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ROLE OF ADHYATMA GYANA (SPIRITUALITY) IN HEALTH EDUCATION AS PER AYURVEDA W.S.R. TO CHARAKA SAMHITA

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ABSTRACT:

Aim of Ayurveda is to build a society through building an individual with ideal norms and character. In explanation of *hitayu* it has been clearly stated that one should follow norms of *hitayu* for sound health and ideal society. To maintain the health and prevent somatic and psychic diseases course of health education is prescribed based on *adhyatma gyana*. Promotion of physical and mental health and for improvement of morality in society is a specific concept of *Acharya rasayana* based on *adhyatma gyana*. A new approach to explore three dimensional health education in preventive, promotive and absolute health has been done and there is role of *adhyatma* in strata of preventive in form of *sadavritta*, promotive in form of *acharya rasayana* and absolute through *moksha marga*. All these can only be achieved once *adhyatma gyana* is present.

Keywords: *Adhyatma, sadavritta, Dharma, Hitayu, Sukhayu, acharya rasayana* etc.

INTRODUCTION: Ayurveda is not only science of medicine but also a system to develop humanity. It has been declared that the existing Ayurveda is made for human “*vakshyateyanmanusyanam*”.¹In India in scriptures the normal characteristics of human has been established under the title of *manav dharma* which can be followed through *adhyatma*. The *manav dharma* in Indian scriptures is regarded as *hitayu* in Ayurveda. Ayurveda is constituted keeping in view of both in life (*ehloka*) and off life (*paraloka*)² because this is *astika darshan*, the norms of its goal *hitayu* and *sukhayu*³are based on *adhyatma* and the person who has not attained such type of knowledge is called *agyani* (ignorant), who does not follow full factors due to *agyana* becomes a compost of various diseases. The health planning of *Ayurveda* is based on *Atmagyana* or *adhyatma*, in other words it may be said that the *adhyatma gyana*

provides sound health. From medical point of view, Acharya Caraka had convinced that *adhyatma gyana* is mandatory for physician and continuity to give the *adhyatma gyana* should be maintained which are described in Ayurvedic text broadly. *Adhyatma gyana* has been defined by commentator Chakrapani as “*atmanam adhikrityam adhyatmam*.”⁴

Atmabala or *adhyatmagyanabala*⁵ has super capability to provide a clear concept of decisive actions. *Adhyatma gyana* is the only way of *pragya shodhan*. So health can be maintained through *adhyatma gyana*.

Adhyatma Dravya Guna samgraha: Some *dravyas* classified as *adhyatmikadravyas* separately includes *Manas*(psyche), *buddhi* (intellect), *Atman* (soul), and the *visaya of manas*(subjects of psyche) are collectively known as *adhyatma dravya guna samgraha*. Acharya Cakrapani has stated that the *dravyas* which are influenced by *Atman* are

Adhyatmadravya and these *dravyas* have own *guna* (qualities) and *karma* (action). Charaka had clearly convinced that *pravritti* (initiations) and *nivritti* (renunciations) are based on *Adhyatma dravya* on the basis of good and bad result of performance.⁶

Acharya Charaka has planned the health program in three different ways. Health education is based on *adhyatma gyana*.

Health education is planned in three stages-

- 1. Health education for prevention of diseases** – This has been described under *sadvritta* of Charaka, Vagbhata.
- 2. Health education for promotion of health-** This has been described in *Acharya rasayana*.
- 3. Health education for absolute health** – This has been described in *moksha marga*. Achieved by *suddhasattva*, *satyabuddhi* and *naishtikicikitsa*.

1. Health education for prevention of diseases: Charaka had given list of various codes of righteous acts which if followed leads to conquer over senses and leads to healthy living. Acharya Charaka has stated one should follow the *brahmacharya* (abstinence), *gyana* (adhyatma gyana), *dana* (donation), *maître* (friendly), *karunya*, *harsha*⁷ should be followed. To attain the *adhyatmagyana*, *sadvritta* is mandatory. *Sadvritta* is essential to maintain the physical and mental health. It has been stated that one who follows the code of righteous conducts gets respect by saints, gets fame, attains both ends of wealth and spiritual merit and is friend of all creatures. By the virtuous deeds one attains the supreme world of the doers of good; therefore it is advised to have this conduct followed by everyone.⁸ The instructions are given from health point of

view that is the contact of *indriyas* and object should be *satmya*, work should be performed after observation of result etc.

