



REVIEW OF DARSANA SASTRA AND ROLE IN AYURVEDA SCIENCE

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ABSTRACT

Darshan is that due to which we get as it is knowledge of *Tatva*. *Darshan sastra* mainly tries to find origin of nature and human the same search was right from the *rigveda kala* which has also discussed in *Upanishad*. Actually it comes into existence in *Darshan sastra*. Different *darshankars* placed these *tatvas* mentioned in *upnishadas* in sutra form. As a result they explained *atma tatva* according to their own opinion. as *Ayurveda* is related with human body it has to clarify how human body originates and this has been explained in systemic way in *darshan shastra*. But along with that *ayurveda* has made use of these *darshanic tatvas* most of the time regarding diseases, certain things are play important role in ayurveda and got *darshnik* impact on *ayurveda*.

KEYWORDS: Darshana, Siddhant, Nyaya, Sankhya, Mahabhut, Pramana.

INTRODUCTION

Darsana created from word root knowing and understanding. A systematic developed philosophy is called darshana. Difinitely, observing the universe, scholars of that time, such as what is and should be the aim of society? How the universe was created and is being governed? Is their any reletion between an individual society universe and the supreme spirit. The science as well as the art, where all question of such type and matters releated to this are discussed and described is known as philosophy/ darsana.

The scope of philosophy is extensive and wide spread. it includes all the efforts to accomplish and achieve the knowledge of all aspects of knowledge. The begining, development and destruction of the universe is subject matter discussed in the all branches of philosophy. According to caraka, impairment of intellect, patience and memory, advent of maturity of time and action and unwholesome contact with the objects of senses are considered to be the causative factors of miseries. On the other hand, equitable utilization brings about happiness. No doubt the equitable utilization is difficult to attain but is the only way and if some body is interested to attain happiness, it is in despicable. infact to provide knowledge, about happiness and unhappiness, raga, vairagya, dharma, adharma, gyan, agyan, aiswarya, anaiswarya, sthavara and jangama and to uncertain the facts about true and false in all respects and references of the life is the subject matter to be discussed in darsana sastra.

Origin and Development of Darsana

The curiosity regarding true and false of the universe have been in the mind of human being since time unknown. The ancient Indian literature i.e. veda and other associated literatures are full of philosophical concepts. Philosophy presents fundamentals wheather science and technology present the applied aspects of these fundamental principles. Ayurveda being the practical and applied science is fully based or philosophical concepts.

Divison of Darsan Sastra

Indian Darsans are divided mainly in to 2 groups: Astika darsana & nastika darsana.

Astika darsana

Those believing in the authority of the Vedas or vedic darsanas, sad darsanas are main astika darsanas. The following six schools having a collective name sad darsana belong to this group,

1. Nyaya darsana of Gautama.
2. Vaisesika darsana of Kanada.
3. Samkhya darsana of kapila.
4. Yog darsana of patanjali.
5. Mimansa darsana of jaimini.
6. Vedanta darsana of vyasa.

Nyaya darsana

Acharya Gautama is a originator and its also called tarka vidya or anviksiki vidya. The word nyaya or tarka means argumentation and in this system the method of study

followed is predominantly intellectualistic and analytical. 16 patharthas are accepted of these categories.

Vaisesika darsana

Rishi Kanada originated this philosophy. Vaisesika is the one of the six categories and in this system it is described specially. The word vaisesika or vaisesika means difference and the doctrine of this system is diversity and not unity in the root of universe. Among these six categories dravyas are important one. Substances are nine in number namely pancha mahabhuta, kala, Disa, Atama and manas.

Samkhya darsana

Acharya Kapila expounded this system and samkhya karika and samkhya tattva kaumudi are the main books. It believes in duality. According to samkhya system prakriti and purusa are the basic elements of the universe. One of these is chetana (conscious) but does nothing while the other has a quality to do. Separately both factors are unable to create anything.

