

DARSHANIK BACKGROUND OF AYURVEDA**Waghmare Sachin S.****Mhaiskar Bhushan D**

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ABSTRACT

Darshan is that due to which we get as it is knowledge of *tatva*. *Darshan shastra* mainly tries to find origin of nature and human the same search was right from the *Rugved-kal* which has also discussed in *Upanishad*. Actually it comes into existence in *darshan shastra*. Different *darshankars* placed these *tatvas* mentioned in *upnishadas* in sutra form. As a result they explained *Atma tatva* according to their own opinion. As *ayurveda* is related with human body it has to clarify how human body originates and this has been explained in systemic way in *darshan shastra*. But along with that ayurveda has made use of these *darshanic tatvas* most of the time regarding disease, Certain things are play important role in *Ayurveda* and got darshinik impact on *ayurveda*

Keywords: *Darshana, Siddhant, Nyaya, Sankhya, Mahabhut, Pramana.*

DISCUSSION**Effects of Sankhya darshan on Ayurveda:**

Ayurveda has accepted the *shrushti utpatti siddhant* of *Sankhya Darshan* as it is. Only mentioned *avyakta tatva* instead of *prakruti* and *purush tatva* of *Sankhya*. So there are 25 *tatvas* in the *shrushti utpatti* of *Sankhya darshan* while there are 24 *tatvas* in the *shrushti utpatti* of *ayurveda*.

Sankhya darshan says *mahabhut* originates from particular *tanmatra* like from *shabda tanmatra akash mahabhut* develops etc. While *ayurveda* says that origin of *mahabhut* takes place by *Vyapadeshastu Bhuyasa nyaya* i.e. $\frac{1}{2}$ part of particular *tanmatra* and $\frac{1}{8}$ part of each of other 4 *tanmatras*. By this combination that particular *mahabhut* is developed.

Taking the referance of three types of *dukhas Sushrutacharya*⁵ explained three types of *dukha* in *sutrasthan* of *sushrut samhita*⁵. *Ayurveda* uses *satkarayavad siddhant* of *Sankhya darshana* while explaining the origin of fetus, development of fetus.

While explaining the development of fetus *Ayurveda* describes that *beej* part arises from *shukra shonit samyog* contains each & every part of *sharir*. From this *beej* part every organ of *sharir* develops. If any part of this *beej* is defected then developing organ of embryo may also be defected. This description shows the *satkaryavad* of *Sankhya darshan*.

On the same base of *Satkaryavad*, *Ayurveda* explained the development of disease from particular *doshas* and also *chikitsa* of same disease e.g. due to intake of excess *sheet gun ahar kapha prakop* takes place and *kaphaj vyadhi* develops. *Ayurveda* also accepted *Parinamavad* of *Sankhya darshan*, while explaining the digestion of food *Ayurveda* explained that due to *Aharparinamkar bhav*¹ especially *Agni* i.e. *pachakagni* digest the food & divided into *Sar part* and *Kitta part*. This digestion process takes place by *Parinamvad* of *Sankhya darshan*.

While explaining *Dhatuparinamvad*¹ i.e. formation of *Saptdhatu Ayurveda* takes *Parinamvad siddhant* and applies it for *Dhatu*

formation e.g. *Ras dhatvagni*¹ digest the *ahar ras* and converts it into *Sar bhag* of *ahar ras* i.e. *Ras dhatu*. Thus up to *shukra dhatu*¹ all *Sapt dhatus* takes place by *Parinamvad siddhant*. *Charak acharya* explains in *Vimaansthan*¹ different modification that occurs in different *strotasa*¹ due to the same *Parinamvad*.

Effects of Yog Darshan on Ayurveda: *Ayurveda* has accepted *Ashtang yog* from *Yog Darshan* as per requirement

*Swāsthscyā swāsthā rākshānm āturācyā vikār prāshmanām*¹

The aim of *Ayurveda* is to maintain the *swasthya* on account of which *Ayurveda* used *Yam* and *Niyam* from *Ashtang Yog*¹. *Ayurveda* explains all 5 types of *Yam*¹ elaborating in *Ashtang Yog*.

Through this *shloka Charak* explained the importance of *Ahimsa*. Also in *Indriyasthan Charak* explained i.e. speaking truth maintains physical as well as mental health. One should avoid having a strong desire of other woman and wealth. One should be faithful regarding expectations. In the 30th adhyaya of *sutrasthan Charak* describes *Brahmacharya*¹ as Following other *tatva* is as best as *Virya* in *Balvardhan*. For that maintaining *Brhamacharya* is must. The *Brhamacharya* pathway is regarded as one of the most superior pathway amongst all pathways.

