Conceptual review of Adhyatma in Ayurveda

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Abstract
This adhyatma gyana is also a part of Ayurveda because it is related to human health especially with mental health; A group of diseases is described independently in Sushruta as adhyatmika dukha. Contemporary books also mention adhyatmika dukha and adhyatma has been described in details. The subject matter of adhyatma has been mentioned from different point of view, but in fact the adhyatma is related to atman, as it is knowledge of atman and its related subjects are the knowledgeable materials of adhyatma.Here in this paper is a brief review of adhyatma ,terminology and its different prospects in ayurveda.

Key words: Adhyatmika dukha, atman, adhyatma dravya,adhyatmaguna

Introduction:

Etymology: The term “Adhyatma” has been derived from *vf?k ^$ vkReu $ ?kk¥~ in sense of means based on Atman or surrounding the Atman or chapter about Atman.

Adhyatma terminology in different dictionaries:

Amarkosha Adhyatma term is applied for covered by Atman (ksetrajña), Brahma along with body and indriya, means the Adhyatma term contains the subject matter covered by atman or surrounding Atman.

Amar Singh has quoted the verse of Sridhar to explain adhyatma. According to him a unit of Brahma takes the form of jiva which is considered as Atman, his site is the sarira (body) and existence of phenomenon of atman in the body is the adhyatma. sukshma or subtleness has been called as Adhyatma in Amarkosha, Nanartha varga.

In a reference he has quoted the view of different Darsanas like Nyaya, Vaishesika, Sankhya etc. Nyaya, Vasesika considers Atman different from deha, Sankhya considers different from prakriti. After keeping the philosophical views adhyatma is a process in which as it is knowledge about Atma tattva can be achieved. Observing the views of all Indian philosophies Amar singh has explained Adhyatma as knowledge about Atman / Brahma along with site. In this reference he has quoted different verses. Adhyatmika term has been used in reference of dukha (daihik /manasik).

In sabda Kalpa Druma ; dukha has been classified in 3 groups, Adhyatmika is one of them.

Monier Williams has quoted Adhyatma as relating to self or soul, proceeding from bodily and mental causes with one’s self, relating to supreme spirit, spiritual or holy, and class of disease. Adhyatma stands for different meaning as the supreme spirit, own, belonging to self, concerning self or individual personality.

Adhyatma cetas - One who meditates on supreme spirit
Adhyatma gyana - Knowledge of supreme spirit or of Atman
Adhyatma dris - knowing the supreme spirit
Adhyatma rati - Delightening in contemplation of supreme spirit

Apte Adhyatma is applied in sense of related to Atman and to gain the knowledge about Atman, Paramatma, Brahma is Adhyatma vidya and the person who seeks this knowledge of Atman is called Adhyatmika.

- Belonging to self or a person
- Concerning an individual, concerning self,
- the supreme spirit(manifested as individual self) or relation between supreme and individual soul.
- Brahma is the supreme, the indestructible, its manifestation as an individual self adhyatma.
- Knowledge of supreme spirit.
- Theosophical or metaphysical knowledge.
- There is nothing so fruitful than this adhyatma vidya.
- Concentration of manas on Atman drawing it off from all subjects of sense.

**Adhyatma in different context of Ayurveda:** The term adhyatma is repeatedly applied in Ayurvedic classics but original author of text have not defined or explained in Ayurvedic texts but commentator Acarya Cakrapani has clarified the adhyatma term “atmanam adhikritya adhyatman” i.e. attributes related to Atman is Adhyatma. Acarya Caraka has mentioned some dravyas as adhyAtmika dravyas separately. Manas, buddhi, Atman, and the visaya of manas are considered as adhyatma dravyaguna sangraha. Explaining the adhyatma dravya Acharya Cakrapani has stated that the dravyas which are influenced by Atman are Adhyatma dravya. These dravyas have own guna and karma. It is notable that Caraka has clearly convinced the good and bad result of performance pravritti and nivritti are based on Adhyatma dravya. In other words it may be said that biological functions and performance of different action are based on adhyatma dravya. As Adhyatma is considered in Vedic literature Caraka has followed the similar ground.

The term Adhyatma or Atma gyana has been applied in different places of Caraka samhita and have different meaning, but all meanings are polarized on Atman. The manas (psyche), mano artha (the objects of mind), buddhi (intellect) and Atman (soul) constitute the Adhyatmika dravya and its gunas are regarded as adhyatmika gunas, they serve as factors for prompting an individual to indulge in and or refrain from virtuous and sinful acts. Commonly performance of an action depends upon the materialistic objects. AdhyAtmika dravyas are Atman and Manas, the rest are adhyatmika guna which includes buddhi and manoartha. The non utilization or excessive or miss utilization of adhyatmika dravyas may result in prompting an individual to perform sinful acts and refrain from virtuous acts. Metaphysically speaking a good knowledge of these adhyatmika dravya and gunas helps in eliminating the bondage letting to the secular birth and death and so causes salvation otherwise, it may also strengthen the bondage and as such cause miseries.

In a reference by caraka it has been quoted that as the loka (macrocosm) is afflicted or maintained respective by the morbidity and normal state of the wind, sun and moon so also the adhyatma loka is either afflicted or maintained respectively by the morbidity and normal state of vayu, pitta and kapha. This verse signifies the samanya vada (principle of similarity) between loka and self where the factors governing loka i.e. vayu(air), surya(sun) and Chandra(moon) is present in our body as vata, pitta and kapha and this adhyatma loka i.e. residual place of self is effected by normalcy and abnormality of outer environment.

