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SCOPE OF DHARMA W.S.R. TO RITUAL DIETIES (KARMA KANDA) IN AYURVEDA

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Abstract: Ayurveda is science of living being. Aim of Ayurveda is maintenance of healthy life and pacification of diseases of diseased ones. Dharma, artha, kama and moksha these four are together called chaturvidha purushartha which is achieved by arogya (health). Ayurveda holds view of its independent darshanika view though it has shades of nearly all six astika darshanas. Mimamsa's first verse implies its motto to explore Dharma. Ayurveda considers dharma as one of basic component to health. Dharma has been described under trieshana by acharya Bhela. Various conducts are described under sadavritta, achararasayana, moksha marga, naishtikichikitsa. Ayurveda describes three types of treatment which are yuktivyapshraya, daivavyapashraya and sattvavajaya. This daivvyapashraya includes mantra, ausadhi, mani, mangal, bali, upahaar, homa, niyama, prayashchita, upawaas, swastyayana, pranipata, gamana etc. These type of methods are widely described in karma kanda of mimamsa darshana. This treatment method has been used in curing of diseases like unmada, graharoga. Methods of yagya has been described as well as used in putreshti and punsawansamskara described in charakasamhita. With this paper karma kanda widely used in treatment has been described in Ayurveda.

Keywords: Dharma, Trieshana, Ayurveda, Achararasayana, Daivvyapshraya.

Introduction: Texts are source of light which develops vision and intellect in human beings. Darshana is the visionary intellect that one develops.

“shastramjyotihprakashartham, darshanambuddhiratmanah”^[1] Ayurveda is a science of living being^[2]. Acharya Charaka has described Ayurveda on parametres of Ayu stating Ayurveda is study and measurement of hitayu (wholesome), ahitayu (unwholesome), sukhayu and dukahayu^[3]. Ayu has been described as a phase where factors like *sattva*, *atma*, *sharira* and *indriya* are functioning together as a union^[4]. Even though Ayurveda was *anadi*, *shashwat*, *swabhavasansiddha*^[5] and was knowingly or unknowingly practiced in some way or other; even then Ayurveda had to be brought to literary and conceptualized form as a developed medical science. Earlier vedic traditions of knowledge with tapa (penance), upawaas (fasting rituals), adhyayan

(veda study) and brahmacharya (abstinence) followed but it was seen that these methods could not stop occurrence of diseases^[6]. The need to a more authentic medical system was required.

Mimamsa darshana's verse “*athato dharma jigyasa*” depicts its aim to explore what and how can this dharma be achieved^[7]. Dharma is “*dharanaatdharmah*” i.e all conducts which are followed and practiced is dharma but still this was incomplete because this did not imply conducts to be followed. *Manu smriti* gave ten right folds of conduct under dharma which were contentment, forgiveness, self control, abstinence from unrighteousness, obedience to rule of purification, control over senses, wisdom, knowledge of supreme, truthfulness, and abstinence from anger. An individual who follows these ten righteous paths achieves atmagyana^[8].

Dharma in Ayurveda: Acharya Bhela has described *trishana* under which *prana*, *dhana* and *dharma* have been indicated^[9]. Acharya Charak

has given term *paralokaeshana* in place of *dharma eshana* but commentators have explained that even *paraloka* can never be achieved without following dharma. Ayurveda has its aim of maintenance of health of an individual and curing of ailments of diseased one. Arogya (health) is the root for *chaturvidhpurushartha* among these four stands *dharma* holds its first rank ^[10]. Ayu is combination of spiritual factors (manas, atma) and physical factors (indriya, sharira). Health and its manifestation is dependant on both of these factors. *Jeeva* in Ayurveda has been called to “*samanasatma*” i.e atma always stays with *sattva* in *jeeva* ^[11]. This *jeeva* is effected by various *rajasa* and *tamas* bhavas. If these bhavas are excessively practiced leads to unhealthiness of *manas* and *pragya*. *Manas* ones unstable is unable to restrict itself binding with *indriyas* and leads to *ati, mithyaorhina yoga*. So Ayurveda describes various ethics under *sadavritta*.

“*brahmacharyagyanadanamaitrikaarunyaharshop ekshaaprashamparashchasyaditi*” ^[12]

Not only this but under *sadavritta* social, moral, individual, psychological ethics have been described under *sadavritta* which leads to *indriyajaya*. charak has given various *pramanas* to proof the theory of rebirth and after that has advised various paths of *dharma* to be followed in *vidyarthijeevan, grihashashram, vanaprastha, sanyaasashrama*.

Hawanvidhi: Not to be practiced if uncleanliness of body. various mantras are enchanted like may agni never be away from my body, may vayu devata hold my *prana*, may vishnu give me *bala*, indra give me *parakrama*, jala deva give me *kalyana* and enchanting this is said *apohishtha* and touched with water and then with hand water is touched to both lips, then feet is washed, all pores of face is touched with water, and then heart region and shirapradesh is touched. This practice is said to *ayurvedhak* ^[13].

In *agropaharaniyaadhyaya*; sushruta has prayed various hymns to deva, graha, vayu, surya, chandra, agni etc for saving us from diseases for dirghayu ^[14]. Under the heading of putreshti yagya that is done for conceiving of putra or male mantra “*vishnuryonikalpayatuma*” ^[15] was enchanted with aim to conceive of male child.

“*Brahmabrihaspatirvishnuhsomahsuryastathaashw inaubhagoathamitravarunauveeramdadatu me*

sutamitiuktwasamvaseyataam” All gods were prayed to grace with veer putra.

