

IMPACT OF DARSHANSHAstra ON AYURVEDA¹Tuljapurkar Deepali Laxman, ²Rupali Ravindra Kapare¹Assist. Prof. Dept. Of Sanskrit Samhita, Seth Govindji Raoji Ayurved Mahavidyalaya, Solapur, Maharashtra.**ABSTRACT:**

Darshanshastra means Indian philosophy. Darshanshastra developed in same time period of Upanishadas. It also developed after the upnishadas. It tries to expose secret of human beings birth and the theory behind the origination of universe. All darshanas have the main goal to achieve the true happiness for human beings. According to Philosophy of darshanas they are distributed into two pathways i.e. astik and nastik darshanas. Astik darshnas assume that there is God and they give respect to Vedas and follow them. Vice versa nastik darshnas don't follow Vedas and even they don't believe in presence of God. This article aims to show similarities between philosophy of ayurveda and astik darshana. For this purpose we have to study both ayurveda and astik darshanas.

KEY WORDS: Darshana shastra, Pramana, Ayurveda**INTRODUCTION:**

Darshanshastra means Indian philosophy. Darshanshastra developed in same time period of Upanishadas. It also developed after the upnishadas. It tries to expose secret of human beings birth and the theory behind the origination of universe. All darshanas have the main goal to achieve the true happiness for human beings. According to Philosophy of darshanas they are distributed into two pathways i.e. astik and nastik darshanas. Astik darshnas assume that there is God and they give respect to Vedas and follow them. Vice versa nastik darshnas don't follow Vedas and even they don't believe in presence of God.

MATERIALS AND METHODS :

All relevant information were collected from authentic texts of ayurveda and darshanshastra.

Ayurveda is ancient medical science. It developed after upnishadas. It is upaveda of Atharvaveda. In Ayurveda, similar to darshanas srushti utpatti, moksha, pramanas are described. As we study its philosophy ayurveda seems to be an astik darshan.

In astik darshanas following siddhants are described,

- 1) Srushti Utpatti
- 2) Moksha
- 3) Punarjanm

4) Praman

- 1) **Srushti Utpatti** – In astik darshanas there is srushti utpatti theory including 25 tatwas. It includes panchamahabhutas, panchtanmatras, panchdyanendriya, panchkarmendriya, avyakta, ahankar and prakruti.¹
- 2) **Moksh** – Moksh means liberation from this sansar. Sansar is nothing but the time period between birth and death. The person who know the pindi te brahmandi siddhant, that person does not have greediness towards physical happiness. This phase to be free from affection towards sansar is called moksh.²
- 3) **Punarjanm** – One who don't realise the moksh sankalpana, he traps into sansar. Those people remain in the cycle of birth and death. They take birth again and again to experience the sadness in this world. They also experience happiness but it is not true happiness.²
- 4) **Pramanas** – Pramanas are the tools for the study of shastra. All the astik darshanas agree that the three pramanas, shabda, pratyaksh and anumana are important.³
 - a) **Shabda** – It means aptopadesh. These darshanas have faith towards vedas so the vedas are apta for them. They agree with all the things explained in vedas. Their shastra is based on vedas.
 - b) **Pratyaksha** – Pratyaksha pramana means the actual perception of subject by sense organs. For pratyaksha pramana coordination between atma, mana, indriya and arth is necessary. All the sense organs give the pratyaksha

dyan of their vishayas without any doubt. But there are many obstacles in obtaining the dyana through the pratyaksha praman. The knowledge obtained through the pratyaksh is very little. Because of this, though it is very accurate it is not so useful. It has limitations.⁴

- c) **Anuman** – It is called the tark which is drawn with the help of yukti. The dyana obtained from anumana is apratyaksh. But it is based on pratyaksh. Thus usefulness of anumana is unlimited.⁵

As compared to pratyaksh pramana shabd and anumana pramanas are beneficial. With the help of shabd and anumana pramanas we can get much knowledge.

Here we studied the Philosophy of astik darshanas in brief, as mentioned earlier.

In ayurveda also these siddhantas are described as follows,

- 1) **Srushti Utpatti** – Ayurveda explains srushti utpatti as below. Avyakta gives rise to buddhi tatwa which gives rise to ahankara. Panchamahabhuta originates from ahankara. Panchdyanendriya and panchkarmendriya with ubhayatmaka mana originate from panchamahabhuta which ultimately give rise to purush. This type of srushti utpatti shows impact of sankhya srushti utpatti. Chaturvivshatmaka purush is agreed by ayurveda.⁶
- 2) **Moksh** – In ayurveda Moksh is explained. When there is destruction of manasik dosh raja and tama the stage is called moksh. The human being who is liberated from his purvakarma he obtains moksha.⁷ The last goal of

human life is mokah. To obtain moksh pathways are explained in ayurveda.⁸

- 3) **Punarjanm** – Alike to astik darshanas ayurveda also explains punarjanma. It has been proved by pramanas. In those human being punarjanma occurred who are not free from manasik dosh raja and tama. Punarjanma is created for taking responsibilities of our purvajanm karma.⁹ It is like to be taking atonement. In ayurveda purvajanma karma is explained as causes of some diseases i.e.hetu.
- 4) **Pramanas** – Ayurveda also told us Pramanas shabda, pratyaksh and anumana are the important pramanas for studying the shastra. With the help of these three we can examine the patient and disease.¹⁰ But while giving treatment to the patient ayurveda told about yukti pramana. Yukti pramana is a part of anumana, but it differs in some manner.¹¹

In this way when we studied medical science ayurveda we knew about yukti pramana and its importance, usefulness in medication.

Alike astik darshanas in ayurveda there also explained badhaka hetu of pratyaksh pramana. In this manner there is a lot of importance of shabd and anumana pramanas in diagnosis of disease. The

important role of shabd, yukti and anumana pramanas in diagnosis of disease and medication is very appreciable.

DISCUSSION –

We have seen the philosophy of astik darshana and ayurveda. There is similarities between their Philosophy. Though philosophical background of both darshanshastra and ayurveda is same, their aims and application differs. So presentation and applied aspect are useful for treatment is special feature for ayurveda. Both of them give importance to trividh pramanas. Along with trividh pramanas, ayurveda told extra useful yukti praman. Darshanas and ayurveda have same opinion about pratyaksha pramana. They give much importance to shabd, anumana pramana. In ayurveda both of these pramanas along with yukti very important in vyadhi vinishchaya and also in chikitsa.

CONCLUSION –

Ayurveda is also an astik darshana. Astik darshanas have great impact on ayurveda. Philosophy of ayurved teaches human being how to live healthy. Philosophy of darshanas teaches human being how to live life.

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