

Ayurveda and Spiritual literature "*Dasbodh*" - A Holistic review**Madhuri D. Daberao*¹, Ankush D. Dikondwar ²,**

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Abstract:

For thousands of years, humanity has relied on Ayurveda, or the science of life. It provides a multifaceted strategy for health and wellness that emphasizes the harmony of the body, mind, and spirit. Similarly, saint Samarth Ramdas's spiritual work *Dasbodh* from the 17th century offers helpful advice for achieving inner harmony and spiritual development. Literature is a gold mine of knowledge, and its teachings closely correspond to those of Ayurveda.

Ayurveda's central tenet of maintaining a balanced lifestyle is emphasized by *Dasbodh*. It encourages people to live a disciplined life with an emphasis on healthy eating, consistent exercise, and meditation. These teachings align with Ayurvedic wellness practices, which promote a Healthy diet, frequent exercise, and mental wellness.

Keywords: *Ayurveda*, *Dasbodh*, Health, Spiritual Growth, Mental Wellness

Introduction

Any typewritten or handwritten document is considered a manuscript. Oral transmission was the most common method of information dissemination in ancient India. Writing became an art form as a means of transmitting knowledge from one

generation to the next. For a longer period, writing was utilized to preserve information in the form of manuscripts, inscriptions, and coins. Science education is built on manuscripts, which are meticulously written original texts or scripts. It demonstrates how advanced the nation's science and literature are. With inscriptional evidence dating back to AD 1012 and literature starting in the 13th century, Marathi is a new Indo-Aryan language. The first known works of Marathi literature were found at the base of a monument at Shravanabelgola, Karnataka, about 983 c.e. Old Marathi literature (1000–1800 AD) and Modern Marathi literature (from 1800 on) are two eras that can be distinguished in Marathi literature. The first notable event that opened the path for the expansion of Marathi literature was the rise of the Yadav dynasty (1189-1320AD). They promoted Marathi-learned men and used Marathi as the court language, immensely aiding the development of Marathi literature. Mostly in the Indian state of Maharashtra, manuscripts of this literature can be discovered in university and monastery libraries as well as private residences. Some Marathi manuscripts are scarce and valuable; a large percentage of them are copies of unpublished writings

that most people haven't even heard of. The majority of the remaining evidence for one of India's major regional cultures' early stages is found in these manuscripts. Numerous manuscripts of Vedic literature were composed in ancient India. The majority of them are accessible in various Indian libraries and research institutions. It must be researched to make the undiscovered knowledge accessible to them so they can greatly profit from the new era. The literature of religion A 17th-century Advaita Vedanta spiritual treatise called "DASBODH" can be found. Each of Cambodia's 20 main regions, known as Dashak, comprises 10 smaller regions known as Samasas. The Owis number is 7751 in total. It offers a wealth of knowledge on many *Ayurvedic*-related subjects. However, it doesn't appear that the text is an original manuscript. It plays a key role in agreements that cover some of the most crucial facets of *ayurveda*. The concepts covered were similar to those in *Brihatrayee*, but there were notable differences. At that time, Ramdas Swami's influence on the general populace was very strong. Naturally, the sant has occasionally provided society and its members with insightful counsel on a variety of issues and challenges, many of which are connected to health and *Ayurveda*. By implementing these bits of advice, people introduced *Ayurvedic* principles into their daily lives and somewhat preserved their health. The saints touched on the fundamentals of *Ayurveda* and upheld a healthy state of society while explaining to the populace the meaning of life, what God is, and what our responsibilities are while we are alive.

Literature Review:

Samarth Ramdas swami has described the importance of healthy living more elaborately. He says that this living body must be utilized for good causes and must be made good use of; if not then the life span is wasted.

