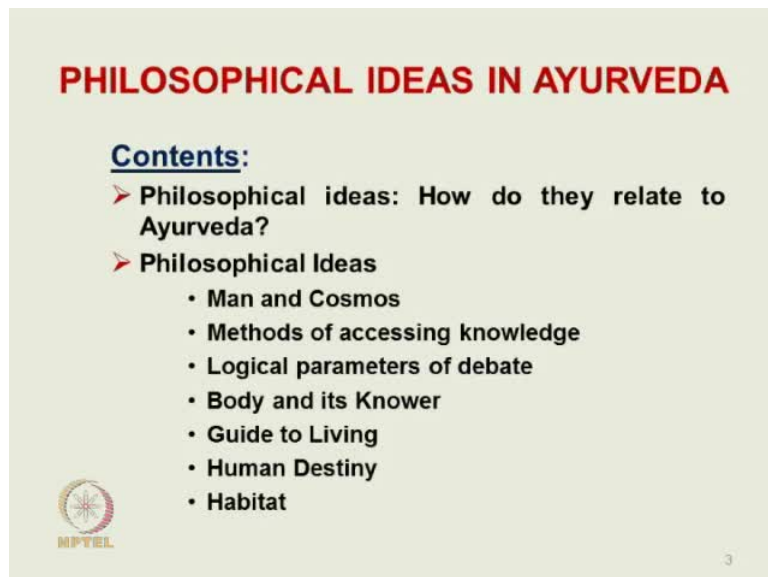


Ayurvedic Inheritance of India
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Module - 1
Lecture - 4
Philosophical Ideas in Ayurveda

While considering the systemization of Ayurveda which took place between first to the sixth centuries, we had mentioned the philosophical ideas in Ayurveda; that is what we will be considering in this lecture.

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The contents of that will be as follows; how do they relate to the theme of Ayurveda, which is dealing with treating sick people. The ideas themselves, man and cosmos, methods of accessing knowledge, because the doctors have to access knowledge, about the patient, about illness, medicinal plants and so on; how do they get this knowledge; logical parameters of debate, how is it necessary for a doctor to know this, body and its knower, guide to living, human destiny and habitat. These are all ideas which have a philosophical basis as we will discover, as we go along.

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PHILOSOPHICAL IDEAS IN AYURVEDA

- **Successful practice of medicine is possible without knowledge of the history of medical ideas or the philosophical underpinning of medicine.**
- **Charaka showed however that Ayurveda is rooted in philosophical soil and derives its undying vitality from philosophical concepts.**

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Now, one may very well ask, successful practice of medicine can be done without any knowledge of philosophy.

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PHILOSOPHICAL IDEAS IN AYURVEDA

- **A physician who aspires to be more than an average practitioner must imbibe the philosophical spirit of Ayurveda.**
- **Charaka was the physician – philosopher non-paraeil. Suśruta and Vāgbhaṭa abridged philosophy and addressed the demands of practice in response to the need of changing times (yugānurūpa).**

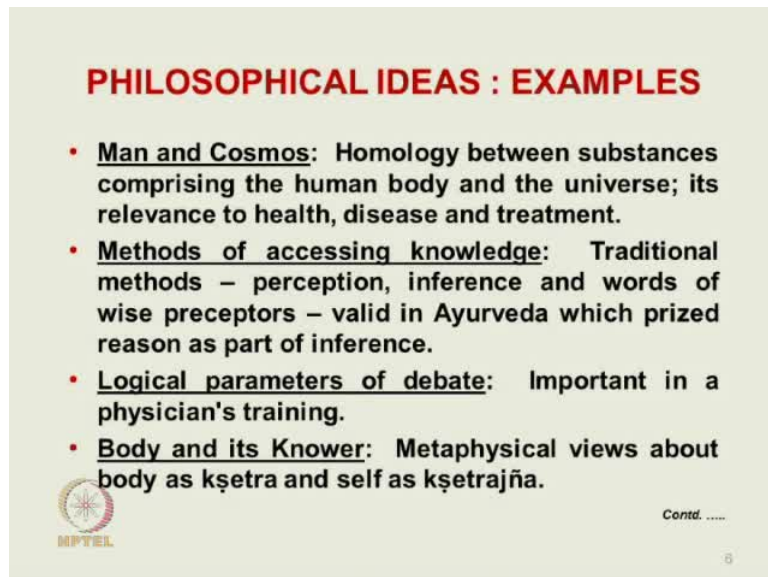


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Where is the need for this? This is a question which can legitimately arise. And, Charaka among the great three, has shown that Ayurveda indeed is rooted in the philosophical soil. If you want to have a qualitatively different type of Ayurvedic practice, you have to be sensitive to the philosophical base of Ayurveda. The physician who aspires to be more than a average practitioner, he must imbibe the physiological

content, or spirit of Ayurveda. Charaka was the physician, philosopher non-paraeil. Susruta and Vagbhata, in their classics, they largely dispensed with the philosophical ideas of Charaka; because they were more and more, moving towards the demands of the practicing Ayurvedic physician.

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PHILOSOPHICAL IDEAS : EXAMPLES

- **Man and Cosmos:** Homology between substances comprising the human body and the universe; its relevance to health, disease and treatment.
- **Methods of accessing knowledge:** Traditional methods – perception, inference and words of wise preceptors – valid in Ayurveda which prized reason as part of inference.
- **Logical parameters of debate:** Important in a physician's training.
- **Body and its Knower:** Metaphysical views about body as kṣetra and self as kṣetrajāña.

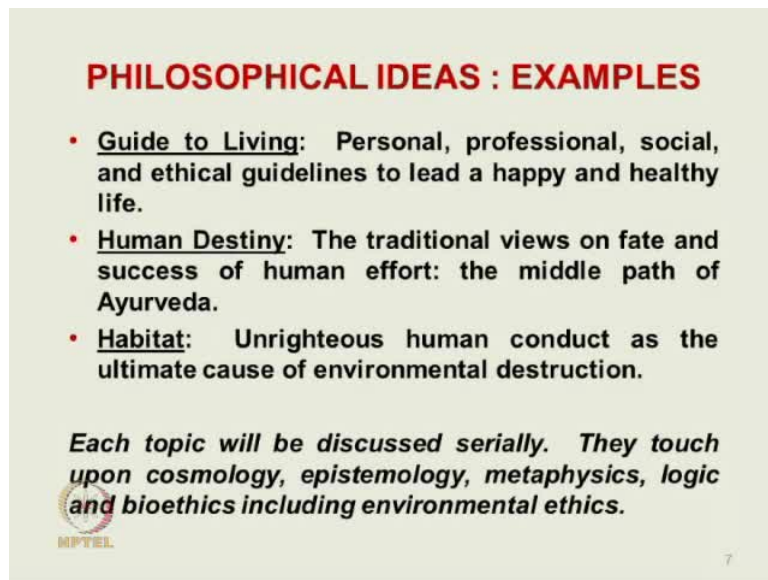
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Now, if you look at these, each one of these ideas, a little explanation; man and cosmos, essentially deals with homology between substances comprising the human body and substances comprising the universe; its relevance to health, disease and treatment. The second, about accessing knowledge; traditional methods are perception, inference and words of the wise preceptors, or shabda, as it is called. They are valid in Ayurveda, which prized reason, yukthi; yukthi was always considered a part of inference, but Charaka gave it almost a semi-independent status, in claiming that, Ayurveda in his time had become yukthi japashraya. So, he gave it a semi-independent status. Logical parameters of debate; important in a physician's training; body and its knower, which has a metaphysical basis.

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PHILOSOPHICAL IDEAS : EXAMPLES

- **Guide to Living**: Personal, professional, social, and ethical guidelines to lead a happy and healthy life.
- **Human Destiny**: The traditional views on fate and success of human effort: the middle path of Ayurveda.
- **Habitat**: Unrighteous human conduct as the ultimate cause of environmental destruction.

Each topic will be discussed serially. They touch upon cosmology, epistemology, metaphysics, logic and bioethics including environmental ethics.


MPTEL 7

Guide to living, what has philosophy got to do with it? The connection is essentially ethics, which cannot be separated from living. Human destiny, always important in the practice of medicine, and habitat, how unrighteous human conduct can lead to the ultimate cause of environmental devastation. Now, each of these topics, if you look at it, their connection with philosophy, one is, it deals with cosmology, it deals with epistemology, deals with metaphysics, body and its knower, it is metaphysics; epistemology, all this acquisition of knowledge is epistemology; cosmology, evolution of the universe; logic in the matter of debate, and bioethics, when you are dealing with habitat. Therefore, each one of these topics have a direct connection with classical philosophical systems.

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**MAN AND COSMOS:
MICROCOSM AND MACROCOSM**

- ❖ According to Ayurveda, whatever exists in the cosmos exists in the individual; reciprocally, whatever constitutes the individual exists in the universe. The number of constituents they share is countless; but at the gross level, there are five elements (pañcabhūtas) and spirit (supreme self). Their indicators are identifiable in the body.
- ❖ The moment when one discovers cosmos in oneself would be his epiphanic experience, when the realisation would dawn that none but oneself is responsible for joys and sorrows.



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Now, look at man and cosmos, we have referred to this earlier, and whatever exists in the cosmos, all the substances, they also exist in the human body; and whatever exists in the human body also exists in the universe. This is the panchabhuta doctrine which is very fundamental in Ayurveda. The number of constituents are countless; but at a gross level, these are the panchabhutas. Again, we have talked about it earlier, space, air, fire, water, earth, all these, and the spirit, or the supreme self. All these panchabhutas, there are derivatives in the human body, have also been identified in these texts. For example, the heavy part of the body, the bones for example, it is originally derived from earth.


Similarly, agni, all the enzymes in the body, what we call, or the metabolism, wherever heat is generated, that is all directly related to fire, agni. So, like that, various body components, they have origins in terms of panchabhuta. They have been very clearly... In fact, tables are available, what they considered, where derived, what was derived from which bhuta. And, the moment one discovers this identity, it is an epiphanic experience because, it is a discovery nothing is away from us; nothing is strange; we are also part of this universe; that creates a new type of awareness. In other words, nobody is inimical; we are also a part of that and they are a part of us. Even philosophically, it is a new perception for an individual, the moment you realize that, you are a tiny part of this universe.

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**MAN AND COSMOS:
MICROCOSM AND MACROCOSM**

❖ **The homology between the elements in external substances including food and medications and those in body constituents has profound influence on medicine. Diseases are perturbations of doṣas which may increase or decrease dhātus beyond the healthy range. To restore them to healthy range, a physician has to administer drugs with opposite qualities, which would be impossible in the absence of homology between body substances and therapeutic substances.**

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And, going on this, how does it really concern a practicing physician? How does this cosmology, or panchabhuta, how is it relevant for a physician practicing medicine? That connection comes at two levels. What is diseases which affect the patients? They come from, either excess or deficiency of dosas in the body; excess or deficiency of dhatus, or body components in the body. So, you have to bring it down to the normal range, because there is a normal range for these.

