

“BIO-MEDICAL ETHICS IN ĀYURVEDA”

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BY

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DECLARATION

I, Lakshmipriya Gochhayat, hereby declare that this dissertation entitled “BIO-MEDICAL ETHICS IN ĀYURVEDA” submitted by me under the guidance and supervision of Dr. Kavita Chauhan in my bona fide research work and is free from plagiarism. I also declare that it has not been submitted previously in part or in full to this or any other University or Institution for the award of any degree or diploma.

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CHAPTER: 1**INTRODUCTION -ETHICS IN BIO-MEDICINE**

This thesis deals with questions of ethics in Āyurveda and thus attempts to situate the debates on ethics in Āyurveda in the larger context. When we come to the larger context one cannot ignore the contemporary realities and debates that draw from various disciplines. This interdisciplinary approach helps us to understand the themes better, therefore the chapters on ethics in bio-medicine followed by a chapter on metaphysics are intended to provide a holistic understanding of ethics in Āyurveda. This exercise would do justice to the different themes that converge upon the questions of ethics in Āyurveda.

Applied ethics is the application of various ethical theories, code of conduct, and ethical principles. It is the culmination of normative and meta-ethics for application in the field of applied science. The applied ethics which deal with various issues connecting the life sphere is termed as bioethics. So, bioethics is the branch of applied ethics which aims at systematic application of rightness and wrongness of our voluntary actions in the light of highest good. It aims at systematic valuing of life i.e., the systematic evaluation of all volitions and actions which are directly or indirectly affecting the entire biological sphere. From the bioethics there evolved a new branch which concentrates on medical profession called medical ethics.

Bio-medical ethics is the application of ethics to the field of medicine and healthcare. Medical ethics has its own code of conduct. It is concerned with the obligation of health care professionals to society.¹ Codes of conduct are essential part of the every professional. In the practice of medical ethics, ethical theories and the ethical codes of conduct play an important role. Ethical code is not legislation. But, it is also powerful and it acceptable by the occupation. In all proceedings, the final possibility is the discretion of the physician and patient and then there come a vibe to the doctor which helps him to distinguish between what is good and what is bad.

Āyurveda lays down the code of conduct for the physicians. In the ethical relations that is transacted between a physician and patient, any considerations of money or other factors that

¹ Medical Ethics by CM Francis, 2nd edition, reprint 2007, published by Jaypee brothers medical publication, New Delhi.

may seek to tilt the doctors diagnostic views should not be encouraged. Rather such a relation has to be free from any pressure and based purely on a professional aspect. Medical professionals always dedicate to give experienced medical service with complete technical support and moral self-government with sympathy for human self-respect. The image of an ideal physician in the āyurvedic viewpoint is one who exudes honesty and such a physician is an exemplar. This is not only in relation to the patient but goes much beyond ruling ethics. Therefore such a physician should also not hesitate to point out fellow physician who try to breach some of these principles.²

Caraka Samhitā's ethical base is derived at its roots from an "idea of compassion towards living beings which in turn serves as the motivational factor for the physician and thus informs the elaborate code of conduct".³ Caraka's vision and ideals are apparent in the ethical advice to all the prospective practitioners and the corner stone of this is need to practice that is born out of motivation to heal based on a compassion for living being is the supreme ideal. Such a physician is exalted by Caraka and is compared to a person with spiritual powers who can even kill death through healing. Therefore, a physician of this category not only heals the patient but also in this process confers cosmic blessings on a patient. Such a patient who is healed by an ideal physician also places him on a high moral pedestal and equates him to the status of a divine being. For the physician this has come about only because of the practice of medicine that is inseparable from compassion and free from any extraneous influences.

What is Ethics in bio-medicine?

Bio-medical comes under the domain of applied ethics. It consists of moral principles, which ought to be applied in medical sciences and scientific research. Bio-medical ethics is concerned with various issues about the professionals such as, therapy, medicine, nurses, attendants and technicians, doctor's expertise, patients and also with the doctor-patient relationship. Doctor plays very significant role in helping the patient out from sickness. In other words, the doctor because of his superior knowledge, understanding the cause of the disease, initiates the process of restoration of health in the individual. Its importance seems to be reflected widely in our society such as medical care, research and in our community.

²ibid, p-24-25

³ Deric morgan, Issues in medical law and ethics, Canvendish publishing Co. Limited London, 2000, p-18

Bioethics in healthcare brought recognition of medical practices and also helps in enriching the ability of health workers for better understanding of the issues of the patient. Ethical issues have a great bearing on healthcare. The doctor-patient relationship during the process of treatment is one of the central themes of discussion in bio-medical ethics.

Medical ethics is an inquiry about how human beings are personally satisfied with medical care. The moral philosophers are not only concerned with the disease and health of the individuals. In this world, health and disease are one part of the human existence. The practice of medicine is not limited to human beings, but it extended to all living beings in this world. Medical ethics has to consider not only health care but also a harmonious living of human being in society. It covers not only the choices made by physicians as also the prescriptions given by philosophers, theologians, public officers, politicians etc. These two notions are applied for evaluating our action in medical practice. It has been established by the personal experience of physician and patient in relation to society. In the field of medical practice, the positive right of patients may often conflict with the negative rights of physicians. The policy of Ethics of the Medical Council of India says, “A physician should expose without fear or favour, incompetent or corrupt, dishonest or unethical conduct on the part of the member of the profession”.⁴

“The physicians play two types of role in medical: Physician-healer and physician-professional. The physician or doctors mostly follow both the roles. The healer offers advice and support in matters of health administers to the sick. The professionalism is developed; it joined the tradition of the healer as a means of organizing and supporting the services to the people”.⁵

Through the progress of science and human thinking, the medical ethics developed, it has been influenced by many factors like cult, culture, cultivation etc.

The relation between Healthcare professions and patients:

The profession of a physician is one of the major professions in which pain, deformity, disability, disease and premature death, take the central attention of both individuals and societies. The medical profession is a domain of special learning about issues of life and

⁴Medical ethics by C.M francis, 2ndedi, reprint 2007, Jaypee brothers medical publication pp-27

⁵ Ibid, pp-4

death. “A physician shall recognize a responsibility to participate in activities contributing to an improved community”.⁶ Thus the aim of the relationship between health care professionals and patients can be understood in terms of beneficence. Edmund Pellegrino and David Thomasma, two interpreters of the supremacy of beneficence argue that “any critical reflection on beneficence includes limitations on autonomy. There are too many clinical situations in which freedom- either the physician’s or the patients must be curtailed. In the real world of clinical medicine, there are no absolute moral principles except the injunction to act in the patient’s best interest.”⁷ “Doctors, patients and the public often assume that a doctor knows the best, because of his or her qualifications, training and experience. There has been a trust in the goodness of the doctor. C.M Francis in Medical Ethics claims that the doctor, by virtue of his better knowledge and skill in the area of medical care, has an obligation to protect the best interests of the patient.”⁸ The patient reports trust and faith in the doctor. To quote Śuśruta Saṁhitā: “The patient may doubt his relatives, his sons and even his parents but he should have full faith in the physician. He gives himself up in the doctor’s hand and has no misgivings about him. Therefore, it is the physician’s duty to look after him as his own son”.⁹ There are three important views arises in the relation between health-care and the patients. These are:

i. Paternalism view

Health professionals should take an ancestral role towards the patient and his/her family members. He has knowledge and expertise about the nature and course of the disease. Similarly, because of their expertise, they know better than the patient about the nature of the disease. According to this position, professionals have better understanding of medicine. The long and specialized training of doctors decide what is in the best interest of the patient and their families. This characterized by the old cliché, “The doctor always knows the best.” Finally all decision about the patient, care, treatment and decision concerning hospitalization, tests should be completed in the hands of the doctors and their professional assistance. Patient must trust them

⁶ibid

⁷ ibid

⁸ ibid

⁹ ibid

and should not interfere with the treatment suggested. Under paternalism, there are two possible models: **(a) The engineering model and (b) The priestly model.**

The doctor has to play the role of an engineer. The doctor handles the patient as a technician like an engineer would handle a machine. Engineer is technically sound, qualified to restore the order of machine which is out of order. Just like the body is a biological machine. The doctor is also technically qualified, knows biological order or law, the extent of interference, how to interfere, he knows better, what changes are to be brought in the body of the patient. His approach is purely scientific. The role of the priest is sacred and sacrosanct. Physicians should play the role of a priest. They should not do anything consciously which affects the interest of the patient. Whatever they do, they do in the best interest of the patient. They should do everything possible to protect and promote the interest of the patient. They should tell the truth, keep a promise, and treat the patient with dignity. Apart from the expertise, he should treat the patient as a human being.

ii. Radical individualism view

Individualism is an anti-thesis of paternalism. It subscribes to the other extreme form of paternalism. Every rational agent has right for self-determination. Patients have the absolute right to take the decision. Paternalism makes room for complete dependency, which is not good for the patient. There is no room for individual dignity. Ultimately the patients pay price for it, because it is the patient who has to face the consequence of the treatment. The decision of the patient should prevail. There are a number of arguments supporting this position. Firstly, doctors are also human being and they can also make mistakes in decision making and treatment. They are even at times guilty of wrongdoing and carelessness. Therefore, the patient should be vigilant because the possibility of human error should be minimized on the part of the doctor. Secondly, when patients are totally incapacitated at that time their families should decide if, how, when and what treatment is to be given. Thirdly, many problems regarding treatment are not always medical, and

professionals sometimes are not qualified to make correct decisions concerning such issues.

It is also argued that most of the people are educated, better exposed and have sound knowledge about the nature of disease have the right to share all relevant information with the doctor in respect of the disease. When the patient is a child, insane or otherwise incapacitated, the choice with regard to the above factors is to be exercised by legal guardian or benefactor. The physician has only an instrumental role in facilitating the process of cure with the help of the patient. In such a model, the ultimate responsibility with regard to the consequence of the treatment rests on the patient and not on the doctor.

iii. Reciprocal view

This view holds that a cure is a co-operative enterprise. It looks at the process of cure as a collective enterprise of the doctor, patient, nurse and the attendants, supporting staff and technicians. It recognizes the paternalistic role of the doctor and deliberative decision of the patient where possible. Both patient and doctor, they should concern each other. Neither the patient nor the family members should be critical or cynical about the decision of the doctor. At the same time, the doctor should not ignore the right of the patient. The patient should not be kept in complete darkness. The individual has also right to take a free choice. It is not that his opinion is ignored simply because he does not have any knowledge about the disease. The patient's decision should always be given importance. The doctor should not be dictatorial, paternalistic.

For Example, Mr X meets an accident; the legs are badly injured and are carried to the hospital by his family members. He is groaning in pain and is made to sleep by sedative injection. The surgeon opines that the legs be amputated. So, that the patient continues to live through in a disabled state. The family members fail to reconcile with this and insist on treatment without amputation. Considering judgment of the doctor, if the legs are not amputated, it may affect the entire system and the possibility of survival is remote. In this case, the patient has no capacity to take a decision and the decision of the family members are motivated by non-

rational and non-medical considerations. Hence, the decisions of the physician have to be merely binding.

There are two models under the Reciprocal view: (a) The Collegial model, and (b) The Contractual model.

In a collegial model where the essence of collegiality is paramount, the patients and doctor maintain this collegiality and thus works as colleagues to treat the patient from all illnesses. Both doctor and patient should help each other. They should consider themselves as participants. They have a single goal that is ‘to cure the patient’. They should extend their knowledge. So, that cure should be expedited. They should co-operate with each other. In a contractual model the patient comes and knocks at the door of the doctor, these are an implicit contract between patient and doctor. Whatever doctor says the patient should obey unconditionally. There is a mutual contract between the doctor and patient. The contract should not mean the absolute freedom of the doctor. Truth-telling, keeping promises, trust-worthiness is required for the doctor. The doctor should maintain confidentiality. In the relation of doctor and patient CM Francis said that “The doctor-patient relationship is in the nature of a special type of contract. Essential to the contract is the consent of both parties. The patient seeking medical care initiates the contract. When the doctor consents to provide care, the contract comes into being. The contract is sustained by the patient continuing to be under the care of the doctor. When the patient withdraws the consent, the contract is terminated. The contract between the patient and the doctor is of a fiduciary relationship. The doctor is held responsible for a higher standard of performance that is an ordinary contract. The doctor, by virtue of his better knowledge and skills in the area of medical care, has an obligation to protect the best interests of the patient. The patient should have trust and faith in the doctor. There is a need for loyalty to the patient's interests”. Śuśruta Samhitā says, “The patient may doubt his relatives, his sons and even his parents but he has full faith in the physician. He gives himself up in the doctor’s hand and has no misgivings about him. Therefore, it is the physician’s duty to look after him as his own son”.¹⁰ The

¹⁰ *ibid*, pp-11

relation of a patient to his physician is .not an ordinary relationship like customer and shopkeeper, but it demands mental cooperation between the doctor and the patient. As the patient occupies a dependent role to his physician, the physician has to play a paternal role to his patient. Thus a physician acquires the ability to determine patient best interest. The role of a physician is always related to the rule of beneficence. But the principle of beneficence is confronted with the principle of truth-telling or principle of confidentiality.

Patient and families reactions and the Physician reactions to Truth-telling:

Doctors vary greatly in their reactions to truth-telling and informed permissions. Some doctors are opposed to full disclosure of truth to their patients and also are opposed to informed consent. There are arguments in the context of truth-telling and informed consent. Firstly, Doctors know what they are doing, and they know if they explain complicated medical procedures to patients, it will only confuse the patients and break down the relationship of faith and trust between patient and doctor. Secondly, patients often really don't want to know the truth, and forcing it upon them against their wills both invades their privacy and is bad for their morale. Thirdly, every procedure has its risks, but there is no reason to frighten patients unnecessarily, especially when the risks are very slight. Fourthly, Patients may be unnecessarily frightened to the point where they will refuse to have the necessary procedures performed.

The reaction of patients and their families also vary in truth-telling. In this position, some arguments are there. Firstly, some patients and their families don't want to know the truth because they wish to continue denying their problems. However, most patients do want to know what is happening to them; perhaps they don't need to know everything, but they certainly want to know the crucial facts. Secondly, the patient and the family want to know to deny their problems don't necessarily mean they don't want to aware about the truth. After all, there may be unfinished business to take care of, and knowing the truth may help all of them to take care of it. Thirdly, a great deal of sensitivity is necessary on the part of the whole health care team to know how, what, when, and where to tell the truth.

The role of medical ethics in society, the concept of medicalization developed in sociology to health and illness. It is the social process, which is deal with the application of a medical framework. It is the process through which a condition becomes a medical disease in need of treatment. Medicalization studies the nature of disease and medical treatment in society. This medicalization considers the role of professions, patients and the society peoples which depend on the existing concept of health and illness. It is not science or medicine; it is a semantic social-strategy which benefits the few individual in society, because all the diagnostic systems are based on instrument and laboratory. In the treatment of diseases diagnosis is a first step and treatment follows from this logically. As systems of medicine employ different epistemological principles they are bound to differ. The problem is compounded by the fact that these differences are also situated in a social and cultural matrix and as such they impinge on this relationship.¹¹ When we discuss the ideas of disease and arrive at construction of disease we are led to understand that these constructions are not universal but are contingent on many other factors that derive from social and cultural aspects which are an essential part in the construction of disease and by extension reveal that disease is not just material construction but also a social and cultural construction as well.¹² Diagnosis and medicalization both push healthcare utilization and lead to other healthcare costs. The question is whether medicalization can improve the health condition of new sufferers.

In this situation where there does seem confusion about the efficacy of the treatment in connection with the doctor patient relationship and responsibly, Āyurveda seems to offer hope. Operating on the principles of medical practice as a higher endeavor, the physician is supposed to be free of treating the patient with any gain as an end. He is supposed to operate the principles of altruism manifested in compassion as an end. Therefore, the Āyurvedic practitioner seeks to understand practice as a higher calling that is divine in nature.

In Āyurveda physician is placed on a high pedestal as reflected in his practice of compassion. Few excerpts from Caraka Samhitā demonstrate that the best vaidya is the one who is concerned about humanity and works in the direction of providing benefit to humanity. “No

¹¹Medicalisation and overdiagnosis: what society doesto medicine , 2016

¹²Conrad P, Barker KK, The social construction of illness: key insights and policy implications. Journal of Health and social Behaviour. 2010 andFreidson E. Profession of medicine, A study of the sociology of applied knowledge, New York, Dodd, mead and Company; 1972.

benefactor, moral or material, compares to the physician who by severing the noose of death in the form of fierce diseases, brings back to life those being dragged towards death's abode, because there is no other gift greater than the gift of life. He who practices medicine while holding compassion for all creatures as the highest religion is a man who has fulfilled his mission. He obtains supreme happiness.”¹³

An introduction to Āyurveda:

Āyurveda is known as the ancient Indian medical science. Literal meaning of Āyurveda means ‘knowledge’ (veda) related to the maintenance of long life (*Āyus*). But its multifaceted meaning embraces many other aspects of life. It is also called up Veda or fifth Veda as it possesses the knowledge of Vedas and situates it for practical application in a divine way. Among the four Vedas, Atharva veda contains a considerable amount of material related to medicine. It culminates finally in Āyurvedia where a definite shape is given to many of these medical practices. Caraka defined Āyurveda as:

हितहितम् सुखं दुःखमयुर्द्वयस्य हितहितम् ।
मानं च तच्च यत्रोक्तमयुर्वेदह स उच्यते ॥

“That (science) is designated as Āyurveda where advantageous and disadvantageous as well as happy and unhappy (states of) life alongwith what is good and bad for life, its measurement and life itself is described”.¹⁴

There are three texts which uphold the Āyurvedic system, namely Caraka Saṁhitā by Caraka, Śuśhrutā Saṁhitā by Śuśhrutā, and Astāṅga Hṛidaya by Vagbhata. These are the oldest texts which are still available to us and serve as a guideline to explore the medical sciences. At the time of 1500 B.C, Āyurvedawas divided into two main schools; *Ātreya* (the school of physicians) and *Dhanvantari* (the school of surgeons). Both the schools traced the origin from Brhama through different lineages finally culminating in surgery whose main exponent was Śuśhrut and internal medicine was Caraka.

¹³Caraka Samhita by Dr, Ram Karan Sharma and Vaidya Bhagwan Dash, Chowkhamba Sanskrit series office, Varanasi, vol 1, 1.59-62

¹⁴ CS, 1.41

There is a myth how the discipline of Āyurveda came into existence, saying that the knowledge of *Āyurvedic* system originated from *Brahma*, from *Brahma* to *Prājapati*, from *Prājapati* to the *Aśvins*, from *Aśvins* to *Indra*, from *Indra* to *Bharadvaja*, *Punarvāsu*, *Agniveśa*, *Caraka* and others had been passed on. In *Caraka Samhitā*, *Caraka* writes:

ब्रह्मणा हि यथप्रोक्तमयुर्वेदम् प्रजापतिः |
जागरः निखिलेन दबस्विनौ पुनस्ततः ||
अस्विभ्यं भगवन्हक्रः प्रतिपेदे ह केवलं |
रुसिप्रोक्तो भरद्वजस्तस्मिहक्रमुपगमत ||

“Daksa got the Āyurveda as propounded by Brahma, from the former, the Aśvins got it in its entirety and Indra got the whole of it from the Asvins, so as directed by sages, *Bharadvaja* approached *Indra*”.¹⁵

Āyurveda has 8 branches; 1: *Kāyacikitsā* (internal medicine), 2: *Sālyacikitsā* (surgery), 3: *Śālākya* (pertaining to diseases of supra-clavicle region), 4: *Bhūtavidyā* (psychiatry or pertaining to micro-organisms), 5: *Kaumār-bhṛtya* (pediatrics), 6: *Viṣagara-vairodhika-praśamana cikitsa* (toxicology), 7: *Rasāyan* (methods for sustaining youth and vitality), and 8: *Vājikaraṇa* (method for enhancing sexual powers).

