Part One

GENERAL INTRODUCTION AND HISTORY
CHAPTER 1

INTRODUCTION
India is a land of various cultures and traditions. It is also a home for various sciences, philosophies, arts and literatures. It includes Architecture, Yoga, Arts, Mathematics, Astrology, Astronomy, Medicine etc. There is a harmonious relation between these sciences and Philosophies. The ancient science of Medicine, Āyurveda was the most important among all the physical sciences which are originated and flourished in India. And they are predominantly human centred.

Of late, Government of India gives more attention to Āyurveda, not because of its immense curative power, because of its potentiality to attract tourists. In Kerala the Āyurvedic tourism is a highly promoted. Most of the five star and seven star hotels offer Āyurvedic massages, pañcakarma and various types of relaxation treatments. Another advancement of Āyurveda is that the ancient Āyurvedic therapy is available now on the internet and is popularly known as 'Global telemedicine'.

Besides, the global attention has turned to the spiritual and yogic side of Āyurveda. This is because of the popular belief that the spiritual and yogic practices will provide mental peace and freedom from stress. Nowadays a rapid increase can be noticed in the level of anxiety and tension in the modern society with the growing urbanization and industrial
development. People are forced to face various social conflicts, mental
tension and stress. All these lead to some major psycho-somatic diseases
like Hypertension, Asthma, Ulcer, Heart attack etc.

Nowadays the Ayurvedic physicians are freely adapting modern
medical advantages in laboratory techniques like scanning, x-ray,
ultrasound mechanisms, chemical analysis of blood, urine etc., for
diagnosing diseases with traditional techniques. It has evolved into a post-
modern system of medicine and many researches are going on with
respect serious diseases like AIDS, Alzheimers, Multiple Sclerosis and
Cancer. In July 2010, a court judgement made by the Madras High court
is that those who are registered practitioners in Siddha, Unani, Ayurveda
and Homeopathy are eligible to conduct surgery.

Allopathy, the conventional medical science, is generally called as
the modern system of medicine. Here it should be noticed that the
fundamentals of Ayurveda are quite different from those of Allopathic
medical system. And hence this methodology will not yield the desired
result. According to Allopathy the disease is a result of invading
organisms, imbalances of metabolic process, deterioration of tissues etc.
The basic principle of this medical system is "opposite cures opposites".
That is, in Allopathy the diseases are treated with drugs which are having
opposite effects to the existing symptoms. In other words, employment of antibiotic is the major device of treatment in Allopathy. In broad definition 'Allopathic medicine is that practice which compacts disease by use of remedies producing effects different from those produced by the disease treated'. Though Allopathic medicine provides instant relief it does not work on the root cause of the disease. That is, in most of the cases the Allopathic medicines just mask or suppress the disease. Sometimes it also causes to have alarming side effects.

In the present scenario of fast developing technological era, people are forced to adopt the modern medical science and technology. But the traditional Ayurvedic science maintained its position in the world by its holistic health principles. The main object of Ayurveda is to maintain the health of the healthy and to alleviate the disease of the diseased. Ayurveda never considers the patient as a 'disease entity', whereas the modern medical system is only concerned with alleviating the symptoms. According to the modern medical system physiology of all human beings are more or less the same. So it prescribes same treatment for different persons who exhibit same symptoms. The emotional and mental setup of the patient is not at all taken into account. In Ayurveda the two persons who are suffering from the same disease are given different kinds of
treatment. This involves the identification of physical constitution of a patient. Unlike the Modern medicine, Ayurveda believes that the disease is not merely a biological maladjustment but it is also caused by the socio-cultural surroundings of the patient concerned. Hence the Ayurvedic treatment is not just related to the affected part but the individual as a whole. This major premise of Ayurveda involves the symbiosis of body, mind, senses and soul. This 'holistic approach' towards health and disease of a man makes Ayurveda unique and highly effective in the treatment of most diseases. World Health organization (WHO) also recognizes the holistic approach of health in Ayurveda and it defines health as 'Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity'\(^1\).

**Distinctive Features of Ayurveda**

There are several features of Ayurveda that are quite distinctive. They are:

1. **Psycho-Somatic Approach towards Health and Disease**

   The psycho-somatic approach concerned with health and disease is relatively a recent development in modern medicine. But in Ayurveda, the relation between mind and body has been a serious issue of discussion.
From the theoretical point of view, health in *Āyurveda* is multidimensional. It is taken as the total biological equilibrium of physical, sensory, mental and spiritual elements. But in practical view point, it is of two-dimensions: physical and mental. In *Āyurveda* all types of diseases are located in mind (psyche) and body (soma). The preceptors of *Āyurveda* believe that whatever affects the body affects the mind as well and vice versa. It shows that the mind and body are organically interconnected. That is why *Āyurveda* gives much importance to the psycho-somatic health of a man while considering his health and disease.

2. Unique Relation between Man and Universe

According to the fundamental principles of *Āyurveda* man is miniature of cosmos. Universe is composed of *pañcamahābhūta-s*. The human body, as per *Āyurveda*, is a refined form of *pañcamahābhūta-s*. Suśruta states it as: पञ्चमहाभूतास्राशिरसमबायः पुरुषः. All the material phenomena of the universe are present in the individual. Similarly all those present in the individual are also present in the universe. Therefore the problems related to the human body are considered to be the result of corresponding disturbance in the cosmos. So, disease occurs when the equilibrium between these two is disturbed. Thus the health may be
defined as a perfectly balanced state of pañcamahābhūta-s within the body and universe.

3. Individual-oriented Treatment

According to Ayurveda the human body is composed of the physical combination of five elements. These five elements combine themselves to form the three biological humors, known as tridōsa-s - vāta, pitta and kapha. The unique and equal proportion of the three factors is known as prakṛti or physical constitution that is the healthy condition of a man. The imbalance of doṣa-s is known as vikṛti or disease. It is expressed as- रोगलक्षणोऽयुक्तव्रत्त्वाय, रोगसाधनारोगिकः. According to Ayurveda, the tridōsa-s account for some individual differences. There are at least seven types of prakṛti-s described here, namely, vāta, pitta, kapha, vāta-pitta, pitta-kapha, vāta-kapha and vāta-pitta-kapha. Hence, it is clear that the physical constitution, dchaprakṛti, is different from person to person. So, the nature of Ayurvedic treatment is mainly based upon the prakṛti of an individual. Hence Ayurvedic treatment is always individual-oriented.

