whether there is rebirth or not?⁵

j. *Phala* (Result):

According to *Nyāya* result is the object produced by motivation and evil. Result means enjoyment, i.e. experience of pleasure and pain. Action leads to either pleasure or pain.⁶ *Āyurveda* accepts *kāryaphala* and it also admits it alike to *Nyāya* i.e. result of the act is attainment of happiness.⁷

¹ Pravṛttistu khalu ceṣṭā kāryārthāḥ saiva kriyā karma yatnaḥ kāryasamārambhaśca || – C.S.Vi. – 8/77

² Doṣā rāgadveṣamohāḥ || – T.B. - 123

³ Vāyuḥ pittam kaphaścoktaḥ śārīro doṣasaṅgrahaḥ | mānasaḥ punarudiṣṭo rajaśca tama eva ca || – C.S.Su. - 1/57

⁴ (a.) Punarutpattiḥ pretyabhāvaḥ | sa cātmanaḥ pūrvadehanivṛttau apūrvadehasaṅghātalābhāḥ | – T.B. – 124

(b.) N.S. 1/1/19

⁵ C.S.Su. – 11/6-7

⁶ (a.) Pravṛtti-doṣa-janitaḥ arthaḥ phalam || – N.S. – 1/1/20

(b.) Phalaṁ bhogaḥ, sukhaduḥkhānubhavaḥ | – T.B. - 125

⁷ Kāryaphalaṁ sukhāvāptiḥ | – C.S.Vi. – 8/90

k. *Duḥkha* (Pain):

Nyāya says that pain is suffering and it is undesirable for all.¹ According to S.S., diseases are termed due to conjunction of *duḥkha* or pain or misery.² The discomfort of body, speech and mind is called disease and it can be divided in three types: *-ādhyātmika*, *ādhibhautika*, *ādhidaivika*.³

1. *Apavarga* (Liberation or Salvation):

Liberation, which is absolute deliverance from sufferings and therefore from taking birth.⁴ *Āyurveda* emphasizes on the means of elimination of physical, mental, superhuman and extrinsic pains to maintain the health. Health is a mean; it is not the end or goal. Health is the supreme foundation of *dharma*, *artha*, *kāma* and *mokṣa*.⁵ *Āyurveda* regards it as '*mokṣe nivṛttirniśeṣāḥ*' means all sensation as pain, pleasure etc. cease to exist in the state of *mokṣa*.⁶

Nyāya system admits these twelve as *prameyas* or objects of knowledge. *Āyurveda* also talks about these objects. Body, self, mind, sense-organs, objects are very important for *Āyurveda*. As mind, self and body- these three make a tripod of life, sustaining the phenomenal world. This indeed is sentient *puruṣa*, the subject matter of medicine.⁷ This body is abode of all types of activities, defects, pain, pleasure, result etc.⁸ Thus, these objects are also significant for *Āyurveda* as its entire theory is based on the above-mentioned concept. Therefore, these objects are of great magnitude for *Āyurveda* from metaphysical point of view.

➤ *Samśaya* (Doubt)

According to *Nyāya* system doubt is the contradictory apprehension about the same object⁹ or when in the same object there arises the apprehension of two or more conflicting notions, that

¹ (a.) Piḍā duḥkham sarvātmanām praktikūlavedanīyam || – T.B. – 111 (c)
(b.) N.S. – 1/1/21

² Tad duḥkha saṁyogād vyādhayaḥ ucyante | - S.S.Su – 1/31

³ Tadduḥkham trividham ādhyātmikam, ādhibhautikam, ādhidaivikamiti | – ibid - 24/4

⁴ (a.) N.S. – 1/1/22

(b.) N.S.B. on ibid

⁵ C.S.Su. – 1/15

⁶ C.S.Sa. – 1/137

⁷ C.S.Su. – 1/46-47

⁸ ibid – 1/55

⁹ N.S. – 1/1/23

becomes doubt,¹ which depends upon the remembrance of the unique characteristic of each. Such as, it is a pillar or man.

Āyurveda also talks about doubt when it discusses the means of learning for medical science. There are three means of learning:-method of study, method of teaching and seminars & symposia of experts. In seminars, debates are also held and there are 44 terms for debate. These terms are worth knowing for acquaintance of the course of discussion among physicians.² *Samśaya* is also one of these terms and it means the state of indecision about the concerned entity.³ Thus, for a physician it is important that he should have clear knowledge about any entity or subject.

➤ *Prayojana*

Nyāya says that *prayojana* is that for which the actions are initiated.⁴ It is similar to *Āyurveda*'s doctrine.⁵ In *Āyurveda*, it is also one of the debate terms.

➤ *Drṣṭānta* (Instance)

Instance, according to *Nyāya* system, is an object in respect of which the notions of the layman as well as experts are not in conflict.⁶ Similarly, in *Āyurveda* this term of debate arouses understanding in the fools and the learned alike.⁷

➤ *Siddhānta* (Doctrine)

According to *Nyāya* philosophy proved doctrine means an established and accepted conclusion on any topic. It is either established on the basis of a branch of learning (*śāstra*) or establishment on the basis of another proved thesis or establishment on the basis of a tentative assumption.⁸

¹ T.B. - 128 (a)

² C.S.Vi. - 8/27

³ *ibid* - 8/43

⁴ (a.) N.S. - 1/1/24

(b.) T.B. - 129

⁵ C.S.Vi. - 8/44

⁶ (a.) N.S. - 1/1/25

(b.) T.B. - 130

⁷ C.S.Vi. - 8/34

⁸ (a.) N.S. - 1/1/26, (b.) T.B. - 131

According to *Āyurveda*, it is the conclusion, which is established by scientists after testing in several ways and on proving it with reasoning. It is of four types: - *sarvatantra siddhānta* (universal theory), *pratitantra siddhānta* (held by only one school), *adhikaraṇa siddhānta* (implied theory) and *abhyupāgama siddhānta* (hypothetical theory).¹ It is also a debate term.

➤ *Vāda* (Debate or Discussion)

Vāda (discussion), according to *Nyāya*, is argument between two parties or persons desirous of arriving at the truth. It is of two type: *jalpa* and *vitandā*. *Jalpa* (disputation) is also argument but with the desire of winning over the opponent. *Vitandā* (wrangling) is destructive argument, which does not establish one's position, but it is directed to find faults with the opponent's position.² It is similar to *Āyurveda*'s doctrine.³

➤ *Chala* (Purposive Distortion)

It is the rebuttal of the words of the opponent by the way of inventing a meaning contradictory to the meaning intended.⁴ It is same in *Āyurveda* also.⁵ It is also a debate term.

➤ *Nigrahassthāna* (Reason of Defeat)

According to *Nyāya* as well as *Āyurveda* it is that by which one is defeated.⁶

Samśaya, *prayojana*, *dr̥ṣṭānta*, *siddhānta*, *vāda*, *jalpa*, *vitandā*, *chala* and *nigrahassthāna*, these terms are accepted as categories in *Nyāya* but not in *Āyurveda*. Here these are the debate terms only, which help a physician to acquire right knowledge about the diseases, its symptoms, drugs etc. as to be a good physician it is essential to have right knowledge. Therefore, these terms are also objects of knowledge.

¹ C.S.Vi. – 8/37

² (a.) N.S. – 1/2/1-3

(b.) T.B. – 135 (a), (b), (c)

³ C.S.Vi. – 8/28

⁴ (a.) N.S. – 1/2/10

(b.) T.B. – 145

⁵ C.S.Vi. – 8/56

⁶ (a.) N.S. – 1/2/19

(b.) T.B. – 147

(c.) C.S.Sa. – 65

Here in this chapter the affiliation of Indian medicine to *Nyāya-Vaiśeṣika* is marked out. Both the systems were essentially rational in approach. They sought to understand man as a detail in the natural world, as a product of evolution and as sharing with all other living beings the mechanism of life as well as the quality of consciousness. With its scientific and applied background, the *Vaiśeṣika* as well as *Nyāya* thoughts were abundantly utilized in *Āyurveda*, in formulating its applied concepts. Its account bears a distinct stamp of its own, although generally following the *Vaiśeṣika* and *Nyāya* outlook.

Chapter – III

**Relation between *Āyurveda* and *Sāṃkhya-*
Yoga Philosophy from Metaphysical Point of
View**

Chapter – III

Relation between *Āyurveda* and *Sāṃkhya-Yoga* Philosophy from Metaphysical Point of View

Sāṃkhya is undoubtedly one of the oldest systems of Indian philosophy. The word *Sāṃkhya* is derived from the word ‘*saṃkhyā*’ that means right knowledge as well as number.¹ *Sāṃkhya* is philosophy of numbers, because it deals with twenty-five categories namely *puruṣa*, *prakṛti*, *mahat (buddhi)*, *ahaṃkāra*, *manas*, *pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor-organs), *pañca-tanmātrā* (subtle elements) and *pañca-mahābhūta* (gross elements). *Samkhyā*, this word is derived from ‘*sam + cakṣiṇ dhātu (root) + khyāñ darśane + añ (pratyaya/suffix) + tāp (suffix)*’ which means the philosophy of right knowledge (*samyak khyāti* or *jñāna*). The word *Sāṃkhya* is further derived from ‘*sāṃkhyā + añ (suffix)*’. The system is predominately intellectual and theoretical.

Right knowledge is the knowledge of the separation of the *puruṣa* from the *prakṛti*.² *Caritrasimha Gaṇi*, in his gloss on *Haribhadra Sūri’s Śaddarśana-samuccaya*, gives an account of the word *Sāṃkhya*. He admits the connection of *Kapila* with the *Sāṃkhya*, but adds that the school has been so named after the first doctor of the school, *Sankha* or *Śankha*.³ According to *Śāṃkara*, *sattva*, *rajas* and *tamas* are the objects to be observed by me or *puruṣa* and so being a witness of the business of these three, I am also eternal as well as distinctive. This is the introspection and due to affiliation with this type of knowledge, it is *Sāṃkhya*.⁴

¹ (a) *Sāṃkhyāḥ prakurvate caiva prakṛtiṃ ca pracakṣate ||*

Tattvāni ca caturviṃśat parisāṃkhyāya tattvataḥ |

Sāṃkhyāḥ saha prakṛtyā tu nistattvaḥ pañcaviṃśakaḥ || - M.B. – XII/306/42-43

(b) *Pañcaviṃśatitattvānām saṃkhyāvicārah | tamadhikṛtya kṛto granthaḥ sāṃkhya iti-*

-Sāṃkhyapadavyutpattiḥ saṃgacchate - Sāṃkhyatattvavilāsa by Raghunāth Tarkavāgīśa Bhaṭṭācārya

(c) *Kasmāt saṃkhyamiti ucyate | samyak kramapūrvakaṃ khyānaṃ kathanam yasyām sā saṃkhyā*

-Kramapūrvā vicāraṇā | yat tāmadhikṛtya kṛtam tasmāt saṃkhyamiti ucyate śāstram - S.T by

Devatūrthasvāmī

² *Sāṃkhyā samyagvivekena ātmakathanam | - S.P.B. – 1/1*

³ (a) *Sāṃkhyamiti kāpiladarśanam | ādipuruṣanimitteyaṃ saṃjñā |*

(b) *Sāṃkhya iti puruṣanimitteyaṃ saṃjñā | saṃkhasya ime saṃkhyāḥ |*

Tālavyo vā śakārah | Śāṅkha nāmā ādipuruṣaḥ | - Ct. on Sd.D.S. by Caritrasimha Gaṇi

⁴ *G.S.B. – 13/24*

M.B. appears to connect the word *Sāṃkhya* significantly with '*parisāṃkhyānam*', which has the sense of 'exhaustive enumeration'.¹ Besides this, *parisāṃkhyāna* indicates towards a metaphysical approach which paves the way for mankind to the subtlest object and finally helps to achieve the goal. In present context knowledge of the separation of the *puruṣa* from the *prakṛti*, is the goal of *Sāṃkhya*.

From all these explanation, ultimately the word *Sāṃkhya* appears to convey a systematic, precise, exhaustive metaphysical inquiry into the nature of *prakṛti*, *puruṣa* and the universe. This meaning raises certain queries, which are fully satisfied by this system, called *Sāṃkhya*.

Yoga is the general name for diverse bodily and mental practices. The employment of the expression '*Yoga*' in RV includes different shades of meaning such as 'yoking', 'harnessing', 'connecting or linking', 'achievement that is positive and productive' and 'magical power'. *Pāṇini* crystallizes the meaning by deriving the word from '*yuj - samādhau*', which means to focus or concentration and alternately from '*yujir - yoge*', which means to yoke or connect.²

Patañjali, whose '*Yoga-sūtra*' is the most influential treatise on *yoga*, refers only to the methods for focusing or concentrating, and the idea of 'yoking' has little relevance in the framework of his thought. He attempted to construct a system, which was once theoretical and pragmatic. He affiliated it to the *Sāṃkhya* complex of thought. Subsequently, *Sāṃkhya* and *Yoga* have come to be regarded as twin-systems. References to the two systems together are to be found even in the *upaniṣad* (for example *Kaṭha* and *Śvetāśvatara*).³ *Mahābhārata*, for instance refers to them as the 'enduring two' ('*sanātane dive*'): they are complementary to each other as theory and practice, as gnosis and askesis, as philosophy and religion, as wisdom and power.

Yoga means spiritual action and *Sāṃkhya* means knowledge. For all practical purposes, *Sāṃkhya* and *Yoga* may be treated as the theoretical and practical sides of the same

¹ (a.) *Sāṃkhyajñānam pravakṣyāmi parisāṃkhyānadarśanam* || - M.B. - XII/306/26

(b.) *Sāṃkhyadarśanametāvāt parisāṃkhyānadarśanam* -|| - M.B. - XII/306/42

² E.I.M

³ *ibid*

systems. *Yoga* mostly accepts the metaphysics and the epistemology of *Sāṃkhya*. *Yoga* believes in God as the highest self. Hence it is sometimes called ‘*Seśvara Sāṃkhya*’ or ‘*Theistic Sāṃkhya*’ as distinct from the classical *Sāṃkhya* which is *nirīśvara* or atheistic. *Sāṃkhya* held that the necessary precondition for liberation was the discriminatory wisdom i.e. *viveka-jñāna* and *Yoga* sought to teach the method to attain it. As the counterpart of *Sāṃkhya*, it means action or practice and tells how the theoretical metaphysical teachings of *Sāṃkhya* might be realized in actual practice. Thus *Sāṃkhya-Yoga* forms one complete system, the former being the theoretical while the latter being the practical aspect of the same teaching. In fact, ‘*Sāṃkhya Pravacana*’ is an alternative title of *Yoga-sūtra*, which means “enunciation of *Sāṃkhya*.”

There are three *Sāṃkhya* viewpoints about the enumeration of *tattvas* and out of which two have been listed in the epic M.B. (XII/306/42-43): one that postulated 24 principles, which was obviously an earlier version and it is accepted by *Pañcaśikha*. Second one enumerated 25 principles, which is classical *Sāṃkhya*, explained by *Īśvara Kṛṣṇa* and still another which worked with 26 categories as presented by *Yoga*. *Yoga* believes in God as the highest self. Hence it is sometimes called ‘*Seśvara Sāṃkhya*’ or ‘*Theistic Sāṃkhya*’ as distinct from the classical *Sāṃkhya* which is *nirīśvara* or atheistic. The principles included the elements out of which the stuff of the universe is constituted as well as the organs and objects that emerged during the course of evolutionary change (*pariṇāma*).

Mainly *Sāṃkhya* believes in duality. According to this system, *prakṛti* and *puruṣa* are the basic elements of this universe. *Puruṣa* is *cetana* (conscious) but does nothing whereas *prakṛti* is *acetana* (without consciousness) but has a quality to do. It is called *avyakta*. Separately both factors are disqualified to create anything but being associated they prove qualified. The association of the two, as of lame man and a blind man, is for exhibition of *prakṛti* to *puruṣa* or self and for the liberation of *puruṣa* from *prakṛti*. Creation proceeds from this particular union.¹ Twenty-five elements of the universe has been described in this system namely: (1) *puruṣa* (2) *prakṛti* (3) *mahat (buddhi)* (4) *ahamkāra* (5) *manas* (6-10) *pañca-jñānendriya* (five sense-organs) (11-15) *pañca-karmendriya* (five motor-organs) (16-20) *pañca-tanmātrā* (subtle elements) (21-25) *pañca-mahābhūtas*.

¹ Puruṣasya darśanārthe kaivalyārthe tathā pradhānasya |
Paṅgvandhavadubhayaorapi saṃyogastatkṛtaḥ sargaḥ || - S.K. 21

Prakṛti issues *mahat* (intellect). From *mahat*, *ahamkāra* or ego is produced. From that, *ahamkāra* group of sixteen forms is produced. This group is *pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor-organs), *manas* (mind) and *pañca-tanmātrā* (five subtle elements). Among these sixteen, the five subtle elements produce *pañca-mahābhūtas* (five gross elements).¹ *Prakṛti* is *avyakta* (unmanifest) and *mahat*, *ahamkāra*, *pañca-jñānendriya*, *pañca-karmendriya*, *manas*, *pañca-tanmātrā* and *pañca-mahābhūtas* are *vyakta* (manifest).²

In *Sāṃkhya darśana* these twenty-five elements were classified into four categories³:-

- ***Prakṛti* or *Mūla Prakṛti* – Primordial Nature:** The original *prakṛti*, the root of all is not a product. It causes for the manifestation of other elements.
- ***Prakṛti* and *Vikṛti* – Productive and Production:** *Mahat*, *ahamkāra* and *pañca-tanmātrās* are both productions as well as productive. These are created by other element so they are *vikṛti* (production) and as they are capable to create other elements so they are called *prakṛti* (productive).
- ***Vikṛti* – Product :** *Pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor-organs), *pañca-mahābhūtas* (five gross elements) and *manas* (mind) are created by some other element but are not capable to create any other element. So they are *vikṛti*.
- ***Nā Prakṛti-Nā Vikṛti* – Neither Productive nor Production :** The *puruṣa*, is neither a productive nor a production. It cannot create any element and itself is not by any other element.

Āyurveda also classifies these elements in the same manner. Sr.D.S. has accepted this classification. According to it, *mahat*, *ahamkāra* and *pañca-tanmātrās* are both *vikṛti*

¹ Prakṛtermahān tataḥ ahamkāraḥ tasmādgaṇaśca ṣoḍaśakah |
Tasmādapi ṣoḍaśakāt pañcabhyaḥ pañca bhūtāni || - S.K. - 22

² Vyaktaṁ mahadādibuddhirahamkāraḥ pañcatanmātrāṇi ekādaśendriyāṇi pañcamahābhūtāni,
Avyaktaṁ pradhānam, jñāḥ puruṣaḥ, evametāni pañcaviṁśatitattvāni vyaktāvyaktajñāḥ kathyante | - G.P.B.- 2

³ Mūlaprakṛtiravikṛtirmahadādyāḥ prakṛtīvikṛtayaḥ sapta |
Ṣoḍaśakastu vikāro na prakṛtirna vikṛtiḥ puruṣaḥ || - ibid - 3

(productions) as well as *prakṛti* (productive).¹ *Pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor-organs), *pañca-mahābhūtas* (five gross elements) and *manas* (mind) are called the *vikṛti* or *vikāra*.² Pure *prakṛti* is only one.³ They don't count *puruṣa* in any category.

The evolution according *Sāṃkhya* can be presented in following manner:-

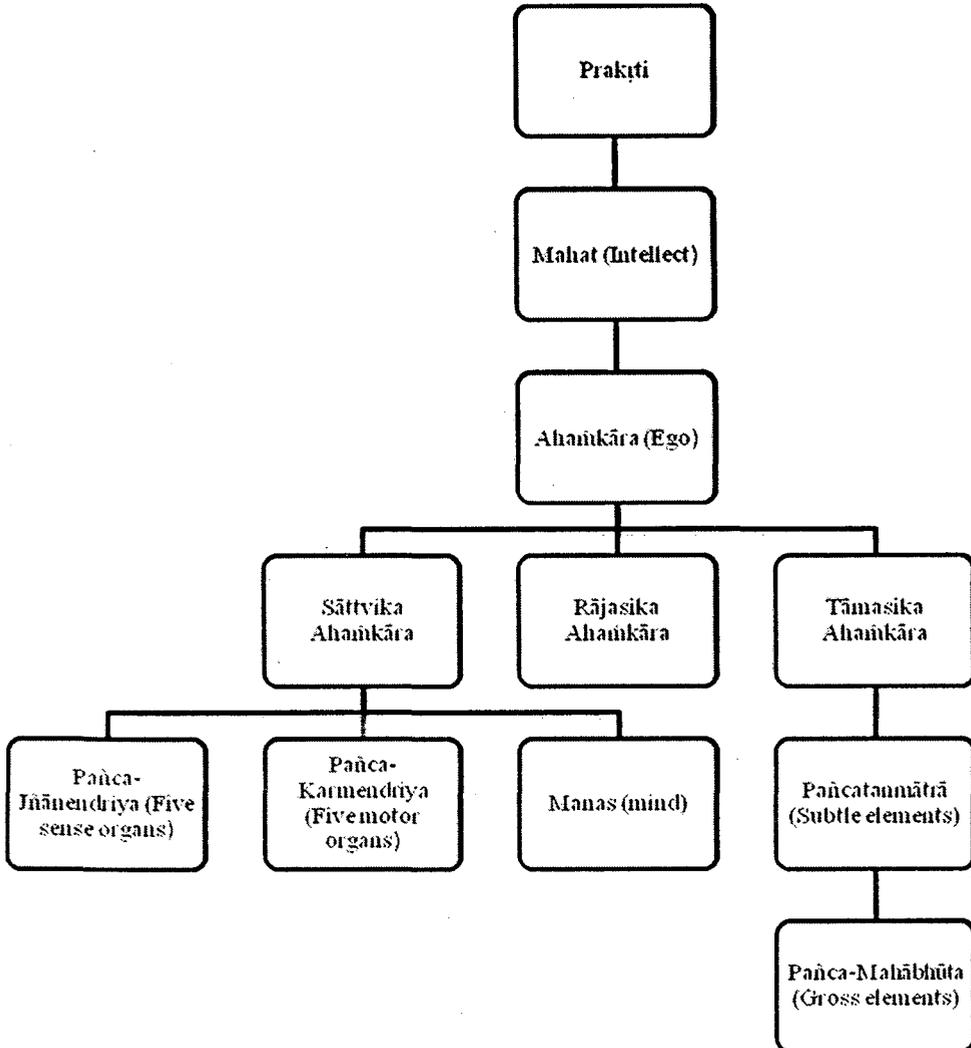


Fig. 1 – Evolution Process according to *Sāṃkhya*

¹ Mahānahāṅkṛtiḥ pañcatannātrāṇi pṛthakpṛthak |
Prakṛtīrvikṛtiścaiva saptaitāni budhā jaguḥ || - Sr.D.S. – 1/5/68

² Daśendriyāṇi cittaṁ ca mahābhūtāni pañca ca |
Vikārah śoḍaśa jñeyāḥ sarvaṁ vyāpya jagatsthitāḥ || - ibid – 1/5/69

³ Pradhānaṁ prakṛtiḥ śaktirityā cāvikṛtistathā | - ibid – 1/5/67

Āyurveda accepts generally the *Sāṃkhya* view of evolution with minute changes. *Caraka* accepts 24 elements whereas *Suśruta* accepts the classical *Sāṃkhya* view with 25 elements.¹ *Suśruta* accepts the evolution process alike to *Sāṃkhya* system. *Caraka* accepts this evolution process with some differences. The first chapter of *śarīrasthāna* of C.S. opens with an interpretation of different kinds of *puruṣa*. Consciousness, as such, is no doubt regarded as *puruṣa* in some *śāstras* but such *puruṣa* finds no place in medical science. Pleasure, pain, disease, death, old age etc. can happen to a consciousness - mind-body complex and not only a transcendental *puruṣa*.² Therefore, by *puruṣa*, *Caraka* refers to conglomerations of ingredients or elements.

Under 24 categories of which human organisms are formed; *Caraka* includes eight *prakṛtis* and sixteen *vikāras*.³ Eight *prakṛtis* are: *avyakta* (unmanifest), *mahat* (*buddhi* or intellect), *ahaṃkāra* (ego) and *pañcatanmātrā* (five subtle elements). Sixteen *vikāras*, on the other hand, refer to *pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor-organs), *manas* and *pañca-mahābhūtas* (five gross elements).⁴ The classical *Sāṃkhya* principle *puruṣa* has not been included in this enumeration, as the indifferent *puruṣa*, is like *prakṛti*, unmanifest and therefore, ground under *prakṛti*; further distinction in this matter is of little profit.⁵ So both are treated as *avyakta*.

¹ S.S.Sa. - 1/7, 11

² C.S.Su. - 1/55

³ C.S.Sa. - 1/17

⁴ (a.) Khādayaścetanāṣaṣṭhā dhātavaḥ puruṣaḥ smṛtaḥ |

Cetanādhāturapyekaḥ smṛtaḥ puruṣasaṃjñakaḥ || - ibid - 1/16

⁵ Tathāpīha prakṛtivyatiriktañcāsīnāṃ puruṣavyaktatvasādharṃmyāt -

-Avyktāyāṃ prakṛtāveva prakṣipyā avyaktaśabdenaiva grhṇāti |

Udāsīnasya hi sūkṣmasya bhedapratipādanamihānatiprayojanamiti na kṛtam | - Ck.Ct. on C.S.Sa- 1/17

The evolution process according to *Caraka* is like this:-

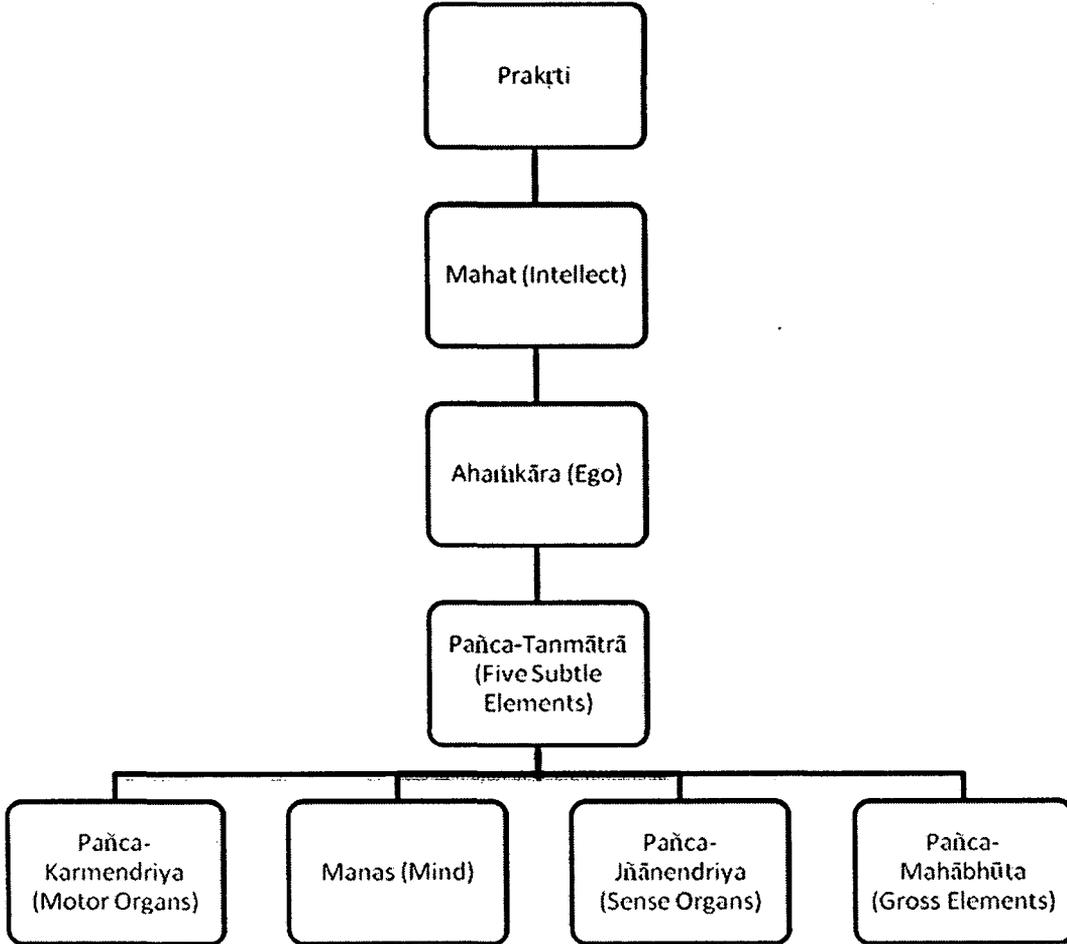


Fig 2. Evolution Process according to *Caraka*

➤ *Prakṛti* (Primordial Nature)

According to *Sāṅkhya*, *prakṛti* is the root-cause of the world of objects.¹ As the first principle and main cause of this universe and it is called *pradhāna*.² As the unmanifested state of all effects (*vyakta*), it is known as *avikṛti* or *avyakta*.³ *Vyakta* or the products are caused, non-eternal, non-pervasive, mobile, manifold, dependent, mergent, conjunct and governed. The

¹ (a.) Prakaraṇāt prakṛtiḥ prasavadharmakatvātsā prakṛtiḥ | - M.V. - 3

(b.) Prakaroti iti prakṛtiḥ | - S.T.K. - 14

² (a.) ibid

(b.) Mūlaprakṛti pradhānam | - G.P.B. on S.K. - 3

³ Na vikṛtiravikṛtiranyasmādanutpatteḥ | - M.V. - 3

unmanifest, *prakṛti* is uncaused, eternal, all-pervasive, inactive, one, independent, non-mergent, part-less, being beyond production and destruction.¹ The entire world is implicit in the bosom of *prakṛti*. Evolution is the explicit manifestation of this world of objects.