Ayurveda has explained *Brahmacharya*¹ as one of *Upstambha* out of three *Upstambha* i.e. *Ahar* and *Nidra*. Regarding *Aparigraha Charak* explained that *Parigraha*¹ is one of the cause *Janapad dhwansa Vyadhi*¹ for that *Charak* says that. Through this *Janpad dhwansa Vyadhi*¹ develops. Thus *Ayurveda* has not only accepted the *Yam* but also all *Niyam*. *Ayurveda* Accepted *Shauch* i.e. a type of *niyam* and used it into *Dincharya* as *Snan vidhi* and *Dantdhavan vidhi*¹ *Snan-vidhi* not only helps in keeping the body clean but also acts as appetizer. While explaining *Chatuspad*¹, the *chikitsak* and *Paricharak* both must have the *Shauch guna* then after your *chikitsa* will successful. Thus by obeying *Yam & Niyam* we can maintain

Swasthya avastha and it also help in purification of body & soul. As a result *satvik guna* increases where as *Rajsik* and *Tamsik dosha* disappears. Due to this, mental ability remains stable & *Pradnyapradh*¹ is prevented which helps in maintaining *Swasthya*. Also *Sadvrutta* and *Achar rasayan* explained in *Ayurveda* is the part of *Yam & Niyam*.

Pranayam: *Ayurveda* has accepted *pranayam yog* of *Ashtang Yog*. Patient suffering from asthma lung disease heart disease diabetic patients etc can maintain the *swasthya* by practicing *Pranayam*. By doing so, *Vat dosh* can be controlled at the same time *Asan Yog* also contributes in controlling *vat dosh*. In *swasthavrutta* of *Ayurveda* various *asana* are described which are further used in destroying physical & mental diseases.

Pratyahar: *Pratyahar* means taking benefits *Indriya* by not making use of them [*āsātmyā indriyārth sānyog*]. As it is an important *Hetu*; *Ayurveda* allows to take benefit up to *samyog*. Thus *swasthya* is properly maintained. Still if *asatmya yog* occurs *pratyahar* is the only *chikitsa*. *Ayurveda* explains *pradnyapradh*¹ in root cause of all diseases. This can be treated by increasing *satva guna*.

Effects of Vaisheshik Darshan on Ayurveda: *Ayurveda* explained *Shat Padarths* mentioned in *vaisheshik darshan*. In *sutrasthan adhyaya* no 1 *Charak* explains all of the six *padarthas*^{1,6} i.e. *Dravya, Guna, Karma, Samanya, Vishesh & Samvaya*. Nine *karan dravyas* of *vaisheshik darshan*⁶ has been accepted by *Ayurveda* & named it as *dravyasangraha*.

Charak acharya explains in *sharir sthan*¹ that our body is made up of millions of molecules i.e. *parmanues*¹. This statement of *Charakacharya* indicates he has accepted *Parmanuvad* of *vaisheshik darshan*.

By using *pakajotpatti sidhant* of *Vaisheshik darshan Charak* explains concept like *pachankriya*¹, *saptdhatu*¹ formation

trividh mal formation. Overall in this process due to fusion of *Jatharagni* and *Dhatvagni* transformation of *Pakaj* takes places *Vaisheshik darshan* has mentioned 4 types of *Tej mahabhut* i.e. *Divya tej*, *Akaraj tej*, *Bhaum tej* & *audaryaj tej*.

Divya tej: While preparing *Ayaskriti kalp* it has to be kept in sunlight. This is nothing but *Divya tej*. with the help of *divya tej ayurveda* describes treatment of *Fukkrog kusta rog*. It advices this patient to stay in sunlight.

Akaraj tej : As soon as the birth of baby takes place *ayurveda* asks to give her *Suvarna* and *madhu* to reduce excess *kapha*. To reduce effects of poisons *ayurveda* explains *tamrabhasma* with *suvarnabhasma*. In *swasthvrutta ayurveda* explains to wear jewellery of *suvarna dhatu* it increases *sharir swasthya*. These all descriptions show the use of *Akaraj tej*.

Bhaum tej: For the purpose of *swedan karma*, *agnikarma* and also in making the *aushadhi kwath aveleha* etc *Bhaum tej* is used.

Audaryaj tej: *Pitta dosha* described by *ayurveda* is nothing but *audaryaj tej*. There are 13 types of *agni* which works with the help of *audaryaj tej*.

Effects of Nyaya Darshan on ayurveda : *Nyaya darshan* and *vaisheshik darshan* are inter related with each other. In different places *ayurveda* especially describes 16 *padarthas* and all the *pramanas*, which are actually from *nyaya darshan*. while explaining *vad marg Charakacharya* describes *Jalp*, *Vitanda*, *Chal*¹ etc regarding *tadvidha sambhasha*¹, which is originally from *nyaya darshan*. *Charak* has explained *nityanityatva* of *atma*¹ and *punajanma*¹ concept by *panchavayavi vakya*, which is the main concept of *nyaya darshan*. *Ayurveda* accepted *Ishavarvad* of *nyaya darshan* and explain that the *jatharagni* that digest our diet is nothing but *Ishvar* i.e. God. *Ayurveda* accepts *trividha karan vad* of *nyaya darshan* and uses it while explaining diagnosis of diseases and also its treatment. While explaining *atma*

