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Impact of Various Darshanas on Ayurveda

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Abstract

Ayurveda and all the other ancient Indian sciences developed under the marked influence of philosophy. They continued to take support of philosophy even after they gained their individual and self-dependent existence. It is interesting; to understand how and in what way Ayurveda was influenced by philosophy.

It is equally useful to find out by which systems of philosophy Ayurveda was influenced and to what extent and for what purpose.

Relation between philosophy and science is age-old and very intimate. Philosophical support for any science is necessary because it has to make some assumptions in the beginning. Such assumptions should be logically true. Philosophy can lend a sound support to scientific advancement. They are in a way, complimentary. Science advances where philosophy stops and philosophy prepares ground where science cannot reach.

Philosophy and medicine seem to have similar purpose and identical causes. It is the problem of pain, disease, old age and death that inspired not only Buddha but almost all philosophers to find out the cause and cure of this complex and evasive problem. Medicine too must have been guided from its very beginning to find out the cause and cure of pain, disease and its aftermath. In a way, religion and philosophy like medicine are primarily therapeutic in their nature and origin. Medicine has the therapeutic monopoly among all sciences. This therapeutic nature of the two brought Ayurveda and philosophy much closer together.

This is one reason why Ayurveda remained open to philosophical influence and based its theories on philosophical background. Ayurveda has always utilized the philosophy to serve the purpose of Ayurveda and thereby has made due changes in the philosophical concepts accordingly.

Keywords: Darshanas on Ayurveda, medicine, philosophy

Introduction

Ayurveda developed in Indian subcontinent. Therefore naturally it was greatly influenced by the philosophies of contemporary India. Philosophy is known as 'Darshan' in Indian literature. The word 'Darshan' is derived from the root 'Drish' dhatu and 'Lyt' pratyaya. The word 'Drish' means to see, to look at, to know, to observe or to understand.

Darshan is the media through which the reality of the world can be viewed. Darshan helps in seeing the nature of creation or the reality of creation. Darshan is actually short form of 'Samyak Darshan' which means accurate vision. This vision is not perceived just through eyes. It pertains to know or understand things accurately.

Various scholars classified 'Darshanas' but the Shad Darshan or six philosophies classification became most popular among all of them. Shad Darshana are;

i). Sankhya Darshan by Maharshi Kapila.

ii). Yoga Darshan by Maharshi Patanjali.

iii). Purva Mimamsa Darshan by Maharshi Jaimini.

iv). Vedanta Darshan by Maharshi VedVyas.

v). Vaisheshika Darshan by Maharshi Kanada.

vi). Nyaya Darshan by Maharshi Gautam.

Another popular and accepted classification of Darshanas classified them in three types depending on their belief on God, Vedas, rebirth theory etc. Such as;

i). Astika Darshan (theist philosophies)

ii). Nastika Darshan (atheist philosophies)

iii). Astika-Nastika Darshan (theist-atheist philosophies)

Astika Darshan believed in God, Vedas and rebirth whereas Nastika did not. Astika Nastika Darshan selectively believed in Astika and Nastika ideologies. Astika Darshan included Shad Darshan. Charvaka Darshan was included in Nastika

Darshan. Jain and Buddha Darshan were considered as Astika Nastika Darshan.

Impact of Sankhya Darshan on Ayurveda

Sankhya Darshan is believed to be the oldest Indian Philosophy. References of Sankhya principles can be found in most of the ancient Sanskrit works. Sankhya Darshan is also known as Kapila Tantra or Kapila Darshan because sage Kapila propounded Sankhya system of philosophy. Sankhya Darshan accepted threefold misery. Ayurveda too accepted them as three types of diseases known as Adhyatmika, Adhibhautika and Adhidaivika diseases^[1]. Sankhya Darshana expounded twenty five elements necessary for evolution. Ayurveda too accepted this theory by incorporating Prakriti Tattva with Purusha^[2]. Sankhya Darshan gave theory of Satkaryavada. According to Satkaryavada, only Sat can produce Sat. Similarly Ayurveda postulates that every Kaarya is the manifested form of Kaarana.

Every disease is manifested from their respective Nidaana. The Trisutra principle (Hetu-linga-aushadh) of Ayurveda is based on Satkaryavada. The lingas (symptoms) are manifested from the hetus (causative factors) and are relieved by Aushadha (treatment)^[3]. Sankhya believed in the theory of Parinamavada. Similarly, Ayurveda too has stated that the food consumed every day gets digested and changes into saarabhaga (useful product) and kittabhaga (waste product). Thus the consumed food changes into the form of Rasa dhatu and from each Dhatu the next Dhatu is transformed. The change of former Dhatu into the later Dhatu is due to Parinaamvad only^[4].