Vyakta are composed of three *guṇas* or *triguṇam* (the constituents), is *aviveki* (discriminative), *viṣaya* (objective), *sāmānya* (common), *acetana* (non-intelligent) and *prasavadharmi* (productive). *Prakṛti* is alike to it.² *Prakṛti* is said to be the unity of the three *guṇas* held in equilibrium. The three *guṇas* are *sattva*, *rajas* and *tamas*. They are the constituents of *prakṛti* and through it of the worldly objects.³ Being subtle and imperceptible their existence is inferred from their effects - pleasure, pain and indifferent respectively.⁴

They make up *prakṛti*, which is nothing apart from them. They are not the qualities which *prakṛti*, the substance, possesses; on the other hand, they themselves constitute *prakṛti*. They are the factors or constituents or the elements of *prakṛti*. Among these three *sattva* literally means real or existent and is responsible for the manifestation of objects in consciousness. It produces pleasure. Luminosity of light, power of reflection, upward movement, pleasure, happiness, contentment, bliss are all due to it. It is buoyant, light and alleviating. *Rajas*, which literally means foulness, is the principle of motion. It produces pain. It is mobile, versatile, exciting and stimulating. It is adapted to activate. *Tamas*, which literally means darkness, is the principle of inertia. It is essence of delusion. It is adapted to restrain. It is heavy, obstructive or enveloping. *Tamas* produces confusion, infidelity, fear, dishonesty, passivity, negativity etc.⁵

They conflict yet co-operate with one another and are always found intermingled. They act as a lamp, which is composed of the opposites, a wick, oil and flame, illumines objects.⁶ Again, they mutually suppress, support, produce, consort and exist.

¹ Hetumadanityamavyāpi sakriyamanekamāśritam liṅgam |
Sāvayavaṃ paratantraṃ vyaktaṃ viparītamavyaktam || - S.K. - 10

² Triguṇamaviveki viṣayaḥ sāmānyamacetanaṃ prasavadharmi |
vyaktaṃ tathā pradhānam || - ibid - 11

³ Sattvarajastamasāṃ sāmyāvasthā prakṛtiḥ | - Sk.Su. - 1/26

⁴ Prītyāprītiviśādātmakāḥ | - S.K. - 12

⁵ (a.) Prītyāprītiviśādātmakāḥ prakāśapraṇṛttinīyamārthāḥ | - ibid - 12

(b.) Sattvaṃ laghu prakāśakamiṣṭamuṣṭambhakaṃ calaṃ ca rajaḥ |

Guru varaṇakameva tamaḥ..... | - ibid - 13

⁶ Pradīpavaccārthato vṛttiḥ | - ibid

Mutually suppressive means overcoming one another and becoming manifest with the characteristics of pleasure, pain etc. just as when the *sattva* dominates, then at that time dominating over, suppressing the *rajas* and *tamas*, with its characteristics, it manifests itself as pleasure and illumination. When *rajas* dominate the *sattva* and *tamas*, it does so with its characteristics of pain and activity. When *tamas* dominates the *sattva* and *rajas*, then it does so through its characteristics of delusion and fixture.¹

When these *guṇas* are held in a state of equilibrium, that state is called *pradhāna*. Evolution of worldly objects does not take place at this state. These *guṇas* are called ever-changing. Change is said to be of two kinds: - homogeneous or *sarūpa pariṇāma* and heterogeneous or *virūpa pariṇāma*. During the state of dissolution of the world, the *guṇas* change homogeneously, i.e. *sattva* changes in *sattva*, *rajas* into *rajas* and *tamas* into *tamas*. Evolution starts when there is heterogeneous change in *guṇas* and one predominates over the other two and brings about terrific commotion in the bosom of *prakṛti*.

Indiscriminateness and the rest of the properties of the manifest (*vyakta*) are proved on account of the influence of the three *guṇas* and non-existence of these three *guṇas* in *puruṣa* on account of the absence of indiscriminateness etc. The unmanifest *avyakta prakṛti* also is proved to be so, since the effect always possesses the properties of the cause.²

Sāṃkhya gives five proofs for the existence of *prakṛti*, which are as follow³:-

- a. All objects of this world are limited, dependent and finite. The finite cannot be cause of the universe. Therefore, it is this infinite, unlimited, eternal and all-pervading *prakṛti*, which is the source of this universe (*bhedānām parimāṇāt*).
- b. All worldly things possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. Hence, there must be a common source composed of three *guṇas*, from which all worldly things arise (*samanvayāt*).

¹ Yadā sattvamutkaṭam bhavati tadā rajastamaṣī abhibhūya svaguṇena pṛitiprakāśātmakenāvatiṣṭhate yadā rajastadā sattvatamaṣī apritipravṛtṭiyātmanā dharmeṇa, yadā tamastadā sattvarajaṣī viṣādasthityātmakena iti || - G.P.B. - 12

² Avivekyādiḥ siddhaḥ traiguṇyāttadviparyayābhāvāt |
Kāraṇaguṇātmakatvāt kāryasyāvyaktamapi siddham || - S.K. - 14

³ Bhedānām parimāṇāt samanvayāt śaktiṭaḥ pravṛteṣca |
Kāraṇakāryavibhāgādvibhāgādvaiśvarūpasya || ibid - 15

- c. All effects arise from the activity of potent cause. The activity, which generates evolution, must be inherent in the world cause. And this cause is *prakṛti* (*kāryataḥ pravṛtteśca*).
- d. The effect differs from the cause. The effect is the explicit and the cause is the implicit state of the same process. Emergence and resolution of effects from the cause are like the process of tortoise extending and retracting its limbs. Creation is not of something entirely new but it is the manifestation of something already existent (*kāraṇa-kāryavibhāgāt*).
- e. The unity or dissolution or merging of this manifold universe points to a single cause. The objects of the universe merge into that cause. From such merging, reunion, of the manifest and the unmanifest, there does exist the unmanifest as the cause (*avibhāgatvaiśvarūpasya*).

Such is the conception of *prakṛti* in *Sāṃkhya* system.

Āyurveda also accepts *prakṛti* as the root cause of this universe.¹ It also calls it *avyakta*, as it is unmanifest. It is the causative factor for the creation of all sentient beings and non-causative factor for itself. *Sattva*, *rajas* and *tamas* are its constituents.² It is of eight fold (*avyakta*, *mahat*, *ahamkāra* and *pañca-tanmātrās*).³ As *prakṛti* and *puruṣa* both described as *avyakta* (unmanifested) entities have some similarities and some dissimilarities.⁴ While describing these similarities and dissimilarities, *Suśruta* says that *prakṛti* is beginning less, infinite, formless, eternal, pervasive and first principle of this universe.⁵ It is one, inanimate⁶, root- cause of the universe, productive and possesses *triguṇas-sattva*, *rajas* and *tamas*.⁷ Since

¹ Sr.D.S. – 1/5/57

² (a.) Sarvabhūtānām kāraṇamakāraṇām sattvarajastamolakṣaṇamaṣṭarūpamakhilasya jagataḥ sambhavaheturavayaktaṃ nāma | - S.S.Sa. – 1/3

(b.) B.P. – 1/2/4

³ (a.) Aṣṭarūpamakhilasya jagataḥ sambhavaheturavayaktaṃ nāma – S.S.Sa. – 1/3

(b.) Prakṛtiścāṣṭdhātukī | - C.S.Sa. – 1/17

(c.) Aṣṭadhātukī khādipañcakabuddhayavyaktāhaṅkārarūpā | - Ck.Ct. on C.S.Sa. – 1/17

⁴ Tathāpīha prakṛtivyatiriktañcāsīnam puruṣavyaktatvasādharmmyāt-avyaktāyām prakṛtāveva prakṣipyā avyaktaśabdenaiva gṛhṇāti | - ibid

⁵ Tadyathā ubhāvapyanādī, ubhāvapyanantau, ubhāvapyaliṅgau, ubhāvapi nityau, ubhāvapyaparau, ubhau ca sarvagatāviti | - S.S.Sa. – 1/12

⁶ (a.) B.P. – 1/2/4

(b.) Sr.D.S. – 1/5/56

⁷ Ekā tu prakṛtiracetanā triguṇo bījadharminī prasavadharminīyamadhyasthadharminī ceti | – ibid - 13

prakṛti has no cause for its birth, it is considered as *prakṛti* (unborn, itself the cause).¹ *Śakti*, *pradhāna*, *nitya*, and *avikṛti* are *prakṛti*'s synonyms.²

Thus, *Sāṃkhya*'s *prakṛti* and *Āyurveda*'s *prakṛti* are almost identical. Both accept it in same manner but according to *Sāṃkhya*, *avyakta* means only *prakṛti* whereas when *Āyurveda* uses the word '*avyakta*', it means both *prakṛti* as well as *puruṣa*.

➤ *Puruṣa*

Sāṃkhya calls it '*jñā*'.³ One who is pure conscious and knower of *vykata* and *avyakta*, is called '*jñā*' and that is *puruṣa*. It is pure and transcendental consciousness as it is beyond all worldly pains or pleasures.⁴ Therefore, it is silent witness, neutral seer. It is the ultimate knower, which is the foundation of all knowledge. It is pure subject and can never be an object of knowledge. *Prakṛti* is inert so cannot be seer.⁵ One who resides in subtle body is also called *puruṣa*.⁶ Besides this, *prakṛti* presents itself or unites with *puruṣa* for its exhibition and provides the objects of senses like sound etc. and rest. *Puruṣa* experiences *prakṛti* and apprehends the objects, so it is witness.⁷

Sāṃkhya gives the following five proofs for the existence of *puruṣa*⁸:-

- a. *Saṅghātaparāthavāt* : All composite objects are meant for the use of *puruṣa* because they are unconscious and non-intelligent like a bed. A bed is meant to serve others and not of its own.⁹ Similarly, this body, a composite of five gross elements is

¹ Prakṛteḥ kāraṇāyogānmatā prakṛtīreva sā || - B.P. - 1/2/28

² (a.) Pradhānaṃ prakṛtiḥ śaktirityā cāvīkṛtistathā | - Sr.D.S. - 1/5/67

(b.) B.P. - 1/2/5

³ Jñā puruṣaḥ | - G.P.B. - 2

⁴ (a.) Puruṣastu sukhādyananusaṅgī cetanaḥ | - S.T.K - 5

(b.) Cetanāśaktirūpatvāccitraṃ guṇavṛttaṃ jānātīti jñāḥ | - Y.D. - 2

⁵ Cetano hi draṣṭā bhavati nācetanāḥ, sākṣī ca darśitaviṣayo bhavati | - S.T.K. - 19

⁶ Puri liṅge śeta iti puruṣaḥ | - ibid - 55

⁷ Yasmai pradarśyate viṣayaḥ sa sākṣī, yathā hi loke arthipratyarthinau vivādaviṣayaṃ sākṣiṇe darśayata evaṃ prakṛtirapi svacaritaṃ viṣayaṃ puruṣāya darśayātīti puruṣaḥ sākṣī || - ibid

⁸ Saṅghātaparāthavāt trigunādiviparyayādadhīṣṭhānāt |

Puruṣaḥ asti bhokṛtṛbhāvāt kaivalyārthaṃ pravṛteśca || - S.K. - 17

⁹ Yaḥ ayaṃ mahadādisaṅghātaḥ sa puruṣārthaḥ ityanumīyate, acetanatvāt paryaṅkavat | - G.P.B. - 17

meant for another. There is this *puruṣa* for whom this body, to be enjoyed, is produced.¹

- b. *Triguṇādiviparyayāt* : All objects are composed of three *guṇas* and therefore, logically presuppose the existence of *puruṣa* who is the witness of these *guṇas* and is himself beyond of them. Thus it is reverse of that which has three attributes and which is non-discriminated and objective.²
- c. *Adhiṣṭhānāt* : On the account of superintendence, control we can infer its existence. Just as a chariot, yoked with horses capable of leaping, galloping and running, functions when controlled by a charioteer, so does the body function when controlled by the self, *puruṣa*.
- d. *Bhokṭṛbhāvāt* : Non-intelligent *prakṛti* can not experience its product. So there must be an intelligent principle to experience the worldly products of *prakṛti*. *Prakṛti* is the enjoyed (*bhogyā*) and *puruṣa* is the enjoyer (*bhoktā*). The characteristics of the objects such as pain, pleasure etc. only mean when there is a conscious principle to experience them. Hence, the existence of *puruṣa* is proved.
- e. *Kaivalyārtham pravṛteṣca* : For everybody, learned and ignorant, wishes for the cessation of the succession of the worldly existence. The desire for liberation and emancipation implies the existence of an entity who can try to obtain it. *Kaivalya* is nothing but the complete absence of all types of miseries.³ *Puruṣa* is beyond from all miseries.

Sāṃkhya gives the following three arguments for proving the plurality of the *puruṣa*⁴:-

- a. *Jananamaraṇākaraṇānām pratiniyamāt* : Because of the several apportionment of death, birth and the organs, the plurality of self (*puruṣa*) is established. Had there

¹ Tatparārthamidaṃ śārīraṃ pañcānām mahābhūtānām saṅghāto vartate | asti puruṣo yasyedaṃ bhogyam śārīraṃ bhogyamahādādisaṅghātarūpaṃ samutpannamiti || - G.P.B. - 17

² Yaduktaṃ pūrvasyāmāryāyām 'triguṇamaviveki viśaya' ityādi, tasmād viparyayāt | yenoktaṃ 'tadviparītastathā ca pumān' – ibid

³ Ātyantiko duḥkhatrayābhāvaḥ kaivalyam – S.T.K. - 17

⁴ Jananamaraṇākaraṇānām pratiniyamādayugapatpravṛtteṣca | Puruṣabahutvaṃ siddhaṃ traiguṇyaviparyayāccaiva || - S.K. - 18

been only one *puruṣa*, the birth or death one should have meant the birth and death of all and any particular experience of pleasure, pain and indifference by one should have been equally shared by all. Hence, the self must be plural.¹

- b. *Ayugapatpravṛtteśca* : As there is no activity at one and same time, the plurality of self (*puruṣa*) is established. If the *puruṣa* were one, the activity of one should have made all other persons active.
- c. *Traiguṇyaviparyayā* : The three attributes affect variously. By the different modification of the three attributes, the plurality of *puruṣa* is proved; for instance in some bound self or *puruṣa sattva* predominates, while in others *rajas* and in still others *tamas*.

Moreover, from this contrast it follows that *puruṣa*, the self, is a witness, free from misery, neutral, spectator and passive.²

Sāṃkhya's puruṣa and other Indian philosophical systems' *ātman*, both are almost identical. In *Āyurveda* the *puruṣa* was described keeping in view of the main aim of *Āyurveda* i.e. protection of health of a healthy individual and alleviation of the *doṣas* or diseases of a patient. The body accompanied by *ātman*, *manas* and *indriyas* is essential to fulfil the above aim. Such type body is the only subject matter of diseases as well as treatment.³ A body having life can be given treatment. Treatment cannot be given to only body in which *ātman* does not prevail. Keeping the above reasons in view, the one, which contains *ātman* was described as *puruṣa* in *Āyurveda*. ('*Puri śarīre śete vasati iti puruṣaḥ*') Three types of *ātman* or *puruṣa* have been described in *Āyurveda* viz.:-

- *Parmātman* or *parama puruṣa* (Absolute self or soul)
- *Ātivāhika puruṣa* or *sūkṣma śarīra* (Self responsible for transmigration)
- *Sthūla cetana śarīra* or *karma puruṣa* (Empirical self)

¹ G.P.B. - 17

² Tasmācca viparyāsāt siddham sākṣitvamasya puruṣasya |
Kaivalyam mādhyasthyam draṣṭṛtvamakartṛbhāvaśca || -S.K. - 19

³ C.S.Su. - 1/46-47

▪ ***Parmātman* or *Parama Puruṣa* (Absolute Self or Soul) :**

The supreme self is devoid of abnormalities, is the cause of consciousness with the conjunction of mind, properties of basic elements viz. *pr̥thivī*, *ap*, *tejas*, *vāyu* and *ākāśa*; sense-organs. It is eternal and seer, who sees all the actions.¹ Self, who alone is knower of all things, witnesses all the entities of all the living beings.² Unconscious objects like stone cannot witness things. Soul is beginningless,³ ever lasting,⁴ omnipresent, all pervasive and great.⁵

The absolute self is one only and cannot be perceived by signs or symptoms.⁶ He is unmanifest because the eternal is imperceptible to caused entity, as the same cannot grasp the eternity. That is why one, which cannot be grasped, is said as unmanifest. The self, which is the knower of the body, eternal, omnipresent and indestructible, is the unmanifest.⁷ *Parmātman*,⁸ *brahman*,⁹ *parameśvara* etc. are the synonyms used in *Āyurveda* for supreme self. As *Āyurveda* stands for the treatment of the living being or body, the absolute consciousness does not appear to its sphere.¹⁰

▪ ***Ātivāhika Puruṣa* or *Sūkṣma Śarīra* (Self Responsible for Transmigration) :**

The concept of self with the subtle body called as *ātivāhika puruṣa* has been accepted in *Āyurveda* and it is responsible for transmigration of *jīva* from one body to another. The self along with subtle four *bhūtas* viz. *pr̥thivī*, *ap*, *tejas*, *vāyu* and with speed like that of mind transmigrates from one body to another according to past deeds.¹¹ As *ākāśa* is inactive, it does not enter in the foetus. As it is all pervasive and having the attributes of *avakāśa pradhāna*, it exists in the uterus from the beginning. He is omnivagant, sustains all bodies,

¹ Nirvikāraḥ parastvātmā sattvabhūtaguṇendriyaiḥ |

Caitanye kāraṇaṁ nityo draṣṭā paśyati hi kriyāḥ || - C.S.Su. - 1/56

² Jñāḥ sākṣītyucyate nājñāḥ sākṣī tvātmā yataḥ smṛtaḥ | - C.S.Sa. - 1/83

³ (a.) Ādimāstyātmanaḥ | - ibid - 1/82

(b.) Anādiḥ puruṣo nityo | - ibid - 1/59

⁴ Sadakāraṇavannityaṁ.. | - ibid - 1/59

⁵ Vibhutvamata evāsya yasmāt sarvagato mahān || - ibid - 1/80

⁶ ibid - 1/84

⁷ ibid - 1/60-61

⁸ ibid - 1/53

⁹ ibid - 5/4

¹⁰ Bhūtebhyo hi paraṁ yasmānāsti cintā cikitsite | - S.S.Sa. - 1/17

¹¹ Bhūtaiścaturbhiḥ sahitaḥ susūkṣmairmanojavo dehamupaiti dehāt |

Karmātmakatvānna tu tasya dṛśyaṁ divyaṁ vinā darśanamasti rupam || - C.S.Sa. - 2/31

performs all actions and takes all forms.¹ The association of subtle body with the sperm and ovum is conditioned by the actions of the past life. The characteristic features of the gross body resemble those of the subtle body. Not only the physique but also the mental faculties of the individual resemble those of the subtle body. According to past deeds, form arises from the past form and mind from the past mind. Whatever difference is observed in physique and psyche is caused by *rajas* and *tamas* as well as past deeds.

Here one question arises that when *ātman* is omnipresent and free from all obstacles, why and how it is attached with the past. Actually, mind is constantly associated with *rajas* and *tamas*; all defects are caused by ignorance. The cause of transmigration and inclination is due to defective mind and potent past deeds.²

▪ ***Sthūla Cetana Śarīra* or *Rāśi Puruṣa* (Empirical Self) :**

The soul that is relevant to the medicinal framework is an empirical one, namely, as an agent of cognition when associated with mind (*manas*), intellect (*buddhi*), sense-organs, and motor-organs.³ The soul that is devoid of the association with these factors is of no interest to the *Āyurvedic* physician. Although it is conceded that, the soul by its nature is free from modifications and eternal, it becomes the cause of consciousness when associated with the mind, specific properties of the primary forms of matter and the sense-faculties.⁴

Consciousness is a quality that the material aggregates altogether lack. Aggregates are collectively called corpus or field, '*kṣetra*' namely, all that is excluded from unmanifest, '*avyakta*' and this is the significance of self as the principle of consciousness that lights up this corpus hence '*kṣetrajña*' and is therefore, the cause of all actions.⁵ The main purpose of *Āyurveda* is to treat the patient. Treatment can be given to the living body only, but not to the dead body. Treatment is given to such gross body only and this gross body is capable of getting treatment. After the departure of self from the body, it is converted to a lifeless body.⁶ In *Āyurveda* it is called with various names, viz. *rāśi puruṣa*, *saṁyogaja puruṣa*, *jīvātman*, *karma puruṣa*, *cikitsādhikṛta puruṣa*, etc.

¹ C.S.Sa. – 2/32

² ibid – 2/37-38

³ ibid – 1/54, 55

⁴ C.S.Su. – 1/56

⁵ C.S.Sa. – 1/65, 76

⁶ Śarīraṁ hi gate tasmin śūnyāgāramacetanam |

Pañcabhūtāvaśeṣatvāt pañcatvaṁ gatamucyate || - ibid. – 1/74

The qualities defined by these terms are –

♦ ***Cikitsādhikṛta Puruṣa or Karma Puruṣa***

Along with the body (*śarīra*) and mind (*sattva*), the self (*ātman*) constitutes the tripod of life (*tridaṇḍa*), sustaining the phenomenal world. This indeed is the sentient *puruṣa*, the subject matter of medicine. Being the subject matter of *cikitsā*, the body is called *cikitsā puruṣa*.¹

All the actions are performed by this and even all the actions are performed for the sake of this, so it is called *karma puruṣa*. The action, the fruit of action, knowledge, ignorance, happiness, misery, life and ownership are established here.² All the sources of knowledge including scriptural which serve as instrument for knowledge of various kinds establish the causality of *puruṣa*.³

♦ ***Ṣaḍ Dhātuka Puruṣa :***

Five gross elements and the self together make a human being:-

“**Khādayaścetanāṣaṣṭhā dhātavaḥ puruṣaḥ smṛtaḥ |**

Cetanādhāturapyekaḥ smṛtaḥ puruṣasamjñakaḥ ||”⁴

While *Caraka* adopted this *ṣaḍ dhātuka puruṣa*, *Suśruta* substantiates with the following statement:-

“**Asmina śāstre pañcamahābhūta śarīra samavāyaḥ puruṣa iti ucyate”⁵**

Thus, *puruṣa* is nothing but the combination of the six *dhātus* viz. *prthivī, jala, tejas, vāyu, ākāśa* and unmanifest self i.e. *Brahman*. *Āyurveda* principally proposes to deal with the gross elements. It is therefore appropriate that it defined human beings as consisting of gross elements and soul.

¹ Satvamātmā śarīraṁ ca trayametatrīdaṇḍavat |
Lokaḥ tiṣṭhati samyogāt tatra sarvam pratiṣṭhitam ||
Sa pumānścetanāṁ taccha taccādhikaraṇāṁ smṛtam |
Vedasyāsyā tadarthe hi vedāḥ ayaṁ samprakāśitaḥ || - C.S.Su. – 1/46-47

² Atra karma phalaṁ cātra jñānaṁ ca atra pratiṣṭhitam |
Atra mohāḥ sukhaṁ duḥkhaṁ jīvitāṁ maraṇāṁ svatā || - C.S.Sa. – 1/37

³ Sa eva karmapuruṣaścikitsā adhikṛtaḥ | - S.S.Sa. – 1/21

⁴ C.S.Sa. – 1/16

⁵ S.S.Sa. – 1/21

♦ *Samyogaja Puruṣa* :

The *puruṣa* is like a tripod, consists of mind, self and body, so it is called *saṃyogaja puruṣa*.¹ The sensations do not constitute of attribute of self as such. They in fact arise out of the contacts of the sense-organs with their objects.²

♦ *Rāśi Puruṣa* or Empirical Self :

Rāśi means group. The same body, consists of six *dhātus*, is mainly a group of conglomeration or combination of the 24 elements³ is called *rāśi puruṣa*.

Caraka enumerated the *rāśi puruṣa* as follows:-

“Punaśca dhātubhedena caturviṃśatikah smṛtaḥ|

Mano daśendriyāṅyarthāḥ prakṛtiśca aṣṭadhātukī ||”⁴

As per the classification, *puruṣa* comprises 24 *dhātus* viz. mind, ten *indriyas*, five gross physical objects and *prakṛti* consisting of eight *dhātus*, viz. five *tanmātras*, *ahamkāra* (ego), *mahat*(intellect) and *avyakta* (primordial unmanifest element). The *avyakta* (the primordial unmanifest) holds the conjunction of the intellect, sense-organs, mind and sense-objects. The aggregate of 24 entities is known as *puruṣa*.⁵

The above is called *cikitsā puruṣa*, *karma puruṣa*, *rāśi puruṣa*, *saṃyogaja puruṣa*, *jīvātman* but all are identical. Difference is in nomenclature. According to the context, it is uttered with various names. Though it is with various names, it is one only.