It is said that *Arogya* can be attained through controlled *indriyas*, some instructions are mentioned for maintenance of mental health. Keeping the bird's eye it may be said that ethical instructions are given grossly on basis of *kayika*, *vachika*, *manasika* actions and the instructions has been enumerated on this basis. Some instructions related to food, food habits, social contacts, sleep, behaviour with females, method to study etc. have been described which maintains the equilibrium stage of *doshas*. In this reference the concept of *dharaniyavega* is very important. Some urges have been said to be sustainable means urges should be controlled which are classified on basis of *kayika*, *vachika* and *manasika karma*.⁹ The *kayika*, *vachika* and *manasika karma* described under *sadvritta* are performable. Some contraindications have also been mentioned in *sadvritta*.¹⁰

2. Health education for promotion of health is described in form of *Acharya rasayana*. The *rasayana* is the specific therapy to promote the higher morality and balanced state of *pragya* along with faculties of *pragya*. There is clinical evaluation of a *rasayana* composition *Brahma rasayana* in Charaka samhita.¹¹ In this evaluation it was observed that maharshi who took the *Brahma rasayana* became luminous as sun and moon and their memory promoted their psyche, and had welfare mentality. It was clinical evaluation of drug composition. All benefits can be achieved through *Acharya rasayana*. The *Acharya rasayana* term keeps meaning of behavior and conducts which promotes physical, mental and spiritual

status. Some instructions described in *Acharya rasayana* have been considered as characteristics or norm of dharma as *satya* (truth), *akrodh* (non angry), *ahimsa* (non violence), *Shauch* (cleanliness), *dana* (donating), *tapa* (penance) etc.¹² It is well known that *dharma* is directly related with *adhyatma*. Some instructions are given with *adhyatma* as “*shastacharam asankirnam adhyatmam pravanendriyam*”¹³

3. Health education for absolute health:

Absolute health is attained by set of processes which includes attaining of pure psyche, attainment of pure intellect, by virtue of *naishtiki chikitsa* as well as by methods told for attainment of salvation.

I. Origin of shuddha (pure) sattva: *Rajas* and *tamas* are *manasdosas*. After removal of *rajas* and *tamas*, *sattva* takes its natural form which is stated with examples that as a mirror is cleaned with the help of oil cloth, hair etc, as the sun shines when it is not covered by *rahu*, cloud, dust, smoke and fog, so does the *manas* shines when it is in a state of purity. While this restrained in the *atman* with his movement obscured, *manas* pure and stable, shines as the lamp shines with bright flame in the lamp case. *Sattva* is the content of *adhyatma*.¹⁴

The term *manobala* or *sattvabala* can be explained in two ways –

- Higher morality/ higher attitude
- Higher psychic immunity or tolerance power of any stimulus.

Ayurveda is the system where psychic immunity has been discussed in reference of *sahajbala*. *Sahajbala*¹⁵ it has been said that one which exists in *sharira* and *manas* from birth is called *sahaj* strength. *Dhriti* regulates the *manas* and regulated *manas* gets

immune status. The *adhyatmagyana* promotes the psychic immunity.

II. Origin of Satyabuddhi: *Pragyapradha* (intellectual blasphemy) is the root cause of diseases¹⁶, this *pragyapradha* can be prevented through *adhyatmagyana*. Through *Adhyatma* one achieves *satyabuddhi* which is a stage when an individual observes similarity in universe and individual, a specific type of *buddhi* gets originated which is called *Satyabuddhi*. Due to observation of omni form of *Atman*, because this is the fact and the *buddhi* which observes this fact is *satyabuddhi*.¹⁷

III. Naishtikichikitsa: A specific type of remedy in reference of *moksha* is described in Ayurveda especially in Charaka samhita which is known as *Naishtiki chikitsa*. The *Naishtiki chikitsa* provides absolute health which may be considered as *adhyatmika chikitsa*. The other concept in this reference is absolute eradication of miseries is obtained by the elimination of desires. Desire is the root cause of all miseries. Elimination of desires leads to the eradication of all miseries.¹⁸

DISCUSSION: All instructions of *sadvritta* are way of promotion for *adhyatmagyana*. Through following *sadvritta pragya* can also be purified. The aim of *adhyatma* is to purify the *manas* or regulation of *manas*. *Adhyatma* promotes the *manobala* (will power). Predominance of *sattva* gives rise to psychic strength characterized by tolerance to pain. On the basis of characteristic of *sattva*, *pravarsattva* can be considered as sound mental health and it can attained through *adhyatma gyana* and secondly *Madhya* and *avarsattva* can be promoted to *pravara sattva* through *adhyatma*. The char-

acteristics of *pravarsattva* are deeply related with the favourable stages to attain the *adhyatmagyana*.

