CHAPTER II

ĀYURVEDA AND OTHER SYSTEMS OF INDIAN PHILOSOPHY – AN OVERVIEW
Physical and metaphysical speculation about the matter and life form the philosophical on Ayurveda. It accept that man, the subject of its treatment, is a part of the cosmic existence, and represents the cosmos in miniature. In this respect, the Sāṃkhya-Vedānta view of cosmogony and other allied concepts have been incorporated in Ayurvedic treatises.

Sāṃkhya is one of the oldest system of Philosophy in India. The word Sāṃkhya is derived from the word Sāṃkhya, which means philosophy of right knowledge (सम्यक ख्याति अथवा ज्ञानम् ) Right knowledge means the knowledge of separation of the puruṣa from the prakṛti. At the same time Sāṃkhya also the philosophy of number because it deals with twenty five categories viz., Prakṛti, Mahat, Ahaṅkāra, Manas, Pañcajñānedriyas, and Pañcakarmendriyas, Pañcatanmātra and Pañca-mahābhūtas. The twenty fifth is the puruṣa, untouched by evolution.
Kapila is regarded as the founder of Sāṃkhya Philosophy, the Sāṃkhya pravacana-sūtra of 7th century B.C. is the basic work of this philosophy. Sāṃkhyākārika of Ṣūrṇa Krishna (200 A.D.) is the earliest available work in the Sāṃkhya system. Ṣūrṇa Krishna describes himself as a disciple of Pañcasika, who was a disciple of Âsuri. Âsuri was a disciple of Kapila.¹

Sāṃkhya is a system of realism, because it recognizes the reality of the external world, and it is a dualism because it hold that there are two fundamental realities distinct from each other namely matter and spirit, and it is pluralism, because it teach us a plurality of spirit. According to Sāṃkhya, the proper knowledge of tattvas is the means of liberation from sufferings.

Theory of Causation

According to Sāṃkhya evolution of the cosmos out prakṛti is based upon its theory of causation. The Sāṃkhya maintains that the effect pre-exists in the cause in a potential condition, the
effect is a modification (*parināma*) of the cause; it is a manifestation, development, or redistribution of the cause. According to them the effect is not a new beginning, not a new creation, not non-existence (*asat*) in the cause. It exists (*sat*) in the cause prior to its manifestation. So the *Sāṃkhya* advocates the doctrine of *satkāryavāda*.

**Evolution**

*Prakṛti*: According to *Sāṃkhya prakṛti* is the substratum of the changing phenomena of the world, it was created as a result of the transformation of *prakṛti* or primal matter. Omni present and in a state of constant change. *Prakṛti* can only be inferred not directly perceived. Therefore it is call *Avyakta*-the un-manifested.

*Puruṣa*: *Puruṣa* is the cosmic spirit for the sake of which *prakṛti* evolves. Cause and effect combine in *puruṣa*. It is responsible for
life and independent reality, and exist beyond time, space and causation. *Puruṣa* is the spirit for which *prakṛti* is the body.

*Triguṇas*: Literally the tri-component factors, there are the three guṇas, or factors which prakṛti is composed of namely *Sattva, Rajas* and *Tamas*.

*Sattva*: is pure, *jīva* and devoid of mass or gravity, *Sattva* is the essence that manifests itself into intelligence.

*Rajas*: whatever is active or kinetic in a phenomenon is Rajas. It is characterized by a tendency to do work or overcome resistance.

*Tamas*: Whatever is passive *Tamas*. It is mass in inertia and offers resistance.

The process of evolution takes place within *prakṛti* when *puruṣa* acts on it disturbing the equilibrium of its three *guṇas*.

The first evolute is *Mahat*, a state of transcendent intelligence. This is the seed of the world. From *Mahat, Ahaṃkāra*- the
principle of egoism, the sense of ‘I’ evolves. From here, the evolutionary course bifurcates into two branches; the physical (rajasik) and the physical (tamasik).

Under the rajasik are the pañca tanmātras (five subtle elements) of Śabda (sound), Sparśa (touch), Rūpa (form), Rasa (taste) and Gandha (odour). From each of these tanmātras evolve the pañcamahābhūtas or the five great elements that make up the physical universe. They are Ākāśa (ether or space), Vāyu (air), Agni (fire), Jala (water), Pṛthvi (earth) the elements that make up all matter in the universe.

The primary characteristic of every gross element of Great element is similar to that of the subtle element from which it came into being.