S.S. accepts that *puruṣa* is infinite, sentient, non-procreative, non-productive, neutral, discriminate, subject and specific.⁶ It is beginningless, endless, formless, eternal, superior and all pervasive.⁷

¹ C.S.Su. – 1/46

² C.S.Sa. – 1/85

³ Sr.D.S. – 1/5/70

⁴ C.S.Sa. – 1/17

⁵ ibid – 1/35

⁶ Bahavastu puruṣāścetanāvantah guṇā abījadharmāṇah aprasavadharmāṇo madhyasthadharmāṇaśceti | – S.S.Sa. – 1/13

⁷ Tadyathā ubhāvapyanādī, ubhāvapyanantau, ubhāvapyalingau, ubhāvapi nityau, ubhāvapyaparau, ubhau ca sarvagatāviti | - ibid – 1/12

Thus, both *Sāṃkhya* as well as *Āyurveda* accept *puruṣa* and almost in same manner. Pure consciousness of *Sāṃkhya* and *paraṃ puruṣa* of *Āyurveda* are almost identical. According to *Sāṃkhya* its union with *prakṛti* causes the creation. *Suśruta* also following *Sāṃkhya* says that *puruṣa* is twenty-fifth element and it is conscious. All other 24 elements are unconscious and become conscious because of this conscious element '*puruṣa*'.¹

Caraka has some different view. First, he talks about '*ṣaḍ dhātuka puruṣa*' which is made of six elements: unmanifest conscious self and five gross elements viz. *prthivī, jala, tejas, vāyu* and *ākāśa*.² This is the gross form of our body but mainly it consists of twenty four elements viz. mind, five sense-organs, five motor-organs, five gross elements and *prakṛti* consisting of eight *dhātus*, viz. five *tanmātras*, *ahamkāra* (ego), *mahat*(intellect) and *avyakta* (primordial unmanifest element).³ *Avyakta* is used both for *prakṛti* as well as *puruṣa*. So unmanifest self or *puruṣa* is also present there as consciousness but *Caraka* does not enumerate it as a separate element or as a twenty-fifth element. But it is present there in the body as without it body is converted to lifeless body and is said to have reached the 'fiveness' because of only five *mahābhūtas* remaining there.⁴ Treatment can be given to only living gross body and this living gross body is the subject matter of medicine.

This is the conception of *puruṣa* according to *Āyurveda*.

➤ *Vyakta*

Vyakta includes twenty-three elements: - *mahat* (*buddhi* or intellect), *ahamkāra* (ego), *pañca-tanmātrā* (five subtle element), *pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor-organs), *manas* (mind) and *pañca-mahābhūta* (five gross element).⁵

¹ Pañcaviṃśatitamaḥ kāryakāraṇasaṃyuktaścetaiyitā bhavati || – S.S.Sa. – 1/11

² C.S.Sa. – 1/16

³ ibid – 1/17

⁴ ibid – 1/74

⁵ Tatra vyaktaṃ mahadādi - buddirahamkāraḥ pañca tanmātrāṇi ekādaśendriyāṇi, pañca mahābhūtāni | - G.P.B.-2

☞ Mahat

Mahat is *buddhi* or intellect.¹ Determination, ascertainment is the definition of intellect.² Such as in the seed the future germinating sprout is contained, so in the intellect is the ascertainment contained. It is the definite cognition, which arises when one determines: this is a jar or cloth. That *mahat* has eight parts because of the different forms, *sāttvika* and *tāmas*.³

“Adhyavasāyo buddhirdharmo jñānaṁ virāga eśvāryam |
Sāttvikametadrupaṁ tāmasamasmādviparyastam ||”⁴

The *sāttvika* form of intellect is of four kinds viz. virtue, knowledge, non-attachment and power.⁵

- **Virtue (*Dharma*)** is the cause of worldly pleasures as well as ultimate pleasure beyond this world.⁶ It is of the nature of mercy, charity, the five *yamas* (restraints) and the five *niyamas* (obligations). Of these, *yamas* are *ahiṁsā* (non-injury), *satya* (truth), *asteya* (non-stealing), *brahmacarya* (celibacy) and *aparigraha* (non-acceptance of gifts). The *niyamas* are *śauca* (purity), *santoṣa* (contentment), *tapah* (austerity), *svādhyāya* (study of *vedas*) and *īśvarapraṇidhāna* (meditation of God).⁷
- **Knowledge (*Jñāna*)**, light, understanding, manifestation all are identical in meaning.⁸ This is twofold, external and internal. The external knowledge comprises of the *vedas* along with the six branches of pronunciation, ritual, grammar, etymology, prosody and astronomy; the *purāṇas*, the *nyāya*, the *mīmāṁsā*, and the *dharmaśāstra*. The internal knowledge is the knowledge of the *prakṛti* and *puruṣa*. External knowledge

¹ Mahān buddhiḥ | - G.P.B. - 22

² Adhyavasāyo buddhiḥ | - ibid - 23

³ Sā ca buddhiraṣṭāṅgikā sāttvikatāmasarūpabhedāt | - ibid

⁴ S.K. - 23

⁵ Tatra buddheḥ sāttvikam rūpaṁ caturvidham bhavati - dharmah, jñānaṁ vairāgyam eśvārya ceti | - G.P.B. - 23

⁶ Dharmah abhyudayaniḥśreyasahetuḥ | - S.T.K. - 23

⁷ G.P.B. - 23

⁸ Jñānaṁ prakāśah avagamo bhānamiti paryāyāḥ | - ibid - 23

results celebrity and admiration among the people and internal knowledge results liberation.¹

- **Non-attachment (*Vairāgya*)**² is also of two folds, external and internal³. The external non-attachment is the freedom from thirst for the objects of the senses, in one who is non-attached to these, realizing the defects of earning, protecting, decreasing, attachment and injury.⁴ The internal non-attachment is that which arises in mind for liberation and regards *prakṛti* as a magical illusion.⁵
- **Power (*Aiśvarya*)** is lordliness. It is of eight kinds: *aṇimā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prākāmya*, *īsitva*, *vaśitva* and *kāmāvasāyitva*.⁶

These four are the *sāttvika* forms (dispositions) of the intellect. When *sattva* dominates over *rajas* and *tamas*, a man acquires these qualities. Further, the *tāmas* form is the reverse of this. In this form *tamas* dominates. Thus *adharmā*, *ajñāna*, *avairāgya* and *anaiśvarya* are *tāmas* form of intellect.

Further, it is discussed that these dispositions (*bhāva*) are regarded to be of three kinds: *sāmsiddhika* (connate), *prākṛtā* (natural) and *vaikṛta* (acquired).⁷ Of these, the connate dispositions are virtue, knowledge, non-attachment and power; these were born along with the revered *Kapila* when he was born at the time of first creation.⁸ These four dispositions virtue etc. for example were produced in *Brahman's* four sons at the age of sixteen, which is result of their merit performed in previous births.⁹ The acquired dispositions are found in

¹ Tacca dvividhaṁ bāhyamābhyantaram ceti | - G.P.B. - 23

² Virāgaḥ vairāgyam rāgābhāvaḥ || - S.T.K. - 23

³ Vairāgyamapi dvividhaṁ, bāhyamābhyantaram ca || - G.P.B. - 23

⁴ Bāhyam dr̥ṣṭaviṣayavair̥ṣṇyam, arjanarakṣaṇakṣayasam̐gahimsādoṣadar̥śanāt viraktasya || - ibid

⁵ Ābhyāntaram-pradhānamapyatra svapnendrajālasadr̥śamiti viraktasya mokṣepsoryadutpadyate tadābhyantaram vairāgyam || - ibid

⁶ Eśvaramīśvarabhāvaḥ || - ibid

⁷ Sāmsiddhikāśca bhāvā prakṛtikā vaikṛtikāśca dharmādyāḥ | - S.K. - 43

⁸ (a.) Tatra Sāmsiddhikā yathā bhagavataḥ kapilasyādisarge utpadyamānasya catvāro bhāvāḥ sahotpannāḥ - dharmāḥ, jñānaṁ, vairāgyam, eśvaramiti | -G.P.B. - 43

(b.) M.V. - 43

⁹ (a.) Prakṛtāḥ kathante - brahmaṇaścatvāraḥ putrāḥ sanakasanandanasanātanasanatcumārā babhūvuḥ | Teṣāmutpannakāryakāraṇānām śarīriṇām ṣoḍaśavarsāṇām ete bhāvāścatvāraḥ samutpannāḥ tasmādetē prakṛtāḥ || - G.P.B. 43

(b.) M.V. - 43

ordinary human beings, who acquire knowledge through the corporeal form of the teacher.¹ Virtue, knowledge, non-attachment, power are *sāttvika* dispositions and vice, ignorance, attachment and absence of power are *tāmasa* ones. As *buddhi* (intellect) is instrument here, so all the dispositions abide in intellect.² The effect is the body and subsisting in that are embryo and rest bubble, flesh, muscles etc.³

Intellect is also known as *pratyaya* as it causes knowledge.⁴ The creation of intellect is known as '*pratyayasarga*' and it is of four fold: *viparyaya* (ignorance), *aśakti* (incapacity), *tuṣṭi* (contentment) and *siddhi* (attainment).⁵ Because of the disparity of influence of the *guṇas* (attributes), the creation of intellect has fifty varieties.

- *Viparyaya* (ignorance) is doubt.⁶ Five varieties of ignorance are - *tamas* (obscurity), *moha* (delusion), *mahāmoha* (extreme delusion), *tāmiśra* (gloom) and *andhatāmiśra* (utter darkness).⁷ Of these again *tamas* is seen to be of eight types: - identification of self (*puruṣa*) with one of the eight forms of *prakṛtis* viz. *prakṛti*, *mahat*, *ahamkāra* and *pañca-tanmātrā*.⁸ *Moha* also is of eight folds as it is love for eight *siddhis* (power) viz. *aṇimā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prākāmya*, *īśitva*, and *vaśitva*.⁹

Mahāmoha is attachment to the objects of sense. It is of ten types because there are five objects: *śabda*, *rasa*, *rūpa*, *gandha* and *sparsa* and *divya-adviya* varieties make

¹ (a.) Tathā vaikṛtā yathā - ācāryamūrti nimittam kṛtvā asmadādīnām jñānamutpadyate, jñānavairāgyam, vairāgyāddharmāḥ, dharmādaiśvaryamiti | ācāryamūrtirapi vikṛtiriti tasmādvaikṛtā ete bhāvā ucyante || - G.P.B. - 43

(b.) M.V. - 43

² (a.) Buddhiḥ karaṇam tadāśrayiṇaḥ | - G.P.B. - 43

(b.) Karaṇam buddhim āśrayanta iti karaṇāśrayiṇaḥ buddhiniṣṭhāḥ dharmādyā aṣṭau bhāvāḥ | - S.B. - 43

³ Kāryam dehadāśrayāḥ kalaladyāḥ, ye mātrjā ityukāḥ | - G.P.B. - 43

⁴ (a.) Pratīyate aneti pratyayo buddhiḥ, tasya sargaḥ | - S.T.K. - 46

(b.) Pratyayo buddhirityuktā, 'adhyavasāyo buddhirdharmo jñānam' ityādi - G.P.B. - 46

⁵ Eṣa pratyayasargo viparyayāśaktituṣṭisiddhyākhyāḥ | - S.K. - 46

⁶ (a.) Viparyayaḥ ajñānam avidyā - S.T.K. - 46

(b.) Tatra saṁśayaḥ ajñānam viparyayaḥ - G.P.B. - 46

⁷ (a.) Pañca viparyayabhedā - S.K. - 47

(b.) Pañca viparyayabhedāḥ - te yathā - tamaḥ, moḥaḥ, mahāmohaḥ, tāmiśra, andhatāmiśra iti | - G.P.B. - 47

⁸ (a.) Aṣṭasvavyaktamahadahamkārapañcatanmātreṣvanātmbuddhiravidyā tamaḥ |

Aṣṭavidhaviṣayatvāttasyāṣṭavidhatvam - S.T.K. - 48

(b.) G.P.B. - 48

⁹ (a.) Devā hyaṣṭavidhamaiśvaramāsādyāmṛtatvābhīmāninaḥ aṇimādikamabhiyante |

Seyam asmitā moḥaḥ aṣṭavidhahiśvaryaṣṭavidhāḥ | - S.T.K. - 48

(b.) G.B.P. - 48

them ten.¹ *Tāmiśra* is aversion (*dveṣa*). It is of eighteen fold because *śabda*, *rasa* etc. are ten types being *divya* and *adivya* and eight types of *siddhis*.² *Andhatāmiśra* is fear (*abhiniveśa*).³ It is also of eighteen types alike to *tāmiśra* but in addition, there is constant fear of loss of the objects of sense. Gods are afraid of demons and men are in their turn afraid of death.⁴

In this manner, the five varieties of ignorance viz. *tamas* (obscurity), *moha* (delusion), *mahāmoha* (extreme delusion), *tāmiśra* (gloom) and *andhatāmiśra* (utter darkness) are severally subdivided making sixty-two varieties.

- ♦ Defects of organs cause *aśakti* (incapacity).⁵ Defects of eleven organs, together with the defects of the intellect, are said to constitute incapacity.

“Ekādaśendriyavadhāḥ saha buddhivadhaisaktiruddiṣṭāḥ”⁶

There are twenty-eight varieties of incapacity due to the defect of organs. The injuries of the eleven organs are deafness, blindness, paralysis, and loss of taste, loss of smell, dumbness, mutilation, lameness, constipation, impotence and insanity.⁷ These along with those of intellect are described as incapacity.

Along with the injuries of intellect, the varieties of incapacity are twenty-eight. These seventeen injuries of intellect result from the inversions of the varieties of *tuṣṭi* (contentment) and *siddhi* (attainment).⁸ The varieties of contentment are nine and those of attainment are eight.

¹ (a.) Śabdādiṣu pañcasu divyādivyatayā daśavidheṣu viṣayeṣu rañjanīyeṣu rāgaḥ āsaktiḥ mahāmohaḥ | - S.T.K.-48

(b.) G.P.B. - 48

² (a.) Aṣṭavidhamaiśvare dṛṣṭānuśravikā viṣayāḥ daśa, eteṣāmaṣṭādaśānām sampadamanunandanti vipadam nānumodantyeṣaḥ aṣṭādaśavidho vikalpastāmisraḥ | - S.T.K. - 48

(b.) G.P.B. - 48

³ Abhiniveśaḥ andhatāmisraḥ | - S.T.K. - 48

⁴ (a.) ibid

(b.) G.P.B. - 48

⁵ Vaikalyādasāmarthyam aśaktiḥ | - Y.D. - 46

⁶ S.K. - 49

⁷ (a.) Tatra ekādaśendriyavadhāḥ - bādhiryam, andhatā, prasuptiḥ, upajihvikā, ghrāṇapākaḥ, mūkatā, kuṇitvam, khājyaṁ, gudāvartaḥ, klaibyaṁ, junmāda iti | - G.P.B. - 49

(b.) S.T.K. - 49

⁸ Saptadaśa vadhā buddherviparyayāt tuṣṭisiddhīnām || - S.K. - 49

- ♦ In the state of *tuṣṭi* (contentment) a person don't have inclination for any type of knowledge.¹ Mainly it is of two types: *ādhyātmika* (internal) and *bāhya* (external). *Ādhyātmika* (internal) are of four kinds viz. *prakṛti* (nature), *upādāna* (means), *kāla* (time), *bhāgya* (luck) and these are called *ādhyātmika* as these reside in the self.²

It is called contentment for here the self is known as not-self and no effort is made for securing its release. *Prakṛti tuṣṭi* is the reliance on the nature to bring about release through discriminative knowledge. *Upādāna tuṣṭi* is the reliance on renunciation to bring about the release. The third is the *kāla tuṣṭi*, the view that the time itself will bring about the release in due course, irrespective of nature and means. The fourth is the *bhāgya tuṣṭi* according to which it is the luck that will bring about the release.³

External contentment is of five kinds and these arise from the aversion from the objects of the senses. A man turns away from the enjoyment of sound, touch, form, taste and smell, realizing that there is the evil attached to these, namely, of acquisition, protection, waste, attachment and injury.⁴

- ♦ *Siddhi* (Attainment) is the mean of all types of desires.⁵ *Ūha* (reasoning), *śabda* (oral instruction from teacher), *adhyayana* (study and analysis), *duḥkhatrayanāśa* (three suppression of three fold misery), *suhṛtprāpti* (intercourse with teacher or friends), *dāna* (purity or gift):-

“Ūhaḥ śabdaḥ adhyayanam duḥkhavighātāstrayaḥ suhṛtprāptiḥ |
Dānam ca siddhayaḥ aṣṭau siddhe pūrvaḥ aṅkuśastrividhaḥ ||”⁶

¹ Cikīrṣitādūnena nivṛttistuṣṭiḥ || - Y.D. - 46

² Adhyātmani bhavā ādhyātmikāḥ, tāśca prakṛtyupādānakālabhāgyākhyāḥ | - G.P.B. - 50

³ (a.) ibid

(b.) S.T.K. - 50

⁴ Bāhyā viṣayoparamācca pañca | bāhyāstuṣṭyaḥ pañca viṣayoparamāt | śabdasparsārūparasagandhebhya uparataḥ arjanarakṣaṅkṣayasamgahiṃsādarśanāt | - G.P.B. - 50

⁵ Yatheṣṭasya sādhanam siddhiḥ | - Y.D. - 26

⁶ S.K. - 51

All these *siddhis* are of two classes: *mukhya* (principal) and *gaunya* (subordinate). The principal are the threefold suppression of the three type (*ādhyātmika*, *ādhibhautika*, *ādhidaivika*) miseries. These result from the attainment of other *siddhis* viz. *adhyayana*, *śabda*, *ūha*, *suhṛtprāpti* and *dāna* which between themselves are causally related and so they are *gaunya* (subsidiary or subordinate).

Adhyayana (study) of the *vedas* and other sacred writings, knowledge of the twenty-five principles is acquired and thereby one attains salvation.¹ From the knowledge obtained by *śabda* (oral instruction), by hearing, proceeds knowledge of the nature, intellect, egotism, the subtle elements, the senses and the gross elements, hence liberation ensues.²

Ūha is knowledge of scriptures secured by independent reasoning.³ When knowledge is attained by discussion with teachers, friends, it is the attainment known as *suhṛtprāpti* (intercourse of friends etc.).⁴ *Dāna* word is derived from 'daip śodhane' root and therefore, it means purity of discriminative knowledge.⁵ This can be attained only by reverence for teacher's teachings, continuity and practice for a long time.⁶

By the suppression of three type (*ādhyātmika*, *ādhibhautika*, *ādhidaivika*) miseries, through *ūhasiddhi*, *adhyayanasiddhi*, and *śabdasiddhi*, one can attain liberation. These are three attainments.⁷

¹ Adhyayanād vedādisāstrādhyayanāt pañcaviṃśatitattvajñānaṁ prāpya mokṣaṁ yāti ityeṣā trīyā siddhiḥ - G.P.B. - 51

² Tathā śabdajñānāt pradhānapuruṣabuddhayahaṁkāraṇatātmendriyapañcamahābhūtaṁ bhavati, tato mokṣa ityeṣā śabdākhyā siddhiḥ || - ibid

³ Ūhaḥ tarka āgamāvirodhinyāyena āgamārthaparīkṣaṇam | - S.T.K. - 51

⁴ Nyāyena svayaṁ parīkṣitamapyarthaṁ na śraddadhate, na yāvad guruśiṣyasabrahmacāribhiḥ saha saṁvādyate | ataḥ suhṛdāṁ guruśiṣyasabrahmacāriṇāṁ saṁvādakānāṁ prāptiḥ suhṛtprāptiḥ | - ibid

⁵ Dānaṁ ca śuddharvivekajñānasya, 'daip śodhane' ityasmāddhātordānapadavyutpatteḥ | - ibid

⁶ Sā ca na vinādarānairantaryadīrghakālasevitābhyāsaparipākādbhavatīti dānena saḥ api saṁgrhītaḥ | - ibid

⁷ Yathā kaścidādāvabhihitādhyātmikādiduḥkhatrayeṇābhībhūtaḥ asya pratīkārasya ūhaṁ śabdamaḍhyayanaṁ vā pratipadya jñānamadhigamya mokṣaṁ yāti duḥkhavighātāya yatrohāditrayamadhikuru te tadapi siddhitrayam

Buddhi is superior to the other organs on two counts; it provides both for the enjoyment and for the means of salvation; the former through the sense-organs and the latter through the inculcation of the difference between *puruṣa* and *prakṛti*.¹

Āyurveda also admits *mahat* or *buddhi* (intellect). Alike to *Sāṃkhya* it is established here that from *avyakta mahat* issues.² Determination of an object is the activity of *mahat*. The sense-organs associate with *ātman* and *manas* perceives the objects. *Manas* afterwards decides merits and demerits of the objects. Then the *buddhi* acts and determinates. Basing on the determinative knowledge, a person performs his duties and speaks as well.³ This is called *adhyavasāya*.⁴ Thus, both systems admit *mahat* as an element but *Āyurveda* does not describe as much as *Śāṃkhya*. *Śāṃkhya* has a deep discussion over it. But by nature both accept it in the same manner.

✦ *Ahaṃkāra*

Ahaṃkāra is *abhimāna*.⁵ Individuation is the conceit in the ego. *Ahaṃkāra* is of three types:

- a. *Sāttvika* or *Vaikṛta Ahaṃkāra* : When *rajas* and *tamas* are predominated over by *sattva* in the *ahaṃkāra* or ego, it is called *sāttvika* or *vaikṛta ahaṃkāra*.⁶
- b. *Tāmas* or *Bhūtādi Ahaṃkāra* : When *sattva* and *rajas* are predominated over by *tamas* in ego, it is known as *tāmas* or *bhūtādi ahaṃkāra*.⁷

¹ Sarvaṃ pratyupabhogaṃ yasmātpuruṣasya sādhyati buddhiḥ |

Saiva ca viśiṅaṣṭi punaḥ pradhānapuruṣāntaraṃ sūkṣmam || - S.K. - 37

² (a.) Jāyate buddhiravyaktād | - C.S.Sa. - 1/66

(b.) Tasmādvayaktānmahānutpadyate | - S.S.Sa. - 1/4

(c.) B.P. - 1/2/11

(d.) Sr.D.S. - 1/5/57

³ Indriyeṇendriyārtho hi samanaskena gṛhate |

Kalpyate manasā tūrdhve guṇato doṣataḥ athavā ||

Jāyate viṣaye tatra yā buddhimiścayātmikā |

Vyavasyati tayā vaktuṃ karttuṃ vā buddhipūrvakam || C.S.Sa. - 1/22-23

⁴ Niścayātmiketi sthiraśvarūpā adhyavasāya rūpeyarthāḥ | vyavastīyanuṣṭhānaṃ karoti, udyukto bhavatyarthāḥ; budhyadhyavasitamārtha vaktuṃ karttu vānuṣṭhātīti yāvat | buddhipūrvakamityanena yadeva buddhipūrvakamanuṣṭhānaṃ tadevaivaividhaṃ bhavati, nonmattānuṣṭhānamitidarśayati - Ck.Ct on C.S.Sa. -1/23

⁵ Abhimānaḥ ahaṃkāraḥ | - S.K. - 24

⁶ Sattvenābhībhūte yadā rajastamasī ahaṃkāre bhavatastadā saḥ ahaṃkāraḥ sāttvikaḥ | tasya ca pūrvācāryaiḥ saṃjñā kṛtā vaikṛta iti || - G.P.B. - 25

⁷ Tamasā abhībhūte sattvarajasī ahaṃkāre yadā bhavataḥ saḥ ahaṃkāraśtāmas ucyate | tasya pūrvācāryakmṛtā saṃjñā bhūtādiḥ || - ibid

- c. *Rājas* or *Taijasa Ahaṁkāra* : When *sattva* and *tamas* are predominated over by *rajas* in the ego, the ego gets the term *rājas* or *taijasa ahaṁkāra*.¹

From this *ahaṁkāra* two-fold creation issues forth, the eleven-fold aggregate – [*manas* (mind), five sense-organs and five motor-organs] and *pañca-tanmātrā* (five subtle elements).

“**Abhimānaḥ ahaṁkārastasmāddvidhaḥ pravartate sargaḥ |**

Ekādaśakaśca gaṇastanmātraḥ pañcakaścaiva ||”²

From the *vaikṛta ahaṁkāra*, the group of eleven organs proceeds. Therefore, the organs are *sāttvika*, pure and capable of apprehending their objects.³ From *ahaṁkāra*'s *bhūtādi* form proceeds the group of five subtle elements.⁴ Both these proceed from the *taijasa ahaṁkāra*. It supplies the energy for other two *guṇas* to produce their respective objects.⁵

Āyurveda also admits *ahaṁkāra* as one of the elements and it is identical to *Sāṁkhya*'s *ahaṁkāra*. It is the feeling that ‘I belong to such and such thing etc.’⁶ It is also of three fold according to *Āyurveda*, *vaikārika*, *taijasa* or *bhūtādi*.⁷ Alike to *Sāṁkhya*, in *Āyurveda* S.S., Sr.D.S. and B.P. admit that from the *vaikārika ahaṁkāra*, with the help of *taijasa* the group of eleven organs proceeds. Therefore, the organs are *sāttvika*.⁸ With the help of *taijasa* the group of five subtle elements proceeds from *ahaṁkāra*'s *bhūtādi* form.⁹

¹ Yādā rajasābhibhūte sattvatamasī bhavatastadā tasmāt saḥ ahaṁkāraḥ taijasa iti saṁjñā labhate || - G.P.B. - 25

² S.K. - 24

³ Sāttvika ekādaśakaḥ pravartate | - ibid - 25

⁴ Vaikṛtādaḥaṁkāraṭ bhūtādestanmātraḥ sa tāmasaḥ | - ibid

⁵ Taijasādubhayam | - ibid

⁶ Tatraivavaṁjātirūpavittavṛttabuddhiśīlavidyābhijanavayovīryaprabhāvasaṁpannaḥ ahamityahaṁkāraḥ - C.S.Sa. - 5/1

⁷ (a.) Sa trividho vaikārikataijaso bhūtādiriti || - S.S.Sa. - 1/4

(b.) B.P. - 1/2/12 ,

(c.) Sr.D.S. - 1/5/58

⁸ (a.) Tatra vaikārikādaḥaṁkāraṭaijasaśahāyattalakṣṇānyevaikaśendriyāṅyutpadyante || - S.S.Sa. - 1/5

(b.) Sr.D.S. - 1/5/59

(c.) B.P. - 1/2/13

⁹ (a.) Bhūtāderapitaijasaśahāyattalakṣṇānyeva pañca tanmātrāṅyutpadyante || - S.S.Sa. - 1/7

(b.) B.P. - 1/2/19

(c.) Sr.D.S. - 1/5/61

↻ *Indriya*

The group of eleven organs are the *sāttvika* result of *ahamkāra* (ego) because they are illuminating and buoyant.¹ Although *ahamkāra* is one but due to predominance or suppression of the *gunas* it causes many creations.² Where *sāttvika ahamkāra* is the material cause in manifestation that is called '*indriya*'.³ *Manas* (mind), *pañca-jñānendriya* (sense-organs) and *pañca-karmendriya* (motor-organs) do have also another common features in that they serve as marks wherewith to infer the percipient subject, the self, who is referred to as *Indra*. The *liṅga* or mark or sign of the presence of *Indra* or *puruṣa* (self), is *indriya*.⁴ According to its derivational meaning, '*in*' represents objects and one, which makes our inclination towards these objects, is called *indriya*.⁵ They are individually with different names such as eye, ear etc.⁶

a. *Pañca-buddhīndriya* (five sense-organs) :

Organs of cognition are eye, ear, nose, tongue and skin :-

'Buddhīndriyāṇi cakṣuḥśrotraghraṇarasanasparśanakāni'⁷

These sense-organs apprehend the five external objects viz. form, sound, smell, taste, touch respectively, and transmutes this apprehension to intellect through *manas*. Therefore, they are called *buddhīndriya* or *jñānendriya*.⁸

¹ Prakāśalāghavābhyāmekādaśaka indriyagaṇaḥ sāttviko vaikṛtā sāttvikādahamkāratpravartate | – S.T.K. - 25

² Yadyapyekaḥ ahamkārastathāpi guṇabhedodbhavābhibhavābhayāṃ bhinnāṃ kāryāṃ karotīti | – ibid

³ Sāttvikāhamkāropādānakatvam indriyatvam | – ibid

⁴ Indrasyātmanaścihnavād indriyam ucyate | – ibid

⁵ In iti viṣayāṇāṃ nāma, tāninaḥ viṣayāṇ prati dravantīti indriyāṇi | – M.V. - 26

⁶ Tāni ca svasamjñābhiścakṣurādibhiruktāni | – S.T.K. - 26

⁷ S.K. – 26

⁸ Buddherbāhyaviṣayapratipattau dvārabhūtatvād buddhīndriyāṇīti || – Y.D. - 26

b. *Pañca-karmendriya* (five motor-organs) :

Organs of action are voice, hands, feet, the excretory organ and the organ of generation :-

‘Vākpañipādapāyūpasthān karmendriyāṅyāhuḥ’¹

They are called organs of action as they perform action.² Of these, the speech utters, the hands variously act, the feet perform moving from one place to another, the anus excretes and the organ of generation produces pleasure.³

c. *Manas* (mind) :

As one of the class of organs, mind is treated as a sense organ as well as a motor organ. It ponders over the functions of both, the sense-organs and the action organs; so it belongs to both. Sense-organs and motor-organs start to work when they associate with *manas*.⁴

Thus, there are varieties of organs and it is due to specific variations in the modifications of the constituents, *sattva*, *rajas* and *tamas*. Each *guṇa* may predominate or be subordinate and that in varying degree. Such differences are at the root of differences in the organs, just as they are responsible for the diversity of the external objects.⁵

Āyurveda also accepts these organs:-

- *Pañca-jñānendriya* (Five Sense-organs): The sense-organs are five in number viz. *caḥsurindriya* (visual), *śrotrendriya* (auditory), *ghrāṇendriya* (olfactory), *rasanendriya* (gustatory) and *sparśanendriya* (tactile).⁶ Sense faculties cannot be

¹ S.K. - 26

² Karma kurvantīti karmendriyāni || - G.P.B. - 26

³ Vacanādānaviharaṇotsargānandāśca pañcānām | - S.K. - 28

⁴ (a.) Ubhayātmakamatra manaḥ sañkalpakamindriyaṃ ca sādharmaṃ | - ibid - 27

(b.) Ekādaśasvīndriyeṣu madhye mana ubhayātmakam, buddhīndriyaṃ karmendriyaṅca, caḥsurādīnām ca manaḥ adhiṣṭhitānāmeva svasvaviṣayeṣu pravṛtteḥ || - S.T.K. - 27

⁵ Guṇaparīṇāmaviśeṣānnānātvaṃ bāhyabhedāśca || - S.K. - 27

⁶ (a.) Tadyasthā - śrotatvakacakṣujivhāghrāṇa | - S.S.Sa. - 1/6

(b.) Tatra caḥṣuḥ śrotam rasanam sparśanamiti pañcendriyāni | - C.S.Su. - 8/8

(c.) B.P. - 1/2/13

(d.) Sr.D.S. - 1/5/59-60

perceived through *indriyas* but they are inferred through their actions¹ as each faculty resides at a special place in the body. Eyes, ears, nostrils, tongue and skin are the locations of the sense-organs.² Such as visual faculty resides at two eyes and perceives *rūpa*.