4. Consideration of Social Circumstances

Ayurveda is the only medical system that has developed appropriate measures for examining both the patient and the disease along
with his social circumstances. Man is a social being. Thus the diagnosis, according to *Āyurveda*, should be made taking into consideration patient's surroundings, such as society, environment, family traits, age, time etc. Hence it is clear that the *Āyurveda* gives equal weightage to psycho-socio circumstances of a patient.

5. Examination of Patient and Disease

Another distinctive feature of *Āyurvedic* treatment is its equal emphasize given for patient and disease in the diagnosis - *rogaparīkṣā* and *rogiparīkṣā*. The focus of former is on the assessment of the nature of disease which consists of *darśana, sparśana, praśna, paṇcendriyaparīkṣā* and *aṣṭavidhāparīkṣā* (i.e., examination of, *nāḍī, mūtra, mala, jihvā, śabda, sparśa, drk*, and *ākṛti*). The latter, *rogiparīkṣā* is the unique peculiarity of *Āyurveda*. It includes the physicians' judgement regarding the patient taking several aspects like his temperament, discipline, habits, digestive capacity, intelligence, hereditary traits, emotional setup, financial conditions, strong desire to be free from disease and physical condition into account. In other words, the totality of all aspects pertaining to the patient is taken into consideration. Caraka describes a ten-fold method for this- *prakṛti, vikṛti, sāra* (quality), *samāhana* (compactness of the body), *pramaṇa* (structure and physical proportionality), *vyāyāmaśakti*
(physical strength), sālmya (adaptability), sattva (emotional balance),
hāraśakti (digestive capacity) and vayah (rate of aging).\textsuperscript{5}

6. \textit{Pañcabhūta and Tridoṣa Siddhānta}

All the unique features of \textit{Āyurveda} are based on the two principal
theories known as pañcabhūtasiddhānta and tridoṣasiddhānta. They play a
pivotal role in the practice of \textit{Āyurvedic} system of medicine.

a. \textit{Pañcabhūtasiddhānta}:

It is already mentioned that \textit{Āyurveda} has been much influenced
by the concept of the parallelism between man and universe. Both the man
and the universe, according to \textit{Āyurveda}, are made up of the same basic
elements, the pañcabhūta-s. This is the concept which form the basic
premise of pañcabhūtasiddhānta. According to this theory the gross
human body with its different organs are all composed out of the
pañcamahābhūta-s.\textsuperscript{5} In brief the concept of physiology in \textit{Āyurveda} is
based on this pañcabhūtasiddhānta. In addition, the treatment modalities
like diagnosis of diseases and the studies of the actions and functions of
various medicaments in \textit{Āyurveda} are also based on this theory. No
prescription of treatment can be effective without the earlier knowledge of
pañcamahābhūta-s. Suśruta states it as: भूतेषोऽहि परं यस्मावर्षति चिन्ता
Thus it becomes clear that without a proper understanding of *pāṇcamahābhūta*-s a clear comprehension of the interdependence of the body, senses, mind and soul would remain incomplete.

**b. *Tridosasiddhānta*:**

The *pāṇcamahābhūta*-s also represent the three bodily humors known as *tridoṣa*-s, vāta, pitta and kapha. The *pāṇcamahābhūta*-s found in all substances, i.e., animate and inanimate while the *tridoṣa*-s found only in a living body. Hence the *tridoṣa*-s are the biological representatives of a living body. The *tridoṣa*-s are also called *mala*-s because they can make the body 'malina' (unwholesome) and also because they are produced as waste substance during the digestive process. They are called *dhātu*-s in their normal measures. They are also regarded as *doṣa*-s because of their nature of vitiating the *dhātu*-s.

शरीरद्वृजणाद्वारा धातु देहयार्णार्थ

वातपितकथा ज्ञेया मलिनोकथानान्यल्ला।

(*Śāṅgadharasamhitā*, I. V. 24)

*Dhātu*-s which are vitiated by *doṣa*-s produce diseases. Hence the *doṣa*-s are the prime cause of all diseases. According to *Āyurveda*, no disease occurs without the association of *tridoṣa*-s. This is the
fundamental principle of *trīdosha* theory. According to this theory, the balanced state of *trīdosha* keeps the body healthy but when the equilibrium is disturbed or vitiated in combination, it brings about diseases. Thus the method of treatment as per *Āyurveda* aims at restoring the vitiated *doṣa*-s into the balanced state. On the fundamental level, *Āyurveda* tries to understand the patient's physical constitution or *sārīrprakṛti*. This also depends upon the ratio of the combination of *trīdosha*-s. Therefore every aspect of *Āyurveda*, like health and diseases, preventing and curing diseases, are defined on the basis of *trīdosha*-s. Without a proper knowledge of *trīdosha*-s a successful treatment according to *Āyurveda* is quite impossible.

From these characteristic features it is understood that *Āyurveda* incorporates the factors of human life. Here, the two fundamental theories *pañcabhūtasiddānta* and *trīdoshasiddhānta*, deserve special consideration. Because they are the nuclear points by means of which the philosophy and the science of medicine are interlinked. Thus it can be said that *Āyurveda* has developed a 'psycho-somato-socio-philosophical approach' towards health and disease of an individual.

Above all, the ancient medical science and philosophy are deeply rooted in the Indian culture. Hence they are deeply interlinked. This made
Ayurveda a philosophical system more than a conventional medical system, though it is radically health oriented. Certainly, Ayurvedic preceptors built the edifice of Ayurveda on the foundation of ancient Indian philosophies, but the nuclear concept of medical ideas have been developed independent of these philosophical influences. Hence it is very difficult to interpret Ayurveda without having a proper knowledge of its philosophical underpinnings. So, one should study the ancient medical system Ayurveda, within the frame work of Indian philosophy. That is why Suṣrata, the ancient Ayurvedic preceptor, insists the physicians to learn other śāstra-s and allied subjects along with the scriptures of Ayurveda in order to have a clear insight.

