



An Understanding of Vedanta Darshan and its Conceptual Comparison to Ayurveda

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Abstract. Uttara Mimamsa Darshana, also known as Vedanta Darshana, is a profound philosophical system derived from the jnana khanda (Uttara khanda) of the Vedas. It primarily focuses on understanding the ultimate truth, Brahman, and attaining moksha (Liberation). Expounded by Maharshi Vedavyasa (Badarayana) in the Brahmasutra, Vedanta explores the nature of Brahman, the atma (Soul), and their relationship with the universe. The three major schools of Vedanta—Advaita (Non-dualism), Vishishtadvaita (Qualified non-dualism), and Dvaita (Dualism)—offer different perspectives on this relationship. Ayurveda, the ancient science of life, aligns with Vedantic philosophy in its ultimate goal of achieving moksha through the purification of body, mind, and soul. Both systems emphasize that a pure mind is essential for spiritual realization. Ayurveda highlights the impact of ahara (Food) on the manas (Mind), stating that sattvic ahara (Pure food) promotes mental clarity and spiritual growth. This concept parallels Vedanta's belief that self-discipline and purity of thought are necessary for realizing the higher self. Furthermore, both traditions advocate that physical health and mental balance are interconnected with spiritual progress. The practice of sattvavajaya chikitsa (Mind therapy) in Ayurveda corresponds to Vedantic practices of self-inquiry and meditation. Thus, Vedanta and Ayurveda complement each other, guiding individuals toward holistic well-being and the ultimate liberation of the soul. **Keywords.** Ayurveda, Brahma, Uttara Mimansa, Vedanta, Darshan

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Introduction

Uttara Mimamsa Darshana is popularly called Vedanta Darshana. Literally, Vedanta means the later part of Upanishads. Completion of knowledge. This Darshana is also said as Brahma Sutra / Sharira Sutra / Bhikshu Sutra or Jnana Mimamsa or Jnana Khanda. It is propounded by Veda Vyasa Maharshi, who is said to be Badarayana Vyasa or Krishna Dwaipayana. The system deliberates on the statements of the later addition to the Vedas known as Upanishads. According to this philosophy, Upanishads are considered the original part of the Vedas. The Brahma Sutra is an important work written by Badarayana and is popularly known as chatur adhyayee as it has 4 chapters. There are 16 padas, 192 adhikaranas and 555 sutras. There are 5 well-defined branches for Vedanta: Adwaita by Sankaracharya, Vishishtadwaita by Ramanujacharya, Dwaita by Madhavacharya, Shuddhadwaita by Vallabhacharya and Dwaitadwaita by Nimbarka [1]. The present manuscript aims to analyse the concepts of Vedanta darshan and collate them with Ayurveda; to outline Vedanta darshan and comprehend various concepts of Vedanta darshan, and to analyse the concept of Vedanta darshan with Ayurveda.

Vedant Darshan and its conceptual comparison to Ayurveda

Brahmasutra

Its composition was done by Badarayana, who was the teacher of Jaimini. As stated in the earlier chapter, both Jaimini's Mimamsa Sutras and Badarayana's Brahmasutras mention names such as Atreya, Kanada, Badari, Badarayana, and Jaimini as per context. Badarayana was a contemporary of Atreya.

The Brahmasutra contains the foundational ideas of the Vedas and Upanishads. Its authenticity and excellence have been acknowledged by Lord Krishna Himself. For instance: "This knowledge of the field (kshetra) and the knower of the field (kṣetragna), as explained in the principles of Sankhya, has been expounded in various ways by the sages, divided through different Vedic mantras, and described clearly through the reasoned aphorisms of the Brahmasutras." (Gita 13/4) [2]

Concepts

Pramanas accepted by Vedanta Darshan

Advaita

- Pratyaksh Pramana
- Anuman Pramana
- Shabd Pramana
- Upamana Pramana
- Arthapatti
- Anupalabdhi Pramana

Dvaita & vishishtadwaita

- Pratyaksha Pramana
- Anumana Pramana
- Shabd Pramana [3]

Important features

Vedanta considers absolute (Brahma) as the only existing principle in the universe. All other things in the material world do not exist, they are illusions of the Absolute. This approach is called the theory of illusion. The ultimate aim of life is to get rid of illusion and thus to realize. The whole universe is Brahma. Based on differences of opinions regarding Brahma, this system branched off into 3 major schools—(1) Adwaita, (2) Vishishtadwaita, (3) Dwaita.

