Āyurveda, being more than the science of medicine, is a philosophy of life concerned primarily with attaining and maintaining a healthy life. Like any other philosophies Āyurveda also maintains a world-view. And all the theoretical, practical and philosophical explanations revolve around this. During its stages of development Āyurveda has tried to imbibe the views of other philosophies and accommodated them into its spectrum. It neither discriminated one school from the other nor criticized one thought in favour of another. It is primarily this characteristic which makes Āyurveda favourable to all alike.

The philosophical (Sāṃkhya-Yoga) background of Āyurveda, its approach towards pramāṇa-s, cosmic evolution, mind and liberation etc., are also taken into account in the present study. The preceptors of Āyurveda firmly stressed on the fact that the disease can be identified by relying on any of the three pramāṇa-s namely scriptural testimony, perception and inference. Of these, the scriptural testimony is an authoritative instruction and also a kind of insight gained through reading the ancient scriptures written by a trustworthy person. As a medical science it also takes the patient's personal feelings into account as an authentic testimony just like other means of knowledge. Perception is
employed in the clinical practice for diagnosing the patient as well as
disease and also for specifying various medications. This examination is
of five kinds, viz., darśanendriya, śravaṇendriya, sparśanendriya,
ghrāṇendriya and rasanendriya parīkṣā. Inference, the third measures of
examination, is highly useful in such situations where the sufficient
information is not available. It helps the physician to decode the etiology
and diagnose diseases during all the three times, viz., past, present and
future.

In addition to these means explained, Suśruta, the follower of
Dhanvantari school of surgeons, accept upamāṇa as the fourth pramāṇa.
But generally Āyurveda takes upamāṇa under the category of anumāṇa.
Similarly, Caraka, the follower of Ātreya school of physicians, include
yukti or rational thinking as the fourth one. It has been, in fact, an
innovative contribution to Āyurveda. Except Caraka, all others uphold the
view that yukti also comes under anumāṇa. The yukti pramāṇa works in
cases where more than one factor combines to produce a result.
Physicians' intelligence, observation and analytical skill, practical and
theoretical experience are all equally essential to yukti be more fruitful.
This shows that the Āyurvedic preceptors were not blind believers of the
textual instructions alone.
Today the modern machineries are designated to find out the root causes of diseases that cannot be detected by our naked eyes. Even then sensory perception is much important since the equipments are associated with one or more of our sense organs. For example, when we look at something through a microscope, the process of looking is invariably associated with the eyes. So whatever diagnoses is done with the help of technically advanced modern equipments in laboratory settings, a practitioner has to ultimately rely on textual knowledge, sense of perception, inference and his intellect or rational thinking.

Similarly, it is the Sāṃkhya-Yoga philosophy which contributed to the development of the fundamental theories of Ayurveda such as tridosha and pañcabhūta. Both of these theories were formulated on the basis of observation of nature and application of the law of the reliability. According to these theories, the human body comprises of mind, senses and soul, is composed out of five elements (pañcabhūta) that are a result of difference in the relative constitution of three biological forces (tridosha) vāta, pitta and kapha. This concept has based on the theory of cosmic evolution. The theory of cosmic evolution formulated by Suśruta echoes that of SK. But Caraka's reflections with twenty-four tattva-s are similar to that of Pañcaśikha as expounded in Mahābhārata. This simply shows
that the SK of Īśvarakṛṣṇa had gained wide currency during the period of Suśruta. Like Yoga, the Āyurveda also does not accept the absolute principle Īśvara (God) as the cause of creation. The process of evolution proceeding from avyakta as is described in Sāṁkhya and Āyurveda bears close similarity. The only difference is that the avyakta, according to Caraka, denotes not only prakṛti but also the puruṣa as a single entity. Thus it is clear that the term puruṣa in Āyurveda does not refer to the supreme soul only but also an individual as well. In Āyurvedic point of view it is quite natural that it should be centred upon the type of puruṣa that undergo medical treatment. An important point is to be noted here that the soul, according to Āyurveda, is also a psycho-somatic entity arising out of pañcabhūta-s.