Chapterwise evaluation of “Dasbodh” Manuscript with Ayurveda

Samas 2- Dashak 2 Sant Ramdas Swami mentioned the best traits and said that a person should behave well. They discuss what is good or harmful for the public, as well as what should or should not be done. He emphasizes the value of ethical behavior, which can be compared to "*Sadvritta*" in *Ayurveda*. Practicing proper conduct and behavior will not only help people achieve and maintain good health, but they will also help in building a society and country that will be highly civilized and worthy of praise. By using *Sadvrittha* appropriately we can prevent a variety of medical and psychological problems and live a long, healthy life in terms of our physical, psychological, and social well-being. All three major treaties refer to routine and ritual codes of conduct. *Acharya Charak* specifically mentioned *Achar Rasayan* and said that it is important to have a calm, collected, and focused mind to improve the quality of life.

Samas 3-Dashak 2: In Kuvidya Lakshana, which is quoted by Ramdas Swami, the author talks of a person who commits evil deeds and is plagued by lust, anger, jealousy, hatred, ego, jealousy, suspicion, desire, thirst, etc. *Acharya Vagbhata* has also said that *Ayurveda* states that certain behaviors like *Hinsa*, *anyathakama*, *paisunya*, *parusa vak*, *anuruta vak*, *sambhinnalapa* and *vyapada* should be avoided. According to *Vagbhatacharya*, a person who desires the best in both this realm of death and the world of the dead must restrain specific psychological urges.

Samas 5th, 6th, 7th of Dashak 2: According to Saint Ramdas Swami, every human body is made up of three different types of qualities: the qualities of being honest, the qualities of being materialistic, and the qualities of being excessively temperamental. The first of them is the best. According to *Ayurveda*, *Acharya Charak*, and *Acharya Sushruta*, our body is made up of Triguna (three types of *gunas*) namely *Satva*, *Raja*, and *Tama*. As a result of the first, you start worshiping God; As a result

of the second, you will have to go through the cycle of birth and death; And as a result of the third, you are born into a different species. The best among them is *Sattvaguna*. According to *Vagbhata*, there is Sattva quality and Raja and Tama doshas. Saint Ramdas Swami also discussed the characteristics of a person who has one of these three qualities, which is equivalent to the qualities of Ayurveda. Similar characteristics of *Triguna* have been described in all three important treaties. A detailed explanation of *Triguna* was given by *Acharya Charak*. Three subtypes of *Gunas* have been mentioned by him. He mentions *Sattva*, *Raja*, and *Tamsa guna* subtypes 7, 6, and 3 times respectively.

Samas 1- Dashak 3: Saint Ramdas Swami said in Birth-Sorrow Nirupama that birth is the beginning of the tree of suffering and the main cause of death. He has explained how the fetus develops in the womb and also explained some of the challenges that come with the birth of a child. From the development of the ovum and sperm to their passage and union, the development of the zygote in the womb, and finally, the birth of the fetus. Development of every organ. The head is considered the best and most important organ among all the organs. According to the *Ayurvedic* concept of "*Dauharidhini*" or two hearts, the mother then becomes "*Dohle*" or starts craving multiple tastes. Samarth Ramdas Swami said that *Mudhagarbha*, as described in *Ayurveda*, is equivalent to the state of *Garbha* during childbirth. He said if any youth is stopped. To remove it, it will have to be cut into pieces. That child is taken out and divided into pieces. Hands and legs are cut and removed. Any part of the body, such as the mouth, nose, or stomach, gets cut off when the hand comes. This method of cutting it into pieces leads to the death of both mother and child, which is similar to *Ayurveda*. The same has been said by *Acharya Sushruta* and *Vagbhata* about *Mudhagarbha* (abnormal position of the fetus during delivery). Removing the fetus is the most challenging. *Utkarshasana*

(pulling the fetus up which has come too far down), *Apakarasana* (pulling the fetus down which has come too far up), *Sthanaapavartana* (rotation or head turn), *Udvartana* (turning the face up) Every manipulation like pushing), carving (cutting). *Bhedna* (perforation), *Chhedna* (excision), *Pidana* (compression or applying pressure), *Rijukara* (straightening), *Darana* (incision). Saint Ramdas Swami also emphasized in this Samas that *Doshas*, *Dhatus*, and *Mala* constitute the human body. It is an important component of maintaining excellent health. He uses the example of how your body excretes excess salt in the form of urine. Everyone dislikes these substances except the mentally ill, but life would be impossible without them. If you decide not to vomit urine, stool, or unwanted substances you will not survive. In a healthy state, it looks like this. Can one imagine what disease is comparable to the "*Doshdhatumala*" theory of *Ayurveda*?