They are all essential, including as I mentioned in the morning, malas are also dhatus, as long as they are in that normal range; vata, pitta, kapha, what we consider execrables, they are also part of the body, provided they are within this normal range. If they exceed that normal range, then they become dosas. So, if it exceeds, or it falls below that range, a physician, that is what we call disease, or a disorder. And, if a physician has to correct it, he has either to add, or he has to subtract, whether it is a dhatu or dosa. And, this is done either through, manipulation through drugs, or manipulation through diet, pathya; that is how it is done.

So, if you want to, let us say, add to deficient dhatu, or a deficient dosa, you have to find a like substance. In Ayurveda, there is a concept samanya and vishesha. This samanya and vishesha, actually, it is borrowed from our Vaisheshika system. And, Vaisheshika is the mother of physical sciences in India. [FL] is the great name connected with Vaisheshika system, the atomic theory and so on. Now, this Vaisheshika system, they use

samanya and vishesha in a very highly philosophical sense. In other words, a class which is united by one particular property that is samanya; and that property which differentiates a class from this, that is vishesha. And vishesha, it goes on in this fashion; like vishesha is, that differentiation is made on the basis of some part which is consistent in that group, in that class.


Suppose, you keep on analyzing that and you will come to a stage, when that part is not there, then what happens. So, in Vaisheshika system, the vishesha, what they say, even in the tiniest part, that vishesha remains. Therefore, even at atomic level, there are differences. In other words, all the atoms are separate. In Vaisheshika system, unlike the modern atomic physics, atoms are also different; even the vishesha persists at that level. So, this is a highly philosophical concept in Vaisheshika. But Charaka, when he adopted this samanya and vishesha into Ayurveda, he had adopted the terms, but the meaning changed.

Samanya is a class of substances sharing properties. Vishesha...In other words, samanya substances which are united in properties, and if you put them together, they unite; they add bulk; they grow. But if you have a vishesha, something opposed being united, then it diminishes. This is samanya and vishesha, what was abstract in vaisheshika; terms were borrowed, but it became concrete in Ayurveda; because Ayurvedic physicians needed that. Therefore, if you are particular a dosa, a particular dhatu is in excess, you want to bring it down, you will use a substance similar to that, if you want to add to the bulk; if you want to reduce it, you will use something with an opposing property. This is how that whole concept has been modified for application. So, panchabhuta becomes a tool in the hands of an Ayurvedic physician.

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**MAN AND COSMOS:
MICROCOSM AND MACROCOSM**

- ❖ Thanks to the homology of endogenous and exogenous substances, disequilibrium of body substances could be caused by perturbations in the external world such as violent changes in weather.
- ❖ Man and cosmos stand in mutual relationship as a microcosm and macrocosm. In this sense, a human being is no more than a cosmic resonator.



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And similarly, if there is homology between substances in the body and substances in the universe; what happens is, the universe will affect us; what happens, it does in a very infinitesimal way might affect the universe. For example, if there is severe heat, heat wave, plants are affected; animals are affected; we are affected; everybody is affected; an external environmental change. So, similarly, if there are environmental changes... Suppose, there is a place with very high levels of silica in the atmosphere; you go to Rajasthan and see one place like that, it is an environmental change.

People are doing industrial application; there is a lot of silica dust, whole lot of people will be affected. It is something entirely in the environment, manmade, change in the environment, but it affects; it is external. Therefore, any changes in the environment, natural or manmade, that can affect the body. Therefore, the universe, what, in one way, for practice, it is important. And secondly, in the terms of changes taking place in the body leading to diseases, there again, changes are extremely important. So, punchabhuta therefore, becomes important in the practice of Ayurveda.

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COSMIC EVOLUTION

❖ The cosmos evolves from an undifferentiated, indeterminate existence (avyakta) through a sequential process of evolution into 24 categories (tatvas) which comprise the universe with its stupendous diversity. Unlike Darwinian evolution, the universe would dissolve into avyakta after immeasurable time and begin the cycle of evolution again.



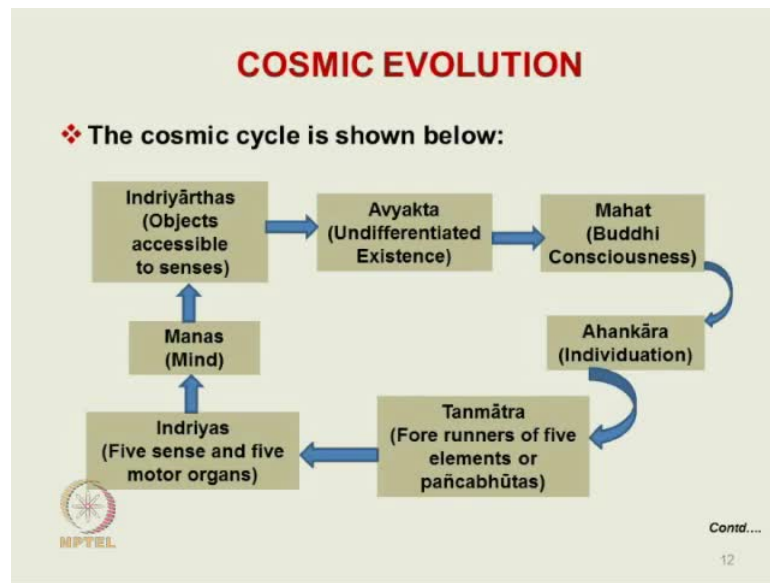
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Now, then comes this question of cosmic evolution. An interested person will want to know what we call this universe with its enormous diversity, countless living beings, non living systems, universe is full of them; countless. How did all these evolve? Where did it come from? This is a question which had been asked in India for many many centuries, even from Vedic times. But here, Charaka has a very important contribution in this area. And here, it starts with the column avyakta, or undifferentiated existence. That is where according to this Charaka's view of parinama, or evolution, that is where it begins.

In the beginning, Avyakta, undifferentiated, indeterminate, a primordial existence. You cannot characterize it. There are latent forces in that, that is all we know; we do not know anything more about it. But at some point in time, which is not predictable, which is not controllable, there is some perturbation in that avyakta; because of these forces, there is some imbalance; we do not really know what happens. But once that has happened, a series of changes, a cascade of changes, they are set into motion.

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And, the first thing that happens is mahat, the next stage; that is consciousness is built into what was an undifferentiated existence; that is the next stage, which is called mahat, or buddhi. And, the next stage comes, follows; that is ahankara; that is individuation; what was a collective existence, individual, individuation develops; this is the next stage. And, the next comes tanmatras. These are the forerunners of the five pancamahabhutas. These are not the mahabhutas, but the forerunners of the pancabhutas, which lead to five bhutas; that is the next stage. And, that leads to indriyas, the five indriyas; that is something concrete. And, the indriyas, once they come, mind is part of it.

It is not derived from the indriyas, but along a co-development relay, because indriyas cannot independently function; mind has to be there; that is indriyas and the mind. And, the next stage, once the indriyas are there, there is something for the indriyas to do; they have got to have some object. If their eye, a sense organ, eye has to have something to see; the vision is there; smell is there; touch is there; that is what makes all these things accessible to us.

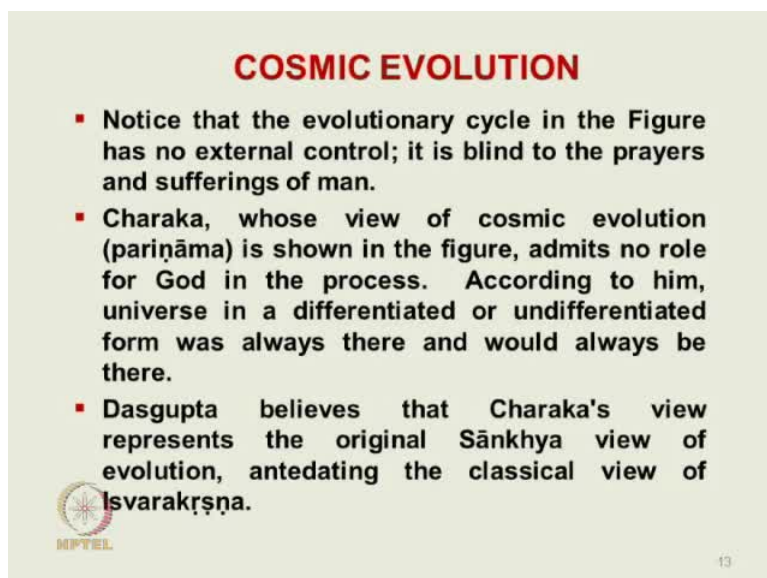
So, indriyarthas is the next stage. And, indriyarthas really is the universe; because universe is what our senses can perceive. When I use an instrument to see, this instrument to hear like a stethoscope, but still, it is the ear which is sensing that. Therefore, indriyarthas is what we call the physical universe, and what is beyond this, what is beyond the physical universe, supra-sensory, that is not part of the Ayurveda. In fact,

Ayurveda very clearly says, we do not deal with that. We only deal with this sensory world.

Therefore, if this cycle here, starting with avyakta and coming up to indriyarthas, these are twenty four stages, what are called [FL]. They are called tatwas in the Charaka, in the Sankhya system of philosophy. That, Charaka is one of the original contributors of the Sankhya system. Apart from being a great physician, he was also a philosopher. Now, this twenty four tatwas, there is a difference here, this evolution we are talking about, we come to indriyarthas; you will notice indriyarthas, again they go back to avyakta. So, it is a cyclical change.

This is different from with Darwinian evolution with which we are very familiar. Darwinian evolution is open ended; it keeps on evolving; there is no stopping; but here, it is different. Once it comes to indriyarthas, at infinite time, it will dissolve into avyakta and the whole process will start again. This is Charakas [FL], the original Sankhya system. In [FL], which is the classical [FL], written a hundred or two hundred years after Charaka, there are [FL], there are twenty five; and he gave an independent, he added one more, that is purusha.

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COSMIC EVOLUTION

- Notice that the evolutionary cycle in the Figure has no external control; it is blind to the prayers and sufferings of man.
- Charaka, whose view of cosmic evolution (pariṇāma) is shown in the figure, admits no role for God in the process. According to him, universe in a differentiated or undifferentiated form was always there and would always be there.
- Dasgupta believes that Charaka's view represents the original Sāṅkhya view of evolution, antedating the classical view of Isvarakṛṣṇa.