According to Sushruta the subject matter or subject related to self is adhyatma or atmagyana. Acarya Dalhana has commented this verse in detail according to him thirteen factors have been included in adhyatma. In this reference Dalhana has considered Atman word as sharira (body). The factors related to sharira, buddhi etc. in meaning of self is adhyatma. Again he has considered Atman word for Paramatma.

Acarya Dalhana has ennumerated 13 factors in form of Adhyatma i.e.buddhi adhyatma,mano adhyatma,shrotram adhyatma,twak adhyatam,chaekshura
Acharya Sushruta have classified the diseases in three groups, adhyatmika group is first among them. Dalhana has explained the Adhyatmika rogas as physical and mental diseases involved by Vata, pitta, kapha (somatic dosas) and raja, tama as (manasika dosas). The other commentator Gayadasa commented the adhyatmika on basis of manas. According to Gayadasa manas is cause of attraction with objects and its result is characterized through sukha and dukha. This type of pravritti experience is adhyatmika.¹

In a reference in yajjah purushiya adhyaya, Punarvasu Atreya has concluded that one should get rid of the argument and try to pursue the real truth. One cannot attain real knowledge without avoiding one’s bias for the partial aspects of the truth. Adhyatma according to chakrapani dutt has been mentioned as knowledge of tattva. Here in this context it has been mentioned that one should have debate about a subject matter with full knowledge (as it is knowledge) of the tattva. During a debate a real knowledge cannot come until the group is biased with a pakshat (the subject matter or any group). The contact of Purusa with rajas and tamas makes an individual born again and again because this conjugation is endless but when an individual starts getting rid of rajas and tamas, one gets free from contacts by virtue of dominance of sattva. As soon as sattva increases, it gives rise to pure knowledge and so it overcomes rajas and tamas which are responsible for creating resulting in realization of purusa as something distinct from prakriti. This realization leads to salvation. This ultimate knowledge with purity of sense faculties is Atman gyana or Adhyatma gyana.

In describing adhyatamika vyadhis, sushruta has quoted three group of diseases comes under adhyatmika vyadhi which are adi bala pravritta, janma bala pravritta and dosa bala pravritta.

1. **Adi bala pravrtta** - Adibala pravrtta are those produced by the abnormalities of sukra (semen vis-a-vis sperm) and sonita (menstrual blood a vis-a-vis ovum) such as leprosy, piles etc. These are again of two kinds
   a. *matrija* - derived from the mother and
   b. *patrija* - derived from the father.

2. **Janmabala pravrtta** – Diseases are those produced by improper conduct of the mother, diseases such as lameness, blindness, deafness, muteness, nasal speech, dwarfness etc. all by birth. Even these are of two kinds, viz.
   a. *Rasakrita* produced by rasa (essence of food)
   b. *Dauhridapachara krita* produced by non fulfilling of longings of the mother during pregnancy.

3. **Doshabala pravitta vyadhi**- Those diseases arising from improper food and activities; these are also of two kinds-
   a) *amasaya samutthita* and
   b) *pakvasaya samutthita*

   Again these are of two kinds, viz.
   a) *Sarira* - of the body (somatic) and
   b) *Manasa* - of the mind (psychic).

   All the above are adhyatmika diseases concerning (produced by) one’s own self (individual).

**Process to achieve adhyatma or atma gyana**: This Ayurveda is based on science of Atman gyana or Adhyatma. one should control his sense organs as well as mobile (fickle) manas and keep himself stabilized
in his own self after knowing the real nature of the \textit{Atman} and attaining the height of spiritual wisdom. Thus with his knowledge undisturbed in all situations one will be able to examine all aspects. Here the process of such type of gyana is mentioned based on yoga and it has been clearly indicated that one should draw the indriyas from external objects, means the contact with the objects should be attraction less and manas should be sheltered in atman. This process is identified by adhyatma gyana. In other place propagating the importance and significance of \textit{Adhyatma gyana} it has been stated that one should listen to spiritual wisdom which is of immense help for the attainment of the knowledge of \textit{adhyatma}.

\textbf{Adhyatma and physician:} An Ayurvedist should attain the \textit{Adhyatma gyana} essentially. In \textit{Caraka samita} adhyatma gyana has been indicated mandatory for physician as stated in the text, the Ayurveda can be studied by all for the attainment of virtues, wealth and pleasure. Virtues are attained by treating individuals who have \textit{atma gyana}, who practice and propagate righteousness and treat others like mother; father, brother, friend and superiors. These are also achieved by meditation, propagation and practice of the \textit{atma gyana} contained in the science of life. This has been called as \textit{para dharma} i.e. best among all codes of right path. All these constitute the higher virtue of his life.

\textbf{Discussion:} As per various dictionary it can be said that \textit{adhyatama} deals something concerned to self or atma. It has been clearly used by caraka conjointly with \textit{dravya} and \textit{guna} collectively called \textit{adhyatmadravyaguna sangraha}; proper use of which in form of good or sinful activities leads to achievement of moksha or punarjanma as clearly said to be cause of \textit{pravritti} that is rebirth and \textit{nivritti} that is salvation. Further sushruta using \textit{adhyatmika vyadhis} can be thought as diseases resulting in self as result of \textit{bija} disorders, \textit{dosha} either physiological or psychological. Ayurveda is based on \textit{adhyatama} having effected by various \textit{astika darshana}. \textit{Atma gyana} is supreme among all. \textit{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.\textit{adhyatma gyana} has a great role in prevention of physical and mental diseases.

\textbf{Conclusion:} \textit{Adhyatma} is knowledge of self or \textit{Atman} and \textit{Ayurveda} is based on \textit{Adhyatma gyana}.

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