Saint Ramdas Swami states in Dasbodh MS that there are passages (cavities) throughout the body through which essential fluids pass or circulate. He also mentioned nine pores of the body, which is similar to *Ayurveda*. All three major *sandhis* mention that *Dosha*, *Dhatu*, and *mala* are important for the maintenance of health. There are two types of sources: external sources and *antarmukha* sources, and the stories are recorded in all three major *sandhis*. Males have nine external vesicae, or two in each nostril, two in each ear, two in each eye, one in each anus, one in each mouth, and one in the urethra. There are two sources in the breasts of women and one more source in the blood vessels. According to *Abhyantra Strota* (Internal Channel), the *Strota* acts as the primary source of life in the body. There are thirteen of these.

Samas 6th, 7th, and 8th of Dashak 3: Saint Ramdas Swami has mentioned *Tapatray*, *Adhyatmika*, *Adibhautika* and *Adidaivik* in this Samas. He also believes that people have to face three different types

of difficulties. Additionally, Charakacharya talked about three different types of suffering, all of which require medical care in the past, present, and future. According to Vagbhatacharya, Aganthuja diseases are diseases caused by evil spirits, poison, contaminated air, fire, wounds, fractures, etc. as well as malicious desires, anger, fear, etc. Acharya Sushruta further said that physical activity is associated with disease and pain. Ayurveda also explains three different forms of suffering (dukkha), including their causes and remedies: adhibhautika, adhidaivaika, and spiritual.

Samas 1- Dashak 4: Nirupa Shraavanabhakti In this Samasa, Ramdas Swami advises that to understand the true nature of life, one should read, listen to, and study various types of knowledge, including scriptures, scriptures, Puranas, gunas, medicines, herbs, and medical treatment. Science. He also mentions happiness in heaven and misery in hell, as well as various philosophies and several paths leading to salvation. This shows that Ramdas Swami learned the art and science of Ayurveda and that he preached based on his personal beliefs.

Dashak 4-Samas 3: The Naamasmarana Bhakti According to Samas Sant Ramdas Swami, chanting the name of God removes all the difficulties and sufferings of life. The

three Brihatrayi are also considered Daivavyapashraya chikitsa (divine medicine), which includes mantra chanting and domestic performance as essential components.

Dasbodh	Charaka	S
नामे संकटे नसती । नामे विघ्ने निवारती । नामस्मरणे पाविजेती । उत्तम पदे ॥११॥ भूत पिशाच्य नाना छेद । ब्रम्हगिरहो ब्रम्हण्स्सर्मध । मंत्रचळ नाना खेद । नामनिष्ठे नासती ॥१२॥ नामे विषहारती । नामे चेडे चेटके नासती । नामे होये उत्तम गती । अंतकाळी ॥१३॥ काहिच न करुनि प्राणी । रामनाम जपे वाणी । तेणे संतुष्ट चक्रपाणी ॥ भक्तालागी सांभाळी ॥२१॥	तत्र दैवव्यपाश्रय- मन्त्रौषधिनिमग्दलबल्युपहार होमनियमप्रायश्चित्तोपवासस्व स्त्ययनप्रणिपातगमनादि ॥ च.सू. ११/५४	नाना पिशाच यक्षराक्षसाः ॥ त्वा ब्रम्हादय सदा ॥ सु.सू. ५/२१

Samas 2 of Dashak 5: Guru Lakshana In this sermon, Saint Ramdas Swami discussed the importance of the Guru and the qualities of the Guru similar to Ayurveda. The qualities of a Guru (physician) have been widely discussed by Acharya Charaka and Vagbhata.

