



**COMPARATIVE AND APPLIED STUDY BETWEEN CLASSICAL PHYSICS TO AYURVEDA W.S.R. TO LAWS OF MOTION IN RELATION WITH *GURU, LAGHU, STHIRA, CHALA* AND *SAMSKARA GUNA***

<sup>1</sup>Darshini ,

<sup>2</sup>Vasudev Anandrao Chate,

<sup>3</sup>Shreevaths

<sup>1</sup>PG Scholar, Department of Ayurveda Samhita Siddhanta GAMC Mysore, Karnataka

<sup>2</sup>Professor, Department of Ayurveda Samhita Siddhanta GAMC Mysore, Karnataka

<sup>3</sup>Professor and HOD, Department of Ayurveda Samhita Siddhanta GAMC Mysore, Karnataka

<https://doi.org/10.70057/ijaar.2025.70506>

**ABSTRACT**

**Introduction:** “*VEDA*” derived from root ‘*Vid*’ meaning is ‘to Know’ or ‘Knowledge’. It can be considered as Ultimate science. The literatures derived after *Veda* are having impact of it. In the similar way the science and its branches are also having the impact of *Veda*. The ever-dynamic Science is originated from Latin verb ‘*Scientia*’ meaning is ‘to know’. For further in-depth study, the science is subdivided into Physics, Chemistry and Biology. Physics is a branch of science, it means Nature. In Physics all the concepts are in terms of theories or laws. Mechanic branch of Physics deals with the motion of an object with or without the reference of force, i.e. Newtons laws of motion and the Law of gravitation is concerned with motion (or equilibrium) of particles. These Law can be substantiated with *Guna Siddhanta*. Among *Gunas* *Sthira* (Stable), *Chala* (Moving), *Guru* (Heavy), *Laghu* (Light) and *Samskara Gunas* (Restoration-qualities) are having the similar properties and functions explained in the Newtons law of Motion. **Aims & Objectives:** To understand the application of Laws of motion with respect to *Gurvadi Guna*. **Materials & Methods:** Literary study has been done by Classical texts of *Ayurveda*, *Tarka Sanghraha*, *Padartha Vijnana* Books and 11<sup>th</sup> NCERT text book of Physics. **Discussion:** The concepts of *Sthira*, *Chala Guna* compared with *Sthira Dosha Chalana* by *Vata Dosha* (1<sup>st</sup> law of motion) Concept of *Anupana* (Adjuvant) & *Akta Lavana Taila* (Salt-mixed-oil) application compared to 2<sup>nd</sup> law of motion and *Guru-Laghu Guna* (*Nidana Sevena*) respective changes in the body compared with 3<sup>rd</sup> law of motion. **Results:** A brief review of literature was done and found that Newtons Laws of motion is much similar to the *Guna Siddhanta*. **Conclusion :** Laws of Motion can be understood through *Guna Siddhanta*.

**Keywords:** *Veda*, Science , Physics, Newton law of motion, *Guna Siddhanta*.

**INTRODUCTION:** “*VEDA*” means a treasure of Wisdom, which is derived from root ‘*Vid*’ meaning is ‘to Know’ or ‘Knowledge’<sup>[1]</sup>. It can be considered as Ultimate science. Its impact can be observed in all the literatures which were derived after it. The term Science is originated from the Latin verb i.e. ‘*Scientia*’ meaning is ‘to know’. The

*Sanskrit* word ‘*Vijnan*’ also convey the similar meaning, i.e. ‘knowledge’. Science is a systemic attempt to understand the natural phenomena in universal things as much detail and depth as possible and use the knowledge so gained to Understand, Modify and Control the phenomena<sup>[2]</sup>. For further in-depth study the science is

subdivided into Physics, Chemistry and Biology.

Science is a systematic method of Understanding the natural world through observation, experimentation and reasoning.<sup>[3]</sup> It covers all domains from Biology, Chemistry, Physics and is based on evidence and testable explanations.

Physics is a basic discipline in the category of sciences which means ‘Nature’<sup>[4]</sup>. In *Sanskrit* it is called as *Bhautiki* means the study of physical world. It is a study of the basic laws of nature and their manifestation. In physics all the concepts are in terms of theories or laws. It deals with both Macroscopic and Microscopic phenomenon<sup>[5]</sup>.