According to Āyurveda, each of the five cosmic elements has a corresponding function in human body. How the man and universe interacts with each other will become clear when we look into the process of formation of embryo and its development. As per the views of Āyurveda, the soul transmigrates into the womb at the time of the union of sperm and ovum with the help of sūkṣmaśārīra. This subtle body consists of the mind and five bhūta-s. When the soul along with the subtle body enters into the womb it is called as jīva. The derivations from
mother, father, soul, mind, wholesomeness and nutrition etc., help to the development of the embryo or the formation of sthūlaśarīra, the gross body with six parts, viz., hands, legs, the head including neck and the trunks. All the above mentioned factors, which help to the development of the puruṣa, also consist of five bhūta-s.

Similarly, there is a difference of opinion regarding the organs of cognition. The indriya-s or the organs of sense in Sāṃkhya, are āhaṅkārika-s because they are evolved from sāttvika ahaṅkāra with the aid of rājas ahaṅkāra. But the Āyurveda sense organs are evolved from mahābhūta-s and therefore are physical entities or having bhautika forms. Similarly Caraka does not mention the term tanmātra-s at all in his CS. As per his view khāḍīṇi (the five great elements) evolved from ahaṅkāra instead of tanmātra-s of Sāṃkhyan view. But Suśruta elaborates tanmātra-s while Caraka treats the šabda, sparśa, rūpa, rasa and gandha as artha-s. But Cakrāṭin, the commentator of CS, equates khāḍīṇi with tanmātra-s.

Another issue is the metaphysical nature of mind. What is mind? And whether the mind really exists? The Āyurvedic preceptors held materialistic approach and they considered the manas as physical entity. According to Āyurveda, the mind is one of the four devices of
knowledge; the other three are intellect, cognitive organs and the organs of actions. It is a connecting link between the senses and the sense objects. Thinking, expansion of thought, imagination, concentration on thought object and planning are the main objects of mind described in Āyurveda. Another important aspect of mind is its ability to restrain the functions of sense organs and self-retention. In Āyurveda, the mind, those having three attributes, viz., sattva, rajas and tamas, treated as an abode of disease and health, just like the five elemental body. According to the predominance of trīguna-s the individuals are being classified into three Sāttvika sattva, Rājasa sattva and Tāmasa sattva. The sāttvika person tolerates all by his will power, the rājasa person tolerates after being supported by others and the tāmasa person does not tolerate at all. As per this view sattva is believed to be pure mental health while the other two rajas and tamas are the psychic humors. Depending upon the strength of the mind the preceptors again classified the person into three superior, moderate and inferior. Āyurvedic preceptors also consider the psychological constitution of an individual in terms of their physical constitution. According to this principle the people with vāta constitution exhibit the characteristics of sāttvika and rājasa. The people with kapha constitution have the qualities of tāmasa and sāttvika. Similarly the pitta personalities show both of sāttvika and rājasa.
The treatment of *trīguna*-s of mind in *Āyurveda* is slightly different from that of the *guna*-s in *Sāṃkhya*. The three *guna*-s of mind in *Āyurveda* are connected with the three broad categories of mental states or human temperaments namely, *sāttvika sattva*, *rājas sattva* and *tāmasa sattva*. This concept is somewhat similar to *bhāva*-s of *Sāṃkhya*. Though the *Āyurveda* holds the view of *Sāṃkhya* regarding the ontology of mind, its function as a controller is adopted from *Yoga* philosophy. *Abhyāsa*, *vairāgya* and eight-fold yogic practices are prescribed in *Yoga* for controlling the mental functions. Though the *Āyurvedic* preceptors do not provide much detail about *āsana* and *prāṇāyāma*, it refers to the *prāṇa*, the vital energy, which affects the physical and psychic rhythm. One important point is to be noted here that the *prāṇa* in *Āyurveda* includes twelve factors, viz., *agni*, *soma*, *vāyu*, *sattva*, *rajas*, *tamas*, five *indriya*-s and *ātman*. The preceptors of *Āyurveda* believed that only mind can control itself. They also set aside a section called *sadvṛttā* or good conduct aimed at controlling of mind.

