



ISSN 2456-3110

Vol 8 · Issue 8

August 2023

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

A comprehensive review on Basic Principles of *Samkhya Darshana* and their implications in *Charaka Samhita*

Sumana Ray Paul

Lecturer, Dept. of Ayurved Samhita & Siddhanta, Institute of Post Graduate Ayurvedic Education and Research at Shyamadas Vaidya Sastra Pith Hospital, Govt. of West Bengal, Kolkata, West Bengal, India.

ABSTRACT

Samkhya Darshana is considered as one of the oldest and prominent school of Indian theistic philosophy. Traditionally propounded by Maharshi Kapila and was written as *Samkhya Sutra*, it became lost with the passage of time. Around 8th century *Ishwarakrishna* compiled all the principles of *Samkhya* philosophy in *Samkhyakarika* which is now considered as the most important textual resource. *Samkhya* philosophy propounds various metaphysical theories notably theory of *Karya Karana Siddhanta* as *Sat Karya Vada*, theory of *Prakriti* and *Purusha*, theory of evolution of universe, theory of three *Gunas* of *Prakriti* along with its unique triad of epistemology. *Charaka Samhita* being the most important compendium of *Ayurveda* has got inspired by many such philosophical theories of different philosophical schools, *Samkhya* and *Vaisheshika* being the most important among them. *Charaka Samhita* has adopted many philosophical understandings of *Samkhya* and subsequently implied them to form its own unique philosophical principles. The implications of such many theories of *Samkhya* like *Sat Karya Vada*, *Prakriti* and *Purusha*, *Tri-Guna*, theory of evolution of this universe and application of *Pramana Vigyana* (theory of knowledge) can be found in throughout *Charaka Samhita*. It is interesting to see how instead of blindly adopting those theories of *Samkhya*, *Charaka Samhita* has modulated them incorporating the understandings of its authors to frame out its own philosophical principles and to apply them in fulfilment of the chief objectives of *Ayurveda* like maintenance of health of a healthy person and alleviation of disease from a diseased person. In this study the author has tried to analyse the principle philosophical understandings of *Samkhya Darshana* and how those are later adopted in *Charaka Samhita*.

Key words: *Samkhya Darshana*, *Sat Karya Vada*, *Prakriti*, *Purusha*, *Pramana*, *Charaka Samhita*

INTRODUCTION

Indian philosophy has a rich tradition from the beginning of human civilization and gradually developing itself through the different ages. The uniqueness of a human being is that he/she has an organic capacity to explore both the outer and inner worlds. Exploration in these two directions has their

respective results.^[1] The former makes understanding of the material world better while the later opens up the intellectual windows of mind. India has very reach legacy of different philosophical schools, both atheist and theist, from the inception of human civilization. Although the etymological meaning of the word 'philosophy' is 'love of learning', but from Indian point of view the *Sanskrit* term '*Darshana*' means 'vision' and also the 'instrument of vision'.^[2] Although western philosophy has remained essentially an intellectual quest for truth, Indian philosophy has been, however, remained intensely spiritual and always has emphasized the need of practical realization of truth. The term *Darshana* actually stands for the direct, immediate and intuitive vision of reality, the actual perception of truth and also includes the means which lead to this realization.^[3] According to Indian thinkers the aim of philosophy is not just the satisfaction of intellectual curiosity or the pursuit of theoretical truths; the more important aim is that philosophy should make a difference to the style and quality of

Address for correspondence:

Dr. Sumana Ray Paul

Lecturer, Dept. of Ayurved Samhita & Siddhanta, Institute of Post Graduate Ayurvedic Education and Research at Shyamadas Vaidya Sastra Pith Hospital, Govt. of West Bengal, Kolkata, West Bengal, India.