एक शास्त्रभीयानों न विद्याच्छास्व निरचयम्
तस्मादवहृद्यत शास्त्रे विज्ञानोपत्यित्त्वकः ||

(SS. Sūtra IV. 7)

Six Systems of Indian Philosophy

It is often maintained that there are six systems of Indian philosophy. They include Sāmkhya, Yoga, Nyāya, Vaiśeṣika, Pūrvamīmāṃsā and Uttaramīmāṃsā. But there are yet more philosophical systems which are also originated in the Indian soil. Some
of them are Lokāyata, Bauddha and Jaina. The above said six systems of philosophies are also known as Āstikadarśana-s, because they followed the Brahmanical literature in principle or accepted the authority of Veda-s. They are often grouped into three pairs, viz., Sāṁkhyā-Yoga, Nyāya-Vaiśeṣika and the Pūrva-Uttara Mīmāṃsa-s. These six-systems of philosophy have sought for and ascertained the ultimate causes relating to life process in terms of cause and effect, and the laws and principles that govern from.

_Sāṁkhyā-Yoga_

Kapila is the founder of this system. The main source of authority for this system of knowledge is the Sāṁkhyakārikā (SK) of Ṣvārakṛṣṇa. Sāṁkhyā is well known for some peculiar ideologies like its atheistic standpoint, concept of puruṣa and prakṛti and the theory of satkāryavāda. It has contributed various concepts such as mahat, ahaṅkāra, puruṣa, prakṛti, tattva, manas, buddhi, bhāva etc., to the common streams of philosophies. It deals with the mapping of the cosmos and how its various constituent parts or elements are manifested. The main objective of this system is to effect the liberation of puruṣa from the three types of miseries which is achieved by the discriminative knowledge of prakṛti and puruṣa.
Sāmkhya accepts only two realities - prakṛti and puruṣa. According to Sāmkhya, whatever exists in the universe is the result of the transformation or pariṇāma of the primal cause prakṛti. Prakṛti, in Sāmkhya, possesses three guṇa-s - sattva, rajas, and tamas. It sustains balanced states of these three guṇa-s. When the puruṣa unites with prakṛti the equilibrium of the triguna-s disturbed then the creation commences. That is to say the prakṛti transforms into the form of twenty-three principles. Thus, on the whole there are twenty-five principles in Sāmkhya, namely, puruṣa, prakṛti, mahat, ahaṅkāra, eleven āndriya-s, five tanmātra-s and five mahābhūta-s.

Sāmkhya system of philosophy accepts only three pramāṇa-s, namely, pratyakṣa (perception), anumāna (inference) and āptavākya (verbal testimony). By these, as per the Sāmkhyan concept, all other means of right knowledge are also established. According to Sāmkhya, the effect pre-exists in the cause but only in its potential form. For proving this Sāmkhya relies on satkāryavāda and presents five arguments for explaining it. They are, asadukaraṇāt (what is non-existent is not produced), upādānagrahaṇāt (form the selection of material for the effect), sarvasaṁbhavābhāvāt (all effects are not possible from all causes), śaktasya śakyakaṇaṇāt (the efficient cause can produce
only that for which it is efficient) and kāraṇabhāvāt (the effect is of the same essence as the cause).\textsuperscript{14}

Yoga, which comes next to Sāṃkhya, accepts the basic tenets of Sāṃkhya with a few exceptions on the basis of the techniques and practices it recommends to liberate the individual beings from the bonds of prakṛti. Sāṃkhya speaks of entanglement and confinement whereas Yoga postulates about its freedom and purity. Thus both of them are interconnected and complementary to each other. The system Yoga accepts three fundamental realities, namely, prakṛti, puruṣa and īśvara. It is aimed at overcoming the limitations of the natural body and achieving perfect stillness of mind through the eight ways together called aṣṭāṅgayoga, viz., yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna and samādhi.\textsuperscript{15} The first systematic exposition of the Yoga system of thought is the Yogasūtra (YS) of Patañjali.

\textit{Nyāya-Vaiśeṣika}

It is generally held that the sage Gautama is the founder of the Nyāya philosophy. This philosophy is called sometimes as Turkavidyā, the science of reasoning or Vādavidyā, the science of debate. Like any other systems of Indian philosophy, Nyāya also aims to describe the external world and its relationship with the individual to go beyond the
world of appearances to ultimate reality and to describe the goal of life and the means for attaining this goal. Nyāya divides the reality into sixteen categories viz., 1. pramāṇa (means of knowledge), 2. prameya (object of knowledge), 3. saṃśaya (doubt), 4. prayojana (purpose in action), 5. dṛṣṭānta (familiar instance), 6. siddhānta (doctrine), 7. avayava (the constituents of inference), 8. tarka (hypothetical arguments), 9. nirṇaya (determination of truth), 10. vāda (discussion), 11. jalpa (verbal victory), 12. vitanda (irrational argument), 13. hetvābhāsa (specious reasoning), 14. chala (unfair reply), 15. jāti (generally based on a false analogy) and 16. nigrāhasthāna (the ground for defeat).¹⁶ A thorough knowledge of these sixteen categories, according to Nyāya, will lead to nīśreyasa or salvation.

Nyāya philosophy also postulates its own view of the cause and effect theory. Unlike Sāṃkhya philosophy, Nyāya argues that the effect does not exist before its cause. According to Nyāya, kārya is asat or non-existent and is a new commencement or āraṇbhā.¹⁷ Hence the Nyāya theory of causation is known as āraṇbhavāda. It discriminates three type of causes: samavāyikāraṇa (inherent cause), asamavāyikāraṇa (non-inherent cause) and nimittakāraṇa (instrumental cause).¹⁸
Nyāya philosophy furnishes a systematic method of philosophical or critical enquiry of the object as well as the subjects of human knowledge. For establishing the true identity of an object Nyāya proposes four means of knowledge known as pramāṇas. They are pratyakṣa (perception through the sense organs), anumāna (inference), upamāna (analogy) and śabda (testimony). According to Nyāya philosophy, the knowledge can only be accomplished by the thorough observation and critical analysis. Therefore it highly devoted its critical enquiry into the object of perception and lay down the rules of syllogistic reasoning (avyayava-s) for the purpose of examining the objects of perception. They are pratijñā (proposition), hetu (reason), drṣṭānta (instance), upanaya (application) and nīgamana (conclusion). Nyāya classifies the perception into two namely, laukikapratyakṣa (ordinary perception) and alaukikapratyakṣa (transcendental perception). Of these the ordinary perception is either nirvikalpa (indeterminate) or savikalpa (determinate).