Microscopic phenomena include Quantum mechanics deals with behaviour of matter and energy at the smallest scales typically it governs atomic and subatomic levels<sup>[5]</sup>. In Macroscopic phenomena it includes subjects like Mechanics, Electrodynamics, Optics and Thermodynamics. Mechanics deals with the motion of an object with or without the reference of force, i.e. Newtons laws of motion and the law of gravitation is concerned with motion of particles<sup>[5]</sup>.

Newtonian laws emerge as statistical averages of quantum behaviours. Quantum mechanics provides the foundational blueprint of motion and interaction at the subtlest level<sup>[6]</sup>. As Quantum Physics deals with atomic and Subatomic concepts, in *Ayurveda* the same concept considered at Subtle level as *Panchamahabhuta* (Five basic elements) along with at crude level it is considered as *Sthula Dravya* or *Sharira*(Physical-Body). Understanding the concepts from Subtle to crude level

various Laws were seen in Physics, similarly there are theories in our Ancient Science in the form of Principles of Attribute or *Guna Siddhanta*.

*Guna* (Attribute) in *Ayurveda* has significance Clinical applicability. Each and every *Dravya* (Substance) has its own *Guna*. All the actions of *Dravya*’s are based on *Gunas* only. They both are having *Adhaara – Adheya Sambandha* (Substratum-Substrate relation). There is total 41 types of *Gunas* are there, in them *Gurvadi Gunas* (Heavy etc. qualities) are presenting the general qualities of *Panchamahabutas*. All these are helps us to understand the changes occurring in the *Sharira*(Physical-Body), similar changes can be observed in physical world on the basis of *Loka – Purusha Samya Vaada*. The *Padarthavijnana* deals with the methods to understand the basic concepts of *Ayurveda* and their practical application in therapeutics<sup>[7]</sup>.

The concepts described in *Padartha vijnana* like *Panchamahabhuta*, etc. has correlation with most of the concepts of Classical Physics. With this basis even changes occurring in physical world as well as at chemical level the concepts can also be corelated with concepts of Physics, Chemistry etc. Here an effort is made to compare the *Gunas* like *Guru, Laghu, Sthira and Chala* along with *Samskara guna* with Newtons laws of Motion.

## OBJECTIVES:

- To understand the Newtons Laws of Motion
- To Understand the concept of *Guru, Laghu, Sthira, Sara* along with *Samskara guna*.

- To understand the application of Laws of Motion with respect to *Guru, Laghu, Sthira Sara* and *Samskara guna*.

## REVIEW OF LITERATURE:

### Concept of Newtons Law of Motion:

Sir Issac newton was worked in many areas of Mathematics and Physics. Newton explained the Relationship between Physical objects and the forces acting upon it through the three laws of motion which made the Physics a revolutionised science. Newton built on Galileo's ideas and laid the foundation of mechanics in terms of 3 laws of motion. These laws of motion are completely depended upon force<sup>[8]</sup>.

### Concept of Force :

Change in a state of an object is always due to force. They always govern the motion and behaviour of the objects, from the simplest to the most complex systems. It acts as a cause and it is a vector quantity i.e. it has both Magnitude and Direction. Force has different effects, some of them are;

- Force can make a body to move from the state of rest or it can stop the body or slow it down.
- It can accelerate the speed.
- It can change the direction of a moving body<sup>[8]</sup>.

### Types of Forces :

Force is a physical cause that can change an objects state of motion like to move from rest or to retard its motion. These external agencies are may or may not be in contact with the object.

There are two types of forces based on their application<sup>[9]</sup> ;

1. Contact forces
2. Non-contact forces

### Contact forces :

Forces that act on the body either directly or through a medium are called contact forces<sup>[9]</sup>. Like;

- Muscular force
- Mechanical force
- Frictional force

Examples –

1. To move a ball from rest, someone has to kick it.
2. To throw a stone upward, one has to give upward push to it.

### Non-contact forces :

Forces that act through spaces without making direct contact with the body or when external agencies are at a distance from an object<sup>[9]</sup>.

