

**Concept Of Moksha In Ayurveda****Patil Mahesh Annasaheb**

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**Abstract –**

Alike other Darshanas or philosophies truly speaking the ultimate goal of Ayurveda science is not merely maintenance of health and treating the disease (ie.. “swasthasyaswaastyarakshanamaturasyavikaarprashamana “)<sup>1</sup> but to ultimately free the individual from all types of miseries and desires by maintaining the health of individual as long as he lives .Health is only means for fulfillment of Dharma Artha, Kama and attainment of Moksha. Dharmarthakaammokshaanamarogyamulanmuttamam]<sup>2</sup> (Ch su-1).

What exactly does moksha or liberation means and why it's necessary to attain it ....? have different interpretations by different scholars of Darshankaras according to their philosophy and perception. For e.g. acc to samkhyadarshanathe proper knowledge of prakriti and Purushtattva leads to moksha, acc to Buddha darshana knowledge of kshanbhangurvada and following their disciplines leads to Nirvana /moksha , acc to Jain darshana the hardwork and penance (Tapascharya ) leads to liberation from physical bondages. But acc to Ayurveda Moksha had been defined as complete devoid state of influence of Rajas and Tamas with dissolution of allkarmic actions and detachment of all kinds of unions ie.. Senses with their subjects, mind with senses, mind intelligence & ego with soul in any form and also described the method of its attainment way with proper discipline.

Mokshorajostamoabhavaatbalvat karma samkshayaat/

Viyogasarvasamyogomoksoapunarabavauchyate||- ( Chashaa -1)<sup>3</sup>

The entanglement of mind with the Rajas and tamas is the original cause of repeated cyclic birth and death and actual liberation is occurring when mind gets liberated from the influence of Rajas and tamas.<sup>4</sup>

**Aims-**

- 1) To understand what exactly Moksha means according to Ayurveda.
- 2) To Understand the importance of moksha

**Objectives –**

- 1) To study the Review of fundamentals of metaphysics according to Ayurveda and other literatures.
- 2) To study the methods of attainment of moksha according to Ayurveda .
- 3) To study the modern view about liberation.

**Introduction-**

If we keenly understand the ultimate purpose of Darshanas like Samkhya, Yog, Vedant ,Boudha or jain etc..andsacredscriptures like – Bhagvat Gita , Bhagvatam or any else Vedic literature like Upanishad or Puranasrespectively,it is crystal clear that their ultimate preaching is to liberate the physical body from all material binding clutches and get rid of from all kinds of miseries and thereby seeking ultimate bliss. Ayurveda too is concerned with same goal but in its own unique way. Among Bhrattrayee theCharak and Sushrutsamhita mainly explains in detail about the concept of moksha and the ways of its attainment .The path,objects and the method may vary from other scripture or Darshana but the goal is same. Ayurveda in addition had one more important goal is maintenance of health of body and mind as long as physical body is existing

and hence Ayurveda had been referred as Punyatamaveda –

Tasyayushapunyatamovedovedavidammata:/

Vakshateyanmanushyanaamlokayorubhayorhitam ]]<sup>5</sup>

The Sharirasthan of Charakand Sushrut had laid great emphasis on clearing the metaphysical concept of our body and its solution for liberation in the form of knowledge and proper procedure in respective chapters. The scriptures like Bhagvadgita, and various Darshanas were greatly influenced on each other due to similar goal i.e. attainment of mukti .

To understand moksha or undergo its attainment the proper knowledge about the Physical body (gross body ) and especially the metaphysical body (SukshmaSharir ) ( Senses, mind ,intelligence, ego and Sou) must be properly understood and the complex bonding relation between both this physical and metaphysical bodies . Acc to Ayurveda the

living entity body is composed of mainly Satvaatma and Sharira

(Satvatmatmasatriranchatrayametattridandavat Lokastisthathisamyogat – Chsu 1-46). Both Physical body and metaphysical body except Soul is derivative of Panchmahabhut and hence Sushrutacharya and Charakacharya claims that – Sarvadravyampanchbhoutikam |

*Bhutebhyo hi paramtasmast nasy chikitsanivartate |*  
(Sushrut)<sup>6</sup>

*Nirvikaarparastwatmasatvabhutgunendria |*  
(Charak)<sup>7</sup>

Atma is nitya but combination of 24 elements makes him anitya in the form of *jivatma* (ch.sha – 1/59). Without the combination of Atma, indria, manas, buddhi and karma no Sukha or Dukha takes place (Cha sha-1/132)

According to Ayurveda the mind consists of *Satva*, *Rajas* and *Tamas* gunas and excess *rajas* and *tamas* is cause for all mental ailments and bondages while *satva* is cause for happiness and liberation.

*Sattvamlaghuprakashakamishamtambhmuchamchala |*  
*Gurupravaranamvepradipvachhaarthatovrutti|*  
(saa.kaa)<sup>8</sup>.

The senses too should be in control with their subjects for harmony and liberation. The trigunas are binding the body and soul through mind and becomes the cause of bondage in body and worldly nature.

According to Charak, impairment of intellect, patience and memory, advent of maturity (of results) of time and action and unwholesome contact with the objects of senses are considered to be the causative factors of miseries.

*Dhidhrutismrutivibhrashtam karma*  
*yaturuteashubham|*

*Prajnaparadhjanisarsarva dosh prakopanam|* (Cha sha – 1/198)<sup>9</sup>.