Impact of Vaisheshika Darshan on Ayurveda

Vaisheshika Darshan highlighted the description of '*Visheshha*' padartha among other six padarthas, so it was named as *Vaisheshika Darshan*. It is also known as *Aulukya Darshan*, *Samana Tantra*, *Samana Nyaya* and *Kalpa Nyaya*. It was propounded by Maharshi Kanada. Ayurveda and *Vaisheshika Darshan* both accepted six types of *Padarthas*. They only differ in their sequence. Ayurveda put forth *Samanya* and *Visheshha* whereas *Vaisheshika Darshan* kept *Dravya* and *Guna* first^[5]. Both accepted nine *Karan Dravya*^[6]. *Vaisheshika Darshana* gave theory of *Parmanuvada*.

This theory too helped Ayurveda to distinguish the objects like in *Ahara-parinama* and *Dhatu-parinama*. Ayurveda and *Vaisheshika* both accepted *pilupakavada*. In Ayurveda the application of Samskara *guna* is somewhat similar to *Pilupaka kriya*^[7]. Both have similarities in the cause of creation. Both believed that creation is created from *Mula-prakriti* or *Avyakta*. Ayurveda accepted twenty two from the twenty four *Gunas* given in *Vaisheshika Darshan*.

Impact of Nyaya Darshan on Ayurveda

Nyaya Darshan was propounded by *Akshapada Gautama*. *Nyaya Darshan* greatly emphasized on *Pramanas* (epistemology). It accepted four *Pramanas* i.e. *Pratyksha*, *Anumana*, *Shabda* and *Upamana Pramana*. *Nyaya Darshan* gave much importance to *Anumana Pramana*. Ayurveda too accepted these four *Pramanas*^[8]. *Nyaya* and Ayurveda both believe in theory of discussion before conclusion with the help of sixteen *Padarthas*. Both accepted the concept of rebirth and *moksha*^[9]. Although, Ayurveda disapproved few theories of *Nyaya Darshan* like *Arambhavada*.

Impact of Yoga Darshan on Ayurveda

Saint Patanjali is considered to be the originator of *Yoga*

Darshan. He wrote '*Patanjali Yoga Sutra*' which is universally accepted as the most authentic literature on Yogic Philosophy. It's popular as *Ashtanga Yoga*. It has eight divisions i.e. *Yama*, *Niyama*, *Asana*, *Pranayam*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*. Seven types of *Yoga* are there. If we observe closely Ayurveda is greatly influenced by various teachings of *Yoga*.

Yoga is now a day popular as an alternative system of medicine. *Yoga* philosophy is concerned with the control of mind which is also given importance in Ayurveda. Three types of treatment is depicted in Ayurveda i.e. *Yuktivyapashraya*, *Daivavyapashraya* and *Sattvavajaya Chikitsa*^[10]. In the *Sattvavajaya Chikitsa* control of self and mind is important. The *Yama* and *Niyama* advised in Ayurveda are also included in Ayurveda in the context of *Sadvritta*^[11]. Both have accepted *Trishna* to be the cause of any sort of *misery*^[12]. Ayurveda has considered *Yoga* as a mean to attain *Moksha* (salvation)^[13]. *Ashta Siddhis* of *Yoga* are also included in Ayurveda^[14]. Both have accepted three *Pramanas* i.e. *Anumana*, *Aptopadesha* and *Pratyaksha*.

Impact of Purva Mimamsa Darshan on Ayurveda

This philosophy was explained by Maharshi Jaimini. *Mimamsa Darshan* as a whole was influenced by Vedas. The Vedic literature is divided into two divisions i.e. *Karma Kanda* and *Gyana Kanda*. The *Karma Kanda* influenced *Purva Mimamsa Darshan*. It is also known as *Karma Mimamsa* or *Dharma Mimamsa*. *Karma Mimamsa* mainly focused on *Yagy vidhi* and *Karm kanda*. There are many similarities in Ayurveda and *Karma Mimamsa Darshan*. Both believe in Vedic principles. Both believe in the relation of *Karma* and *Karmaphala*.

Agni has been given great importance in *Karma Mimamsa* as well as in Ayurveda. *Agni* has been treated as *Yagy* in Ayurveda.^[15] Ayurveda too has accepted performing *Yagyas* and *Prayashchitta karma* as a method of treatment under *Daivavyapashraya Chikitsa*^[16]. In *Karma Mimamsa* an attempt to explore *Dharma* has been made. Similarly Ayurveda has included *Dharma* in *Purushartha Chatushtaya*^[17].