- Gravitational force
- Electrostatic force
- Magnetic force

Examples -

1. A stone thrown from the building accelerates downward due to the gravitational pull of the earth
2. A bar magnet can attract an iron nail from a distance

Sir Issac newton built on Galileo's ideas and laid the foundation of mechanics in terms of 3 laws of motion. It shows the Relationship between Physical objects and the forces acting upon it.

### NEWTONS 1<sup>ST</sup> LAWS OF MOTION :

**“Everybody continues to be in its state of rest or uniform motion in a straight line unless compelled by some external force to act otherwise”<sup>[10]</sup>**

The state of rest or uniform linear motion both imply zero acceleration. If the net external force on a body is zero, its acceleration is zero, vice-versa.

It is also called as **Law of inertia : Inertia** means **Resistance to change**. A body does not change its state of rest or uniform motion, unless an external force compels it to change that state. It also called as, **the state of Equilibrium**(Net-external force on the particle is zero).

E.g.: When a book is at rest on a horizontal surface, it is subjected to two external forces :

The force due to gravity(i.e. its weight w) acting downward and the upward force on the book by the table. The Book is observed to be at rest & net external force on it must be zero.

$$F_{\text{net}} = 0$$

If two forces  $F_1$  and  $F_2$ , act on a particle, equilibrium is,

$$F_1 = -F_2 \text{ or } F_1 + F_2 = 0^{[10]}$$

### **Newton's Second Law of Motion:**

**“The rate of change of momentum of a body is directly proportional to the applied force and takes place in the direction in which the force acts”**<sup>[11]</sup>.

$$F \propto \Delta p / \Delta t$$

- The greater the rate of change of momentum, the greater is the force.

Example : Force not only depends on the change in momentum but also on how fast the change is brought about. A seasoned cricketer draws in his hands during a catch, allowing greater time for the ball to stop and hence requires a smaller force.

- The greater the rate of change in momentum vector the greater is the force applied

Example : Force is necessary for changing the direction of momentum, even if its magnitude is constant. We can feel this

while rotating a stone in a horizontal circle with uniform speed by means of a string.

For a body of fixed mass - m,

$$F = k m \times a$$

From the observations it confirms that the product of mass and velocity(i.e. momentum) is basic to the effect of force on motion. Suppose a fixed force is applied for a certain interval of time on two bodies of different masses, initially at rest, the lighter body picks up a greater speed than the heavier body. However, at the end of the time interval, observations show that each body acquires the same momentum. Thus, the same force for the same time causes the same change in momentum for different bodies. This is a crucial clue to the second law of motion<sup>[12]</sup>.

### **Newton's Third Law of Motion :**

**“To every action, there is always an equal and opposite reaction”**<sup>[13]</sup>.

According to Newtonian mechanics, Force never occurs singly in nature. Force is the mutual interaction between two bodies. Forces always occur in pairs. Further, the mutual forces between two bodies are always equal and opposite. Action and Reaction both are Forces.

Forces always occur in pairs. Force on a body A by B is equal and opposite to the force on the body B by A.

Action and Reaction both act at the same instant, on different bodies.

$$F_{AB} = -F_{BA} \quad \{( \text{force on A by B}) = -(\text{force on B by A})\}^{[13]}$$

### **Conservation of Momentum :**

The second and third laws of motion lead to an important consequence: the law of conservation of momentum<sup>[14]</sup>.

The total momentum of an isolated system(i.e. a system with no external force) of interacting particles is conserved. Example :A bullet is fired from a gun. If the force on the bullet by the gun is  $F$ , the force on the gun by the bullet is  $-F$ , initially, both are at rest, the change in momentum equals the final momentum for each.

