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Sankhya Darshan and Ayurveda: A Critical Analysis

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ABSTRACT

Darshans are the means or instrument of knowledge. The *darshans* are born out of *Upanishads* which in turn are the parts of *Veda*. The main stream of Hindu Philosophy includes 6 systems and therefore called *shaddarshans*. The main aim of *SankhyaDarshan* is that how the purusha gets moksha with the help of complete knowledge of *mulaprakriti* and *paramatma*. Basic components or *tatwas* for evolution are identical both in Ayurveda and *SankhyaDarshan*. Thus, in this paper a study has been made on influence of *sankhyadarshan* on Ayurveda. Also *sankhyadarshan* give the concept of *pramana*, *purushavivechana*, *parinama vada*, *satkaryavaad*, description of *triguna* etc. which are well evident in our Ayurvedic classics too.

KEYWORDS

Sankhya, Darshana, Ayurveda



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INTRODUCTION

Ayurveda is based on the fundamental sciences called “*Darsana*”. *Darsanasabda* is derived from root ‘*Drsyate*’ or *Dars* which means to see. दर्शयत् अनेन इति दर्शनाहः means to see, look, view or sight. In ancient times the seers and sages were greatly enthusiastic about the origin of *sristi*, *tatwas*, about death, birth, *moksha* etc. The *Darsanas* are classified into 2 types usually-

- (i) *Astika Darsana*
- (ii) *Nastika Darsana*

Astika Darsana are of six types-

- i) *Nyayadarsana*
- ii) *Vaishesikadarsana*
- iii) *Sankhyadarsana*
- iv) *Yogadarsana*
- v) *Vedantadarsana*
- vi) *Mimansadarsana*

In this paper emphasis has been given on *sankhyadarsana* and its influence on *Ayurveda*. *Sankhyadarsana* has given a very clear view about the twenty five *tatwas* of the universe, also about the *dukhatraya*, *satkaryavaad*, *purushavivechana* which are also clearly mentioned in *Ayurveda*¹.

AIMS & OBJECTIVES

The main aim of this study is to have a clear view about *SankhyaDarsana* and also

compare the similarity between *SankhyaDarsana* and *Ayurveda*.

MATERIALS & METHODS

All the available data on *SankhyaDarshana* were studied comprehensively along with the available *Ayurvedic* classics.

Sankhya Darshan:

The founder of *sankhyadarshana* was *Kapil*, the sage of *Upanishad* period. The concept of *sankhyadarsana* is found scattered in *KathaUpanishads*, *Chandyogya Upanishad*, *Maitrayee Upanishads*. The *SankyaDarsana* otherwise known as ‘*SastiTantra*’, is the science which teaches about sixty *padarthas*. The Sankhya Darsana was divided into six chapters in 527 *sutras*. *Vijnanabhikshee* was the *VartikaKarta* and *Goudapada* was the commentator of *SankhyaDarsana*. The name of this *darshan* has been coined ‘*Sankhya*’ because for the first time in this *darshana*²⁵ *tatwas* are being mentioned. In *Vagbhata*’s view this *darsana* is named as ‘*tatwaSankhya*’ which the commentator, *Sridhan Swami* again commented as ‘*TatwaGanaka*’. *Samyakgyan* is related with the proper knowledge of *atma*. Due to *avidya* we cannot get rid of sufferings and these sufferings are because of involvement of *satwa*, *raja*, *tama*. Until and unless our *atma*



is detached from the bondage of *satwa*, *raja* and *tama*, our sufferings will persists and *SankhyaDarsana* is only such *darshana* which provides knowledge on how to get rid of sufferings which in turn result of bondage of *atma* with *avaidya*².

The following are the points which show the influence of *sankhyadarsana* on *Ayurveda*.

a) **Description of Pramana:** *Sankhyadarsana* accepts and described three *pramanas* namely *pratyaksha*, *Anumana*, *Aptopadesha* which are the means to acquire complete, relevant knowledge of an object³. Acharya *Charaka* in *vimansthana* 4th chapter has explained *trividhrogipariksha* and those were *pratyaksha*, *aptopadesha* and *anumana*⁴.

b) **PrayojanaSamatwa:**

SankhyaDarsana describes three varieties of miseries viz.

(i) *Adhyatmika* (ii) *Adhidaivika* (iii) *Adhibhoutika*.