Shishya Lakshana, Dashaka 5-Samas 3, Saint Ramdas Swami highlights the qualities of a disciple in this Samas, and the same qualities are mentioned in all the major Ayurvedic texts.

Dasbodh	C.S	S.S	AH.S	AS.S
सकळ सृष्टीची रचना। ते हे पंचभुतिक जाणा। परंतु हे तगेना। सर्वकाळ ॥७॥ आदि अंती ब्रम्ह निर्गुण । तेचि शाश्वताची खुणा। येर पंचभुतिक जाणा। नासिवंता ॥८॥ पृथ्वी आप तेज वायो आकाश । यां सबाह्य जगदीश। पंचभूतांसी आहे नाश। आत्मा अविनाशरूपी ॥१२॥ जे जे रूप आणी नामा तो तो आवघाचि भ्रमा नामरुपातीत वर्मी अनुभवे जाणावे ॥१३॥ पंचभुते आणि त्रिगुणा ऐसी अष्टधा प्रकृति जाण । अष्टधा प्रकृतीस नामाभिधाना दृश्य ऐसे ॥१४॥ ते हे दृश्य	सर्व द्रव्यं पांचभौतिकम अस्मिन् अर्थे तत् अचेतनावत चेतनं चा तस्य गुणाः शब्दाद्यो गुर्वाद्यश्च द्रवान्ताः कर्म पंचविधम उक्तं वमनादि ॥ च. सू. २६/१०	अन्योन्यानुप्रविष्टानि सर्वाणि एतानि निर्दिशेता स्वे स्वे द्रव्ये तु सर्वेषां व्यक्तं लक्षणं ईष्यते ॥ सु.शा. १/२१	पञ्चभूतात्मकं तत्तु- क्षममधिष्ठाय जायते ॥ अह.सू. ९/११	इह हि द्रव्यं पञ्चमहाभूतात्मकम् । तस्य अधिष्ठानम् पृथिवी, योनिः उदकः ख अनल समवायानि निवृत्ति विशेषौ ॥ असं.सू. १७

Samas 3rd of Dashak 6 and Samas 3rd of

Dashak 8: Ramdas Swami mentioned Panchamahabhoota, a concept found in Ayurveda and comparable to Panchamahabhoota theory. Samarth Ramdas Swami said in Dasbodh that all the things in the universe include Panchamahabhoota and the universe is made up of Panchamahabhoota. According to Acharya Charak, Sushruta, and Vagbhata, everything in the universe is made up of these five basic ingredients. The term "Panchamahabhoota" refers to the combination of these five elements: Prithvi (Earth), Jal (Water), Agni (Agni or Tej), Vayu (Air), and Akash or Akash (Akash). These are the smallest components that make up both living and nonliving things. These fundamental components make up everything including medicines, herbal remedies, and living things.

3rd of Dashak 6: Mayodbhava Saint Ramdas Swami has described the creation of five basic elements in this compound. According to Mr. Samarth, it started like a wave with complete peace. In that order and succession, this wave produced gases, fire, water, and earth, each element giving rise to the next. All types of living things originate in the soil. Similarly, in all three major sandhis, it is stated that after Akash Mahabhuta, Vayu Mahabhuta, Agni Mahabhuta, Jala Mahabhuta, and Prithvi Mahabhuta all emerged from the Akasha Mahabhuta. Acharya Charaka Mahabhuta, jala Mahabhuta, and Prithvi Mahabhuta all emanate from Akash Mahabhuta. Acharya Charaka claims that the Mahabhutas created by tantric Bhootantaranupravesha and Panchakarma reactions undergo special conjugation processes to create the manifested Panchabhautik substances of the universe. According to Sushrutacharya's Paraspar-Samsara, in this process, two or more Mahabhutas