The Pañca-Mahābhūtas

Ākāśa (ether or space) the first element to come into existence, this is also the subtlest. It is the expensive and least dense, and
through it seems a vast expense of nothingness and its existence is a paradox of sorts, it is the matrix for all the other elements. Being an evolute of the Śabda (sound) Tanmātra, it is capable of carrying sound energy. The entire spectrum of vibration travels in the form of waves through this medium.

_Agni_ (fire) - An evolute of Rūpa (form) Tanmātra, Agni is hot, light, potential and luminous. Almost all the transformations that substances undergo are with the help of the Agni-Bhūta. It play a vital role in our body, as it is responsible for conversion of food into various form for assimilation. _Āyurveda_ calls it _Antarāgni_ , the digestive fire.

_Jala_ (Water): Jala evolves from the Rasa (taste) Tanmātra. This is the major component of all forms of life and necessary for substaining life. Substances that predominantly have the water element are viscose, cold, soft, moistening, and permeating. It holds and binds things together.
Prthvi (earth): Anything i.e., solid, heavy, inert dense and opaque is of prthvi bhūta. This is the most concrete of all elements and stimulates the sense of smell as an evolute of the Gandha (smell) Tanmātra.²

Sāṃkhya-Vedānta view of Cosmology and Āyurveda

Āyurveda accepts that, man the subject of its treatment is a part of the cosmic in miniature. In this respect they adopt the Sāṃkhya theory of cosmology. Both these schools accept 25 principle (tattvas) and believe that the whole universe has evolved from prakṛti (the interaction of prkṛti and puruṣa).

According to Āyurveda, matter, energy, sentient, life, intelligence and motility, all result, from synthesis of ingredients evolved out of cosmic forces. But this synthesis is neither a matter of accident or chance nor the result of a slow and gradual matter, lower forms and less intelligent species. Every time a new life come into existence inside a microscopic speech of
fertilized matter, the mind, senses and potentiality of growth are created a new out of the fundamental components present to *prakṛti* (the ultimate ground) under the subtle influence of a momentary union with the *puruṣa* (the absolute self conscious principle). *Prakṛti*, which is the only source of all of or discernible to the mind has eight aspects and sixteen mutations, all devoid of *cetanas* (awareness). The eight aspects are: *avyaka* (the un-manifested, ultimate ground), *mahān* (ultimate experience), the three fundamental reals (*sattva, rajas* and *tamas*) and the three *ahamkāras* (egos) of guidance, energy and inertia. The 16 mutations are the five organs of perception, five organs of action, the mind and the five *tanmātras* (subtile) essence of matter and manifestations. Consciousness and hence life in a living organism are the contribution of the *kṣetrajña* (eternal, indestructible and ubiquitous soul) which, at the moment of conception, voluntarily into a divine, human or subhuman plane
of existence inside a material body as *karma puruṣa* until death separates it.\(^3\)

The eternal mother-principle, *prakṛti* out of which all living organisms are created and gain sustenance possesses three aspects; the fundamental *guṇas* or reals, of *sattva* (tendency to manifestation, essence of intelligence stuff), *rajasa* (essence of energy) and *tamas* (material existence, universal inertia). These aspects of the ultimate ground have the inherent potentialities of evolving into varied forms of natural phenomenon, matter and animate intelligent life through innumerable permutations and combinations of the sixteen mutations.

The three reals are first mutated into the three forms of ahaṃkāra (ego) spiritual ego of guidance and transformation, the subjective organs (speech, loco motion, manipulation, reproduction and evacuation), and also the mind which is the versatile organ. The third ego combining with the second creates
the five *tanmātras* (subtle particles with the second the five *tanmātras* subtle particles with the potentialities of materialization and perception) which are the originators of the five material elements (earth or solid, water or liquid, air or gas, fire or energy, and ether or space) and also the perceptible phenomenon of vision, sound, smell, taste and touch. Thus every living being is a complex aggregate in which *karma puruṣa* remains united with a material body, mind, sense organs and motile organs, contributed by and sustains by the 24 *tattvas* or *prakṛti*.

Hence all living organism have a sound associated with it, a mind composed of three reals, ten organs evolved out of the three egos (three hum ours which are the counter parts of the cosmic principles of air, dry heat and moisture) and a material body composed of the five gross elements present in the form of *kalās* (protective layer), *dhātus* (component matters like blood,
body fluids, tissues, bones, etc), *malās* (eliminations and excretions), all functioning by the bodily counterparts of natural phenomenon in the shapes of the three *doṣas* (humours), *agni* (digestive fire) and *kriyās* (natural activities like sleep, respirations, pulsations, elimination, parabolic processes, etc.).

