



RAMAIAH
Indic Specialty Ayurveda

RESTORATION HOSPITAL

Four Purusharthas – the mission of Ayurveda

**(Health, well-being and life-purpose from the context
of Ayurveda tradition)**

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Good health – ever the quest for mankind

- Living a long and healthy life and reducing suffering has been the cherished dream since the time of the Vedas
- पश्येम शरदः शतं जीवेम शरदः शतं श्रुणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥
- “May we see a hundred Autumns, May we live a hundred Autumns, May we know for hundred Autumns, May we ascend a hundred Autumns, May we prosper a hundred Autumns, May we be a hundred Autumns, May we adorn a hundred Autumns and May you be for more than hundred” (Atharva veda Kanda 19, Sookta 67)
- न तु अहं कामये राज्यं न स्वर्गं न अपुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनाम् आर्तिनाशनम् ॥
- “I do not desire kingdom, nor the heaven or even liberation. I have only one desire and that is to remove the misery of all living beings who are suffering” (Dronaparvam, Mahabharata)

Ayurveda - holism

- Ayurveda is one such comprehensive system, with holistic approach; attends to body, mind and spirit
- आयुःकामयमानेन धर्मार्थसुखसाधनम्।
आयुर्वेदोपदेशेषु विधेयः परमादरः॥२॥
- “those desirous of a long/healthy life (which is) the means of achievement of dharma, artha and sukha, should give their utmost attention (apply themselves fully) to the teachings of Ayurveda” (AS.Su1/2).
- धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्॥१५॥
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च।
- “dharma, artha, kama & moksha are all possible only through a good health. Diseases are the destroyers of health, well-being and life” (CS.Su.1/15).

Ayurveda - comprehensive

- The term Ayurveda is composed of 2 words viz. Ayuh and Veda.

आयुरस्मिन् विद्यते अनेन वाऽऽयुर्विन्दन्ति इत्यायुर्वेद ॥सु ।सू ।१ ।१५

- The science which deals with the Knowledge of Life or which helps man to enjoy a longer life.

शरीरेन्द्रियसत्वात्मा संयोगो धारिजीवितम् ।

नित्यगश्चानुबन्धश्च पर्ययैरायुरुच्यते ॥च ।सू ।१ ।४२

- Ayuh(Life) is the conglomerate of

Sharira

Body

Indriya

Sensory-motor faculties

Satva

Mind

Atma

Self

- Synonyms as *Dhari*, *Jivita*, *Nityaga* and *Anubandha*
- *Dhari* and *Jivita* indicate the anabolic processes
- *Nityaga* indicates the continual catabolic process
- *Anubandha* indicates the incessant processes
- *Manas (Psyche)* is regarded as one of the pillars of the *Sharira*

सत्वात्मा शरीरं च त्रयमेतत् त्रिदण्डवत् । लोकस्तिष्ठति संयोगात् तत्र सर्वं प्रतिष्ठितम् ॥
 स पुमांश्चेतनं तच्च - - - - - । च । सू । १ । ४६-४७ ॥

- Definitely, the earliest science to recognize importance of *Manas*

Loka-Purusha Saamyata

स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम् ।

वेदस्यास्य तदर्थं हि वेदोऽयं संप्रकाशितः ॥च ।सू ।१४७

- It is for the benefit of this **Karma purusha** that the science of Ayurveda has evolved

पुरुषोऽयं लोकसंमितः इत्युवाच भगवान् पुनर्वसुरात्रेयः । यावन्तो हि लोके मूर्तिमन्तो भावविशेषास्तावन्तः

पुरुषे यावन्तः पुरुषे तावन्तो लोके ॥च ।शा ।५ ।३ ॥

- Man is considered as an embodiment of the macrocosm. The same primordial elements that constitute the universe are represented within the human body
- **Brahmanda- pindanda**, macrocosm-microcosm link is ubiquitously interwoven in Ayurveda

Purusha

- *Purusha* (Man) is said to be composed of Six primordial elements viz. *Panchamahabhuta* and *Chetana* (Atma-Self)