and *mana ayurveda* takes concept of *Nyaya darshan*

Effects of Purva Mimansa Darshan on Ayurveda: *Ayurveda* accepted *Karmavipakvad* of *puvamimansa darshan*⁶ and applies it to explain *Sadvrutta* and the cause of disease, some time some diseases develop due to *purvakarma*. The disease develops from *purvakarma* can not be cured by any treatment. *Ayurved* accepted *nine dravyas*¹ out of eleven *dravyas* described by *puvamimansa darshan* very clearly, while remaining two are also accepted but in other manner i.e. *Shabd* accepted as *Srotrendriyagrahya*⁶ subject and *andhakar* accepted as *Chaya*. *Ayurveda* accepted *Karmkandkvad* of *puvamimansa*⁶ *darshan* and applies it to explain *shishopaniya sanskar gurupujan* and all other *balak sanskar vidhies*. *Ayurveda* explains *mantra*, *tantra*, *hom*, *upvas*, *dan karma* etc for the treatment of *balrog chikitsa*. Description of *Putreshthi Yadnya*, *Pusamvahanvidhi*, *jatakkarm*, *namkaran vidhi*, *annaprashan vidhi* of *balak* are nothing but *karmkandvad* of *purva mimansa darshan*.

Effects of UttarMimansa Darshan on Ayurveda: When one can get *moksha* he becomes *Brahmaswarup*. And *brahmaswrup atma* cant seen by any of *praman*. Only *brahmadnyani* people pass this. Above two *sutra* of *charak sharir sthan* indicates, Concept of *uttarmimansa darshan*. *Ayurveda* also accepts *Panchikaran* concept of *bhutas* and modified it as a *Vyapadeshastu bhuyansa nyaya*⁶ while explaining *shrushti utpatti*. *Charakacharya* explains *Arishta lakshnas* in *Indriyasthan* with help of *uttarmimansa darshans vivartvad sidhant*⁶.

Effects of Charvak Darshan on Ayurveda: By observing *pratyaksha praman vad* of *charvak darshan ayurveda* explains *trividh rugna pariksha* i.e. *darshan*, *sparshan* & *prashnen*. Following are some examples showing applications of *charvak darshans Swabhava vad* on a *ayurveda*

1. *Ayurveda shastra* has universally occurred.

2. Naturally there is no occurrence of hairs on palm.
3. *Pippali dravya* is naturally of *ushna guna* & *wila* always remain so.
4. *Doshas* get polluted & also pollute the *dhatus*, this is the tendency of *doshas*.
5. *Swabhav* is one of the reason of *shrushti utapatti* out of six reasons says *Sushrut*.

Effects of Jain Darshan on Ayurveda: By accepting *Anekantvad* of *Jain darshan ayurveda* explains *Shatkarand*⁶ regarding *shrushtiutpatti*¹. Also in explaining *karmukata* of *dravya ayurveda*¹ takes help of *anekantvad*. e.g. Some of the *dravyas* perform sentimentally some potentially, some by showing maturity and other by showing glory. As a result instead of considering any single opinion there should consideration of multiple opinions.

Effects of Buddha Darshan on Ayurveda: While defining *sharirayurveda*⁵ says this is nothing but *kshanbhangavad* of *Buddha darshan*. *Buddha darshan* advise to take *bhojan* before *Madhyam*, *ayurveda* also prohibit meals at improper time i.e. *Akal bhajana*. *Buddha darshan* and *ayurveda* both believes in *Punarjanma*. Description of *shadrutu palan* in *ayurveda* is based on *Panchashil* and *Darshashil Niyamas* of *buddha darshan*. Thus by understanding effects of all *dashnas* on *ayurveda* we can conclude that all *darshanas* plays an important role in elaborating *ayurveda* .so each & every students of *ayurveda* must know this ***Darshik background of Ayurveda***

CONCLUSION

Since the beginning of the age of knowledge till today all the faculties rotate and revolves around the principles of Indian *Darshanas* and their theory of *Pramaan*¹ and *Prameya*¹ Though the different types of

Pramaan have been described by various ancient philosophies and modern sciences but basically they are only the manifestation of three *PRAMAANS*¹ as stated in *NYAYA DHARSHAN*⁶ i.e. *Pratyaksh*, *Anuman* and *Aptopadesh*¹

Many centuries before the beginning of Christian era, Indian Philosophers discovered the complete and perfect means of attaining absolute knowledge of any particular and non particular matters and their state. The oldest treaty *Sankhya*⁶ says,

i.e. three ways of examination¹ are capable and sufficient to describe the absolute knowledge of each state of matter of the universe, which may be unicellular or multicellular, molecular or non molecular. On the basis of *Pramana*¹ we all conclude and stated *Pramanas* and all classical contexts like *mulbhut siddhants* are depends on *darshanas*.

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