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Because if you notice here, this twenty four, there is no place for an external agency. See, that is a very important thing. There is no external agency here. In other words, if you want to pray, you are miserable, there is nobody to hear that. There is no place for any

kind of intervention; this will go on; it is a harsh system; a merciless type of, there is no compassion; nobody to listen to us, to our prayers; nobody to wipe our tears. So, it is a harsh system, but logically very acceptable; very appealing.

So, this is for the people; they crave for something; they crave for a ishvara, for example; that is where, perhaps because of that, Eshwarakrishna has added independently purusha, which is not there in this book. Purusha is part of prakriti in Charaka, but that has been given a separate status. So, it became [FL]. So, that is the difference here. Now, the original Sankhya is credited with Charaka and the classical Sankhya of Eshwarakrishna is twenty five and that came later. So, this is therefore, not directly related to the practice of medicine, but it is important, in the sense, you may remember, or you may have heard, there is an old Indian story about three stone masons.

Three people were carving stone and the first man was asked, what are you doing here? I am carving the stone; I am paid hundred rupees a day. The second man was asked, he said, I am carving a stone; there is a temple being built here; I am paid hundred rupees. Third man was asked; he said, they are building a Shiva temple here, and I am carving that Nandi; and Nandi is Shiva's carrier; he has to occupy a lower level; the master is sitting in a higher level. So, I am carving his eyes now. It has to be focused in an upward direction and that is what I am doing. I am paid hundred rupees.

Now, if you look at these three people, they are doing the same job essentially, but the third man, he gets far more out of his work than his hundred rupees. And also, the quality of his work will be different. If you go to great temples, you may see these deepayakshi standing, holding a lamp. I am sure in Tamil Nadu also you have, you may see hundreds of them standing, but they all look alike; but once an art critic told me, you think they are all alike, but they are not. If you go and look it, an art critic can make out much easier than us, because we are not art critics. If you look at them superficially, they look alike, but there not alike.

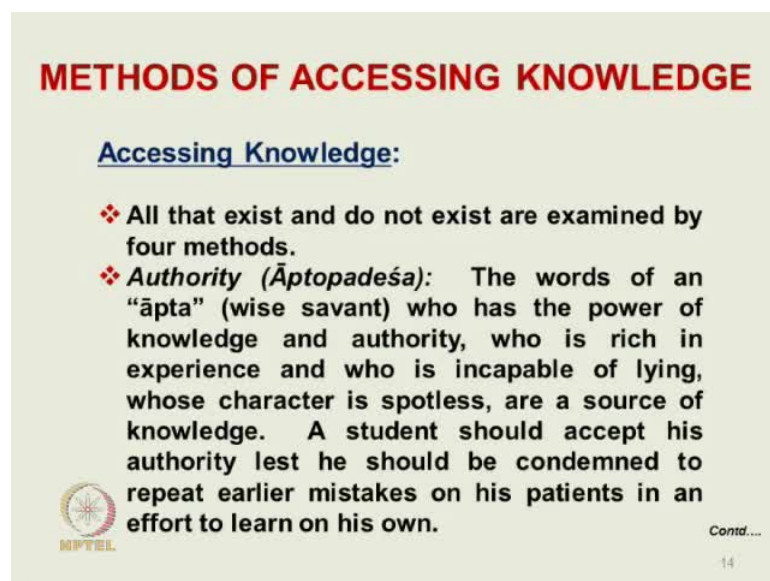
When you look, you will find suddenly, one yakshi will be jumping out and coming towards you, special, different; that is because it is carved by a man, who put a bit of his own soul into it; that will look different. Now, there is something in what he said. Therefore, here, the physician who is just ordinary treatment, you know pathology, you know medicine, you treat; but an Ayurvedic physician who knows this, the basis of

knowledge, the basis of evolution, he is a very different kind of physician; he is like a Charaka; and the patient going to him, the very sight of him might partly relieve his illness.

So, that is the difference essentially. It is not for the...In fact, Charaka alludes to this in the beginning of his Samhitha, there is a classification of decoctions; fifty different, there is a classification, fifty groups. At the end of it, it is good for fever, for diarrhea, for so many things. At the end of it, he says [FL]; this table I have given, is good for the dim witted ordinary physician; [FL]; but he does not stop there; [FL]; for the wise, this is to extend the domain of knowledge. You can interpret it in any way you like; you may want to create new formulations, find new medicinal plants, which we have not even done today; because how difficult is it to find a wild plant, whether it has medicinal value, how do you do that? They had done it; nineteen hundred plants they have done.

We have not done anything since. So, you could do that, or you could find out how they work, that also we have not done. So, extending the domain of knowledge is open to us, but how few of us actually do it. Therefore, a physician who reflects on all these, he becomes a physician extraordinaire. That is what is important here. Then, we come to extending, methods of accessing knowledge.


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METHODS OF ACCESSING KNOWLEDGE

Accessing Knowledge:

- ❖ All that exist and do not exist are examined by four methods.
- ❖ **Authority (Āptopadeśa):** The words of an “āpta” (wise savant) who has the power of knowledge and authority, who is rich in experience and who is incapable of lying, whose character is spotless, are a source of knowledge. A student should accept his authority lest he should be condemned to repeat earlier mistakes on his patients in an effort to learn on his own.

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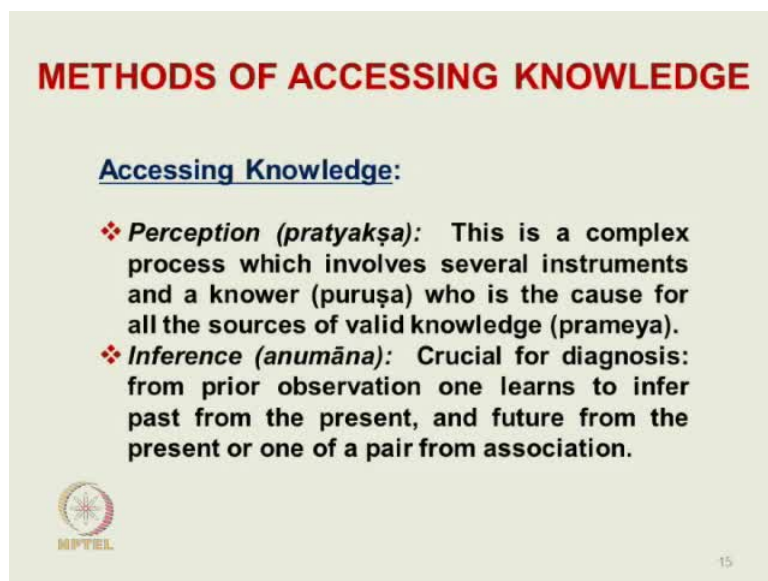
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This is epistemology, very much a part of a philosophy, and there are classical epistemology, authority, aptopadesa, that is a valid form. Many western logicians will not

accept it; that is, you do not take what somebody says an authority, they do not accept it; but in India, in our systems, that is accepted and Ayurveda especially, it is important; but this apta, who is the apta?

Whose word are you going to take as an authority? And, if you look at the definition, you can easily say wise savant, but he has the power of knowledge and authority, who is rich in experience, who is incapable of lying, whose character is spotless, who is a source of knowledge, a student should accept his authority. And why, because a physician from his experience of so many years of treating, if he says this particular sign is dangerous, you should do like this, or you should not give this medicine at this particular stage, that sort of thing, you cannot learn from text books. It is learnt from experience and if you insist that all these, you will also do experiments and discover; that means, you will be doing it at the cost of many patients. Therefore, it is, we are obliged to listen to experience; so, that is a valid form of knowledge, aptopadesa.


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METHODS OF ACCESSING KNOWLEDGE

Accessing Knowledge:

- ❖ **Perception (*pratyakṣa*):** This is a complex process which involves several instruments and a knower (*puruṣa*) who is the cause for all the sources of valid knowledge (*prameya*).
- ❖ **Inference (*anumāna*):** Crucial for diagnosis: from prior observation one learns to infer past from the present, and future from the present or one of a pair from association.


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And, the second is perception. This has been always, even in western countries, everybody accepts perception. Even the lokayatikas, the materialists of India, they only accepted this. No, other form of knowledge; what we can see, what we can experience, that alone is the source of knowledge; but that is a very complex process, because it involves instruments of perception and a certain process, and a certain agent, which has to become aware of it; all these are involved in perception.

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WORD OF GREAT PRECEPTORS (ĀPTOPADEŚĀ)

- **A physician must learn from great preceptors who are not only repositories of knowledge but also of purity and wisdom and are incapable of lying.**
- **Scriptural authority is a valid source provided it does not conflict with reason.**
- **This source of knowledge is important in order to avoid repeating the mistakes made by predecessors.**




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Now, if you look at it, the words of aptopadesa again, to repeat that, this is, this is as good a scriptural authority, valid.

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INSTRUMENTS IN PERCEPTION

- **Five sense organs (jñānendriyas).**
- **Objects of the senses (indriyarthas; sound, touch, vision, smell and taste of sense organs).**
- **Mind (manas)**
- **Intellect (buddhi)**
- **Knower: puruṣa (personal self/ jīvātma)**

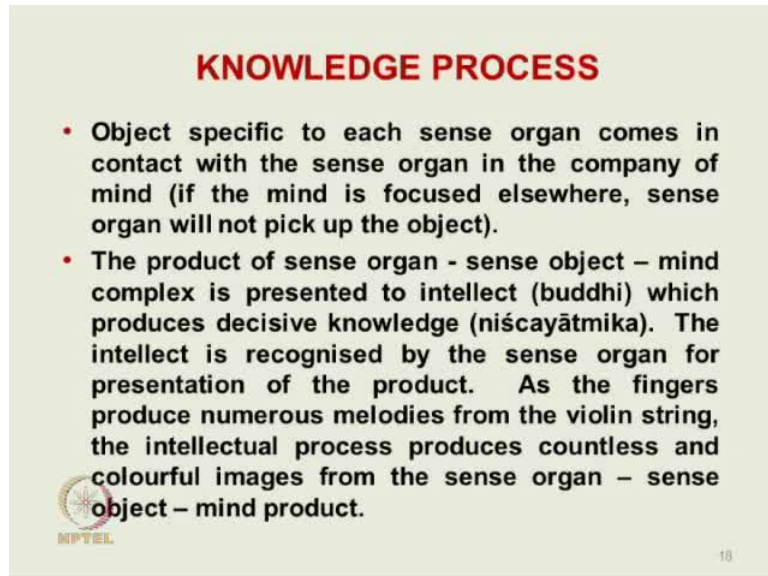


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And then, we come to perception; five sense organs, jñānendriyas, objects of senses which we have already seen, indriyarthas, sound, touch, vision, smell, taste, these are all our sense organs who can, we can pick up these; mind, intellect and the knower. These are the instruments, if any one is lacking, then, there can be no perception. Now, if you look at that, each one of these we can consider. The senses like smell, or vision, they pick

up a particular object. Now, that information which is picked up by the sense organs, it cannot pick it up unless mind is involved.

