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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. दर्शायत अनेन द्रश्यो दर्शनातः means to see, look, view or sight. In ancient times the seers and sages were greatly enthusiastic about the origin of srísti, 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 Ayurveda¹.

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. Vijanabhikshee 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 darshana25 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 *vimanstan* 4th chapter has explained *trividhogipariksha* 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 relived 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 *Adhibhoutikadisease*. *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*. तत्व अज्ञान यूँ : 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 *SankhyaDarsana*. *Sushrut* stated that ‘Bahuvastu Purusha’ (*purusha* are innumerable) while in *SankhyaDarsana* also mentioned as ‘PurushaBahutwamSiddham’⁵.

e) **Parinama Vada**:
*Parinama Vada* 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 mulaprakriti into the Vikritis like Mahat etc is the Sristi. In Ayurveda also it is stated about the change of former dhatu into successivedhatu is based on Parinama. Sushruta strengthens Parinama Vada by stating:

साधकं तत्तपायस मासःमेडः प्रस्ताॅतेऽः।
मेदसं अन्ध्वितो मन्या वक्त मुहृद्य संभवः।।

f) Satkarya Vaad: Sankhya Darsana 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. 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 only.

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

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 भौतिक 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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