Apart from these eight branches, Āyurveda consists of three major branches (*śkandhas*): namely *hetu* (aetiology), *liṅga* (symptomatology), and *auśadha* (therapeutics). These three branches deal with the maintenance of positive health as well as the destruction of diseases. The factors that are responsible for a diseases are called *hetu*. *Liṅga* is the symptom of a disease, when some changes take place in body and mental faculties those serve the purpose of diagnosis of a disease. The disturbance of body and mental function is represented as symptoms or *liṅga*. *Auśadha* is the third branch of Āyurveda, it includes dietary change, fasting, herbs, Āyurvedic formulation such as: decoction, syrup, tablets etc.,

“The theories of health and disease are based on the metaphysical assumptions of Sāṃkhya and Vaiśeṣika schools of philosophy as we shall discuss in the following chapter. These theories explain the nature and basic components of the human body. Āyurveda reflects the Indian philosophical thoughts in which the ideal purpose of human life is considered as the

¹⁵ Ibid, 1.4-5

liberation from all worldly desires (*mokṣa*). The objectives of human life is to attain *puruṣārtha* i.e. *dharma* (duty), *artha* (wealth), *kāma* (desire) and *mokṣa* (liberation). Health in Āyurveda is the holistic concept and Caraka maintains that health (*ārogya*) is an essential source of acquiring *puruṣārtha*. “**Dharmarthakāmamokṣanamārogyammulamuttamam.**” (Health is the base of duty, wealth, desire and liberation.)”¹⁶

The aim of Āyurveda is to synthesize and harmoniously equilibrium the body (*sarīra*), mind (*manas*), and self (*ātman*). This balance is assumed to lead to happiness and health, and prevents illness. Āyurvedic Science not only imparts the physical but also it recognizes the psychological and spiritual well-being of all living beings. Āyurveda giving importance to balance defines happiness as a state of harmony between a person and its environment. The science of Āyurveda is keeping the body to its natural balance. In our healthy body matrix depends upon the both extrinsic and intrinsic factors. When the imbalance comes in these two factors then the different types of diseases will occurs in our body. Both body and mind are the cause of the disease and happiness is the principle of *cetanā* or consciousness (soul). To quote Caraka Saṁhitā:

सरीरं सत्त्वसंज्ञं च व्यधिनमस्रये मतः |
तथा सुखानां योगस्तु सुखानां करणं समः ||
निर्विकारः परस्त्वात्मा सत्त्वभुतगुणेन्द्रियः |
चेतन्ये करणं नित्यो द्रष्ट पश्यति हि क्रियाः ||

“The body and mind constitute the substrata of diseases and happiness (that is positive health). Balanced utilization (of time, mental faculties and object of sense organs) is the cause of happiness. The soul is essentially devoid of all pathogenecity. He is the cause of consciousness through the mind and the specific qualities of basic elements (*śabda*, *sparsā*, *rūpa*, *rasa* and *gandha*). He is eternal. He is an observe- he observes all activities.”¹⁷

¹⁶Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi, 1.15

¹⁷Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi, 1-55.56

To achieve the perfect health is the aim of Āyurveda. According to WHO, the perfect health is “Health is a state of complete physical, mental and social well-being and not merely the absence of disease.”¹⁸ In this context Suṣruta Samhitā states that,

समदोस समग्निश्च समधतुमलक्रियह् ।
प्रसत्रत्मेन्द्रियमानः स्वस्थ इति अभिध्यते । ।

“The *swastha* or the healthy person is an individual who is in a state in which the *doṣas*, *agni* and *dhātus* are all equilibrium, the excretion of mal (the body wastes) is regular and the mind, senses and the soul are all tranquil.”¹⁹

Tripod of Āyurveda:

After defining health, now the question is how to maintain health. Āyurveda discusses the *tripod* (*trayaupstambha*) or the three sub-pillar of the body namely *āhāra*, *nidrā* and *brahamcaraya* to maintain health. To quote:

त्रय उपस्तम्भ इति आहारः स्वप्नो ब्रःमचयेमिति । ।

“Food, sleep, and celibacy (sexual restraint) are the three pillars that support stability, firmness and perfection of the body”.²⁰

In Āyurveda food/diet (*āhāra*), sleep (*nidrā*) and *brahamcaraya* (celibacy) are given supreme importance and any disturbance of these leads to ill health. Hence, balancing of the three is the purpose of good life and health.

Āhāra (Diet/Food):

According to Āyurveda, food or diet is called ‘*Mahabhaisajya*’, which means the superior medicine or powerful medicine (*Kashyapa Samhita*) in other words eating proper food is synonym to good health. Essentially, food or diet includes the five basic elements of nature which is called *pañcamahābhūtas*, namely, Space, Air, Fire, Earth, and Water. Caraka maintains,

Āhāra is also known as *prāṇa* (life) of living beings as almost all their activities are directly or indirectly related to food, which nourishes the body

¹⁸ Relevance of Ayurveda for a healthy life by Dhvani, 2014

¹⁹ Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi

²⁰ Ibid, 11.35

and its organs in living beings. It has been observed that complexion, cheerfulness, happiness, strength, intellect etc. are dependent on *āhāra*.²¹

Āhāra directly influences mental, physical and emotional activities therefore it is considered the life force of living beings. It is the key factor of healing science. According to Āyurveda it varies from individual to individual. Hence according to *prakṛti* of an individual food should be given. In the third chapter I shall be discussing in detail the *prakṛti* (nature) of an individual in terms of *vāta*, *pitta* and *kapha* and in the second chapter the inter-relationship of mind- body, how the citta stuff (*antahkaraṇ*) gives rise to *pañcmāhabhutas*, space (*ākāśa*), wind (*vāyu*), fire (*tejas*), water (*ap*), and earth (*pṛthivī*). Body is the amalgamation of these *pañcmāhabhutas* which are the material reality (*Prakṛti*). Food is not only important for body but also for the mind, and consequently that is important for the realization of consciousness (*Puruṣa*). A combination of diet and its effect on different age groups and the bodily constitution contingent with the humors (*doṣas*) and the digestive fires compounded with toxicity are all aspects that contribute to the holistic understanding of disease.²²

Āhāra is the broadly used in two categories. The food habits that which is the beneficial to the body and mind are called as *pathya*. And the food habits that producing the disease and harmful are called as *apathya*. The *pathya* category based on their beneficial effect on the tri-*doṣas*- *vāta*, *pitta* and *kapha* and it also affects on the human mind- *sāttvic*, *tāmasic* and *rājasic*. Both *tri-doṣas* and *tri-guṇas* are elementary related to each other. The *tri-doṣic* activities are regulates the daily food which is based on its inherent characters like, *rasa*, *guṇa*, *virya*, *vipak*, etc. While the *tri-guṇātmaka* components are based on its elemental constitution and it consider the digestion, metabolism and finally its vital and mental effects. Āyurveda says that food for individuals based on their *guṇa* and natural behaviors'. The functions and the factors or limitations of the health are under the *tri-doṣa* theory (*vāta*, *pitta*, and *kapha*). In the different perspective *doṣas* represent the human body and provide the

²¹ Āyurveda Darshana, Priyavrata Sharma, Published by ChaukhambaVisvabharati, Varanasi and Cakaka Saṁhitā by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash, vol 1,

²² *ibid*

conceptual framework. Illness is nothing but the imbalance and disharmony of *vāta*, *pitta*, and *kapha*.

The attributes of the *vāta doṣa* are dry, light, cold, rough, subtle and clear. The *vāta* dominated people are sharp minded, ready flexibility and creative resources. Those people are under the *pitta doṣa* they are usually determined with a robust constitution, strong will and health appetite. The attributes of *pitta* they are oily, light, mobile and liquid. The *pitta doṣic* people are require the cooler climates and is very creative expressive. The *kapha doṣa* people are strong, enduring, and steady, calm and very stable. Oily, cold, soft, dense, slimy, geay static and slow these are the attributes of *kapha doṣa*.

***Nidrā* (Sleep):**

The second pillar or aspect of health is sleep or *nidrā*. Happiness and sorrow, strength and weakness, knowledge and ignorance all depend on *nidrā*. *Nidrā* plays an important role to maintain health as it is directly related to food. When a person gets enough quantity of deep sleep it even influences food and nutrition. Both *nidrā* and *āhāra* affect each other. *Nidrā* also is wholly dependent on diet and lifestyle. In our body *vātadoṣa* is increased by the sleep or *nidrā*. It deals various body parts and digestion. Sleeping is considered the *tāmasic* and balancing the *kapha* in our body. In the state of *nidrā* both body and mind get rest. *Nidrā* also affects *kapha doṣa*. It also asserts the equilibrium between three humors and the *dhātus*. In our body the digestion power, the power of strength etc. are increased through the proper sleep.²³

Health and longevity is controlled by the proper sleep. In our life sleep is the inherent aptitude. Āyurveda considered that *nidrā* or sleep is the important dimension of health connected with happiness and good health. If sleep is disturbed then many misbalance will arise in an individual's life for example: mental stress, laziness, change of food habits etc.²⁴

***Brahmcarya* (celibacy):**

²³ Āyurveda Darshana (philosophy of Āyurveda) by prof. Priyavrata Sharma, 2nd edition, 2006, published by Chaukhambha Visvabharati, Varanasi.

²⁴ Yoga Darshan

Celibacy is the final pillar of the good health or the healthy life. Literally it means ‘abstinence from sex’ but, it means ‘good control over sexual urges’. Āyurveda said “it is necessary for good health, and it increase memory, intellect, and will power. The sexual practice leads to different diseases in our body. According to Āyurveda, sex is a divine process that is responsible for the very existence of human race on the face of earth. It is therefore very important to take care of your sexual health apart from other factors like diet and sleep. The improper practice of this activity harms both the body and mind. Through the celibacy one becomes full of *ojas*, which prevents diseases, preserves health and promotes strength. *Vāgbhata*, however, reads ‘*abrahmacharya*’ instead of ‘*brahmacharya*’. In *Āyurveda* it is considered as a ‘path of enlightenment’”.²⁵

The purpose of Āyurveda is not merely to cure the body (*sarīra*), but to establish the harmony between mind (*manas*) and body, so that the ultimate goal of life can be achieved, that is, to know the real self. To make this point clearer and elaborate the explanatory framework of Āyurveda is essayed in the next chapter. It would be prudent to discuss in brief about the mind body unity that promotes an embodied understating of the relationship between medicine, physician, patient and society.

The Three Dimensions of Human Life- Body, Mind and Soul

सत्त्वमत्स सरीरं च त्रयमेत्रिदन्दबत
लोकस्तिस्तति संयोगतत्र सर्वं प्रतिस्तितं ।
स तच्च्चीकरणम् स्मृतं
वेदस्यस्य तदर्थं हि वेदोस्यम् संप्रकसितः ।

“Mind, soul, and body, these three are a like tripod. The world is sustained by their combination; they constitute the substratum for everything. This is *purusa*; this is sentient and this is the subject matter of this *vada* (*āyurveda*); it is for this that this *veda* (*āyurveda*) is brought to light”.²⁶

²⁵Caraka Saṁhitā by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi

²⁶ Caraka Saṁhitā by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi, 1.46-47, p-33

Caraka mentioned that life is the combination of three entities; like *śarīra* (body), *manas* (mind), *ātma* (spirit or self). He said that *manas* (*citta*) regulates the body because its association with the consciousness (*puṛuṣa*). These three together constitutes *tridanda* in Āyurveda. These three are mutually connected to each other. They make the existence of life possible. The three variables the mind, body and self are understood by *Caraka* as having an inseparable unity that becomes expressed in continuum.

All organs of the body work in conjunction with the mind. Without the support of the mind sense organs cannot function independently. Mind is both sensory organs and motor organs and it is the responsible for co-coordinating the both action and perception. It also responsible for action and thought. Mind itself is an unconscious unit and lack touch, color, feeling and perception, which can only occur remaining to the minds capacity to reveal the light of higher consciousness. Hence, in Āyurveda mind is also known as *sattva*. Mind is an internal instrument of knowledge.

The main function of *manas* is to interpret sensory data collected by the sense organs and communicate it to the motor organs. If we talk about the mental constitution of the human beings they are related to the three *guṇas* and these are also known as the qualities of the mind. The three qualities or the *tri-guṇas* are *sattva*, *rajas* and *tamas*. These three are considered the *prakṛti* of *manas*. *Sattva manas* are spiritual, pure, modest, ethical and conscious whereas *rajasika manas* are restless, unstable, and desirous. *Tamasika manas* are predominantly ignorant and unconscious.

As already mentioned the fundamental principle of Āyurveda is to sustain the health and harmony of the body, mind and self. The five elements (*pañcamāhabhūtas*, the organs (*jñanendriya* and *karmendriya*) and the man's (*antahkarana*) lay down the foundations of the body. According to Āyurveda the life or Āyus is co-existent with consciousness. The conscious part of this co-existence is the *Puṛuṣa* (Self). The *Puṛuṣa* (Self) is considered to be the seer of all actions, a subjective reality of its objective material reality, that is, *Prakṛti*. In the absence of the Self, the organs cannot function and nothing can be felt or experienced by the body and mind. The Self is unchangeable also known as the transcendence of mind, body and senses; but is a

source of consciousness along with these. It is eternal and witnesses all the activities. Self is free from flux, whereas the body and mind are always in activity. Any kind of action, emotions, memory, and knowledge, are all considered to be the qualities of the *Prakṛti* (mind and body) but these characteristics are manifested only as long as the *Puruṣa* or Self resides in the body. Because of the co-existence of the *Puruṣa* and *Prakṛti*, the body, mind and *prāṇa* become functional.²⁷

All living beings are an incredible combination of the conscious (*cetan*) Self and the unconscious (*jada*) body. Body is inanimate while self is pure consciousness. The inanimate or *jada* body alone is not capable for any action nor is animate or *cetan* self, who is only a witness. It is only when they unite together like the lame and the blind that creates activity in a body. Thus according to the system of Sāṃkhya, the body and self are mentioned *Prakṛti* and *Puruṣa* respectively and constitute the dual principle of complete reality.²⁸ Caraka while describing *Prakṛti* maintains that it is constituted of *sattva*, *rajas* and *tamas*. Hence *sattva* or mind, *atman* or self and *sarira* or body is like a tripod, become a whole. And the purpose of Āyurveda is to bring harmony in this whole by maintaining health. Health is not merely the absence of diseases. It is a medium to realize the absolute truth. Therefore a medical practitioner is not merely a facilitator but a person with more than human like qualities that also border on divine intervention.

²⁷ The science of Ayurveda, p-85

²⁸ Ayurveda darsana by pro. PriyaVrata Sharma, 2nd edi. 2006, ChaukhambhaVisvabharati, Varanasi, p.27-28

CHAPTER-2

PHILOSOPHICAL BACKGROUND OF ĀYURVEDA

The body as site of medical treatment is only one of the meanings derived in Āyurveda. Other meanings include not only the physical body but also the different types of body (*deha*, *śāira*, *kāya* and *śava* etc. that are inseparably connected with the mind and therefore when we mean the body it extends to the mind- body unity. The metaphysical base of Āyurveda is drawn from the Sāṃkhya's idea of *Puruṣa* and *Prakṛti*, according to which *Prakṛti* is the means to the realization of *Puruṣa*.

An introduction to Sāṃkhya and a discussion on dualism:

In Indian philosophy, Sāṃkhya Darshana is one of the most prominent and the oldest system. The references of Sāṃkhya are found in Rig-Veda and the early *upanishads*, e.g. - in the *Chāndogya*, the *Prāśna*, the *Katha Upanishad* and mostly its reference is found in the *Shvetashvatara Upanishad*. It also referred in *Shruti*, *Smṛiti*, *Ramayana*, and *Mahabharata*.

Kapila, was the founder of Sāṃkhya system. 'Sāṃkhya-sutra' of Kapila is the first work of Sāṃkhya School is not available to us. Iśvarakishna's *Sāṃkhyakārikā* is first text that is accessible to us of this school. It has been commented by many scholars, some of the important commentaries are *Sāṃkhyakārikābhāṣya* or *Gaudapādabhāṣya* by *Gaudapāda*, *Sāṃkhyatattvakaumudi* by *Vācaspati mishra*, *Sāṃkhyasāra* and *Sāṃkhyapravacanasutra* by *Vijñānabhikṣu*. The word Sāṃkhya is derived from two Sanskrit terms 'Sam' means 'truth' and 'khyā' means 'to know'. Literally, it means to know the truth or perfect knowledge or discriminatory knowledge.

The Sāṃkhya system accepts two ultimate realities namely *Prakṛti* and *Puruṣa* and that is the reason why this system is called as 'dualistic realism'. Sāṃkhya regards both *Prakṛti* (matter) and *Purusa* (spirit) equally real. Sāṃkhya is also known as the pluralistic school, because it maintains that *Purusa* is not one but many. The Nyāya-Vaiśeṣika also accepts plurality of cetagories like innumerable atoms, mind, soul, space, time, etc., but Sāṃkhya's pluralism is not of multiple categories rather it recognizes only two realities- *Puruṣa* and *Prakṛti*. Sāṃkhya's distinction between *Puruṣa* and *Prakṛti* is fundamentally that between the subject and object. *Puruṣa* is

the subject and *Prakṛti* is the object. The subject can never be the object, and the object can never be the subject. The self (*puruṣa*) and the non-self (*Prakṛi*) are radically different from each other. The dualistic metaphysics of Sāṃkhya is thus founded on the undeniable bipolar character of our everyday experience as made up of the experience and the experienced.

***Prakṛti*- The material reality**

The central doctrine of Sāṃkhya philosophy is the nature and relation of *Puruṣa* and *Prakṛti*. *Īśvarakṛṣṇa* establishes that *Prakṛti* is one of the fundamental principles and is the ultimate cause of all objects. It is creative power of the universe. *Prakṛti* is unconscious but active. *Prakṛti* is uncaused, independent, and absolute reality. It manifests itself into 24 elements, namely *mahat*, *ahamkara*, *manas*, *pancājananendriya* (*shotra*, *chakshu*, *nose*, *tongue*, *skin*), *pancakarmendriya* (*pada*, *pain*, *payu*, *upastha*, *vak*), *pancatanmatras* (*shabda*, *sparsha*, *rupa*, *rasa*, *gandha*) and *pancamahabhutas* (*ākāśa*, *vāyu*, *ap*, *tej*, *pṛthvi*). All objects are implicitly come under in the bosom of *Prakṛti*. *Prakṛti* is otherwise also known as *pradhāna* or *avyakta*. It is *Pradhana* because *Prakṛti* is the root cause and in the state of equilibrium and it represents the three *gunas* namely *sattva*, *rajas*, and *tamas*. *Prakṛti* as the un-manifested state of all effects is called *avyakta*. When imbalance in the three *gunas* takes place because of the disturbance created by *Puruṣa*, the *Prakṛti* is manifested in the form of *vyakta* and that is known as the cause and effect relation between *vyakta* (*prakṛti*) and *avyakta* (combined with attributes) *Prakṛti*. *Īśvarakṛṣṇa* in *Sāṃkhyakārikā* establishes the relationship between manifested and un-manifested *Prakṛti* that which are similar and that which are dissimilar in both.

हेतुमतनित्यमव्यापि सक्रियमनेकमस्त्रितं लिङ्गं
सावयवं परतन्त्रं अव्यक्तं विपरितन्त्रव्यक्तं .

