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

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 Achara 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 achara rasayana and absolute through moksha marga. All these can only be achieved once adhyatma gyana is present.

Keywords: Adhyatma, sadavritta, Dharma, Hitayu, Sukhayu, achara 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” 1. In 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 3 are 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 adhyatamam.” 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 sadavritta of Caraka, Vagbhata.
2. **Health education for promotion of health**- This has been described in Achara rasayana.
3. **Health education for absolute health** –
   This has been described in moksha marga. Achieved by suddhasattva, satyabuddhi and naishthicikikitsa.

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), gyna (adhyatma gyna), dana (donation), maitre (friendly), karunya, harsha\(^7\) should be followed. To attain the adhyatmagnaya, 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 conduct 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 Achara 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 Achara rasayana. The Achara rasayana term keeps meaning of behavior and conducts which promotes physical, mental and spiritual...
status. Some instructions described in Achara 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.

It is well known that dharma is directly related with adhyatma. Some instructions are given with adhyatma as “shastacharam asankirnam adhyatmam pravanendriyam”

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.

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

a) Higher morality/ higher attitude
b) Higher psychic immunity or tolerance power of any stimulus.

Ayurveda is the system where psychic immunity has been discussed in reference of sahajbala. Sahajbala 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 adhyatmagnya promotes the psychic immunity.

II. Origin of Satyabuddhi: Pragyapradha (intellectual blasphemy) is the root cause of diseases, this pragyapradha can be prevented through adhyatmagnya. 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.

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.

DISCUSSION: All instructions of sadvritta are way of promotion for adhyatmagnya. Through following sadvritta praga 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.
acteristics of pravarsattva are deeply related with the favourable stages to attain the adhyatmaganya.

As adhyatma has applied in Vedic and contemporary literatures, pre remedial procedure is sattvavajay. Commonly this sattvavajay 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 Naishthiki chikitsa. To achieve the causes of real suka is positive process of Naishthiki chikitsa which can be achieved through adhyatma gyana. It has been stated that root cause of dukh (miseries) is adharma and chief tool of sukh (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 forcibly 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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