Vaiśeṣika system got synthesized with Nyāya system of thought. Just as the Nyāya is devoted to the almost exclusive study of the sources of the valid knowledge, easily Vaiśeṣika devotes itself to metaphysical reflections. It teaches the important aspects of concrete reality. It discloses the reality behind all objects of experience, concepts of thoughts and all
the movements of heavenly bodies. *Vaiśeṣika* holds that the ultimate goal of *niśreyasa* can be attained through the correct knowledge of the six categories or *padārthas* viz., *dravya*, *guṇa*, *karma*, *sāmānya*, *viśeṣa* and *samavāya*.21 Anything in the universe, animate or inanimate entities, according to *Vaiśeṣika*, can be broadly divided into these six categories.22 Among the six categories, *dravya* can be subdivided into nine entities, viz., *prthvī*, *ap*, *tejas*, *vāyu*, *ākāśa*, *kāla*, *dīk*, *ātman* and *manas*. Of the nine, former five are productive of the latter four substances which are non-productive. According to the *Vaiśeṣika* system, the entire universe is constituted of atoms or *paramāṇu*-s. It describes the manner in which combination of various types of *paramāṇu*-s produce various substances. On the basis of this atomic theory *Vaiśeṣika* presents its theory of evolution of the universe. This philosophy recognizes only two means of knowledge *pratyakṣa* and *anumāna*. All objective knowledge, according to *Vaiśeṣika*, consists in the perception of things in their three categories viz., *dravya* (substance), *guṇa* (quality) and *karma* (action). The first systematic exposition of this philosophy is found in the *Vaiśeṣikasūtra*-s of Kaṇāda.
Pūrvamāmaśa and Uttaramāmaśa

In its popular terms, Pūrvamāmaśa is known as Māmaśa, which exclusively deals with the method of reasoning particularly related to the sacrificial rites. It speaks of various yajña-s (prescribed in the Veda-s) for obtaining happiness in the very living world and the other world. This is the doctrine of kārmaṇa. Hence it is also known as kārmapāmaśa. The first systematic work on this school of philosophy is the Māmaśasūtra-s of Jaimini (4th century, A.D.). Uttaramāmaśa is the enquiry into or interpretation of the later part of the Veda or the Upaniṣad portion. In other words the Māmaśa interprets kārmakāṇḍa portion, i.e., mantra, Brāhmaṇa-s and Āraṇyaka-s, of Veda-s whereas, Vedaṇta upholds jñānakāṇḍa portion as a philosophical value. In popular terms this Uttaramāmaśa is known as Vedaṇta.

The goal of Māmaśa is to bestow enlightenment on dharma. To the field of epistemology, the system has made notable contributions. The doctrine of the self-validity or svatahprāmāṇya forms the keystone on which the epistemology of Māmaśa is based. The two major schools viz., Bhāṭṭa and Prābhākara have made a notable contribution to this philosophy. Between the two schools of there are some differences with regard to what constitutes valid knowledge. As for the pramāṇa-s, Jaimini
recognizes only three pramāṇa-s, namely, perception, inference and verbal testimony. In addition to these three, Bhāṭṭa-s introduces upamāna, arthāpatti (implication) and anupalabdhi or abhāva (non-cognition) as the means of valid knowledge.23 While the Prābhākara school rejected abhāva. Hence there are only five means according to Prābhākara-s. They also recognize the eight categories namely, substance, quality, action, community, inference, potency number and similarity. Its exposition of dravya, however slightly varies from that of Nyāya-Vaiśeṣika. According to Mīmāṁsā, there are eleven substances in this order, earth, water, fire, wind, darkness, ākāśa, time, space, self, mind and sound.24

According to Vedānta, there are six primary means of knowledge, by which one arrives at the truth. They are- pratyakṣa, anumāna, upamāna, arthāpatti, anupalabdhi and āgama. Of these the scriptural testimony or the śabda pramāṇa is the most authentic means of knowledge and the perception and inference are its subordinate. Another important principle of Vedānta is the theory of causation. Vedānta recognizes two forms of causation viz., material cause and instrumental cause. It also believes that the brahman is both the material and the instrumental cause of creation.25 This theory distinguishes from that of Sāṃkhya-Yoga, which argue that the puruṣa is the instrumental cause while prakṛti is the
material cause. The philosophers of Vedānta also argued that the cause is hidden in every effect, whereas the opposite is not true. This is known as vivartavāda which distinguished from the parināmavāda of Sāṃkhya-Yoga, according to which the effect is an evolution or transformation of cause.

The principles of Vedānta are impersonal, universal and eternal. They are about the God, soul and the universe. The Vedānta system of philosophy explains the experience of the ultimate self or Ātman. According to this philosophy, Ātman or the brahman is the only one reality and everything else is a mere illusion. Jīva is a deluded soul under the mistaken notion of duality and separation. He is chained to the cycle of the births and deaths; and the law of karman as long as he is not free from the objective reality to which he is subject. The puruṣa can attain salvation by knowing his true nature and overcoming this duality, withdrawing his senses and developing detachment and dispassion.

The systematization of Vedānta was undertaken by Bādarāyaṇa in the Vedāntasūtra, also known as Brahmasūtra. This treatise was differently interpreted by different schools. The Advaita of Śaṅkarācārya, Viśiṣṭhādvaita of Rāmānuja and Davītādvaita of Madhvācārya are the major schools.
Basic Sources of Āyurveda

A concise co-ordination of all the philosophical ideas is found in the basic treatises of Caraka, Suśruta and Vāgbhaṭa. The three treatises viz., Carakasamhitā (CS), Suśrutasamhitā (SS) and Aṣṭāṅgahṛdaya (AH), together called as bṛhatrayi or the great-trio.