*Āyurveda* incorporates into it one of the revolutionary aspects of *Sāṃkhya* philosophy according to which the soul is said to reincarnate. Actually the soul is not subjected to birth and death. The mind, which is a store of imprints of *vāsana*-s and *saṃskāra*-s of previous life, is invariably
connected with the soul. It is because of this connection the soul impelled by saṃskāra-s of previous life. Thus the soul takes birth in another body for the sake of enjoyment of fruits of action of previous birth. Caraka discussed the concept that the same soul that re-exist in a cyclic manner. For emphasizing the likelihood of re-birth, Caraka also puts forth all the evidences with recourse to four pramāṇa-s namely verbal testimony, direct observation, inference and rational thinking. Here it seems that the theory of re-birth is accepted only to account for the karmaja type of diseases to actions done in previous life. It is to be noted that these kārmonic causes of diseases are not explained in terms of trīdosha in Āyurveda.

The central idea of Sāṃkhya revolves around alleviation of duḥkha. Āyurveda also holds similar concerns. The term duḥkha in Āyurveda refers to disease. It also classifies the three kinds of pains like Sāṃkhya. Though Āyurveda accepts the absolute detachment of the soul and describes the highest goal of healing as the state of liberation, it does not emphasize on its practical methods. The real goal of Āyurveda is the exact freedom from death (not natural) and disease, and the enjoyment of uninterrupted physical, mental and spiritual happiness.

It is worth remembering here that the Āyurveda has endured the process of brahmanization and adaptation in its various states of
development. Similarly, among the ancient classical Ayurvedic scriptures the CS possesses a more ritualistic approach while the SS tends towards rationalistic outlook. At the same time a clear impact of Buddhism and the characteristics of final stages of brahmanization are found reflected in the Alh of Vāgbhaṭa. Above all the Ayurvedic scriptures are also subjected to redaction over a period of time. All these points compel to believe that all the above mentioned concepts such as, the transmigration of ātman, rebirth, law of karmann, past life etc., are incorporated into the Ayurvedic scriptures as a part of brahmanization process.

There is another point to be noted here that the Ayurvedic preceptors do not go deep philosophically further after reaching at a certain level. The rise of empirico-rational medicine is also a result of the influence of the philosophical movement. Thus it can be said that the Ayurveda has broken its magico-religious strings and made allies itself with the principles of philosophy.

Thus it can be concluded that the Ayurveda developed as a unified coherent philosophy gradually. This philosophy is obviously free from the primitive mentality which sustained the practical side of the medicine. In brief it can be said that the philosophical background of Ayurveda is not affiliated to a particular culture and religion but evolved itself as a
separate entity through years of interaction and tolerance. Furthermore, Āyurveda is vitally important to understand the development of early classical Indian philosophy.

The main purpose of the present study is to trace out the elements of Sāṃkhya-Yoga in Āyurveda. By so doing it is hoped that deeper insight into the core of Āyurvedic principles can be made possible. It is expected to have succeeded to some extent in exposing the meaning of some of the scientific terms that are used in the treatises by the ancient preceptors of Āyurveda with philosophical implications.
GLOSSARY OF THE SĀMKHYA-YOGA TERMS USED IN THE ĀYURVEDIC SCRIPTURES

Agni

Literally it refers to fire. It is one of the five mahābhūta-s. The main attribute of agni is rūpa or vision. Ākāśa and vāyu are also present in the agni as it inherits the qualities of śabda and sparśa. In Āyurveda, the term agni stands for the biological fire which refers to the manifold functions ascribed to pitta. The agni controls all the digestive and metabolic activities in all living organisms.