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KNOWLEDGE PROCESS

- Object specific to each sense organ comes in contact with the sense organ in the company of mind (if the mind is focused elsewhere, sense organ will not pick up the object).
- The product of sense organ - sense object - mind complex is presented to intellect (buddhi) which produces decisive knowledge (niścayātmika). The intellect is recognised by the sense organ for presentation of the product. As the fingers produce numerous melodies from the violin string, the intellectual process produces countless and colourful images from the sense organ - sense object - mind product.

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For example, I come here, the clock ticking, I can hear that; but once my mind changes, I am listening to someone, I am doing something else, I no longer hear that; the clock is still ticking; the sound waves are impinging on my eardrum; but I am no longer aware of it, because my mind has changed somewhere else. Therefore, in this knowledge process where all these instruments interact, that is what we have to, the real philosophical basis of perception, the sense organ, the sense object and the mind, a certain complex data is created; maybe auditory, maybe visual, maybe related to taste, but that, all these three agents work together, produce a particular product, a knowledge product.

Now then, the next stage is, that knowledge product does not stop with the mind, it goes to the buddhi; that is the next stage, which is another part of the instrument. And, this buddhi, if you, you can well imagine a product which is related to taste, a knowledge product related to vision, all these are entirely different; but when they come to buddhi, the analogy used is, suppose the fingers are playing on a multi-stringed instrument, number of strings are there, and your fingers are moving on them, it creates all kinds of tunes, variegated tunes; that is the analogy they use.


So here, this sense organ, sense object, mind, product, that if you can imagine is a finger and there is a multi stringed instrument which is the buddhi, when it comes and plucks,

but it is an intelligent plucking, because obviously we cannot, we do not hear this camera, we see it. It is highly specific, music, I hear; I do not see it. Therefore, each of these products, when they come to this multi-stringed instrument of buddhi, then, all these enormous perceptions arise; but then, it does not stop there. Once this is happening, somebody has to know this; that is known as self.

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KNOWER

- **Puruṣa (personal self, jīvātma) is the knower, which should be distinguished from Supreme Self (paramātmā). Supreme Self has no source of origin while personal self is an aggregate of several entities (rāśi) and is coloured by ignorance, desire and aversion.**
- **The personal self is active; it is by its presence that mind moves; and it is the operation of the mind that makes senses move.**
- **The personal self is equated with consciousness (cetana), but this is qualified. The consciousness is limited to the periods when self is in contact with senses including mind. Devoid of self, senses including the mind are “acetana”**

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That is the next stage, purusa. This is not the purusa, the supreme self. No, we are not talking about that, there is something in individual self, jivatma; when, in our Indian philosophical systems they believe for example, when a man dies, there is a shushma sharira which leaves the body and goes to another person; the whole reincarnation is based on that.

Now, that is jivatma; that jivatma is inherent and that jivatma is active, only when it is in, comes in contact with this particular complex; that is sense organ, sense object, mind, buddhi, that product, self is the one which could, which comes aware of it. Now, it is important because, mind is, all these are integral. If the instrument is defective, there is no knowledge. All these have to be there. And, if self is not there, then this is inactive; this mind complex, mind itself is inactive, if self does not come there. And, self detached from these is alone, it cannot be aware of anything; it can become aware of it only when this product comes; so, there is a mutuality in the relationship. Therefore, this complex


process, the knower, is also part of this; very different from this personal self, individual; very different from the supreme self.

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INFERENCE (ANUMĀNA)

- To know what exists beyond the domains of perception; it must however be preceded by perception.
- Three types; consequent from precedent; precedent from consequent; and one member of a pair of complementarities from the other.

Contd....



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Then we come to inference, which is very important, because a physician, this is what physicians, in those days there was no laboratory reports. They had to use inference very very much; observation, past, present, observations made by others, you infer a lot of things from this. And this inference, there are three types of inference. It can be consequent and precedent, what came first, what came later.


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INFERENCE (ANUMĀNA)

Examples:

▪ Consequent and precedent	▪ Rain and Rain clouds
▪ Precedent and consequent	▪ Sexual intercourse and pregnancy
▪ Complementary pair	▪ Fire and smoke

The faculty which sees through different things and identifies the underlying cause is reason (yukti) which operates in all three tenses of inference.

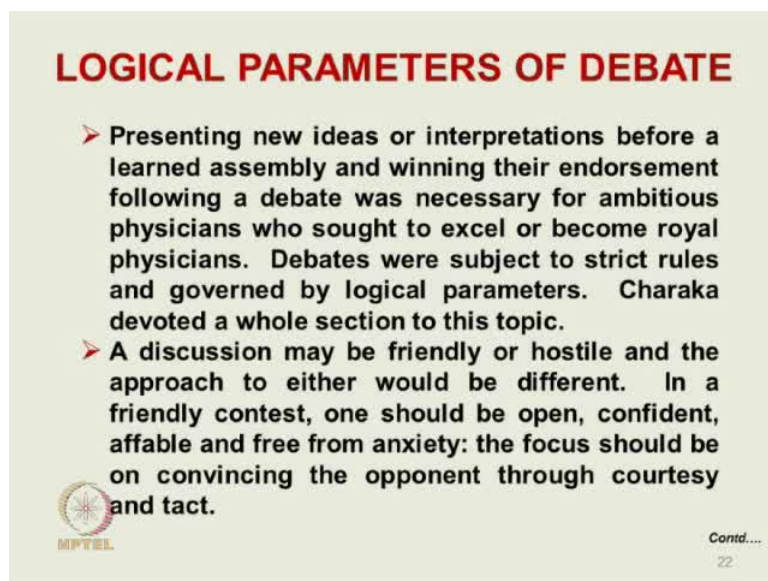


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That, like for example, consequent and precedent; if you take rain and the rain clouds, rain clouds are the precedent, rain is the consequent. Now, if you take precedent and consequent again, sexual intercourse and pregnancy, pregnancy is consequent and sexual intercourse is precedent. And, there is a third type, a complimentary pair; they always go together; fire and smoke. So, if you see fire, then there must have been smoke here, or smoke, there is fire; that is because of complementarities. So, there are three types of inference; all these are used in medicine.


When you see a person having rigor, then you know he is going to have fever. That is a, you know immediately, it is a precedent; like, malarial patient is having rigor, then you know very well that he is going to have fever. So, like that, there are so many which we use all the time in the diagnostic process.

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LOGICAL PARAMETERS OF DEBATE

- **Presenting new ideas or interpretations before a learned assembly and winning their endorsement following a debate was necessary for ambitious physicians who sought to excel or become royal physicians. Debates were subject to strict rules and governed by logical parameters. Charaka devoted a whole section to this topic.**
- **A discussion may be friendly or hostile and the approach to either would be different. In a friendly contest, one should be open, confident, affable and free from anxiety: the focus should be on convincing the opponent through courtesy and tact.**

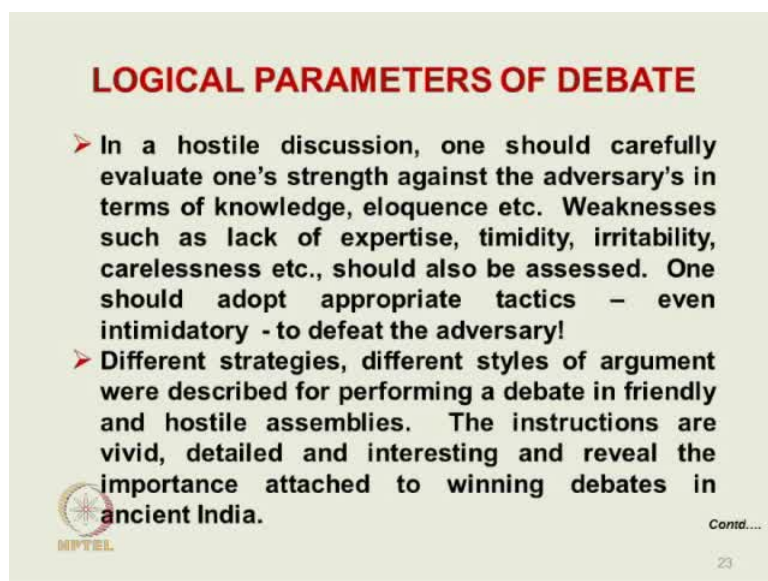
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And then, we come to logical parameters of debate. Why should this be important? Charaka gives a whole section dealing with this and the reason is, it is not meant for all physicians. Physician who have a particular view, a doctrine, they want to present it before an audience, they want them to accept it. If you want to gain, today, it is like presenting a paper. You want to go for an international conference; you have something new to report; only those people need this; all the people are not interested in presenting papers, or getting global recognition.

If you want to do that, then you have to know this. And, the logical parameters of debate, what are the rules of debate, how you should speak in an audience, how you should treat with the umpire; all those you have to be aware of these, so that the scholars sitting in the assembly will listen to you. Therefore, Charaka devotes a whole lot of debates on this subject, and he deals with the friendly assembly. You may go to an assembly where you know most of the people, maybe your own alma mater; people are friendly, respectful and you have one way of dealing with them; you can take lot of things for granted there.


Many of them may be good, personally known to you. This is one way to deal with that audience when you present; but you may go to a hostile audience, a foreign audience for example, highly critical of what is being done in India. When you go there, your attitude has to be different; it cannot be the same. And, you may go to a hostile audience where they will be highly critical of you.

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LOGICAL PARAMETERS OF DEBATE

- In a hostile discussion, one should carefully evaluate one's strength against the adversary's in terms of knowledge, eloquence etc. Weaknesses such as lack of expertise, timidity, irritability, carelessness etc., should also be assessed. One should adopt appropriate tactics – even intimidatory - to defeat the adversary!
- Different strategies, different styles of argument were described for performing a debate in friendly and hostile assemblies. The instructions are vivid, detailed and interesting and reveal the importance attached to winning debates in ancient India.