simply come in contact with each other and bond to produce Panchabhautika Dravya. Anugraha is the Sanskrit word for a relationship of give and take that aims to improve each other's strengths. In this type of conjugation reaction, the components behave in such a way that they benefit each other. In this type of conjugation, mahabhoota and mutual-anupravesha get mixed into each other. IMS that The Mahabhuta created by the tantric bhutantaranupravesha and panchakarma reactions go through particular conjugation processes to create the universe's manifested panchabhautika dravyas. In this procedure, two or more Mahabhuta simply come into contact with one another and become bonded to generate panchabhautika dravya, according to Sushrutacharya's Paraspara-samsara. Anugraha is the Sanskrit word for a give-and-take relationship that aims to improve each other's strengths. Mahabhuta behaves in such a way in this kind of conjugation reaction that they will benefit one another. In this kind of conjugation, Mahabhuta and Paraspara-anupravesha blend into one another.

Dashak 6-Samas 8: Drishnyarashan, Saint Ramdas Swami in this passage discusses which is related to Hetvabhasa and occurs while treating patients, which is described in Ayurveda. According to Charakacharya, when an attempt is made to know anything through inference and the facts are contrary to it, the inference is opposed or prevented through a process known as Hetvabhasa. Samas 9 of Dekas 6: Sarashodhana Saint Ramdas Swami addresses Pramana (Proof, Anumana, and Aptodesh) in this Samas, which are tools for learning certain things. To explain what Pramana is, he used Parabrahman as an example. Acharya Charaka accepted "Praman" as "Pariksha" in Ayurveda and Sushruta accepted the

word "Praman" for himself. Charakacharya, as you know, four proofs can be used to determine whether something is real or not. Anuman (inference) (argument – logical reasoning), Pratyaksha (direct perception), and Aptopadesha (authoritative statement).

Anurvachyanama, Dashak 6-Samas 10:

The importance of Sadhguru Vachana (*Anubhava, Anubhava*), which is equal to the importance of *Aptopadesh* mentioned in Ayurveda. The saint said that Shri Samarth had started explaining this complex subject. Bliss, the feeling that accompanies the soul after enlightenment, is the pinnacle of happiness. Although it cannot be described, it requires words to understand. It takes the form of *Parabrahman* and is a closely guarded Vedic secret. This can be realized in the company of saints and gurus. Most of it is in microscopic form. I am basing my explanation on my personal experiences. You get this from the Guru. According to *Acharya Charak*, *Aptopadesh* acts as the basis for evidence, perception, inference, etc.; Without *Aptopadesh*, other types of evidence like a direct, animal, etc. cannot be justified. Of all the evidence, *Aptopadesh* must first obtain any necessary scientific information, and then conduct direct and inferential examination. Since the *Aptopadesha* is the first source of knowledge on *Ayurveda* or any other science, it is considered primary. For all the theoretical knowledge of everything there is to know in this universe, the *Aptopadesha* provides a solid foundation. Thus *Aptopadesh* becomes the initial method of learning.

Samas in Dashak 8 1: Sukshashankanam, 8: Samas, and 3: Devdarshanama The theory of causality, which holds that many things in creation occur as a result of a cause-and-effect relationship, is also taken into account by Saint Ramdas Swami. Let's say something is getting done or is ultimately having an effect. There must exist a cause or causes for the effect to exist. Similarly, in all three major treaties, *Karya-Karanwada* was stated in the same way.

Karya-Karanavada is a powerful idea in Ayurveda that is used to treat a wide variety of diseases. A doctor can diagnose a condition, identify the factors that cause its occurrence, isolate those factors, and develop a successful treatment protocol with the help of understanding causation.