Prakriti has three gunas namely sattva, rajas and tamas these gunas represent constant change in the prakriti which is taking place perpetually. The state of equilibrium of satva, raja, and tamas is prakriti. In this state no creation is possible all stay unmanifested. When the equilibrium is disturbed, it is called vikriti and the creation starts.

Yog darsana

Acharya Patanjali is thought to be the originator of this school. It emphasizes on the concentration of mental faculties. According to yoga darsana salvation can be achieved by every body through constant practice of detachment or asceticism. This system is also called seswara samkhya darsana because the god has been accepted in it, in addition to 25 elements described by samkhya system. Patanjali advocates eight fold means of yoga viz, yama (moral codes), niyama (moral conducts), asana (posture of the body), pranayama (control of breath), pratyahara (withdrawal of senses from their objects), dhyana (meditation), dharna (Retention), and Samadhi (trance of union with divine). Ayurveda accepts this system as an important media for health and moksha.

Mimamsa darsana

Acharya Jaimini is the expounder of this school of thought. It is also recognized as purva mimamsa. Even being asitka and believing in Vedas, this philosophy does not have faith in the presence of god. According to this system the actions of jiva create a power, named apurva. The apurva is the responsible factor for controlling the life and death of the person as well of the universe. Yajna (sacrifices) performed by persons help in happiness of devtas and guide them towards heavenly march and salvation. This philosophy believes in action, result of the action, heaven and hell, sinful or virtuous actions, and inspires to man to do good deeds only.

Vedanta darsana

Maharshi Vyasa is recognized as the expounder of this system and Sankaracharya is the unanimous professor and preceptor of Vedanta darsana. Advaita vada is the basic theme of this policy. The non dualistic approach believes that the whole universe is in himself and he is in the whole universe. This darsana also declares that only Brahman is true and exists while the world is false and non-existent and the jiva living in a physical living body is only the Brahman and nothing else. The consciousness attached and covered with maya is called saguna Brahman, this saguna Brahman or Parmeshwara is responsible for the creation, maintenance and destruction of the universe. Brahman is nirguna (Absolute, without qualities)

Nastika darsana

This philosophical system which does not have faith in veda, rebirth, results of the actions and soul. The main schools of the thoughts of this group are Charvak darsana, Jain darsana and Bauddha darsana.

Charvak darsana

This system is also known as Lokayata darsana and was popularized by Charvak. According to this thinking only four elements prithvi, jala, teja and vayu create the universe. This is materialistic philosophy and does not believe in anything like soul and has described that such a spiritual or consciousness may arise in the body, when all the elements are combined together. This system recognizes neither a god who controls the universe nor the soul in the body. It teaches that the pleasure in this life is the sole aim of the man and nothing remains after death, so no body should take pains about karmaphala, papa, punya and such other things, as they do not exist. Charvak darsana only believes in direct perception and other like inference etc are useless according to this system.

Jain darsana

Swami Mahavira was the 24th Tirthankara of this philosophy. According to this system the universe is running continuously since infinite time and will remain up to infinite time. Jain darsana does not believe in Vedas and existence of any god. Karmas are the moral rulings of the life and non-violence is the best quality of the man. Jain darsana mainly follows direct perception and inference form of the evidence to prove the truth.

Buddha darsana

Buddhist philosophy has every impressive followers in India in the five centuries. Lord Buddha was the originator of this philosophy. According to Buddhism the main cause of suffering is ignorance. From ignorance one proceeds to desire. Desire leads to activity which brings in its turn the development of fresh desire. This is the vicious circle of the life, when ignorance is dispelled by right knowledge, the vicious circle is broken and can become free from suffering to attain peace or nirvana. The main popular subdivision of this philosophy are-

- A. Vaibhasika
- B. sutrantika
- C. yogachara and
- D. mdhyamika

Effect Of Darsana In Ayurveda Nyaya Darsana And Ayurveda

It is a fact that medicine was the most important among all the physical sciences which were cultivated in ancient india, which was probably the origine of the logical speculations subsequently codified in the nyaya sutra. For means of the knowledge or pramanas are accepted in nyaya darsana. According to ayurveda, things are either existent or non existant and they can be investigated by for pramanas viz aptopadesa, pratyaksa, anumana and yukti.