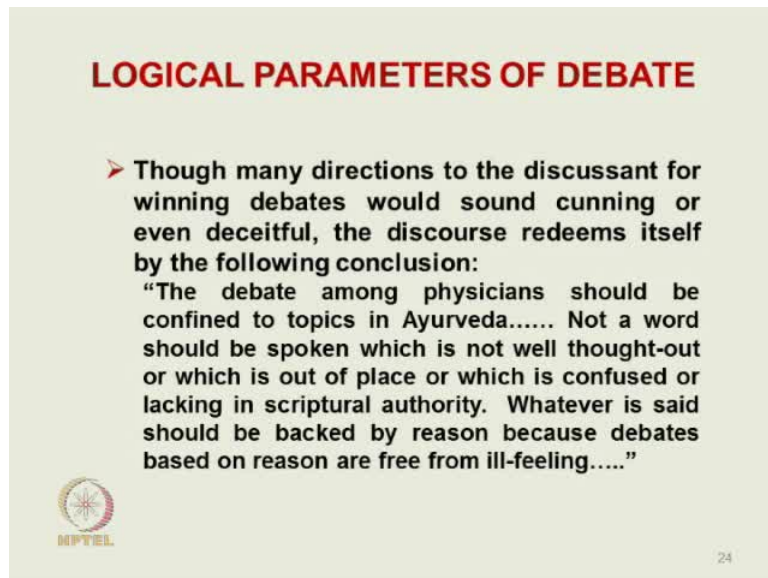
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And then Charaka, in this particular, different types of assemblies, how you should strategize yourself, all that is described here. And, in fact, it goes into such details; you should find out the opponent, your adversary, his weaknesses; he may not be very good in articulating; he may be very deficient in his knowledge of history; he may be very deficient in something else; he will be a nervous person; all these you should find out, this is what it says, and you should attack him on that, his areas of weakness.


If he is deficient, you make a big quotation from something and he will, immediately he will be off balance and you should take advantage of that. So, like that, there are a whole lot of practical instructions, how to win a debate. And sometimes, even you may think that, some of these are not even ethical; so that, to win the debate at any cost, sometimes it goes to that extent; but then, all this is, when you tend to doubt, is it correct to do that.

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LOGICAL PARAMETERS OF DEBATE

➤ Though many directions to the discussant for winning debates would sound cunning or even deceitful, the discourse redeems itself by the following conclusion:
“The debate among physicians should be confined to topics in Ayurveda..... Not a word should be spoken which is not well thought-out or which is out of place or which is confused or lacking in scriptural authority. Whatever is said should be backed by reason because debates based on reason are free from ill-feeling.....”


 24

When you begin to think like that, there is a relief in the sense, at the end of it, this chapter, he says, the debate among physicians should be confined to topics in Ayurveda. Then he says, not a word should be spoken which is not well thought out, or which is out of place, or which is confused, or lacking in scriptural authority; whatever is said should be backed by reason, because debates based on reason are free from ill feeling. That is that is how he concludes. So, that is a big relief, after reading all this.

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BODY AND ITS KNOWER

- Mind, self, and body were regarded by Charaka as a tripod which supported an individual's existence. Their interrelationship can be viewed differently, and it claimed serious attention in his treatise.
- **Mind:** Except when the mind is active, sense data are not registered by the individual. Mind is the controller of sense organs, which analyses and conveys sense data to intellect. Devoid of consciousness of its own, mind is endowed with it by self.




Contd....
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And body and its knower, it is a metaphysics. Some of this we have already covered in that section dealing with the acquisition of knowledge, mind, self and body. Charaka regarded as the tripod, which supports an individual's existence. And, this inter relationship can be viewed differently mind, except when the mind is active. This we have already touched upon, earlier in perception; sense data are not registered by the individual, because that also, we have seen that, the mind is not present there, then the sense data does not register. That is already known; that is, mind is the controller of the sense organs, or the master of the orchestra which analyzes and conveys the data to the intellect, or buddhi, and devoid of consciousness of its own, it is self which gives consciousness to it.

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BODY AND ITS KNOWER

- **Sense Organs (Indriyas):** Five sense organs (ear, skin, eyes, tongue and nose) have five respective sense objects which are sound, touch, vision, taste and smell. There are also five motor organs which are hands, feet, tongue (organ of speech), and organs of excretion and generation.
- **Intellect (Buddhi):** Begins at the frontiers of the mind: processes the data from sense organs – sense object – mind interaction. Intellectual process produces a variety of images.
- **Self:** Cause of the living individual, which enables the appreciation of light and darkness, truth and untruth; joy and sorrow; knowledge and freedom.




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And sense organs, five sense organs, essentially it is, slight differences are there; but the epistemology what we said, virtually being repeated here. Five respective sense objects, sound, touch, etcetera; there are five motor organs also to execute; intellect, we have the frontiers of the mind, intellect comes buddhi, and self, cause of the living individual, the ultimate basis of existence which enables us to appreciation of light and darkness, truth and untruth, things like that; all this comes from self.

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BODY AND ITS KNOWER

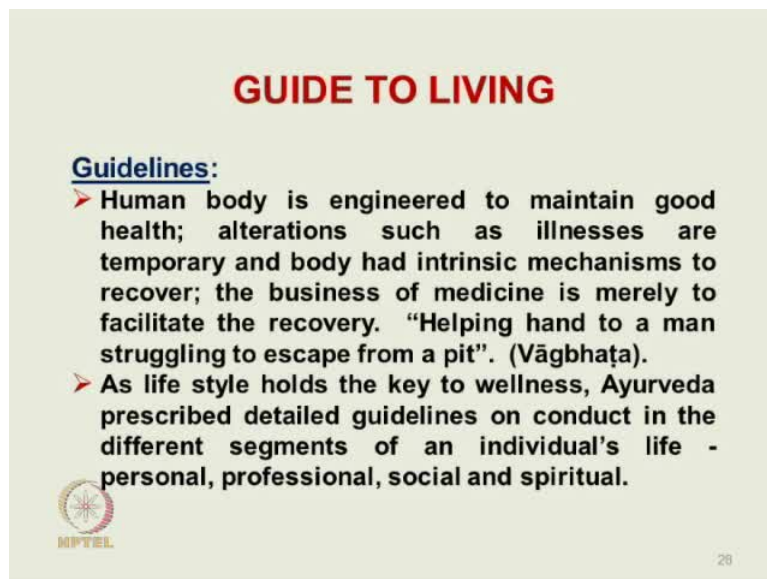
- **Self has no beginning or end.** It receives knowledge through the instrument complex of sense organs, sense objects, mind and intellect. If the instrument complex is flawed, it cannot receive knowledge; self cannot receive knowledge or act except through the instrument complex.
- **The causeless self is not perceived or known by a living being, but self – unseen, eternal, and omnipresent, knows the body (kṣetrajña and kṣetra).**



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Now, the body and its knower, the actually that discussion comes because,, often we say it is my hand, my eyes; all that we talk about, who is this I? When we say it is my heart, who is that I, the owner of all this; that is the context in which this is being presented. That is that body and its knower. Body does not know that; it is not visible; but that self who owns all this, he is aware; but the body itself is not aware; that is how it comes, ksetra and ksetrajna. Ksetrajna is the knower, ksetra is the body.


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GUIDE TO LIVING

Guidelines:

- Human body is engineered to maintain good health; alterations such as illnesses are temporary and body had intrinsic mechanisms to recover; the business of medicine is merely to facilitate the recovery. “Helping hand to a man struggling to escape from a pit”. (Vāgbhaṭa).
- As life style holds the key to wellness, Ayurveda prescribed detailed guidelines on conduct in the different segments of an individual's life - personal, professional, social and spiritual.

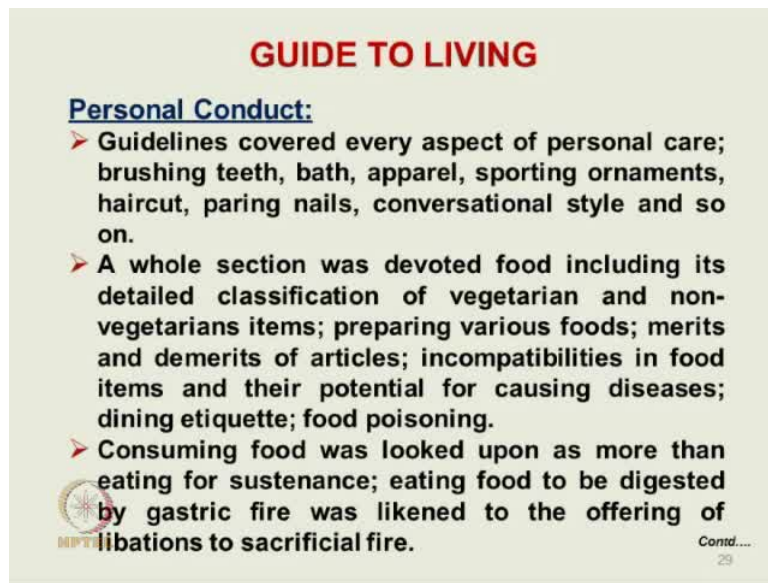
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Then, we come to guide to living. A lot of it, there is no philosophy in it; but there are ethical dimensions and ethics is a very important part of philosophy. Human bodies engineered to maintain good health. So, ill health, or disease, is really an aberration; it is an accident; often, we are falling into a pit we have ourselves dug; that is what we call a disease. And, all that medicine does, as Vagbhata says, is to give a helping hand to get him out of this pit; that is all medicine does.

He may himself climb out of it, but the physician can give a helping hand; that is all it does. And, lifestyle holds the key to wellness. Ayurveda prescribed detailed guidelines on conduct in the different segments of an individual's life, practically all segments of an individual's life, personal, professional, spiritual, etcetera.

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GUIDE TO LIVING

Personal Conduct:

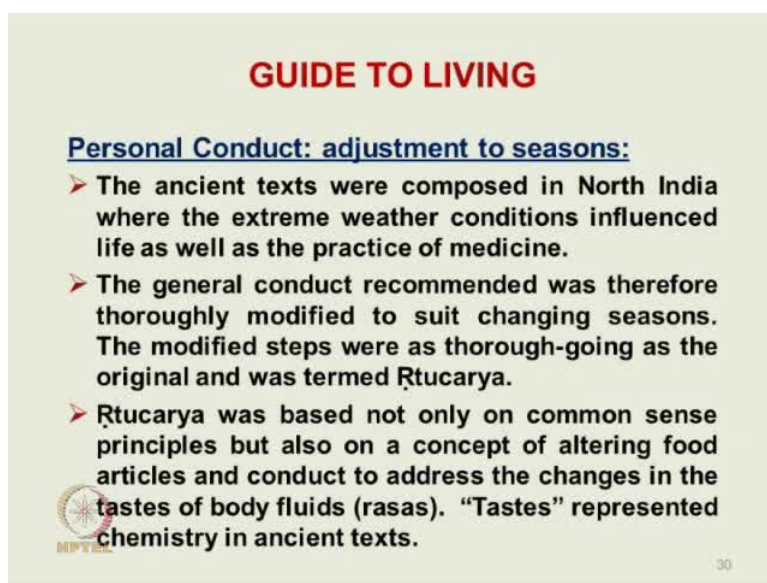
- Guidelines covered every aspect of personal care; brushing teeth, bath, apparel, sporting ornaments, haircut, paring nails, conversational style and so on.
- A whole section was devoted food including its detailed classification of vegetarian and non-vegetarians items; preparing various foods; merits and demerits of articles; incompatibilities in food items and their potential for causing diseases; dining etiquette; food poisoning.
- Consuming food was looked upon as more than eating for sustenance; eating food to be digested by gastric fire was likened to the offering of libations to sacrificial fire.