Anumāna

Knowledge derived through logical inference is called as anumāna. In Āyurveda it is the third and most important means for examining objectively the causes of a disease by indirect or inferential methods.

Avyakta

Avyakta, the unmanifested one, is the primal cause of the creation. It is not created but all creations proceed from it. As per the Āyurvedic point of view it is the conglomeration of prakṛti and puruṣa.

Artha

They are the five physical forces of the environment, viz., śabda, sparśa, rūpa, rasa and gandha. In Āyurveda they are the objects of the five sense organs. They also represent the modification of five mahābhūta-s namely, ākāśa, vāyu, agni, jala and pṛthvī.

Aṣṭapraṇāti

Avyakta, mahat, ahaṅkāra and pañcamahābhūta-s are the eight elements collectively called as aṣṭapraṇāti-s in Āyurveda.
Asat

Asat means unreal or non-existent.

Ahaṅkāra

Literally it refers to one's individuality, egoism, pride etc. It is the prime motivating force of abhimāna. It is of three types, viz., vaikārika, tajasa and bhūtādi and they are generally known as sāttvika, rūjasa and tāmasa respectively. It is the product of intellect (buddhi). Eleven indriya-s and five tanmātra-s are originated from this ahaṅkāra. But according to Caraka five mahābhūta-s are developed from this ahaṅkāra.

Ākāśa

It is one among the five great elements. Sound is its main characteristic feature. It also represents the entire spectrum of vibration. It provides space and scope for developmental changes and also ensures growth of the body.

Ātman

The term ātman literally means the soul or consciousness. The ancient Ayurvedic preceptors used the term in the sense of self that makes us feel alive. In other words ātman is the sense that distinguishes us from external objects. In Ayurveda the term prāṇa is also used sometimes to denote the motive force present in the living body. See also Jīva.

Āțivāhikaśarīra

It is otherwise called as sūksmaśarīra or subtle body.

Ādhidaivika

It is the pain caused by supernatural agencies, such as planets, demons and the natural misfortunes.
Adhibhautika

Adhibhautika is the disease caused by the unacceptable behaviour of the other human beings, animal and insects.

Adhyātmika

The disease aroused out of the physical and mental disturbances are known as Adhyātmika.

Āpta

It refers to refined person or a scholar. Who are absolutely free from rajas and tamas; and are always possessed with uninterrupted knowledge pertaining to the past, present and future.

Āptavacana

It is the verbal testimony. The terms sabda, āgama, aitihya etc., are used as synonyms of āptopadeśa in Ayurveda. It is the knowledge conveyed by words of an authority. Ayurveda considers it as first pramāṇa. It helps to interpret the pratyakṣa and anumāna.

Indriya

According to Ayurveda the indriya-s are derived from five great elements. Hence they are bhautika in nature. There are eleven indriya-s namely, five organs of actions, five organs of cognition and mind.

Upadhā

It refers to desire. It is one of the causes of misery.

Eṣāṇā

Ayurveda refers to three principal instincts of a man namely pṛāṇaiṣaṇā (desire to live), dhanaiṣaṇā (desire to earn) and paralokaiṣaṇā (desire for happiness in the life after death),
Karman

Literally the term karman means action. In Āyurveda this term has more than one meaning. In Āyurveda this term commonly used for therapeutic measures which the person is subjected to. 1) bodily action called utkṣeṇaṇa apakṣeṇaṇādi karma-s; 2) paṇcakarma-s are the actions such as elimination, 3) dīpana karma-s are the general action of a substance or drug in the body, 4) karma-s is the action depending upon the density of merits and demerits of the previous birth. This fourth karman causes the soul to be born again. Philosophically Āyurveda categorize the actions into two, viz., dāiva and puruṣakāra.

Karmapurūṣa

In Āyurveda the karmapurūṣa is the person who is acting and subjected to actions. That is why in Āyurveda the puruṣa is made subject for treatment. He not only acts but also enjoys the fruits of action. It constitutes of six components, viz., five mahābhūta-s and the soul.