In as much as the fundamental components and ordinary elements constitute the living organism, each contributes its specific nature and properties to the individual in the proportion in which it is present.

Life and matter both having their source in *prakṛti* and *puruṣa* are similarly constituted. The five gross elements (*mahābhūtas*), viz., ākāśa (space), vāyu (air), tejas (fire), ap (water), and *prthvi* (earth), together with their subtle aspects (*sūkṣamabhūtas*) from the common constituents of all objects, animals and inanimate. Caraka, following the *Vedāntic* view, declares each of the gross *bhūtas* to be a peculiar ultra chemical
compound of five original subtle *bhūtas*. Each of the gross *bhūtas*, according to Suśruta, is mixed up with other *bhūtas*. Every substance is in reality penta bhautik, and it is only the relative predominance of a particular *bhūta* or *bhūtas* in any substance that determines its class.

Substances which possess sense-organs are animate, and those without them are inanimate. The role of the five elements in living and non-living entities and described in different *Āyurvedic* texts, particularly the Suśruta Saṃhitā. In living bodies ākāśa, constitutes mainly of the sattva principle, is responsible for sound, the sense of hearing, porosity bodily cavities, and functional subdivision of the blood vessels and sinews into minute capillaries, etc. Vāyu, constituted mainly of the rajas principles, is responsible for visibility of objects, the sense of sight, colour, continuity, digestion, anger, instantaneous response, and courage. Ap, composed mainly of the sattva and
\[tamas\] principles, bestows the faculty of taste and accounts for fluidity, weight, coldness, unctuousness, and the formation of semen. \[Prthvi\], formed mainly of the \[tamas\] principle, imparts solidity, weight, and the sense of smell.\(^8\)

In a perfect body these five elements are in a state of equilibrium balance. But this state is almost impossible. Hence health is a state of optimum balance. The greater the approximation to this state, the better the health. Diseased and pathological conditions are not imbalances and deficiencies in these components.\(^9\)

In non-living organisms \[\text{prthvi}\] contributes density, heaviness, and solidity, \[ap\] provides coldness, heaviness, softness, mobility, compactness, and unctuousness; \[tejas\] imparts roughness, dryness, and lightness; \[vāyu\] gives, in addition to what is contributed by \[tejas\], subtley and tactility; and \[ākāśa\] confers softness, diffusion, porosity, etc.\(^10\)
Among living beings, man possesses something more in addition to the aforesaid general attributes of the five elements. It is the mind with its faculties like the emotions of pleasure and pain, volition, perception, will, reasoning, memory, reflection and imagination. Due to different combinations of the guṇas, the mental faculties also differ from man to man and from time to time in the same man.11

The above mentioned cosmology of Āyurveda is the main contribution of Sāṅkhya Philosophy to Āyurveda. There is along and in varying process by which the prakṛti, evolves into the world of things. Besides this the contribution of Sāṅkhya Philosophy to the fundamental basis of Āyurvedic medicine is not only a specific area but also its basic tenets are woven in different form around in Āyurvedic medicine. The three doṣa theory of Āyurveda and the triguṇa theory of Sāṅkhya Philosophy is closely related to each other. The equilibrium of
these three *guṇas* is essential for our physical and mental health. But disequilibrium of any one of these *guṇas* may lead to *doṣa*. This can be remedied with the help of various medicines and exercise. So we can say that *triguṇa* theory of *Sāṅkhya* is closely related to the *tridoṣa* theory of *Āyurveda*.

Some of the terms in these systems of philosophy have been modified in *Āyurvedic* treaties. It is to the influence of these school of philosophy that Indian medicine is indebted, which led medical men to gradually substitute causation of disease from spiritual agencies of animism to physical attributes.

**Yoga and Āyurveda**

Patañjala’s *Yoga-Sūtra* literally means ‘union’ i.e., a spiritual union of the individual soul with the universal soul. The basic text of *Yoga* has the *Yoga-Sūtra* of Patañjali has four chapters they are called as *pādas* namely *samādhi pāda*, *sādhana pāda*, *vibhūti pāda* and *kaivalya pāda*. In the first *pāda* points out
that the exposition of concentration (yoga). In the second pāda says the practical part of the concentration is modification muttering and resignation to the supreme. In the third pāda narrates attention is the festering of the mind in some spot and he expounds this as subjugation of Saṃyamana. In the fourth pāda he says perfection springs from birth, plants, spells, mortification and modification. The Yoga system accepted the twenty five principles of Sāṅkhya and God as the 25th one. So this system is called Śveśvara Sāṅkhya.

