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## Review Article

### A REVIEW ON AYURVEDA DARSHANA: A PHILOSOPHICAL VIEW

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#### ABSTRACT

The word *Darshana* is derived from the root “*Drishyate*” or “*Drish*” means to see. “*Drishyate Anena iti Darshana*” means that which facilitates to visualisation the facts pertaining to the universe. “*Sarve Darshanaha Jnanartha saadhanaha*” All the Darshanas are the means or instruments of knowledge. They were born out of Upanishads. The Upanishads were commonly referred to as Vedas. One section of Darshana known as Asthika Darshana believed that the vedas are “*Apourusheya*” (not created by man or beyond the intellectual capacity of a common man). They believe in the existence of Atma (soul), Paramatma (supreme soul), Janana (birth), Marana (death), Moksha (salvation) and Ishwara (creator). Dukha Nivritti and Moksha Prapti is the purpose of all the Darshanas or philosophical preaches. Moksha is the ultimate aim of life i.e., after attaining Moksha, there is no further Sukha Dukha Bhava in that individual and the person attains blissfulness. Ayurveda, the science of life, also stresses upon “*Purushartha Chathushrtaya*” where *Moksha* can be achieved through a Swastha Shareera, explaining the methods to attain Jeevan mukti (attainment of Moksha during one period of life span itself). Since the purpose of Ayurveda is also towards the achievement of Moksha either in this loka and the paraloka (Imam Cha Amum Cha) we can say that it is an independent Darshana.

**Keywords:** *Darshana, Ayurveda, Moksha, Punarjanma.*

#### INTRODUCTION

From the time immemorial, scientists and philosophers have been engrossed in analysing and unravelling the mysteries of the Universe including man. Indian physicians and philosophers believe that man is the epitome of the Universe. Man, as well as the entire Universe is composed of the same basic elements. There is in man as much diversity as is present in the world outside. Visualizing the self in the entire universe and the entire universe in the self represents the most evolved state of man. The scientists of today's atomic era believe that the entire universe, including the so called 110 basic elements is composed of protons, neutrons, electrons, positrons etc. The scientists of tomorrow will try to further probe into the basic substance or element from which protons, neutrons, electrons etc. arise. Till now, the modern scientists have not much bothered about probing into the origin of soul or the life principle. Thus, it is the need of the hour to know about the science that which talks about the Atma, Paramatma, Moksha, Punarjanma etc. Ayurveda (the science of life) is one of the branches of *Vedas*. It is regarded as the *Upaveda* of *Atharva Veda*. It is a stream of knowledge coming down from generation to generation since eternity parallel to the *Vedic* literature. Its emergence has been said to be from the creator *Brahma* himself prior to the creation. It is called eternal because nobody knows when it was not there. All this shows its long tradition and deep attachment to the Indian culture.

#### Philosophy, Phenomenon and Noumenon

The basic doctrine on which the Ayurvedic concepts of physiology, Pathology, Pharmacology, medicine and therapeutics were founded is known as the Doctrines of Panchabhutas. These doctrines have been expounded among others, by the Shad-Darshanas or the six philosophical systems of India. Of these, Ayurveda has largely relied on the Nyaya Vaisheshika and Sankhya Yoga systems.

It has to be observed that the term philosophy used here should not be confused with religion as is generally the case. Ordinarily, this term has often been confused with the word super-natural and the superstitions. On the other hand, it has been understood and used in the past as in the present, to signify “the science which aims at the explanation of all the phenomena of the universe by ultimate causes,” and ‘as the science which aims at an explanation of all the phenomena as explained by and resolved into causes and effects.’. The term phenomenon here means the form through which it becomes known to the senses or understanding. It is the opposite of the term noumenon which means the unknown and unknowable substance or the thing as it is in itself. In other words, the former term is used whenever materialization and manifestation perceivable by our senses have taken place.

**The similarity between Ayurveda and Darshana:** Ayurveda teaches the science of life, whereas *Darshana* is seeing life in a proper way and its understanding. *Sa Vidya Ya Vimuktayeth* i.e.,

the true knowledge which lead us to attain *Moksha*. Ayurveda explains many concepts like

- 1-Dukha traya or the Threefold miseries.<sup>1</sup>
- 2-The Pramanas or the Means of Right Cognition.
- 3-Purusa or Atma
- 4-Concept of Chikitsa-Naishthiki Chikitsa

*Adi Bhoutika*, *Adi Daivika* and *Adhyatmika* are the three types of Dukha. The aim of *Darshana* is *Dukha Nivritti* and *Moksha Prapthi*. The two reasons for *Dukha* are-*Aprapthi* and *Ajnana*. *Darshana* explains how to get rid of *Dukha*. *Maharshi Patanjali* explains *Chaturvyuha* of Indian Philosophy.

They are-  
*Heya* (suffering), *Heya Hetu* (cause of *Dukha*), *Hana* (freedom from *Dukha*) and *Hanopaya* (means to achieve *Hana* state). Ayurveda also explains the fourfold strategy of life.ie *Roga*, *Roga Karana*, *Arogya* and *Bhaishajya*.