The main purpose of *sankhyadarsana* is that a person attains *moksha*; if he is completely relieved from the above miseries. *Sankhya* states the techniques from relieving the above miseries and techniques from relieving the above miseries and techniques for attaining *moksha*. As such the main purpose of *Ayurveda* is also *moksha*. *Ayurveda* classified the disease into

three types viz., *Adhyatmika* disease, *Adhidaivika* diseases and *Adhibhoutika* disease. *Ayurveda* states that by relieving from three types of diseases, one can attain *Moksha*. Thus main purpose of *Ayurveda* and *SankhyaDarsana* is identical³.

c) **Tatwasamanatwa-** Basic components or *tatwa* for evolution are identical both in *Ayurveda* and *SankhyaDarsana*. In *SankhyaDarsana* 25 *tatwas* were described. The person who gets the complete knowledge of these *tatwa* is eligible to attain *Moksha* or final liberation. Without the *tatwajnana* one cannot get *Moksha*. तत्त्वं अज्ञानात्र मुक्तिः while in *Ayurveda* 24 *tatwa* were described. In *Ayurveda* the *Purushatatwa* was included in *Prakrititatwa* and thus mentioned 24 *tatwas*⁵.

d) **PurushaVivecana:** *Purusha* was discriminated in *Ayurveda* as well as in *Sankhyadarshana*. *Sushrut* stated that 'Bahuvastu *Purusha*' (*purusha* are innumerable) while in *SankhyaDarsana* also mentioned as '*PurushaBahutwamSiddham*'⁵.

e) **Parinama Vada:** *Parinama* means changes or transformation. When object changes its original form and transforms into another form it is called *Parinama*. It was postulated by *Sankhya Darsana*. Basing on



this *Parinama Vada* they described the evolution process of the universe. According to this theory *Prakriti* or primordial nature is the causative factor for evolution. Transformation or change of *mulaaprakriti* into the *Vikritis* like *Mahat* etc is the *Sristi*⁶. In *Ayurveda* also it is stated about the change of former *dhatu* into successive *dhatu* is based on *Parinama*. *Sushruta* strengthens *Parinama Vada* by stating:

रसादकं ततोमांस मांसन्मेदः प्रदायेत।

मेदसो अस्थिततो मज्जा यज्ञः शुक्रस्य संभवः ॥

f) ***SatkaryaVaad:*** *SankhyaDarsana* stated that there is no difference between *karana* and *Karya*. In *Sankhya*'s view the *Karya* which is manifested is existed in *Karana* in an unmanifested invisible state prior to its manifestation. If *Karya* is not existed in *Karana* in invisible state, the *Karya* never be manifested from that *Karana*.⁷ Both *Ayurveda* and *Sankya Darsana* state that *sat* is produced from *Sat*. In *Ayurveda* also it is stated that *Jwara* is manifested from *Jwara Nidan* only. In the same way all the diseases are manifested from their respective *Nidan* only⁵.

g) ***Triguna:*** *Satwa*, *raja* and *tamas* are said to be the three components of *Prakriti*, the same is transformed to its products. That is from *Prakriti* till *panchamoohabhuta* possess those three *gunas*. In *Sushrut*

Samhita 1st Chapter also we find the mention of these three *gunas* in the *sristiutpati* from *ahamkara* till formation of *panchatanmatras*⁵.

DISCUSSION

It is clear from the above points that *Sankhyadarsana* have brought about the development of the basic principles of *Ayurveda*. The doctrine of these philosophies have influenced the thinking of *Ayurveda*. But *Ayurveda* still maintains its independent nature of thinking and vision thereby called as the स्वतन्त्र मौलिक दर्शन. *Ayurveda* has maintained its identity as being independent in approach and vision. *Ayurveda* aims eradication of the disease of the diseased, the *darsana* however aim to eradicate the sufferings of the world once and for all by attaining the *moksha*/liberation. The *pramana* mentioned by *sankhya* are used only to get the knowledge of an object but *Ayurveda* has used these *pramanas* during *roga* and *rogipariksha*. The three varieties of miseries mentioned in *sankhya Darsana*, if a person devoid of it attains *moksha* but *Ayurveda* has mentioned diseases gets eliminated from body when one is devoid of these miseries. Thus though a lot similarity is being found between *sankhya Darsana* and *Ayurveda*,



but *Ayurveda* with its aims and objectives devises a very pragmatic line of thinking unlike the darsana which are more theoretical.

CONCLUSION

To conclude, *Ayurveda* though influenced by *Sankhya Darsana* has retained its independent position as its vision is novel in tender its with aims and objectives revolving around the achievement of health. The pragmatic approach of *Ayurveda* revolves round the concepts of health maintains while the philosophical tenets deal with the spirituality as its core issues.

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