Jātismara

The person who is capable of recalling things of his previous life is called as jātismara.

Jala

Literally it means water. It is one of the five great elements. Its main sense attribute is rasa or taste. Ākāśa, vāyu and agni are other constituting elements as it also has the attributes of sound, touch and vision. It represents the liquid state of matter and also indicates unstable. In human body blood, lymph and other fluids are considered as water element. It helps to regulate bodily temperature and carry nutrients and oxygen.

Jīva

It is the soul with reference to life. The soul associated with the paṇcabhautika śarīra is known as jīva. This jīva that enters into the womb
at the time of sexual conjugation. It is the empirical soul acts upon the world and acquires knowledge of the world through it.

_Tattvasmr̥ti_

It is the ability of metaphysical memory. According to _Aṣurveda_ this metaphysical memory constitutes the means for liberation.

_Tanmātra_

They are the most subtle element and represent the subtlest and undividable particles of matter. The _tanmātra_-s, _śabda, sparśa, rūpa, rasa_ and _gandha_, represents the five _mahābhūta_-s, _ākāśa, vāyu, agni, jala_ and _prthvi_ respectively. The five _tanmātra_-s also have the inherent tendency to mix together in different properties. Caraka never mentions _tanmātra_-s at all.

_Tamas_

It is one of the three attributes of _prakṛti_ characterized by heaviness and resistance. It suppresses and controls _sattva_ and _rajas_. It causes disturbances in perception, pleasure and other mental activities. Its main characteristics are delusion, false knowledge, laziness, sleep etc. The persons who possess the quality of _tamas_ are called as _tāmasa_.

_Triguṇa_

_Sattva, rajas and tamas_ are together called as _triguṇa_-s. They are considered as the ultimate causal factors for the whole universe. They play a vital role in the process of formation of _manas_. Therefore the concept of _triguṇa_ is used mainly for the examination of all the psychological phenomena of human life.

_Tridoṣa_

The _pañcamahābhūta_-s condense in the living bodies to form three basic principles called _tridoṣa_-s namely _vāta, pitta_ and _kapha_. Of these _vāta_ represents the principle of movements or actions; _pitta_ represents the
transformation and production of energy and heat; and the third kapha represents the cohesion and structure. The Ayurvedic concept of human physiology depends upon the ratio of the combination of the three doṣa-s.

Duḥkha

Duḥkha means misery. In Ayurveda the term signifies someone who got ill. There are three kinds of duḥkha-s namely, ādhyātmika—the sufferings caused by one’s own body and mind, ādhibhautika—the sufferings caused by disturbances in physical surroundings and ādhidāivika—the sufferings caused by supernatural powers.

Dravya

Dravya means substance. It refers to an entity which has essentially some properties and certain action.

Daiva

It is the pre-determined action. The action pertaining to the past lives is known as daiva. According to Ayurveda it plays a vital role in deciding of the life span of an ailing person.

Dharma

Dharma or duty is one of the four goals of life. It is the term used to describe the idea of the soul’s special purpose and path.

Dhātu

Literally the word dhātu refers to bodily tissues. The modifications of the five bhūta-s which co-operate together to uphold the body called dhātu-s. They are seven in number viz., raṣa (chyle), rakta (blood), māṃsa (muscle), medas (fatty tissue), asthi (bone), majjā (marrow) and śukra (semen). Caraka used the term for denoting tatva-s. There are twenty-four dhātu-s, avyakta, budi, ahaṅkāra, five mahābhūta-s, eleven indriya-s and five artha-s, which constitutes puruṣa i.e., the person.
Nivṛtti

It is the real happiness. In Āyurveda the term is also used as synonym of salvation.

Parīkṣā

Literally the term stands for examination. The clinical methods employed to diagnose the health and the disease are known as parīkṣā. Hctu, vijnānopāya are the synonyms of parīkṣā in Āyurveda.