"Athato Brahma Jigyasa" - The unity of Brahma and atma is not explicitly established in the earlier mimamsa. Therefore, the commencement of the unprecedented declaration 'Athato brahma jigyasa' is appropriate.

Through this, up to the knowledge of 'Aham Brahmasmi,' all otherness and all other means of knowledge are negated [4].

Adwaita

Which explains Brahma as the only principle existing in the universe. Individual living beings are in no way different from Brahma. "Brahma satyam jagat mithya, jeevo brahmaiva na parah"

That which is present in the beginning, in the end, and also illuminating in the middle, that one and only Brahman is the ultimate truth. Mithya, which is absent in the past and future, is illuminated in the middle till it is illusory. That's why this jagat is illusory [5].

Vishishtadwaita

Preached by Ramanujacharya - The term vishishtadwaita means 'one which is qualified' by cit (soul) and acit (universe). These factors together constitute Brahma. This theory accepts Brahma as the supreme principle (like in Advaita) but explains Brahma as qualified. So, it got the name Vishishtadwaita [6].

Dwaita

Preached by Madhava Acharya, the individual soul is entirely distinct from the supreme soul (paramatma). It also states that the universe is not an illusion.

Vedanta philosophy occupies as much position of pre-eminence in Charaka Samhita as any other philosophy [7].

Vivarta vada

In Vedanta philosophy, it is stated that the entire universe is an illusion, false and deceptive, referred to as *vivarta*, and the only ultimate truth is the absolute reality, Brahman. The existence of the world is deceptive. *Vivarta* is defined as “Atattvato anyatha vrttil vivartah”, meaning that which is not true (real) is *vivarta* (illusion). Just as an ignorant person mistakes a rope for a snake, in the same way, ignorance or maya compels us to believe in the existence of the world, which is merely an illusory form of the true self. Indian philosophers have elaborately explained the method of attaining pure knowledge of Brahman, which is also the purpose of philosophy [8].

Eshana

Charaka : Praneshana 2. Dhaneshana 3. Paralokeshana (Cha su 11/3)

Bhela : Praneshana 2. Dhaneshana 3. Dharmeshana

Brihadaranyaka Upanishad : Putreshana 2. Lokeshana 3. Paralokeshana [9]

Mahabhooota

In the Taittiriya Upanishad, it is stated that the Atman (Self) gives rise to Akash (space), and from it, successively, Vayu (air), Agni (fire), Apa (water), and Prithvi (earth) are created. On the other hand, Ayurveda describes the process of Bhutotpatti (creation of the five great elements) differently. According to Ayurveda, Prakriti (primordial nature) gives rise to Mahat (cosmic intelligence), which then leads to Ahamkara (ego). From Ahamkara, the five Tanmatras (subtle elements: sound, touch, form, taste, and smell) are produced. These Tanmatras, through Bhutantar-Pravesha (mutual interaction) and their inherent qualities (Gunas), give rise to the Pancamahabutas (five great elements: space, air, fire, water, and earth). Thus, the Taittiriya Upanishad and Ayurveda describe the process of elemental creation from two different perspectives [10, 11].

Purush

Vedanta says that ‘Aham brahmasmi’ means I am Brahma. Charaka says that the world and the man

are equal, all the worlds are in oneself and Atma is not by seeing oneself in all the worlds in the same form, the men get the knowledge that he is the creator of happiness and sorrow, no one else is the giver of happiness and sorrow because the world with reason etc. Fit of all knowledge (curiosity/truthful intellect) arises attaining salvation. The word lol expects union. Generally, the whole world is a community of shad dhatu (panchamahaboota atma/Brahma) (cha sha5/7) [11].

Garbhini Aahar varna relation

यादृग्वर्णमाहारमुपसेवते गर्भिणी तादृग्वर्णं प्रसवा भवति' इत्येके भाषन्ते-(सु० शा० २/३५)

According to the other few months/years, the pregnant women eat more food of the same colour. Have a child this opinion is not my own (but is supported by him)? In Charaka Samhita masanumasika Garbha vriddhi pathya prayoga of ghrita, dugdha and madhu (Su sha 2/35).