“*hitabhirjuhuanityamantargnausamahitah*” ^[16]

jathar has been considered to be yagya patra which if offered hitakar anna leads to health.

“*aahitagnihasadapathyayantaragnaujuhoti yah....*” one who feeds this jathar agni with hitakar anna never suffers from roga if not done any papa in past life.

Achararasayana: Persons who are truthful and free from anger, devoid of alcohol and sex indulgence, do not indulge in violence (himsa) or exhaustion, peaceful and pleasing in their speech, practice japa (incantation etc.) and cleanliness, dhira (stable and steady), regularly practice charity and tapas (penance); Who regularly offer prayers to the gods, cows, Brahmanas, teachers, preceptors and old people, absolutely free from barbarous acts, who are compassionate, period of awakening and sleep are regular, habitually take milk and ghee, proper knowledge about desa, kala, pramana, experts in the knowledge of rationality, free from ego, conduct is good, not narrow minded, have love for spiritual knowledge, have in excellent sense organs are conditions, have respect for seniors, astikas (those who believe in the existence of God and validity of the knowledge of the Vedas), and persons having self control and who regularly study scriptures. Various ways for attainment of effects of Rasayana has been described under it. ^[17].

Daivyapashrayachikitsa: includes mantra, mani, aushadha, mangala, bali, upahaar, homa, niyama, prayashchita, upawaasa, swastyayana, pranipatagamana etc ^[18].

Mantra: Instrument of thought, speech, sacred text, prayer or song of praise, vedic hymn.

Mani: jewel, gem, any ornament.

Mangal: anything auspicious or tending to lucky issue, a festival, prayer, benediction.

Aushadhi: medicament, drug or medicine.

Bali: tribute, gift, oblation, (esp. offering of grain to certain gods, semi divine beings, spirits, men, birds, lifeless objects).

Upahaar: Offering or oblation to a deity, complimentary gift or present.

Homa: Act of making an oblation to devas or gods by casting clarified ghee into fire.

Niyama: To hold, stop back, stay remain includes shaucha, santosha, tapa, swadhyaya, ishwarpranidhana.

Prayaschita: to regret and correctness of past undeity or hinious karma.

Tapa: To give stress to indriya to make it acclimitized to any adversity.

Upawaas: To keep fast and control the senses

Swastyayan: Listening to kalyanakarak (fruitful) like verses, prayers, mantras^[19].

Role in Diseases

Agantujaunmada: Ghreetapan, mani, mantra, bali, puja, use of aushadhi like chhatra, atichhatra, satyavachana, deva, go (cow), brahmana worship, are useful .(ch.ch.9/33,93,94).^[20]

Graha: Devadi graha due to tapa, dana, vrata, dharma, niyama, satya does not enter into human body. "satyatwadapravrittेशamganaihakrita" human who do not follow truthful duties, purity in conducts are liable to suffer from graha.

Samanya chikitsa: Purity (kayika, vachika, manasika), snana (bath), brahmacharya (abstinence), enchanting of mantra (gayatri), hawan by yava, tila, ghrita. Malarpana :rakta mala, ghrta, madhu

Bali: The colour which is suitable to the graha or daiva is to be given some bali given in various graha are

Gandharvagrah: Madya, jangalmamsa placed in earthen pot and kept in goshala.

Yakshagrha: Kulmasha pishti, rakta, sura, kandapushpa, kamalpushpa in shrava kept in home.

Pitragraha: Yava, tila, guda on river bed.

Nagagraha: Guda, madhu, madhwasa near river shore.

Rakshasagraha: Chatushpathe or jangal.

Pishachagrhaa: Shunyagar (where no one resides) with tivrapadartha like madya, mamsa^[22].

Discussion: *Acharya Rasayana* covers various *dharma* marga, control over important suppressible *kayika*, *vacika*, *manasika* urges which gives good result as medication therapy by *Rasayana*. If persons with these qualities practices rejuvenation therapy, they get all the rejuvenation effects. A person undergoing rejuvenation therapy attains longevity, memory, intellect, freedom from diseases, youth, excellence of luster, complexion and voice, excellent potentiality of the body and the sense organs, *vak siddhi* (i.e. what he says comes true), respect and brilliance. The individual is endowed with psychic excellence like sharp memory etc. *Yoga*, *Moksha marga* and *naishtikichikitsa* are based on this *dharma marga*. *Ayurveda* is a very composed medical system

which has its branches strongly supported by darshana. Nearly all darshana in some manner or other has left its impact. *Mimamsa* has its impact in convening *dharma* and its exploration. This also has led to believe that *Ayurveda* highly believes in *dharma* and it has employed various *karma kandas* in treatment purpose of disease. Like the *vaidika* tradition various hymns related to god, nature have been enchanted for keeping life healthy and long. *Dharmika marga* are employed in methods of *achararasayana* which gives advantage like *rasayana*, also in *yoga* and *moksha margas*. A branch of treatment called *daivavyapashraya chikitsa* extensively employs *karma kanda* (ritual deities) for pacification of graha. Even the human *jathar* is like a *hawanpatra* where *anna*(food) is given as *akuti* and its advantages have been explained. *Sadavritta* employing good conducts if followed in society and among people can lead to a healthy individual, social living being.

Conclusion: *Ayurveda* strongly supports the views and has conglomerized principles of *mimamsa darshana* under *trishana*, *achararasayana*, *sadavritta*, *daivavyapashraya chikitsa*.

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