“The Manifested has a cause: it is neither eternal nor pervading (i.e. universal); it is active (i.e. mobile or modifiable), multiform, dependent, predicative (or characteristic), conjunct and subordinate. The un-manifested is the reverse”.²⁹

²⁹ Samkhya Tattvakaumudi of Vacaspati Mishra by Ganganath Jha, Karika-11

The manifest is possessing or depending upon a cause (*hetumat*), it is non-eternal (*anityam*) or destructible, that the subject disappear in its material cause, it also non-pervading (*avyapti*) because it does not infuse or pervade all its evolutes. The effect is pervaded by the cause, not cause by the effect, for example, Consciousness (*Budhhi*) can never pervade nature (*Prakrti*). It is active or mobile (*sakriyam*). It is manifold or multiform, because it does not evolve single, but it evolved different variety. The consciousness or intellect varies each person and exists in manifold forms as bodies, jars, etc. The developing the form is dependent upon its own causes that why it is dependent. Lingam is a mark of *Pradhana*. The product of the cause is merged in its matter. It made up parts (*savayavam*). In the sense of subordinate (*paratantram*), it produces the self-consciousness (*Ahamkara*). The un-manifested is the reverse of the Manifested (*avyaktamviparitam*). The un-manifested is not caused, eternal, pervasive, not mobile or inactive. But manifested and un-manifested are similar as well in such a way that *Prakrti* is distinctly opposed to *Purusa*. To quote:

त्रिगुणमविवेकि विषयः समन्यमचेतनम् प्रसवधर्मिणी
व्यक्तं तथा प्रधानं तद्विपरितःस्तथा च पुमान् .

“The manifested has the three constituent Attributes (*gunas*), it is indiscriminating, objective, generic (or common), non-intelligent (or insentient) and productive. So also is Nature. The Spirit is the reverse, and yet also (in some respects) similar”.³⁰

The manifest is founded of the three attributes namely pleasure, pain and delusion (*sattva, raja* and *tamas*). It is indiscriminative (*aviveki*) because *pradhana* or primal nature cannot be discriminated from itself. *Mahat* is manifest from the *Pradhana*. *Mahat* can't be discriminated from the *Pradhana*. Because the produced and the primal nature to be non-discriminated. In *karika-10* we mentioned, everything that is evolved functions as the cause and in so functioning is dependent throughout as the un-evolved for sustenance. It is objective (*visayah*) and it is common that is pervaded by the many persons. It is also non-intelligent (*acetanam*) and prolific or productive (*prasabadharmi*). So manifested and un-manifested both are *trigunis, aviveki, visaya,*

³⁰ Samkhya Tattvakaumudi of Vacaspati Mishra by Ganganatha Jha, Karika-15

samanya, *acetanam* and *prasrvadharmi* whereas *purusa* is opposite to *Prakrti*. *Purusa* is not *trigunis*, *aviveki*, *visaya*, *samanya*, *acetanam* and also not *prasrvadharmini*.

Further, in *Sāṅkhyakārikā*, *Īśvarakṛṣṇa* establishes the root *Prakrti* by giving the following proofs:

भेदनंपरिमनात् समन्वयात् सक्तितः प्रवृत्तेः
करनकर्षविभगतविभगतवैश्वरूप्यस्य .

“From the finite nature of specific object, homogeneity, evolution being due to active (causal) energy, the separation of cause and effect, and the resolution of the whole universe”.³¹

The first proof of the existence of *Prakrti* is *bhedānām parimāṇāt*. All the individual effects in this universe are finite, limited, but the finite cannot be the cause of this universe. Therefore there must be something which is infinite, unconditional, unlimited. Logically, Sāṅkhya philosophy provides the argument that there is difference between cause and effect. In their theory of *satkaryavada* they establish that effect already pre-exists in its cause, just like limbs of a tortoise are expanded and subsumed back to the body. As there is distinction among cause and effect, it has been recognized that the effect is already existent in its cause. In this way, products like jar, gold bangles, etc appear from their causes; clay and gold and become eminent from their causes. Likewise, “the pre-existing products like five gross elements materialize from their causes in the form of *Tanmatras*.”³² Therefore, Sāṅkhya establishes the root *Prakrti* from the manifold effects.

Īśvarakṛṣṇa emphasises the second proof is *Samanvyāt*, which means; all things possess the quality of three *gunas sattva*, *raja* and *tamas* respectively. Thus, they must be a common source of all three *gunas* as root cause of them that is *Prakrti*.

The third proof of the existence of *Prakrti* is called *Kārayataḥ prayrtteḥca*: “All effects arise out of the cause in which they were present in the unmanifest form. Sāṅkhya already has established that effects evolve due to the efficiency of the cause;

³¹ Ibid

³² Ibid

as no effect can ever arise from an inefficient cause. This efficiency is latent in the cause and is no other than the existent effect in its unmanifest condition”.³³ For example; Curd can be produced from only milk not from the water. Milk is the efficient cause of the curd.

The fourth proof is *Kāraṇakāryavibhāgat*. It means the cause and effect are separate from each other. The cause and effect distinguished the elements or the objects, which is *Mahat*. Here *Mahat* is the cause and *Ahaṁkāra* is the effect. Effect is the explicit stage and the cause is implicit. Every cause has its effect.

Lastly, *Īśvarakrishan* highlight the proof of the existence of Prakṛti is *Avibhāgatvaiśvarupyasya*:. For Sāṁkhya philosophy cause and effect are identical. “While going from the current into the past, the effect loses its identity in the cause. In this process, every effect proceeds backward and it dissolved in its caused. In this way, in order that complete identity or homogeneity may be maintained in the universe. The *Mahat* should also be dissolved in its cause. Hence, the unmanifestest is that in which all the effects dissolve and the universe appears a differentiated”.³⁴

Puruṣa (Spirit):

Puruṣa and *Prakṛti* both are two different realities in the Sāṁkhya system. *Prakṛti* is organized of the *tri-guṇas* namely, *Sattva*, *Rajas* and *Tamas*, while *Puruṣa* is not constituted of these three *guṇas*. It is beyond the *trigunas*. *Puruṣa* is distinguishable (*viveki*), where as *Prakṛti* is non-distinguishable (*aviveki*); because of the existence of *Prakṛti* is known as non-distinguishable. Wherever the property *Sattva*, *Rajas* and *Tamas* are found there thing is endowed with properties like non-distinguishable. Doesn't matter what does not hold properties like non-distinguishability, etc that thing does not possess *Sattva*, *Rajas* and *Tamas* as in the case of *Puruṣa*. *Prakṛti* is compound, but *Puruṣa* is simple; it is sentient (*cetan*), but *Prakṛti* is insentient (*acetana*). *Puruṣa* is also *aprasavadharmini* and intelligent, while the *Prakṛti* is *prasavadharmini* and non-intelligent.

³³ A history of indian philosophy by S. Dashgupta, vol 1, London; the syndics of the cambridge University press, 1957

³⁴ ibid

The manifested *Prakṛti* is active, non-eternal, where as *Puruṣa* is inactive and eternal. *Puruṣa* is the self and the knower (*drasta*). It cannot be changed. It is neither the body nor the mind and neither ego nor intellect. *Puruṣa* is itself pure-consciousness. *Puruṣa* is beyond the space and time. Disparate Vedanta philosophy Sāṃkhya do not trust the self to be the nature of bliss or *Ānanda*; According Sāṃkhya, “bliss and consciousness are different. *Puruṣa* is the pure consciousness. Self or *Puruṣa* is the pure witness. The properties of being sentient and non-objective indicate the characteristics of being a witness and a seer. The *Prakṛti* exhibits its creations to the *Puruṣa* who becomes the witness. The *Puruṣa* is solitary, because of the absence of three *guṇas*. The solitary is the final and absolute cessation of three kinds of pain. *Puruṣa* is remains neutral, because it does not have the three *guṇas*. The non-agent ship of the *Puruṣa* is proved from its being discriminative and non-producing”.³⁵ In *Sāṃkhya Kārikā*, *Īśvarakṛishṇa* stated that:

संघर्षपर्यत्वतत्रिगुनदिविपर्ययतअधिस्थानात्
पुरुसहस्ति भोक्त्रभवत केविवल्यर्थ प्रवृत्तेस्व.

“All composites (compound) object are for another's use; the reverse of (that which possesses) the three attributes with other properties (must exist), there must be superintendence, there must be one to enjoy (experience or feel) and there is a tendency towards final beatitude (abstraction of the spirit from material existence), therefore spirit exist”.³⁶

The first proof for the existence of *Puruṣa* is *Sangataparathatvat*. This means, all compound objects are meant for someone else. The insentient *Prakṛti* cannot make use of them. Hence, objective reality is for the sake of *Puruṣa*. The body, sense organs, mind and the intellect these are the tools of the *Puruṣa*. *Prakṛti* and subtle body all provide the purpose of the *Puruṣa*.

The second proof is *Trigunadiviparayayat*. That is all objects are poised of three *guṇas* (*sattva*, *rajas* and *tamas*). *Sattva* is the intelligence stuff causing all manifestation; *Rajas* is causing transformations and *Tamas* serves the stagnancy. All predictable

³⁵ Samkhya Tattvakaumudi of Vacaspati Mishra by Ganganatha Jha

³⁶ Ibid, Karika-17

objects presuppose the knowing self, because all knowable objects are no-intelligent, non-discriminating, objects of knowledge and composed of *Sattva*, *Rajas* and *Tamas*. *Adhistanat* is the third proof of the existence of Purusa, According to this argument “there should be a pure consciousness, which is the experience and which is capable of synthesized of creating harmony among all the experiences. All knowledge depends upon knower. *Puruṣa* is the substratum of all knowledge. It must be present in all kinds of affirmations and negations”³⁷. Experience is impossible without purusa.

The fourth proof is *Bhoktrbhavat*, which means that “insentient *Prakṛti* cannot make use of its own creation. A conscious element is needed to make use of them. *Prakṛti* is the one to be enjoyed. Therefore there must be an enjoyer to enjoy it. All the objects of the world create either pain or pleasure or indifference. But there must be some conscious element to experience these all feelings. From this it is established that *Puruṣa* or self exists”³⁸.

The last or fifth proof is *Kaivalyarthampravrtteh*. “There are many individuals in the world, who endeavour to gain freedom from pain. For the desire of salvation to exist, persons are needed who make wish for salvation and make effort to attain it. For there to prayer, there must be someone to pray. Hence, it is necessary to accept the existence of *Puruṣa*”³⁹.

Sāṃkhya theory of causation:

The relation between the cause and effect the philosophers are explain the two theories; *Satkaryavāda* and *Asatkaryavāda*. *Advaita Vedānta* and Sāṃkhya accept the *Satkaryavāda*; whereas *Asatkaryavāda* accepted by Nyaya, Vaiśeṣika, Hinayana Buddhism, Materialism and some school of mimāṃsā. *Satkaryavāda* mentioned that, an effect is already existent in its cause in a potential state; whereas *Asatkaryavada* said that, effect is not in existence in its material cause. Sāṃkhya held that, effect is

³⁷ A history of indian philosophy by S. Dashgupta, vol 1, London; the syndics of the cambridge University press, 1957

³⁸ ibid

³⁹ ibid

not new creation and it not different from the material cause, while *Asatkāryavāda* believed that the effect is a new beginning; a new creation; it is different from its cause and also pointing out that effect is not the transformation of the cause. For example; gold bangle is not different from the gold, oil is not different from the oil seeds. In the first example, the gold bangle is implicitly exists in the gold and in the second example oil is also implicitly exists in the oil seeds and we have two explicit effects respectively gold bangles and oil.

Sāṃkhya said that if a thing does not exist in its cause and it cannot be manifested from that, for example, oil from sand. In his view, the effect exists in the cause. It also assumed that the effect must be identical with its cause after production. Again *Śaṅkara* argues that the effect is not discovered before its production because the effect exists in an unmanifest condition in its cause. But it becomes manifest when it is produced. *Śaṅkara* also points out that it is seen that people takes particular cause for a particular effect. For example, people take up milk for curd as its cause. Similarly clay is taken up for making pot, gold for necklace etc. No one takes earth to make curd or milk to make a pot. This fact does not fit in with the theory of nonexistence of the effect before origination. If everything is not existed everywhere before its creation there is reason. Hence, it must be accepted that the effect pre-exists in the cause.

Again *Satkāryavāda* divided into two theories; *Parināmavāda* and *Vivartavāda*. *Parināmavāda* believes that the effect is a real revolution of its cause, while *Vivartavāda* believes effect is not real transformation of its cause. *Sāṃkhya* believe the effect is the real transformation of its cause. Material cause according to the *Sāṃkhya*, it is undergoes a real change in its shape, but its essence is not changed. The essence continues to be the same through the whole cause-effect series. Hence the effect does not differ from its cause; cloth is not different from its cause threads, gold ornaments are not differing from its cause gold. That's why *Sāṃkhya* stresses the identity of cause and effect.

According to *Asatkāryavādin*s cause has some unique power, which the effect is produced from that cause, for example milk alone has some special ability for curds

and not for pot, and the clay has produce pot and not curd. Against this argument of the *Asatkāryavādins*, *Śaṅkara* points out that if this capacity of the cause remains before the origination of the effect, the *Asatkāryavāda* becomes meaningless and the theory of *Satkāryavāda* becomes established. *Śaṅkara* again points out that they might are assumed in the cause which determines the effect cannot influence the effect being different from it. If there is difference between potentiality and both cause and effect, it cannot produce the effect because its features of being different and non-existent are equally present in relation to other things. So, cause must have the potentiality as its essence and the effect is the essence of the potency. There are no difference between the cause and effect and it cannot be independent each other.

The difference between the effect before manifestation and after is a relative one. Again *Śaṅkara* said that the son of a barren woman is impossible, it can never be born. If it becomes possible is then only the effect which is not-existent before its production can be produced. As a matter of fact, the son of a barren woman and the nonexistence of an effect both are equally non-existent. The effect which is non-existent cannot be produced even by the activity of the causal agents just like the barren women's son cannot be brought about by any operation of cause.

Śaṅkarācārya has recognized *Satkāryavāda* refuting the views of the *Asatkāryavādins*. *Śaṅkara* accept the *Vivartavāda*, according to this view; the effect has no real existence. No modifications exist as apart from its cause. The *Upaniṣad* hold that the effect is nothing but respective names and forms; ultimately the cause is real. The *Vivartavādins*, the cause does not change into the effect, but it appears to be something different. Effect does not pre-exist in the cause. Gautama maintains that an effect is non-existent before it is produced because it is witnessed to have both origination and destruction. Origination means being existence and such origination is impossible in the *Satkāryavāda*. According to *Vātsyāyana*, if the effect is pre-existent in the cause before its production then it cannot be produced. *Uddyotakara*, *Vācaspati Miśra*, and others also do not accept *Satkāryavāda* and have given arguments to establish *Asatkāryavāda*. The Nyāya-Vaiśeṣikas directly reject the Sāṃkhya-Yoga and Vedānta view of *Satkāryavāda*. According to this theory, the

effect (*kārya*) is non-existent (*asat*) in the cause before its production. It is a new beginning (*ārambha*), a fresh creation. In this view, cause is different from the effect. The proof of *Satkāryavāda*, *Īśvarakṛṣṇa* advocates the five arguments in the *Sāṅkhya kārikā*. These are explaining in the following:

असद्वद्वरणातउपदनग्रहनत् सर्वसंभवभवत
शक्तस्य शक्यकरणात करणाभवत सत् कार्यं

“The effect is an entity: (1) because a non-entity can never be brought into existence, (2) because of a (determinate) relation of the cause (without the effect); (3) because everything cannot be possible (by any and every means); (4) because a competent (cause) can do (only) that for which it is competent and (5) lastly because the effect is non-different from the cause”.⁴⁰

Asadkaraṇāt is the first argument against the *Satkāryavāda*. This argument said that the effect pre-exists in its material cause e.g. clay-pot, gold ornament-gold, oil-oil seed etc. If the effect does not pre-exist in its material cause, it would become a mere non existence e.g. Hare’s horn, Sky-flower etc. The effect is existent before the causal process just as it is existent after the causal process. All effects are manifestation from the cause. Effect exists in unmanifested form in its cause. Therefore, what is non-existent is never seen to be any manifested from.

The second argument is *Upādāna-grahaṇāt*. It argues that the effect is only a manifestation of its material cause that is *Prakṛti*. A particular cause can produce a particular effect; e.g. a jar can be produced out of clay only. The relation between the cause and effect is unchangeable. A material cause can manifest only that effect with which it is causally related. It cannot be produce an effect which is no way related to it. Thus, the effect must exist in the material cause before it is actually produced.

Sarvasambavābhāvāt is the third argument given by the *Īśvarakṛṣṇa*. This argument said, everything cannot be produced everything. Certain effect can produce the certain cause, for example: Curd is produced out of milk only.

Śaktasya śakya-kāraṇāt is the forth argument. This argument said that only an efficient cause can produce an effect for which it is potent. The efficient cause

⁴⁰ Samkhya Tattvakaumudi of Vacaspati Mishra by Ganganatha Jha, Karika-9

cannot produce for which it is potent then there will not be an actual effect of that. For example; Curd should be produced out of the water.

Isvarakrishana given the last argument is *Kāranabhāvat*. In the relation of causality, between cause and effect, the essence of its material cause is effect. The cause and the effect are two different stages which exist in the implicit and the explicit stages of the same process. For example: the relation between cloth and thread. The cloth is always exists in the thread implicitly and the explicit stage is the cloth itself.

THE THREE GUNAS

The transcendental Self is *Purusa* (like the *Brahman* of *Vedanta*). *Purusa* is absolute, independent, free, imperceptible, and unknowable, above any experience and beyond any words or explanation. It remains pure, “non-attributive consciousness”. *Prakṛti* is the material cause of the world and it is dynamic. Its dynamism is attributed to its constituent *guṇas*. “*Guṇas* are essential to *Prakṛti*. *Guṇas* are constituents not only of *Prakṛti* but also of all worldly-objects as they are produced by *Prakṛti*. *Prakṛti* is considered homogeneous and its constituent *guṇas* cannot be separated. The *guṇas* are always changing, rendering a dynamic character to *Prakṛti*”.⁴¹

Prakṛti is considered the constituent of three *gunas Sattva, Rajas* and *Tamas*. These are called the *gunas* but should not be understood as the qualities; rather these are the constituting principles of *Prakṛti*. In the *Sāmkhyakārikā*, *Īśvarakṛṣṇa* stated that the manifests are constituted of the three attributes that is *Sattva, Rajas* and *Tamas*. These three *gunas* are describes as follows:

सत्त्वं लघु प्रकसकमिस्तमुपस्तम्भकम् चलम् च रजः

गुरु वरनकमेव तमः प्रदिपवतर्तः वृत्तिः .

“Goodness is considered to be buoyant and illuminating; foulness is exciting and versatile (mobile); darkness, sluggish and enveloping. Their action, like a lamp, is for a (single) purpose”.

⁴¹ Samkhyakarika of Isvara Krishna with Tattvakaumudi of Vacaspati Mishra by Swami Virupakshanandas, published by Adhaksha Sri Ramkrishna Math, Mylapor, Chennai

“*Sattva* is considered to be buoyant and illumination, *Rajas* exciting and mobile, *Tamas* is only heavy and enveloping. Like a lamp, their function is to gain an end”.⁴² *Sattva* is called good and generates pleasure. It is radiance and shining, cheerful (*laugh*), illuminating. The essence of the *Sattva guna* is purity, fitness and subtlety. It is associated with ego, mind and intelligence. Whereas, *Rajas* is the code of motion. It produces pain, restless activity, etc. It is mobile (*chalk*) and stimulating (*upaṣṭambhaka*). *Rajas* concerned with the action of objects. The third *guna* is *Tamas* which means darkness. It is the principle of inertia. It produces apathy, ignorance, sloth, confusion and indifference. It is heavy (*guru*) and enveloping (*varṇaka*). In accordance with *Śatkāryavāda*, *Sattva*, *rajas* and *tamas* these three *guṇas* are the components of *Prakṛti*. They are also components of *Prakṛti*. *Prakṛti* is dynamic. Its dynamism is attributed to its constituent *guṇas*. When these three *guṇas* are held in a state of equilibrium, that state is called *Prakṛti*. The *guṇas* are in the state of both conflict and co-operation with one another.

