

International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



Human Rights in Ayurvedic Literature

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ICV-70.44 ISRA-1.318

VOLUME 4 ISSUE 1, JANUARY 2021

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Article received on 28nd Dec 2020

Article Accepted 19th Jan 2021

Article published 31st Jan 2021

Abstract

Ayurveda is an integral part of Indian culture. It is counted in such texts of the world from which humans have gained inspiration for personal behavior and social creation. In the Ayurveda Samhita, various rules are considered to be the best for healthy and happy living, even in a healthy and disease state. Aim of Ayurveda to maintain health and remove the disease of the patient. In both the conditions, Ayurveda gives the rights to use it independently to the entire universe. How properly you use this authority depends on the individual. The question in this is not only about religious, faith, or medicinal. Every social person has this expectation and aspiration to meet the needs of human life, in any way, by mutual cooperation and in an elegant way. Human rights are holding up the inspiring vision of a free and peaceful world and set minimum standards for how both individuals and institutions should treat people. They also empower people to take action to demand and defend their rights and rights of others. Some rights for themselves, some for public and some are related to women's and children. It is necessary to follow them in every condition. Indian Penal code provision punishment for improper use of these rights.

Keywords - Ayurveda, Human rights, Ayurvedic Samhita, Health, IPC



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How to cite this article: - Dr. Pathak Arvind Kumar, Dr. Diwan Rashmi, Dr. Pathak Reetika, Human Rights in Ayurvedic Literature 'IRJAY', January: 2020 Vol- 4, Issue-1;150-157 ;Doi: <https://doi.org/10.47223/IRJAY.2021.4105>

INTRODUCTION

Every man has certain rights over his family, work, government and society for normal living, which are determined by mutual understanding and rules. Under this, universal recognition of the Universal Human Rights Declaration was given by the United Nations General Assembly on 10 December 1948, in which every human being has been day is observed every year on 10 December. *Ayurveda* gives freedom to rights to a particular person, and considers the development of society excellent, keeping within the scope of rules, in which sensitivity, soft-heartedness, control over the senses, the attitude of expansionist policy, etc. should be kept.

'Lobh irshya dwesha maatsary ragadinaam jitendriya' [1] *Aacharya Kashyapa* describes that *Brahma* first created the *Upveda* of *Atharvaveda* in *Ayurveda* to protect the public, and subsequently created beings. This makes it clear that the protection of mankind is the first right. *'Atharvedopnishatshu pragutpann swayam bhoo brahma praja sisrakshu prajanaam paripaalnarth Ayurvedam evagrey asrajat.'* [2] *Ayurveda* considers every outcome of every task, whether it is in the form of happiness-sorrow or disease-cure. Therefore, *Ayurveda* gives right in essence by describing the rights as their best duty.

"Matir vacha karm sukhanubandha satwam vidheyam vishada cha buddhi Gyanm tapah tatparta cha yoge yasyasti tam nanupatanti roga" [3]

AIMS AND OBJECTIVES

To study Human Rights in *Ayurvedic* literature

METHODOLOGY

Authorized *Ayurvedic* classical texts were used as a source material such as *Brahatrayi*, *Laghutrayi*, *Ayurvedic Teekas*.

DISCUSSION

Rule and authority are two different subjects, but each other is nutritive. *Ayurveda* provides authority to the entire world by remaining within the purview of rules. Violation of rules and use of unauthorized *Ayurveda* is considered inappropriate for their personal benefit. But if we study *Ayurveda samhitas*, the following rights are visible.

Public rights –

- Medical Right - Both the patient and the healthy have equal rights over the treatment of *Ayurveda*. Everyone is equally free to use it as per their requirement. '*Hetu ling aousadh gyanm swasth aatur parayanam.*' [4]
- Right to Philosophy - The whole world has its own different thinking according to the place, religion, caste, tradition, in which there is no intervention of any community, class or nation. Whether it accepts Hinduism, Buddhism or Jainism. Whether or not to believe in the authority of God. He is independent of whatever philosophy and religion he believes in. Therefore, *Ayurveda* confers the belief of theist-atheist and its differences. '*Gyana gyan vishesaatu maargamarg pravrataya*' [5]
- Social duty rights– In which free and full development of his personality is possible. Try to keep everyone happy with you, and contribute to the development of society.
- Right to Desires - Everyone has the right to receive life, money and the hereafter in good form, so that contemplative person should always strive to achieve these three desires. Whether he does agriculture, trade or a job, he has complete freedom of all these deeds. '*Hitmih cha musmischa*

loke samnupashyta tis traishana paryestavya bhavanti' [6]

- Right to Nutrition - *Maharishi Charaka* says that food is the soul of animals, so all animals run towards food. '*Prana pran bhratam annam.*' [7]
- Right of Atonement - *Ayurveda* gives the right of atonement for the wrong deeds or sins committed by humans. This is the possible first text which, by motivating humans for their guilt, to lead and lead the way tries. '*Trividham aousadham iti – daivvyapaashrayam, yuktivyapaashrayam, satwavajyascha.*' [8]
- Brotherhood Right - Your right to treat everyone equally is your right, which is a symbol of your personality. '*Janas yaashay yo yatha paritushyati, tam tathaiva anuvartet pararadhan pandit.*' [9]

Special rights –

- Woman Respect - Do not insult the woman nor disturb her privacy. '*Na striyam avjaaneet*' [10] Do not do anything that is unnatural, or that violates the rights of another. '*Prakratim avhishanam smaret.*' [11]
- Right to Child - Until the child becomes competent and knowable, the guardian should be protected and reared. '*Evmenam kumaram youvan prapte dharmarth koushal gamnacha anupaalyet.*' [12]
- Right to Universal religion - Freedom to worship all religions is your fundamental right. '*Anuyayat pratipadam sarv dharmeshu madhymam.*' [13]
- Right to protect Women - Women protects the family, and children too, so