According to *Caraka*, they proceed from *pañca sūkṣmabhūtas* (*tanmātrā* or subtle elements) i.e. *rūpa tanmātrā*, *śabda tanmātrā*, *gandha tanmātrā*, *rasa tanmātrā* and *sparśa tanmātrā*.³ But according to S.S., Sr.D.S. and B.P. they proceed from *sāttvika ahaṁkāra*.⁴ Sound, touch, vision, taste and smell are the five sense objects.⁵

- ***Pañca-karmendriya* (Five Motor-organs):** They are also five in number viz. *vāk* (speech), *hasta* (hands), *upastha* (genital organs), *pāyu* (anus) and *pāda* (legs).⁶ The functions of motor-organs are speech, grasping, delight and sexual enjoyment, excretion and motion respectively.⁷
- ***Ubhayendriya* – Dual (Sensory and Motor) Organ:** *Manas* is known as *ubhayendriya*⁸ when it associates with *jñānendriyas*, it perceives knowledge. When it associates with *karmendriyas*, it helps to perform their respective activities.⁹ Mind, defined as the entity which, even on contact with self, sense-organs and sense objects, is responsible for production of knowledge otherwise it doesn't produce.¹⁰

¹ (a.) C.S.Sa. – 1/24

(b.) C.S.Su. – 8/14

² *ibid* – 8/10

³ *ibid.* – 8/9, 14

⁴ (a.) Tatra vaikārikādahaṁkāratāijāsahasahāyattalakṣṇānyevaikādaśendriyāṅyutpadyante | - S.S.Sa. – 1/5

(b.) Sr.D.S. – 1/5/59

(c.) B.P. – 1/2/13

⁵ (a.) C.S.Su. – 8/1

(b.) B.P. – 1/2/17

(c.) Sr.D.S. – 1/5/65

(d.) S.S.Sa. – 1/8

⁶ (a.) Hastau pādaḥ gudopasthaṁ vāgindriyamathāpi ca | karmendriyāṅi caiva | - C.S.Sa. – 1/25

(b.) S.S.Sa. – 1/6

(c.) B.P. – 1/2/14

(d.) Sr.D.S. – 1/5/60

⁷ (a.) Karmendriyāṅām yathāsamkhyāṁ vacanādānānandavisargaviharaṅāni || - S.S.Sa. – 1/8

(b.) C.S.Sa. – 1/25-26

(c.) B.P. – 1/2/18

(d.) Sr.D.S. – 1/5/66

⁸ *Ubhayātmakam manah* | - S.S.Sa. – 1/8

⁹ C.S.Su. – 8/7

¹⁰ Lakṣaṇam manaso jñānasyābhāvo bhāva eva ca | sati hyātmendriyārthānām sannikarṣe na vartate ||
Vairṭtyānmanaso jñānam sānnidhyāttacca vartate | - C.S.Sa. – 1/ 17-18

It is also known as the supporter of the sense-organs.¹ *Manas* possesses two attributes within it. They are ‘*aṅutvam* (atomicity)’ and ‘*ekatvam* (oneness).’² If the qualities of *manas* i.e. oneness and atomicity are not accepted, all kind of perceptions would occur at the same time. Mind, in person, seems to be more than one because of variations in its own objects, sense objects and its analytical activity and due to conjunction with the qualities of *rajas*, *tamas* and *sattva*; but, in fact, there is no numerousness. Therefore, it does not motivate more than one sense faculty at a time, and that is why not all the sense-organs can act simultaneously.³

Caraka has described clearly the objects of mind. The objects of the mind include thinking (*cintya*), considering (*vicārya*), imagining (*ūhya*), attention (*dhyeya*) and determination (*saṅkalpya*). Apart from the above, whatever can be known by means of the mind is regarded as objects of *manas*:-

“**Cintyaṁ vicāryamūhyaṁ ca dhyeyaṁ saṅkalpyameva ca |**

Yatkiṅcinmanaso jñeyaṁ tat sarve hyarthasaṅjñakam ||”⁴

Thus, both systems accept these eleven organs and almost in same sense. But a slight difference prevails between both system’s stand when we consider *Caraka’s* view. *Sāṅkhya* admits that from *sāttvika ahaṅkāra* these organs proceed but according to *Caraka* these organs proceed from five physical subtle elements. From *prakṛti* issues *mahat*, thence *ahaṅkāra* and from this five subtle elements (*tanmātrā*)⁵ and from these elements, these eleven organs and five gross elements proceed. Therefore, according to *Caraka* these organs are physical and physical body is the subject matter of medicine.⁶ Five sense-organs are composed of these physical elements with predominance of one in each.⁷

¹ Yadindriyāṅamabhiṅrāhakaṁ ca ‘mana’ ityabhidhīyate || – C.S.Sa. – 3/13

² Aṅutvamatha caikatvaṁ dvau guṇau manasaḥ smṛtau || ibid – 1/19

³ C.S.Su. – 8/5

⁴ C.S.Sa. – 1/20

⁵ Khādīni ca sūkṣmāṅi tanmātrarūpāṅi jñeyāni | sthūlabhūtāni tu khādīni tatra viśeṣatayā sūkṣmarūpāṅi ca tanmātrāṅi aviśeṣatayoktāni | Ck.Ct. on C.S.Sa - 1/29

⁶ V.C.S. on C.S.Sa. – 1/24

⁷ Ekaikādhikayuktāni khādīnāmindriyāṅi tu – C.S.Sa. – 1/24

☞ *Pañca-tanmātrā* :

Those *pañcatanmātrā* (five subtle elements) which are produced from the *tāmas ahaṁkāra*; namely, the subtle element of sound (*śabdatanmātrā*), the subtle element of touch (*sparśatanmātrā*), the subtle element of form (*rūpatanmātrā*), the subtle element of taste (*rasatanmātrā*) and the subtle element of smell (*gandhatanmātrā*), are called ‘non-specific’.¹ These are the objects apprehended by the gods only, and have the characteristic of pleasure being devoid of pain and delusion.²

Āyurveda’s conception about *pañca-tanmātrā* is alike to *Sāṁkhya*’s. *Caraka* doesn’t use the word ‘*tanmātrā*’ for the subtle elements but the commentator *Cakrapāṇi* makes it clear that when he talks about the eight fold *prakṛti* viz. *avyakta*, *mahat*, *ahaṁkāra* and five elements, he means the subtle elements ‘*tanmātrā*’, not the gross elements.³ The five subtle elements (*pañcatanmātrā*) are *śabdatanmātrā*, *sparśatanmātrā*, *rūpatanmātrā*, *rasatanmātrā* and *gandhatanmātrā*.⁴

☞ *Pañca-mahābhūta* :

According to *Sāṁkhya* from *pañcatanmātrā* (five subtle elements), the five gross elements proceed which are known as *pañcamahābhūta* viz. earth, water, fire, air and ether and these are called specific (*viśeṣa*).⁵ From the subtle element of smell (*gandhatanmātrā*), earth (*pṛthivī*); from the subtle element of taste (*rasatanmātrā*), water (*jala*); from the subtle

¹ (a.) *Tāmasādahaṁkāradutpannāni pañcatanmātrāṇi śabdādīni tānyaviśeṣā ityucyante* | - M.V. 38

(b.) *Yāni pañca tanmātrāṇi ahaṁkāradutpadyante tāni śabdatanmātrām, sparśatanmātrām, rūpatanmātrām, rasatanmātrām, gandhatanmātrām - etāni aviśeṣā ucayante* || - G.P.B. - 38

² *Devānāmete sukhalaṅkāṇā viśayā duḥkhamoharahitāḥ* | - ibid

³ *Khādīni ca sūkṣmāṇi tanmātrarūpāṇi jñeyāni | sthūlabhūtāni tu khādīni tatra viśeṣatayā sūkṣmarūpāṇi ca tanmātrāṇi aviśeṣatayoktāni* | Ck.Ct. on C.S.Sa - 1/29

⁴ (a.) *Tadyathā śabdatanmātrām, sparśatanmātrām, rūpatanmātrām, rasatanmātrām gandhatanmātramiti* – S.S.Sa. – 1/7

(b.) *Tanmātrapañcakam tasya nāmānyuktāni sūribhiḥ | Śabdatanmātrakam sparśatanmātrakam rūpatanmātrakam | Rasatanmātrakam gandhatanmātram ceti tadviduḥ* - Sr.D.S. – 1/5/62-63

(c.) *Tāmasādapyahaṁkāratānāmātrāṇi sarājasāt | Pañcālpasattvasambandhāttaliṅgāni bhavanti hi || Śabdatanmātrakam sparśatanmātrām rūpatanmātrakam | Rasatanmātrakam gandhatanmātramiti tāni tu* || - B.P. – 1/2/19-20

⁵ (a.) *Tanmātrānyaviśeṣāḥ tebhyo bhūtāni pañca pañcabhyaḥ | Ete smṛtāḥ viśeṣāḥ śāntāḥ ghorāśca mūdhāśca* || - S.K. – 38

(b.) *Tebhyaḥ pañcabhyaḥ tanmātrebhyaḥ pañca mahābhūtāni, pṛthivyaptejovāyavākāśasamjñāni, yānyutpadyante, ete smṛtā viśeṣāḥ* || - G.P.B. - 38

element of form (*rūpatanmātrā*), fire (*tejas*); from the subtle element of touch (*sparśatanmātrā*), air (*vāyu*); from the subtle element of sound (*śabdatanmātrā*), ether (*ākāśa*) – thus these gross elements are produced.¹

These are specific objects, compose human body and some of these objects are tranquil i.e. have the characteristics of pleasure; some are violent i.e. have the characteristics of pain, and some are delusive i.e. produce delusion.² There are three types of specifics:- subtle body, gross body born of parents and five gross elements. Of these, the subtle are lasting and constant while those born of parents perish.³

The gross body, born of parents is enveloped in six sheathes. It gets hair, blood and flesh from mother and nerves, bones and marrow from father.⁴ *Mahat* (*buddhi* or intellect), *ahamkāra* (ego), *pañca-tanmātrā* (subtle element), *pañca-jñānendriya* (sense-organs), *pañca-karmendriya* (motor-organs) and *manas* (mind)⁵, these eighteen elements constitute the subtle body⁶ and it transmigrates from one body to another.⁷

Āyurveda also admits these five gross elements alike to *Sāṃkhya*. It also establishes that the subtle elements produce the five gross elements viz. *pṛthivī*, *jala*, *tejas*, *vāyu* and *ākāśa*.⁸ It also admits that these five gross elements compose the human body.⁹

It also accepts subtle body or *sūkṣma śarīra*. *Caraka* admits that the self along with four subtle *bhūtas* viz. *pṛthivī*, *ap*, *tejas*, *vāyu* and with speed like that of mind transmigrates

¹ Gandhatanmātrāt pṛthivī, rasatanmātrādāpaḥ, sparśatanmātrādvāyuh śabdatanmātrādākāśam ityevamutpannāni etāni mahābhūtāni | - G.P.B. - 38

² Ete viśeṣā mānuṣāṇām viśayāḥ, śāntāḥ sulakṣaṇāḥ, ghorā duḥkhalakṣaṇāḥ mūḍhā mohajanakāḥ | - ibid

³ Sūkṣmā mātāpitṛjāḥ saha prabhūtaistrīdhā viśeṣāḥ syuḥ |

Sūkṣmāsteṣāṃ niyatā mātāpitṛjā nivartante || - S.K. - 39

⁴ Sūkṣmā sūkṣmadehāḥ parikalpitāḥ, mātāpitṛjā ṣaṭkauśikāḥ | tatra mātṛto lomaloहितamāmsāni, pitṛtastu snāyavasthimajjana iti ṣaṭ kośāḥ || - S.T.K. - 39

⁵ Pañcakarmendriyāṇi, pañcabuddhīndriyāṇi, pañcatanmātrāṇi manobuddhirahamkāra, evamaṣṭādaśa mahadādisūkṣmaparyantam | - M.V. - 40

⁶ Eṣāṃ samudāyāḥ sūkṣmaṃ śarīram | - S.T.K. - 40

⁷ Pūrvotpannamasaktāṃ niyataṃ mahadādisūkṣmaparyantam |

Saṃsarati nirupabhogaṃ bhāvairadhivāsitaṃ liṅgam || - S.K. - 40

⁸ (a.) Mahābhūtāni khaṃ vāyuragnirāpaḥ kṣitistathā | - C.S.Sa. - 1/27

(b.) Tanmātrebhyo viyadvāyurvahnirvāri vasundharā |

Etāni pañca jāyante mahābhūtāni tatkrāmāt || - B.P. - 1/2/21

(c.) Tebhyo bhūtāni vyomānilānalajalovryaḥ | - S.S.Sa. - 1/7

(d.) Tanmātrapañcakāttasmātsamjātaṃ bhūtapañcakam ||

Vyomānilānalajalakoṣṭhīrūpaṃ ca tanmatam | - Sr.D.S. - 1/5/63-64

⁹ C.S.Sa. - 1/16

from one body to another according to past deeds.¹ As *ākāśa* is inactive, it does not enter in the foetus. As it is all pervasive and having the attributes of *avakāśa pradhāna*, it exists in the uterus from the beginning. He is omnivagant, sustains all bodies, performs all actions and takes all forms.²

Thus, *Sāṃkhya's sūkṣma śarīra* consists of eighteen elements whereas in *Āyurveda* according to *Caraka*, *sūkṣma śarīra* consists of five elements (subtle elements viz. *pṛthivī, ap, tejas, vāyu* and self) and gross body consists of self and five gross elements.

S.S. also accepts gross body made of five gross elements and self and this body only can be treated.³ In both systems *pañcamahābhūta* have their significance.

Both systems talk about the evolution process of this universe. *Sāṃkhya* establishes that this universe is a conglomeration of twenty-five elements: *prakṛti, puruṣa, mahat, ahaṃkāra, pañca-jñānendriya, pañca-karmendriya, manas, pañca-tanmātrā, pañca-mahābhūta*. In *Āyurveda* except *Caraka*, all scholars follow *Sāṃkhya's* evolution process. *Caraka* does not enumerate *puruṣa* as an element because according to him both *puruṣa* and *prakṛti* are unmanifested, so he uses the word 'avyakta' for both and in this form he is present in the 24 elements. All elements proceed mainly from *prakṛti (avyakta)* but all are non-intelligent and *puruṣa* makes them conscious.⁴

According to *Sāṃkhya*, except *prakṛti* and *puruṣa* all other elements are *vikṛti* or *vyakta* whereas *Āyurveda* divides all elements in two categories; one is *prakṛti* which is of eight fold⁵ i.e. *avyakta, mahat* (intellect), *ahaṃkāra* (ego), *pañca-tanmātrā* (subtle elements) and other is *vikṛti* which is sixteen-folds viz. *manas, pañca-mahābhūta, pañca-jñānendriya* and *pañca-karmendriya*.

¹ Bhūtaiścaturbhiḥ sahitaḥ susūkṣmairmanojavo dehamupaiti dehāt |

Karmātmakatvānna tu tasya dṛśyaṃ divyaṃ vinā darśanamasti rupam || - C.S.Sa. - 2/31

² ibid - 2/32

³ (a.) Pañcamahābhūtaśarīrasamavāyaḥ puruṣa iti | sa eva karmapuruṣacikitsā adhikṛtaḥ | - S.S.Sa. - 1/21

(b.) Bhūtebhyo hi paraṃ yasmānnāsti cintā cikitsate || - ibid - 1/17

⁴ Cetanādhārapyekaḥ smṛtaḥ purusaṃjñakaḥ | - C.S.Sa. - 1/16

⁵ (a.) S.S.Sa. - 1/29

(b.) C.S.Sa. - 1/17

Caraka has a little different view from *Sāṃkhya* about the evolution process. According to *Caraka*, from *ahamkāra*, *pañca-tanmātrā* (five subtle elements) proceed and from these subtle elements eleven organs and *pañca-mahābhūta* (five gross elements) issue. Therefore, the organs are physical and only physical body can be treated. According to C.S.'s commentator, *Sāṃkhya*'s organs are egotist and formless. Therefore, they cannot be given treatment.¹

Suśruta accepts evolution process alike to *Sāṃkhya*. But he mentions that the organs are physical as they have predominance of *pañca-mahābhūta* (five gross elements - *pṛthivī*, *jala*, *tejas*, *vāyu*, *ākāśa*)² and only physical entity can be subject matter of medicine. Nothing other than the physical entity can be its subject matter.³

Āyurveda discusses the evolution process to establish the principle that both this universe as well as our body is made up of same elements. So, our body is equal to this universe. Whatever formed entities are in the universe, the same are in our body and vice-versa.⁴ The aggregate of six constituents is termed as universe (macrocosm) such as - *pṛthivī*, *jala*, *tejas*, *vāyu*, *ākāśa* and unmanifest self – *Brahman* (principle of consciousness). These very six constituents aggregate are termed as *puruṣa* (person or body).⁵

Āyurveda is based on the laws of nature. This theory of '*loka-puruṣa sāmya*' (macrocosm-microcosm continuum) is the most important principle of *Āyurveda*. The individual humanbeing is the miniature replica of the universe. The individual and the universe both are essentially '*pañcabhautika*' i.e. made up of five basic physical factors or elements namely *pṛthivī* (earth), *jala* (water), *tejas* (fire/radiant energy), *vāyu* (air/motion), *ākāśa* (ether/space).

The individual (*puruṣa*) and the universe (*loka*) remain in constant interaction with each other and also derive and draw materials, from each other in order to maintain their

¹ V.C.S. on C.S.Sa. – 1/24

² 'Tatsambhavadravayasamūho bhūtādiruktah' bhautikāni cendriyāṅyāyurvede varṇyante tathendriyārthāḥ || - S.S.Sa. – 1/18

³ Tasyopayogaḥ abhīhitaścikitsāmprati sarvadā |
Bhūtebhyo hi param yasmānāsti cintā cikitsate || - ibid – 1/17

⁴ 'Puruṣaḥ ayaṃ lokasaṃmitaḥ' ityuvāca bhagavān punarvasurātreyaḥ | yāvanto hi loke bhāvaviśeṣāstāvantaḥ puruṣe yāvantaḥ puruṣe tāvanto loke; || - C.S.Sa. – 5/3

⁵ Ṣaḍdhātavaḥ samuditāḥ 'loka' iti śabdaṃ labhante; tadyathā - pṛthivyāpastejo vāyurākāśaṃ brahma cāvvyaktamiti, eta eva ca ṣaḍdhātavaḥ samuditāḥ 'puruṣa' iti śabdaṃ labhante || - ibid – 5/4

normalcy and homeostasis. This exchange follows the law of *sāmānya* and *viśeṣa* (homologus vs heterologus) on the simple principle that a similar/homologus matter increase the similar while a dissimilar/heterologus matter decreases or depletes the same. The interaction and exchange between *loka* and *puruṣa* continues in a natural way as the man breaths air, drinks water and consumes food articles available in the nature.

So long, this interaction is wholesome and optimum, the man is in optimum health. When this harmonious interaction breaks, a disease-state starts. Hence, the main principle of treatment of a disease is nothing but to restore harmony between *loka* and *puruṣa* and to restore normal balance of *pañcamahābhūtas* in the body and mind with due homeostasis.

In the person *pr̥thivī*, *jala*, *tejas*, *vāyu*, *ākāśa* and *Brahman* are represented by form, moisture, heat, vital breath, pores (including vacant spaces) and inner self respectively.¹ As is the significance of *Brahman* in the universe so is that of inner self in the person.² It is also mentioned that some commonness can be inferred such as what is *āditya* in universe is the action of receiving in human body, *rudra* is agitation, likewise *soma* is cheerfulness, *vāyu* happiness, *aśvins* lustre, *marut* enthusiasm, *viśvadeva* all sense-organs and their objects, darkness ignorance, light knowledge; as initial creation in case of the universe so impregnation in the person, *kr̥tayuga* childhood, *tr̥tāyuga* youth, *dvāpara* old age, *kaliyuga* as illness and end of creation as death. Thus, by inference commonness of other unmentioned entities of the universe and the person may also be known.³

This body and *manas* are described as locations of disorders as well as pleasures.⁴ Abnormality or disorder is disequilibrium of body's elements and their equilibrium is normalcy or health. Health is happiness while disorder is unhappiness.⁵ So without knowing these elements of body a physician won't be able to diagnose and give treatments according to the disease.

¹ Tasya puruṣasya pr̥thivī bhūtiḥ, āpaḥ kledaḥ tejaḥ abhisantāpaḥ, vāyuḥ prāṇaḥ, viyat suśirāṇi, brahmā antarātmā | - C.S.Sa. – 5/5

² Yathā khalu brāhmī vibhūtirloke tathā puruṣe apyāntarātmikī vibhūtiḥ | - ibid

³ ibid

⁴ C.S.Su. – 1/55

⁵ Vikāro dhātuvaīṣamyam, sāmiam prakṛtirucyate |

Sikhasamjñakamārogyam, vikāro duḥkhameva ca || - ibid – 9/4

The physician, who is possessed of the correct knowledge about the senses, is able to know the life and death.¹ Therefore, the expert physician, who is well acquainted with the fatal signs, earns the title of ‘*Āyurvedavid*’.² The physician, who possess knowledge of the four aspects – cause, symptoms, cure and prevention of disease, is the best one³ and it is not possible without the detailed knowledge of body and universe.

Detailed knowledge of the human body is necessary for the well-being of the body. After getting knowledge about the entities of the body, one is able to know about the factors, which are useful to the body. Hence, the detailed knowledge of the body is commenced:-

“Śarīravicyayaḥ śarīropakārarthamiṣyate | jñātvā hi śarīratattvaṁ śarīropakārakareṣu bhāveṣu jñānamutpadyate” | tasmāccharīravicyayaṁ praśamsanti kuśalāḥ ||”⁴

Thus, body is defined as the seat of consciousness, composed of the aggregate of the products of five *mahābhūtas* and carrying on in the state of equilibrium. When in the body the *dhātus* get imbalanced, the body gets subjected to disease or destruction. Getting imbalanced of these *dhātus* means their increase or decrease partially or wholly.⁵ Hence, the properly administered therapy brings back the decreased as well as the increased *dhātus* to the state of equilibrium by reducing the increased ones and in taking of the diminished ones.

Disease free condition is the best source of virtue (*dharma*), wealth (*artha*), gratification (*kāma*) and emancipation (*mokṣa*):-

“Dharmārthakāmamokṣāṇāmārogyaṁ mūlamuttamam”⁶

Āyurveda also accepting as one of the purposes of describing commonness between universe and person says that this type of knowledge gives rise to right knowledge that the self only is

¹ Etadindriyavijñānaṁ yaḥ paśyati yathātatham |
Maraṇaṁ jīvitaṁ caiva sa bhiṣak jñātumarhati || - C.S.In. – 4/27

² ibid – 7/32

³ (a.) Hetau liṅge praśamane rogāṇāmapunarbhave |
Jñānaṁ caturvidhaṁ yasya sa rājārho bhiṣaktamaḥ || - C.S.Su. – 9/19

(b.) Śarīraṁ sarvathā sarve sarvadā veda yo bhiṣak |

Āyurvedaṁ sa kārtsnyena veda lokasukhapradam || – C.S.In. – 6/19

⁴ C.S.Sa. – 6/3

⁵ ibid - 6/4

⁶ C.S.Su. – 1/15

the agent of happiness and misery. Thus, this knowledge makes a person to arise for salvation, which is the ultimate goal, but without being free from diseases, it is also not possible.¹

Hence, evolution process of this universe and human body has significance in *Āyurveda* as it makes to diagnose as well as treat the disease using the natural elements. Moreover, a disease free condition is a requisite to achieve the ultimate goal of life i.e. 'mokṣa'.

Besides this, elements of *Yoga* also can be seen in *Āyurveda*. *Yoga* had intimate association with the medical sciences from very early times. According to *Yoga*, every body through constant practice of detachment or asceticism can achieve salvation.² *Āyurveda*, a comprehensive science of life was developed to ensure *ārogya* i.e. healthy life in all its dimensions which is the best source of virtue (*dharma*), wealth (*artha*), gratification (*kāma*) and emancipation (*mokṣa*). Therefore, *Yoga* was a part of *Āyurveda* as it subserved the same objectives. Thus, *Āyurveda* is the life science specifically concerned with psychospiritual development of an individual.

Yoga and *Āyurveda* are allied disciplines. Both have advocated *auśadhi*, *mantra*, *japa*, *samādhi* etc. as the means of achieving their objectives.³ Besides spiritual paths, *Yoga* also teaches the use of drugs for *citta-suddhi*. Similarly, besides *auśadhi*, *anna*, *vihāra* (drugs, diet etc.), *Āyurveda* also teaches the practice of *Yoga*. *Āyurveda* accepts this system as an important media for health and *mokṣa*, as *Caraka* emphasises that recurrence of all sensations is checked through *Yoga* and *mokṣa*. The absolute eradication of sensation is attained through *mokṣa*. The *Yoga* is a mean to attain *mokṣa*.⁴ Thus, there is similarity in the approach of these two human sciences, though the emphasis varies.