The Sāṃkhya evolution:

After discussing *Prakṛti*, *Purusa* and *gunas* which are the constituting principles of the *Prakṛti* in Sāṃkhya another important concept is evolution. There are two different types of changes in the *guṇas* and in the *Prakṛti*. These are Homogeneous and Heterogeneous. The state of equilibrium in the *Prakṛti* cannot be change by homogeneous change in the *gunas*, and that is why this change cannot produce any worldly objects. On the other hand, the heterogeneous changes disturb the equilibrium state and it in that case productive as well. It involves an essential contact among the three *guṇas* and it is the beginning stage of the evolution process. The evolutionary procedure is start up by the *rajas*, which activates *sattva* and then the two *guṇas* overcome the inaction of the *tamas*. *Purusa* is a main aspect behind this disorder. We can compare this relation between *Purusa* and *Prakṛti* to that between a attraction and a part of iron. Here *Purusa* itself does not come into contact with *Prakṛti* but it influences *Prakṛti*. Thus, the *Prakṛti* is always pressed to construct worldly objects. As the *guṇas* undergo more and more changes, *Prakṛti* also goes on take away into

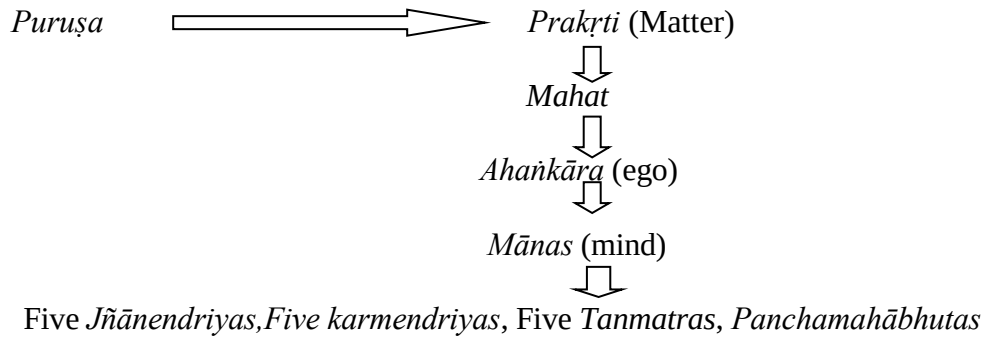
⁴² ibid

numerous, different worldly stuff and for this reason it becomes more and more determinate. This process is known as the process of evolution in *Sāṃkhya* system.⁴³

In the process of evolution, the material cause *Prakṛti* vague and differentiated into variety of stuff. This development process is after *pralaya* or dissolution. In *pralaya* or dissolution, the physical way of life and all the worldly stuff combine into *Prakṛti* and which now remains as the not different, elemental substance. In this way the cycles of evolution and dissolution follow each other.

Sāṃkhya system holds that the connections along with the three *guṇas* namely *sattva*, *rajas* and *tamas* always bother the state of equilibrium in *Prakṛti*. This un-equilibrium, with certain other influencing factors, always prompts *Prakṛti* to make different into world-objects. Altogether 24 elements evolved in the process of evolution. They encompass of three elements of *Antahkāranas* or the internal organs also the ten *Bāhyakāranas* or the external organs. These 24 elements are as follows:

1. *Prakṛti* (nature)
2. *Mahat* (the great principle)
3. *Ahaṅkāra* (ego)
4. *Mānas* (the physical mind)
5. *Jñānendriyas* (five sense organs- *shotra*, *chakshu*, *nose*, *tongue*, *skin*)
6. *Karmendriyas* (five action organs- *pada*, *pain*, *payu*, *upastha*, *vak*)
7. *Tanmātras* (five subtle elements- *shabda*, *sparsha*, *rupa*, *rasa* and *gandha*)
8. *Panchamahābhutas* (five gross elements- *ākasa*, *vayu*, *ap*, *teja*, *prthvi*)



⁴³ibid

In the evolution process, the first evolutes is *Mahat* (the great one). *Mahat* is manifested as the influence of *Sattva*. Its intellectual and psychological aspect is known as *Budhhi* or intellect. In *Sāṃkhyakārika*, *Mahat* means *Adhyabasaya* or *Buddhi*. *Mahat* is the perceptual power of the mind of human beings. It is a principle of judgment and discrimination. And it also helps to make a distinction between the subjects and object. “A man comes to know the self and the non-self, the experience and the experienced as different entities with *Mahat*. *Mahat*, by its inherent association with *sattva*, possesses qualities like luminosity and reflectivity. *Buddhi* can reflect *Puruṣa* owing to these qualities”.⁴⁴

“The second evolute is *Ahaṃkāra* (ego). It arises out of the cosmic nature of *Mahat*. *Ahaṃkāra* is the self-sense. It is concerned with the self-identity and it brings about awareness of “I” and “mine”. According to the *Sāṃkhya* there emanates two sets of objects from *ahaṃkāra*”.⁴⁵ “The first set comprises of the *mānas* (mind), the five sense-organs and the five motor organs. The second set consists of the five elements which may exist in two forms, subtle and gross. The five subtle elements are also called *tanmātras*. These five subtle elements or *tanmātras* are: elemental sound, elemental touch, elemental color, elemental taste and elemental smell. They are *śabda*, *spārsha*, *rupa*, *rasa* and *gandha* respectively. The gross elements arise as a result of the combination of the subtle elements. The five gross elements are space or ether (*ākāśa*), water, air, fire and earth”.⁴⁶

Let us detailed on the above. “*Ahaṃkāra* has three aspects that differ according to the preponderance of the three *guṇas* - *sattva*, *rajas* and *tamas*. With the dominant *sattva-guṇa*, the *Sāttvika-ahaṃkāra* produces *mānas* (mind), the five sense organs and the five motor organs. The five sense organs are *chakshu* (to see), *srota* (to hear), *rasna*

⁴⁴ A history of indian philosophy by S. Dashgupta, vol 1, London; the syndics of the cambridge University press, 1957

⁴⁵ ibid

⁴⁶ ibid

(to taste), *ghrana* (to smell) and *tvak* (to feel). The five motor organs are concerned with the powers of speech, handling, movement, excretion and procreation. These organs, in Sanskrit, are referred to as *vak*, *pani*, *pada*, *paya* and *upastha* respectively. All these ten organs together form external organs (*bahyakaranas*). *Mahat*, *ahamkāra* and *mānas* form internal organs (*antahkaranas*)”.⁴⁷

“It should be noted here that the *mānas* or the mind is different from *Mahat* or the *buddhi*. *Mānas* or the mind in co-ordination with the sense-organs, receives impressions from the external world, transforms them into determinate perceptions and conveys them to the experience or the ego. Thus *mānas* is produced and is capable of producing also”.⁴⁸ But though *Mahat* is produced, and further it produces the *Ahamkara*. As we have seen “*ahamkāra* makes both the subtle and the gross elements. These gross elements are produced by various combinations of subtle elements. For example, *shabda* produces *ākāsha* (space) while *shabda* and *sparsha* together produce *marut* (air). *Rupa* generates *teja* (fire). “*Shabda*, *sparsha*, *rupa* and *rasa* together form *ap* (water). All five elements combine to produce *prthvi* (the earth). The five gross elements combine in different ways to form all gross objects. All the gross elements and the gross objects in the world are perceivable.”⁴⁹

“Of the *tanmātr* as the *sabda* or *akāsa tanmātra* (the sound potential) is first generated directly from the *bhūtadi*. Next comes the *sparsa* or the *vāyu tanmātra* (touch potential) which is generated by the union of a unit of *tamas* from *bhūtadi* with the *akāsa tanmātra*. The *rūpa tanmātra* (colour-potential) is generated similarly by the accretion of a unit of *tamas* from *bhūtadi*; the *rasa tanmātra* (taste-potential) or the *aptanmātra* is also similarly formed. This *ap tanmātra* again by its union with a unit of *tamas* from *bhūtadi* produces the *gandha tanmātra* (smell-potential). The difference of the *tanmātras* or infra-atomic units and atoms (*Paramānu*) is this, that

⁴⁷ ibid

⁴⁸ ibid

⁴⁹ Samkhyakarika of Isvara Krishna with Tattvakaumudi of Vacaspati Mishra by Swami Virupakshanandas

the *tanmātras* have only the potential power of affecting our senses, which must be grouped and regrouped in a particular form to constitute a new existence as atoms before they can have the power of affecting our senses”.⁵⁰

This is the *Samkhya* metaphysics which is *Prakṛti* has been defined in the 16 evolutes that's all are discussed 24 elements. I discussed *Prakṛti*, *Puruṣa*, *Guṇas*, Causation and the evolution process.

The role of *Yoga*:

Both *Āyurveda* and *Yoga* are related to each other. Philosophically, *Āyurveda* and *Yoga* are rooted as the metaphysics of *Sāṃkhya*. *Yoga* accepts the twenty five principles in *Sāṃkhya* metaphysics. The meaning of *Yoga* is union of individual soul and it understands the mind. *Āyurveda* is ancient medical science of upholding the body and mind to healthy individuals. Therefore the individuals perceive the goal (the goal of liberation) in life that they have set themselves. *Yoga* is the discipline to understand liberation through the mind and through the mind we understand the reality.

According to *Patañjali*, *Yoga* is “*Cittavrttinirodhaḥ*”.⁵¹ *Citta* is the mind, *Vṛtti* refers to the thought, and *Nirodha* means removal. Literally, it means “the cessation of the modifications of the mind. And it also means the immediate motive of *yoga* is the cessation of psychic activities”.⁵² *Citta* is otherwise called as mind and it translated as mind-stuff. *Citta* includes the three evolutes of *Prakṛti*; *Mahat* (intellect), *Ahaṃkāra*

⁵⁰ A History of Indian philosophy by Dasgupta, London; the syndics of the Cambridge University press, 1957, PP-252

⁵¹ *Yogasutra* of *patanjali*, by M.N Dvivedi, Published by Sri Satguru publication Shakti nahar, Delhi, 1983 and

Yogasutra of *patanjali* by J.R Ballantyne and Gobind Sastry Deva, published by Akay book corporation, Delhi, 1.2

⁵² A study of *patanjali* by Surendranath Dasgupta, 2nd ed, 2001, published by Indian council of Philosophy, New Delhi

(ego) and *Manas* (mind). It is dominated by the *Sattva* because it is combination of the first of *prakṛti* evolutes.

As *Prakṛti* is unconscious and active that's why *citta* also is unconscious and active. The *citta* is a modification of *Prakṛti* and it is non-intelligent. But because of closeness of the *Purusa* it appears as knower. *Citta* or mind always exists in the form of its states which is called *vṛtti*.⁵³ When *citta* associated to any object and it assumes the form of that object, this form is called *cittavṛtti*. In other words, mind always exists in form of states. *Citta* always exists in states and that states are called *vṛtti*. In the process of *citta* all three qualities or *trigunas* play the vital role. All three *gunas* or qualities, namely *sattva*, *rajas* and *tamas* are present in the *citta*. The stage of purification, the *sattva guna* in the consciousness is increased, whereas *rajas* and *tamas* are terminated. *Sattva* presents the luminosity to perceive thing clearly, while the other two keep it in different stages of activity that I will be discussing later in this chapter.

The most important aspect of *citta* is how these *vṛttis* function. The *vṛtti* generates the *saṃskāra* (the potency). *Saṃskāras* are the past memories, images, thought, feelings, desire, emotions and the forms of impressions of an individual that are stored in mind-stuff. When we perform action, the *saṃskāras* gets formed in *citta*. If a particular mental state transforms into another that does not mean *saṃskāra* completely gets erased, but it inherently gets preserved in mind in the form of *saṃskāra*. *Saṃskāras* are not *smṛti* but *smṛtis* are formed from *saṃskāras*. Qualitatively both are not different to each other. Impression or *saṃskāras* are always latent whereas memories or *smṛti* are prominent. Knowledge formed by recollection of impressions of part of experience is known as memory. Memory or *smṛti* is the remembrance of our previous recorded experiences. We have countless *saṃskāras*; from those *saṃskāras* we have some memories with them. Memories and impressions are identical in nature, when impression or *saṃskāras* revived, that means nothing but manifestation of the

⁵³ *ibid*, pp-80

memory of the same experience. The *vṛttis* or actual states are thus at once generating the *saṃskāras* and they always tend to manifest themselves and actually generating similar *vṛttis* or actual state. There is a circulation from *vṛttis* to *saṃskāras* and from them again to the *vṛtti*.⁵⁴

The state of mind or *vṛtti* consists of our inner experience. After they lead us to *saṃsāra* into the course of desires and their satisfactions, they are known as *klista* (affected or leading to affection). Whereas it leads to liberation they are called *aklista* (unaffected).⁵⁵

The nature of *Citta* is explained as the five levels which are called *Cittabhūmis*.⁵⁶ Mind is manifest of *prakṛti* and it composite of the three *gunas*, namely *sttva*, *rajas* and *tamas*. There are five states of mind are given below.

KSIPTA (Restless): *Ksīpta* is the first phase of *citta*. In the period of *ksīpta*, *citta* is circulated and attach with worldly wise substance. This *citta* is dominated with *Rajas* and *Tamas*. This stage, the mind is completely restless, transfer from one thought to another thought and one object to another object. *Citta* which is always moved one thing to another thing and it rise of passions, the excess of which may indeed, for the time, repress the mind. Thus generate a temporary concentration, but it has nothing to do with the contemplative concentration required for attaining absolute independent.⁵⁷

MUDHA (Blinded): *Mudha* is the dull stage of the mind. It is not acquiring any new knowledge. In this stage *rajas* is absent and *tamas* dominates. The *Citta* has a predisposition towards laziness, ignorance etc. It moves between the love and hate, likes and dislikes expectations and disappointment.

VIKSHIPTA (Distracted): The *vikshiptacitta* or distracted or occasionally steady *citta* is that mind which rationally avoids the painful actions and chooses the pleasurable

⁵⁴ibid, pp-84

⁵⁵ A History of Indian philosophy by Dasgupta, London; the syndics of the cambrige University press, 1957

pp-269

⁵⁶ Yogasutra of patanjali, by M.N Dvivedi, Published by Sri Satguru publication Shakti nahar, Delhi, 1983 and

Yogasutra of patanjali by J.R Ballantyne and Gobind Sastry Deva, published by Akay book corporation, Delhi

⁵⁷ A study of patanjali by Surendranath Dasgupta 2nd edi, 2001, published by Indian council of Philosophy, New Delhi p-83

one.⁵⁸In the stage of *vikshipta*, mind or *citta* is free from the control of *tamas* and it has merely a touch of *rajas* in it. It has the potency of manifesting all objects and makes for virtue, knowledge, etc. It is a passing concentration of *citta* or the mind on some object, which is followed by distraction. It cannot be stop the mental modification.

EKAGRA (Focused): The fourth stage of *citta* is *ekagra* or concentrated/focused. In this stage *citta* is purged of the impurity of *rajas* and they are perfect appearance of *sattva*. It makes the beginning of concentration of the mind or *citta* on any entity so as to reveal its exact natural world, and it prepares the way for the cessation of all mental modifications.

NIRODHAH (Tranquil): There is the termination of all mental affairs including even that of concentration which makes the previous stage. Here, the sequence of mental states and processes is complete tartan, and the mind or *citta* is left in its original, unmodified state of quietness and harmony. Here the mind is not distracted by thoughts but is fully immersed in the object of focus. This can occur in meditation or when a person is fully engaged in something.

In the first three stages which are only uphold and increase mind fluctuations and the bondage with the external world. Of these five stages, only the *Ekagra* and *Niruddha* can attain higher states of concentration. The *Mudha* mind is too dull to make the required effort to “wake up”. The *Kshipta* mind is too restless and can’t find steadiness, and unsteady mind lacks concentration and balance.

Cittabhūmis are constitutes by the *vṛttis* and they are determined by the control of *gunas* on *citta*. After discussing *cittabhūmis* or the five levels of mind stuff, now I discuss the *cittavṛttis*.

CITTAVṚTTI:

Vṛtti refers to the thought, which is the surface in the mind. The form of the *vṛtti* is the movement of this *citta*. The course of perception, *Citta* assumes the form of the object

⁵⁸ Ibid , p-83

of perception and the subjected of modification. This variation is called *Cittavṛtti*.⁵⁹ There are five kinds of modification which is explained in *Yogasūtra*. In *Yogasūtra*:

प्रमान पिपर्याय विकल्प निद्रा सामान्यः .⁶⁰

PRAMĀNA (Right knowledge): “There are three types of right knowledge; *Pratyaksa* (Perception), *Anumana* (inference), and *upamana* (comparison). In the case of perception, the *citta* through sense organs (both external and internal) comes into contact with external objects of the world and assumes its form. In case of inference, the *citta* cognizes the generic nature of objects and this is equally applicable to *verbal testimony* also. Perception is direct or immediate cognition which is not derived through the instrumentality of any other cognition”.⁶¹

VIPARYAYA (wrong knowledge): The modification brings false knowledge and it also understood as doubt. This knowledge is the erroneous idea example: Snake-rope, in this example the see an object and not to make out whether it is a rope or a snake is resulted in doubt. This is not true to the nature of the object.

VIKALPA (Mere verbal cognition): “It is the imaginative knowledge in which the object known does not exist. It is treated as merely a verbal cognition”.⁶² This state no real things correspond that is wild imaginative, for example Hare’s horn, barren women’s.

NIDRĀ (Sleep): *Nidra* is the mental modification. This is the step of *citta*, which it is devoid of any object. In the stage of *nidra*, “*citta* dominated by *tamas guna* and *tamas* leads to the absence of any waking or dreaming modifications. But it is not a stage

⁵⁹ A study of patanjali by Surendranath Dasgupta, 2nd edi, 2001, published by Indian council of Philosophy, New Delhi

⁶⁰Yogasutra of patanjali, by M.N Divedi, Published by Sri Satguru publication Shakti nahar, Delhi, 1983 and

Yogasutra of patanjali by J.R Ballantyne and Gobind Sastry Deva, published by Akay book corporation, Delhi, 1.6

⁶¹A history of indian philosophy by S. Dashgupta, vol 1, London; the syndics of the cambridge University press, 1957

⁶² A history of indian philosophy by S. Dashgupta, vol 1, London; the syndics of the cambridge University press, 1957

where knowledge is totally absent, because after waking up the person is aware that he slept well. So sleep is also a modification of *citta*”.⁶³

SMṚTI (Memory): Memory or *smṛti* is the recollection of the past experiences. The modification brings past experiences through the impressions left behind, without any attention. The some modifications are established in *citta*.

