Preface

Āyurveda is an oldest medical system originated in India. It was in existence even before the time of Vedas, therefore it is often claimed to have been possessing remote antiquity. Today, it is one of the six medical systems in India that are officially recognized by the Government, the other being Allopathy, Siddha, Unani, Homeopathy and Yoga and Naturopathy. World Health Organization also recognized the importance of Āyurveda in a broad context as a medical system concerned with global health. It is evident that globally Āyurveda has gained a wide currency and popularity especially for the last two centuries. As of now, the Higher research councils such as AYUSH (The Department of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy), CCIM (Central Council of Indian Medicine), CCRIMI (Central Council for Research in Indian Medicine, Homeopathy & Yoga), and CCRAS (Central Council for Research in Ayurveda and Siddha) are functioning throughout the country for the development of Āyurveda. But their main concerns are of different nature as to how to bring out better result through clinical research, drug research, family welfare research etc. Evidently, all such researches are modelled on the modern medicine and scientific methods. It is necessary to understand the modern medical approach as to how technology can be handled in a better way at application level for diagnosis, treatment and other scientific pursuit. But adaption of these proven methods will never affect the fundamental understandings Āyurveda adversely. Because the ancient Āyurvedic preceptors developed a system which is prominently concerned with human anatomy, physiology, health, diseases and their managements are
purely based upon the observation and analysis of real life experiences. So there is enough scope for improvement. In order to understand how Ayurvedic principles and methods evolved over time one need to have a firm foundation of the ancient scriptures of Ayurveda as well as the Indian Darśana-s (philosophies). That is what the saying 'without the knowledge of the philosophy the fundamental principles of Ayurveda is also incomplete' is all about. But unfortunately the Philosophy of Ayurveda has received little attention and remains yet a relatively less explored territory. Hence a philosophical or theoretical study of Ayurveda has a wide range of scope in the present time.

The present study entitled Elements of Sāṃkhya -Yoga in Ayurveda is an attempt to find out the Sāṃkhya-Yoga elements in Ayurveda with special reference to Carakasamhitā, Suśrutasaṃhitā and Aṣṭāṅgahṛdaya, which are known as the great trio of Ayurveda.

This thesis is divided into two parts. The first part, General Introduction and History, has three chapters. Of these the first chapter provides a general introduction to Ayurveda and Indian Philosophical systems, characteristic features of Ayurveda and its philosophical background, Origin of ancient Indian medical system and its subsequent development through various stages are discussed in the second chapter. In the third and last chapter of this first part discusses the history of Sāṃkhya and Yoga Philosophy. Following the line of earlier scholars, this chapter is trying to find out the early Sāṃkhya-Yoga elements in ancient Indian classical scriptures like Mahābhārata, Buddhacarita, and Carakasamhitā.
The second part of the study titled Elements of Sāṇkhya-Yoga in Ayurveda has four chapters. Among the four chapters the first chapter deals with the pramāṇa-s in Ayurveda. The second chapter specifically attempts to explicate the Ayurvedic concept 'man as an epitome of universe'. Another important aspect of Ayurvedic treatment is the way it handles the mind. The third chapter goes into this detail. The fourth and final chapter of the second part is discusses the Ayurvedic concept of mokṣa. Finally a summary and significant outcome of the study is given as conclusion. This study also contains a glossary which describes the Sāṇkhya-Yoga terms used in the scriptures of Ayurveda as it helps to understand properly the meanings of the philosophical terms employed in Ayurvedic treatises.

This study is carried out under the guidance of Dr. P. C. Muraleemadhavan, Retired Professor and Head of the Department of Sanskrit Sahitya, Sree Sankaracharya University of Sanskrit, Kalady. I am deeply indebted to him for his guidance and valuable suggestions in collecting the material for preparing this thesis. I am really thankful to him for the freedom he has given to me and the proper guidance.

I am also extremely thankful to Dr. P. K. Dharmarajan, Head of the Department of Sahitya, Sree Sankaracharya University of Sanskrit, Kalady, for the encouragement and suggestions he has given while writing the thesis.

I would like to express my sincere gratitude to Dr. N. K. Sundareswaran, Head of the Department of Sanskrit, University
of Calicut. His invaluable suggestions and discussions held with him throughout the process have been very much beneficial and encouraging.

I duly remember the late Ayurvedic physician K. Raghavan Tirumulpad in this context for his invaluable comments and suggestions. I was lucky enough to meet him personally at his home during the early stages of my research.

I express my sincere thanks to P. R. Krishnakumar, Managing Director, Arya Vaidya Pharmacy Coimbatore Limited (Research Centre), Coimbatore, for allowing me to use library and other facilities. I am also thankful to Dr. P. Ram Manohar and other authorities of Arya Vaidya Pharmacy, Institute for Advanced Research, Coimbatore.

I also take this opportunity to thank to Dr. P. K. Sasidharan, Associate Professor, Department of Philosophy, Sree Sankaracharya University of Sanskrit, Kalady, for his concern and invaluable suggestions and all the teachers of the Department of Sanskrit Sahitya.

I am truly thankful to the authorities of the Adyar Library and Research Centre, Chennai; Kuppuswamy Sastri Research Institute, Chennai; Department Library of Sanskrit, University of Calicut and the General Library, Sree Sankaracharya University of Sanskrit, Kalady.

Above all my special thanks due to my family and my friends for their encouragement and support.

I also take this opportunity to thank the financial support of UGC for my research.

Jilsha. A