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And personal conduct, look at the details, guidelines, some of these will come again and again, because Ayurveda, the code of living is a very very live subject; everywhere you will find it impinging on the discussions. Here is brushing teeth, bath, apparel, sporting ornaments, haircut, paring nails, conversational style, all these are covered, how you should conduct yourself. A whole section was devoted to food including the detailed classification of food, we will be having a separate discussion on that, incompatibilities in food items, what to avoid, dining etiquette, how to eat, what to eat, how much to eat, all these are discussed. And, food poisoning is discussed. And, consuming food was looked upon, not as meeting a biological need, it is much more than that; you have to enjoy that food.

There is also a spiritual dimension here, because it is likened, like you pour libations into the sacrificial fire and imagine that the food that you are eating is also a sacrificial fire; there is a fire in the stomach. So, that, you find a parallel being drawn even at the spiritual level. It was not just meeting hungry, a biological urge; it was something more than that; there is an aesthetic element, there is a spiritual element.

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GUIDE TO LIVING

Personal Conduct: adjustment to seasons:

- The ancient texts were composed in North India where the extreme weather conditions influenced life as well as the practice of medicine.
- The general conduct recommended was therefore thoroughly modified to suit changing seasons. The modified steps were as thorough-going as the original and was termed Ritucarya.
- Ritucarya was based not only on common sense principles but also on a concept of altering food articles and conduct to address the changes in the tastes of body fluids (rasas). "Tastes" represented chemistry in ancient texts.

Personal conduct continues here, in different seasons, because these classics in Ayurveda, they were written in North India, where the weather extremes, summer can be extremely hot; in winter, it can be extremely cold. So, the code of conduct has to change radically to suit the environment. So, ritucarya was a very important subject. And here, you will find very detailed description on all these. The code of conduct mentioned earlier, in all respects, you have to change about your diet, about your sleep, all those have to change.

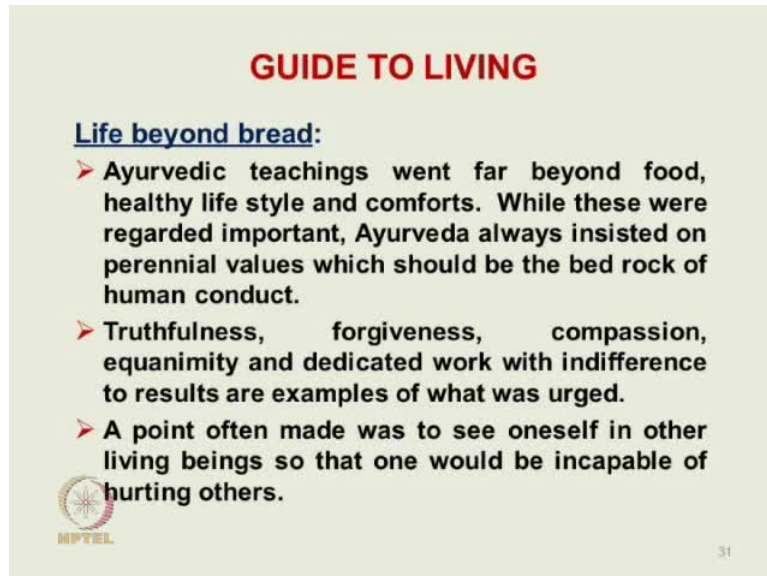
So, the general conduct was completely modified to suit the environment, the ruthus of tha; we will be discussing this also. And, there is an interesting side in this, that is, when you talk of ruthu, we talk, think of cold and heat; but according to Ayurveda, we will have a discussion on this later, when these weather changes take place, especially the summer or winter.

In summer, all the trees, they shed their leaves; they become lean; the water is being drawn away from the earth, including the human body; earth becomes dry; plants become dry. So, when this drying, desecration goes on all over, Ayurveda believed, just like there is water, a solution of, salt solution, if the water is evaporating, it becomes more and more concentrated. So, similarly, in the body, they believed, when this desecration goes on, in, it is a [FL] or a summer, then body chemistry changes.

So, when they, they put it, the taste changes; in summer and winter, two halves of the year, it was, even though there are six seasons in Ayurveda, for rtucarya, they were

divided into two, six months each. And, that hot half, the body chemistry is different, because tastes are different; taste is a short hand for chemistry. Therefore, you have to have your diet, your food, all this you will have to adapt to that particular chemical environment in the body. So, rtucarya is not only the simple common sense in Ayurveda, there is also a particular scientific basis for this change in conduct.

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GUIDE TO LIVING

Life beyond bread:

- Ayurvedic teachings went far beyond food, healthy life style and comforts. While these were regarded important, Ayurveda always insisted on perennial values which should be the bed rock of human conduct.
- Truthfulness, forgiveness, compassion, equanimity and dedicated work with indifference to results are examples of what was urged.
- A point often made was to see oneself in other living beings so that one would be incapable of hurting others.

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Then, life is, there is a lot of life beyond bread, and they talk about perennial subjects, truthfulness, forgiveness, compassion, equanimity; some of these we talked about this morning, dedicated work with indifference to results, and again, to see oneself in all the living beings. There all the living beings in us; they are all our kin; that feeling, repeatedly, a number of times Ayurveda talks about; all these three acharyas; even the ants, they are all our brothers. Now, with the discovery that, in terms of even the humble earthworm, 30 percent of the DNA they share with us. So, it has a particular relevance today, when they say, all these are our brothers and sisters; that is very true. So, this is something Ayurveda repeatedly stresses, the brotherhood or sisterhood of all that exists, living beings.

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GUIDE TO LIVING

Liberality:

- Throughout the texts of Charaka, Suśruta and Vāgbhaṭa, one is greeted by a liberal attitude to doctrines, practices and the use of formulations.
- While the student is given commands “you shall be truthful; you shall be respectful to your preceptor” etc.; the physician who treats patients is advised that “you may try this; you may use this formulation” etc. One does not find doctrinal rigidity or dogmatism.



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Another aspect is liberality. Very liberal way of thinking; there is no rigidity. For example, in, the only place ‘you shall do this’ is when they teach students, when they are taking an oath, when they are being accepted for training by an acharya; there is a certain ceremony fire with as the witness and the teacher will give commands and student has to say, yes, I do, I do, in the presence of a big assembly; that was the initiation ceremony.


Now, there are all orders, you shall tell the truth, you shall do this and he will say, yes; but (()) the physicians, when they write their prescriptions everywhere, you will see, you may do this, you may do that. So, in Sanskrit, that verbal form itself (()) and (()), there is a difference here. So, you will find that liberality; you may try this, you may do this; you will never find a prescription, you shall do it; you never see this. So, that liberality, or willingness to accept that there may be other ways equally effective of treating.

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GUIDE TO LIVING

Liberality:

- After describing a code of conduct at great length for healthy living, Charaka concluded the discussion “If someone has found good result by following another code, that is acceptable too!”



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That is a very important thing. And Charaka, in fact, a code of conduct which he describes in very great detail, his, concludes it by saying, if someone has found good result by following another code, that is acceptable too; because somebody living in another country, used to a different lifestyle, different type of food, different way of clothing and he finds himself in good health; there is no reason for you to impose your code on him; that is acceptable too.

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GUIDE TO LIVING

Professional Conduct:

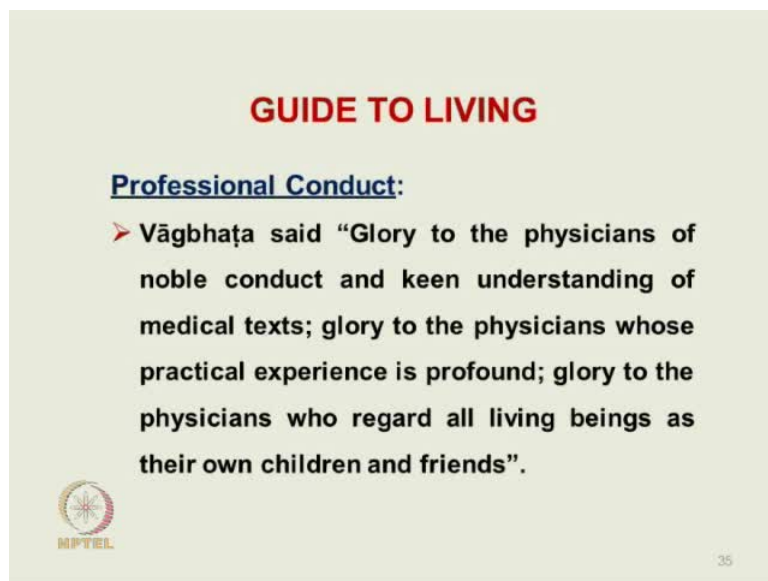
- Ayurveda insisted on highest standards from physicians and this was fully reflected in the oath which the students took during their initiation into Ayurvedic studies.
- Mastery of ancient texts, practical skill, clinical experience, access to necessary equipment, noble character, intelligence, sharp memory and above all, friendship and goodwill to treat all living beings as his siblings and kin were expected from physicians.



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So, you will find that liberal attitude. And professional conduct, Ayurveda, this is about physicians. They insisted on high standards from physicians and this is fully reflected in the oath which I have mentioned; we will be talking about it when we deal with training and the physician must have enough mastery of ancient texts, theoretical knowledge; he must have practical skill, clinical experience, access to necessary equipment, noble character, intelligence, sharp memory and above all, friendship and goodwill to treat all living beings as his siblings and kin; again, you come to this.


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GUIDE TO LIVING

Professional Conduct:

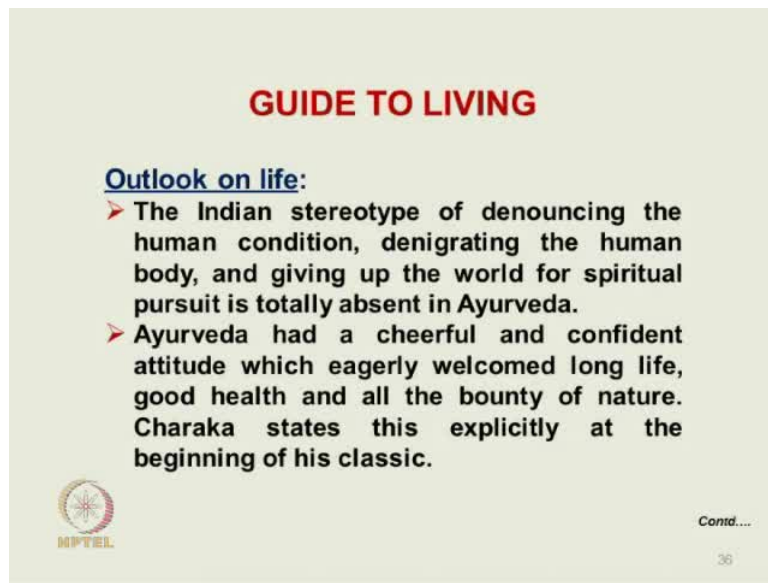
➤ Vāgbhaṭa said “Glory to the physicians of noble conduct and keen understanding of medical texts; glory to the physicians whose practical experience is profound; glory to the physicians who regard all living beings as their own children and friends”.