It is profoundly established by eminent scholars that *Yoga* school accepts the old twenty-five principles of *Sāṃkhya*, 'prakṛti', etc.; only adding the Supreme Being 'Īśvara' as

¹ C.S.Sa. – 5/7

² Abhyāsa vairāgyābhyām tannirodhaḥ | - Y.S. – 1/12

³ (a.) Janmauśadhimantratapaḥ samādhijāḥ siddhayaḥ | - ibid – 4/1

(b.) Trividhamauśadhamiti -daivavyapāśrayaṃ, yuktivyapāśrayaṃ satvāvajayāśca | - C.S.Su. – 11/54

⁴ Yoge mokṣe ca sarvāsām vedanānāmavartanam |

Mokṣe nivṛttirmiśeṣā yogo mokṣappravartakaḥ || - C.S.Sa. – 1/137

the twenty-sixth element.¹ In S.D.S. *Mādhvācārya* classifies these principles into two groups²:-

- *Īśvara*
- Other twenty-five elements

This can be shown through following diagram:-

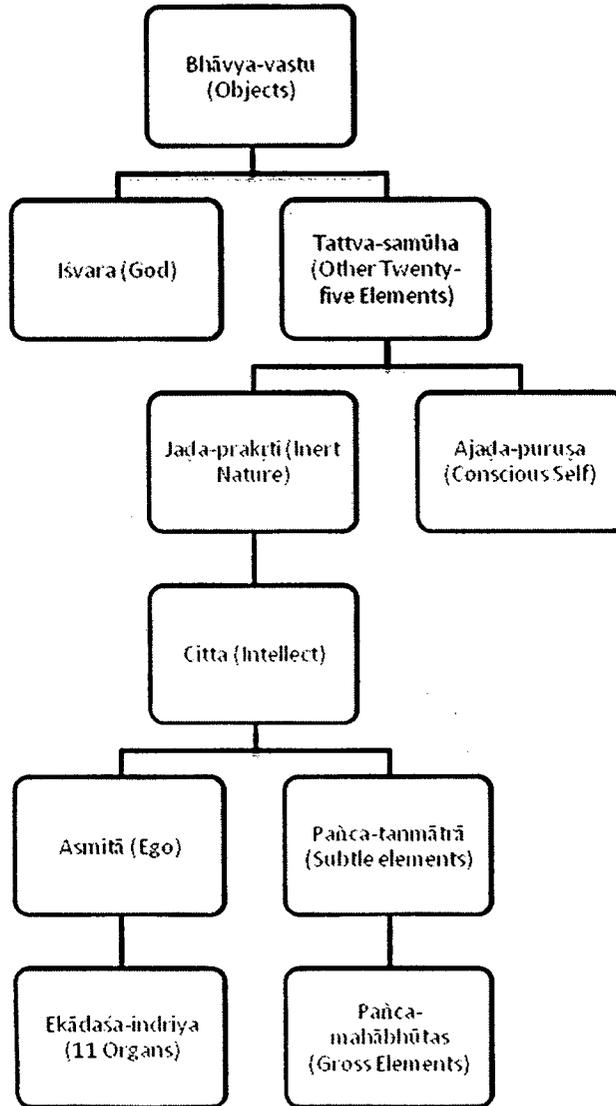


Fig 3. Elements according to Yoga System

¹ Prdhānādīni pañcaviṃśatitattvāni prācīnānyeva sammatāni | ṣaḍaviṃśastu paramēśvaraḥ | - S.D.S. pg. 443

² Bhāvyaṃ ca dvividham - īśvara-stattvāni ca | - ibid – pg. 474

Thus according to S.D.S., there are two groups of elements, one is *Īśvara* (God) and another is twenty-five elements, which is again divided in two groups; *jaḍa* (unconscious) and *ajāḍa* (conscious). *Ajāḍa* is *puruṣa* and except *puruṣa* other twenty four elements are *jaḍa* (unconscious).¹

Here *Īśvara* is accepted as one of the means of attaining emancipation, which is main aim of this system. Restraint of mental operations is requisite for this aim and it is called 'Yoga'.² 'Yoga' is 'samādhi'.³ Two significant measures of concentration are 'abhyāsa (practice)' and 'vairāgya (detachment)'.⁴

Practice is the effort to stay in the restricted state⁵ and detachment is the absence of greed towards objects seen and heard of.⁶ These are the means of 'kriyā yoga' or practical yoga.

Besides this, *Patañjali* also talks about direct mean to attain 'samādhi' and it is called 'bhakti yoga'. It is 'Īśvaraprāṇidhāna' which is a special kind of devotion to God.⁷ Here God accepted as a mean of 'samādhi' and thus, Yoga system accepts 26 elements. *Īśvara* is that special *puruṣa* unaffected by the vehicles of afflictions, action and fruition.⁸ Other *puruṣas* are also untouched by the afflictions but they have attained this state after cutting all types of bonds but *Īśvara* neither had nor will have any connection with these bonds. It is all time liberated and all times *Īśvara* (lord).⁹

There is no other divinity equal to *Īśvara*. Hence, it alone whose divinity is free from other equal or superior power, is *Īśvara* and it is the special *puruṣa*.¹⁰ In it there is unexcelled the germs of omniscience, for in it is the furthest limit of omniscience, beyond which there is nothing.¹¹ It is all-merciful, and though it has no desires to satisfy, yet for the sake of its

¹ Jaḍāni prakṛtimahadahamkārādīni caturvīmśati | ajaḍaḥ puruṣaḥ | - S.D.S. – pg. 474

² Yogaścittavṛttinirodhaḥ || - Y.S. – 1/2

³ Yogaḥ samādhiḥ | - ibid – 1/1

⁴ Abhyāsavairāgyābhyām tannirodhaḥ || - ibid – 1/ 12

⁵ ibid – 1/13

⁶ ibid – 1/ 15

⁷ (a.) Īśvaraprāṇidhānādvā - ibid – 1/23

(b.) Y.B. – 1/23

⁸ Kleśakarmavipākāśayairaparāmrṣṭaḥ puruṣaviśeṣa īśvaraḥ | - Y.S. – 1/24

⁹ Y.B. 1/24

¹⁰ Tasmādyasya sāmāyīśairvinirmuktamaiśvaryaṁ sa eveśvaraḥ | sa ca puruṣaviśeṣa iti || - ibid

¹¹ Tatra niratiśayaṁ sarvajñabījam || - Y.S. – 1/25

deserved devotees it dictates the *vedas* at each evolution of the world after dissolution.¹ It is also the teacher of the ancient teachers beyond the range of conditioning time. Time cannot reach to it as an object of limitation. It is the preceptor even of all the ancient teachers, established by the highest authority (*veda*) in the beginning of this creation, so the same fact must be understood concerning the past creations also.²

The word denoting it is *Om (praṇava)*.³ The relation of this denoted with the denoter is fixed. But the usage of *Īśvara* only reveals the fixed meaning. The mind of the *Yogī*, who repeats the *praṇava* and reveals its truth, is made one-pointed and fit for *Yoga*.⁴ Whatever obstacles there are such as sickness etc., they disappear by devotion to *Īśvara*. It also obtains a perception of its true self.⁵

Āyurveda doesn't talk about God as an element but it accepts supreme soul. The supreme self, because of being eternal, has no source of origin.⁶ The supreme self is devoid of abnormalities, is the cause of consciousness with the conjunction of mind, properties of basic elements viz. *pṛthivī*, *ap*, *tejas*, *vāyu* and *ākāśa*; sense-organs. It is eternal and seer, who sees all the actions.⁷

Self, who alone is knower of all things, witnesses all the entities of all the living beings.⁸ Unconscious objects like stone cannot witness things. This supreme soul is beginning less,⁹ ever lasting,¹⁰ omnipresent, all pervasive and great.¹¹ The absolute self is one only and cannot be perceived by signs or symptoms.¹² It is unmanifest because the eternal is imperceptible to caused entity, as the same cannot grasp the eternality. That is why one,

¹ Tasyātmānugrahābhāve api bhūtānugrahaḥ prayojanam 'jñānadharmopadeśena kalpapralayamahāpralayeṣu saṁsāriṇaḥ puruṣānuddharisyāmīti' | - Y.B. - 1/25

² (a.) Sa eṣa pūrveṣāmapī guruḥ kālenānavacchedāt || - Y.S. - 1/26

(b.) Yathāsya sargasyādaḥ prakarṣagatyā siddhastathātikrāntasargādiṣvapi pratyetyavyaḥ || -Y.B. - 1/26

³ Tasya vācakaḥ praṇavaḥ || - Y.S. - 1/27

⁴ Y.B. - 1/28

⁵ (a) Tataḥ pratyakcetanādhigamaḥ api antarāyābhāvaśca || - Y.S. - 1/29

(b) Ye tāvadantarāyā vyādhiprabhṛtayaḥ, te tāvadiśvarapraṇidhānāna bhavanti || - Y.B. - 1/29

⁶ Prabhavo na hyanāditvādvidyate paramātmanaḥ | - C.S.Sa. - 1/53

⁷ Nirvikāraḥ parastvātmā sattvabhūtaguṇendriyaḥ |

Caitanye kāraṇaṁ nityo draṣṭā paśyati hi kriyāḥ || - C.S.Su. - 1/56

⁸ Jñāḥ sāksītyucyate nājñāḥ sāksī tvātmā yataḥ smṛtaḥ | - C.S.Sa. - 1/83

⁹ (a.) Ādimāstyātmanaḥ | - ibid - 1/82

(b.) Anādiḥ puruṣo nityo | - ibid - 1/59

¹⁰ Sadakāraṇavannityaṁ.. | - ibid - 1/59

¹¹ Vibhūtvamata evāsya yasmāt sarvagato mahān - ibid - 1/80

¹² ibid - 1/84

which cannot be grasped, is said as unmanifest. The self, which is the knower of the body, eternal, omnipresent and indestructible, is the unmanifest.¹ *Parmātman*,² *Brahman*,³ *Parameśvara* etc. are the synonyms used in *Āyurveda* for supreme.

Yoga's Īśvara and *Āyurveda's* supreme self both are similar upto some extent. *Āyurveda's* supreme self is the source of consciousness of body but in *Yoga Īśvara* is the direct source of *samādhi* which restrains the modifications of the mind and causes salvation. As *Yoga* says that, we can only infer God but an inference exhausts itself in reaching a general conclusion and is not competent to perceive a particular instance. The special knowledge of its name and such things are to be sought from the sacred texts.⁴

Similarly, according to *Āyurveda*, supreme self can be only inferred⁵ but there are so many references in *Āyurvedic* literature, which contain names of some deities such as *Brahman*,⁶ *Śiva*,⁷ *Viṣṇu*,⁸ *Indra*⁹ etc. These special names can be special knowledge of that supreme self, alike to *Yoga* system as it has already mentioned that *Brahmā* is synonym of that absolute self. The main difference is that *Yoga* enumerates God as an element but *Āyurveda* does not.

Thus, after this comparison of *Sāṃkhya-Yoga* and *Āyurveda* it is clear that these systems are inter-connected. *Āyurveda* accepts the evolution process alike to *Sāṃkhya* as well as *Yoga* but with some difference. *Āyurveda* establishes this evolution process to discuss the elements of this body which is the subject matter of medicine. Besides this, it is also clear that *Sāṃkhya* has an impact on *Āyurveda* as it is evident from the following verse:-

**“Sāṃkhyaiḥ saṃkhyātasāṃkhyeyaiḥ saha āsīnam punarvasu |
Jagaddhitārtham papraccha vahniveśaḥ svasamśayam ||”¹⁰**

¹ C.S.Sa. – 1/60-61

² ibid – 1/53

³ ibid – 5/4

⁴ Sāmānyamātropasāmhāre ca kṛtopakṣayamanumānānān na viśeṣapratipattau samarthamiti | tasya samjñādiviśeṣapratipattirāgamataḥ paryanveṣyā | - Y.B. 1/25

⁵ C.S.Sa. – 1/60-62

⁶ C.S.Su. – 1/4

⁷ C.S.Ci. – 3/311

⁸ ibid – 3/312

⁹ ibid – 3/313

¹⁰ C.S.Su. – 13/3

Chapter – IV

Relation between *Āyurveda* and *Raseśvara Darśana* from Metaphysical Point of View

Chapter - IV

Relation between *Āyurveda* and *Raseśvara Darśana* from Metaphysical Point of View

Sarvadarśana Samgraha deals with *Raseśvara Darśana* (mercurial system). This text principally deals with 16 philosophical systems current in 14th century. The philosophical literature by that time had grown so enormously that for an ordinary man it became quite impossible to grasp even a single system from the beginning till end. Hence, *Mādhavācārya* presents entire *Rasa-Śāstra* in the form of *Raseśvara Darśana* in lucid, precise and scholarly manner.

Rasa-Śāstra is a most important and popular branch of *Āyurveda* developed in medieval period i.e. 8th /9th century A.D. and onwards. Historically though, the drugs of original minerals are in use since ancient times in the therapeutics but during that period their numbers were very much limited probably on account of non-development of suitable and sophisticated pharmaceutical procedures, techniques and processes necessary for their conversion to suitable dosage forms.

There are several opinions about the aims and objectives of *Rasa-Śāstra* but we can narrow down the objectives mainly two. One is to convert the base metals into gold and silver, which is known as *lohavidyā* and *rasavidyā*, commonly recognized as alchemy in modern science. Another objective was to achieve the perfect health and lead a long life without being afflicted with diseases. This is known as *dehavidyā/dehavedha*.

The initial concept of *Rasa-Śāstra* was to transform lower/base metals into noble/higher metals (*loha vedha*) and later on to build strong body tissues and to maintain their healthy state (*deha vedha*) with a view to remove poverty from the world first and then to eliminate diseases and death of the man-kind. Thus, to achieve *loha vedha* (metallic transformations) and *deha vedha* (metabolic transformations of body tissues) *Rasa-Śāstra* was evolved and developed in medieval period.

There is one more theory about the evolution of *Rasa-Śāstra*. As per Hindu philosophy, *mokṣa* or liberation was the ultimate aim of human being. According to this school, whatever efforts are put forth for the *mokṣa*, attained after death is futile and worthless. There is no use of anything that cannot be enjoyed during the lifetime. Hence, one should enjoy the fruits of *mokṣa* during lifetime, not after death. It can be achieved by *Yoga* only but a strong and disease free body and mind only can perform perfect *Yoga*. Accordingly, such a state can be achieved only by consuming the processed *pārada* (mercury). Thus, this theory gradually developed as a practical science keeping mercury as a nucleus.

Rasa-Śāstra has emphasised on 'rasāyana' concept of *Āyurveda* as with this one can achieve best quality of body tissues (*rasādi* seven *dhātus*) which are likely to provide positive health to the body tissues and prevent diseases and ageing process and as such our body always remains in healthy and youthful state. *Rasāyana* concept was prevalent during *Samhitā* period and several herbal drugs were categorized to possess *rasāyana* properties still during that time it was in developing state only but historically it was the time of *Rasa-Śāstra*, 8th/9th century, in which this *rasāyana* concept was found to be highly developed and reached to its height.

The use of the drugs of mineral origin as *rasāyana* drugs became more frequent than the use of the drugs of herbal origin which helped to make the *rasāyana* concept really very meaningful for the society and men-kind. During the time of development of *Rasa-Śāstra* several pharmaceutical procedures, treatments and techniques necessary for conversion of metallic and mineral drugs into suitable dosages form have been evolved.

Ancient Indian treatises on mercurial operations, mineral medicines and alchemical practices have a significant place in the technical literature of India. These treatises contain vast technical knowledge, especially about the mineralogy and metallurgy. In ancient time, the use of metals as well as minerals as medicines found prevalent but it flourished later on, which gave rise to a separate branch of materia medica of metals and minerals, along with that of herbs and plants. This science of minerals, metals and mercury is significant as it is very useful from medicinal point of view.

Raseśvara Darśana insists upon the tenet that the liberation in this life taught in all systems depends upon the stability of the bodily frame, and therefore, celebrate the virtues of *pārada* (mercury) as means of strengthening the system.¹ The enjoyments of wealth and body are not permanent, so one should strive for the emancipation. And this liberation is possible through *yathārtha jñāna* (real knowledge) and this knowledge results from *yogābhyāsa* (practice of *Yoga*). Moreover, such a practice of *Yoga* is possible in a healthy, disease free stable body.²

Stable body cannot be achieved either by herbal medicines or by metallic medicines as *rasāyanas* (rejuvenators). These substances are not reliable as they are destroyable by nature. They can be destroyed by fire, water or by sunrays.³ On the contrary, mercury does not get affected due to all these conditions and it absorbs all the metals, so it is superior and supreme. As the *yogis* get emancipation by assimilation with *Śiva*, in the same way *pārada* (mercury), which has consumed *abhraka* (mica) attains the stability by absorbing all the metals.⁴

The body, which we get after birth, can be destroyed but it may be perdurable if it comes in the contact of *pārada* (mercury) and *abhraka* (mica), creation of lord *Śiva* and *Pārvatī*. *Pārada* (mercury) is the exudation (*rasa*) of the body of *Śiva*.⁵ It is evolved from *Mahādeva* (*Śiva*).⁶ Hence, *Śiva* is known *Raseśvara* and the system also as *Raseśvara*. Thus, it is evident that *Raseśvara Darśana's* metaphysics is based on two categories: *pārada* (mercury) and *abhraka* (mica).

¹ Piṇḍasthairye sarvābhimatā jīvanamuktiḥ setsyatītyāsthāya, piṇḍasthairiropāyaṁ pāradādīpadavedanīyaṁ rasameva saṁgirante – S.D.S. pg. no. - 322

² Iti dhanaśarīrabhogānmatvā anityān sadaiva yatanīyam |
Muktau sā ca jñānāttaccābhyāsātsa ca sthira dehe || - R.R.S. – 1/39

³ Tatsthairye na samartham rasāyanaṁ kimapi mūllohādi |
Svayamasthirasvabhāvaṁ dāhyaṁ kledyaṁ ca śoṣyaṁ ca || - ibid – 1/40

⁴ Amṛtatvaṁ hi bhajante haramūrtau yogino yathā līnāḥ |
Tadvatkalitagagane rasarāje hemalohādyāḥ || - ibid – 1/42

⁵ Suptaḥ ayaṁ matsamo devi ! mama pratyāṅgasambhavaḥ |
Mama devaraso yasmādrasasteṅāyamucyate || - S.D.S. pg no. - 323

⁶ Cakāsti tatra jagatāmādidevo maheśvaraḥ |
Rasātmanā jagatrātum jāto yasmānmahārasaḥ || - R.R.S. – 1/22

➤ Origin of *Pārada* (Mercury)

Mercury is described to be of divine origin as it is related to Lord *Śiva*:-

“**Ākāṣṭi tatra jagatāmādidevo maheśvaraḥ |**
Rasātmanā jagattrātuṃ jātā yasmān mahārasaḥ ||”¹

In the present verse it is mentioned that Lord *Śiva* dwells on *Himālaya* and from him only *pārada* is evolved. It is described as semen of Lord *Śiva*. Out of blemishes of Lord *Śiva*'s semen, emerged various types of metals, which are capable of making the body stable.² It is described in *Rasa*-schools' texts that the intensity of Lord *Śiva*'s semen was intolerable. It was fierce by nature.

➤ Synonyms of *Pārada* (Mercury)

It is called *pārada* (*pāra+da*) because it is means of conveyance beyond the series of transmigratory states³ and rescues man from diseases.⁴ It is known as *rasa* also because it arises from Lord *Śiva*'s internal organs and it is exudation (*rasa*) of his body.⁵ As it engulfs all the metals like gold etc. and it eradicates senility, diseases and death, therefore also, it is known as *rasa*.⁶ It is called *rasendra* as it is superior among all *mahārasa*, *uparasa* and *sādhāraṇa rasa*.⁷ As it transforms body tissues into new and healthy tissues (*dehasiddhi*) and lower/base metals into higher or noble metals (*lohasiddhi*), it is termed as *sūta*.⁸ The sheen of all the metals is found in it in an accumulated form, therefore it is named as *miśraka*.⁹ *Rasendra*, *pārada*, *sūta*, *sūtarāja*, *sūtaka*, *śivateja* and *rasa* are other synonyms of *pārada*.¹⁰

¹ R.R.S. – 1/22

² ibid – 1/61-66

³ Rasasya pāradataiṃ saṃsāraparaprāṇahetutvena | taduktam—
 Saṃsārasya paraṃ paraṃ datte asau pāradaḥ smṛtaḥ | iti || - S.D.S. - pg no. - 322

⁴ Rogapaṅkābdhimagnānām pāradaṅca pāradaḥ | - R.R.S. – 1/79

⁵ Suptaḥ ayaṃ matsamo devi ! mama pratyaṅgasambhavaḥ |
 Mama devaraso yasmādrasastenāyamucyate || - S.D.S. - pg no. - 323

⁶ Rasanāt sarvadhātūnām rasa ityabhidhīyate |
 Jarāruṇmṛtyunāśāya rasyate vā raso mataḥ || - R.R.S. – 1/77

⁷ Rasoparasarājatvādrasendra iti kīrtitaḥ | - ibid – 1/78

⁸ Dehalohamayīm siddhiṃ sūte sūtaḥ smṛtaḥ || - ibid

⁹ Sarvadhātugataṃ tejomiśritaṃ yatra tiṣṭhati |
 Tasmāt sa miśrakaḥ prokto nānārūpaphalapradaḥ || - ibid – 1/79

¹⁰ Rasendraḥ pāradaḥ sūtaḥ sūtarājaśca sūtakaḥ |
 Śivatejo rasaḥ sapta nāmānyevaṃ rasasya tu || - R.S.S- 1/7

➤ Utility of *Pārada* (Mercury)

As aforementioned that all worldly pleasures are unstable, so one should strive for liberation from these worldly pleasures. Liberation results from knowledge, knowledge from practice of *Yoga* and *Yoga* can be performed by healthy body only.¹

The body, as a complex of six sheaths (skin, blood, flesh, fat, bone and marrow), is dissoluble but if it comes in the contact of *pārada* (mercury) and *abhraka* (mica), creation of lord *Śiva* and *Pārvatī* respectively, it becomes stable.² *Pārada* (mercury) and *abhraka* (mica) are identified with *Hara* and *Gauri*.³

Pārada (mercury) absorbs all the metals and such mercury makes the body ageless, stable and immortal.⁴ Stability of body results from consumption of this mercury and with this stable body human being obtains real knowledge by continuous practice of *Yoga*. Thus, human being attains emancipation and gets rid off further birth, death and rebirth. In this way, he becomes immortal.⁵

There is nothing superior or nobler than this immortal body which is a seat of all kinds of teachings, which is root cause for attaining the four folds of *puruṣārthas* (main objects of human life viz. *dharma*, *artha*, *kāma* and *mokṣa*) and which is ageless and immortal.⁶ The real knowledge of ultimate reality is not possible without perceiving *pārada* (mercury) as it makes our body fit, healthy and diseases free and so immortal.⁷ The body, afflicted by senility, diseases, weak senses, will not be able to attain the state of *samādhi*, which is essential to attain liberation. This type of body cannot perform the perfect *Yoga*.⁸

¹ R.R.S. – 1/39

² *Śāṅkhaśikasya śārīrasyānityatve api rasābhrakapadābhilapyaharagaurīrṣṭījātasya nityatvopapatteḥ* | - S.D.S. – pg. no. - 324

³ *Abhrakastava bījaṁ tu mama bījaṁ tu pāradaḥ* | - ibid – pg no. - 325

⁴ *Paramātmanīva satataṁ bhavati layo yatra sarvasattvānām* |
Ekaḥ asau rasarājaḥ śārīramajarāmaramaṁ kurute || - R.R.S. – 1/43

⁵ *Sthire dehe abhyāsavaśāt prāpya jñānaṁ guṇāṣṭakopetam* |
Prāpnoti brahmapadaṁ na punarbhavavāsajanmaduḥkhāni || - ibid – 1/44

⁶ *Āyatanāṁ vidyānāṁ mūlāṁ dharmārthakāmamokṣāṇām* |
Śreyāḥ paraṁ kimanyaccarīramajarāmaramaṁ vihāyaikam || - ibid – 1/54

⁷ *Pratyakṣeṇa pramāṇena yo na jānāti sūtakam* |
Adṛṣṭavigrahaṁ devaṁ kathaṁ jñāsyati cinmayam || - ibid – 1/55

⁸ *Yajjarayā jarjarītaṁ kāsaśvāsādiduḥkhavivaśaṁ ca* |
Yogyāṁ tanna samādhou pratihatabuddhīndriyaprasaram || - ibid – 1/56

It is not possible to attain real knowledge during childhood and not even in period of youth as at that time human being gets involved in worldly pleasures. In old age our reasoning power diminishes so again it is not possible to get the real knowledge.¹ If a human being does not attain real knowledge or liberation during lifetime, it is not possible to get it after death.² Hence, the *yogis*, who are very desirous to attain liberation, should achieve stable, non-perishable body and it is possible to achieve with the help of *pārada* (mercury) and *abhraka* (mica):-

“Tasmājjīvanmuktim samīhamānena yoginā prathamam |

Divyā tanurvidheyā haragaurīsr̥ṭisamyogāt ||”³

It is considered highly auspicious metal. The sins caused due to massacre of teachers, cows, *Brahmins* etc., which cannot be destroyed, can also be diminished by mere perception of *pārada* (mercury) as this is the most pure metal.⁴

Its perception makes human being to get virtues (*puṇya*) which is quite identical to the *puṇyas* acquired by performing hundred *aśvamedha yajña* (oblation) or by donating thousands of gold coins, crores of cows or dipping in all the holy waters.⁵ Who prepare the *liṅga* out of *pārada* and adores it with reverence, will attain the advantage of the adoration of *Śivaliṅga* (pictogram of Lord *Śiva*).⁶ It is said that “eating, touching, giving, meditating upon, and adoring of *pārada* (mercury) are the five different ways of worshipping it – all of which tend to destroy great vices.⁷

¹ Bālaḥ ṣoḍaśavarṣo viṣayarasāsvādalampaṭaḥ parataḥ |
Yātaviveko vṛddho martyaḥ kathamāpnuyānmuktim || - R.R.S. – 1/57

² Asminneva śarīre yeṣāṁ paramātmano na saṁvedaḥ |
Dehatyāgādūhrvaṁ teṣāṁ tadbrahma dūratarāṁ || - ibid – 1/58

³ ibid – 1/60

⁴ (a.) Suragurugodvijahiṁsāpāpakalāpodbhavaṁ kilāsādhyam |
Tadapicaśamayanatīyasmātkāḥ anyastasmātpavitratarāḥ || - R.H.T. – 1/4

(b.) Suragurugodvijahiṁsāpāpakalāpodbhavaṁ kilāsādhyam |

Śvitraṁ tadapi ca śamayati yastasmātkāḥ pavitratarāḥ sūtāt || - R.R.S. – 1/35

⁵ Śatāśvamedhena kṛtena puṇyaṁ gokoṭibhiḥ svarṇasahasradānāt |

Nṛṇāṁ bhavet sūtakadarśanena yat sarvatīrtheṣu kṛtābhiṣekāt || - ibid – 1/23

⁶ Vidhāya rasaliṅgaṁ yo bhaktiyuktaḥ samarcayet |

Jagatritiyaliṅgānāṁ pūjāphalamavāpnuyāt || - ibid – 1/24

⁷ Bhakṣaṇaṁ sparśanaṁ dānaṁ dhyānair ca paripūjanam |

Pañcadhā rasapūjoktā mahāpātakanāśinī || - ibid – 1/25

The sins committed in the previous life are also diminished by mere consumption of mercury.¹ The physician, who gives mercury to the patients after its purification, attains the *punya* of donation and hundreds of *aśvamedha yajña* (oblation). Its meditation helps to get rid of every type of sin or disease. The man who dies with mercury still in his stomach is freed from great sins, and attains liberation (*parama pada*):-

“Udare saṁsthite sūte yasyotkrāmati jīvitam |
Sa mukto duṣkṛtādghorātpṛayāti paramaṁ padam ||”²

Thus, it is regarded as highly propitious metal.