तत्र शरीरं नाम चेतनाधिष्ठानभूतं पञ्चमहाभूतविकारसमुदायात्मकम् ॥ च । शा । ६ । ४ ॥

- Twenty four *tatvas*

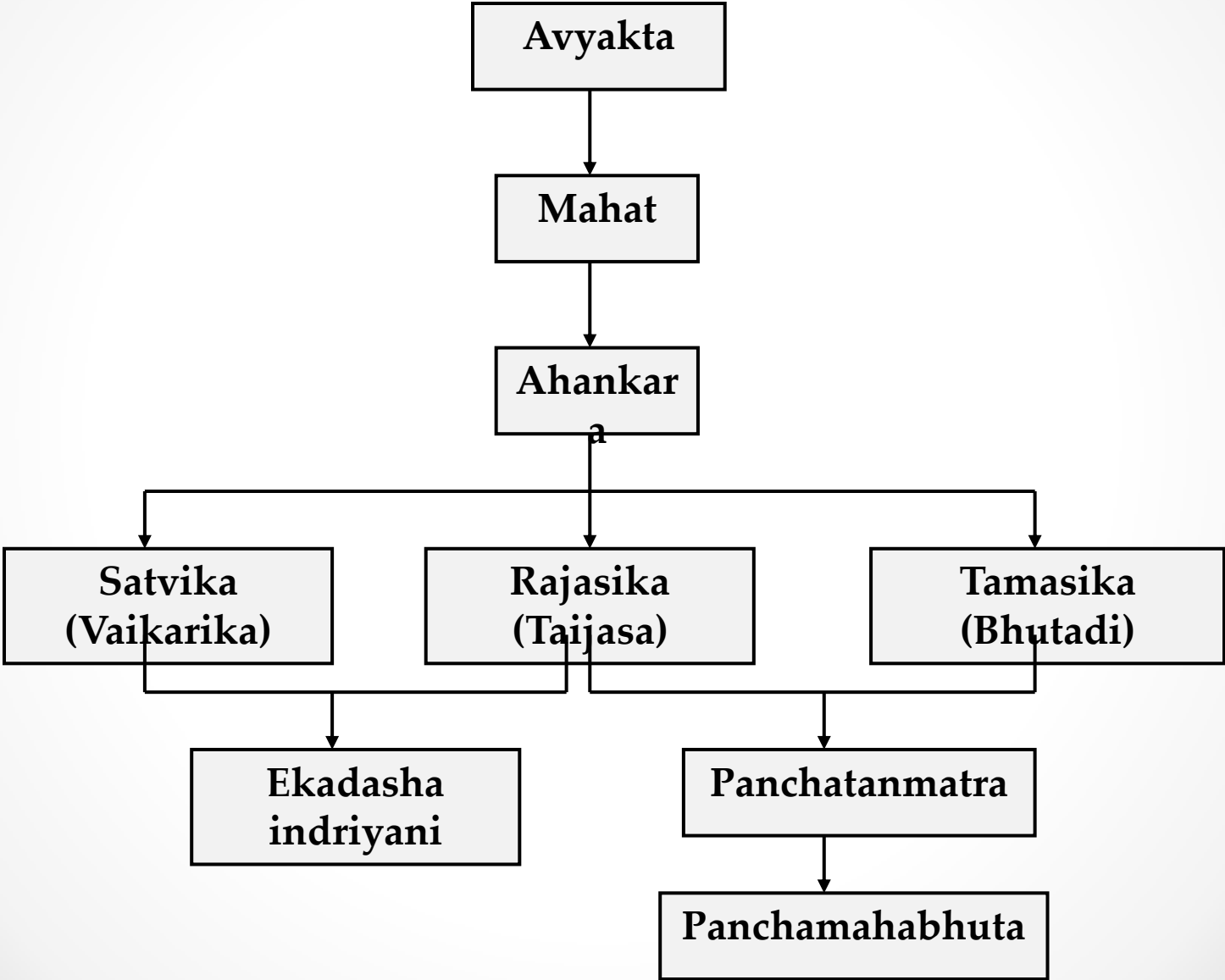
पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः । मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी ॥ च । शा । १ । १७

खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाऽष्टमः । भूतप्रकृतिरुद्दिष्टा विकारश्चैव षोडश ॥ च । शा । १ । ६३ ॥

बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च । समनस्काश्च पञ्चार्था विकारा इति संज्ञिताः ॥ च । शा । १ । ६४

- *Ashta prakriti: Avyakta, Mahan, Ahankara, Pancha tanmatra*
- *Shodasha vikara: Pancha mahabhuta, Pancha jnanendriya, Pancha karmendriya, Manas*

Purusha



Subtlety of Bhuta and Atma

- भूतैश्चतुर्भिः सहितैः सुसूक्ष्मैर्मनोजवो देहमुपैति देहात्।
कर्मात्मकत्वान्न तु तस्य दृश्यं दिव्यं विना दर्शनमस्ति
रूपम्॥३१॥ CS.Sh.2/31
- The soul, along with four subtle bhutas, at a speed like that of the mind, transmigrates from one body to the other according to past deeds. It cannot be seen without divine visual sense.

Embryogenesis in Ayurveda

- शुद्धे शुक्रार्तवे सत्वः स्वकर्मक्लेशचोदितः।
गर्भः सम्पद्यते युक्तिवशादग्निरिवारणौ॥१॥ AS.Sh.1/38
- Satva encouraged by the afflictions of his own past actions entering into the union of pure Shukra and Artava give rise to the formation of the embryo

Sharire panchamahabhuta

- Acharya Caraka further gives the finite existence of these in the body as:

Parthiva entities	कठिनं अङ्गं hard parts नख nails अस्थि bones दन्त teeth चर्म skin वर्चः stools केश scalp hair श्मश्रु facial hair लोम body hair कण्डर ligament गन्धो घ्राणं smell
Ap entities	रस fluid component रुधिर blood वसा adipose कफ पित्त मूत्र urine स्वेद sweat रसो रसनं taste
Agni entities	ऊष्मा heat भाः complexion रूपं दर्शन vision
Vayu entities	उच्छ्वासप्रश्वास respiration उन्मेष निमेष आकुञ्चन प्रसरण गमन प्रेरण धारण motor functions स्पर्शः स्पर्शन sensory modality
Akasha entities	महान्ति चाणूनि स्रोताम्बिस macro and micro functional network शब्दः श्रोत्रं hearing

Sharire panchamahabhuta

- *Panchabhautic* composition of the *dosha*

वाय्वाकाशधातुभ्यां वायुः आग्नेयं पित्तं । अम्भः पृथिवीभ्यां श्लेष्मा ॥ अ । सं । सू । १० ॥

- *Dosha* are not mutually exclusive. They are bound together by an intrinsic force and function synergistically

आध्यात्मलोको वाताद्यैर्लोको वातरवीन्दुभिः ।

पीड्यते धार्यते चैव विकृताविकृतैस्तथा ॥ च चि । २६ । २९१ ॥

- In normalcy, they contribute to health and when morbid cause diseases

To conclude

- Ayurveda perceives life in a continuum & part of the whole universe
- Karma is the connecting link between a soul's evolution from a bondage existence to ever pervading universal consciousness

- Life is a dream telling you that you are immortal
- And you become immortal by breaking the bondage of your dreams