Both Yoga and Āyurveda are based upon the principles of 3 guṇas (sattva, rajas and tamas) and the theory of 5 elements. They also use the Doṣa-Dhātu, Malā for understanding the movings of the body and the rasa-vīrya, vipāka for understanding the use of foods and medicines.

Though the Yogic practices for the cure of certain diseases has been mentioned in Āyurvedic texts; the Yogic science has its
individual exercise for a pretty lot of reasons. This is also divided into 8 divisions like that of Āyurveda. They are Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi.¹⁴ Yogic practice can however be kept in the Swāsthya Vṛtta (Hygiene and preventive medicine)

_Yama_ : This is of five types viz., _Ahiṃsā_ (non-violence), _Satya_ (Veracity), _Āstheya Brahmacarya_ (abstinence and celibacy) and _Aparigraha_ respectively.¹⁵

_Niyama_ : They are cleanliness, contentment, self study, and desire mainly. The author of _Yoga-Saṃgraha_ also includes the quality of for giving, mercy, balanced diet etc. into it. If at all we see them from the stand point of medicine, it can be said that they are important for the sake of prevention from many physical and mental disease.

_Āyurvedic_ references instruct that a man should keep in health giving diets and deeds, climate and place. He must also
observe the rules of ‘Din and Rātri Carya’ (conduct for day and night). He should be quite, yielding, human veracious, forgiving in nature and must foster a habit of working according to elders advices. The observance of the principles ‘Sadvṛtta and Sadācarya’ is also extremely necessary. A man must be able to bridle his desires and that only in Yoga to the Āyurvedists. The ten sins (Daśa-vidha pāpakarmas) stated in Āyurvedic texts may be kept under the Yama-Niyama leading of Yoga.

Vyāyāma: Physical exercises are highly important from the point of view of good as they help the normal body to grow and function well, they facilitate the digestive and metabolic process and this preserve the vital components. They improve the physical and moral strength, immunity and resistance. Physically exercises do cause some physical fatigue but that is always good for the body. It is therefore advised that these exercises are to be carried out according to age, strength, constitution, place and
climate. ‘Āsanās’ mentioned in Yoga-Śāstra may be kept in this category.

Āyurveda, Yoga and Tantra are the ancient life disciplines that have been practiced in India for centuries. They are mentioned in the scriptures of the Vedas and Upaniṣads. Yoga is the science of union with the divine, with truth. Tantra is the most direct method of controlling the energy that creates the ultimate union with truth: and Āyurveda is the science of life. The purpose of each practice is to help the individual to achieve longevity, rejuvenation and self realization.

The object of the practices of Yoga and Tantra is liberation, although only certain disciplines individuals are able to achieve this ultimate goal through these practices. However Āyurveda can be practiced successfully by anyone for the achievement of good health and longevity.
In the spiritual evolution of a man Āyurveda is the foundation, Yoga is the body and Tantra is the head. Thus, Āyurveda, Yoga and form an interdependent trinity of life. Now of these practices stands alone. The health of the body, mind and consciousness depends on the knowledge and practice of these three in daily life.

Cakra : Yogic texts refer some Cakras i.e., whirls are existing the body. They are :

1. Moolādhāra Cakra : This is of four petalloid structures and is set up at anus. It is believes that this preserves the ‘āpana vāyu’.

2. Swadhisthan : This is composed of six petals and is situated just above the phallus and below umbilicus. This regulate the samāna vāyu.

3. Maṇipūraka : having ten petals, this Cakras is situated in umbilicus and regulate vāyu.
4. *Anahata*: Structured with twelve petals, this *Cakra* exists in heart and regulates *prāṇa vāyu*.

5. *Vībhūti*: composed of sixteen petals and is situated in the neck and regulates the ‘*udhāna vāyu*’.

6. *Ajna*: Situated inside the brows this controls the activities of eyes, nose and brain.

Āyurvedist believes in the existence of eight *Cakras*. Additional one is ‘*Sūrya Cakra*’ remaining at the end of temporal region. Last he is *Brahma Cakra*’ located at *Brahma randhra* (posterior fontanelle).

Āsana: Āsanas are meant to control the above said *Cakras* by which the physical strength also improves as they exercise the muscles, tendons, ligaments etc. They regulate the circulatory mechanisms also and thus help in nourishment also. They are to be carried out according to physical strength, morals, age,
climate and place and under the supervision of a properly trained Yoga-Personnel.