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No wonder the, Vagbhata in his conclusion of [FL], there is a famous (()), ‘glory to the physicians of noble conduct and keen understanding of medical texts; glory to the physicians whose practical experience is profound; glory to the physicians who regard all living beings as their own children and friends’. So, these are the qualities prized in physicians.


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GUIDE TO LIVING

Outlook on life:

- The Indian stereotype of denouncing the human condition, denigrating the human body, and giving up the world for spiritual pursuit is totally absent in Ayurveda.
- Ayurveda had a cheerful and confident attitude which eagerly welcomed long life, good health and all the bounty of nature. Charaka states this explicitly at the beginning of his classic.

 Contd....

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Outlook on life and here, the Indian stereotype that denigrate life, I have already shown some slides, human body is all very filthy, is full of this, full of pus, full of urine, this kind of constant denigration of the human body. Vedantists do that; Buddhists do that; create a revulsion to life; this is totally absent in Ayurveda. The attitude is a cheerful attitude, confident attitude, eagerly welcoming long life, good health and all the bounty of nature and Charaka states this explicitly at the beginning of this classic.


In fact, he says, what are the basic urges of life? One is [FL], want to live long, healthy. That is the first thing we want, because if there is no life, then everything is lost. Second [FL], we need money, because there is nothing more miserable than living a long life in poverty. And, you must work as a farmer, you must take up a job, king's job, office, something you must do. And third, he says [FL], a better after life; and there he adds, there is some doubt about this. And, he gives a long convoluted argument to convince himself and convince us that, there is indeed some validity in that.

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GUIDE TO LIVING

Outlook on life:



- There was no trace of “puritanism” in Ayurvedic classics. Food could be vegetarian or non-vegetarian; there was no bar on enjoying wine; there was no obligation on performing rituals. But freedom had to be exercised, mindful of righteous conduct (dharma) which urged that whatever one does for oneself should also be beneficial to fellow-beings.

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But, that is not what he is, his primary emphasis is this. So, therefore, the, there is no element of puritanism in Ayurveda classics. Food, vegetarian, non-vegetarian, no bar on enjoying wine, no obligation on performing rituals; but all this freedom had to be exercised within the limits of dharma. That is what is good for you, should be good for others also. It should not be making other people worse; that is not dharma. So, within that limitation, you should enjoy life.

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VĀGBHAṬA WITH PUPILS

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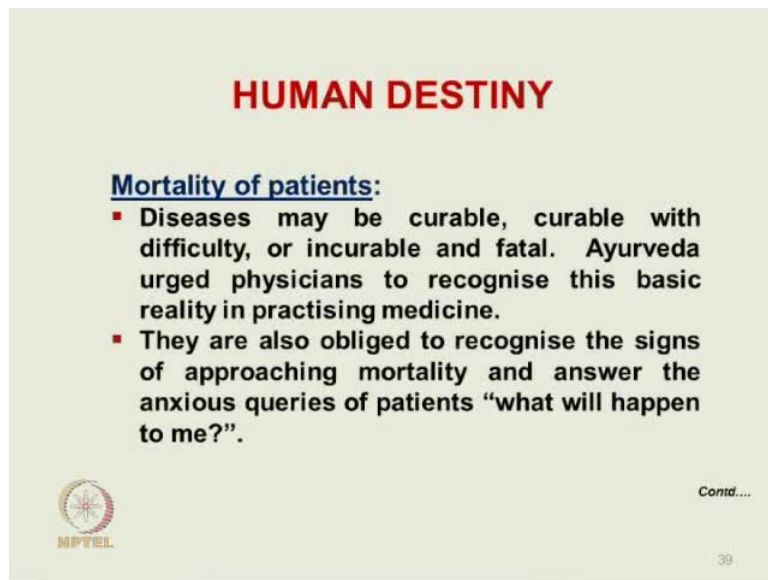
This is Vagbhata. It is the cover of my book, specially drawn by a very well known artist in Kerala, Namboodiri, because Vagbhata is, there is a legend that he spent, he was originally from Sindh; it is only a legend, there is no proof; but it is a fact that Vagbhata [FL], is most popular in Kerala. Out of the commentaries, I think there are eighteen or twenty commentaries, twelve of them were written in Kerala. And, almost everybody there knows something about [FL]; because it is a great poetry. But the story is that, he was actually a Brahmin in Sindh. In those days, all the great physicians were Buddhists.

So, he was so keen to learn medicine. He went to a Buddhist teacher pretending to be a Buddhist. So, he studied under him for several years and at some stage he thought, the teacher had realized that this man was not a Buddhist. So, before the teacher could pronounce a curse on him, he absconded from there. When he came back to his Brahmin colony, they would have nothing to do with him. They said, no, no, you are an outcast. You left us; you went to the Buddhist; do not come here. But he was a great physician. He was so upset by all this, he left Sindh and he travelled all the way along the west coast.

He came to Karnataka, and finally, he reached Kerala. I am talking about the sixth century and Kerala was not today's Kerala. And, when he came, these Namboodiris from the north were coming in waves; small, small groups by the same route and they were all setting up colonies; they would not go to the mountains, Western Ghats; too frightening. They would not like to go to the ocean, which, they were not used to that. So, there was a middle strip of Kerala, where people tended to settle down.

So, near Thrissur area, it is believed, there were Namboodiri colonies. When Vagbhata arrived there, he found this very intelligent young people knowing Sanskrit and they found an extraordinary teacher, a great scholar and poet, and he had this manuscript with him, ashtanga hrudaya; extraordinary combination of poetry and medicine. It was an instinctive attraction in both directions. This is the belief. So, he settled down and he setup his ashtavaidhyas; that is the belief. Anyway, so this is that Vagbhata with his students.


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HUMAN DESTINY

Mortality of patients:

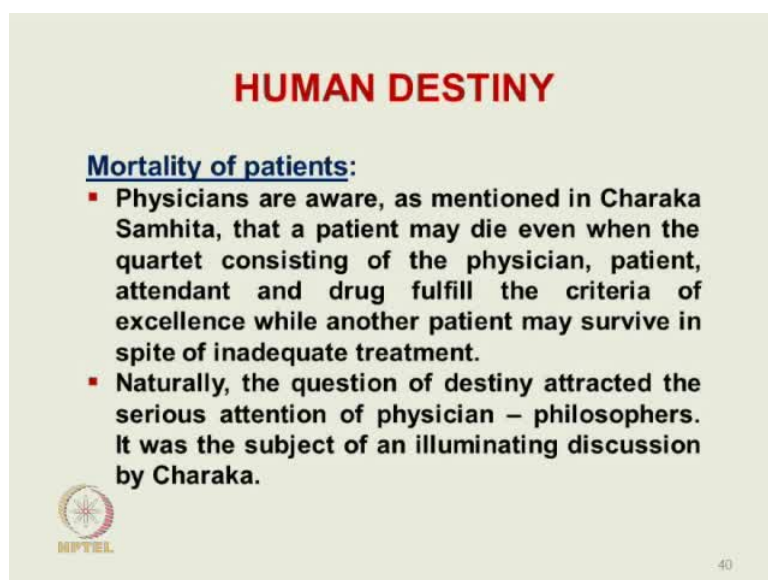
- Diseases may be curable, curable with difficulty, or incurable and fatal. Ayurveda urged physicians to recognise this basic reality in practising medicine.
- They are also obliged to recognise the signs of approaching mortality and answer the anxious queries of patients “what will happen to me?”.

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Now, human destiny, very interesting subject. Now, doctors, vaidyas, physicians, they are always concerned with this, because we are dealing with illness and you do not know what will happen; patients, relations, want to know what will happen, that is their question. They are not interested in the diagnosis; they want to know what will happen to me. Therefore, destiny is pressing on us.


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HUMAN DESTINY

Mortality of patients:

- Physicians are aware, as mentioned in Charaka Samhita, that a patient may die even when the quartet consisting of the physician, patient, attendant and drug fulfill the criteria of excellence while another patient may survive in spite of inadequate treatment.
- Naturally, the question of destiny attracted the serious attention of physician – philosophers. It was the subject of an illuminating discussion by Charaka.

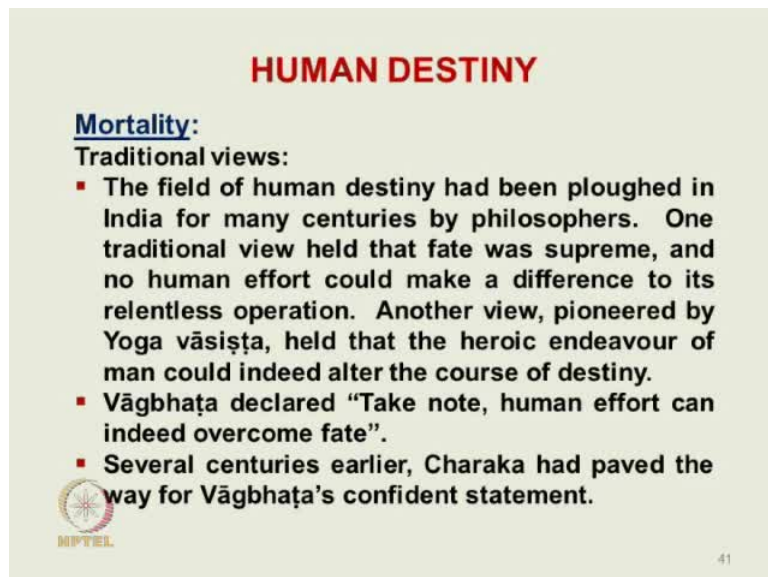
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It is a compulsive element in medicine and disease may be curable. Charaka says, in the beginning itself, you must know whether the disease is curable, curable with difficult (())

or curable, before you start treating; he says that. And, they should also know, if there is a danger sign, mortality, they must be able to recognize it. And Charaka says, patient may die; he himself says that; there are, there is a quartet in the practice of medicine; that is the physician, the patient and attendant and the medications.

These are the four elements and each one of these has four qualities. So, if all these qualities, sixteen qualities are present, then the treatment will succeed. This is the dictum; but Charaka himself says, when all these are excellent, quartet is first class, but still the patient may not survive; like we see.