Punarjanma

Punarjanma means re-birth or re-incarnation. It is the transmigration of subtle body from one life to other. It continues till the soul gets liberated.

Puruṣa

According to Āyurveda the existence of puruṣa is indivisible from the total cosmic creation. It is eternally conscious, pure, liberated, ultimate knower and seer. The puruṣa is the transcendental reality above space, time and causal conditions.

Puruṣakāra

The term literally refers to the human effort. The action pertaining to the present human life is known as puruṣakāra. It is the action that are done out of total free choice and not bound by the forces of past activities. Puruṣakāra together with daīva is also responsible for making a decision about the life span.

Prakṛti

Prakṛti is the primal cause of the creation of universe. The creation of universe takes place only when the conscious puruṣa interacts with it. It refers to the normal state of trīguṇa and trīdoṣa. In Āyurveda this prakṛti represents the physical and mental health and also a natural constitution of a person.
Pratyākṣa

It means direct observation. The cognizable knowledge, sense organs and mind are included under the category of pratyākṣa. It is used in the Āyurvedic clinical practice for examining the patient. This is the method where all the physical evidences are collected in order to verify the patient's statements. Actually it is the total physical examination of a patient. Pañcendriyaparīkṣā occurs within the purview of pratyākṣaparīkṣā.

Prāṇa

It is the life force present in all living organisms. According to Suṣruta, agni (pitta), soma (kapha), vāyu, sattva, rajas, tamas, five jñānendriya-s and the ātman are collectively known as prāṇa. This prāṇa restrains and impels the mental activities.

Pravṛtti

Literally the term pravṛtti indicates action. It represents the initiation of action as a means to obtain an object. In brief pravṛtti is an action, is an object, an effort as well as beginning of action. Philosophically pravṛtti causes duḥkha.

Pṛthvī

Literally it refers to earth. It is one of the five great elements. Smell is the main attribute of pṛthvī. It also evolved from ākāśa, vāyu, agni and jala and it possesses all the five qualities, viz., sound, touch, vision, taste and smell. It represents the solid state of matter and it indicates stability, permanence and rigidity. As per Āyurveda the body parts such as bones, teeth and tissues are considered as earth element.

Buddhi

Buddhi signifies intellect. It is otherwise called as mahat. It is the first to emerge in the process of evolution. It precedes ahaṅkāra. This comprises the totality of man's emotional and intellectual possibilities.
Bhūtātman

The soul is called bhūtātman because of its association with the body which is a composition of five bhūta-s.

Manas

The Sanskrit word manas is approximately equal to the English term mind. Manas is highly active but is non-sentient. It becomes conscious when it gets associated with the soul which in turn is an extension of the cosmic consciousness. It is the controller of all cognitive and motor organs. It is the seat of conscious and unconscious activities. It is the instrument for experience of self and an internal organ through which the self recollects. That is why the manas is sometimes described as transcending the sense organs.

Mahat

See buddhi.

Mahābhūta

The mahābhūta-s represents the five elements, viz., ākāśa, vāyu, agni, jala and prthvī. According to Ayurveda all living and non-living beings are essentially comprised of these five great elements. The five bhūta-s combined in different combinations make all the substances. This is the basis of the pāñcabhūta siddhānta of Ayurveda. Entire notion of Ayurvedic pharmacology stands on the basis of this theory.

Mokṣa

Mokṣa or liberation is nothing but an absolute detachment of all contacts by virtue of the absence of rajas and tamas.

Yukti

The term yukti generally stands for the synonym of planning or analysis. Caraka describes it as a fourth and independent clinical examination method. In the context of diagnostic medicine a physician
carries out a number of such planned investigations, such as proper selection of drugs, to confirm the diagnosis. All such efforts may be considered as yukti.