Impact of Uttara Mimamsa Darshan on Ayurveda

Uttara Mimamsa is also popular as *Vedanta Darshan*. *Vedanta* literally means the later part of Vedas. It is also known as *Gyana Mimamsa* as it deals with *Gyana Kanda* of Vedas. It was propounded by Veda Vyasa or Badarayana Vyasa. Ayurveda is also influenced by this *Darshan*. Both have given great importance to *Atma* and *Purusha* or *Brahma*. The concept of *Moksha*, *Vairagya* etc. are also similar. The famous *Tridanda Sutra* of Ayurveda is also influenced by *Vedanta Darshan*^[18].

Impact of Bauddha Darshan on Ayurveda

Bauddha Darshan is an *Astika-Nastika Darshan* by Goutam Buddha. This philosophy and the religion based on it flourished and grew for a thousand years. Some theories of *Bauddha Darshan* and Ayurveda have similarities. The *Kshanbhagur Vada* of *Bauddha Darshan* is often compared to the *Swabhavoparamvada* of Ayurveda^[19]. Various teachings of Buddha like nonviolence, mercy on animals, believe in religion are included in Ayurvedic *Sadvritta*^[20].

Impact of Jain Darshan on Ayurveda

Jain Darshan was opined by Bhagwan Mahavir. It is *Astika-Nastika Darshan*. It accepts the existence of *Atma* and

Parmatma but does not accept the authenticity of Vedas. Ayurveda and Jain philosophy are similar in the context of *Pramanas*, *Sadvritta*, belief in *Atma & Parmatma*, *Moksha* and service of humanity etc.

Impact of Charvak Darshan on Ayurveda

Charvak Darshan is the first and oldest *Nastika Darshan*. *Charvaka Darshan* had not much influence on Ayurveda as Ayurveda believed in God and Vedas and *Charvaka Darshan* disapproved them. Yet if we closely observe the main aim and purpose of *Charvaka Darshan*, we see some similarity with the purpose of *Ayurveda*. Ayurveda has given first preference to *Prana Aishna* [21]. Ayurveda focused mainly on the maintenance of self-health before anything else, *Charvaka* too had somewhat similar approach for bodily pleasures. The concept of *Vajikarana* can be said to be somewhat influenced by *Charvaka Darshan*. *Charvaka Darshan* only accepted *Pratyaksha Pramana* whereas Ayurveda accepted four *Pramanas*.

Discussion

Ayurveda was greatly influenced by Contemporary Indian philosophies yet it flourished as an independent philosophy on its own. One can find snatches of definitions and views expounded by *Vaisheshika*, *Nyaya*, *Sankhya* and *Vedanta* systems of Philosophy in the literature of Ayurveda. By introducing such needful changes in current philosophical concepts, the Ayurvedic experts must have been drawn into dialectical controversies and from such logical discussions they should have developed logical theories.

So there is a long full chapter devoted to the subject of logic and dialectics in *Charaka-Samhita Vimana sthana* [22]. *Nyaya*-system of philosophy was much influenced by logical theory propounded in *Charaka-Samhita*. The influence of philosophical systems and Ayurveda was to a certain extent mutual. Medicine was the most important of all the physical sciences which were cultivated in ancient India, was directly and intimately connected with the *Sankhya* and *Vaisheshika* theories and was probably the origin of the logical speculations subsequently codified in the *Nyaya Sutras*.

The philosophy in India began with the Vedas. Vedas are the root for all human knowledge including Ayurveda. Philosophical thinking came when life became difficult due to miseries. These miseries have been classified in three categories in Ayurveda as well as in philosophy (*Sankhya*). Human beings want to get relief from these miseries. Real knowledge is necessary for permanent and sure relief from these miseries. The philosophy provides the way for this knowledge and same does Ayurveda.

Conclusion

Philosophy and Ayurveda both worked to relieve the three fold misery of human beings. Both accepted the three factors-Body, mind and soul. Both evolved simultaneously. Ayurveda open heartily accepted the health related theories of Philosophy. The ultimate goal of both is to get salvation i.e. detachment from the vicious circle of birth and death. Ayurveda has accepted the six *Padarthas* of *Vaisheshik Darshan*. Ayurveda incorporated the principles of Yoga Darshan in the concepts of *Sattvavajaya chikitsa* and *Naishthiki Chikitsa*. Ayurveda accepted the *Anumana Pramana* proposed by *Nyaya Darshan*. Ayurveda accepted the twenty five principles of *Sankhya Darshan*.

Ayurveda accepted the theory of *Karmaphala* of life given by *Mimamsa Darshan*. Ayurveda accepted the principles of

nonviolence, truth etc. of *Jain* and *Bauddha* philosophies under the guidelines offered in *Sadvritta*. Ayurveda accepted the Principles of protecting and considering self-health above all which was proposed by *Charvak Darshana*. Therefore it can be said in nut shell that Ayurveda and Indian Philosophy greatly influenced each other. Ayurveda accepted and modified various theories of *Darshan* to suit its purpose.

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