These are the five *vṛttis*: *pramāṇa*, *viparyāya*, *vikalpa*, *nidra*, and *smṛti*. I have already mentioned that these *vṛttis* are of two types *klista* (afflicted) and *aklista* (unafflicted) and these *vṛttis* function according to *cittabhūmis* (*khipta*, *mudha*, *vikhipta*, *ekagra* and *nirodha*) and again *citta* (the mind stuff) is functional because of the *vṛttis*; and the *citta* is of five stages depending on three *guṇas*. The important is the last state namely *nirodha* which is the non-functional state of mind and *yoga* philosophy emphasizes that the purpose of every individual being to attain this state. But the question that is importance to us is how mind functions in the four states? Why *vṛttis* are *klista*? And *Yoga* philosophy answers to this question that the problem in mind-stuff starts with the ignorance. Ignorance is the root cause of *klista vṛttis*. When *Citta* undergoes any *vṛtti*, the self is also reflected in that modification. The self wrongly assumes the reflection as its true being and results in *klesas* or affection. There are five kinds of suffering or *klesa* are: In *Yogasūtra* these are defined as:

अविद्या अस्मित राग द्वेषाभिनिवेश क्लेशः.⁶⁴

All these *klesas*, cause false identification and result in bondage. Thus the process of *Yoga* is a means to get rid of these *Klesas*. The first stage of is *Avidyā*, which means ignorance, misconception, lack of spiritual knowledge. *Patanjali* said that ignorance is the root cause of all pain, misery and suffering. *Avidyā* or ignorance is the integration of *puruṣa* with the modifications of *citta*. When we refer to *avidyā* as ignorance that means it refers to ignorance of our own nature. Our mind has subtle and gross *vṛttis* and these are either *klista* or *aklista*. “The thinking of the mind and body and the objects of the external world as the true self and so feel affected by their

⁶³ A study of *patanjali* by Surendranath Dasgupta, 2nd edi, 2001, published by Indian council of Philosophy, New Delhi

⁶⁴ *Yogasutra* of *patanjali*, by M.N Dvivedi, Published by Sri Satguru publication Shakti nahar, Delhi, 1983, 2.3

changes is what is called *Avidyā*".⁶⁵ Because, of the ignorance we do not have any right knowledge. This unawareness produces "egoism or the feeling of 'I-ness' (*asmita*). Ego differentiates the subject from the object and also the self from the other. This differentiation generate the feeling of mine and your and leads to the attachment towards the pleasurable objects (*rāga*) and the aversion towards the painful experience (*dvesa*). The attachment towards the pleasures of life leads to the desire for repetition of such experiences even through future life (*abhiniveśa*)".⁶⁶

The modification of the *citta*, I am discussed *cittabhumis*, *cittavrttis* and *klesas*. After discussing that next I will discuss the *Astānga yoga* or the eightfold path of yoga. The purification and enlightenment of *citta* or the mind, yoga mentioned the eightfold path, which are control the mind, the senses and the body.

ASTANGA YOGA:

Patañjali provide the eight fold path for the well-being and purification of the body, mind, and soul. This eight fold path is called as eight limbs or *Astānga Yoga*. The ultimate goal of the *Astānga* practice is a purification of body, mind and soul. Basically, these eight limbs are guiding how to live a significant and focused life. It provides the moral and ethical conduct and also self-discipline. *Yoga* is the inclusive package of the development of individual existence. The individual existence included in the practice of *yoga* and the various dimensions such as, Social, personal, physical, Mental and Spiritual. According to *Patañjali*, *Yoga* consists of:

“यम-नियमासन-प्रणयं-प्रत्यहर्
धरान-दयन-समाधि-साध्यो स्तब् अग्नि”⁶⁷

1. YAMA (Self-restraints): “*Yama* is the first ethical preparation for the *Yoga*.”

It's means self-restriction. It controls the body, mind and speech. *Yama* leads the cultivation of social values. It consists of the five great vows,

⁶⁵ A study of patanjali by Surendranath Dasgupta, 3rd edi, 2001, published by Indian council of Philosophy, New Delhi, p-86

⁶⁶ ibid

⁶⁷ Yogasutra of patanjali, by M.N Dvivedi, Published by Sri Satguru publication Shakti nahar, Delhi, 1983 and

Yogasutra of patanjali by J.R Ballantyne and Gobind Sastry Deva, published by Akay book corporation, Delhi, 229

2. which are Abstraction from Violence, Falsehood. Theft, Incontinence and possessions. These vows are not insured by class, place, time or occasion and extend to all stages”.⁶⁸ These five vows:

- i. ***Ahimsā (non-violence)*** – “*Ahimsa* is a negative command which indicates, not to kill or is the absolute absence of any form of injury to a living being. In its wider position it, means to love. *Ahimsa* includes the practice of compassion, love, understanding, patience, self-love and worthiness. On being firmly established in *ahimsa*, one totally abandons hostility”.⁶⁹
- ii. ***Satya (Truthfulness)*** – It controls the harmony between mind, word and action. *Satya* means truthfulness. “On being firmly established in *satya* the fruit of action rests in action (*yogi*) alone.”⁷⁰
- iii. ***Āsteya (Non-stealing)*** – “*Āsteya* or non-stealing is the third vow of the *Yama* of *Astānga yoga*. It includes the unauthorized possession of thought, speech and action. It stands against the greed, desire; want etc. *Āsteya* advocates the cultivation of a sense of completeness and self-sufficiency in order to progress beyond base cravings”.⁷¹
- iv. ***Brahmacharya (Celebacy)*** – *Brahmacharya* means celibacy. It controls the all sensual pleasure which is mental, vocal or physical. Celibacy or *Brahmacharya* believed the behavior, which brings man nearer to the Divine.
- v. ***Aparigraha (Non-possessiveness)*** – Generally *Aparigraha* means non-accumulation of worldly objects, caused by greed and attachment. According to *Vyasa*, “this last state of *Yama* is attained when one remains totally detached from sensual pleasures of all

⁶⁸ Ibid, 1.30-31

⁶⁹ Ibid, 1.35

⁷⁰ Ibid, 1.36

⁷¹ *Yogasutra of patanjali*, by M.N Dvivedi, Published by Sri Satguru publication Shakti nahar, Delhi, 1983

- vi. kinds and so effectively refrains from committing Ahimsa or violence of any sort.”⁷²

3. **NIYAMA (Fixed observation):**

- i. **Saucca (Cleanliness)** – *Saucca* means cleanliness or purity. Sage *MANU* claim that “water purifies the body, truthfulness the mind, true knowledge the understanding and the soul is purified by knowledge and austerity. It advocates the practices of intellectual purity, purity of speech and of the body”.⁷³
- ii. **Samtosa (Contentment)** – “This is to have achievement over whatever one attains through right and ample effort. Only a mind that is content can concentrate. This state of mind does not depend on any external causes. The superlative happiness or ānanda is attained through *Samtosa*”.⁷⁴
- iii. **Tapas (Austerity)** – In *Yoga* philosophy, it is the third vow of the *niyama* of *Astānga yoga*. “It stands for cold and heat, thirst and hunger, discomforts of place and postures, silent meditation and ritual facts. And it also maintains the perfect man who has practice the mental and physical austerity”.⁷⁵
- iv. **Svadyana (self-study)** – According to Vyasa, self-education or *svadyaya*, consists of scriptural studies. The scripture being the *vedas* and *upanisads* together.
- v. **Isvara pranidhana** – It is the last *niyama*. “This *niyama* dedicates all our action, performed either by intellect, speech or body, to the Divine. This is to remember God and to surrendering oneself to

⁷² Yogasutra of patanjali by J.R Ballantyne and Gobind Sastry Deva, published by Akay book corporation, Delhi, 1980

⁷³ ibid

⁷⁴ Yogasutra of patanjali, by M.N Dvivedi, Published by Sri Satguru publication Shakti nahar, Delhi, 1983 and

Yogasutra of patanjali by J.R Ballantyne and Gobind Sastry Deva, published by Akay book corporation, Delhi, 2.42

⁷⁵ ibid

HIM. In true self-surrendering to God, the ego-feeling of ‘I’ and ‘MINE’ disappears. This consequently leads to Samadhi”.⁷⁶

4. **ĀSANA (postures):** *Āsana* is the third *yoga* of the system of *Astānga yoga*. *Yogasutra* said that, “*Āsana* is the steady and comfortable posture. It is the preparation of body and adopting prescribed postures of the body that is in concentration and control of mind”.⁷⁷ *Asana* helps in balancing and harmonizing the basic structure of the human body and mind. Basically it performs five functions, which is (a) Co-native, (b) Cognitive, (c) Mental, (d) Intellectual, (e) Spiritual.
5. **PRĀNĀYAMA (the regulation of breath):** *Prānāyama* means the maintenance of *prāna* in a healthy throughout one’s self. It is projected to attain the tranquility of mind. According to the *patañjali*, “optional with the cultivation of virtues in the practice of *yoga*.”⁷⁸ *Prānāyama* held in maintaining good health and is often used for curing disease.
6. **PRATYĀHĀRA (Abstraction of the senses):** *Pratyāhāra* is the process of a condition. The practice of *pratyāhāra*, which is to achieve the three meditative stages of *dhāraṇa*, *dhyāna* and *Samādhi*.
7. **DHĀRANA (Concentration):** “*Dhāraṇa* or concentration is the act of confining mind within the object of concentration”.⁷⁹ The entity of focus either inside or outside. In this period mind quiet the other stuff and attains the object of concentration.
8. **DYĀNA (Contemplation):** “*Dyāna* or Meditation is the uninterrupted flow of concentration towards the objects of meditation”.⁸⁰ It is the state of awareness.

⁷⁶ *ibid*, 2.45

⁷⁷ *Ibid*, 2.446

⁷⁸ *A Source Book in Indian Philosophy*. Princeton, NJ: Princeton University Press.
S. Radhakrishnan, p-856

⁷⁹ *Ibid*, 3.1

⁸⁰ *Ibid*, 3.2

9. **SAMĀDHI:** *Samādhi* means concentration and it is the last state of yoga. In the state of Samadhi the mind, the perceiver and the object of perception unit through the very act of perception. This state is the connection between the individual and the universal self. *Samādhi* attained by the *dhyāna* and *dhāraṇa*. It regarded as the two kinds; *samprajñāta* (superconscious) and *asamprajñāta* (highest consciousness). In the state of super-consciousness, the intermediary and the object of meditation are combined together. Whereas the *asamprajñāta samādhi* is the highest state of consciousness, where the mind and ego-sense are completely annihilated. In other word the mediator and the object of meditation are totally combined together and there is not even consciousness of the object of meditation. This state regarded as the highest form of yoga. *Samprajñāta Samādhi* is included by *savitarka*, *savichāra*, *sānanda* and *sasmitā*. In the state of *savitarka* Samādhi, the *citta* or mind is concentrate on a gross object of meditation, whereas the state of *savichāra* the mind determined on a subtler object of meditation. *Citta* or mind also concentrated the subtler object of meditation in the state of *sānanda*. Lastly *sasmitā sāmādhi* mind is rigorous on the ego substance.

After discussing the relation of Sāṅkhya and Yoga with Āyurveda, Now we shall discuss *padārthas* (categories) of Āyurveda that is based Nyāya-Vaiśeṣika system. Nyāya-Vaiśeṣika system deals with the *padārthas*, while the Āyurveda accepts these *padārthas* in the speculation of body and health.

Categories in Vaiśeṣikand Āyurveda:

Vaiśeṣika deals with the categories and these categories are called *padārthas*. This system stated that the entire universe reduced to *padārthas*. Vaiśeṣika accepts the six *padārthas*; *Dravya*, *guṇa*, *karma*, *sāmānya*, *samavāya* and *viśeṣa*. Caraka also accepts these six categories. In Caraka Samhitā we get the same categories in the different order; *samavāya*, *viśeṣa*, *guṇa*, *dravya*, *karma* and *sāmānya*.

महर्षयस्ते दद्रुसुयर्थबज्ञानचक्षुष
 सामान्यं च विसेसं च गुणान द्रव्याणि कर्म च.
 समवायं च तज्जत्वा तन्निक्तो विधिमास्थितः
 लिभिरे परमाणं सरमा जिबितं चप्यनित्वरं .⁸¹

The Vaiśeṣika system of Kanāda admits there are nine *dravya*, Āyurveda also accepted the nine *dravyas* of Vaiśeṣika systems. Among all the six *Padārthas*, *Dravya* is the center and other five are attached. *Guṇa* and *karma* are located in *Dravya*, the relation between them is *samavāya* and the use of *dravya* is regulated by application of *sāmānya* and *viśeṣa*. The six *padārthas* are: *Samānya* (generality), *Viśeṣa* (particularity), *Guṇa* (quality), *Dravya* (substance), *Karma* (action), *Samvāya* (inherence).

Sāmānya according to Caraka is “*Sāmānyaekatvakaram*”, that is ‘generality or *sāmānya* is the knowledge which nurtures the sense of oneness.⁸² In the previous verse he said that “*Sāmānyavrdhikaranam*”, which means the *sāmānya* is the cause of physical development.⁸³ Caraka mentioned, *sāmānya* is generic concomitance or of generality which is always responsible for augmentation of all the three categories; matter, quality and action. *Sāmānya* is not only related to the things already created but to all the beings belonging to the three categories mentioned above. Vaiśeṣika mentioned that the generic concomitance (*sāmānya*), the variant factor (*viśeṣa*) and inseparables concomitance (*sāmānya*) are neither effects nor cause of anything.⁸⁴

Viśeṣa in Āyurveda is totally different from Vaiśeṣika. In Vaiśeṣika it is *antyaviśeṣa*, that is *viśeṣa* at the lowest extremity of a substance. Though Caraka defines it as *prthakkrt* that is which differentiates the Āyurvedic conception of it is not the same as the Vaiśeṣika one. No doubt, it is just the opposite of generality but is the cause of decrease in the physical structure. *Guṇa* is devoid of property and action and non-

⁸¹ Caraka Samhita by Dr. Ram karan Sharma and vaidya bhagwan Dash, vol 1, 2016, Chaukhambha Sanskrit series office, Varanasi

⁸² Caraka Samhita by Dr. Ram karan Sharma and vaidya bhagwan Dash, vol 1, 2016, Chaukhambha Sanskrit series office, Varanasi, 1.45

⁸³ Ibid, 1.44

⁸⁴ Ibid, 1.44

inherent cause to the effect such as combination of threads to the cloth. According to Caraka, “Properties are not said as located in properties (themselves). Hence, a physician should take the properties of rasa as those of *dravya* (taking into account) the different intentions of the author”.⁸⁵“*Ākāśa* etc., (*pr̥thvi*, *ap*, *tejas*, *vayu* and *ākāśa*), soul, mind, time and space constitute matter. Matter having sense organs is sentient while the one devoid of them is insentient”⁸⁶

Caraka said that, “*Dravya* is the substratum of action and property and is the material cause of its effect”.⁸⁷*Dravya* (matter) follows the *guṇa* (qualities). “Cakrapāṇi proposes some modification as ‘that having property and being material cause’, which distinguishes *dravya* from other dissimilar entities because action is not inherent in *Ākāśa* etc, but it cannot accepted as no purpose could be served by *dravya* in absence of action and as such there must be action along with property. A drug or a deity substance should be endowed with property and action and should be material cause to its effect then only it could have relevance to Āyurveda. For example, ‘SUNTHI’ (dry ginger) possesses unctuous, hot etc. Properties and appetizing, digestive etc. Moreover, the oily substances ghee etc. having unctuous, cold etc. properties and growth-promoting etc. action produce rasa, rakta etc. *dhātu* as material cause. Thus, the definition of *dravya* is proper”.⁸⁸

Like property, action is located in *dravya* and is cause of conjunction and disjunction. It observed not only on material level but also on spiritual one. In the cause of conjunction and disjunction Caraka said that, “the body components according to division in smallest units (cells) are innumerable due to over-abundance, over-minuteness and transcending perception. The causative agent in conjunction and disjunction of cell is *vayu* and also the nature of karma”.⁸⁹ ‘When *Vāyu* is impelled by action of the conjunctive nature then by combining cells together creates body. On the

⁸⁵Ibid, 1.36

⁸⁶Ibid, 1.48

⁸⁷Ibid, 1.51

⁸⁸ Ayurveda Darsana by prof. Priya vrat Sharma, 2nd edition, 2006, published by Chaukhambha bharatiacademy, Varanasi, PP-31

⁸⁹Caraka Samhita by Dr. Ram karan Sharma and vaidya bhagwan Dash, vol 1, 2016, Chaukhambha Sanskrit series office, Varanasi,, 7.17

other hand, when it is impelled by action of disjunctive nature then by disintegrating cells leads to destruction. After the body is produce, *Vayu* itself performs conjunction and disjunction'.⁹⁰According to Caraka, Inherence or *sānavāya* is an inseparable existence of the earth etc. with the qualities. It is ever present as long as a substance exists and it is absurd that a substance being existence is devoid of quality.⁹¹The inherence of the *guṇa* and karma cannot exist separate from *dravya*. It is also observed in *dravya* which is material cause such as inherence of threads and cloth which does not exist apart from threads. In the same way, *dosas* which are inherent in diseases cannot be separated.

After mentioning the Sāmkhya metaphysics, *cittavrttinirodha* in yoga philosophy and the categories of Vaiśeṣika philosophy, now I will mention the importance of *pramānas* in the clinical practice.

Āyurveda is not established on the beliefs or faith rather that has been explained on the basis of logical analysis. In the base of logical analysis Āyurveda take the help of Nyaya *pramāna* theory. The Āyurvedic clinical practice all the medicines and other experimental thing explained through the logical analysis that's why Āyurveda need the *pramānas*.

Ayurveda claim that *pramānas* are the pillar of clinical practice. The meaning of *pramāna* is the source of right knowledge or the means of knowledge. Caraka say that *pramā* that is the real knowledge and its means *pramāna*, and the real knowledge of the nature of the object is the evidence that is *pramāna*. In this universe all things are existence or non-existence and they are investigated by four *pramānas*, according to Caraka. Nyaya accepted four *pramānas*; *Pratyakṣa*, *anumāna*, *upamāna* and *śabda*. Caraka also accepted the four *pramānas*; *āptopadesa* (authoritative statement), *pratyakṣa* (direct perception), *anumāna* (inference) and *yukti* (rationale/logical reasoning).

⁹⁰Ayurveda Darsana by prof. Priya vrat Sharma, 2nd edition, 2006, published by Chaukhambha bharatiacakademy, Varanasi, PP-34

⁹¹Caraka Samhita by Dr. Ram karan Sharma and vaidya bhagwan Dash, vol 1, 2016, Chaukhambha Sanskrit series office, Varanasi, 1.50

Aptopadesa or authoritative statement is the precept of those having acquired perfect knowledge and absence of *rajas* and *tamas*. *Rajas* is the core cause of attachment, aversion etc. whereas the *tamas* is the root of ignorance. While the perception is the information which is takes place by make contact with the sense organs with its object. Caraka says “the knowledge which arises by the contact of self, sense organs, mind and sense objects, is explicit and limited only to the present is known as perception.”⁹²

Inference or the *anumāna* is the knowledge of signee on prior perception of the sign. In other word, first the sign is perceived, and then the knowledge of signee comes with the application of the invariable concomitance. This is inference which is of three types; knowledge of cause from effect as the sexual intercourse is known from observing the pregnancy, Knowledge of effect from such as the fruit is known from the seed and lastly the common observed such as by seeing smoke fire is known. These three types are related to the three times such as the past, future and present.⁹³

Yukti is rationality based on cause-effect relationship. In inference there is cause-effect relationship but in case of yukti a single cause produce effect and not multiple one. Yukti is different from inference as in the former multiple causative factors participate to produce the effect though both pertain to the three times. In the context of *pamāna*, yukti is knowledge derive from the effect produced by proper combination of multiple factors associated with invariable concomitance. In other word yukti denotes rationality or proper combination.⁹⁴ Caraka says, “The knowledge which sees the things produced by combination of multiple causal factors is yukti or rationale. It is true in the three times and is also helpful in achieving the three objects; virtue, wealth and enjoyment.”⁹⁵

⁹²Caraka Samhita by Dr. Ram karan Sharma and vaidya bhagwan Dash, vol 1, 2016, Chaukhambha Sanskrit series office, Varanasi, 11.20

⁹³ Ayurveda Darsana by prof. Priya vrat Sharma, 2nd edition, 2006, published by Chaukhambha bharatiacakademy, Varanasi, p-88

⁹⁴ Ibid, p-96

⁹⁵ Caraka Samhita by Dr. Ram karan Sharma and vaidya bhagwan Dash, vol 1, 2016, Chaukhambha Sanskrit series office, Varanasi, 11.25

Conclusion

In this chapter we have discussed Sāṃkhya's metaphysics to understand Āyurvedic concept of body, mind and self. Since according to Ayurveda "Life arises because of the association of body, senses, mind and self (*śarīreन्द्रīyasattvātmasaṃyogo dhāri jīvitam*)."⁹⁶ The central philosophy of Sāṃkhya is the dualism of *Purusa* and *Prakṛti*. Sāṃkhya upholds that *Prakṛti* is matter and *Purusa* is consciousness. We have discussed the nature and relationship between *Purusa* and *Prakṛti*. The whole problem arises when mind or *citta* which is an evolute of *Prakṛti* is confused with *Purusa*. The purpose of Sāṃkhya is to establish *viveka khyāti* or the discriminatory knowledge between the two. Yoga philosophy deals with cessation of the modification of mind; hence we have discussed functions of *citta* according to Patañjali in detail. These two schools offer two different methods of knowing truth either by discriminatory knowledge or by the mental modifications. Āyurveda, further, deals with the categories and these categories are called *padārthas*, which is influenced by Vaiśeṣika philosophy. Vaiśeṣika accepts the six *padārthas*: *dravya*, *guṇa*, *karma*, *sāmānya*, *samavāya* and *viśeṣa*. There are the six fundamental categories, for Āyurveda, by means of which everything is perceived. This system stated that the entire universe is reduced to these six *padārthas*. In the end we have discussed *pramānas* accepted by Āyurvedic system. As Āyurveda is a rational system and establishes four *pramānas* to validate the knowledge claim (*pramā*). There are four *pramānas*, according to Caraka, as accepted by Nyaya four *pramānas*; *pratyakṣa*, *anumāna*, *upamāna* and *śabda*. Caraka also accepted the four *pramānas*; *āptopadesa* (authoritative statement), *pratyakṣa* (direct perception), *anumāna* (inference) and *yukti* (rationale/logical reasoning).