Effect Of Vaisesika Darsana

With the scientific and applied back ground, the vaisesika thoughts were abundantly utilized in ayurveda in formulating its applied concepts, and so we find vaisesika siddhantas in charaka samhitas sutra and vimana sthanas. Ayurveda has accepted the sad padarthas, theory of vaisesika darsana and describes samanya, vesesa, guna, dravya, karma and samavaya. But it is also noteworthy that ayurveda has accepted the special definitions of visesa and samanya which are more useful for this science.

Effect Of Samkhya Darsana

The evolution of universe accepted in charka and susruta samhitas are a very close with the description available in samkhya system with some changes useful for medical science. Ayurveda accepts the development of Indriyas form pancha mahabhutas, being useful in the treatment, thought it differs from the thinking available in samkhya system.

Effect Yoga Darsana

Ayurveda and yoga both are practical and applied science. It is a fact and reality that ayurveda and yoga are immensely and closely related to each other. For example ayurveda was expounded to treat the vyadhi. Vyadhi has been regarded in yogsutra, as one of the nine viksepa. eight super powers of yogis salvation and means of attainment of moksa have been described in detail in ayurvedic texts with different names.

Effect Of Mimansa Darsana

Karmakanda methodology of mimansakars have been well described in daivavyapasraya chikitsa in ayurveda. Its includes incantation of mantras, wearing of ausadhi and gems, gifts etc. Description of mantras and methodology of religious in kasyapa samhita in reference with various samskaras and diseases of the infants shows the effect of mimanakas on the society of that time.

Effect Of Vedanta Darsana

Various references available in charka samhita and other ayurvedic literature reflect that Vedanta had played some

important role in influencing the metaphysical thinking in ayurveda.

Effect Of Nastika Darsana In Ayurveda

ayurveda has not kept itself limited to the astika doctrine, but when ever it was useful, ayurveda adopted the theories of nastika philosophy too. When ayurveda emphasizes on the physical body, it seems to be nearer to charvak or lokayata darsana; describing svabhavoparmavada or destruction as a passive phenomenon. Its indicates that there is a causative factor for the manifestation of being but no causative factor as such exists for their annihilation. This theory has been taken from Buddha darsana.

DISCUSSION

Since the beginning of the age of knowledge till today all the faculties rotate and revolves around the principles of Indian Darshanas and their theory of Pramaan1 and Prameya1 Though the different types of Pramaan have been described by various ancient philosophies and modern science but basically they are only the manifestation of three PRAMAANS1 as stated in NYAYA DHARSHAN 6 i.e. Pratyaksh, Anuman and Aaptopadesh.

Many centuries before the beginning of Christian era, Indian Philosophers discovered the complete and perfect means of attaining absolute knowledge of any particular and non particular matters and their state.

The oldest treaty Sankhya says, i.e. three ways of examination 1 are capable and sufficient to describe the absolute knowledge of each state of matter of the universe, which may be unicellular or multicellular, molecular or non molecular. On the basis of Pramana 1we all conclude and stated Pramanas and all classical contexts like mulbhut siddhants are depends on darshanas.

CONCLUSION

The basic aim of ayurveda and darsana is similar and darsanas are the base of the applied principle of ayurveda. While studying in different philosophical approaches and ayurveda, the fact appears the rishis of ayurveda have choosen various the concepts, useful for health and medicine form various darsana, without any hesitation, whether the concept was vedic or avedic and astika or nastika darsana. The principles from other school of thoughts were adopted according to their suitability of the subject matter and were even changed according to their utility in medical science. After modification the principles have been come Ayurvedic in nature and so there are known as Ayurvedic darsana in the field of medical science. Actually the basic philosophical concepts of anatomical, physiological, and medicinal importance, available in rigveda in the form of seeds, are found in developed and applied form as fruit in charaka, susruta and kasyapa samhitas. The important concepts of Ayurvedic darsanas are being discussed here.

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