Teja + Jala = Gaura

Teja + Prithvi =Krushna

Teja + Prithvi, Akash =Krushna shyam

Teja + Jala, Akash= Gaura shyam varna

“Brihadaranyakaupanishad” (6/4/14-21)

Ksheera, odana+ Ghrita= Shuklavarna and vedagyata

Dadhi, odana+Ghrita= Kapil/Pingala

Odana + Ghrita= Shyama lohitanetra, 3 veda gyata [12]

Atma

Atma, jeevatma and Paramatma are the same in both Ayurveda and Darshana. While describing health, the happiness of the atma is the prime factor to be achieved. The concepts of health for attaining purusharthas are dharma Artha, kama and moksha. Where moksha is the liberation of the soul, which is taken from the Vedanta concept [13].

Aaharapaka

Chhandogya Upanishad (6/5/1,2,3) Bhukta Ahara → 1) Sthula bhaga → Purish, 2) Madhyam bhaga → Mamsa, 3) Sukshma bhaga → Mana; Peeta Jala → 1) Sthavishta bhaga → Mutra, 2) Madhyama bhaga → Rakta, 3) Anishta bhaga → Prana; Taila Ghritadi Sneh → 1) Sthavisht → Asthi, 2) Madhyam → Majja, 3) Anisht → Vak [14].

According to Ayurveda

From the nutrient (Prasada) portion of digested food, Rasa (plasma), Rakta (blood), Mamsa (muscle), Meda (fat), Asthi (bone), Majja (bone marrow), Veerya (semen), Ojas (vital essence), and the five sensory organs' essential substances are nourished. Furthermore, joints of the body, ligaments, tendons, and protective membranes (Pichha/Kala) are also sustained by this nutrient essence.

From the waste (Kitta) portion of digested food, sweat (Sweda), urine (Mutra), feces (Purisha), Vata (air), Pitta (bile), Kapha (phlegm), and waste products of the ears, eyes, nose, mouth, hair follicles, and reproductive organs are formed, nourished, and sustained. Additionally, hair, beard, body hair, and nails also originate and grow from this waste matter. Both waste (Mala) and essence (Prasada) components of the Dhatus (body tissues) are nourished by Rasa (nutrient fluid) and waste products, maintaining their appropriate balance in the body according to age and physique [15].

Anna and mana

According to Acharya Charaka Vidhivata annapana makes mind stronger. सर्वरसाभ्यासो बलकराणाम् । (cha su 25/40) [16]. According to Vedanta darshana - 'Annamayam hi Saumya manah'. Mana is annamaya.

The Sukshma sarabhoote of Anna becomes the mind. If the food is pure, then the mind is also pure, and memory will be clear. According to Bhagavadgeeta, there is a description of the food of the Satvika, Rajasika, and Tamasika people [18].

Aahara types

Similar to the Chhandogya Upanishad, the Brhadaranyaka Upanishad also describes three types of food: Ashita (eaten), Peeta (drunk), and Taijasa (fiery/energy-giving). The Bhagavad Gita mentions four types of food: 'Pacamyannam caturvidham' [18].

Charaka classified food into four types: Ashita (solid food that is eaten), Peeta (liquid food that is drunk), Khadita (chewed food), and Leedha (licked food) (Charaka Samhita, Sutra 28/3) [19].

Discussion

Vedanta Darshana, or Uttara Mimamsa, provides a philosophical foundation that aligns with Ayurveda. Expounded in the Brahma Sutras by Badarayana, it explores Brahman (ultimate reality) and Atman (self), paralleling Ayurveda's concepts of Purusha, Mahabutas, and Aharapaka.

The Taittiriya Upanishad states that the universe arises from Atman, forming Akasha, Vayu, Agni,

Apah, and Prithvi. Ayurveda shares this classification but attributes their manifestation to Prakriti, Mahat, Ahamkara, and Tanmatras, offering a physiological perspective. The Purusha concept aligns with Aham Brahmasmi, linking Ayurveda's Dharma, Artha, Kama, and Moksha with Vedanta's goal of liberation (Moksha).

Additionally, Aharapaka (digestion) in Chandogya and Brihadaranyaka Upanishads corresponds with Ayurvedic Dhatus formation, while the Bhagavad Gita's dietary classification resonates with Ayurvedic nutrition principles. These correlations highlight Ayurveda as an applied science of Vedantic thought, fostering a holistic understanding of physical, mental, and spiritual health in modern discourse.

Conclusion

Vedanta Darshana provides a profound philosophical foundation that aligns with Ayurveda's holistic approach to health. The realization of the self as Brahman, understanding the illusory nature of suffering, and maintaining a balanced life through proper knowledge, diet, and self-discipline are integral to both Vedanta and Ayurveda. Their synthesis helps in attaining Moksha, the ultimate liberation from suffering.

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