E-mail: spandan24x7@gmail.com

Submission Date: 15/06/2023 Accepted Date: 24/07/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.8.8.21

life.^[4] Following this basic aim of using different philosophical understandings to increase the quality of life as well as to alleviate different kind of miseries, right from the inception of *Ayurveda*, through its development across the ages, the fundamental principles of *Ayurveda* have been influenced and enriched by the thoughts and logics from different Indian philosophical schools. Indian philosophical schools have many branches, among them *Nyaya*, *Vaisheshika*, *Samkhya* and *Vedanta* schools of philosophy had a great influence in building up the basic fundamental principles of *Ayurveda*. Along with them, different aspect of *Buddhist* philosophy also has enriched some of the basic thoughts of *Ayurveda*. Just like a honey bee collects nectars from different flowers and subsequently converts all these collected nectars into a new substance like honey by adding its own contribution, by incorporating different principles altogether *Ayurveda* has also moulded them into basic and applied aspect of different physiological, pharmacological, pathological and therapeutic process. Thus, *Ayurveda* has developed its own distinct as well as unique set of philosophical understandings. So, we can say that, the philosophy of *Ayurveda* is not a new one but it is deeply rooted on the observations and principles of different age old Indian philosophical schools. The basic difference between these philosophical schools and *Ayurveda* probably lies in the fact that, rather limiting itself into the theoretical observations and analysis, *Ayurveda* has applied these philosophical thoughts practically to obtain the knowledge of *Trisutra - Hetu* (causative factors of diseases), *Linga* (clinical features of diseases) and *Aoushadha* (therapeutic remedies of diseases).^[5]

Among the different fundamental textual resources of *Ayurveda*, *Charaka Samhita* is regarded as one of the most important resources along with the other two - *Sushruta Samhita* and *Ashtanga Hridayam*. Together these three are referred as - '*Brihatrayee*' - the major three compendiums. The original author of *Charaka Samhita* has been regarded as *Maharshi Agnivesha* who had written this treatise on the basis of the teachings of his preceptor *Atreya Punarvasu* - so both the personalities thought to be contemporary and lived

around 1000 BC. ^[6] Later this treatise was edited by *Acharya Charaka* who lived around 300 - 200 B.C.^[7] The final shape has been given by *Acharya Drirhavala* who redacted this compendium around 4th century C.E. and revised this treatise completely according to the need of time and introduced 41 chapters into it, which was part of the original compendium but got lost with the passage of time and was unavailable at the time of him^[8]. So, it can be said that *Charaka Samhita* has been written in three stages spread around different ages. Every age had their distinct influence of different school of philosophies and all these principles of different philosophical schools got reflected in to *Charaka Samhita*, mainly of *Nyaya*, *Vaisheshika*, *Samkhya* and *Yoga* schools of philosophy. Likewise, in the later stages strong influences of *Buddhist* philosophies can also be observed in to it.

Samkhya Darshana is considered as one of the oldest system of Indian philosophy. The references from *Samkhya - Yoga* doctrines can be found in different *Upanishads* like *Kathopanishada*, *Shwetashwatara Upanishada*, *Chhandogya Upanishada* etc. along with in the *Mahabharata* as well as *Srimadbhagavad Gita*.^[9] The word *Samkhya* is derived from the word *Samkhyaa* which means numbers. The principles of this philosophy has been expressed in the matrix of different numbers, so this school has been named as *Samkhya*. In another view, the word *Samkhya* consists of two words - *Sama* (proper) and *Khya* (knowledge) which means this philosophy propounds for proper knowledge (about the difference between *Purusha* and *Prakriti*). Sage *Kapila* is generally considered as the founder of *Samkhya* system of philosophy. Although the original text written by *Kapila*, known as *Samkhya Sutra* (which contained 521 Sutras)^[10] became lost long ago, the most important textual resource of this system is considered to be *Samkhyakarika*, which was written by *Ishwarakrishna* around 8th century. The central teaching of *Samkhya Darshana* has been codified within 72 *Karikas* (aphorisms) in this book. Later many commentaries were written on this book explaining the hidden meanings of these aphorisms, among which commentaries by *Gaudapaada* and *Vachaspati Mishra* are considered to be the most

important.^[11] The most striking aspect of *Samkhya* system of philosophy is that, being considered as *Astika Darshana* (theist philosophy) it has not accepted the concept of *Ishwara* (supreme almighty), rather its entire philosophical teachings are based on the two basic concept - *Prakriti* and *Purusha*. Another unique contribution of this philosophical school is, among all the Indian philosophical schools, *Samkhya* only propounds the theory of evolution regarding the creation of this universe. Along with these, to support the existence of *Prakriti* and *Purusha*, *Samkhya* advocates a unique theory of causation, namely *Sat Karya Vada*, more precisely *Parinama Vada* (theory of transformation). The adaptation of all these concepts can be found in framing the basic philosophical understandings of *Charaka Samhita*.