Carakasamhitā

It is the prime source for Kāyacikitsā, the general medicine and is considered to be the first among the great trio. It consists of 120 chapters systematically organized in eight sections called sthāna-s. They are Sūtrasthāna (Sūtra), Nidānasthāna (Nidāna), Vimānasthāna (Vimāna), Śūrīsthāna (Śūrī), Indriyasthāna (Indriya), Cikitsāsthāna (Cikitsā), Kalpasthāna and Siddhisthāna. The entire treatise deals with Kāyacikitsā and it also touches all other branches of Āyurveda.

Caraka propounded and incorporated various philosophical thoughts into his work wherever the context permitted. Eleventh chapter of the Sūtra deals with the three types of diseases: nīja, āgantuka and svābhāvika, similar to the trividhadaḥkha of Sāṃkhya. The satkāryavāda, one of the major tenets of Sāṃkhya system, has recorded a wide range of application in the third chapter of Śūrī. It postulates the theory on the
content of re-birth as well as the reproduction of foetus out of the ātman. Caraka states it as सतो ज्ञानस्थानांगमनमात्रमेव हि जन्म.

Three types of parīkṣā or examinations are described in the fourth and eighth chapters of Vimāna which is corresponding to the pramāṇa-s of Sāṁkhya-s as well as Nyāya. It is based on the direct experience of the things extensively made use in the clinical practice in Āyurveda, which includes the study of the function of various medicaments, prognosing and diagnosing the diseases, examination of the patient and also useful for understanding the real nature of the disease and the health of a patient. Besides the three- pratyakṣa, anumāna and śabda pramāṇa-s, Caraka introduces an additional means called yukī or reasoning in the eleventh chapter of Sūtra and the fourth chapter of Vimāna.

An elaborated description of Sāṁkhya view of Kapila is found in the first chapter of Śūra where the universe is said to be consisting of twenty-four dhātu-s. Second and fourth chapters of the same section deal with the theory of evolution of the universe. In Āyurveda the theory of evolution is introduced to explain scientifically the existence of animal kingdom in a definite size and shape. The origin of universe, according to Āyurveda, is from 'avyakta'. According to Caraka, 'avyakta' includes prakṛti and puruṣa of Sāṁkhya. In Āyurveda the prakṛti (body) alone is
not curable. It is believed that the puruṣa (soul) associated with prakṛti for the individual purpose of promoting health. The third and the fourth chapter of the same section also deal with the formation of human embryo. This description is similar to that of the sūksma-sthūla sarīrinirūpaṇa of Sāmkhya system. The fourth chapter also describes the characteristic features of various mental traits based on the triguṇa-s. The notable point is that the function of triguṇa-s in Āyurveda varies from that of the guṇa-s in Sāmkhya. In Āyurveda the guṇa-s provide the basis for differences in human temperament and individual differences in psychological and moral dispositions.

The first chapter of Sūtra and also the first and fifth chapters of Śūrīra deal with the highest categories of Yoga philosophy. There Caraka discussed eight types of supernatural powers of yogin and various means for attaining mokṣa. Caraka also states that the yoga is the means to attain mokṣa. The description of the necessity of mental control also resembles with Yoga Philosophy. The treatise prescribes several yogic practices for curing certain diseases. Samādhi, according to Caraka, is one of the lines of treatment for mental illnesses.

The eighth chapter of Vīmāna deals with the 44 logical terms known as vādānārgapada-s among the physicians. These 44 logical terms
are to be thoroughly made familiar with while participating in debates in order to improve the dignity of the profession of a physician. These logical terms have similar importance in Nyāya and are scattered under two heads, viz., padārtha-s and nighrahasthāna-s. Some of the pada-s in CS, such as drṣṭānta (example), prayojana (object), pratiṣṭhā (proposition), vitanda, are seem to be very close to the definitions of Nyāya. In the same way some pada-s, such as pratiṣṭhāpanā (counter argument), jijñāsā (enquiry), upālambha (pointing out defects in casuistry), parihāra (solution), etc., are not found in Nyāya. There are some terms which seem to be slightly variant terms in both of these works. For example the word vyavasāya (validation) in CS is as similar to the term nirṇaya of Nyāya philosophy. Similarly the term arthaprabhāp (implied meaning) of CS is similar to the term arthāpatti of Nyāya. Likewise the term ananuyojya is similar to the niranyogya of Nyāya which is explained under nighrahasthāna. Pointing to some of these examples Dasgupta says, 'Caraka does not seem to know anything about the Nyāya work on this subject, and it is plain that the treatment of these terms of disputations in the Caraka is much simpler and less technical than what we find in the Nyāya sūtras.'
Thirty-six types of \( \text{tantrayukti} \)-s are mentioned in the twelfth chapter of \( \text{Siddhisthāna} \). In \( \text{Āyurveda} \) they are meant to guide the physicians for better understanding the codified scriptures in \( \text{Āyurveda} \) and also for the systematic documentation of medical information. In \( \text{Nyāya} \), it is referred to as \( \text{siddhānta} \).\textsuperscript{29} Technical jargons help to understand the scripture in its proper sense without any doubt. These \( \text{siddhānta} \)-s are divided into four \( \text{viz., sarvatantrasiddhānta}, \text{pratitantrasiddhānta}, \text{adhikaraṇasiddhānta} \text{ and abhyupagamasiddhānta} \textsuperscript{30}.

Descriptions of \( \text{Vaiśeṣika} \) elements are found in the first chapter of \( \text{Sūtra} \) where it deals with the \( \text{padārtha} \)-s under the term \( \text{kāraṇa} \)-s. But here the order is slightly different from that propounded by \( \text{Vaiśeṣika} \). Their order in Caraka is: \( \text{sāmānya}, \text{viśeṣa}, \text{guṇa}, \text{dravya}, \text{karma} \) and \( \text{samavāya} \). The preceptors of \( \text{Āyurveda} \) understood the six categories pertaining to \( \text{trisūtra} \), \( \text{i.e., hetu, hiṅga and auśadha} \textsuperscript{31} \). The entire pharmaceutical theory of \( \text{Āyurveda} \) including the subject matter of \( \text{dravya-guṇa} \) (materia medica), \( \text{nīdaṇa} \) (diagnosis) and \( \text{cikitsā} \) (treatment) are related to this \( \text{padārthavijñāna} \).