( $p_{\text{initial}} = p_{\text{final}}$ )( $p = mv$ , Mass – Small, Velocity – More; Mass – Large, Velocity – Less)<sup>[14]</sup>

#### CONCEPT OF GUNA:

Ayurveda has described several *Siddhantas*(established doctrine) for healthy and long life; the concept of *Guna*

**TABLE 01 : 20 TYPES OF GURVADI GUNAS**

<i>Guru</i> (Heavy)	<i>Laghu</i> (Light)
<i>Manda</i> (Slow)	<i>Tikshna</i> (Quick/Fast)
<i>Hima</i> (Cold)	<i>Ushna</i> (Hot)
<i>Snigdha</i> (Unctuous)	<i>Ruksha</i> (Dry)
<i>Slakshna</i> (Smooth)	<i>Khara</i> (Rough)
<i>Saandra</i> (Solid)	<i>Drava</i> (Liquid)
<i>Mrudu</i> (Soft)	<i>Kathina</i> (Hard)
<i>Sthira</i> (Stable)	<i>Sara</i> (Moving)
<i>Sukshma</i> (Minute)	<i>Sthula</i> (Gross)
<i>Vishadha</i> (Non-Slimy)	<i>Picchila</i> (Slimy)

#### DESCRIPTION REGARDING GURU, LAGHU, STHIRA AND SARA GUANS :

**TABLE 02 :DESCRIPTION REGARDING GURU, LAGHU, STHIRA AND SARA GUANS :**

S.No.	<i>GUNA</i>	<i>LAKSHANA</i>		<i>PREDOMINANCE MAHABHUTA</i>
1.	<i>Guru</i>	<i>Dravyasya brumhane karmani shaktih guruh</i>	Which is responsible for Nourishment.	<i>Pruthvi and Jala</i>

is one such principle which helps to understand various properties of an object. Basic behaviours of *Dravya*'s depend upon *Gunas* which helps in *Chikitsa* aspect in Ayurveda. There is total 41 types of *Gunas* were explained by *Acharya Charaka*<sup>[15]</sup>.

#### Concept of Samanya Gunas:

*Samanya Gunas* or *Gurvadi Gunas*(heavy, etc. properties) are act upon bodily component. Physiological action over body and Pharmacological action of a *Dravya* are understood with the help of *Samanya Gunas*(General properties). These *Gunas* are 20 in number. They are as follows<sup>[16]</sup>;

2.	<b>Laghu</b>	<i>Langhane laghuh </i>	Which responsible for lightness of the body.	<i>Akasha, Vayu and Agni</i>
3.	<b>Sthira</b>	<i>Dharane sthirah </i>	Which brings Stability to the body.	<i>Pruthvi</i>
4.	<b>Sara / Chala</b>	<i>Prerane challah </i>	Which has a capacity to initiate an activity is called as Sara or the property which stimulate different movements.	<i>Jala and Agni</i>

### Concept of **Guna** in **Vaisheshika Darshana**:

*Vaisheshika Darshana* is an *Asthika Darshana*, because it accepts the authenticity of *Vedas*. They considered *Gunas* as second *Padartha*. There are 17+7, total 24 *Gunas* are there<sup>[17]</sup>.

*Ayurveda* considers that certain qualities can be changed or converted by processes, while *Vaisheshika Darsana* considers properties as non-convertibles<sup>[18]</sup>. Non-convertibility of *Gunas* is certainly acceptable to *Ayurveda* as far as original *Gunas* of *Mahabhuta* (*Maha Gunas* are nonconvertible) are concerned. The Principles of *Vaisheshika Darshana* still stands more scientific.

*Vaisheshika Darshana* explains 3 types of *Samskaras*, they are<sup>[19]</sup> ;

*Samskaarah trividhah vego, bhaavanaa, Sthiti sthapakatvam |*  
 (1) *Vegaakhya*(Motion)  
 (2) *Bhavanakhya*(Memory)  
 (3) *Sthitisthapaka*(Restoration)

**A. Vegaakhya Samskara:** If *Dravya* gets movement with velocity the original stablyness is changed into mobility. As such the *Sthira Guna* of an object is changed into movement or velocity. It is present in gross elements like *Prthvi, Jala,*

*Teja* and *Vayu*, and the subtle element like *Mana*. Because of this the conjunction and the disjunction of the object is destructed.

**B. Bhavanakhya Samskara:** It is one of the mental faculties. Mental reminiscence is known as *Bhavanakhya Samskara*. Recollection or remembering of the objects which previously been seen, heard and experienced and after some time recognise them again is called *Bhavanakhya Samskara*. This is present in *Atma* only.