AIMS AND OBJECTIVES

In the above context, this literary study has been carried out keeping the following aims and objectives:

1. To analyze the basic philosophical principles of *Samkhya Darshana* comprehensively.
2. To analyze the implication of basic principles of *Samkhya Darshana* in framing out the philosophical understandings of *Charaka Samhita*.

MATERIALS AND METHODS

To carry out this present study, all the literary information regarding principles of *Samkhya Darshana* has been taken from *Samkhyakarika* of *Ishwarakrishna* along with its various commentaries as mentioned previously. To analyze the implication of all these philosophical understandings in *Charaka Samhita*, this compendium has been studied along with different commentaries like *Ayurveddipika* by *Chakrapani Dutta* and *Jalpakaipataru* by *Gangadhar Roy*. Among the whole compendium, mainly *Sutrasthana*, *Vimanasthana* and *Sharirasthana* have been studied for this present work.

DISCUSSION

Similarities between objectives of *Samkhya Darshana* and *Charaka Samhita*

At the beginning of *Samkhyakarika*, the chief objective of *Samkhya Darshana* has been mentioned as:

“whenever humans are struck down by three kinds of miseries (*Adhyatmika*, *Adidaivika* and *Adibhoutika*), there emerge the intense queries regarding the ways of pacification of those miseries...”.^[12] *Samkhya Darshana* searches and evaluates different metaphysical solution of these miseries. Likewise, in *Sutrasthana*, *Acharya Charaka* has stated that, one of the two principle objective of *Ayurveda* is to alleviate the diseased condition of a diseased person - “*Aturasya Vikara Prashamanam*”.^[13] This diseased condition has been termed as misery by *Acharya Charaka* like: “*Sukha Sangyakam Arogyam Vikara Dukkameva Cha*”.^[14] Thus it can be said that, the principle object of both *Samkhya* and *Charaka Samhita* is to alleviate the different kind of miseries. In search for solution of these miseries, *Charaka Samhita* has subsequently adopted and applied different metaphysical principles of *Samkhya Darshana*.

Principles of *Samkhya Darshana*

The common framework of argument in Indian philosophical schools consists three stages. The first is known as *Purvapaksha* (prior view) in which the philosopher presents his opponent’s position along with the latter’s arguments in defense of it; in the second, known as *Khandana* (refutation), the philosopher refutes his opponent’s position by systemic criticism and argumentation; and in the last, namely *Uttarapaksha* (the subsequent view), he presents his own position along with proofs and arguments in defense of it. The last stage is also called *Siddhanta* (conclusion).^[15] While establishing the basic principles of *Samkhya Darshana*, *Kapila* might had taken this standard framework but in *Samkhyakarika* we find that all the essential teachings and principles of *Samkhya Darshana* has been methodically compiled in form of standard aphorisms. The major understandings and basic principles of *Samkhya Darshana* may be summarized as below:

1. *Karya Karana Siddhanta* (theory of causation)

The entire metaphysical arguments and philosophical conclusions of *Samkhya Darshana* is based on the theory of causation which is generally referred as *Karya Karana Siddhanta*. That’s why the discussions about

basic principles of *Samkhya Darshana* should be started with this theory of causation. This theory of causation has many interpretations among which *Samkhya* has propounded the theory of *Sat Karya Vada*. The terminology '*Sat Karya Vada*' consists three words - '*Sat*' means existence, '*Karya*' means effect and '*Vada*' means theory. So, in short it can be said that, *Sat Karya Vada* is the theory of the existence of effect in its cause prior to its production.^[16] According to this theory, only meta-morphological changes occur between cause and its effect. So, *Karana* is 'effect concealed' and *Karya* is 'cause revealed', or in other words it can be said that, genesis is the manifestation of cause and annihilation is the envelopment of cause.^[17]