⁹⁶ Ibid, 1.42

CHAPTER - 3

MEDICAL ETHICS IN ĀYURVEDA

Āyurveda opens up with an entry point of understanding that is based on a very strong ethical code. It is manifested in all aspects of healing right from the preparation of medicines to treatment and beyond. In order to understand the relation between health and ethics, we need to understand first the definition of health and the illness from the perspective of Āyurveda. The purpose of Āyurveda is to remove the diseases and promote health since illness is the major obstacle in the attainment of purusartha as we have already mentioned in the first chapter. There are two goal of Āyurveda (1) to continue the balance of a fit person so that he continues to enjoy a health (*swasthasyorjaskarm*), and (2) the other aim is to render fit a diseased body (*ārtasya ronut*). However the importance is given to the first goal than the curing of a disease. It provides guidelines through which individuals can live an ideal lifestyle so that they can survive in the beautiful nature and at the same time protect the nature. Āyurvedic understanding of a person, the dichotomy between human and nature is non-existent and a person is understood as part of a larger entity of which one is a co-constituent. Therefore, the equilibrium that is supposed in nature that is reflected immediately in the human personality. It comes about because of the important languages that are in the embodied human nature continue. This dis-equilibrium is the cause of most problems that afflict humans. It affects the tri-dosas and the imbalance while the body is functioning. Imbalance causes disease and therefore needs a reorientation – a restorative exercise that would lead to a harmonious balance of mind , body and nature. Hence, Āyurveda provides the complete knowledge of health, life, society and nature as a whole.

Health as it has been defined in Āyurveda is equilibrium of *doṣas*, *agni* and *dhātus*, with a regular excretion of *malas* (wastes of body) and tranquility of mind, senses and soul (*prasannātmeindrīyamanāḥ*). Every individual is different hence is given preference and his *prakṛti* in order to maintain health or to cure a disease. Health is observed under the conditions of daily (*dincaryā*) and periodic routines (*ritucaryā*) in relation to *āhāra*, *nidrā* and *brahmcaraya*. Food, sleep and sexual life are given primary importance in order to live a healthy life. Approaching the question of morality in Ayurveda, one is supposed to find that a

great place is a result from morality as part of the ethical behavior for all. In this definition of all, the audience includes everyone and not simply the patient and the practitioner but the society in its entirety. Morality in this case would mean morality not only the individual behavior but also of the societal behavior. A moral society and a moral individual can work in tandem only if the principles of morality embrace an influence all actions- individual and societal.

In the case of curing an ailment there are four important aspects of healing process in Āyurveda. These are *vaidya* (physician), *dravya*(drug), *upasthata*(attendant) and *rogi*(patient). These are also called *cikitsā chatushpāda* of curative measures. To quote Caraka Samhita:

पक्तौ हि कारणं पक्त्वर्थं पात्रेन्धनानलाः ।
विजेतुर्विजये भूमिश्चमूः प्रहरणानि च ॥
आतुराद्यास्तथा सिद्धौ पादाः कारणसञ्ज्ञिताः ।
वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक् ॥

“As in cooking utensils, fuel and fire are complementary for the cook, the battlefield, soldiers and weapons are supporters to the conqueror, similarly for the healing capabilities of the physician, drugs, attendants and patients are the supporters.”⁹⁷

Each of them is essential in the treatment of a disease. These four functions not independently rather constitutively. *Vaidya* and *rogi*, *dravya* and *vaidya*, *rogi* and *upasthata* are inter-related, these cannot deliberate in isolation. Hence when we raise the questions of medical ethics in Ayurveda they are associated with these four components of treatment. Before we enter into the discussions of *cikitsā chatushpada* let us speculate the basic principles of Ayurveda.

The Principles of Āyurveda

There are three principles according to Āyurveda to understand the complete health. These are *pañcamahābhūtas* (the five elements), *tri-doṣas* (the three senses of humour), and *tri-guṇas* (three guṇas). *Pañcamahābhūtas* (the five elements), the *doṣas* (*vāta*, *pitta*, *kapha*), the

⁹⁷ Caraka Samhita by Dr. Ram karan Sharma and vaidya bhagwan Dash, vol 1, 2016, Chaukhambha Sanskrit series office, Varanasi, 11.12

saptadhātus (the harmonious state of *vāta*, *pitta*, *kapha*), and three *gunas*, are the basic principles of Āyurveda, These five elements basically hold the Sāṃkhya, Yoga and Vaiśeṣika system (in the 2nd chapter we have discussed). The central concept of Āyurveda is that health exists where there is a balance between three fundamental bodily humour: *vāta*, *pitta*, *kapha*. These three *doṣas* play important role human body which is called *tri-doṣa* theory. The *tri-doṣa* theory is modification of *pañcamahābhūta* scheme.

Human body is organized from both living and non-living elements. The living element is *Ātman*, whereas non-living fundamentals are known as *pañcamahābhūtas* namely *prithivi* (earth), *jala* (water), *tej* (heat), *vāyu* (air) and *ākāśa* (space). The human body, as well as the complete material world, has made by these five elements. These five elements are responsible for the five types of sensations received by the sense organs of the human body; these are smell, taste, vision, touch and sound or hearing. These two entities are eternal; they are neither created nor destroyed. The combinations of these five elements are either leads to *doṣa* or *dhātu*. Through these elements, we understand the Āyurvedic physiology (normal function), pathology (disease formation) and the movement of drugs within ours. When *doṣas* exist in equilibrium, it is considered the healthy condition, and is called *dhātus*. If any disturbance occurs in this equilibrium, the disease takes place and is called *doṣa*. The basic structure of the *Āyurvedic* treatment is based on the theory of *tri-doṣa*. Each life is a combination of pain and pleasure and everyone always life tries to remove pain and have pleasure. According to *Āyurveda* pain is due to the imbalance of the *vāta*, *pitta*, *kapha* and hence results in *doṣas*, pleasure is the result of the balance of the *vāta*, *pitta*, *kapha*. All diseases whether physical or psychological occur because of imbalance (*tri-doṣas*) and hence are a state of pain and pleasure. *Doṣas* when aggravated manifest their signs and symptoms in accordance with the degree of aggravation; those in the state of diminution give up equilibrium operate properly.⁹⁸

⁹⁸ Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi 1.62

Tri-doṣa are nothing but the disturbed *tri-dhātus*. According to Āyurveda “*Doṣadhātu mala moolam hi śarīram,*” i.e., the vital constituents of the human body consist of *doṣas*, *dhātus*, and *malas*. *Dhātus* and *malas* are regulated by the *doṣas*.

Vāta is the blend of air and ether, *pitta* is the fire and water, and *kapha* is mixture of water and earth. They are called *tri-doṣa* and three biological energy well. All the constituent elements of our body are part of these three factors. *Tri-doṣa* is responsible for creation, destruction and preservation of the body. A healthy body is possible only the equilibrium or balance.

Vāta or *vāyudoṣa* is the first biological humour. This is the energy movement of the body. Even the subtle and gross forms of every *dhātu* and the communication between various organs of the body are due to *vāta*. It mobilizes the function of the nervous system. *Vāta* is the combination of the air and ether element. It is also termed as *vāyu*. *Vāta* is connected to *prāṇa* or life force and it is the main demonstration of *prāṇa* in the body. In *Atharvaveda*, “*Pranayanamoyasyasarvamidaṁ vāse*”, which means ‘the whole universe is governed by *prāṇa* (the life-force)’.

Caraka said that *vāyu* is the activator of the digestive fire and of all sensory functions, bestowing happiness and enthusiasm. All movements in our body are governed by *vāta*. It also governs all nervous function, controls the mind, senses and motor organs. When the *vātadoṣa* is in good physical shape the activities of the body are elegant, and controlled, when it is absent of stability the activities become unpredictable, extreme, decreases. The nature of the *vātadoṣa* is very much cold, dry, light, mobile and movement.

Pitta and *kapha* in the absence of *vāta* remain inactive. They are incapable to move without the *vāta*. *Vāta* is also responsible for the stability of other *doṣas* and *malas* at their specific locations and when required, carries them to the appropriate excretory organ for the elimination of urine, sweat and other wastes from the body. When the *vāta* is in a state of equilibrium, it keeps all *doṣas*, *dhātus* and *malas* balanced. When it loses its balance and

equilibrium, it disturbs other *dosas*, *dhatu*s, *malas* and *śrotas*. Being active and mobile, *vāta* is capable of transporting other *doṣas* to different parts of the body where they are already present, and can increase their levels in those parts of the body.

A very important characteristic of *vāta* is “*yogavahita*”. When *vāta* interacts with the *pitta doṣa*, it takes on the characteristic of heating, burning and other properties of *pitta doṣa*, and on interaction with *kapha*, it becomes cold, moist and sticky.

Vātadoṣa has five sub-*doṣas*: *prāṇavāyu*, *samanavāyu*, *vyānavāyu*, *udanavāyu*, *apanavāyu*. These are called components and the five types of movements. These five *vāyus* are controls the in harmony of *vāta*. The following table we mention the location and functions of these five *vātas*.

Prāṇavāyu is the life energy or the vital force in the form of breath. The locus of *prāṇavāyu* is head and heart and it is responsible for the desiring, making choices, and possibility of sensory experiences. When it is imbalanced, it leads the individuals to misuse their senses and causes confusions. When *prāṇavāyu* is healthy, it brings clarity and correct sense experiences. ‘*Prana*’ which, means ‘life’. In between diaphragm and throat, the *prana* is located in the body; it pervades the region of the face and brain, and heart and chest. Here the question arises is that, who should be provided the instant nourishment to all the essential tissues of the body? The answer is *Prana* aids because in it the process of chewing and swallowing of food is happening. The *prana* becomes unused and wastes, when the colon is not able to fulfill its original ability to exclude and defuse *prana* and one more reason is when it (colon) is disturbed. It expedites each and every movement like in and out of the body. It also causing in to beat and moves in the arena of heart. It takes the food to the stomach by the help of the throat. “When our heart, arteries, veins, senses, and our wisdom faculty function in a proper manner our life force has become threatened. Heart ailments and the impulse to vomit are also related to *prāṇas* imbalance”.⁹⁹

⁹⁹ A practical approach to the science of Ayurveda a comprehensive guide for healthy living by acharyabalkrishna, published by DivyaPrakashan, Divyayogmandir trust patanjaliyogpeeth, Delhi-Haridwar national highway, bahadradad.

Samana, the second air of *vāta*, is placed in navel. *Samanavāyu* provides a peristaltic movement of the digestive system. It placed in the stomach and small intestines. It performs the force of saturation and “it aids the movement of food by the help of small intestines and the stomach, fans the fires of absorption by appealing the manufacture of gastric juices and digestive enzymes and helps in the assimilation of nutrients excluded from our food. The moving force *Samana*, in which it discharges wastes into the colon and transports these nutrients to the various tissue elements”.¹⁰⁰

Udanavāyu which means “rising air” it is the third air of *vāta*, it flows in a direction of upward movement from the umbilicus by the lung and into the throat and nose. “It gives us clarity of sense perceptions and vocal powers. It also sustains our body’s natural forces, such as its capacity for effort and strength of will. The supreme task *Udana* has to keep track of the number of breaths we expend and similarly, the major task is *Udana*’s capacity to conserve memory, both cognitive (cumulative memories carried into all lives from the beginning of creation through all time) and experiential (memories gathered within a present lifetime). Destruction of *Udana* can result in loss of memory, impaired speech, giddiness or heaviness in the head, deep-seated fears, and a shortened life span”.¹⁰¹

The fourth air of *vāta* or *Apana*, which is located in the urinary bladder, umbilicus, and in the down part of the intestine. “*Apana*’s main function is to relieve the body of feces, urine, flatus, semen, and menstrual waste, it is also known as the air of elimination. Here there can be a question arises is that, what happens in the eventual birth of *Apana*? Its downward pressure maintains location of the foetus and the flow of its eventual birth. *Apana* is the most assertive sense of the five airs. *Apana* retains the delayed nutrition of *prāṇa* in the organism. The diseases like the bladder, anus, testicles, uterus, menstrual problems and obstinate urinary diseases, including diabetes, prevail when *Apana* is impaired”.¹⁰²

The fifth and final air of the *vātais* *Vyanavāyu* and it is placed in the heart. “It alleviate the energy which is derived from food and breathe throughout the whole

¹⁰⁰ *ibid*

¹⁰¹ *ibid*

¹⁰² *ibid*

organism with the skin. By nature it is Circulatory, in the body's circulation channels *Vyāna* functions, such as blood vessels, blood throughout the body and to transport nutritive juices. It is the force behind bodily expressions such as yawning and blinking, *Vyana* also possesses sweat from the glands to the skin. There is dryness of the skin and other body extremities, poor circulation, and diseases such as fever, when *vyāna* malfunctions".¹⁰³

The second type of biological humors is *pitta*. It is composed of two elements fire and water. The word *pitta* means to heat or energy. The function of the *pitta doṣa* is *sāttvic*. It is concerned with production of those physical and mental processes, which is pre-dominantly *sāttvic*. In our body the aspects of *pitta* is heat, light etc. *Pitta* is a source of thermal energy in the body. It regulates the enzymes and hormones. It responsible for digestion, body temperature and metabolism. It controls the mental functions like; intellect, wisdom, perception, judgment, valor, courage, confidence and joyousness. Hot, sharp, slightly oily, fluid, sour, tremulous and pungent these are the attributes of *pitta*.

In Āyurveda, *pāchakapitta* is fire of the body. "It situated in the small intestine, duodenum, gall bladder, liver, and pancreas, and supports the enduring four fires, to be discussed below. *Pāchaka*'s core act is to dissolve and digest the food we eat and it regulates body temperature. An inequality of *pāchaka*, then it is the causes of indigestion as well as revulsion for food".¹⁰⁴

The second fire of *pitta* is *ranjaka pitta*, which is controls the creation and preservation of blood. "Located in the liver, spleen, and stomach, *ranjaka* provides the blood with its colour and oxygen. *Sādhaka*, the third fire, is vital to the motion of *pitta*. With *udana*, it governs memory and the maintenance and wellness of all mental functioning".¹⁰⁵

¹⁰³ ibid

¹⁰⁴ ibid

¹⁰⁵ Caraka Samhita by Dr. Ram Karan Sharma and Vaidya Bhagwan Dash, vol 1, published by Chowkhamba Sanskrit Series Office, Varanasi, reprint 2016

Alochaka, the fourth fire of *pitta*. *Alochaka pitta* located in the pupils of the eyes. It gives the eyes their luster and diffuses light and its spectrum of colors throughout the body.

The fifth fire, *bhrajaka*, it situated in the skin, given the skin its luster and gleam. “*Bhrajaka* protects the body from extreme atmospheric conditions and facilitates the assimilation of light, wind, water, and oil through the skin”.¹⁰⁶

Kapha is a third or last biological force. *Kapha* is water and earth element. It is heavy, moist, stable, soft, etc. The growth of the body is governed by *kapha doṣa*. When *kapha* affects any system of the body, mostly stomach and lungs are affected. It is a nourishing element of the body. There are five types of *kapha doṣa*. “The first water of *kapha*, *kledaka*, originates in the stomach. It is the cause of mucus formation in the body. Most important of the waters, *kledaka*’s moist foamy liquid aids digestion, liquefies foods, and nourishes the remaining waters of *kapha*. When the first water is aggravated, the digestion process becomes impaired, heaviness of the abdomen prevails, and nausea may also occur.”¹⁰⁷

The second water of *kapha*, “*avalambaka*, resides in the chest and heart. It provides a plasmic (fluid) tissue covering to the heart, thus insulating it from heart & acting as a shock absorber. *Avalambaka* also provides the limbs with their energy. When this water is disturbed, laziness and lethargy ensure. Heart originating diseases such as rheumatic fever and pains in the pericardium (tissue around the heart) may also occur.”¹⁰⁸

The third water of *kapha* is *bhodhakkapha*. “It sends water to the tongue and palate and gives the perception of taste. It registers each of the six tastes in nature and sends the appropriate impulses to the receiving tissue long before the food is ingested. *Bodhaka* water also liquefies the food”.¹⁰⁹

¹⁰⁶ *ibid*

¹⁰⁷ *ibid*

¹⁰⁸ *ibid*

¹⁰⁹ A practical approach to the science of Ayurveda a comprehensive guide for healthy living by acharyabalkrishna, published by DivyaPrakashan, Divyayogmandir trust patanjaliyogpeeth, Delhi-Haridwar national highway, bahadrad

“*Tarpaka*, *kapha*’s fourth water, flows in the brain and spinal cord. It soothes the sense organs and as a result lubricates and protects the nervous system. When this water is out of balance, the sense organs become impaired. Loss of memory and dullness of sensory perceptions are the natural result”.¹¹⁰

Shlessaka the fifth water of *kapha*, “*slesaka*, is exist in the joints. It lubricates the joints and gives them their solidity. *Slesaka*’s unctuous gel protects the joints from heat, and gives ease and flexibility of movement.”¹¹¹

The tri-gunas

Three *gunas* namely *satva*, *rajas* and *tamas* are, according to Āyurveda, the constituting principles of our body. As we have already discussed in the previous chapter that Āyurveda has followed Sāṃkhya’s metaphysics in which reality is twofold: *purusa* and *prakṛti*. *Prakṛti* is further defined in terms of *satva*, *rajas* and *tamas*. These three are the constituting principles of *prakṛti*. So, body is *prakṛti* and is defined in terms of these elements. In our body, they maintain perfect balance and harmony. When they are imbalanced and imperfect between us then the diseases will be increased. The three *doṣas* or *tri-doṣa* (*vata*, *pitta*, *kapha*) are similar to the three mental qualities or three *gunas* (*sattva*, *rajas*, *tamas*), in the state of equilibrium. *Pañcamahabhutas* are structure of *tri-doṣas* as well as *tri-guna*. These two factors is the essential part of the life and these are related to each other. *Pañcamahabhutas* are constituted by the *tri-guṇas*; *ākāśa* is principal with *sattva*, *vāyu* is leading with *rajas*, *agni* with *sattva* and *rajas*, *jala* with *tamas* and *sattva* and *pṛthvi* with the *tamas*. *Sattva guṇa* is perceptible by positive attitude, happiness, lightness, spiritual connection and consciousness. Among the *tri-guṇas*, *rajas guṇa* is active. Heaviness and resistance both are the characteristic of *tamasguṇa*.