As *adhyatma* has applied in Vedic and contemporary literatures, pre remedial procedure is *sattvavajay*. Commonly this *sattvavajay*¹⁹ term is for psychotherapy. Two types of remedies are described related to *manas* and *manasikaroga*. The *Sattvavajay* is *manochikitsa*. Defining the *sattvavajay* it has been stated that *sattvavajay* is a process to control the *manas* from unfavourable object. In fact the aim of *manochikitsa* is removal of *rajas* and *tamas* and purification of the *sattva*. In other reference it has been clearly mentioned that in first process of *moksha* one should try to pacify the *rajas*, removal of *tamas* and highlighting the *sattva*. Actually this is the process of *sattvavajay* and *sattvavajay* is the prime process of *adhyatmika chikitsa*. The vitiated *manas* get purified by theses purifying factors.

In this reference a specific process and method has been described in Ayurveda which is theory of singularity and similarity. In fact Atman is omnipresent and through this *adhyatma gyana* one looks Atman in Omni form. It has been stated that whatever is present in universe as such it is present in an individual and vice versa. Human is said to be epitome of universe. In this reference the factors which are controlling different *bhava* of universe have been claimed in body with different nomenclatures. Through association with cause etc. under the influence of previous actions, after realizing the identity of the self with the universe, one rises for salvation. When one sees always all the entities in all conditions has become

identical with Brahman, is pure and does not get entrapped by (the forces of) the combination (which is the cause of miseries).

In this reference a theory has been described that root cause of all types of miseries is different will or desire or requirements. Avoidance of this type of lust is called *Naishtiki chikitsa*. To achieve the causes of real *sukha* is positive process of *Naishtiki chikitsa* which can be achieved through *adhyatma gyana*. It has been stated that root cause of *dukh* (miseries) is *adharma* and chief tool of *sukha* (happiness) is *dharma* which can be followed through *adhyatma gyana*. In fact the different types of desire are the cause of *dukha*, and their sites are body and *manas*. In the above reference it is clearly said that an individual who has *adhyatma gyana* becomes free from different miseries, because *raga* and *dvesha* are the cause of miseries which are attached commonly with human and rotates in form of birth and death. The person who knows the natural form of Atman and observes *raga*, *dvesha* as cause of misery knows the *adhyatma*. Gradually through *adhyatma gyana*; *raga* and *dvesha* becomes disappeared from *Atman* and the miseries are removed automatically because rebirth is the result of action performed in previous life involved with *raga* and *dvesha*.

The *moksha* is defined as disappearance of *rajas* and *tamas* (*raga* and *dvesha*) and *kshaya* (complete depletion) of forcedly performed actions and detachment of all combined form is salvation. In fact such type of knowledge can be achieved through *adhyatma gyana*.

CONCLUSION: *Adhyatma gyana* has its role in prevention of physical and mental

diseases. *Adhyatma vigyana* can be developed as a specific therapy as *adhyatmika cikitsa*. *Sattvavajay* and *Naishtiki chikitsa* are primary and advanced stage of *adhyatmika chikitsa*. *Dharma* “applied form of *adhyatma gyana*” is regarded as cause of happiness, *harsha*, *sukha*. *Adhyatmika chikitsa* should be promoted as a norm of non-pharmacological therapy to achieve sound health and to build an ideal society with higher moral attitude. *Atmagyana* or *Adhyatma gyana* is mandatory for physician and common public to improve the moral values, and to maintain the health, promote the values based morality and to attain the salvation. *pragyapradha* is the root cause of diseases, this *pragyapradha* can be prevented through *adhyatma gyana*. At last it may be said that building of Ayurveda has plinth of *adhyatma gyana*.

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