

UNDERSTANDING OF SANTAANA NYAYA W.S.R. CHARAKA SAMHITA**Dr Roopa M.R¹, Dr Vasudev A Chate², Dr Shreevathsa³, Dr Divya R⁴**

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DOI: <https://doi.org/10.47071/pijar.2021.v06i05.07>

Abstract: Ayurveda, as a science that existed in an era when philosophy was nurtured and nourished to its best, undoubtedly has borrowed certain principles of Philosophy in order to explain the various aspects related with medicine. To convey the meaning of *Shlokas* by mere words may not always prove fruitful and hence the commentators of *Shastras* have used them widely for a better and easy understanding of the various concepts one among this, is the incorporation of *Nyayas*. that serve as the most compatible mode for visualizing certain concepts. *Santaana Nyaya* – the law of continuity, have been described in three contexts in the different *Sthanas*, wherever a situation to represent the process of continuity existed. In *Sutrasthana*, to explain the *Shashwatatwa* of *Ayurveda*, in *Vimanasthana*, to explain the role of *Srotases* and in *Sareerasthana*, to explain the concept of *Trikalika Vyadhi*, *Acharya Chakrapani*, takes the help of this *Nyaya*.

Key words; *Santaana Nyaya; Srotas, Trikaalika Vyadhi, Shashwatatwa of Ayurveda*

INTRODUCTION

Ayurveda, existed with golden crown in the past, besides being a life science has also formulated many theories based on constant observations, experimentation and profound meditation that dominated in those eras, analogous to the theories put forward by modern day Physics, Chemistry and Mathematics. These are

called *Nyayas* or Maxims which impart sound advice to the people, in a poetic condensed manner in an era when social interaction was mostly carried out by word of mouth.

Though Sanskrit literature is a rich lexicon of this, often called *Loukika Nyayas*, it was also carried forward by the *Ayurvedic* scholars for better understanding of the various concepts,

since the treasure of knowledge is encrypted in the form of *Sutras*. These came to be known as *Sastriya Nyayas*. To convey the meaning of *Shlokas* by mere words may not always prove fruitful and hence the commentators of *Shastras* have used them widely for a better and easy understanding of the various concepts. Just by whispering the relevant *Nyaya* used in a particular context, the readers will very easily digest the underlying concept.

Importance of the incorporation of Philosophical Aspect in a Shastra Grantha

India is a land rich in philosophy and since *Ayurveda* has flourished in this philosophical background, it has a sound philosophical base. Philosophy and Science are usually considered as two different and distinct disciplines that contradict. But it is not so in the actual sense as science has its philosophy and philosophy has its scientific methodology. Philosophy is the torch bearer of science and moves ahead as a pilot for future advancements or in another words, it sets the path for the science. *Ayurveda* is a medical system which follows philosophy to attain its proclaimed goals. It works on the basis of concrete

theories, that are provided by the latter and hence, philosophy is the one that nourishes science. The interrelation of *Ayurveda* and Philosophy naturally paved way for philosophical drain in to the knowledge pool of *Ayurveda*.

SANTAANA NYAYA

Padartha Jnana (Meaning)- The word *Santaana* by meaning is '*Vamsa*' or '*Vistara*', referring to race or lineage or continuous line or something in spreading.¹

Prakriya Vijnyana (Phenomenon)- In case of this *Nyaya*, it is replicating 'the law of continuity'.

Sandharbha (Context)- The references for this *Nyaya* is found in three contexts in *Charaka Samhita*. Firstly, in *Sutrasthana*, while explaining the *Shashwathathwa* of *Ayurveda*, secondly in *Vimanasthana*, while explaining the role of *Srotas* in the *Shareera* and in *Shareerasthana*, while explaining the *Chikitsa* of *Trikaalika Vyadhi*.

Yukti - If something has happened as an effect, definitely the cause will be there. This again points towards the theory of *Kaarana – Karya Siddhanta*. It has been introduced by *Acharya Chakrapani* to provide clarity on certain concepts for the readers, to understand

the exact phenomena occurring behind so that the chance for doubt is completely ruled out from picture.