The three *guṇas* also support different kinds of nature based on the authority of one or the other *guṇas*. Śuśruta undoubtedly describes the five *Mahābhutas* as creature constituted by the *tri-guṇas*. According to him “*ākāśa* is predominant with *sattva*, *vayu* with *rajas*, *Agni* with *sattva–rajas*, *ap* (*Jala*) with *sattva–tamas*,

¹¹⁰ *ibid*

¹¹¹ *ibid*

and *pṛthvi* with *tamas*. Inferentially, since both Caraka and Susruta clearly state that *vatadosa* is a combination of *akasa* and *vayu*, *pitta dosha* of *agni* and *ap* and *kaphadosha* of *ap* and *prithvi*, we can infer the *gunas* that are principal in each of them. Hence, *vatadosha* is a mixture of *sattva* and *rajas gunas* but is referred to as being predominantly *rajasic*—as *rajas guna* overtakes or is stronger than the *Sattva Guna*. *Pitta Dosha* is said to be more *Sattvic* in nature, though it has an element of *Rajas* and *Tamas* in it. *KaphaDosha* is said to be more *Tamasic* in nature though it has an element of *Sattva* in it (but no *Rajas*)”.¹¹²

***Prakṛti* in three dosas**

According to Āyurveda, *prakṛti* plays the essential role in a person’s health. The meaning of *prakṛti* in Āyurveda is natural constitution of the human body. The *prakṛti* is combination of the physical and psychological characteristics. Normal body functions are maintained by *tri-doshas*. *Tridoṣa* are synthesized onto two stages in body; *prakṛti doṣa* and *vikṛti dosa*. Āyurvedic maintains that people are born with a specific constitution, is called the *prakṛti*.

Prakṛti and *vikṛti* both are opposite expressions in Āyurveda. In human being *vikṛti* exists in the state of imbalance in the *dosa*. *Prakṛti* is the symbol of perfect health and mental wellbeing, while the *vikṛti* signifies the imbalance and disease. According to Caraka, the physicians must know the nature (*prakṛti*) of the patient and the nature of imbalance or disease (*vikṛti*). The source of creation is *prakṛti*. It also source of the *vikṛti* because the disturbance takes place in the process of *prakṛti*, the equilibrium is disturbed and *vikṛti* is process starts.

In Āyurveda *prakṛti* means manifestation of characteristics which is controls the functional components of the body or *dosas* (*vata*, *pitta* and *kapha*). Susruta holds that the *doṣas* relating to the natural conditions of the body or *prakṛti* get never enhanced, transformed or diminished except in the cases of moribund individuals. In our body all the physiological functions are directly controlled by the three badly humors. It is responsible for the development of the three *gunas*; *sattva*, *rajas* and when the *prakṛti*

¹¹² ibid

is disequilibrium then the diseases are increased in our body. *Caraka* mentions that in the case of disequilibrium of *prakṛti* then *sattvic*, *rajasic* and *tamasic* disease will occurs.

Prakṛti is often measured in the context of preservation of health and check of patient. In living beings the status of *dosas* since birth determines the *prakṛti*. *Caraka* point out that if there is control of one or the other *dosa* since birth that is called as *deha-prakṛti* or *dosa-prakṛti*. Some persons maintain the equilibrium of *vāta*, *pitta* and *kapha* from the very time of conception; some are dominated by *vāta*, some by *pitta* and some by *kapha*. Those of the first category are not susceptible to diseases and the rest of them are always likely suffered. The body constitution or the *deha-prakṛti* of persons is named according to the predominance of *dosas*.

There are two types of *prakṛti*; *sharirikaprakṛti* and *manasikaprakṛti*. *Sharirikaprakṛti* based on the combination of the *doṣas*. There are seven kinds of *sharirikaprakṛti*; *vataprakṛti*, *pitta prakṛti*, *kaphaprakṛti*, *vata-pitta prakṛti*, *pitta-kaphaprakṛti*, *kapha-vataprakṛti* and *vata-pitta-kaphaprakṛti*. Whereas *manasikaprakṛti* based on the *gunas* which is *sattvicprakṛti*, *rajasicprakṛti* and *tamasicprakṛti*. Each *prakṛti* has maintained the different characteristics. The balance of the *tridoṣaprakṛti* we will have good health.

For motor functions, the *Vataprakṛiti* individuals are level to diseases of the neurological system especially. Since they are the predominant seat of *vātadoṣa*, the disease mostly affects the lower limbs. During the old age these diseases are pronounced which is the time of *vāta*. Some of “these diseases are fissures on palm and soles (*vipaadika*), swelling and stiffness of the thighs (*urushthambha*), rachial palsy (*avabahuka*) tetany, wasting disorders (muscular atrophy), spasms, hemiplegia, convulsions, headache, insomnia, angina (*hridgraha*), dysuria, osteoporosis (*asthisosha*), rheumatism (*amavatha*)”.¹¹³

¹¹³ A practical approach of the science of Ayurveda (a comprehensive guide for healthy living), DivyaPrakashan, DivyaYogMandir Trust, Delhi

The Āyurvedic considerate of *prakriti* provides a way to do both these - to analyses and evaluate where we stand and to provide direction to attain perfect health.

The body surface area of the *vātaprakṛti* persons are characterized by the properties of rough, and dry. As they dislike cold, jealous, cruel, etc. Whereas, *pitta prakṛti* persons are characterized by wrinkles, boldness and gray hair. Also they are intelligent and irritable in nature. They like to argue with other people. Whereas *kaphaprakṛti* persons are characterised by strong, and well compact muscles power. Their voice is melodious and they are slow in activities. These *prakṛti* persons are capable of bearing pain as they are broad minded, liberal and charitable and obedient to their perception.

Health and ailment, *tri-doṣa* and *dhātus* are the two aspects of *prakṛti*. We have been telling that when *dhātus* are not in equilibrium, that leads to *doṣas*. Let us discuss what a *dhātu* is according to *Āyurveda*.

The SaptaDhātus

Āyurveda has recognized seven basic tissues. These are tissues are called *dhātu*. The seven *dhātus* are composed of the five elements, like the *doṣas*. Like *doṣas*, the seven *dhātus* are the pillars of the body, which is maintaining the sustenance and increase with provided that maintain to the body as well as the mind. *Doṣa*, *dhātu* and *mala* these three are maintained the good health. The functioning and controlling of the body tissues is regulated by *tri-doṣa*. All the *dhātus* are compose the body and hold the body together. When the *doṣas* are imbalanced in our body then the *dhātus* are imbalanced and the process of diseases are increased. All the *dhātus* are interconnected to each other. The increases and decreases of the *dhātus* are depending on blood.

Dhātus is the elements, which is upholding the body and *dhātus* are the constituents. The body is a modification of five *bhutas* or elements: *prithvi*, *apas*, *tejas*, *vāyu* and *ākāśa*. The body works properly only when these elements are in working their work

properly (*Samayogavahin*). This modification of five elements is called *dhātus*. When one or more of the *dhātus* become more in quantity or become less to the extent of making the collaboration between them is impossible, there is *DhātuVaishamya* or the disturbance of the equilibrium of the *dhatus*.¹¹⁴ The essence of the all *dhātus* is *ojas*. *Ojas* are otherwise known as *bala* (strength).

The geast or essence pervades the whole body and the geast of all the semen elements is called Bala, *Ojas*, Vitality. It is only white, dense, and cold. It has also the motion of its own. It is very subtle and fine, delightful, It cherish the tissues and It is a tonic. It has the decisive energy. There is no life without it, It has the place of center in the heart, and It has a volume. *Ojas* is heat and hence is the energy. Sex-harmony constitutes *Ojas*. Health is maintained by the equilibrium of *Ojas*. Signs and symptoms of the diminution of *ojas* is the fear complex, constant weakness, worry, affliction of sense organs with pain, loss of complexion, cheerlessness, roughness and emaciation. “The one which dwells in the heart and is predominantly white, yellowish and reddish in colour is known as *ojas* of the body; if the *ojas* destroyed, the human beings will also perish. The form in which the *ojas* is produced in the body of the human beings for the first time is of the colour of ghee; in taste it is like that of honey, in smell it is like that of fried paddy”.¹¹⁵

“Our physical, mental, and spiritual strength is totally dependent on *ojas*. Our personal aura, the strength and glow we are meant to exude, is produced from an abundance of *ojas*. This is our best preserve against mental and physical disease. As *ojas* thrives, so does the body’s natural immunity. Mental clarity and cognitive memories flourish. If, on the other hand, the body has insufficient *rasa*, the tissues become dry and contaminated, resulting in the depletion of *oja*. Decreased *ojas* also fosters an increase in the wastes, produced by the body thus hampering the physical and mental capacity of an individual”.¹¹⁶

¹¹⁴ A practical approach of the science of Ayurveda (a comprehensive guide for healthy living), DivyaPrakashan, DivyaYogMandir Trust, Delhi

¹¹⁵ Ayurveda Darsanam (philosophy of Ayurveda) by Priyavrata Sharma, Chaukhambhavisvabharati, Gopal mandir line, Varanasi.

¹¹⁶ *ibid*

There are seven *dhātus*; *rasa* (plasma), *rakta* (blood), *mamsa* (muscles), *meda* (fat), *asthi* (bone), *majja* (bone marrow), and *shukra* (reproductive fluid).

The first *dhātu* is *Rasa*, which is the main formation of the human body, according to the *Āyurveda*. *Rasa dhātu* also called as the sap or juice. “It represents the fluids of the extra cellular and intracellular portions of the body. It also represents the nourishes and strengthens the blood. When the food gets digested then it is converted into a liquid called as *rasa*. *Rasadhātu* moved into blood. When the *rasa dhātu* gets refined then it is called *raktadhātu*”.¹¹⁷ It is the second constituent *dhātu*, which is primarily nourishes the body by circulating to all cells and tissues of the body by the blood vessels. It is constituted from the metabolic modification of the *rasa dhātu*. The function of the *rakta* in our body is the nourishment. It is preserve the life and it also aids in gaseous exchange. “*Māmsadhātu* is derived from the *rasa* and *raktadhātus*. It is makes up the internal organs of the body. It composed the vital cover of bone and composition of body. *Meda* or fat is the fourth constituent’s *dhātus* of the body. These *dhātus* are generally called the fatty tissues. *Medadhātus* are refined part of the muscle *dhātu*, which is mainly help in lubrication of the body organs. It is also composed the brain, spinal cord and nervous tissues. The structure of the body *asthi* or bones are plays the main role. All the bones in human body are composed of tissues”.¹¹⁸ In our formation of body it include all cartilaginous. In *Āyurveda* all tissues are termed as *asthidhātu*. The *asthidhātus* are most solid from among all the *dhātus*. *Majjadhātu* is the superior essence of the *asthidhātu*. This *dhātus* are found inside of the brain and spinal cord. Theses tissues are made-up the void of the bone. *Shukradhātu* is the last essential *dhātu* of our body. It is well dependable for the reproductive elements of the body. It is the most superior product of the all seven *dhātus*.

Tri-Malas

Āyurveda maintained the balance between the *doṣa*, *dhātu* and *malas* in a healthy person. The function of the human body mala plays the important role. *Malas* are the

¹¹⁷ ibid

¹¹⁸ ibid

waste product of the human body. It represents the by-product resulting from the physiological and metabolic activities going inside the human body. It is move outward in human body. The elimination of malas is the way of good health in a individual. The malas are also composed of the five principle of the nature. All the malas provide certain purposes before the body expels them.

The body generates three malas; feces (purisha), urine (mutra), and sweat (sveda).

Feces is composed of earth element and its dominace is composed of the vayu and agni elements. It is called *anna mala* because it is the bio-product of the proses of the digestion of food stuff. It provieds the hotness of the colon. Inappropriate performance can lead to vata illness like worry, fear, ungroundness, nervousness, headaches, gas, distension and constipation. It takes place the assimilation, absorption and discrimination between vital and non-essential substance. Faces are accepted to the rectum for migration. It is the crucial to the physiological functiocting of their particular organs; e.g faces contribute nutrition through intestinal tissues. Lots of nutrients stay in the faces after digestion such as salt, glucose and water. After these are fascinated, the faces are eliminated.

Urine (mutra) is dominated of the jala and agni elemnts. It is the proces of digestion within the human body. Urine imbalance can lead to kidney disorders, urinary infection, cystis, abdominal pain and bladder disorder etc. “The urinary structure removes the water, salt and nitrogenous wastes of the body. Urine is formed in the larger intestine. This waste product helps to maintain the normal concentration of water electrolytes witin the body fluids. The functining of the mala depends upon the water intake, diet, envirnmental temperature, mental state and physical condition of an individual”.¹¹⁹

Sweat or sveda is the another important mala or the waste material of the body. It is the essential to keep the skin healthy and to eliminate waste product from the body. When the sweat comes in contact with air it evaporates, lowering the body

¹¹⁹ A practical approach of the science of Ayurveda (a comprehensive guide for healthy living), DivyaPrakashan, DivyaYogMandir Trust, Delhi

temperature. During the season of summer and winter the sweat is maintain the body temperature.

Extreme sweating causes smell and itchy skin. It can cause fungal illness and reduces the natural conflict of the skin. Reduced sweating causes blockage in the pores; dry, scaly and cracked skin; loss of tactile perception and a reduction in the body hair. Massage, excersise, staying away from windy places, induced sweeting or formentation with hot substances, consuming substances that cause sweating and swat producing are helpful in increasing sweat.¹²⁰

Role of Vaidya in *Cikitsā Chatuspāda* and Moral Responsibility

We have already discussed that in the treatment of an ailment, according to Ayurveda, *vaidya* (physician), *dravya* (drug), *upasthata* (attendant) and *rogi* (patient) play important role. If these *chatuspada* are mentioned as the qualities that surface upon investigation then they are having the efficacy for the cure of any kind of diseases.¹²¹

In ancient system of *cikitsā* the clinical management was not so complex but simple and effective as it was having patient at center of the care which is based on *cikitsā chatuspada*.¹²² *Āyurveda* believes that the victory of any treatment is completely depending on the *chatushpada* of *cikitsā*. In the process of treatment without *vaidya* (physician) other three factors are useless.

A physician plays the most essential role in the practice of cure. Śuśruta giving prime importance to the Vaidya, says, that he is like a navigator who can save the boat in water even in the absence of other assistances.¹²³ A qualified and experience physician alone can save the life of a patient. Caraka has described the four qualities of a physician. These are: *śāstra*, a means for having complete knowledge of diseases and the methods of healing, *drushtakarma* means having wide practical incident, *daksha* which is alert or dexterity and *shuchi* means clarity of mind and body. To quote:

¹²⁰ The science of Ayurveda, p-64

¹²¹ Sushruta, Sushruta Samhita, edited by KavirajAmbikaduttaShastri, Sutra Sthana, 34.16, ChaukhambaSansthan, Varanasi, 2007, p.129

¹²² Basic dimension of quality healthcare in ancient system of Indian medicine: a clue for current practice, 2016

¹²³ Sushruta Samhita, edited by KavirajAmbikaduttaShastri, Sutra Sthana, chapter 34, Verse No. 18, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p. 129

सुते पर्यबदतत्त्वं बहुसोद्वस्तकर्मत
दाक्ष्यं सौचमिति ज्ञेयं विद्ये गुणचतुस्तयं.

“Excellence in medical knowledge, an extensive practical experience, dexterity and purity-these are the four qualities of a physician”.¹²⁴

Vaidya is the most important component of *chatushpāda*, since whole medical system is dependent on this aspect. Hence, physician is central; if anything goes wrong with vaidya then whole medical system goes wrong. For the expertise of a physician, Caraka has laid emphasis on having the complete knowledge of medical science (śāstra) along with the medical experience. He is not only expert in his profession but also a moral person. That is why Caraka gives importance to the purity (śuchi) of a Vaidya. Caraka, further lists some of the qualities which are the prerequisite for a physician and these emanate from first two qualities of friendliness and a compassionate attitude towards the diseased. It is only because of the first that the positive identification of the other as part of larger self, in this case a dualistic whole of the doctor and the patient is possible. Following from this, the relation should be informed by compassion. A nuanced prescription of the two aspects is also underlined, wherein the doctor has to develop an affective relationship of the curability to the patient. Further, in cases where the end is near the physician is also prompted to become detached. In short these are the four qualities that should be internalized in the physician’s psychological make up to make him excel as a physician. To quote, “Friendliness and compassion towards the diseased, attachment to the remediable and indifference to those who are approaching to end, this is the fourfold attitude of the physician”.¹²⁵

Another important aspect of a disease that has been clearly spelled out by Caraka is the limits of Āyurveda. In many cases one notices that there has been reference to incurable diseases. Caraka clearly proscribes the physician from taking part in such endeavors as the results may be counterproductive. This only points to the limits of knowledge and care in the Āyurvedic system. And therefore speculative tendencies are discouraged this is done by asking the physician not to develop a bond between such cases where treatment will not be workable.

¹²⁴ Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi, 9.6

¹²⁵ Ibid, 9.26

Caraka mentioned three types of physicians such as *rāja vaidya*, *pranabhisa vaidya* and *mahanasaadhikari vaidya*. *Rāja vaidya* are the physicians who are appointed as a royal physician, and possess the fourfold knowledge 1. The cause of diseases, 2. Diagnosis, 3. Methods of treatment and 4. Preventing the recurrence of a disease.

हेतौ लिङ्गे प्रशमने रोगाणामपुनर्भवे |
ज्ञानं चतुर्विधं यस्य स राजार्हो भिषक्तमः | |

“The physician, who possesses knowledge of etiology, symptomatology, therapeutics and prevention of diseases, is the best among physicians and is fit for becoming a royal physician.”¹²⁶

The second type of *vaidya* is *prāṇabhisāravaidya*. The qualities of *prāṇabhisāravaidya* is that they are born in reputable family of *vaidyas*; they are well read and have the sufficient practical experience. Skillful, pure, possessing all equipments used in the medical practice, also endowed with healthy sense organs, and having presence of mind are the abilities of *Vaidya*. *Prāṇabhisāravaidya* should be acquainted with the anatomy and physiology of the entire body.¹²⁷ To quote Caraka Samhita:

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने |
भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते | |

“Hence, a physician possessing four qualities - indulgence in scientific knowledge, clear understanding, right application, and practical experience - is known as the one who promotes life i.e. *pranabhisara*.”¹²⁸

The third type of *vaidyas* are the *mahanasaadhikarivaidyas*. In earlier days kings were under threat of being killed using poisons by those of wicked mind who developed hatred towards the king. Hence they used to appoint a physician as a royal kitchen superintendent known as *mahanasaadhikarivaidya*.¹²⁹

¹²⁶ Ibid, 1.19

¹²⁷ Chikitsachatuspada- four pillars of treatment in Ayurveda, 2014

¹²⁸ Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi, 9.18

¹²⁹ Kavirajambikaduttashastri and DrPranajivanaMahanekchanda Mehta. Susrutasamhita, kaphasthana, Annapanaraksakalpaadhyaya, chapter-1, verse 8-11, Varanasi, Chowkhambha Sanskrit sansthan.