Acharya Charak had cleared almost all the doubts raised by Agniveshin understanding the metaphysics and method of Moksha in the sharir than initial 5 chapters. Different questions were raised by Agnivesh regarding *nature of jivatma*, *omnipotency of soul*, mind complexity about *single or multiple, Punarjanma, Transmigration of soul* into different embryos, *Karmabandhan*, causes for *pravritti and Nivritti* etc,

The Yoga Darshan claims that when *chittavruttinirodh* takes place through Astangyog Moksha is attained as union of *jivatma* with *Paramatma*, acc to vedant darshan when the knowledge of *Bramhasatyajaganmithya...* and *Sarvamkhaluidam Bramha...* Enlightenment happens, acc to Nyaya Darshan knowledge of Moksha occurs through thoroughly understanding and contemplating of 16 *Padarthas* and by mercy of God leads to emancipation, acc to Vaisheshik Darshan proper knowledge of *Saptapadart* has leads to mukti, acc to Uttar mimamskara when all the *karma kshaya* takes place and *Yagnasare* properly performed without expectations mukti occurs, Acc to Charvak *Death itself* is Moksha. In scriptures like Bhagvat Gita God had told different ways of attainment of mukti and the form of *Karma Yog*, *GyanYog*, *Dhyan Yog* and *Bhakti Yog* all leading to same destination. Srimadbhagavadam is again supplementing different elevated level of *Bhaktiyog* for attainment of Mukti.

Acc to Acharya Charak *Upadhaa or Desire* is the root cause for all miseries and abstinence from all kinds of upadha is the true cause for happiness, the way silkworm gets entangled in its own created silk and dies through suffocation similarly a insane person gets entangled in his own mischievous activities and suffer from miseries throughout his life (Ch- Sha -1/95-97). In Ayurveda a very systematic process had been told for everyone to gradually attain liberation living healthy in this present life in the form of *shodashsamkaras*. The liberated persons had told an exclusive way for attainment of mukti and that is by the strength of *Tattvagyansmrutibal*, once who attained that had never returned again (Chsha – 1/150-51). Moksha is not a spontaneous or haphazard process attained suddenly but a gradual process after performing *Trividh Purusharthas Viz..Dharma Artha and Kama* with proper discipline. Ayurveda had mentioned clearly the significance of *Sadvrutta, Achara Rasayana* and other disciplines in the form of *Dinacharya, Ritucharya...* etc to maintain the physical and mental equilibrium along with sensual restraint necessary for merging into the soul –

*Yogemokshe cha sarvasaamvednaanaamavartanam |*  
*Mokshenivruttitirvisheshayogepravartak ||* ChShaa 5<sup>10</sup>

Charak in the sharir ch-5 ... had gone in detail describing the proper procedure for attainment of mukti / mumurshlingam as follows – First the

person frustrated in physical world and desiring for mukti should search a mantor or Guru and obey their orders , He should do *Agni upacharya*, read scriptures and act accordingly with *stability of mind* , he should associate with good peoples, keep away from bad habit person speak truth beneficial for all living beings, .... Etc. <sup>11</sup>Similarly in *LokPurushaSamyaPrakaransimilarities* between *Lok* and *Purush* had been very nicely explained understanding of which leads to *Saty buddhi* or true knowledge

Acharya charak had described the state of Mukti as *Bramhbhutavastha*, and says that in this condition the soul get rid of association with all karan or sadhanaie *indriya, manas and sharira*). *Vipaapam, Viraj, Shant, par, aksharavayay, amrur, brahma, nirvana and shanty are the synonyms of moksha ..*<sup>11</sup>

#### Modern View –

As till date modern science do not clearly accept the existence of neither the soul nor any rebirth theory but are undergoing a lot of research study to believe whether any such entity really exist after the death or even if exist how the transmigration of soul takes place . They actually do not believe anything but out of curiosity from the classical text and other scriptures trying their level best to understand the existence of soul in their own way. They generally consider that death of brain is the end of life of a person and he no more really exists .

#### Observation and Discussion –

The subject matter purely being related to metaphysical science and hence very subtle by nature makes very difficult to understand the subject and till date no such device had been discovered which can make us clearly see all these matters such as senses, mind , intelligence , soul , rebirth etc . Hence modern science understanding their limits of senses and technical equipments generally rejects such metaphysical principals and consider them as illogic or irrational . However our ancient vedic and scripture wisdom states that this body is not merely made up of combination of physical particles but also contain something nonphysical entity which is beyond our limit to understand by physical means

known as soul . The seers of ages by their divine vision had seen the subtle astral body after the death of he individual and further also seen that the subtle body transmigrates from one physical body to another physical body as long as the attachment of soul remains with the rajas and tamasguna of the mind and physical body made up of panchmahabhut. The entanglement and influence with these rajas and tamas make one to take repeated birth and death .When the true knowledge about this principles occurs to a sane man then he tries to get rid out from this influence and tries to liberate from this bondage .This state is described as moksha . Different scholars of different darshanas had tried to describe this attainment of moksha in their own way .

#### Conclusions-

Our body is made up of combination of panchmahabhut and eternal soul. The physical body is subjected to perish one day but the eternal soul remains unaffected . Our physical body and mind is oftenly subjected to trividhdukhas – Adhibhoutik ,adhidaiviketc .as long as we live this wordly life . The mind , senses, intelligence , ego and soul forms the subtle software of the hard external physical body and runs the physical body . After death the physical body shed down and merges with the earth elements whereas the subtle body which includes mind, senses, 4 fine elements , ego and soul along with the impression of karmic samskaras quits the body and migrates to another body suitable for fulfilling its next journey . The different darshankaras had told different pathways of attainment of liberation suitable to individual temperament and wisdom . Ayurveda too claims that its true intention is not in merely maintaining this physical and mental health bu to get rid of this trividhdukha and repeated births and death .

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