**C. Sthitisthapaka Samskara:** If a *Dravya* leaves the new place and reaches to its original state again is called *Sthitisthapaka Samskara*.

E.g.: Bending a tree branch or stretching a rubber band both reaches its original place again.

### DISCUSSION:

*Ekam shastram adhiyaano na vidhyat shastra nischayam | Tasmat bahushrutah shastram vijaaniyaat chikitsakah ||<sup>[20]</sup>*

As it is stated in *Sushrutha Samhita* that, reading only one *Shastra* is not enough to understand the basic concepts of any science, for that one should read all the aligned science for better understanding. In this view understanding Newtons law of motion with *Gunas* will be dealt further.

### **Understanding Newtons 1<sup>st</sup> Law of Motion with *Gurvadi Guna* :**

In the body *Doshas* i.e. *Pitta – Kapha, Dhatus, Malas* are like *Pangu* means they are devoid of movement. *Vata* which has *Chala guna* and it takes them from one place and move to the other places. Similarly, how the breeze takes the clouds along with it<sup>[21]</sup>.

This concept can be understood through Newtons 1<sup>st</sup> law of motion i.e.; *Pitta – Kapha, Dhatus, Malas* are in a state of Inertia(*Achala Guna*) that means, either in the form of Uniform motion in their own *Srotas* or at rest i.e. at their own site. When an extra force applied on them, i.e. by *Vata Dosha* specially by its *Chala Guna*, the *Pratighatata*(Resistance) of other *Doshas* changes and they change their state, i.e. they started to move in the body.

i.e. Change in the state of equilibrium – From *Sthira* to *Chala guna*.

The *Vegakhya samskara* of *Vaisheshika darshana* has also co-related to Law of

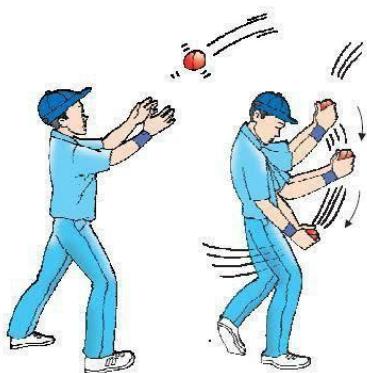
inertia which is explained directly in NCERT text book<sup>[22]</sup>.

As per the description given in the text ; Ancient Indian thinkers had an elaborate system of ideas on motion. Force, the cause of motion, was thought to be of different kinds: force due to continuous pressure (*Nodan*), as the force of wind on a sailing vessel; impact(*Abhighata*), as when a potter's rod strikes the wheel: persistent tendency(*Sanskara*) to move in a straight line(*Vega*) or restoration of shape in an elastic body transmitted force by a string, rod, etc. The notion of *Vega* in the *Vaisheshika* theory of motion perhaps comes closest to the concept of *Inertia*.

### **Understanding Newtons 2<sup>nd</sup> Law of Motion with *Gurvadi Guna* :**

*Sthira Guna* having *Dharana Shakti*, when the *Chala Guna* act on them as an external force it tends to change its momentum, vice versa.

- *Sthira* having *Guru Guna*
- *Chala* having *Laghu Guna*



Picture 1

Picture 2

In this picture it shows that, Force not only depend on the change in momentum, but also on how fast the change is brought about.

#### **Picture - 1**

The Novice cricketer keeps his hand fixed and tries to catch the ball, he needs greater force to stop it and it hurts. When *Chala Guna* opposed by *Sthira Guna* it will resist and it require more force to stop it.

#### **Picture - 2**

A Seasoned cricketer catches a cricket ball coming with more speed draws his hand during a catch, allowing greater time for it to stop hence requires a smaller force.

It shows that *Chala Guna* moves along with *Chala Guna* it reduces the resistance and require lesser force to stop it.

Force not only depends on the change in momentum, but also on how fast the change is brought about.