The chapter eighth, eleventh, fifteenth, sixteenth and twenty-seventh of \( \text{Sūtra} \); and the third, fourth, fifth and eighth chapter of \( \text{Śāṅkīra} \) follow some of the \( \text{Mīmāmsā} \) principles. Like \( \text{Mīmāmsaka} \)-s, \( \text{Āyurveda} \)
also rely upon the theory of *karma* for explaining certain diseases like insanity etc. Several diseases, according to *Āyurveda*, depend on *karma* or action of a person who has done in his previous life. They are known as *karma* disease. Such kārmic diseases, according to *Āyurveda*, can be cured by certain spiritual methods such as *yajña*, *yāga*, *homa*, *havana*, *svastivācana*, *maṅgalacaraṇa* etc. These ritual methods are also expected to be done for mental purification, easy delivery and even before elimination therapy. In short it seems that the *daivavyapāśraya* type of treatment has its foundation on the system of *Mīmāṃsā*. Among them the fifth chapter mentions that an individual is an epitome of universe which is similar to the concept of both *Śaṅkhya* and *Vedānta*.

**Suśrutaśaṁhitā**

It appears to be a subsequent to *CS* and aptly counted in the *bṛhatrayī* of *Āyurveda*. It belongs to the surgical branch popularly known as *Dhanvantarisampradāya*, though on the whole it shares the doctrinal content of the *CS* and accepts the drugs and dicts prescribed by it. Like *CS*, *SS* also have 120 chapters in the five *stāna*-s namely, *Sūtra*, *Nidāna*, *Śūrīra*, *Cikitsā* and *Kalpa*. Apart from this it has an appendix called *Uttaratantra*, which consists of 66 chapters.
The discussions on the various philosophical ideas are also found in this work. But they are very meagre in comparison with those of CS. The concept of trividhadāḥkha of Sāmkhya is found in the twenty-fourth chapter of Sūtra. A summarized view of the entire Sāmkhya system is found in the first chapter of Śāriṅra which is relevant in the context of Āyurveda. But it differs from Caraka's treatment of Sāmkhya in many respects. It mainly resembles the account of Sāmkhya of Īśvarakṛṣṇa. Concept of ātman and the development of foetus based on Sāmkhya are found in the third and forth chapters of Śāriṅra. Yoga principles such as yama, niyama, and prāṇāyāma are found in the first and twenty-eighth chapters of Cikitsā as well as the fiftieth chapter of Uttaratantra. Descriptions of different mental constitution of a person are found in the fourth chapter of Śāriṅra which is similar to that of the bhāva-s of Sāmkhya. Pramāṇa-s of Nyāya and Sāmkhya are described in the first chapter of Sūtra. Thirty-two types of tantrayuktis are described in the sixty-fifth chapter of Uttaratantra. Vaiśeṣika principles such as, dravya, gupta etc., and the concept of pañcamahābhūta-s are described in the fortieth and forty-first chapters of Śāriṅra. The fifth chapters of Sūtra and Kalpa reflect some doctrines of Mīmāṃsā.
Aṣṭāṅgabhṛdaya

Vāgbhaṭa’s AII is the third compendium of bṛhatrāyī and it represents the combined version of both CS and SS, even though the treatise has its own style of presentation. It contains six sthāna-s, viz., Śūtra, Śārīra, Nidāna, Cikitsā, Kalpa and Uttarasthāna. Like the earlier preceptors, Vāgbhaṭa too includes the philosophical ideas, although in general outlook it reflects the Buddhist thought.

The ninth chapter of Śūtra describes the two principles- vyakta and avyakta, as well as the pañcacabhūta theory of Sāmkhya philosophy. Satkāryavāda and the formation of embryo are found in the first chapter of Śārīra. The third Chapter of the same section deals with the body formation which is also similar to the Sāmkhya system. Different psychic temperaments of a person based on triguṇa-s are mentioned in the fourth chapter of the same section. Fifth chapter of Śārīra and Kalpāsthāna and the fifth and twenty-sixth chapter of Uttarasthāna deal with the Yoga principles such as sādhanā, prāṇāyāma etc.

From the analysis of these scriptures it appears that the importance of philosophical discussions and thoughts is gradually declining from the period of Caraka to Vāgbhaṭa. The scriptures also vary from each other when they deal with the philosophical ideas. Moreover these scriptures
neither distinguish one system of thought from the other nor criticize one thought in favour of another nor do they analyze the metaphysical concept. Another point to be noted here is that the scriptures of Ayurveda do not go deep into these philosophical ideas beyond a certain level. It has its own philosophical ideas and interpretations, which is quite different from the other systems of thought. The Ayurvedic scriptures give more importance to the health and allied subjects. It says that- शर्माचंकामयोक्ष्यानु आरोग्यं मूलमूत्तमम् 33 Hence, it may safely be presumed that the Ayurveda has developed a methodologically sophisticated philosophy of psychophysical health.

The two systems Sāṃkhya and Yoga mutually contributed the biology and psychology to Ayurveda. The other two systems of philosophy, viz., Nyāya and Vaiśeṣika, offered the basic physics and chemistry to the Ayurvedic system of medicine. The ontological or applied part of Mīmāṁsā and Vedānta is not expected to be accepted at par in Ayurveda. Thus it is presumed that even from the ancient time itself the philosophical or theoretical basis of Ayurveda is appeared to have been given equal importance with that of applied aspects like materia medica, diagnosis and prognosis as well as physiology and anatomy. (see Table- I,1,1).
### Philosophical Principles Applied in Āyurveda

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(Table-1.1.1)
Sāṁkhya-Yoga in Ayurveda: Parallel Ideologies

Let us now examine some important accounts of previous scholars on the Sāṁkhya-Yoga principles in Ayurveda. Not much has been written in this regard. Whatever is done focuses to the further study of the particular field of Ayurveda. The views of the scholars can be categorized into two groups, viz., 1) the scholars who critically evaluated the Sāṁkhya elements in CS while reconstructing the early history of Sāṁkhya philosophy, and 2) the scholars who have interpreted Ayurvedic principles on the basis of philosophical expositions. Among the scholars S. N. Dasgupta, Pulinbihari Chakravarti, G. J. Larson and Lallanji Gopal fall in the first category; and the scholars B. G. Gopinath and Usha Kushvaha come under the second category.