➤ *Doṣas* (Impurities) and Purification of *Pārada* (Mercury)

Human beings started becoming powerful, strong and long lived just as Gods due to the power of *pārada* (mercury) of making the man disease free. Therefore, Lord *Indra* become anxious and prayed to Lord *Śiva* to add some impurities (*doṣas*) to it which will reduce its power. Since that time mercury cannot be used without purifications.³

There are three types of *doṣas*:-

- a. *Naisargika Doṣa* : These are natural inherent blemishes of *pārada*. They are three in number: - *viṣa*, *vahni*, *mala*. They cause death, burning sensation and coma respectively.⁴
- b. *Yogika Doṣa* : These *doṣas* are mixed in mercury from outside of mines. They are of two-folds, *nāga* and *vaṅga* which cause heaviness, flatulence and skin diseases such

¹ Hanti bhakṣaṇamātreṇa pūrvajanmāghasambhavam |
Rogasaṅghamaśeṣānām narānām nātra saṁśayaḥ || - R.R.S. – 1/26

² ibid – 1/33

³ Evaṁ bhūtasya sūtasya martyamṛtyugadacchidaḥ |
Prabhāvānmānuṣā jātā devatulyabalāyusaḥ ||
Tāndrṣtvā abhyarthito rudraḥ śakreṇa tadanantaram |
Doṣaiśca kañcukābhiśca rasarājo niyojitaḥ |
Tadāprabhṛti sūtaḥ asau naiva sidhyatyasaṁskṛtaḥ || - ibid – 1/80-81

⁴ Viṣaṁ vahnirmalaśceti doṣā naisargikāstrayaḥ |
Rase maraṇasantāpamūrccānām hetavaḥ kramāt || - ibid – 11/20

as leprosy etc.¹ When mercury is contaminated due to lead and tin, these *doṣas* generate.

- c. *Auphadika Doṣa* : These are acquired *doṣas* known as *aupādhika doṣas*. They are also called *saptakañcuka doṣas*. They are, one each of *bhūmija*, *khanija*, *jalaja* and two each of *nāga* and *vaṅga doṣas*. Therefore, they are seven in numbers.²

Mercury and other minerals have to go through *śodhana* (purification) to remove these *doṣas* (impurities) before they can be made into medicine. These procedures are called *saṃskāras* (works or procedures) for purification and assimilation. If impure mercury is used internally, it is likely to produce some bad effects or diseases in the body. Therefore, purified mercury's use is recommended.³

According to *rasa* system there are total 18/19 *saṃskāras* of mercury which are advised to be performed to remove its *doṣas*. The first eight are commonly described by almost all *rasa* texts and these are useful for alchemical purpose as well as for maintenance of health and for diminishing the diseases. While remaining *saṃskāras* are mainly advised for alchemical purpose only.⁴ The eighteen *saṃskāras* are:- *svedana* (sweating), *mardana* (rubbing), *mūrccana* (swooning), *sthāpana* (fixing), *pātana* (dropping), *nirodha* (coercion), *niyamana* (restraining), *dīpana* (kindling), *gamana* (moving/going), *grāsapramāṇa* (falling into globules), *jāraṇa* (pulversing), *pidhāna* (covering), *garbhadruti* (internal flux) *bāhyadruti* (external flux), *kṣāraṇa* (burning), *saṃrāga* (colouring) *sāraṇa* (pouring) and *krāmaṇa-vedha bhkṣaṇa* (eating it by parting and piercing).⁵

Among these eighteen *saṃskāras* the first eight are the most important and popular. It is evident that the later scholars who follow *dehavedha* aspect mainly gave main importance

¹ Yogikau nāgavaṅgau dvau tau jādyādhmānakuṣṭhadau || - R.R.S. – 11/21

² Aupādhikāḥ punaścānye kīrtitāḥ sapta kañcukāḥ |
Bhūmijā girījā vārjā dve ca dve nāgavaṅgaje || - ibid – 11/22

³ Doṣahīnāḥ yadā sūtastadā mṛtyujvarāpahāḥ |
Śuddhāḥ ayamamṛtāḥ sāksād doṣayukto raso viṣam || - R.S.S. – 1/13

⁴ (a.) Aṣṭādaśaiva saṃskārā ūnavimśatikā kvacit | - A.P. – 1/32
(b.) Ityaṣṭau sūtasamkārāḥ samā dravye rasāyane |

Kāryāste prathamāṃ śeṣā noktā dravyopayogināḥ || - R.R.S. – 11/59

⁵ Svedanamardanamūrccanasthāpanapātananirodhanīyamāśca |
Dīpanagamanaḥ grāsapramāṇamatha jāraṇapidhānam ||
Garbhadrutibāhyadrutikṣāraṇasaṃrāgasāraṇāścaiva |
Krāmaṇavedhau bhakṣaṇamaṣṭādaśadhēti rasakarma || - S.D.S. – pg. no. - 328

to first eight *saṃskāras* as they help to removing the all types of natural, internal and external impurities and also help in the potentiating of mercury in many ways and such have been discussed in almost all *rasa* texts. Mercury processed with first eight *saṃskāras* become less toxic, more stable, more potent and effectual.

These eight *saṃskāras* are as following at a glance:-

1. *Svedana* :

Svedana is the process in which *pārada* is boiled in *kṣāra* (alkalies), *amla* (sour substances) etc. or in the juice or decoction of any other drugs in *dolāyantra* (apparatus). This process help in loosening the blemishes (*malas*) present in the *pārada*.¹

2. *Mardana* :

Grinding *pārada* along with various drugs used for *mardana* process, adding all types of sour substances, is called the operation of *mardana*. This process destroys the external blemishes.²

3. *Mūrccchana* :

This process involves grinding of *pārada* with the prescribed drugs to bring about a state called *naṣṭa piṣṭa*³ in which the mercury globules are divided into very fine state of subdivision till its form gets changed into paste.⁴

4. *Utthāpana* :

After the process of *mūrccchana*, *pārada* is brought back to its original state by the help of *svedana* or by keeping under sunrays or by any other procedure. This regaining or retrieval of

¹ Kṣārāmlairoṣadhairvā api dolāyantre sthitasya hi |
Pacanaṃ svedanākhyam syānmalaśaithilyakārakam || - R.R.S. – 8/60

² Uditairoṣadhaiḥ sārdaṃ sarvāmlaiḥ kāñjikairapi |
Peṣaṇam mardanākhyam syād bahirmalavināśanam || - ibid – 8/61

³ Svarūpasya vināśena piṣṭatvād bandhanaṃ hi yat |
Vidvadbhirmirjitaḥ sūto naṣṭapiṣṭiḥ sa ucyate || - ibid – 8/64

⁴ Mardana ādiṣṭbhaiṣajyairnaṣṭapiṣṭatvakārakam | - ibid – 8/62

its original mercury form is known as *utthāpāna saṁskāra*.¹ This process wipes out the useless properties attained by mercury during *mūrcchana* process.

5. *Pātana*:

The *pārada* is ground with specific prescribed drugs and it is subjected to *pātana* (sublimation) in upward, downward and oblique direction by heating in appropriate apparatus. This procedure is known as *pātana*.²

6. *Rodhana* :

This process retrieves the potency of mercury. *Saindhava lavaṇa* is taken in solution form in an earthen pot with water and *pārada* is kept in it for three days. This process is called *rodhana*.³

7. *Niyamana* :

This process restrains over mobility of *pārada* by *svedana*. During *rodhana* process, *pārada* possesses potency but regains mobility. This operation is known as *niyamana*.⁴

8. *Dīpana* :

In this operation *pārada* is processed by *svedana* along with metals, minerals and various medicinal substances in *dolāyantra* (an apparatus) for three days. This procedure is called *dīpana*, which augments the power of *pārada* of consuming the minerals like *abhraka* etc.⁵

¹ Svedātapādiyogena svarūpāpādanam hi ya yat |

Tadutthāpanamityuktaṁ mūrcchāvīpattināśanam || - R.R.S. – 8/63

² Uktauśadhairmarditapāradasya yantrasthitasyodhrvamadhaśca tiryak |

Niryātanam pātanasaṁjñamuktaṁ vaṅgāhisamparkajakañcukagham || - ibid – 8/65

³ Jalasaindhavayuktasya rasasya divasatrayam |

Sthitirāsthāpanī kumbhe yā asau rodhanamucyate || - ibid.– 8/66

⁴ Rodhanāllabdhavīryasya capalatvanivṛttaye |

Kriyate pārade svedaḥ proktaṁ niyamanam hi tat || - ibid – 8/67

⁵ Dhātupāśānamūlādyaiḥ saṁyukto ghaṭamadhyagaḥ |

Grāsārtham tridinaṁ svedo dīpanam tanmataṁ budhaiḥ || - ibid – 8/68

Thus, first five *saṃskāras* are done to eliminate various types of *doṣas* of mercury and remaining *saṃskāras* are done to change in its unwanted properties and to enhance its metal consumption power. Purification removes the harmful substances or impurities present in minerals or drugs that would cause toxic effects or diseases in the body.

➤ Forms of *Pārada* (Mercury) Suggested for Use

After the purification through these eight *saṃskāras* mercury becomes suitable for internal use in the body to maintain health and diminish diseases. Mercury is advised to be used in following forms: - *mūrccchita*, *mṛta* and *baddha*.¹ The *mūrccchita* (swooned) *pārada* eradicates all diseases, *baddha pārada* is causative factor of liberation and *mṛta pārada* destroys senile changes and brings about long-life.²

• *Mūrccchita Pārada* :

The process of *mūrccchanā* of *pārada* minimizes its toxic effects and its therapeutics effects are raised to the great extent. In this process mercury is converted in such a suitable form, which could be used internally in the body for curing diseases.³ *Mūrccchita pārada* (swooned mercury) can eradicate all types of diseases.⁴ Swooned mercury will be having various colours and free from excessive volatility.⁵

• *Mṛta Pārada* :

Mṛta pārada does not get affected due to intensive heat fire. Here *pārada* is converted into *bhasma* and such a *pārada* can impart health and longevity.⁶ This process is known as *māraṇa* which converts the drugs of mineral origin into fine ash form (*bhasma*). As it is considered suitable for absorption and assimilation *bhasma* into the biological system of the

¹ S.D.S. – pg. no. - 327

² (a.) *Mūrccchitvā harati rujaṃ bandhanamanubhūya muktido bhavati |*
Amarīkaroti hi mṛtaḥ kaḥ anyaḥ karuṇākaraḥ sūtāt || - R.R.S. – 1/34

(b.) Hato hanti jarāvyādhiṃ mūrccchito vyādhighātakāḥ |

Baddhaḥ khecaratām dhatte kaḥ anyaḥ sūtāt kṛpākaraḥ || - R.S.S. – 1/6

³ R.R.S. – 8/62

⁴ *Mūrccchito vyādhināśanaḥ || - ibid – 11/18*

⁵ *Nānāvāraṇo bhavetsūto vihāya ghanacāpalam |*

Lakṣaṇaṃ dṛśyate yasya mūrccchitaṃ taṃ vadanti hi || - S.D.S. – pg. no. - 327

⁶ *Niṣkampavegastivṛāgnau āyurārogyado mṛtaḥ || - R.R.S. – 11/19*

body. *Mṛta pārada* has following marks viz. wetness, thickness, brightness, heaviness, mobility.¹

• ***Baddha Pārada* :**

Baddha pārada is the resultant of the process called *bandhana* by which the properties of *pārada* such as mobility and inability to contain, are conquered.² *Baddha pārada* is causative factor of liberation or emancipation.³ The character of *baddha pārada* (bound mercury) is that is continuous, fluent, luminous, pure, heavy and its part apart under friction.⁴

➤ ***Abhraka (Mica)***

As it is aforementioned that the body, as a composite of six sheaths (skin, blood, flesh, fat, bone and marrow) is destroyable but it can be made stable by using mercury (*pārada*) and mica (*abhraka*) as medicine. These two are termed as creation of Lord Śiva and *Pāravatī*.⁵ These two metals together are very beneficial for body. The *pārada*, which has consumed *abhraka*, attains stability by absorbing all the metals.⁶

Girijābīja, *amala*, *ākāśavācī* etc. are the synonyms of *abhraka* (mica).⁷ *Abhraka* is put in the category of *mahārāsa*. In *Rasa* system, the useful drugs of mineral origin are classified according to their utility towards *pārada* (mercury) on preference basis and on the basis of their own peculiar therapeutic speciality.

The elements, which are very beneficial with mercury, are grouped as *mahārāsa*. Those, which are less useful with mercury rather than *mahārāsa*, are categorized as *uparāsa*. Those, which are found beneficial in an ordinary manner, are grouped as *sādhārāṇa rasa*.

¹ Ārdratvaṁ ca ghanatvaṁ ca tejo gauravacāpalam |
Yasyaitāni na dṛśyante taṁ vidyānmṛtasūtakam || - S.D.S. – pg. no. - 327

² Yena yena hi cañcalyaṁ durgrahatvañca naśyati |
Rasarājasya samprokto bandhanārtho hi vārtikaiḥ || - R.R.S. – 11/61

³ Bandhanamanubhūya muktido bhavati... || - ibid – 1/34

⁴ Akṣataśca laghudrāvī tejasvī nirmalo guruḥ |
Sphoṭanaṁ punarāvṛttau baddhasūtasya lakṣaṇam || - S.D.S. – pg. no. - 327

⁵ Śāṅkhaśūkasya śarīrasyānityatve api rasābhrakapadābhilapyaharagaurīśṛṣṭijātasya nityatvopapatteḥ | - ibid – pg. no. - 324

⁶ R.R.S. – 1/42

⁷ Abhrakaṁ girijābījamaṁalaṁ gaganāhvayam || - R.S.S. - 1/139

Sādhāraṇa rasa are less useful rather than *mahārasa* and *uparasa*. *Abhraka* is very beneficial as it is aforementioned, so it is grouped as *mahārasa*.¹

➤ Utility of *Abhraka* (Mica)

Abhraka is said to be the creation of *Pārvatī*. It is called its *śukra* (essence).² *Abhraka* is deemed as essence of *Pārvatī* and is like best ambrosia. It purifies *vāta*, *pitta*; reduces *kṣaya*; strengthens the intellect and diminishes the diseases. It is aphrodisiac, augments life span.³ It makes powerful, is alleviator of *kapha*, and enhances appetite and cold in potency. It has capacity to cure all the diseases if it is consumed with various combinations. It is also capable of *pārada bandhana*.⁴ The *abhraka*, found from the depth of 1.25 feet (*rājahasta*), has all these qualities and *abhraka* existing on the surface of earth is lacking these attributes, so useless.⁵

➤ Types of *Abhraka* (Mica)

There are four types of *abhraka*⁶:-

- *Pīnāka Abhraka*
- *Nāga Abhraka*
- *Maṇḍūka Abhraka*
- *Vajra Abhraka*

¹ (a.) *Abharavaikrāntamākṣīkavimalādrijasasyakam |*

Capalo rasakaśceti jñātvā aṣṭau saṅgrahedrasān || - R.R.S. – 1/1

(b.) R.S.S.– 1/114-115

² (a.) *Devyā...śukraṁ tathā abhrakam ||* - R.R.S. – 2/2

(b.) S.D.S. – pg. no. - 324

³ *Gaurītejāḥ paramamṛtaṁ vātapittakṣayaghnaṁ |*

Prajñābodhi praśamitarujāṁ vṛṣyamāyusyamagrayam || - R.R.S. – 2/2

⁴ *Balyaṁ snigdhaṁ rucidamakaphaṁ dīpanaṁ śītavīryaṁ,*
Tattadyogaṁ sakalagadaḥṛdvyoma sūtendrabandhi || - ibid

⁵ *Rājahastādadhastādyatsamānītaṁ ghaṇaṁ khaneḥ |*

Bhavettaduktaphaladaṁ niḥsattvaṁ niṣphalaṁ param || - ibid. – 2/3

⁶ (a.) *Pīnākanāgamaṇḍūkavajramityabhrakaṁ matam |* - ibid – 2/4

(b.) *Pīnākaṁ darduraṁ nāgaṁ vajrañceti caturvidham ||* - R.S.S. – 1/142

This classification was made on the basis of the effect when it is put in the fire.

- When *pīnāka abhraka* is placed on fire, its layers get dispersed and it causes severe constipation resulting death.¹
- If *nāga abhraka* is put in fire, makes sound as a serpent and causes leprosy etc. skin diseases.²
- When *maṇḍūka abhraka* is placed on heat, it comes out of fire jumping just alike to a frog. If it is consumed, it creates stones in the body.³
- The *vajra abhraka* does not show any character one it comes in the contact of heat. It strengthens the body like iron and eradicates all diseases.⁴

Abhraka (mica) is also classified according to colour viz. *śveta abhraka*, *pīta abhraka*, *rakta abhraka* and *kṛṣṇa abhraka*.⁵

- The *śveta abhraka* is used for *śvetakarma* i.e. for converting lower metals into silver or to treat *śveta kuṣṭha*.⁶
- The *rakta abhraka* is used in *rakta karma* i.e. haematinic.⁷
- *Pīta abhraka* is employed for *pīta karma* i.e. converting the lower metals into gold and to cure the diseases which convert body's colour in yellow colour.⁸

¹ Pīnākaṁ pāvakottaptaṁ vimuñcati dalocayam |

Tatsevitāṁ malaṁ baddhavā mārayatyeva mānavam || - R.R.S. – 2/5

² Nāgābhraṁ nāgavatkuryād dhvaniṁ pāvakasāṁsthita |

Tadbhuktaṁ kurute kuṣṭham maṇḍalākhyāṁ na saṁśayaḥ || - ibid – 2/6

³ Utplutyotplutya maṇḍukaṁ dhātāṁ patati cābhraṁ |

Tatkuryādaśmarīrogamasādhyāṁ śāstrataḥ anyathā || - ibid – 2/7

⁴ (a.) Vajrābhraṁ vahnisantaptaṁ nirmuktāśeṣavaikṛtam |

Dehalohakaraṁ tacca sarvarogaharaṁ param || - ibid – 2/8

(b.) Rase rasāyane caiva yojyaṁ vajrābhraṁ priye |

Tasmādvajrābhraṁ grāhyaṁ vyādhivārdhakyamṛtyujit || - R.S.S. – 1/145

⁵ Śvetādivarṇabhedena pratyekaṁ taccaturvidham || - R.R.S. – 2/4

⁶ Śvetaṁ śvetakriyāsūktaṁ... | - ibid – 2/9

⁷ Raktābhraṁ raktakarmaṇī ... | - ibid

⁸ Pītabhamabhraṁ yattu śreṣṭhaṁ tatpītakarmani | - ibid – 2/10

→ All types of mica are considered as best *rasāyanas* (rejuvenators) but on the top of all *kṛṣṇa abhraka* is said to surpass in all qualities, by crores of time, than other types of *abhraka*.¹

The best *abhraka* is that which possesses broad layers, black in colour, heavy in weight and easily separable layers.²

Pārada cannot grasp lustrous *abhraka* and *maṇḍūra abhraka*, which looks like iron oxide. The *abhraka*, which is grasped by *pārada* is used for *lohakarma* (to convert base metals into noble metals) and *rasāyana* (rejuvenator).³ Lustreless *abhraka* is used for the treatment of diseases otherwise it causes diseases like *prameha* etc. and reduces digestive potential.⁴ Only purified *abhraka* is used both for *sattvapātana* i.e. to extract metals for mines as well as for its use internally. If pure mica is not employed, it causes various kinds of disorders.⁵

Thus, *Raseśvara darśana* is not a mere eulogistic of the metal, it is means to the highest end i.e. liberation.⁶ It is quite true that liberation is subject of self-realisation but emancipation will be inaccessible or useless without a healthy body. A body affected by senile effects and diseases cannot acquire self-realisation of real knowledge as this type of body is not suitable for practice of *yoga*.⁷ A healthy body is the abode of the repository of all knowledge, merit, riches, pleasure, liberation etc.⁸

¹ Caturvidhaṁ varaṁ vyoma yadyapyuktaṁ rasāyane |
Tathā api kṛṣṇavarṇābhraṁ kotikotiguṇādhikam || - R.R.S. - 2/10

² Snigdhaṁ pṛthudalaṁ varṇasaṁyuktaṁ bhārataḥ adhikam |
Sukhanirmocypatraṁ ca tadabhraṁ śastamīritam || - ibid -2/11

³ Sacandrikaṁ ca kiṭṭābhaṁ vyoma na grāsayedrasaḥ |
Grasitañca niyojyaṁ tat lohe caiva rasāyane || - ibid - 2/12

⁴ Niścandrikaṁ mṛtaṁ vyoma sevyāṁ sarvagadeṣu ca |
Sevitaṁ candrasaṁyuktaṁ mehaṁ mandānalaṁ caret || - ibid - 2/13

⁵ Sattvārthaṁ sevanārthaṁ ca yojayecchodhitābhraṁ |
Anyathā tvaguṇaṁ kṛtvā vikarotyeva niścitam || - ibid - 2/15

⁶ Na ca rasaśāstraṁ dhātuvādārthameveti mantavyam | dehavedhadvārā muktereva paramaprayojanatvāt || - S.D.S. -pg. no. - 329

⁷ Yajjarayā jarjaritaṁ kāsaśvāsādiduḥkhaviśadaṁ ca |
Yogyaṁ yanna samādhau pratihatabuddhīndriyaprasaram || - S.D.S. - pg. no. - 330

⁸ Āyatanāṁ vidyānāṁ mūlāṁ dharmāthakāmamokṣāṅgāṁ |
Śreyaḥ paraṁ kimanyaccharāmarāmarāṁ vihāyaikam || - ibid - pg. no. - 332

Mercury alone can make the body undecaying and immortal as it is said:-

“**Ekah asau rasarājah śarīramarājamaram kurute |**”¹

According to *Raseśvara Darśana* the ancient chemists after classifying mercury as the *rasa* after which this branch has been named, classified the other metals, minerals and gems into *dhātu*, *upadhātu*, *ratna*, *uparatna*, *mahārasa*, *uparasa*, *sādhāraṇa rasa* and *sudhā varga*. Among of these groups also *abhraka* is the second most useful metal. Thus, mainly *Raseśvara Darśana* accepts these two metals as most useful elements from medicinal point of view. These two are considered as creations of Lord *Śiva* and *Pārvatī* respectively.

Basically *Raseśvara Darśana* is a developed form of *Āyurveda*'s one of branches, named as *Rasāyana*. At that time it was in developing state. Mercurial medicine is a contribution of *Raseśvara Darśana* (Mercurial system) to *Āyurveda*. *Raseśvara Darśana* is a complete system in itself and enjoyed popularity equally with that of herbalism. The use of herbal drugs was found to be more common in ancient times than the other type of drugs, probably because of their easy availability and easy processing techniques. The use of metallic and mineral drugs including *rasa* (mercury) came into medicinal use at a later period of 8th/9th century A.D. and onwards. *Rasa* is used to denote metal and mineral in general and *pārada* (mercury) in particular. Mercury is considered as panacea.

The drugs, mentioned in mercurial system, have to be invariably subjected to the processes of purification before administering them as medicines failing which they show poisonous effect in the body. *Raseśvara Darśana* is the knowledge of changing the drugs, irrespective of their origin, into a form which is identical to *rasa* like form i.e. highly absorbable.

Raseśvara Darśana mainly talks about the two metals, mercury and mica; and then other subsidiary metals. This system only emphasises on medicinal factor and so describes about these two metals from medicine point of view. It believes in attaining emancipation in the lifetime itself, which is called *jīvanamukti*, the lively liberation. According to them, one has to strive for liberation avoiding the temporary worldly pleasures. Liberation comes

¹ S.D.S. – pg. no. - 333

through real knowledge and knowledge comes through the practice of *yoga*. One can perform *yoga* in this direction when he is healthy otherwise it is not possible to perform perfect *yoga* with a body which is prone to diseases, death and decay.

In order to possess a healthy and stable body, which can negate death and disease, one has to take processed mercury. Other herbs, minerals, metals and drugs of mercurial system, which are impermanent, cannot provide permanency to the body. Hence, one should invariably take processed mercury to attain stable body.

On the other hand, entire *Āyurveda* system has two structures from metaphysical point of view; one is the structure of this universe and body and second is chemistry of drugs/medicines. Hence, it is aforementioned that to describe this universe as well as human body structure it accepts 25 elements but somewhere 24 elements also. Besides this, it establishes six categories viz. *sāmānya*, *viśeṣa*, *guṇa*, *dravya*, *karman*, *samavāya* from medicinal point of view. *Āyurveda* also accepts mercury and other metals from medicinal point of view but it does not go for a deep discussion over it as it was in developing state at that time. Whereas *Raseśvara Darśana* emerged as developed system and its only emphasis is on *rasa/pārada* (mercury), *abhraka* (mica) and other subsidiary metals to attain a stable body and through stable body, liberation.

Chapter – V

Analysis and Finalization of Metaphysics of *Āyurveda* Philosophy

Chapter V

Analysis and Finalization of Metaphysics of *Āyurveda* Philosophy

Āyurveda being a system first and practical discipline, contains an elaborate conceptual framework, involving numerous well-connected ideas concerning health and disease. *Āyurveda*, the text and philosophy of Traditional Indian Medicine, remains the most ancient yet living tradition. The *vedic* word *Āyurveda* has been coined by the conjunction of two Sanskrit words, "*āyus*" meaning life and "*veda*" meaning knowledge. Therefore, *Āyurveda* means "the science of life."

Āyurveda being a complete science of life and life being the combination of body, sense-organs, *manas* and soul,¹ health can not be kept up to physical and mental plain only, but must be in touch of the spiritual as well. The well-being of the individual is treated not only as a medical issue, but also as a total affair involving the body, the mind and the spirit. Further, the medical care emphasises equally preventive and curative aspects. The object of *Āyurveda* is to protect health of the healthy and to alleviate disorders in the diseased. Thus, aims and objectives of *Āyurveda* have been divided into two aspects namely²:

- *Svasthanya svāsthya rakṣaṇam* (Preventive and Social medicine)
- *Āturya vikāra praśamanam* (Therapeutics)

But health is just means and not the ultimate object of *Āyurveda* as it is essentiality to obtain *puruṣārtha catuṣṭaya* i.e. *dharma*, *artha*, *kāma*, *mokṣa* and diseases are the destroyers of the health and great obstacles.³

Āyurveda knows many simple, natural preventative measures for keeping the body in trim. According to *Āyurveda*, mental and physical health can be preserved merely by attentiveness; attentiveness to how we use our senses, adapt our daily routine to the demands of our environment, plan our diet and respond to internal and external rhythms. The object of

¹ Śarīrendriyasattvātmasaṃyogo dhāri jīvitam |

Nityagaścānubandhaśca paryāyairāyucyate || - C.S.Su. – 1/42

² Prayojanaṃ cāsya svasthanya svāsthyaraṣṇamāturya vikārapraśamanam ca || - ibid – 30/26

³ ibid – 1/15

Āyurveda is to assist nature. All the means used for cures do no more than support natural processes, they do not irritate nor do they suppress nature or substitute what the body can do for itself.

Āyurveda, the Indian Medicine System, emerged from folk practices; it developed within a well-defined philosophical framework. It is, therefore, that Indian Medicine has remained a consistent system of thought, besides being an integrated approach to the problems of health and disease. Further, it did not develop a philosophy in course of time as drugs came into use and cures were affected, but, on the contrary, drugs were administered with a resulting cure on the basis of a philosophy that was crystallized at its earliest stage of development. It was theory that determined the practice in *Āyurveda* (Indian Medicine).