How fast the changes are brought about is plays a crucial role, In that view;

1. Application of *Akta Lavana Taila* to the chest and giving *Sweda* helps to change *Ghanibhuta Kapha* to *Drava Roopa*. Because *Lavana* has *Kapha Vilayana* and *Chedhana* property it removes *Kapha* i.e. from *Sthira Guna* of *Kapha* to *Sara Guna*<sup>[23]</sup>.

2. In *Anupana* context it is explained that, *Anupanam Tarpayati Aashu Manavam*<sup>[24]</sup> i.e. when medicines given along with *Anupana* it reached the *Dravya* to the targeted organ as soon as possible i.e. changes brought with respect time.

### 3. Understanding Newtons 3<sup>rd</sup> Law of Motion with *Gurvadi Guna*:

Any disease occurs because of a particular *Nidana*. Understanding *Nidana* plays a crucial role to treat the disease i.e. *Nidana Parivarjana Chikitsa*.

1. The concept of *Nidana Sevena*(related to *Ahara*) and change in *Shariragata Guna* can be equated with Newtons 3<sup>rd</sup> law of motion; i.e. Every action means intake of *Nidana*, which has Equal & opposite reaction i.e. increases the particular *Guna* in *Sharira* which lead to causation of particular diseases.

It can be described as;

- Intake of more *Guru Guna Ahara* like *Masha*, etc led to increase of *Shariragata Guru Guna*.
- Intake of *Laghu Guna Ahara* like *Mudga* etc led to increase in *Shariragata Laghu Guna*.

2. To rule out *Nidana*'s, *Anumana Pramana* Plays crucial role;

*"Dosha pramaana vishesham apachara visheshena ||*

*Apachaara visheshena iti mahata apachaarena bhuridoshो bhavati, swalpena swalpa iti ||*<sup>[25]</sup>

Greater the intake of *Nidana*, Leeser will be the vitiation of *Dosha*. Lesser the intake of *Nidana*, milder will be the vitiation of *Dosha*.

### CONCLUSION :

*Ayurveda* basically framed on different laws explained in the science. The ancient knowledges like *Veda*, *Upanishad*, *Darshana* and *Ayurveda* are directly linked with the science. As per evidences available in ancient text the Scientific based laws are also Present.

From the above all examples; this proves that the concept explained in *Ayurveda* are basically framed from appropriate researches. Such study should be conducted on the different *Guna*'s and also on the various principles of *Ayurveda*. Hence, Active, Comparative and Interdisciplinary researches are need of the hour for the progress of multidisciplinary sciences. Now it is a need of hour to explore these Laws or Concepts as per the Globalisation for Evidence based.

### REFERENCES :

1. Raja Radha Kanth Deva, *Shabdakalpa druma*, 4th Volume, Varanasi, Chowkhamba Sanskrit Series office, 1967, Page:32.
2. Verma HC. *Concepts of Physics*. Vol. 1. 15th ed. New Delhi; Bharati Bhawan; 2022. p. 1–5.
3. National Council of Educational Research and Training. *Science: Textbook for Class X*. Revised ed. New Delhi; NCERT; 2023. p. 1–3.
4. Verma HC. *Concepts of Physics*. Vol. 1. 15th ed. New Delhi; Bharati Bhawan; 2022. p.1–3.