### Importance of *Swastha Shareera*

#### Dharmartha Kama Mokshanam Arogyam Moolam Uttamam<sup>2</sup>

Maintaining health is the priority to achieve *Dharma*, *Artha*, *Kama* and *Moksha*. *Dhatu Samya Kriya*<sup>3</sup> is the ultimate goal of Ayurveda, thereby achieving health. There are different treatment modalities explained in Ayurveda to attain *Swasthya*. One among them is *Naishthiki Chikitsa*<sup>4</sup>, *Hanteethyuktam Chikitsa Tu Naishthikee Ya Vinopadham*<sup>5</sup>.

The greed which is not under control becomes the foundation of self-destruction. Attachment, possessiveness and selfishness leads committing grave mistakes, sins and crimes.

### Upadha

#### Upadha hi paroheturdukha Dukhashrayapradaha

Absolute annihilation of miseries is obtained by the elimination of desires. Desire is the root cause of all the miseries. Elimination of desires leads to the eradication of all miseries.

Mana which is dominant of *Raja* and *Tamo* guna gives rise to upadha, when it comes in contact with *Atma*. In the same way, how a silkworm provides for itself with suicidal threats, in the same way, the ignorant person poses a threat on self.

### Upadha Nivritti (Tools to eliminate upadha)

#### Tyagha Sarvopadhanam Cha Sarva Dukha Vyapohakaha<sup>6</sup>

Sacrificing all sorts of *Upadha* helps to eliminate ultimate misery, which binds the individual to dwell in *Janana* and *Marana Chakra* (rebirth and reincarnation)

To manage physical and psychological ailments, *Loukika Chikitsa* plays a vital role, in the same way, to manage the past and future days' physical and psychological ailments *Naishthiki Chikitsa* plays a vital role.

*Nishtha*- (liberation from miseries.) To escape from miseries, one needs to keep away from *Upadha* or desires. Liberation from miseries is called *Nishtha*. Since *Nishtha* liberates from the miseries, it is a form of salvation. (*Moksha Rupa*). *Naishthiki Chikitsa* is the treatment to attain salvation (*Moksha* –liberation from miseries). Since *Naishthiki* is devoid of desires and

attachment, it becomes the way for attaining the ultimate aim of life. (*Purushartha Chathushtaya*). Thus, *Naishthiki Chikitsa* is the mean of salvation.

*Pravritti*- When desires gradually accumulate, one becomes materialistic and gets attached to the sense objects. This attachment is addicting and injuring in long term. Because it gives fodder for further desires. Ayurveda explains attachment by the name *Pravritti*. Attachment and Desire form a vicious combination and cycle.

*Nivritti*- (Detachment). *Nivritti* is detachment from the six enemies or *Arishad Varga*.ie *Kama*, *Dweshha*, *Lobha*, *Moha*, *Mada* and *Mathsara*. *Nivritti* or detachment is ultimate peace,eternal and supreme. It is the right path to attain salvation.

#### Yatha lohe thatha dehe karthavyaha soothakaha sada Samanam kurute devee pratyayam deha lohayoho.

*Parada* acts as catalyst, and it enhances the chemical reaction whenever it combines with the other metallic compounds. Similarly *Daivathwa* enhances the quality of life.

### DISCUSSION

*Darshanas* are the intellectual sections of the Hindu writings. *Darshanas* are the philosophical world views or teachings that emerged in ancient India. *Dukha Nivritti* and *Moksha Prapthi* are the aim of *Darshana Shastra*. Similarly, Ayurveda *Darshana* also has the aim of *Dukha Nivritti* by *Roga Mukti*. State of *Roga Mukti* is attained when *Dhatu samya Kriya* is attained. Even Ayurveda, the system of life talks about *Naishthiki Chikitsa*- a way to *Moksha Prapthi*. *Moksha Prapthi* or achievement of *moksha* is ultimate aim of every human. *Moksha* is considered as the state where there is no further *Sukha Dukhadi* effect happening to that person again. But attaining such a state of enlightenment after the death or *Dehatyaga* is of less importance when one can achieve that *Mukti* in this *Janma* itself. For this one has to achieve the *shira deha* through *Swasthya Paripalana*.Ayurveda explains various measures to maintain *Swasthya* along with *vikara prashamana*. Thus, one can arrive at the conclusion that Ayurveda is also a *Darshana* that which facilitates to visualize the facts pertaining to the universe. It is the means or instrument of knowledge.

### CONCLUSION

Ayurveda and *Darshanas* are interrelated. Some concepts are explained in similar way in both the sciences. Though Ayurveda has adopted some of the theories from various *Darshanas* and has been influenced in bits and parts, Ayurveda has never lost its identity and independent status. Ayurveda has adopted the theories of *Darshana* without deviating from its basic concepts and thus preserving its independency, sanctity and uniqueness as comprehensive and unparallel health science.

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