Indian Medicine, *Āyurveda* did not however adopt any particular philosophical system as a mere intellectual exercise. Its alignment with the already stylized system of thought such as *Nyāya*, *Vaiśeṣika*, *Sāṃkhya* and *Yoga* was motivated by the practical considerations involved in man's happiness and health here and now. The conceptual context that was provided for *Āyurveda* was thus pragmatic and materialistic. These philosophical principles adopted according to their suitability of the subject matter and were even changed according to their utility in medical science.

Actually, the basic philosophical concepts of anatomical, physiological and medicinal importance, available in *Ṛgveda* in the forms of seeds, are found in developed and applied form as fruit in C.S., S.S., K.S. and other *Āyurvedic* texts of later period. Thus, *Āyurveda* adopts philosophical and metaphysical orientations of *darśanas* according to suitability of its subject matter, principally *Nyāya*, *Vaiśeṣika*, *Sāṃkhya* and considerably *Yoga*. These philosophical systems are rational in approach. They sought to understand man, not as a creation of ultimate reality, but as a detail in the natural world, as a product of evolution and as sharing with all other living beings, as the mechanism of life as well as the quality of consciousness.

The basic assumptions of *Āyurveda* are the theory of the physical constitution of human body (theory of *pañca-mahābhūta*) and the narration about the human nature while all body elements are balanced and when disturbed according to *tridoṣa* doctrine. After a deep

consideration of *Āyurveda*'s philosophy, it is evident that the *Nyāya-Vaiśeṣika* systems may be said to have contributed the basic physics and chemistry of drugs while *Sāṃkhya-Yoga* system provided biology and physiology. *Āyurveda* achieved an effective integration of these contributions.

But *Āyurveda* represents a level of systematization that was higher and more meaningful than these philosophical systems. The conceptual coordinates of this systematization are similar to these philosophical systems but they are free from narrow constraints within which the systems worked as mere intellectual discipline. It also applied these coordinates in practice.

Whatever philosophical terms or orientations were used by *Āyurveda* systems, were basically general terms. Moreover, *Āyurveda* system has applied these terms or concepts in solving the riddles of biology and medicine. While philosophical systems developed, their own systems particularly emphasising these terms only and therefore these terms are treated as philosophical terms. Therefore, *Āyurveda* does not lean on these systems for its theory as the ancient *saṃhitās* of *Āyurveda* are products of the *upaniṣadika* age whereas the above philosophical systems were formulated quite later. Obviously, we can compare *Āyurveda* system and these philosophical systems as both have some commonness.

Therefore, *Āyurveda* has its own philosophy. It is an independent system. The important metaphysical concepts of *Āyurveda* philosophy are as follows:-

- Evolution of Universe and Body
- Description of *Padārthas* (Categories)
 - ↳ Enumeration of *Padārthas*
 - ↳ *Sāmānya* and *Viśeṣa*
 - ↳ Enumeration and Concept of *Guṇas*

↳ *Dravya* and its Classification

- *Kāraṇa* and *Kārya Dravya*
 - *Cetana* and *Acetana Dravya*
 - *Antaścetana* or *Sthāvara* and *Bahirantaścetana* or *Jaṅgama*
- *Dravyas* according to Action and Effect on the Body
 - *Doṣapraśamana*
 - *Dhātupradūṣaṇa*
 - *Svasthavṛttakara*
- *Dravyas* according to *Rasa* (Taste)
- *Dravyas* according to their Origin
- *Dravyas* according to *Mahābhūtas*

↳ *Karman* Concept

- *Mahābhūta* Theory

↳ *Tridoṣa* Theory

➤ **Evolution Theory of Universe and Body**

The origin and development of this universe has been the central point of the discussion of philosophy. According to *Āyurveda*, the universe has taken origin from *avyakta*, which literally means unmanifested. *Suśruta* and other *Āyurveda* texts like *Bhāvaprakāśa* and

Śārṅgadhara Samhitā accepts that this universe is made up of 25 elements.¹ But *Caraka* adopts 24 elements. Under 24 categories of which human organisms are formed, *Caraka* includes eight *prakṛtis* and sixteen *vikāras*.² Eight *prakṛtis* are: *avyakta* (unmanifest), *mahat* (*buddhi* or intellect), *ahamkāra* (ego) and *pañcatanmātrā* (five subtle elements). Sixteen *vikāras*, on the other hand, refer to *pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor organs), *pañca-mahābhūtas* (five gross elements) and *manas*.³

Suśruta accepts these 24 elements and *puruṣa* as twenty-fifth element.⁴ According to *Caraka*, *avyakta* is used both for *prakṛti* as well as *puruṣa*. So unmanifest self or *puruṣa* is also present there as consciousness but *Caraka* does not enumerate it as a separate element or as a twenty-fifth element. Thus the acceptance of 24 elements and the presence of *puruṣa* is the originality of *Āyurveda*.

Moreover, *Sāṃkhya* admits that from *sāttvika ahamkāra* the eleven organs viz. *manas* (mind), *pañca-jñānendriya* (sense-organs) and *pañca-karmendriya* (motor organs) proceed but according to *Caraka* these organs proceed from five physical subtle elements. From *prakṛti* issues *mahat*, thence *ahamkāra* and from this five subtle elements (*tanmātrā*)⁵ and from these elements, the eleven organs and five gross elements proceed. Therefore, according to *Caraka*, these organs are physical and physical body is the subject matter of medicine.⁶ Five sense-organs are composed of these physical elements with predominance of one in each.⁷ Thus, *Sāṃkhya*'s organs are egotist and formless. Therefore, they cannot be given treatment.⁸

Suśruta's evolution process resembles with *Sāṃkhya*'s evolution process. But he also mentions that the organs are physical as they have predominance of *pañca-mahābhūta* (five

¹ S.S.Sa. - 1/7, 11

² Punaśca dhātubhedena caturviṃśatikāḥ smṛtaḥ |
Mano daśendriyānyarthāḥ prakṛtiścāṣṭdhātukī || - C.S.Sa. - 1/17

³ Khādāyaścetanāṣaṣṭhā dhātavaḥ puruṣaḥ smṛtaḥ |
Cetanādhāturapyekāḥ smṛtaḥ puruṣasaṃjñakāḥ || - ibid - 1/16

⁴ Pañcaviṃśatitamaḥ kāryakāraṇasaṃyuktaścetayitā bhavati || - S.S.Sa. - 1/11

⁵ Khādīni ca sūkṣmāṇi tanmātrarūpāṇi jñeyāni | sthūlabhūtāni tu khādīni tatra viśeṣatayā sūkṣmarūpāṇi ca tanmātrāṇi aviśeṣatayoktāni | Ck.Ct. on C.S.Sa - 29

⁶ V.C.S. on C.S.Sa. - 1/24

⁷ Ekaikādhikayuktāni khādīnāmindriyāṇi tu | - C.S.Sa. - 1/24

⁸ V.C.S. on C.S.Sa. - 1/24

gross elements - *pṛthivī, jala, tejas, vāyu, ākāśa*)¹ and only physical entity can be subject matter of medicine. Nothing other than the physical entity can be its subject matter.²

Being more practical for the purpose of treatment *Āyurveda* has accepted three types of *puruṣa* viz. *ekadhātvika param puruṣa* (pure conscious),³ *ātivāhika puruṣa* or *sūkṣma śarīra* (self responsible for transmigration)⁴ and then '*ṣaḍ dhātuka puruṣa*' which is made of six elements: unmanifest conscious self and five gross elements viz. *pṛthivī, jala, tejas, vāyu* and *ākāśa*.⁵ This is the gross form of our body but mainly it consists of twenty four elements viz. mind, five sense-organs, five motor organs, five gross elements and *prakṛti* consisting of eight *dhātus*, viz. five *tanmātras*, *ahaṁkāra* (ego), *mahat*(intellect) and *avyakta* (primordial unmanifest element).⁶ Treatment can be given to only living gross body and this living gross body is the subject matter of medicine. This classification of three types of *puruṣa* is peculiarity of *Āyurveda*.

➤ Description of *Padārthas*

Āyurveda accepts *padārthas* or categories in general way which resembles with the *Vaiśeṣika* position, but adopts the *padārthas* or categories with its own practical framework. The person remains healthy until the equilibrium in all factors is maintained. It means that *padārtha* is responsible for both the condition of health and disease of the person.

¹ 'Tatsambhavadravayasamūho bhūtādiruktah' bhautikāni cendriyāṅyāyurvede varṇyante tathendriyārthāḥ ||- S.S.Sa. – 1/18

² Tasyopayogaḥ abhīhitaścikitsāmprati sarvadā |
Bhūtebhyo hi param yasmānāsti cintā cikitsate || - ibid – 1/17

³ C.S.Su. – 1/56

⁴ C.S.Sa. -2/31

⁵ ibid – 1/16

⁶ ibid – 1/17

▪ **Enumeration of *Padārtha* :**

Caraka enumerates following six *padārthas* or categories:-

“Maharṣayaste dadṛśuryathāvajjñānacakṣuṣā |

Sāmānyam ca viśeṣam ca guṇān dravyāṇi karma ca ||

Samvāyam ca tajjñātvā tantroktam vidhimāsthitaḥ |”¹

Whereas earlier *Vaiśeṣika darśana* enumerates six *padārthas*:-

“Dravyaguṇakarmmasāmānyaviśeṣasamavāyānām ṣaṇṇām padārthānām...”²

But later on the *Vaiśeṣika* texts enumerates seven *padārthas*:-

“Dravya-guṇa-karma-sāmānya-viśeṣa-samavāyā-abhāvāḥ sapta padārthāḥ”³

Thus *Āyurveda*'s enumeration of *padārthas* or categories begins with *sāmānya* and *viśeṣa* and goes on to the *guṇa*, *dravya*, *karman* and *samavāya*. Neither the usual *Vaiśeṣika* order of categories is followed, nor are the usual explanations for categories given in the *Vaiśeṣika* texts reproduced in *Caraka Samhitā*. Its account bears a distinct stamp of its own.

▪ ***Sāmānya* and *Viśeṣa* :**

Sāmānya and *viśeṣa* categories are seen to be of immense value in the applied aspect of treatment and also for maintaining health. The disturbance of body elements is the cause of disease. Getting imbalanced of these elements means their increase or decrease partially or wholly.⁴ To enrich the deficient elements and to lessen the augmented elements of the body and in this method keeping the balance of *doṣas*, *dhātus* and *malas* and maintain equilibrium is the object of *Āyurveda*.⁵

¹ C.S.Su. -1/28-29

² Uddeśapadārthanirūpaṇam – P.P.B.

³ T.S. - 2

⁴ Vaiśamyagamanam hi punardhātūnām vṛddhihrāsagamanamakārtsnyena prakṛtyā ca || - C.S.Sa. – 6/4

⁵ Dhātusāmāya kriyā caktā tantrasyāsya prayojanam || - C.S.Su. – 1/53

Sāmānya and *viśeṣa* are considered to be important for this purpose:-

“Sarvadā sarvabhāvānām sāmānyam vṛddhikāraṇam |

Hrāsa-hetuḥ viśeṣaḥ ca, pravṛttiḥ ubhayasya tu ||”¹

Whereas according to *Vaiśeṣika* system, the word *sāmānya* represents a class concept, class-essence or universal. It is the universal by the possession of which different individual are referred to as belonging to one class. It is eternal, one and residing in many. Thus, it means when we find a property residing in many things, we call it *sāmānya*.² *Viśeṣa* is the extreme opposite of the universal (*sāmānya*). By *viśeṣa* or particularity we are to understand the unique individuality of substances which have no parts and are therefore eternal such as space, time, *ākāśa*, mind, soul, atoms etc. It differentiates one eternal substance from all others, and also that of differentiating itself from other *viśeṣas*.³

Sāmānya and *viśeṣa* in *Vaiśeṣika* system are more fundamental and generalized in nature, whereas in *Āyurveda* the *sāmānya* and *viśeṣa* are defined from the applied aspect of maintaining equilibrium of the organism and thus more important for treatment. The medicines, regimens, diet etc. are prescribed accordingly to the patient and healthy persons, so this theory has got an important role in the field of *Āyurvedic* treatment. In this sense, *sāmānya* and *viśeṣa* are peculiar to *Āyurveda*.

▪ Enumeration of *Guṇa* :

Āyurveda says that the action and attribute are available in *dravya* (substance) and it is a combinative cause.⁴ *Āyurveda* deals with substances for the evolution, development and maintenance of body and diet as well as medicines are essentially required for this purpose. Which particular item from a group of foods, vegetables and herbs will be useful or harmful in a particular condition, is decided by attributes, which it possesses. *Caraka* says that *guṇa*

¹ C.S.Su. - 1/44

² Nityamekamanekānugataṁ sāmānyam | - T.S. - 64

³ (a.) Nityadravyavṛttayo vyāvartakā viśeṣāḥ || - ibid - 65

(b.) T.D. - 65

⁴ (a.) Dravyalakṣaṇaṁ tu kriyāguṇavat samavāyikāraṇamiti | - S.S.Su. - 40/2

(b.) Yatrāśritāḥ karmaguṇāḥ kāraṇaṁ samavāyi yat| tad dravyam..... || - C.S.Su. - 1/50

possesses inseparable concomitance (*samvāyī*), and devoid of efforts (*niśceṣṭaḥ*).¹ Thus, the quality (*guṇa*) is defined as without quality and devoid of action. It becomes a cause only when associated with substances for producing action.

✦ Classification of *Guṇas* :

As per utility of qualities in anatomy, physiology and treatment, has suggested 41 qualities, which have been divided in four groups²:-

♦ *Sārtha Guṇa* (Quality of Sensory Objects)

Five objects of sense-organs viz. *śabda* (sound), *sparsā* (touch), *rūpa* (vision), *rasa* (taste) and *gandha* (smell) are recognized as *sārtha guṇa* constituting the distinctive features of five basic elements viz. *ākāśa*, *vāyu*, *agni*, *ap* and *pṛthivī* respectively. Each of these is attached with a special sense and element. So they are called *viśeṣa guṇa*.³

♦ *Gurvādi Guṇa* (Physico-pharmacological Attributes)

This group of qualities begins with *guru* (heaviness) word. Therefore, this group is called *gurvādi*. Qualities collected in this group are 20 in number and they are viz. heaviness-lightness (*guru -laghu*), coldness-heat (*śīta-uṣṇa*), unctuousness-roughness (*snigdha-rūkṣa*), dullness-sharpness (*manda-tīkṣṇa*), immobility-mobility (*sthira-sara*), softness-hardness (*mṛdu-kāṭhina*), non-sliminess-sliminess (*viśāda-picchila*), smoothness-coarseness (*ślakṣṇa-khara*), grossness-subtlety (*sthūla-sūkṣma*) and density-liquidity (*sāndra-drava*).⁴

¹ Samvāyī tu niśceṣṭaḥ kāraṇam guṇaḥ | - C.S.Su. - 1/51

² Sārthā gurvādayo buddhiḥ prayatnāntāḥ parādayaḥ | guṇāḥ proktāḥ || - ibid. - 1/49

³ (a.) Arthā śabdādayo jñeyāḥ gocarā viśayā guṇaḥ || C.S.Sa. - 1/31

(b.) Pañcendriyārthāḥ śabdasparsaruparasagandhāḥ || C.S.Su. - 8/11

⁴ (a.) Gurumandahimasnigdha, ślakṣṇasāndramṛdusthirāḥ |

Guṇāḥ sa sūkṣmaviśadā vimśatiḥ saviparyayāḥ || - A.S.Su. - 1/18

(b.) Gurvādayastu guru-laghu-śītoṣṇa -snigdha-rukṣa manda-tīkṣṇa sthira-sara mṛdu-kāṭhina viśāda-picchila-ślakṣṇa-khara-sthūla-sūkṣma sāndra-dravāḥ vimśatiḥ | ete ca sāmānya guṇāḥ pṛthivyādīnām sāmānyāt - Ck.Ct on C.S. Su. - 1/49

♦ **Ādhyātmika Guṇa (Psychological Quality)**

This group of six attributes includes knowledge (*buddhi*), desire (*icchā*), aversion (*dveṣa*), happiness (*sukha*), misery (*duḥkha*) and effort (*prayatna*). They are strictly details of the individual's own experience. *Adhyātma guṇas* are named so because they can be felt only by a living body.¹

♦ **Parādi Guṇa (Para-pharmacological Attributes)**

These are 10 in numbers viz. predominance/excellence/superiority (*para*), subordination/non-excellence/inferiority (*apara*), propriety or rational approach (*yukti*), number (*saṁkhyā*), conjunction (*saṁyoga*), disjunction (*vibhāga*), separation (*prthaktava*), measurement (*parimāṇa*), transformation (*saṁskāra*) and repetition (*abhyāsa*).²

This can be easily noticed that this classification is a special feature of *Āyurveda*. *Vaiśeṣika darśana* also accepts *guṇas* but 24 *guṇas* only whereas it enumerates 41 *guṇas* (attributes) and divided them in four parts. Thus, the *guṇa* theory is quite important for *Āyurveda* from the metaphysical point of view.

▪ **Dravya and its Classification :**

Dravya is defined as the foundation for the qualities (*guṇa*) and action (*karman*) and as the combinative cause (*samvāyi-kāraṇa*) wherein qualities and actions exist.³ *Dravya* generally means 'substance' but in *Āyurveda* it is specifically used in the sense of drug, a substance

¹ (a.) Ck.Ct on C.S. Su. - 1/49

(b.) *Icchā dveṣaḥ sukhaṁ duḥkhaṁ prayatnaścetanā dhṛtiḥ |*

Buddhi smṛtirahamkāro liṅgāni paramātmanah || - C.S.Sa. - 1/72

(c.) S.S.Sa. - 1/22

² *Parāparatve yuktiśca saṁkhyā saṁyoga eva ca |*

Vibhāgaśca prthaktvaṁ ca parimāṇamathāpi ca ||

Saṁskāraḥ abhyāsa ityete guṇāḥ jñeyāḥ parādayāḥ |

Siddhayupāyāścikitsā lakṣaṇaistān pracakṣmahe || - C.S.Su. - 26/29-30

³ (a.) *Yatrāśritāḥ karmaguṇāḥ kāraṇaṁ samvāyi yat | taddravyam || - ibid - 1/50*

(b.) *Dravya lakṣaṇaṁ tu kriyā guṇavat samvāyi kāraṇamiti || - S.S.Su. - 40/3*

(c.) *Śreṣṭhaṁ dravyamato jñeyam śeṣā bhāvāstadāśrayāḥ || - ibid - 40/21*

employed as medicine. The assumption in Indian medicine is that there is no substance in the world, which cannot be employed as a medicine.¹

☞ Classification of *Dravya* :

According to *Āyurveda*, there are mainly two types of *dravya*²:-

- *Kāraṇa dravya*
- *Kārya dravya*

Kāraṇa dravyas are nine in number as accepted *Caraka*³, which are described as causal substance and they are:- *ākāśa*, *vāyu*, *tejas*, *ap*, *pṛthivī*, *ātman*, *manas*, *kāla* and *dik*. It accepts *ākāśa*, *vāyu*, *tejas*, *ap* and *pṛthivī* alike to other philosophical systems but it describes their applied aspects in the context of their result in body.

Besides this, it accepts three types of *ātman* or *puruṣa* viz.: -

- *Parmātman* or *parama puruṣa* (Absolute self or soul)
- *Ātivāhika puruṣa* or *sūkṣma śarīra* (Self responsible for transmigration)
- *Sthūla cetana śarīra* or *karma puruṣa* (Empirical self)

Parmātman or *parama puruṣa* (absolute self or soul) is devoid of abnormalities, is the cause of consciousness with the conjunction of mind, properties of basic elements viz. *pṛthivī*, *ap*, *tejas*, *vāyu* and *ākāśa*; sense-organs. It is eternal and seer, who sees all the actions.⁴ Soul is beginning less,⁵ ever lasting, ⁶omnipresent, all pervasive and great.⁷ As *Āyurveda* stands for the treatment of the living being or body the absolute, consciousness does not appear to its sphere.⁸

¹ Nānausadhibhūtaṁ jagati kiñcid dravyamupalabhyate | – C.S.Su. - 26/12

² Ck.Ct. on C.S.Su. – 1/48

³ Khādīnyātmā manaḥ kālo diśaśca dravyasaṅgraha - C.S.Su. - 1/48

⁴ Nirvikārah parastvātmā sattvabhūtaguṇendriyaiḥ |

Caitanye kāraṇaṁ nityo draṣṭā paśyati hi kriyāḥ || - ibid – 1/56

⁵ (a.) Ādimāstyātmanaḥ || - C.S.Sa. – 1/82

(b.) Anādiḥ puruṣo nityo || – ibid – 1/59

⁶ Sadakāraṇavannityaṁ.. || - ibid – 1/59

⁷ Vibhutvamata evāsya yasmāt sarvagato mahān || – ibid – 1/80

⁸ Bhūtebhyo hi paraṁ yasmānnāsti cintā cikitsite || – S.S.Sa. – 1/17

The concept of self with the subtle body called as *ātivāhika puruṣa* has been accepted in *Āyurveda* and it is responsible for transmigration of *jīva* from one body to another. The self along with subtle four *bhūtas* viz. *pṛthivī, ap, tejas, vāyu* and with speed like that of mind transmigrates from one body to another according to past deeds.¹

The soul that is relevant to the medicinal framework is an empirical one. Treatment can be given to the living body only, but not to the dead body. Treatment is given to such gross body only and this gross body is capable of getting treatment. In *Āyurveda* it is called with various names, viz. *rāśi puruṣa, saṁyogaja puruṣa, jīvātman, karma puruṣa, cikitsādhikṛta puruṣa, etc.* Along with the body (*śarīra*) and mind (*sattva*), the self (*ātman*) constitutes the tripod of life (*tridaṇḍa*), sustaining the phenomenal world. This indeed is the sentient *puruṣa*, the subject matter of medicine. Being the subject matter of *cikitsā*, the body is called *cikitsā puruṣa*.² Five gross elements and the self together make a human being and it is called *ṣaṭ dhātuka puruṣa*.³ The *puruṣa* is like a tripod, consists of mind, self and body, so it is called *saṁyogaja puruṣa*.⁴ A group of conglomeration or combination of the 24 elements is called *rāśi puruṣa*.⁵

This type of classification of *puruṣa* is peculiar to *Āyurveda*. It is originality of this system.

Manas (mind) is defined as the entity which, even on contact with self, sense-organs and sense objects, is responsible for production of knowledge otherwise it doesn't produce.⁶ It is also known as the supporter of the sense-organs.⁷ *Manas* has got a specific place in *Āyurveda*, as diseases are classified into two categories viz. physical and mental. For the physical the

¹ Bhūtaiścaturbhiḥ sahitaḥ susūksmairmanojavo dehamupaiti dehāt |
Karmātmakatvānna tu tasya dṛṣyaṁ divyaṁ vinā darśanamasti rupam || - C.S.Sa. – 2/31

² Satvamātmā śarīraṁ ca trayametatrīdaṇḍavat |
Lokaḥ tiṣṭhati saṁyogāt tatra sarvam pratiṣṭhitam ||
Sa pumāṁścetanāṁ taccha taccādhikaraṇāṁ smṛtam |
Vedasyāsyā tadarthe hi vedaḥ ayaṁ saṁprakāśitaḥ || - C.S.Su. – 1/46-47

³ Khādyaścetanāṣaṣṭhā dhātavaḥ puruṣaḥ smṛtaḥ |
Cetanādhātupyekāḥ smṛtaḥ puruṣasaṁjñakāḥ || - C.S.Sa. – 1/16

⁴ C.S.Su. – 1/46

⁵ Punaśca dhātubhedena caturviṁśatikaḥ smṛtaḥ |
Mano daśendriyānyarthāḥ prakṛtiśca aṣṭadhātukī || - C.S.Sa. – 1/17

⁶ Lakṣaṇāṁ manaso jñānasyābhāvo bhāva eva ca | sati hyātmendriyārthānāṁ sannikarṣe na vartate ||
Vaivṛtyānmanaso jñānāṁ sānnidhyāttacca vartate | ibid. – 1/ 18-19

⁷ Yadindriyāṇāmbhigrāhakarāṁ ca 'mana' ityabhidhīyate – ibid – 3/13

body is considered to be the abode of diseases and for latter the mind.¹ Here it can be easily noticed that this is its own view about *manas*.

Āyurveda adopts *kāla*. S.S tells that *kāla* is all-powerful, self-emerged and without beginning, middle and end.² *Caraka* says that *kāla* is nothing but a process of transformation into seasons, solstices etc.³ *Caraka* has stated that *kāla* is eternally moving (*nityaga*) as well as conditional (*āvasthika*).⁴ The conditional one is related to disorder while the eternally moving one to seasonal suitability. Thus, *kāla* or time connotes two meanings viz. eternally moving (*nityaga*) or the year (*saṁvatsara*) and conditional (*āvasthika*) or the state of disease in the patient (*āturāvasthā*).⁵

Suśruta also divided time as different uses of time shows the division of time is required for practical use⁶ :-

- | | |
|--|---|
| • <i>Akṣinimeṣa</i> (blinking of eyes) | = Time taken in pronunciation of a short letter |
| • 15 <i>akṣinimeṣa</i> | = 1 <i>Kāṣṭhā</i> |
| • 30 <i>Kāṣṭhā</i> | = 1 <i>Kāla</i> |
| • 20 <i>Kāla</i> | = 1 <i>Muhūrta</i> |
| • 30 <i>Muhūrta</i> | = 1 <i>Ahorātra</i> i.e. 1 day and night (24 hours) |
| • 15 <i>Ahorātra</i> | = 1 <i>Pakṣa</i> (fortnight) |
| • 2 <i>Pakṣa</i> | = 1 <i>Māsa</i> (Month) |
| • 2 <i>Māsa</i> | = 1 <i>Ṛtu</i> |
| • 3 <i>Ṛtu</i> | = 1 <i>Ayana</i> (<i>Utrāyana</i> and <i>dakṣiṇāyana</i>) |
| • 2 <i>Ayana</i> or 12 <i>māsa</i> | = 1 <i>Samvatsara</i> |
| • 5 <i>Samvatsara</i> | = 1 <i>Yuga</i> |

Drugs and diets are useful for health but if they are at variance with time or *kāla viruddha*, they are unwholesome. Such as if, one takes rough, cold etc. in the winter and pungent, hot etc. in the summer, it is antagonistic in terms of time.⁷ *Ṛtucaryā* is very

¹ C.S.Su. – 1/55

² *Kālo hi nāma svayambhūranādīmadhyanidhanah* | - S.S.Su. – 6/3

³ *Kāla punah pariṇāmah* | - C.S.Vi.- 8/76

⁴ *Kālo hi nityagaścāvasthikaścaḥ tatrāvasthiko vikāramapekṣate, nityagastu ṛtusātmyāpekṣah* || - ibid – 1/21(vi)

⁵ *Kāla punah samvatsaraścāturāvasthā ca* || – ibid - 8/125

⁶ S.S.Su. – 6/4-9

⁷ C.S.Su. - 26/89

important aspect of *Āyurveda*, which shows the practical use of time factor in our daily life.¹ This particular concept of *kāla* and classification of *kāla* is found only in *Āyurveda*.

Āyurveda also accepts *dik* or *deśa* as one of the nine substances. Three types of *dik* viz. *ānūpa* (marshy or wet), *jāṅgala* (arid) and *sādhāraṇa* (medium) have been described in *Āyurvedic* texts.² In *ānūpa* areas, diseases caused *kapha* and *vāta* are mostly found.³ *Jāṅgala* areas are responsible for the diseases caused by *vāta* and *pitta*.⁴ People in *sādhāraṇa* areas enjoy the equilibrium of *doṣas* as there are cold, heat, rains and wind moderate in the medium place.⁵

Caraka while describing the examination of diseases used the term *dik* or *deśa* in both references viz. land as well as patient. Land is examined for the knowledge about the patient or drug. For the knowledge about the patient these things are considered such as in what type of land the patient is born, grown or diseased; in what type of land, the people mostly have such diet, behaviour, conduct, strength, mind, suitability pathology, liking, disorders, wholesomeness and unwholesomeness.⁶

This observation was specially done by *Āyurveda* only. Nowhere this type of classification of *dik* from medicinal point of view can be located.