Since the pervading Vāyu gets regularized and normalized, different Cakras also function well and a typical power known as “Kundalini” gets evolved. This Kundalini is claimed to be a great force in producing ‘siddhi’. Five more ways have been explained in order to attain siddhis, which are auśadhi (medicines with miraculous effects), Mantras, Jalpa, Tapa and Samādhi.

A few āsanās which are important with a view to preserve good health are Padmāsana, Siddhāsana, Bhujāṅgāsana, Śalabhāsana, Matsyenrāsana. Mayūrāsana, Swasthikāsana, Siṃhāsana, Bhadrāsana, Kukkutāsana, Gomukhāsana, Vajrāsana, Utkatāsana etc.

Prāṇāsana : Āyurvedic texts have very rightly postulated that all the body components, even doṣas pitta and kapha are handicapped and dependent on vāyu. This signifies the value of
vāta in all distinct and indistinct activities. It is therefore advised, unanimously, Ayurvedist and Yoga practitioners that this component ‘vāta’ is kept normal and healthy, the health can be very easily preserved. The control is of high significance in maintaining the physiologic vāta. It is termed as ‘prāṇayāma’. It mainly effects over heart and lungs, major blood supply regulator and purifier respectively.

This act is divided into three phases or performances.

1. Pūraka - Here the air is inhaled.

2. Kumbaka - Movement, the air is preserved in lungs.

3. Rechaka - Slow release of air, i.e., exhalation.

It points us that in prāṇayāma, we inhale the air first, then to preserve it for some moments and then releasing it slowly. Duration of these acts can be extended in long term practices, depending upon the individualistic capacity. It is said that, by regular practice one can control the breath for hours together.
Prāṇayāma practice needs a good guide and supervisor during ‘initial days’. It is common practice in prāṇayāma to inhale the uniform one nostril and to exhale from the other one. A part from brain and heart, prāṇayāma shows good effects on brain muscles, circulatory system and physical appearance in general, creative potential improve and psychic turbulences are spontaneously warded off. Respiratory and hem logic problems do not sprout lessness, fatigue and dysphonic troubles subside boldness and workmanship are perfected, morals develop and mind, psychic troubles like anger, sorrow, infatuation etc, are given up. It help digestion also and thus help in nourishment. As a result the man become long-living and healthy. By this, the man can even change the time of death. The main cause behind long life of Yogis, Sadhus etc., is prāṇayāma only.

It is also claimed that in perfection this procures one the capacity to make the soul move here and there voluntarily.
\textit{Pratyāhara} (Discipline of the senses) : The extraversion of the sense organs due to their hankering after worldly object has to be restrained and directed in wards towards the sources of all existences. This process of drawing the sense inwards is \textit{pratyahāra} or putting the sense under restraint.

The \textit{Yoga} scriptures advise us to transcend the tower platform of existence by unifying it with primary platform. This will actually save us fro external distractions and conflicts, and help us to explore all our latest potentials with this harmonization of primary and secondary energies, much can transpire in Yoga practice are mentioned above.

According to \textit{Yoga}, the practice of \textit{Yoga} opens up the six centers of the subtle nervous system and by the opening one escapes from the limitations of the surface consciousness bound to the gross body and great ranges of experiences proper to the subliminal self, mental, vital subtle physical are got.
The root word of the term Yoga “yuj” meaning ‘to link’. Realization of one’s constitutional nature through Yoga and Tantra brings release from the capacity of one’s lower nature. The lower nature from aquatic to animalistic,\(^{16}\) and it cause conditioning of consciousness, limiting one’s perceiving power through the secondary energy viz., material. In these mechanistic life it is a boon to utilize this ancient technology to establish peace and harmony within as which can subsequently make us accomplish peace and harmony in the world around us.

Yoga and Ayurveda a historically linked with its philosophical agreement with Yoga. The application of various streams of Yoga in Ayurveda shows Yoga and Ayurveda complemented each other.
NOTES

1  C.S.I.P., p.149-150
2  Ibid., p.151-162.
3  C.S.Śa., I.
4  S.S.Śa., I
5  Ibid., I, S.S.U., 64.2,3.
6  C.S.Śa., I
7  S.S., I.41.2-8
8  Ibid., I.42.2.,
     III.1.20-21
9  Majumdar medicine, p.237.
10 S.S.Su., 41.3-7
11 Majumdar Medicine, p.237.
12 C.S.I.P., p.169
13 Ibid.
14 Y.S., 11.29
15 Y.S., II.30
16 Y.S., 4.2