In the context of *Shashwathathwa of Ayurveda*²

Acharya Charaka has told *Ayurveda* as *Shashwatha* on the account of three factors:

- 1) *Anaaditwat* – it has no beginning
- 2) *Swabhava Samsiddha Lakshanatwat* – it deals with such things which are inherent in nature
- 3) *Bhava Swabhava Nityatwat* – such natural manifestations are eternal *Anaaditwat*

To explain the *Anaditwa*, *Acharya Charaka* has put forward two aspects – *Ayu Santaana* (flow of life) and *Buddhi Santaana* (flow of intelligence). The flow of life is never stopped and the continuity of intelligence goes on. The one who knows *Ayurveda* (*Atma*) is also eternal. The knowledge of happiness (*Sukha-Arogya*) and unhappiness (*Dhukha-Vyadhi*) along with their causes (*Hetu*), symptoms (*Linga*) and therapeutics (*Oushadha*) has continuity and is without beginning that is mentioned in *Ayurveda*.

It is not like that *Ayurveda* was not existent and was propagated by somebody, whereas some persons

interpret that it has a beginning. But it is not true.

Acharya Chakrapani comments that, it is not mere the subject matter of *Ayu* dealt in *Ayurveda*, rather it also deals with the diseases afflicted by the person. This matter has been clarified by the other author by starting with the word '*Anadī*'. No one in this world wishes to be unhappy and nothing happens without effort. It is only *Ayurveda*, which removes all the sufferings and gives a state of health. As *Ayurveda* helps to eliminate unhappiness (*Dukha-Vyadhi*), its eternity is proved. *Sukha* and *Dukha* are eternal because of their uninterrupted continuity (in *Para* and *Apara yoga*) means to achieve *Sukha* and *Dukha* through *Ayurveda* also becomes eternal.

Swabhava Samsiddha Lakshanatwat

It is not known whether *Ayurveda* was nonexistent at any time after it was propounded. Like the heat of fire and fluidity of water, *Ayurveda* is inherent and not involved with any effect of mortality. This is explained in the 1st and 30th chapter of *Sutrasthana* of *Charaka Samhita* it has been told that, the *Artha Sangraha* or *Abhideya Sangraha* (collection of suitable subject

matter to be described) of *Ayurveda* is *Ayu*, i.e, the theme of *Ayurveda* is *Ayu*. This *Ayu* is known by the characteristics of *Ayurveda*, or the features of *Ayurveda* can be known by the description of *Ayu*, as it is said that *Ayurveda* is nothing but the science that deals with *Hitaayu*, *Ahitaayu*, *Sukhayu* and *Dukhaayu*³.

Regarding *Swabhava Samsiddha Lakshana* as one of the causes for proving the eternity of *Ayurveda*, it may be said that the eternity of *Swabhavika Lakshana* may not always be seen and may become non eternal. For eg. The conch shaped neck of a pot in spite of being natural does not prove that the earthen ware is eternal, since it is non – eternal. Only natural characters are eternal and manmade are ephemeral. *Bhava Swabhava Nityatwat*⁴

The substances that contain *Guru*, *Laghu*, *Seeta*, *Ushna*, *Snigdha* and *Rooksha* increases by other substances having similar attributes and decreases with the substances having opposite attributes. For example, habitual intake of heavy substances (*Guru Dravya*) increases the heaviness (*Gurutva*) and decreases lightness (*Laghutva*) in the body. This is the case with other substances also. This is the eternity of

natural manifestations or the inherent attributes of *Prithvi* etc *Panchamahabhutas*. The attributes of substances are eternal and never changes. This means augmentation due to similar substances and diminution due to dissimilar substances never changes and hence the characteristics of the substances are eternal.

It is not only the sense of nature that is eternal, so is there anything else that is eternal? The author mentions it with the word '*Swalakshana*'. *Swalakshana* means the attributes of *Panchamahabhutas*. For eg. the *Gunas* of *Prithvi* and *Ap Mahabhutas* are *Kharatwa* and *Dravatwa* respectively. The *Dravyas* and *Gunas* are eternal as well as ephemeral. This can be better clarified as, *Kaarana Dravyas* are eternal and the *Kaarya Dravyas* are ephemeral. The *Parimana Guna* of *Akasa* (eg. *vibhu*) is eternal and the *Karya Guna*, i.e, *Rasa (Avyakta)* of *Akasa* is ephemeral. Eventhough these attributes are ephemeral, they remain stable due to their uninterrupted and continuous flow and due to this, their eternity is also logical because of the eternity of attributes of matter. Those attributes of matter are responsible for manifestation of disease as well as

pacification of disease, is eternal. Hence the science of *Ayurveda* which deals with all these aspects is eternal. How *Ayurveda* becomes eternal with regard to its origin, is justified by saying that *Ayurveda* origin is described based on *Avabodha* (understanding) and *Upadesha* (teaching).