Dasgupta who furnishes a new direction to Sāṁkhya history while tracing the earlier Sāṁkhya accounts in CS. He highlights the six features of Sāṁkhyan elements in CS. They are as follows:

1. Puruṣa is the state of avyakta. 2. [ . . . ] avyakta with its later products a conglomeration is formed which generates the so-called living being. 3. The tanmātras are not mentioned. 4. Rajas and tamas represent the bad states of the mind and sattva the good ones. 5. The ultimate state of emancipation is
either absolute annihilation or characterless absolute existence and it is spoken of as the Brahman state; there is no consciousness in this state, for consciousness is due to the conglomeration of the self with its evolutes, buddhi, ahaṃkāra etc. 6. The senses are formed of matter (bhautika).

Dasgupta also remarks that Caraka's treatment of Sāṃkhya is probably similar to that of the Pañcaśikha's teaching of Sāṃkhya in Mokṣadharmaparvan of Mahābhārata. Regarding the Yoga, he says, 'the earliest descriptions of Sāṃkhya which agrees with Īśvarakṛṣṇa's Sāṃkhya (but with an addition of Īśvara) are to be found in Patañjali's Yoga sūtras and in the Mahābhārata'. He also opines that the Sāṃkhya of CS was known to Patañjali. He makes a reference to YS. 1. 19 for substantiating this view. Another striking fact is that Dasgupta never considers Yoga as distinct from Sāṃkhya. This is quite evident when he calls Yoga as "Patañjala Sāṃkhya".

Pulimbhari Cakravarti, to make a step onward and connect Caraka with Aśvaghoṣa (the author of Buddhacarita) states that both of them received their ideas from a common source which was represented by Īśvarakṛṣṇa. He also describes some similarities and dissimilarities between Buddhacarita and CS. Brief descriptions of these are as follows:
Both Caraka and Āśvaghoṣa classify the _avyakta_ and its evolutes into two groups— the eight-fold _prakṛti_ which constitutes the _avyakta_, _buddhi_, _abhaṅkāra_ and the five gross elements and the _vikāra_ (modification) which consist of the ten organs, the mind and the five objects of the senses. Both of them do not mention the _tanmātra_-s and count the objects of the senses as the _tattva_-s. Both the authors refer to _kṣetra_ and _kṣetrajña_ and also differentiate the _avyakta_ from the _vyakta_. While explaining the cause of misery both enumerates and defines the eight factors, viz., egoism, attachment, doubt, wrong conjunction, down fall, wrong notion, lack of discrimination and wrong means, which are at the root of worldly existence. But the sequences of these causative factors are somewhat differing in their descriptions. Both the authors recognize the state of emancipation with _brahman_. Āśvaghoṣa clearly states the definition of _sattva_ and the five-fold ignorance, whereas Caraka does not mention them at all.

Further, says Pulinbihari Cakravarti, Caraka was highly influenced by _Vaiśeṣika_ and _Sāṃkhya_. He makes it clear '[...] the supreme self is stated to be endowed with will, hatred, happiness, misery etc. a purely Vaiśeṣika view. Such instances have sometimes rendered it difficult to differentiate the genuine _Sāṃkhya_ accounts from those of _Vaiśeṣika_.[^37^]
Concluding the discussion of the topic "Sāṃkhya accounts in Caraka-Samhitā and Buddha-Carita" says Cakravarti, '[...]. Āśvaghoṣa, Caraka, the Epic and even the authorities cited in the Yoga-bhāṣya were more or less influenced by a common school of Sāṃkhya'.

G. J. Larson also closely examines the old tradition of Sāṃkhya-Yoga in CS, Mokṣadharma-parvan and Buddhacarita. But he does not say more than what has been mentioned already by S. N. Dasgupta and P. B. Chakravarti in connection with Sāṃkhya accounts in CS. But against the view of Chakravarti, he includes Caraka and Pañcaśikha in a common stream and Āśvaghoṣa to another. According to him Caraka-Pañcaśikha complex is more monistic whereas the Buddhacarita is more clearly dualistic. He also says that the [Sāṃkhya] account in Buddhacarita is closer to the doctrines of the Mokṣadharma and the Gītā.

A more structured consideration of the problems relating to the early accounts of Sāṃkhya in CS is Lallanji Gopal's. To trace Sāṃkhya elements in CS, Dasgupta, Pulinbihari Chakravarti and G. J. Larson consider only the 1st chapter of Śāraītha. In addition to this, Lallanji has focused on other chapters such as 1st, 8th, 11th, 12th, 25th, 26th, 28th and 30th...
chapters of Śūtra, 4th and 8th chapter of Vīmāna, 1st, 3rd, 4th and 5th of Śārīra, 15th and 28th of Cīkīsā and 12th chapter of Siddhisthāna.

Lallanji also refers to some more Sāṃkhya speculations as presented in CS. Some important points are:

1. Puruṣa is described as the conglomeration (tāsī) of the twenty-four tattva-s. It is referred to as avyakta.

2. In contrast to the concept of the Sāṃkhya, Caraka regards puruṣa as the cause of creation. According to Caraka the puruṣa is an exclusively cetanā tattva and beyond the consideration of cause and effect. But puruṣa as a conglomerate of tattva-s is characterized by rajas and tamas undergoes birth and death. It is this puruṣa which becomes vyakta from avyakta and then again becomes avyakta, and is regarded as the kāraṇa.

3. The eight kinds of yogic powers, śveśa, cetasojñānam, arthānām chandataḥ kriyā, dṛṣṭi, śrotra, smṛti, kāṇī, and iṣṭataḥ adarśanam, of Caraka are distinct both in use of the terms and the nature of the powers referred to in Sāṃkhya siddhi-s and the siddhi-s mentioned in SS. (later standardized formation).
4. Caraka also does not include kāla in the list of tattva-s but expounded the importance of kāla.

5. The real knowledge, one of the important means of salvation of SK, is characterized by Caraka as the realization that ātman pervades the loka and loka subsists in the ātman.