**Yoga**

Literally the term yoga refers to union. In Ayurveda the term yoga implies lack of contact between the soul, sense organs, mind and the objects of senses during the state of mental concentration. In this sense it is a means to attain salvation. The term yoga also used to denote the utilization of sense organs and medicaments. In this regards there are four kinds of utilizations viz., sayoga, mithyāyoga, atiyoga and ayoga.

**Rajas**

Rajas is the most active guṇa among the trīguṇa-s. It acts as stimulus for bringing about and maintaining activity in all animate and inanimate objects. Desires, ambitions, fickle mindedness are its main characteristic features. The persons who possess these characteristics are called as rājas traits.

**Rāśipuruṣa**

The Sanskrit term rāṣi means combination or conglomeration. The puruṣa who represents the rāṣi of twenty-four elements is known as rāśipuruṣa.

**Vāyu**

Vāyu means air. Its main sense attribute is touch. Ākāśa also constitutes elements of vāyu and is therefore it has the quality of ākāśa the sound. It represents the gaseous forms and it indicates mobility and dynamic within the body. There are five forms of vāyu in the human body, viz., prāṇa, udāna, samāna, apāna and vyāna. These five prāṇic forces govern all kinds of bodily movements.
**Vikāra**

Vikāra-s are the derivations or products evolved from prakṛti. In Ayurveda there are sixteen vikāra-s namely, five organs of cognition, five organs of action, mind and five great elements.

**Vikṛti**

In Ayurveda vikṛti refers to a departure of tridoṣa-s from their naturally occurring ratio i.e., prakṛti. When the equilibrium of tridoṣa-s is disturbed they afflict the body with various diseases. That is the deviation from prom prakṛti is called as vikṛti.

**Śabda**

See Apta vacana.

**Saṅga**

Saṅga means bondage. It represents the mental, vocal or bodily action which is not conductive to the attainment of salvation.

**Sat**

It is the factor which is true and which exists.

**Sattva**

The word sattva signifies pure. It is the superior nature of mind, which does not afflicted by misery, anger, fear etc. The sattva guṇa has the characteristics of lightness, consciousness, pleasure and clarity. It activates the sense organs and is responsible for the perception of knowledge. The person who possesses this state of mind is also called sāttvika. In Ayurveda, the term sattva is used as the synonym to mind or mental strength. In this sense there are three types of mental strength described in Ayurveda namely, pravara, madhyama and avara sattva.

**Satyā-buddhi**

It means ascertainment of truth. It is the state of realization of the ultimate reality, which leads to liberation.
**Samskāra**

The impression left in one’s mind followed by any experience and some incident of the past consciously or unconsciously leaves *samskāra*.

**Sukha**

Literally the term *sukha* refers to happiness. In Āyurveda this specific term indicates the healthy state of a person. That is all the structures of the body, such as physical, mental and spiritual state of an individual is called *sukha*.

**Sūkṣmaśāriṅa**

It is the subtle body. It is not visual. It determined only by inference. According to Āyurveda the *sūkṣmaśāriṅa* composed out of five *mahābhūta*-s (except ākāśa) and manas. While Vāgbhaṭa opines that the five *sūkṣmaabhūta*-s and *buddhi* together constitute it. This *sūkṣmaśāriṅa* always remains with ātman and manas.

**Stūtaśāriṅa**

It is the gross physical body, which is responsible for the phenomenon of life. It is *pañcabhautika* and functions biologically.

**Kṣetra**

Literally the term signifies field. The *vikāra* or the evolutionary products of *avyakta* known as *kṣetra* otherwise called as *vyakta*. In Āyurveda it denotes the body. It consists of twenty-three elements viz., *buddhi*, *ahaṅkāra*, *pañcamahābhūta*-s, *pañcajñānendriya*-s, *pañcakarmendriya*-s, manas, and *pañca artha*-s (tannātra*-s).

**Kṣetrajña**

*Avyakta* is known as *kṣetrajña*. This is the knower of the field or body. It is the absolute soul, *puruṣa*. The *vyakta* governed by *kṣetrajña*. 