Avabodha – the origin of *Ayurveda* is said to be from *Lord Brahma*.

Upadesha - the God *Indra* preached *Ayurveda* to sage *Bharadwaja* and who in turn transmitted this knowledge to the mankind.

Acharya Chakrapani applies *Santaana Nyaya* here and comments that the eternity of *Ayurveda* is proved by the utility of the science and also by its continuous tradition but not through the book containing the knowledge of science of life. The subject matter dealt in *Ayurveda* is related to *Ayu*, which is eternal. Continuity of life is maintained one after the other, as one person dies, the soul enters in to another body and life continues without any interruption. Similarly, the knowledge of *Ayurveda* is continuously passing from one generation to another generation without any interruption and hence *Ayurveda* is also eternal. Since life and deliberations about life both are

eternal, naturally *Ayurveda* and the knower of it also become eternal. Thus, it can be said that the *Vedya* (thing to be known i.e, *Ayu*), *Vedana* (its knowledge) and *Vedita* (the person desires to know) are eternal, and hence *Ayurveda* also becomes eternal.

Hence *Shaswatatwa* of *Ayurveda* is proved by these three reasons with the help of *Santaana Nyaya*.

In the context of *Srotas*⁵

Acharya Charaka, while explaining *Srotases* have explained that *Srotases* are the *Ayana* or channels carrying *Dhatu*s that are in the process of evolution. The *Poshaka Dhatu*s or attributes which are formed after *Aahara Parinama* are transported to respective *Poshya Dhatu*s, continuously for the maintenance of *Shareera*, as *Shareera* is the result of conglomeration of *Doshas*, *Dhatu*s and *Malas*.

The number of *Srotases* can be innumerable depending on the number of *Moortimanta Bhavavishesha* – the attributes meant for transformation leading to the formation of new *Visesha* in the *Shareera*. *Moortimanta* is referring to the quanta of *Dravyas* which are not all pervading and thus are restricted to specific channels in the body. How they get manifested in the

Shareera is explained through the introduction of *Santaana Nyaya* by *Acharya Chakrapani*. The *Bhava Vishesha* formed after *Aahara Parinama* has to get converted to *Rasa, Rakta, Mamsa* etc bodily *Dhatus (Sthayi Dhatus)* continuously for the sustenance of *Shareera*. This is a continuous process and *Srotas* act as a channel for carrying the *Bhava Visheshas* from the site of their production to the site of their localization. It is to be specially noted that *Srotases* are not the pathway for the transportation of *Sthira Dhatus*, but only '*Parinamam Aapadyamananam*' *Dhatus* – which are to get transformed. Since a human being takes food and water as long as they are alive, this *Ahara* undergoes *Parinama* and the resultant product will again undergo the process of transformation to get manifested as various attributes in the *Shareera*, which is a continuous process explained by the implication of *Santaana Nyaya* in the context of *Srotas*

In the context of *Trikaalika Vyadhi Chikitsa*⁶

Acharya Charaka has classified *Vyadhi* into three viz, *Ateetakaalavedhana, Anaagatakalavedhana* and *Vartamaanakaalavedhana*.

In case of *Jwara, Shirashoola, Chardi* etc, recurrence of the diseases occurs and also establishes the fact that diseases of the past do relapse. That is to say, the time of occurrence of the various diseases in the past repeats itself. Since, the Physician is providing treatment for its pacification, it verily takes the past history into consideration. In real sense, this is not very important as the Physician is concentrating on things already happened.

This is not the case with *Anaagatakalavedhana* and its *Chikitsa*. If the treatment is initiated priorly with due regard to the *Poorvaroopa* of a *Vyadhi*, the *Vyadhi* will not get manifested, i.e., the *Samprapti* of the disease get arrested in the *Poorvaroopa* stage itself. A simile is explained to convey this idea – Just like a dam is constructed so as to accommodate all the water harvested during the rains, keeping in mind that the excess water may result in floods. An attempt is made previously taking into consideration, the chance for floods. In the same manner, if the treatment for a *Vyadhi* is initiated in the *Poorvaroopa* stage itself, *Roopa* stage won't get manifested. This is the concept of

Anaagatavedhana Chikitsa as it relates to prevention of future diseases.