Lallanji is of the opinion that the earlier Sāṃkhya concept of puruṣa as the conglomeration of six dhātu-s was adopted by Punarvasu Ātreyā, but the passage was introduced in the text by Caraka when he revised it. Regarding problem of specific contribution of Ātreyā, Agniveśa and Caraka, Lallanji Gopal also introduces some textual issues which prevent a proper analysis of Sāṃkhya material in the CS. Summing up the discussion he states his observation thus:

The text does refer to the views of the early Sāṃkhya philosophers. This apparently came from the pen of Caraka. But, we cannot ferret out all the passages recording the views of early Sāṃkhya teachers. It is to be noted that the Sāṃkhya system in the revised text is earlier than the standardised exposition presented by Īśvarakṛṣṇa. The details, given by Agniveśa initially but allowed to remain in the text, indicate that Caraka also subscribed to them. Thus, the exposition of
Sāṃkhya in the Caraka-saṃhitā and its expounders Ātreyā-Agniveṣa and Caraka belonged to an early phase in the history of Sāṃkhya. These Sāṃkhya principles have much in common with the accounts in the Mokṣadharmaparva section in the Śāntiparva of the Mahābhārata, particularly those ascribed to Pañcaśikha, and those in the Buddhacarita recording the views of Ārāḍa.43

It is to be noted here that Lalitaji ascribed Buddhacarita to its proclaimed expounder Ārāḍa, who preceded Buddha and not to its popular author Aśvaghoṣa.

Usha Kushvaha presents a list of twenty-one schools of Sāṃkhya on the basis of Bhāgavatapurāṇa, Liṅgapurāṇa, Śivamahāpurāṇa, Mahābhārata and CS.44 But she does not mention any connection between the enumeration to the tattva-s and the Sāṃkhya philosophy. She states the Sāṃkhya ideas like prākṛti, puruṣa, triguṇa, sṛṣṭivijñāna, pramāṇa-s and apavarga are essential in order to explain the Āyurvedic concepts like soul, mental constitution, human evolution and happiness. But she does not go deeply through the applied aspects of Āyurveda.

B. G. Gopinath, in his work 'Philosophic Foundation of Ayurveda', mentions that the Sāṃkhyan thoughts about evolution of universe, unity
of man and the universe, theory of miseries etc., find considerable space
in the description of Ayurvedic principles. He declare that 'As Ayurveda
is a health science of human beings (Living being) this distinction of
living and non-living beings was a matter of great concern and could be
satisfactorily answered only through Sāṅkhya thought'. It is to be noted
here that he argues that the nutshell of the Ayurvedic concept parīkṣā or
examination of patient or disease are parallel with the means of
knowledge or pramāṇa-s of Nyāyadarsana. Another notable point is that
he connects the Ayurvedic description of manas and salvation with the
Vaiśeṣika thought. At the same time the cittaśuddhi and its applied
aspects of Ayurveda with Yoga system.

The present study primarily proposes to assess the scriptures of
Ayurveda, especially the bṛhatī, in the context of Sāṁkhya-Yoga
philosophy. A survey of the content of the Ayurvedic scriptures does not
produce an apt result for the current hypothesis. Here lies the scope of the
historical survey of Ayurveda as well as the system of Sāṁkhya-Yoga.
The next two chapters are devoted to discuss these subjects in detail.
Notes

1. Preamble to the constitution of the WHO as adopted by the International Health conference, New York, 19-22 June, 1946; signed on 22 July 1946 by representatives of 16 states. (Official records of the WHO, No. 2, p. 100) and entered into force on 7 April 1948.

2. SS. Sūtra. I. 24-26, with Nih.Sa.

3. चुरुणायं कोकालिनं | CS. Sārīra. V. 3.


5. AH. Sūtra I. 20.

6. सत्त्वकतावधि तृणिति | दक्षिणकुटक, दशशि, सामसेन | SS. Śārīra. IV. 62.

7. ibid., Sūtra X. 4; CS. Cikitsā. XXV. 22; Yogaratnākara, p. 4

8. CS. Vimāna. VIII. 94.

9. ibid., Sūtra XXVI. 10; SS. Sūtra. I. 22.


11. CS. Sūtra. XIX. 5.

12. SK. 22.

13. ibid., 4.


15. YS. II. 29.


17. ibid., IV. 1. 43 - 45.

18. Tarkasaṅgrahaḥ, p. 23.


20. ibid., 32.

21. एवं विश्वेश्वरासूतादं द्रव्यमिश्रणामान्यित्ववनिष्ठिताहि पदार्थानां साधनस्रोतव्यर्थायं तत्त्वज्ञानातिजीवयस्यम् | Vaiśeṣikasūtra, I. 1. 4.

22. एतस्यावस्त्र्य अवतान्तरं विश्वसत्वात्पति | Tārıkaraṇya of Varadarāja, pp. 162 - 63.

23. Mīnameyodaya, I. 15.
24. पृष्ठस्वरूप सत्यार्थे प्रवाहवादसनातनम् ।
   यथान्वयनविद्वस्तनाऽपि मनः सत्य इति क्रमार्थः ॥
   एकादशस्विंशे चतुर्वर्तुनिश्चिततमतत्त्वादि ।
   व्यासाश्री विभाससंस्कारवर्ण्यनिष्रापानम् ॥ ।
   ibid., II. 4.

25. Brahmasūtrasthāya, I. 1. 2; 4. 23.
27. C.S. Śārīra, III. 8.
30. ibid., 32.
32. ibid., Śārīra, I. 116.
33. ibid., Śūtra I. 15.
34. op.cit., vol. I, p. 216.
35. ibid., p. 219.
36. Origin and Development of the Sāṁkhya System of Thought, pp. 103 - 08.
37. ibid., pp. 102 - 03.
38. ibid., p. 109.
39. Classical Sāṁkhya, pp. 103 - 34.
40. ibid., p. 106.
42. ibid., pp. 130 - 32.
43. ibid., p. 138.
44. Sāṁkhyaadarāśana aur Āyurved, pp. 3 - 6.
45. Philosophic Foundation of Ayurveda, p. 159.
46. ibid., pp. 16 - 30.
47. ibid., pp. 95 - 110.
48. ibid., pp. 162 - 64.