The above are the three types of vaidyas but Caraka also discusses the qualities of a physician in general to hold a degree. To quote:

“The merits (good effect) and demerits (bad effects) of weapons, scriptures and water depend on their user. So, physician should purify his intellect (to remove the lacunae) before treating. Learning, rationality or capacity for innovative thinking, specific scientific knowledge, memory, devotion to performing timely duties and action (clinical practice) – one who possesses these six qualities, nothing remains unachievable for him. Learning, wisdom, practical knowledge, experience, accomplishments, and continual guidance from eminent mentors – of these, even one quality is sufficient to add significance to the degree of vaidya. The one, who possesses all the auspicious qualities like learning etc., deserves to hold the honorable degree of vaidya who showers happiness on all living beings.”¹³⁰

Thus the physician plays the most prominent role in the therapeutic process. In the absence of a physician the medical system becomes dysfunctional, just like in the absence of a potter the clod of earth; the wheel, the tread, etc. are of no use in the making of a pitcher so without the physician, other three factors, viz. a patient, the attendant and the medicament do not serve the purpose. To quote: “As the soil, stick, wheel, thread etc. do not serve the purpose (of making pot) without the potter, the other three components are in the same position without the physician.”¹³¹

Caraka maintains that a most difficult disease can be vanished with the help of an expert physician just like the imaginary city of *gandharvas* (magician) disappears, but a disease can be aggravated even the other three components of cure i.e. drugs, nurse, patient (with all their qualities) are available but a good physician is absent. It is not the case that a physician can cure only with these aids, it is otherwise. To be understood that a physician can still perform its magic and make the disease vanish in no time even if the other three appendages that make the quartet disappear. Now, the employment of the magician as a metaphor and magic similarly for the physician and his act of healing invests the physician with supreme powers. In the contemporary context many patients having terminal illness often turn to Āyurveda, mostly in nondescript hospitals with little or no infrastructure save for the Āyurvedic

¹³⁰ Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi, 9.20.23

¹³¹ Ibid, 9.13

physician. This exodus of patients to Āyurveda from the super specialty hospitals equipped with the state of the art facilities reveals a paradox. At the root of this paradox is the lesson that the expert physician is more important than all the best equipment in the world as contemporary examples show. They only demonstrate an upward spiral in favor of Āyurveda particularly with regard to cancer and other terminal illnesses deemed incurable by allopathic. Caraka issues a dire warning against ill-equipped physicians whose treatment he equates as being of a very negative character and even says that death may be a better option. To quote,

“It is better to self-immolate than be treated by a quack, as a blind man moves groping with the help of the movement of his hand with fear, as a boat without sailors comes under the storm. The physician who has no knowledge of his area of medicine or science proceeds in the realm of therapeutic management with too much fear and lack of confidence. Therefore never take treatment from an unknowledgeable physician.”¹³²

The medication of a physician having lack of knowledge and expertise can be either inadequate or over-dose or wrong treatment. ‘Inadequate administration and over-administration have been stated to represent at the two aspects of the treatment by a pseudo-physician. A pseudo-physician devoid of any sense of proportion as he is supposed to be, would naturally commit mistakes in three directions. His treatment would either reflect inadequacy or complete non-administration of the curative devices (*ayoga*) or he might administer the therapy in over-dose (*atiyoga*) or in utter disregard for the sense of propriety he might administer such of the combination of drug as amount to wrong administration (*mityāyoga*).’¹³³

Caraka mentioned that, “A qualified physician is he who is well acquainted with the principle of treatment, who is wise, is well-versed in classics and is prompt in action. The patient, who is administered proper emesis and purgation therapies by such a physician, surely attains happiness. On the other hand, if a person who only claims to be a physician without having,

¹³² Ibid, 9.15.16

¹³³ ibid

any grounding administers these therapies; the patients would subject themselves to further complications because of the excessive or inadequate administration of this therapy”.¹³⁴

The responsibility of the physicians, “Even an acute poison can become an excellent drug if it is properly administered. If drug is not properly administered, becomes an acute poison. So a wise patient desirous of longevity and health should not accept any medicine prescribed by a physician ignorant of the principles governing its application. Sometimes, one might escape even when thunderbolt of Indra has fallen on his head, but one can never survive if he takes medicine prescribed by a physician ignorant of the principles governing its application. If the one pretending to be a wise physician, without knowing the principles governing its applicability, prescribes a medicine for a patient, distressed, lying having faith”. “One can take the poison of a serpent, melted cooper, one can take iron-pills heated with fire, but the one physician wearing the garment of wise ones should not accept food, drink or wealth from a patient seeking his shelter. Thus, the wise one who aspires to be a physician should make special effort to maintain his qualities so that he can be the life-giver to human beings.”¹³⁵

The second important pillar of the fourfold quartet is drug. It plays a crucial role in therapeutic diseases. Achievement of the healing depends upon proper selection of drug, appropriate manufacturing method and proper way to measure administration. Āyurveda upholds that “nothing in the world exists, which does not have any medical use”.¹³⁶ Hence the drug should be suitable to the patient in relation to a *doṣa* that has to be brought into harmony. The half treatment is over with the correct usage of drug; therefore, a *vaidya* should have the complete knowledge of the medicine.¹³⁷ It has been well said by Caraka that, “a drug, that is not understood perfectly is comparable to poison, weapons, fire and thunderbolt while, the perfectly understood drug is comparable to ambrosia”.¹³⁸ According to Caraka, the drug to be administered to the patient should follow the some ideal quality such as: *bahuta*, which means a medicine, should be available in plentiful quality. Secondly *yogyatam* which

¹³⁴Ibid, 1.16.3-4

¹³⁵ Ibid, 1.1.126-133

¹³⁶Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. BrahmanandTripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 26, Verse 12, ChaukhambaSurbhartiPrakashan, 2007. p. 471

¹³⁷ Ibid, p.46

¹³⁸ Ibid, p.47

is a medicine should be effective and well tolerated by patients. *Aanekvidhakalpana* is the third quality, which means an ideal medicine is one which is available in various pharmaceutical forms and has multiple use or indication. And lastly, *sampat drug* is having richness in efficacy or potency.¹³⁹

There are four qualities of medical attendant, such as: *buddhiman* means attendant should be intelligent to be aware of the physician's information and act accordingly. *Daska* is the second quality, which means attendant should be alert and active to inform all complaints of patient and observations to the physician. The *anurakta* means attendant should have affection towards patient with empathetic approach. *Shuchi* is the last quality which means the attendant should also have purity of mind and body which is very important while taking care of patients.¹⁴⁰

The core of any treatment is patient and a lot of things depend on the nature of patient. There are some qualities, which is following by the all patients. These are: *jynapaka*, it means patient should have good memory so that he would remember all the things related to his illness and also the instructions given to him by *vaidya*. Clinical diagnosis of any disease is based on the symptoms of the patients. Whenever a patient fails to explain his symptoms and course of illness then it becomes a tough job for a physician to make correct diagnosis of the disease. It may result in increase of disease and the total cost of treatment. The second quality is *bhishagvashya*, which means the patient should take medicines as prescribed and should follow the instruction given by the physicians. *Satvavaan* means a patient should have good physician and mental strength to tolerate disease and treatment. It is good to have a patient with courage and fearlessness. *Aaddhya*, a patient should have been capable of playing for the expenses incurred in his or her treatment. Management of some diseases require substantial amount of money and inability to pay the expenses leads to failure of treatment.¹⁴¹

In the end it can be said that the all the components of *cikitsā chatuspāda* constitute a whole of medical system. Caraka holds that,

¹³⁹ Samir Bhoyar, U.r. SekharNamburi, Nakul Khode, shubhangijadhav, M.N Suryawanshi, Basic dimensions of quality healthcare in ancient system of Indian medicine: a cue for current practice, international journal of Ayurveda and pharma research, 2016

¹⁴⁰ ibid

¹⁴¹ ibid

कारणं षोडशगुणं सिद्धौ पादचतुष्टयम्।

विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु।

“These four components consist of sixteen qualities, if ideally administered, lead to a successful outcome. But here the physician is most important because of his specific knowledge, administrative capacity and managerial skills.”¹⁴²

Medical ethics refers to the principles of medical professionals including the moral duties, obligations and responsibilities towards patients. The principles of autonomy, beneficence, non-maleficence and justice are the basic guidelines for medical ethics as mentioned in this chapter. In the particular situation these four principles of Autonomy, Beneficence, Maleficence and Justice to determine the problems of medical ethics. This control the form of good and bad or right and wrong in medical practice, the key purpose of medical profession is to deliver humanity with full respect for the dignity of the profession. Medical ethics maintained moral principles and medical knowledge on the base of philosophical theories.

Āyurveda places great emphasis on ethics. All the physicians of Āyurveda gave detailed instructions for the proper behavior of the medical practicing students and the doctors. The experienced physicians gave the threshold of practice had to take pledges of ethical conduct. Āyurvedic physicians were clearly aware of the need for developing a theoretical framework for the formation of medical ethics. The longest unbroken health tradition of Āyurveda has textual and theoretical backing. Āyurvedic texts give detailed instructions about medical practice. The three classical texts by Caraka, Śuśruta and Vagbhata share the same concern for medical ethics. Dr. M.S. Valiathan says, “Ethical concepts are ever-present and an ethical connotation runs through all the texts. To distil the ethical content from these large texts is as difficult as extracting sugar from a cup of sweetened milk. One can only attempt to present gleanings from here and there to give a flower of ethical spirit which animates Āyurveda.”¹⁴³

One may posit that the inseparable link between the treatment and practitioner and ethics is at the cornerstone of Āyurveda practice. The efficacy rests not merely on the mechanical application of drugs but its ethical usage with a clear mind which is altruistic and is hoping for healing in a compassionate way. Thus healing and ethics from the beginning to the end are not situated only in the physical body but transcended and therefore this constant reference to ethics in all actions of Āyurveda is a necessary precondition and part of the practice.

¹⁴² Caraka Samhita by Dr, Ram Karan Sharm and Vaidya Bhagwan Dash, published by Chowkhamba Sanskrit Series office, Varanasi, 9.10

¹⁴³ Hester P. Joseph. The Ten Commandments: A handbook of religious, legal and social issues. USA: McFarland & Company, Inc. Publishers, 2003. Print.

Conclusion

Recent years have witnessed a heated debate in the field of Āyurveda with the intensity of the debates increasing in correlation to the rising popularity of Āyurveda. One of the areas that these debates have textured upon is the field of bio-ethics. Therefore we get a strong engagement with bio-ethics and Āyurveda. This dissertation also tries to engage with the questions of Āyurveda and bio-ethics approaching them from various stand points and perspectives. Āyurveda is not merely a science of medicine rather it is a way of life. In this thesis we have discussed that the meaning of health is not only the absence of disease, it is beyond. Health, in Āyurveda, is not an end, it is a means to achieve higher ends, and therefore the discussions on medical ethics occupy larger questions of meaning and purpose of life. On the contrary modern medical science concentrates on the issues related to health, disease, therapies and treatments and bio-medical ethics questions the methodology of modern medicine.

In the first chapter we have discussed the problems and issues of bio- medical ethics. Medical ethics has its own ethical code of conduct. In medical ethics is concerned with the obligation of health care professionals. In the ethical relations that is transacted between a physician and patient. The profession of a physician is one of the major professions in which pain, deformity, disability, disease and premature death, take the central attention of both individuals and societies. For the medical treatment of the patient, the relation of faith between the doctor and the patient is necessary. The physician should be a guide to friend, philosopher, well-wisher towards the patient and their families under his/her care. The relationship of doctor and patient build on the trust from the both side. Encouragement plays importance role in the doctor and patient relationship.

In sense of doctor-patient relationship, there are three views occurs; Paternalism, radical individualism and reciprocal view. The paternalism, which is health professionals, should take an ancestral role towards the patient and his/her family members. He has knowledge and expertise about the nature and course of the disease. There are two possible models in paternalism: (a) The engineering model and (b) The priestly model. The physician has only an instrumental role in facilitating the process of cure with the help of the patient. In such a model, the ultimate responsibility with regard to the consequence of the treatment rests on the

patient and not on the doctor. The reciprocal view is, looks the process of cure as a collective enterprise of the doctor, patient, nurse and the attendants, supporting staff and technicians. It recognizes the paternalistic role of the doctor and deliberative decision of the patient where possible.

After devoting a considerable space to an introduction to bio-medical ethics, the discussion on Ayurveda is attempted. Here, Āyurveda is located as the medical system not frozen in time but addressing challenges regularly. Āyurveda deals with the holistic treatment of a patient. It give emphasis to physical, mental and spiritual health of a person. The approach of Āyurveda is twofold, to maintain health of a healthy person and treating the ailment of a patient. Health is to be maintained by taking care of food (*āhāra*), sleep (*nidrā*) and *brahamcaraya* (celibacy) of an individual depending on one's nature of body (*prakṛti*). Food, sleep and sexual desires are given supreme importance in Āyurveda to maintain health and any disturbance of these leads to ill health. Hence, balancing of the three is the purpose of good life and health and same has been problematized in this chapter.

In the second chapter we have discussed metaphysical and philosophical background of Āyurveda. Āyurveda is largely informed by the metaphysics of Sāṃkhya. It offers an explanatory framework which is based on Sāṃkhya's dualism of Puruṣa and Prakṛti. It is possible for us to trace the deeper understanding of mind that is found in Āyurveda from the base of Yoga. Āyurveda discusses categories based on Vaiśeṣika's *padārthas* and the *pramāṇasāstra* of Nyaya system.

Sāṃkhya established dualism between Puruṣa and Prakṛti; the material and spiritual principle of reality. Puruṣa is the subjective and Prakṛti is the objective aspect of reality. The self (*puruṣa*) and the non-self (Prakṛi) are completely different from each other. Prakṛti manifests itself into 24 elements, namely *mahat*, *ahamkara*, *manas*, *pancajnanendriya* (*shotra, chakshu, nose, tongue, skin*), *pancakarmendriya* (*pada, pain, payu, upastha, vak*), *pancatanmatras* (*shabda, sparsha, rupa, rasa, gandha*) and *pancamahabhutas* (*ākāśa, vāyu, ap, tej, pṛthvi*). It is constituted of the three *gunas* namely *sattva*, *rajas*, and *tamas*, while Puruṣa is beyond of these three *gunas*. Purusa is *cetan* (sentient) and Prakṛti is *acetana* or *jada* (insentient).

In the evolutionary process, *mahat* is the first evolutes and is the principle of ascertainment. *Ahaṁkāra* is the self-sense and it brings about awareness of “I” and “mine”, and *manas* are the both sense organ and motor organ. Three of these are called as *antahkārana* or *citta*. According to Patanjali, yoga is the cessation of the modifications of the mind (*cittavṛttinirodha*). *Citta* or mind always exists in the form of its states which is called *vṛtti*. The *vṛtti* produce the *saṁskāra*. The past memories, images, thought, feelings, desire etc. these are the *saṁskāra*. *Vṛtti* and *saṁskāra* both are qualitatively not different to each other. Patañjali offers the eight fold paths (*yama*, *niyama*, *āsana*, *prāṇāyama*, *pratyāharaṇa*, *dharana*, *dyāna*, *saṁādhi*) for the well-being and sanitization of the body, mind, and soul. It gave the moral and ethical conduct and also self-discipline.

Āyurveda deals with the Vaiśeṣika categories. Vaiśeṣika accept the Six categories (*dravya*, *guṇa*, *karma*, *sāmānya*, *saṁavāya* and *viśeṣas*), which is known as *padārtha*. Both Vaiśeṣika and Āyurveda are concerned the entire universe condensed from these *padārthas*. On the basis of logical analysis Āyurveda maintain that *pramānas* are the pillar of clinical practice. According to Caraka, all things that are existent or non-existent all can be logically explained by four *pramānas*. Āyurveda takes Nyaya *pramāna* theory. Nyaya usual accepted four *pramānas*; *pratyakṣa*, *anumāna*, *upamāna* and *śabda*. Caraka also accepted the four *pramānas*; *āptopadesa* (authoritative statement), *pratyakṣa* (direct perception), *anumāna* (inference) and *yukti* (rationale/logical reasoning).

In the third chapter we have discussed ethics in Āyurveda and the principles of Āyurveda. Because, that is the very important to understand what are the basic principle of Āyurveda. Āyurveda opens up with an entry point of consideration is based on ethical code. In order to understand the relation between health and ethics, we need to understand first the definition of health and the illness from the perspective of Āyurveda. The principle of Āyurveda is to remove the diseases and promote health since illness is the major obstacle in the attainment of *purusartha*. There are two goal of *Āyurveda* (1) to continue the balance of a fit person so that he continues to enjoy a health (*swasthasyorjaskarm*), and (2) the other aim is to render fit a diseased body (*ārtasya ronut*). As a whole Āyurveda endow the entire facts of health, life, society and nature. Health as it has been defined in Āyurveda is equilibrium of *doṣas*, *agni* and *dhātus*, with a regular excretion of *malas* (wastes of body) and tranquility of mind, senses

and soul (*prasannātmeindrīyamanāḥ*). In the relation to *āhāra*, *nidrā* and *brahamcaraya*, health is under of conditions of daily (*dincaryā*) and periodic routines (*ritucaryā*). In order to live a healthy life in this world the food, sleep and sexual life are given prime importance.

The body is the constituted of three biological humors (*vāta*, *pitta* and *kapha*), which are deliberated by the combination of *pañcamāhabhutas*. Āyurveda considered that in form of the three pillars (*āhara*, *nidrā*, and *brahmacarya*) are maintain the body healthy and strong. The constitution of these pillars is dependences in the equilibrium of three *doṣas* (*vāta*, *pitta* and *kapha*). These are the central principle to hold the balanced and healthy body. In our body tri *dosa* are synthesizes into two forms *prakṛti* and *vikṛti*. *Prakṛti* and *vikṛti* both are opposite expressions in *Āyurveda*. In human being *vikṛti* is exists in the state of imbalance in the *dosa*. *Prakṛti* is the symbol of perfect health and mental wellbeing, while the *vikṛti* is signifies the imbalance and disease. According to Caraka, the physicians must know the nature (*prakṛti*) of the patient and the nature of imbalance or disease (*vikṛti*). The source of creation is *prakṛti*. It also source of the *vikṛti* because the disturbance takes place in the process of *prakṛti*, the equilibrium is disturbed and *vikṛti* is process starts. Āyurveda has recognized seven basic tissues. These are tissues are called *dhātu*. The seven *dhātus* are composed of the five elements, like the *doṣas*. Like *doṣas*, the seven *dhātus* are the pillars of the body, which is maintaining the sustenance and increase with provided that maintain to the body as well as the mind. *Doṣa*, *dhātu* and *mala* these three are maintained the good health. The function of the human body *mala* plays the imporatan role. *Malas*(feces (*purisha*), urine (*mutra*), and sweat (*sveda*) are the waste product of the human body. It represents the by-product resulting from the physiological and metabolic activities going inside the human body.

The next part procedes to deal with the conduct of the *vaidya* and his practice. This would help to situate Āyurvedic medicine in the ethical context and practice. The case of curing an ailment there are four important aspects of healing process in Āyurveda. These are *vaidya* (physician), *dravya* (drug), *upasthata*(attendant) and *rogi*(patient). The medical system is totally dependent on the physician. Physician is central; and Caraka maintains that if anything goes wrong with *vaidya* then whole medical system goes wrong. For the expertise of a physician, Caraka has laid emphasis on having the complete knowledge of medical science (*śāstra*) along with the medical experience. He is not only expert in his profession but also a

moral person. Three types of physicians such as *rājavidya*, *pranabhisa vaidya* and *mahanasaadhikari vaidya*. *Rājavidya* are. The *rajavidya* (physicians) who are appointed as a royal physician. The qualities of *prāṇabhisāravidya* is that they are born in reputable family of *vaidyas*; they are well read and have the sufficient practical experience. The third type of *vaidyas* is the *mahanasaadhikari vaidyas*. In earlier days kings were under threat of being killed using poisons by those of wicked mind who developed hatred towards the king. Āyurveda places great emphasis on ethics. Āyurvedic physicians were clearly aware of the need for developing a theoretical framework for the formation of medical ethics. Healing and ethics from the beginning to the end are not situated only in the physical body but transcended and therefore this constant reference to ethics in all actions of Āyurveda is a necessary precondition and part of the practice. It may be concluded that in the vast literature of Āyurveda, a significant portion deals with ethical principles and the philosophical and metaphysical base. These philosophical questions provide directions to every course of action and thus offer meanings to the patient, physician and the society at large about the harmonious balance between treatment of a disease and the ethical component being inseparable. Both these are part of a unified process and expounded in the Āyurveda worldview as a philosophy and also as a practice.

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