In the context of explaining *Vartamaanakaalavedhana Chikitsa*, *Acharya Chakrapani* introduces *Santaana Nyaya* in order to bring a clarity of the concept of *Paaramparyanubandha*. If a person consumes *Sukha Hetu*, it leads to *Arogya* and similarly, the vice versa. This in turn implies that, in terms of *Chikitsa*, if a person consumes *Sukhahetu* (as *Aahara*, *Vihara* and *Oushadha*), it causes *Dukha Hetu Seva Abhavam* and hence the process of *Dukha* formation will get arrested and the *Dukha* formed already in the form of *Roga* will undergo *Nasha* of its own, due to *Kshanabhangitwa*. Therefore, due to *Sukha Hetu Saannidhya*, *Sukha*, i.e, *Arogya* is produced or in other words, *Hetu Pratibandhakatwa* is created for *Roga* to get manifested. This rule becomes applicable for both *Vartamaanakaalavedhana Chikitsa* and *Anaagatavedhana Chikitsa*. A general rule can be drawn out here – depending on the nature of *Hetu*, whether *Sama* or *Vishama*, the resultant effect can be perceived in the *Shareera*. *Sama Hetu* will lead to *Arogya* and *Vishama Hetu* will lead to *Roga*, this law of continuity

always exists in this universe, hence *Santaana Nyaya* is justified. So, proper therapeutic devices prevent the occurrence of diseases in future by preventing the adverse causative factors thereof and continuity of happiness is thus maintained.

DISCUSSION- *Santaana Nyaya* explained very elaborately in various circumstances by *Acharya Chakrapani*, to dictate a process of continuity, wherever it is met with, while commenting on a text which largely depends on philosophy to explain the various aspects related with medicine, finds immense relation with the theories of modern science. Undoubtedly, it can be stated that the Law of Conservation of Energy is completely or partially related with the ancient Indian Philosophy of *Santaana Nyaya*. Energy is neither created nor destroyed, it always get transformed from one form to another, is a universal truth. Analogous to this is the *Santaana Nyaya*, according to which Ayurveda is *Shashwatha* and it exists in this universe in one or the other form as long as life exists in *Para* or *Apara Yoga*. Furthermore, nowhere in this *Shastra*, it has been mentioned that Ayurveda is created by someone and one will find

exclusive references of origin of Ayurveda from 'Smriti'; similarly no evidences regarding its *Naasha* (Destruction) and *Acharya Charaka* in the last chapter of *Sutrasthana*, has quoted various reasons to prove the same, moreover this concept has been elaborated by *Acharya Chakrapani* introducing further examples for substantiation. Yet another *Siddhanta* for worth mention in this context is the *Kaarana – Kaarya Siddanta*. For the *Karya*, Ayurveda to get manifested, *Ayu* serves as the substratum (*Kaarana*).

While talking the description of *Srotas*, the role of *Srotas* in the manifestation of *Prakriti* or *Vikriti* is detailed. *Srotas* act as the *Ayana* for transformation of Energy or Mass, in turn, a conducting channel between *Kaarana Utpatti* and *Karya Utpatti* and this channel exists and does the same function as long as life exists. In another words, *Ahara* or *Poshaka Rasa* is the *Kaarana* and the various attributes manifested in the *Shareera* is the *Kaarya*.

Describing the concept of *Trikaalika Vyadhi*, *Acharya Charaka* has once again stressed the *Swabhavoparama Vada – Hetu Samya* as the cause for *Deha Dhatu Samya*, i.e, *Arogya* or *Sukha* and *Hetu Vaishamyia* for *Deha*

Dhatu Vaishamyia, i.e, *Roga* or *Dukha*. This again shoot up the same concept of *Kaarana Kaarya Siddhanta*. Here, once again *Acharya* has highlighted that *Kaarya* is always *Kaarananubandhi*.

CONCLUSION: *Nyayas* not only act as a flavor enhancer and stabilizer, but also highlight the elegance of that *Shastra* among various *Granthas*. In short, a refinement and resolution of a concept is achieved by the incorporation of various *Nyayas*. Here *Santaana Nyaya*, speaks about law of continuity. This *Nyaya* can be used wherever a situation to represent the process of continuity.

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Shri Prasanna Vitthala Education and Charitable Trust (Reg)

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