.Samas 6–Dashak 9: Moola Maya is made up of the *Trigunas*, and it was the Triguna-derived *Tanmatra* that led to the creation of the *Panchamahabhoota*. Similarly, according to *Charakacharya*, the *Panchamahabhutas* create everything in the universe. All these ghosts were dormant just before the creation of the universe. Nevertheless, the introduction of the three innate natural qualities of Sattva, Raja, and Tama activated this *Bhoota*, resulting in the beginning of the creation process. Because nature has these qualities. Although the *Trigunas* encompass this entire being, each of them has a predominance and a weakness of the *Triguna*, which gives these specific qualities and behaviors. The unmanifested is the original cause of creation. The three qualities of the unmanifested are *Satva, Raja, and Tama*. Therefore, all *Mahabhutas* also possess these qualities, albeit in varying degrees. There is a specific *Panch Mahabhuta* chapter in *Dasbodh*. According to Saint Ramdas Swami, various types of properties are similar in *Ayurveda and Panchmahabhoota*.

Anumaana Nirshananaam, dashak 9-samas 5: Sri Samarth explains what it means when he says that the mind-body-intelligence complex encompasses everything that exists in the universe. The same five building blocks that make up the human body also make up the entire universe. The complex interactions between the five fundamental elements of the universe, including both living and nonliving things. Subtle, gross, cause and great cause make up the body, while the vast, unexpressed, and original nature make up the universe. According to *Acharya Charak*, man can be compared with the world. Any special incarnation (avatar)

found in the world is also found in the man. Similarly, whatever is in the world is also in the man i.e. *LOK-PURUSHA SAMYA SIDDHANTA*.

Srushtikramanirupana, Dashak 12-Samas 6: Srishtipattakrama Naam Dasbodh claims that Sri Samarth revealed that there was a fleeting perception of Parabrahman who materialized as a God with six qualities, a half-female, half-male God. It is known by many different names. Original Maya has many qualities. It is the source of three qualities. Then Lord Vishnu was born. He has the truest feelings and is the most truthful. The universe is governed by him only. Then Lord Brahma was born, who has both emotions and lack of them. Everything was created by him. At last, Lord Mahesh was born, and because of his anger, he could do all the deeds and destroy everything. Then, the basic five elements were developed. These components are part of the eightfold nature. The wind is represented by illusory motion in the still Parabrahman. At first glance, the eight-faced nature appears small. The sky is the source of the soul of air. Either it is hot or it is cold. The moon and cold stars were formed from cold air. Sun, fire, lightning, etc. originated from hot air. Two types of light also gave rise to water, which created the world. Then organic forms started emerging.

As stated by Charaka: After passing through *Avyakta*, *Mahat*, *Ahamkara*, *Panchatanamtra*, *Panchamahabhoota* and *Ekadsindriya* (*Panchakarmendriya* + *Panchadyenendriya* + *Mana*)

Sushruta claimed that the universe originated from the unmanifested (*Avyakta*), which is equivalent to primordial matter (*Prakriti*) and primordial consciousness (*Purusha*). Then the latent gives way to the great intellect (*Buddhi*), and the ego (*Ahamkar*) follows it. *Sattva* (pure), *Rajas* (active), and *Tamas* (passive) are three different *gunas* (qualities) of the ego. The eleven senses, also known as *gyanendriyas* and *karmandriyas* (sense and

motor organs), and *manas* arise when *sattva* and *rajas* work together. The combination of *Guna*, *Tamas*, and *Rajas* gives rise to the five *Tanmatras* (energy quanta), which in turn gives rise to the five *Mahabhutas* (primordial elements, also called proto-elements). The entire physical world is made up of these great elements. *Mahabhuta* and senses are living things.

Nispruhavyaapalakshananaam, Dashak 15-Samas 2: Saint Ramdas Swami said in this Samas there are many types of people in this world who behave differently based on their thinking. Even the same person does not always act the same way. Based on *Ayurveda*. Man is a miniature version of the world in which he lives. From this, it becomes clear that everything the world is made of, including humans, is made of similar substances or elements in different quantities and combinations

Samas 3: Vivad Nirupananam, Dashak 19: Shri Samarth has talked about harmonious transformation in this Samas, similar to "*Sandhya Sambhasha*" (friendly dialogue) in *Ayurveda*.