Ayurved provides the first right to protect that women. '*Stri hi moolam apatyanaam stri hi rakshit rakshita, sarvam aashryanaam prathamam grahsthtvam aninditam.*' [14]

General rights

- Right to knowledge of Equality - There is equality of knowledge among the creatures of the whole world. '*Tashya hetu, utpatti, vriddhi, upplav, viyogascha tashya hetu sarv lok saamaanya gyanam*' [15]
- Right to express Ideas and gain Information – Everyone has the right to speak his or her own. '*Poorbabhibhashi sumukha*' [16] In the entire *Ayurvedic Vangmaya*, the questioning by the students (*Shishyas*) and the proper resolution by the teachers (*Guru*), and organizing a seminar for the correct decision, signifies that everyone has the right to express questions and thoughts. '*Iti uktavantam aacharya shishya tu vadamchodyat*' [17]
- Right to Property- Don't desires the property of another. '*Nanyam abhilashe nanya aashriyam.*' [18]
- Right to Education- *Aacarya Susruta* says that people of all Human beings are eligible to study. '*Shaktimantam chainam gyatwa yathavarn vidyam grahyet.*' [19]
- Right to Privacy – Do not try to know other's secret, and if it is known, keep it confidential. '*Nanya rahshyaam gamyet.*' [20] '*Na gyhyam vivranuyat na kanchid vajaneeya.*' [21]
- The right to Self-Determination - In which self interest can be exercised. '*Anyah cha ya kaschid haashti*

maargo hitopyogeshu bhajet tam cha, [22]

'Pravishya adhyaatyam aatmagya swe gyane paryvashtitha.' [23]

- Right to self defense- You can resist the attack on yourself. '*Dushta parihaarya suh*' [24]
- Right to freedom of Speech - Though *Ayurveda* considers friendly Discussion (*Sandhay Sambhasha*) to be the best for a meaningful decision, if you do not agree with one opinion, or you do not agree with the decisions taken, then through debate discussion (*Vigrahya Sambhasha*) you can Is free to keep. '*Paroksha maanastu khalu paravarantar mimaan jalpak gunaacha shreyashkarancha doshvatscha parikshet samyak.*' [25]
- Right to Know - He is fully qualified to know any subject matter. '*Jigyasha naam pariksha.*' [26] '*Karm vaang manah sharer pravrat.*' [27]
- Right of Work rendering - It is currently being seen that you are feeling unwell in the circle of completing the given task. Along with *Ayurveda* medicine, there is also the foundation of *Marmagyan* and sensation; hence *Ayurveda* gives the right to do every work by resting both body and mind. '*Deha vaak chetsaam chesta prak shramadibhi vinivartyeta.*' [28]
- Right to Happiness - The whole creature wants that it be happy, *Ayurveda* paves its right to live its life. '*Sukharhta sarv bhutaanaam mataa sarva pravataya.*' [29]
- Right to Friendship - His personal freedom is with his friends who help

in happiness and sorrow. '*Bhaktya kalyaan mitrani.*' [30]

Mutual rights

Some of your rights are related to others, which also require mutual extermination, we call such rights relative rights, and in *Ayurveda* they also get their context. These rights have special importance for all round development and sovereignty. Like -

- Right to favorable Behavior - Mutual good behavior is required to take the society in the path of balanced and progress, *Ayurveda* considers the right to carry oneself with them. '*Avratti vyadhi shokaart anuvartet shaktita.*' [31]
- Right not to disturb the Dignity of another - *Ayurveda* describes that with mind, speech and deed, do not

do anything which is unauthorized to the other in any form. '*Paapam karmeti dashdha kaay vaang maansai tyajet.*' [32]

- Right to Respect and Favor - If you have a compassionate attitude and a tendency towards helpless people, then you are free to do this work. '*Upkaar pradhana syad apkaar pare apyarou.*' [33]

Right to Procreation of children - *Ayurveda* considers the desire of a woman with a man to be a child. Because the male dominated society often does not consider the desire of the woman by giving importance to its importance, *Ayurveda* opposes it and also gives the woman the right to produce children from her will, which is also recognized by our constitution. '*Athapyetou stri punsou*³⁴.

CONCLUSION

Ayurveda describes and critically reviews all the facts of the world. Human rights also get the description of rights in the context of various topics of *Ayurveda*. *Ayurveda* treats everyone with equal vision. His rules / ideology is the same for everyone, whether foolish or learned. If the rights are exercised within the scope of the rule, then its nature is always wellbeing. *Ayurveda* says that a person is intelligent, who takes proper assessment of his rights and does *aahara*(food), *vihara*(lifestyle) and *aachara*(conduct). *Ayurveda* confers the right of permanent consumption to all classes, as a result of which the person becomes respectful. All the tendencies of all the creatures of the world are for happiness, which is also striving to achieve it, and also independent. Even simple work

becomes difficult with a man alone. Taking proper thought of others; make appropriate adjustments in *mana*(mind or heart), *vachana*(Speech) and *karma*(action). The Human Rights are the one side of a coin that gives them their desire freedom and another side is the responsibility which they have to pay in return of these freedoms.... For example if we have the human right to live safely, so it's also our responsibility not to suffer other life. Longevity, independent and healthy life is the desire of the entire world. In such a way, you must adopt the prestigious *Ayurveda* in your life as the best and ideal method in rules, rights and treatment.

Acknowledgement: - Nil

Financial Assistant: - Nil

Conflict of interest: - Nil

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