5. Verma HC. *Concepts of Physics*. Vol. 1. 15th ed. New Delhi; Bharati Bhawan; 2022. p. 1–5.
6. National Council of Educational Research and Training. *Physics: Textbook for Class XII*. Revised ed. New Delhi; NCERT; 2023. p. 1–3.
7. Dr. Hridya P.P. Significances Of *Padartha Vijnanam* In *Ayurveda*. International journal of Advanced Research. October 2023. Volume 11, P.No.131
8. Laws of Motion In: National Council of Educational Research and Training, editor(s). *Text Book of Physics*, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.49.
9. Laws of Motion In: National Council of Educational Research and Training, editor(s). *Text Book of Physics*, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.50.
10. Laws of Motion In: National Council of Educational Research and Training, editor(s). *Text Book of Physics*, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.51.
11. Laws of Motion In: National Council of Educational Research and Training, editor(s). *Text Book of Physics*, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.54.
12. Laws of Motion In: National Council of Educational Research and Training, editor(s). *Text Book of Physics*, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.55.
13. Laws of Motion In: National Council of Educational Research and Training, editor(s). *Text Book of Physics*, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.56.
14. Laws of Motion In: National Council of Educational Research and Training, editor(s). *Text Book of Physics*, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.55.
15. Agnivesha. *Charaka Samhita* with the *Ayurveda Dipika* commentary by Chakrapani Datta, edited by Pt. Kashinath Shastri and Dr. Gorakhnath Chaturvedi. Varanasi: Chaukhamba Bharati Academy; 2008. *Sutra Sthana*, Chapter 01, Verses 49, Pg.no.12.
16. Vaghbata, Ashtanga Hridaya, Sarvanga Sundara of Arunadatta and *Ayurveda Rasayana* of Hemadri, *Sutra sthana 1/18*, Ayushkaamiya Adhyaya, Varanasi, Chaukhamba Sanskrit Sansthan, 2012, Pg.no. 12-13
17. Narasimhacharyulu KVL. *Padartha Vijnana*. Reprint 2022. Varanasi: Chaukhamba Surbharati Prakashan; 2022:116-118.
18. Narasimhacharyulu KVL. *Padartha Vijnana*. Reprint 2022. Varanasi: Chaukhamba Surbharati Prakashan; 2022:138.
19. Dr.Rajesh Shivajirao Kolarlar et.al. Utility of Samskara in preventive, curative and liberation aspect. *International Journal of Creative Research Thoughts*. Volume 10, Issue 3 March 2022, P.No. 59.

20. Sri Dalhana Acharya, Vaidya Jadvji Trikamji Acharya and Narayan Ram Acharya Kavyatirtha editor. Nibandha Sangraha commentary on Sushruta Samhita: Sutra Sthana, Prabhashaniya Adhyaya 4/7. Varanasi: Chaukhamba Sanskrit Sansthan; reprint 2014. Pg.no.18.

21. Sharangadhara. In: Sharangadhara Samhita, Purva Khanda, Kalaadhikakhyा Adhyaya 5/25, Vidhyasagara Pandita Parashuram Shastri., editor. Varanasi: Chaukhamba Surbharti Prakashan; 2021. Pg.no.50.

22. Laws of Motion In: National Council of Educational Research and Training, editor(s). Text Book of Physics, Class 11th. Vol. 1. New Delhi: National Council of Educational Research and Training; 2024. p.51.

23. Agnivesha. Charaka Samhita with the Ayurveda Dipika commentary by Chakrapani Datta, edited by Pt. Kashinath Shastri and Dr. Gorakhnath Chaturvedi. Varanasi: Chaukhamba Bharati Academy; 2008. Chikitsa Sthana, Chapter 17, Verses 71, Pg.no.536.

24. Agnivesha. Charaka Samhita with the Ayurveda Dipika commentary by Chakrapani Datta, edited by Pt. Kashinath Shastri and Dr. Gorakhnath Chaturvedi. Varanasi: Chaukhamba Bharati Academy; 2008. Sutra Sthana, Chapter 27, Verses 326, Pg.no.171.

25. Agnivesha. Charaka Samhita with the Ayurveda Dipika commentary by Chakrapani Datta, edited by Pt. Kashinath Shastri and Dr. Gorakhnath Chaturvedi. Varanasi: Chaukhamba Bharati Academy; 2008. Vimana Sthana, Chapter 04, Verses 8, Pg.no.247-248.

---

**Corresponding Author:** Dr Darshini, PG Scholar, Department of Ayurveda Samhita Siddhanta Government Ayurveda Medical College, Vishveshvaraya circle, Devaraj Mohalla, Mandi mohalla, Mysore Karnataka 570001, India.  
Email:darshing783@gmail.com

---

Source of support: Nil  
Conflict of interest: None Declared

Cite this Article as: [Darshini, Vasudev Anandrao Chate, Shreevathsa : Comparative and Applied Study Between Classical Physics to Ayurveda W.S.R. to Laws of Motion in Relation with Guru, Laghu, Sthira, Chala and Samskara Guna]  
www.ijaar.in: IJAAR VOL 7 ISSUE 5 NOV-DEC 2025 Page NO -237-246