While *kārya dravya* owes its origin to *kāraṇa dravyas* as it is instituted by the appropriate combination of *kāraṇa dravyas*. *Kārya dravyas* are temporary. The entire world of objects is described as an emergent or as effect (*kārya*) of the nine *kāraṇa dravyas*. *Kārya dravyas* are of two folds:-

- ♦ *Cetana dravya* (sentient, organic)
- ♦ *Acetana dravya* (inorganic)⁷

¹ S.S.Su. - 6

² (a.) *ibid* - 35/49

(b.) C.S.Kl. - 1/8

³ *Kaphavātarogabhūyiṣṭhaścānūpaḥ....* | - S.S.Su. - 35/49

⁴ *Vātapittarogabhūyiṣṭhaśca jāṅgalaḥ* | - *ibid* - 35/50

⁵ *ibid* - 35/51

⁶ C.S.Vi. - 8/92-93

⁷ *Sendriyaṃ cetanaṃ dravyaṃ, nirindriyamacetanam* | - C.S.Su. - 1/48

Cetana dravyas are equipped with sense-organs so they are called *sendriya dravya* while *acetana dravyas* do not have this facility and therefore, they are *nirindriya dravya*. *Cetana dravyas* can move but *acetana dravyas* cannot.

Cetana or sentient *dravyas* are further classified¹:-

- *Antaścetana or Sthāvara*
- *Bahirantaścetana or Jaṅgama*

Antaścetana or sthāvara dravyas have no external consciousness. Here in these types of beings consciousness is only latent. They have been divided in four groups viz. *vanaspati*, *vṛkṣa*, *viruddha* and *auśadha*.² In *bahirantaścetana or jaṅgama dravyas* consciousness is both latent and explicit. It is felt on external as well as internal level. These type of substances are known as *jaṅgama* due to their mobile property.³ They are also of four folds: - *jarāyujā*, *aṇḍajā*, *svedajā* and *udbhijjā*.⁴

• ***Dravyas according to Action and Effect on the Body***

The three fold classification of *dravyas* or substances in terms of their effects:-⁵

4. *Doṣa praśamana dravya*: - Some substances help in eliminating or reducing the malefic influences of the three *doṣas*. These substances pacify / alleviate the *doṣas*. They rectify the discordance of body elements.⁶
5. *Dhātu pradūṣaṇa dravya*: - Some substances serve to excite or derange the *doṣas* and bring out disorder in the normal function of seven body constituents or *dhātu*.
6. *Svāsthavṛttakara dravya*: - These substances are favorable to the maintenance of health. They help to maintain normalcy.

¹ Tāstu dvividhāḥ sthāvarāḥ jaṅgamāśca | - S.S.Su. - 1/28

² Tāsāṃ sthāvarāścaturvidhāḥ - vanaspatayo, vṛkṣā, vīrudha, ośadhaya iti | - ibid - 1/29

³ Jāṅgama 'gacchatīti jaṅgamatasya bhāvah jāṅgamam' | - V.C.S on 1/69

⁴ Jāṅgamāḥ khalvapi caturvidhāḥ- jarāyujāṇḍajasvedajāodbhijjāḥ || - S.S.Su - 1/30

⁵ C.S.Su. - 1/67

⁶ S.S.Su. - 46/144

- **Dravyas according to Rasa (Taste)**

Some substances are also classified in terms of *rasa*. It is also an important factor of *dravyas* and from *rasa bheda dravyas* are classified into 63 permutations.¹

- **Dravyas according to their Origin**

Caraka's classification is based on how substances originate. Therefore, there are three types of substances: - *jāṅgama*, *audbhida* and *pārthiva*².

- **Dravyas according to Mahābhūtas**

All the substances used as medicines and diets are classified as *pārthiva*, *āpya*, *āgneya*, *vāyavya* and *ākāśīya* according to the predominance of one on the *mahābhūtas*.³

Thus, this type of classification is very important and a typical feature of *Āyurveda*, which cannot be located elsewhere.

- **Karman Theory :**

As residing in the substance, that which serves as the real cause of conjunction and disjunction (of the body elements) is action or *karman*. *Karman* is action relating to something to be achieved (like the action of drugs).⁴ The medical effect of a substance is due to the action or function it has.

The actions of the particular drug are inferred by its actions.⁵ *Āyurveda* also talks about *pañcakarma*. *Pañcakarma* is the cornerstone to *Āyurvedic* management of disease. *Pañcakarma* is the process which gets to the root cause of the problem and corrects the

¹ C.S.Su. - 26/14-22

² Ck.Ct. on C.S.Su. - 1/69

³ C.S.Su. - 26/11

⁴ Saṁyoge ca vibhāge ca kāraṇaṁ dravyamāśritam |

Kartavyasya kriyā karma, karma nānyadapekṣate || - ibid - 1/52

⁵ Karmabhistvanumīyante nānādravyāśrayāḥ guṇāḥ | - S.S.Su. - 46/514

essential balance of 'tridoṣa' in body. *Pañcakarma* is not only good for alleviating disease but is also a useful tool in maintaining excellent health.

Pañcakarma includes three parts namely:-

4. **Pūrva Karma (Preparatory Methods):-** It includes *pācana* (digestion), *snehan* (internal and external oleation) and *svedana* (fomentation).
5. **Pradhāna Karma (Main Methods):-** It includes *vamana* (induced vomiting)¹, *virecana* (induced purgation)², *basti* (medicated enema)³, *nasya* (nasal medicine)⁴ and *rakta mokṣaṇa*⁵ (artificial blood-letting)
6. **Paścāta Karma (Post-Therapeutic Measures):-** *Paścāta Karma* is a third and concluding phase of *pañcakarma*. It involves re-establishment of the digestive enzymes and the replenishment of the body tissues that have been detoxified. *Paścāta Karma* is further divided into two procedures viz. *samsarjana karma* (specific dietetics)⁶ and *rasāyana*.

The *karman* theory is a salient feature of *Āyurveda* from medicinal point of view. No other system elaborates *karman* theory in such manner.

➤ *Mahābhūta* and *Tridoṣa* Theory

Āyurveda sees everything in the universe, including human beings, as composed of five basic elements⁷ (or *Pañchamahābhūtas*): *ākāśa* (space), *vāyu* (air), *agni* (fire), *jala* (water) and *pṛthivī* (earth). *Śabda* (sound), *sparśa* (touch), *rūpa* (vision), *rasa* (taste) and *gandha* (smell) respectively.⁸ In view of *Āyurvedic* treatment these elements are quite important. According to *Āyurveda* all, the *dravyas* are *pañcabhautika*. Out of them first only has only one quality and there is addition of one more property in each of the latter *bhūtas*. Thus the former *bhūtas*

¹ S.S.Ci. – 33/4-18

² ibid – 33/19-42

³ (a.) S.S.Ci. – 35/3-6

(b.) C.S.Si. – 1/27-28

⁴ S.S.Ci. – 40/21-57

⁵ C.S.Su. – 26/18-23

⁶ S.S.Ci. – 39/3-20

⁷ Sarve dravyaṃ pañcabhautikamasminnarthe || - C.S.Su. – 26/10

⁸ Mahābhūtāni khaṃ vāyuragnirāpaḥ kṣitistathā |

Śabdaḥ sparśaśca rūpaṃ ca raso gandhaśca tadguṇāḥ || - C.S.Sa. – 1/27

along with its property is associated with the latter one.¹ The ultimate irreducible form of matter called *tanmātrā* (bare presence), has only these attributes, although in unmanifested manner.²

Each of five primary elements has characteristics or qualities that characterize it. The qualities of materials having *ākāśīya* nature are recognised as soft, light, subtle and smooth qualities. They exert actions of softening, hollowness and lightness in the body.³ *Vāyu* is told to have dryness (*rukṣa*), lightness (*laghu*), coldness (*sīta*), coarseness (*khara*), motion (*cala*) and subtle (*sukṣma*) attributes.⁴ Substances predominant in properties of hot, sharp, minute, light, rough, non-slimy, vision etc. are *āgneya* (constituted predominantly by *tejas*). They promote combustion, metabolism or digestion, lustre, light and complexion.⁵ Aqueous substance are liquid, unctuous, cold, dull, soft, slimy and tasty in properties and moistening, binding, oozing, softening and pleasing are the actions.⁶ Properties related to *pṛthivī* are heaviness, roughness, hardness, dullness, immobility, non-sliminess, solidity, gross form and odorous.⁷

The five primary forms are also associated with the *sattva*, *rajas*, and *tamas* *triguṇas* that make them what they are. Each attribute is predominant in one particular *bhūta*. *Sattva* *guṇa* is predominant in *ākāśa*, while *rajas* in *vāyu*, *sattva-rajas* in *tejas* *bhūta*, *sattva-tamas*

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- ¹ (a.) Teṣāmekaguṇaḥ pūrvo guṇavṛddhiḥ pare pare |
Pūrve pūrvaguṇaścaiva kramaśo guṇiṣu smṛtaḥ || - C.S.Sa. - 1/28
(b.) Anyaḥ anyānupraviṣṭāni sarvānyetāni nirdiśet |
Sve sve dravye tu sarveṣāṃ vyaktaṃ lakṣaṇamiṣyate || - S.S.Su. - 1/28
- ² (a.) Tadyathā śabdatanmātrāṃ, sparśatanmātrāṃ, rūpatanmātrāṃ, rasatanmātrāṃ gandhatanmātramiti -
S.S.Sa. - 1/7
(b.) Tanmātrapañcakaṃ tasya nāmānyuktāni sūribhiḥ |
Śabdatanmātrakaṃ sparśatanmātrakaṃ rūpatanmātrakaṃ |
Rasatanmātrakaṃ gandhatanmātraṃ ceti tadviduḥ || - Sr.D.S. - 1/5/62-63
(c.) Tāmasādapyahamkārātanmātrāṇi sarājasāt |
Pañcālpasattvasambandhātaliṅgāni bhavanti hi ||
Śabdatanmātrakaṃ sparśatanmātraṃ rūpatanmātrakaṃ |
Rasatanmātrakaṃ gandhatanmātramiti tāni tu || - B.P. - 1/2/19-20
- ³ (a.) Mṛdu-laghu-sūkṣma-ślakṣṇa-śabdaguṇabahulānyākāśātmakāni,
Tāni mārḍava-sauṣṛya-lāghavakarāṇi || - C.S.Su. - 26/11
(b.) Āntarikṣāḥ tu - śabdaḥ śabdendriyaṃ sarvachidrasamūho viviktatā ca || - S.S.Sa. - 1/26
- ⁴ (a.) A.S. - 1/28
(b.) C.S.Sa. - 4/12
- ⁵ C.S.Su. - 26/11
- ⁶ (a.) C.S.Sa. - 4/12,
(b.) C.S.Su. - 26/11,
(c.) B.P. - 2/25
- ⁷ (a.) Gurukharakaṭhinamandasthiraviśadasāndrasthūlagandhaguṇabahulāni pāṛthivāni || - C.S.Su.-26/11
(b.) C.S.Sa. - 4/12

in *jala bhūta* and *tamas* in *pṛthivī*.¹ The human body is also made up of these five primary elements and is produced by three *guṇas*.

The sense-organs likewise are products of the combinations of the primary forms of matter, and each organ of sense represents the predominance of one of the forms: the earth element (*pṛthivī*) makes for odour in the world, and the olfactory sense in body;² the water element (*jala*) makes for taste and the gustatory sense;³ the fire element (*agni*) makes for colour and the visual sense⁴; the air (*vāyu*) element makes for touch and cutaneous sense⁵; and the *ākāśa* element for sound and auditory sense.⁶

The five primary forms, which are manifest, are the bricks out of which the bodily constituents as well as the propensities are built. Among the basic body tissues (*dhātus*), the earth element is in the muscle tissues (*māmsa*); the water element in chyle (*rasa*) lymph and other fluids, fat tissues (*medas*), bone marrow (*majjā*) and sperm ovum (*śukra-rajās*); the fire element in red blood corpuscles (*rakta*); the air element in bone tissue (*asthi*); and *ākāśa* is present throughout the body, especially in the pores inside the body. Thus, the peculiar modifications of the five primary forms of matter (*pañca mahābhūtas*) called '*dhātus*' cooperate, mutually contribute and supplement the actions of each other, and thus sustain the body. When their normal measure is disturbed and their interaction becomes troublesome we call that condition 'disease'.

The tripartite categorization of propensities (*tridoṣa*) also is in accordance with the *pañca mahābhūta*: earth (*pṛthivī*) and water (*jala*) predominantly contribute the *kapha*, fire (*agni*) and water (*jala*) makes for *pitta*, air (*vāyu*) and *ākāśa* for *vāta*. The waste products of the body are called *mala*, which are principally three fold: urine, faeces and sweat; and which need to be eliminated regularly. These are also composed of the *pañca mahābhūtas*.

¹ Tatra sattvabahulamākāśam, rajobahulo vāyuh, sattvarajobahulah agnih, sattvatamobahulā āpaḥ, tamobahulā pṛthivī || - S.S.Sa. - 1/27

² ibid - 1/26

³ Rasanārtho rasastasya dravyamāpaḥ kṣitistathā || - C.S.Su. - 1/64

⁴ (a.) B.P. - 2/24

(b.) C.S.Sa. -4/12

⁵ (a.) Sparśatvagindriyañcāpi laghutā spandanam tanoḥ |

 Ceṣṭā sarvaśarīrasya vāyorete guṇāḥ smṛtā || - B.P. - 2/23

(b.) Vāyavyāstu- sparśaḥ sparśendriyam sarvaceṣṭāsamūhaḥ

 Sarvaśarīraspandanam laghutā ca | - S.S.Sa. - 1/26

⁶ Śabdaḥ śrotrendriyam vā api chidraṇi ca viviktatā |

 Viyataḥ kathitā ete guṇāguṇavicāribhiḥ || - B.P. - 2/22

Thus, the balance of these *pañca mahābhūtas* as *dhātu*, *doṣa* and *mala* renders the body efficient and sustains it against the odds.¹ This theory is special feature of *Āyurveda* as it defines this universe and our body in terms of *pañca mahābhūtas*.

Hence, it is clearly noticeable that there are some common terms both in philosophical systems as well as in *Āyurveda* system. Philosophical systems' theories are based on these terms or concepts only, so it seems that these are philosophical terms but it is not so. On the other hand, *Āyurveda* has applied these terms according to its own subject matter and from medicinal point of view.

Āyurveda has its own stamp and so it applied the terms according to its suitability and requirements to cure the diseases. *Āyurveda*'s principles are more applied and massive in nature rather than any other philosophical system whether it is the matter of *padārthas* or *mahābhūta* theory or any other principle. *Āyurveda* has its own theory about these principles, which are so called philosophical theories. Every principle has its own identity. Thus, on consideration, the clear fact comes before us that the knowledge of philosophy of *Āyurveda* i.e. basic principles of *Āyurveda* is essential for an *Āyurvedist*.

¹ C.S.Su. – 1/53

Conclusion

Conclusion

In this dissertation during the analysis of *Āyurveda*'s metaphysics, the following facts can be presented in brief:-

- 1) *Āyurveda* literally means "life of science."
- 2) According to *Āyurvedic* texts, "*Āyurveda* is that which deals with good, bad, happy and unhappy life, its promoters and non promoters, measurements and nature."
- 3) In medicine the lives and activities of outstanding men like *Bhāradvāja*, *Ātreya*, *Caraka*, *Suśruta* and *Vāgbhaṭṭa* and others in India constitute the history of ancient medicine in India.
- 4) The aims and objectives of *Āyurveda* have been divided into two types namely:
 - (a.) *Svasthanya svāsthya rakṣaṇam* (Preventive and Social medicine)
 - (b.) *Āturyasya vikāra praśamanam* (Therapeutics)
- 5) *Āyurveda* is divided into eight specialized branches: *śalya*, *śālākya*, *kāyacikitsā*, *bhūtavidyā*, *kaumārabhṛtya*, *agadatantra*, *rasāyana* and *vājīkaraṇa*.
- 6) In the last 50 years of development in the teaching and training, it has developed into following sixteen specialties: - *Āyurveda Siddhānta*, *Śarīra*, *Dravya Guṇa Vijñāna*, *Bhaiṣajya Kalpanā*, *Rasa-śāstra*, *Roga-vijñāna*, *Svastha-vṛtta*, *Mano-roga*, *Prasūti Tantra*, *Agadatantra*, *Kāya Cikitsā*, *Rasāyana*, *Śalya Tantra*, *Śālākya Tantra*, *Vājīkaraṇa* and *Kaumāra Bhṛtya*.
- 7) Government of India is taking steps for *Āyurveda*'s development by making policies and sanctioning funds.
- 8) Globalization of *Āyurveda* is also taking place.

- 9) *Āyurveda* enumerates six *padārthas* viz. *sāmānya*, *viśeṣa*, *guṇa*, *dravya*, *karman*, *samavāya* from medicinal point of view. *Vaiśeṣika* system also accepts these categories but there are differences between both systems' theories.
- 10) *Sāmānya* is the cause of increase of all the things at all times, and *viśeṣa* is the cause of their decrease. Namely, they are known as “increasers” of body-elements and “decreasers” of body-elements respectively. These two are dynamic forces, which keep this normal condition of the body. On the other hand, in the *Vaiśeṣika* system *sāmānya* represents a class concept, class-essence or universal. *Viśeṣa* or particularity is the unique individuality of substances and ultimate specific property differentiating one atom from another.
- 11) According to *Vaiśeṣika* system and *Āyurveda*, inhering in substance, not possessing attribute or quality, and not an independent cause in conjunction and disjunction is the mark of attribute. In addition, *Āyurveda* says that which particular item from a group of foods, vegetables and herbs will be useful or harmful in a particular condition, is decided by attributes, which it possesses.
- 12) *Vaiśeṣika* system accepts 24 *guṇas* whereas *Āyurveda* enumerates 41 *guṇas*. Further, *Āyurveda* categorizes in four parts: - five *sārtha guṇas*, twenty *gurvādi guṇas*, six *ādhyātmika guṇas* and ten *parādi guṇas*.
- 13) *Dravya* generally means ‘substance’ but in *Āyurveda* it is specifically used in the sense of drug, a substance employed as medicine. *Dravya* is defined as the foundation for the qualities (*guṇa*) and action (*karman*) and as the combinative cause (*samvāyikāraṇa*) wherein qualities and actions exist. Mainly, there are two types of *dravyas*: - *kāraṇa dravya* and *kārya dravya*.
- 14) *Kāraṇa dravyas* are nine in number: - *ākāśa*, *vāyu*, *tejas*, *ap*, *pṛthivī*, *ātman*, *manas*, *kāla* and *dik*. *Vaiśeṣika* system also adopts these nine *dravyas* but does not put them in any category.

- (a.) *Āyurveda* establishes three types of *puruṣa*: - *paramātmān* or *parama puruṣa* (absolute self or soul), *ātivāhika puruṣa* or *sūkṣma śarīra* (self responsible for transmigration) and *sthūla cetana śarīra* or *karma puruṣa* (empirical self). This *karma puruṣa* is the subject matter of medicine.
- (b.) Diseases are classified into two categories viz. physical and mental in *Āyurveda*. The body is considered to be the abode of physical diseases and for latter the *manas* (mind).
- (c.) *Kāla* is nothing but a process of transformation into seasons, solstices etc. It is eternally moving (*nityaga*) as well as conditional (*āvasthika*).
- (d.) Three types of *dik* viz. *ānūpa* (marshy or wet), *jāṅgala* (arid) and *sādhāraṇa* (medium) have been described in *Āyurvedic* texts from medicinal point of view.
- 15) *Kārya dravya* are further divided in two parts: - *cetana dravya* and *acetana dravya*.
- 16) Besides these classifications *Āyurveda* further divides *dravyas* according to action and effect on the body; *rasa* (taste); origin; *mahābhūtas*.
- 17) According to *Āyurveda*, *karman* is the real cause of conjunction and disjunction (of the body elements) and it resides in *dravya*. *Karman* can be classified into two types: - *Ādhyātmika* and *Laukika*. *Āyurveda* also talks about *pañcakarma*. *Vaiśeṣika* system's *karman* concept resembles with *Āyurveda*'s *karman* but according to it *karman* can be of five folds: - *utkṣepaṇa*, *apḥṣepaṇa*, *ākuñcana*, *prasāraṇa* and *gamana*.
- 18) According to *Āyurveda* and *Vaiśeṣika* system, *samavāya* is the inseparable concomitance of substance with their qualities. But in both systems context changes and therefore, according to *Āyurveda*, physician while prescribing the medicines to the patient, keeps in the mind that which qualities, permanently and inseparably will remain in the particular drug, which is being used, and what will be the reaction of that drug based on its inseparable qualities.

- 19) *Āyurveda* accepts deficiency or lack of any element as a cause of disease but does not count *abhāva*.
- 20) *Nyāya* system accepts sixteen categories viz. *pramāṇa*, *prameya*, *saṁśaya*, *prayojana*, *dr̥ṣṭānta*, *siddhānta*, *avayava*, *tarka*, *nirṇaya*, *vāda*, *jalpa*, *vitandā*, *hetvābhāsa*, *chala*, *jāti*, and *nigrahasthāna*. *Āyurveda* accepts some of these categories but in different sense.
- 21) *Nyāya* system accepts four types of *pramāṇa* viz. *pratyakṣa*, *anumāna*, *upamāna* and *śabda*. But *Āyurveda* accepts three means to diagnose the diseases viz. *āptopadeśa*, *pratyakṣa* and *anumāna*. In some contexts, *Āyurveda* talks about four means accepting *yukti* as fourth one.
- 22) *Nyāya* system adopts 12 *prameyas*: - *ātman*, *śarīra*, *indriya*, *artha*, *buddhi*, *manas*, *pravṛtti*, *doṣa*, *pretya-bhāva*, *phala*, *duḥkha*, and *apavarga*. *Āyurveda* also accepts these twelve *prameyas* but its theories differ from *Nyāya*'s.
- 23) *Āyurveda* accepts *saṁśaya*, *prayojana*, *dr̥ṣṭānta*, *siddhānta*, *vāda*, *jalpa*, *vitandā*, *chala*, and *nigrahasthāna* as debate terms.
- 24) There is some commonness between *Āyurveda* and *Sāṁkhya-Yoga* system.
- 25) *Sāṁkhya* accepts this universe in 25 elements viz. *puruṣa*, *prakṛti*, *mahat* (buddhi), *ahaṁkāra*, *manas*, *pañca-jñānendriya* (five sense-organs), *pañca-karmendriya* (five motor-organs), *pañca-tanmātrā* (subtle elements), *pañca-mahābhūtas* (five gross elements). *Āyurveda* has two theories about it. *Caraka* does not include *puruṣa* and so he enumerates 24 elements. *Suśruta*'s and other *Āyurvedic* texts' theory resemble with *Sāṁkhya*'s.
- 26) According to *Sāṁkhya* the serial of evolution process is: - *prakṛti* → *mahat* → *ahaṁkāra* → *pañca-jñānendriya*, *pañca-karmendriya*, *manas*, *pañca-tanmātrā* and from, *pañca-tanmātrā* → *pañca-mahābhūtas*. *Caraka* promulgates that from

ahamkāra, *pañca-sukṣmabhūtas* proceed and these *pañca-sukṣmabhūtas* issue *pañca-jñānendriya*, *pañca-karmendriya*, *manas* and *pañca-mahābhūta*.

- 27) *Sāṃkhya darśana* establishes that the unmanifest, *prakṛti* is uncaused, eternal, all-pervasive, inactive, one, independent, non-mergent, part-less, being beyond production and destruction. *Puruṣa* is *cetana*, pure, silent witness, neutral seer, free from misery. Creation proceeds from *prakṛti-puruṣa*'s union.
- 28) *Caraka* treats both *prakṛti* and *puruṣa* as *avyakta* as both are unmanifested but *puruṣa* is consciousness. It establishes three types of *puruṣa*.
- 29) *Mahat* is *buddhi* or intellect. Determination, ascertainment is the definition of intellect. Both systems have same view about it.
- 30) *Ahamkāra* is *abhimāna*. According to *Sāṃkhya* from this, *ahamkāra* two-fold creation issues forth, the eleven-fold aggregate – [*manas* (mind), sense-organs and motor organs] and *pañca-tanmātrā* (five subtle elements). *Caraka* accepts that *ahamkāra* is the causative factor of *pañca-sukṣmabhūta*.
- 31) *Sāṃkhya* postulates that *pañca-tanmātrā* issue *pañca-mahābhūtas* further but *Caraka*'s theory says that *pañca-sukṣmabhūta* issue *pañca-jñānendriya*, *pañca-karmendriya*, *manas*, *pañca-mahābhūtas*. Thus, according to *Caraka*, organs are physical and physical body only can be given treatment.
- 32) Further, we can notice *Yoga* elements in *Āyurveda*. *Yoga* divides the elements in two parts: - one is *Īśvara* (God) and another is twenty-five elements. These 25 elements are alike to *Sāṃkhya*.
- 33) *Yoga* accepts that *Īśvara* is that special *puruṣa* unaffected by the vehicles of afflictions, action and fruition. In *Yoga*, this is direct means to attain '*samādhi*'. *Āyurveda* does not talk about God as an element but it accepts supreme soul. The supreme self, because of being eternal, has no source of origin.

- 34) *Āyurveda*'s supreme self is the source of consciousness of body but in *Yoga Īśvara* is the direct source of *samādhi* which restrains the modifications of the mind and causes salvation.
- 35) *Mādhavācārya* presents entire *Rasa-Śāstra* in the form of *Raseśvara Darśana* in lucid, precise and scholarly manner. *Rasa-Śāstra* is a most important and popular branch of *Āyurveda* developed in medieval period i.e. 8th /9th century A.D. and onwards.
- 36) *Rasa-Śāstra* was initially developed to achieve *lohasiddhi* i.e. transformation of lower metals into noble or higher metals. But in due course of time this system diverted itself towards *dehasiddhi* with a view to strengthen the perishable body to a strong, long living and healthy body and to achieve *jīvanamukti* means liberation from worldly pleasures during the lifetime only.
- 37) To achieve *dehasiddhi* this *Rasa* system emphasises on the use of processed pure *pārada* (mercury). This system also adopts some other metals from medicinal point of view but among those metals and minerals, *abhraka* (mica) is the most important metal to be used with mercury.
- 38) *Āyurveda* has its own philosophy about evolution process of universe and human beings; *padārtha* theory; concept of *dravya* and its manifold classifications; *pañca-mahābhūta* theory and *tridoṣa* theory. It is an independent system.
- 39) Actually, the basic philosophical concepts of anatomical, physiological and medicinal importance, available in *Ṛgveda* in the forms of seeds, are found in developed and applied form as fruit in *Āyurvedic* texts of later period.
- 40) The basic principles of *Āyurveda* are the theory of the physical constitution of human body (theory of *pañca-mahābhūta*) and the narration about the human nature while all body elements are balanced and when disturbed according to *tridoṣa* doctrine.

41) The basic philosophical concepts of anatomical, physiological and medicinal importance of *Āyurveda* resemble mainly two philosophical structures, one is *Nyāya-Vaiśeṣika* and second one is *Sāṃkhya-Yoga*. Former represents the physics and chemistry of drugs, so it is important from medicine point of view. Later one symbolizes the universe and our body structure as it is important to diagnose the diseases and to prescribe right medicine.

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