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HUMAN DESTINY

Mortality:

Traditional views:

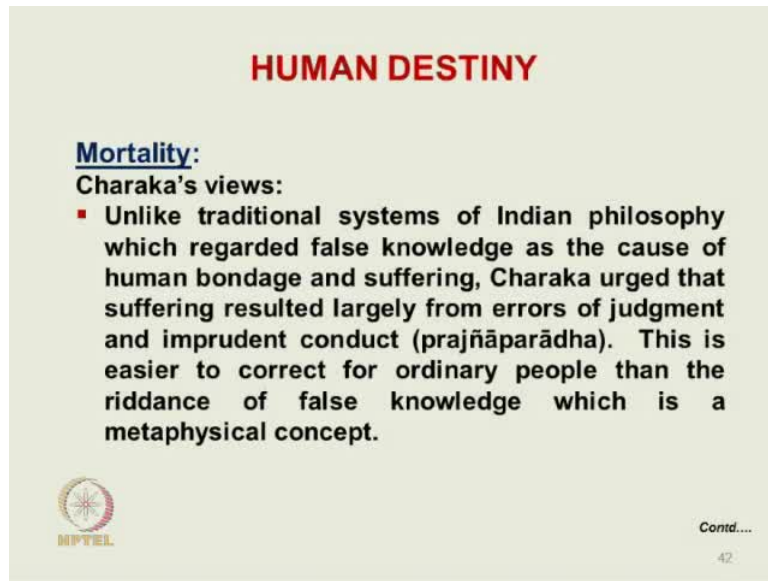
- The field of human destiny had been ploughed in India for many centuries by philosophers. One traditional view held that fate was supreme, and no human effort could make a difference to its relentless operation. Another view, pioneered by Yoga vāsiṣṭha, held that the heroic endeavour of man could indeed alter the course of destiny.
- Vāgbhaṭa declared “Take note, human effort can indeed overcome fate”.
- Several centuries earlier, Charaka had paved the way for Vāgbhaṭa’s confident statement.

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Naturally, the question of destiny becomes a very important one for a physician and traditional views in India, one was, nothing can be done; you cannot change destiny; it is fixed; no use trying to do anything; that is a very popularly held view even today. But what is not known, India, there was a similarly, equally strong view called to [FL], which you see in yoga vasista, which says the exact opposite. [FL], ‘why don’t you defy destiny’; [FL], ‘exert your will’. So, that view is also there.

Both these views are there and Vagbhata, Ayurveda tends towards that direction. Vagbhata actually says, take note; human effort can indeed overcome fate. It is a very hopeful thing for a doctor, physician to feel. And, several centuries earlier, Charaka had prepared the ground for this discussion.


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HUMAN DESTINY

Mortality:
Charaka's views:

- Unlike traditional systems of Indian philosophy which regarded false knowledge as the cause of human bondage and suffering, Charaka urged that suffering resulted largely from errors of judgment and imprudent conduct (*prajñāparādha*). This is easier to correct for ordinary people than the riddance of false knowledge which is a metaphysical concept.

 Contd....
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Now here, Charaka says, he takes a middle position, which he was always very fond of taking. For acts of enormous sinfulness, children being raped and killed and so on, acts of enormous cruelty, now, that sort of thing karma will take its effect; nothing can change that. But for most of us ordinary people, our doings have very little moral content like this. For example, we know that if we keep on smoking, we will get lung cancer, or maybe coronary artery disease; there is no moral content in that, ethical issues. It is something entirely in our, we can control it and we can prevent; you cannot say that is predetermined. Therefore, a lot of things of things that, they are within our control; that is what Charaka says. At one extreme, you cannot prevent; that will act; but a whole lot of things within our control, we can change our destiny.

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HUMAN DESTINY

Mortality:
Charaka's views:

- But how free are humans to avoid imprudent conduct? If predestination is carried to its logical conclusion, much of human effort including a physician's would be futile. Charaka urged that if a person chose to remain well by paying attention to proper conduct, it could not be claimed that his well being was pre-ordained.



Contd....
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Then, he says, how free are human beings to do that, to desist from smoking? Do we have the freedom to do it, that question he raises.

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HUMAN DESTINY

Mortality:
Charaka's views:

- A middle position would be "fate would be unalterable for abominable acts of cruelty and sinfulness, but errors of conduct which involve no serious moral issues and which are the lot of common folk could be corrected or prevented by proper conduct".
- Proper conduct was within the power of humans as it called for the avoidance of the overuse, underuse, and misuse of senses and the mind.
- Ayurveda did not advise renunciation of desire or non-attachment; it commended a full and righteous life.



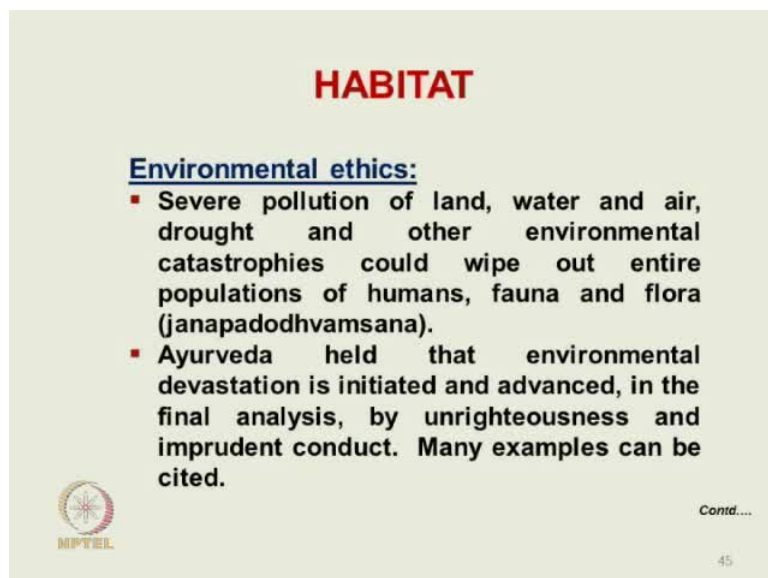
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Therefore, the good conduct, in the traditional view, all the suffering of humanities because of false knowledge, or Vedanta, or our six systems of Indian philosophy, they all say, human beings suffers because of their false knowledge; false knowledge means what? Temporary, you are mistaking for permanent; untrue, you are mistaking for true, like that. These are essentially metaphysical concepts, philosophical concepts. But

Charaka say, these are all, we suffer because, not because of false knowledge; that is the important thing; it is because of erroneous understanding and our erroneous judgment.

These are within our means, whether it is desisting from smoking, all kinds of things where we can desist, this is within our control; that erroneous judgment, erroneous activity, those are practical things, not metaphysical statements. So, according to him, he gives a hopeful view. How we can order our conduct in such a way, that we can eliminate suffering, and you cannot say, that was also predetermined; this is what Charaka says. If you say everything is predetermined, he says, where is the need to have any physicians at all; where is the need for prayer; where is the need for anything; because everything is predetermined; so, he ridicules that. It is a hopeful message.


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HABITAT

Environmental ethics:

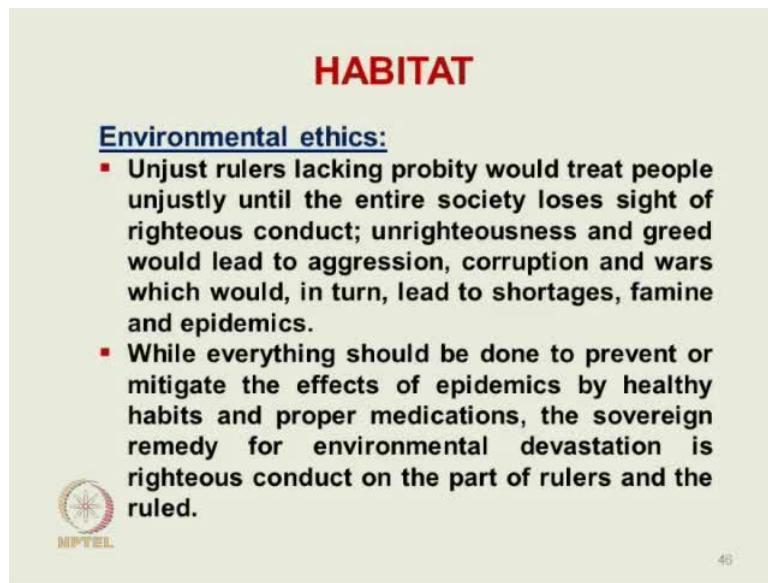
- Severe pollution of land, water and air, drought and other environmental catastrophies could wipe out entire populations of humans, fauna and flora (janapadodhvamsana).
- Ayurveda held that environmental devastation is initiated and advanced, in the final analysis, by unrighteousness and imprudent conduct. Many examples can be cited.

 Contd....

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And habitat, Charaka has a section called janapadhodhvamsana. He was very conscious of the generosity of nature, all that we have, nature's bounty, and this all gets destroyed. If there is an epidemic, people die; vata, pitta, kapha, everything becomes irrelevant. The whole population, fauna and flora, they are all destroyed, regardless of anything. Now, these things happen, because of essentially unrighteous conduct. Unrighteous conduct on the part of people, on the part of the rulers, and he gives all these examples; the ruler who is plundering people, unjust, corruption everywhere, nobody to look after the administration; there is no governance.


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HABITAT

Environmental ethics:

- Unjust rulers lacking probity would treat people unjustly until the entire society loses sight of righteous conduct; unrighteousness and greed would lead to aggression, corruption and wars which would, in turn, lead to shortages, famine and epidemics.
- While everything should be done to prevent or mitigate the effects of epidemics by healthy habits and proper medications, the sovereign remedy for environmental devastation is righteous conduct on the part of rulers and the ruled.

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So, there is complete anarchy; every man for himself. When you come to that, righteousness, Gods run away from that place. Now, that is where famine come, shortages come, epidemics come, lots of people suffer from that. So, that whole habitat is destroyed. Essentially, you may of course, you should try to prevent it by diet and medicines and all that, but for this type of destruction, that alone will not do.

The fundamental answer is, unrighteous conduct must change; whether it is rulers, or whether it is ruled. So, generally, the habitat, he was very much aware, that righteous living, what we call sustainable living today, a righteous conduct, all those environmental ethics that we talk about essentially, it is that; that is, you cannot imagine that, all this is for myself; all this is for humanity; there is no place for birds, no place for animals; it is all for us and it is all for the present generation. We do not worry about the grandchildren who will come.

So, you have to remember, when you, the moment you are aware of this, you are conscious of bioethics. It is not for myself; it is not for human beings alone; it is for everybody, for the plants, for animals, for the next generations. Now, that awareness if you have, that is righteous living. Now, Charaka says, that is what he says about habitat, which is environmental ethics, a very profound and very much alive subject today. It has covered practically every aspect of philosophy and its relevance to the practice of Ayurveda.