Discussion:

The teachings of *Ayurveda* and Dasbodh are more applicable than ever in today's fast-paced world. They provide the path to inner peace and well-being, guiding people towards a balanced and fruitful life.

In Saint Ramdas Swami's "Dasbodh", which is the subject of this article, he has discussed issues related to public health, moral principles for living in this world, origin and purpose of human beings, five powerful elements, and actions. How to avoid mind, and mental disorders, doing bad deeds and thinking bad thoughts. During the time of Saint Ramdas Swami, very few people knew *Sanskrit* and had access to *Ayurvedic Sanskrit Samhitas* and *Ayurvedic literature*. The saint discussed the health issues of the general public. People were misbehaving out of control and there were many examples of abuse of diet and behavior as they were ignorant of the basic norms of hygiene and health due to the

rapidly developing technological age. People are driven to seek cutting-edge medical knowledge and technology, resulting in a variety of diseases, pain, and suffering. Ignorance is the primary source of all human suffering, while happiness and unquestioned and unresolved knowledge are the cause of progress. In the past, philosophers looked to a variety of literary works to address these sufferings and sorrows. The basic goal of Dasbodh MS and *Ayurveda* is the same, which is to achieve *moksha* or freedom from suffering. The three components of *sattva*, *atman*, and *sharira* in *Trividha Dukkha* are mainly discussed in both Dasbodh MS and *Ayurveda*. MS has also given priority to direct, inference, and aptopadesh evidence in Dasbodh. Similar to *Ayurveda*, MS cited around 25 creation principles in Dasbodh. The sequence of creation principles has been explained in *Ayurveda*. The saint is equally recognized and preached in *Ayurveda*. According to Saint Ramdas Swami, every human body is made up of three different types of qualities. There is a separate chapter on *Panch Mahabhutas* in Dasbodh. According to Sri Samarth, cordial conversation is akin to '*sandhya sambhasha*' (friendly conversation) in *Ayurveda*. He emphasizes the value of ethical behavior, which can be compared to "*Sadvritta*" in *Ayurveda*. The theory of causality, which holds that many things in creation occur as a result of a cause-and-effect relationship, is also taken into account by Saint Ramdas Swami. In Dasbodh, Saint Ramdas imparts wisdom on subjects like proper conduct, eating habits, interpersonal behavior, the value of speaking the truth, faith in God, and constant help to the less fortunate. He advised not to accumulate, not to be a thief, and not to be greedy. Saint Ramdas was thus able to maintain community harmony and prevent behavioral and health crises. Saint Ramdas Swami has done a brilliant job of preserving and protecting both individual and public health. It is believed that Saint Ramdas Swami took the knowledge from *Ayurveda* and conveyed it to the masses in

poetic forms like Abhanga, Kirtan, Ovis, etc. to make it simple and effective. Saint Ramdas Swami not only guided the general public but also advised the ruler. Saint Ramdas gave some advice to Shivaji Maharaj. He successfully eradicated many communicable diseases. This contribution is original and has not been done before. Nevertheless, Dasbodh MS has been influenced by *Ayurveda*. Compared to other *Samhitas*, *Charak Samhita* has had more influence on Saint Ramdas Swami. Ayurvedic principles are applied in different ways in specific examples in the Dasbodh MS. Some fundamental ideas like the creation of creation, *Panchamahabhoota* theory, and *karyakaranavada* had more influence on Dasbodh MS than others. Saint Ramdas Swami in Dasbodh MS places more emphasis on *moksha* over disease prevention and treatment than *Ayurveda*. As a result, Saint Ramdas Swami's Dasbodh MS is influenced by the fundamental principles of *Ayurveda*.

Abbreviation:

C.S: Charak Samhita

S.S: Sushruta Samhita

A.H: Ashtang Hridaya

A.S: Ashtang Sangrah

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