Arguments for *Sat Karya Vada*

To support this theory of *Sat Karya Vada*, *Samkhya* has placed five prolific arguments as described in *Samkhyakarika* (*Karika* no. 9)^[18] namely

- a) **Asadakaranat:** if the effect does not pre-exist in cause, it becomes a mere non-entity like the sky flower or rabbit's horn and can never be produced.^[19]
- b) **Upadanagrahanat:** As the effect is only the manifestation of the cause itself, so a specific effect needs a specific cause like an earthen pot needs soil to make it and curd cannot be produced from water.^[20]
- c) **Sarvasambhavabhat:** Everything cannot be produced from everything. Out of nothing only nothing comes. This suggests that the effect, before its manifestation is implicit in its material cause.^[21]
- d) **Shaktasya Shakya Karanat:** Only a potent cause can produce a desired effect. This again means that, the effect before its manifestation is potentially contained in its material cause. Production is only an actualization of the potential, if not so then curd can be produced out of water.^[22]
- e) **Karanabhavat:** Effect is non-different from cause. The cause and the effect are the implicit and explicit stages of the same process. The effect is

the essence of its material cause and as such identical with it like the cloth is contained in the threads or the oil in the oil seeds. The association and differentiation of cause from its effect is impossible.^[23]

Forms of *Sat Karya Vada*:

The theory of *Sat Karya Vada* can be explained in to two different forms on the basis of the argument whether the transformation of cause in to effect occurs actually or apparently. *Samkhya* propounds the theory of actual transformation of cause in to effect (known as *Parinama Vada*) whereas *Adi Shanakaracharya* propounds the theory of only apparent change of cause in to effect without losing its real identity (known as *Vivarta Vada*).^[24]

2. Theory of *Prakriti* and its *Gunas*

The theory that causation means a real transformation of the material cause leads to the concept of *Prakriti* as the root cause of the world of objects. Although it is thought to be the root cause of all objects, it is considered as '*uncaused cause*' because infinite regress has to be avoided.^[25] The philosophers of *Samkhya* school propound many characteristics of this *Prakriti*, each of them are represented by a specific synonym. As the uncaused root cause it is called *Prakriti*; as the first principal of this universe it is referred as *Pradhana*; as the un-manifested state of all effects it is called as *Avyakta*; as its knowledge can only be acquired by inference but not through any direct perception - it is known as *Anumana*; as the physical object without consciousness it is known as *Jada*; as the ever active unlimited power of creation it is called *Shakti* and as it limits the infinite within finite beings it has been referred as *Maya*.^[26]

Characteristics of *Prakriti*

- a) *Prakriti* is considered to be one only. *Prakriti* is considered as the single independent principle for creation of this material world upon which entire material world is dependent.^[27]
- b) Although *Prakriti* is considered as the root cause of entire universe but it is considered as uncaused principle itself.^[28]

- c) *Prakriti* is considered as abstract principle, although all the other objects which evolved from it has their own structure.^[29]
- d) *Prakriti* is considered as absolute, imperceptible, un-manifested and unconscious but an active principle.^[30]
- e) *Prakriti* is considered to be impersonal and eternal being.^[31]

Proofs for the existence of *Prakriti*

Samkhyakarika gives five arguments in support of the theory of *Prakriti* ^[32] which are generally considered as the proofs for existence of *Prakriti*, which are being discussed below

- a) ***Bhedanam Parimanat:*** All the individual objects of this universe are limited, finite, dependent on others and conditional. That's why the root cause of this universe cannot be another object of same characteristics. So, it should be accepted that, all these limited, finite, dependent objects of this universe are sourced from a unique principal which is itself independent, infinite, unlimited, eternal and all-pervading in nature. This is *Prakriti*.^[33]
- b) ***Bhedanam Samanvayat:*** Although all the objects of this universe are different in nature but they possess certain common characteristics by which they are capable of producing pleasure, pain and indifference. So it must be accepted that, all these different objects are sourced form a single common thing which is composed of all the three qualities (*Sattva*, *Rajas* & *Tama*) responsible for production of pleasure, pain and indifference. This root source is *Prakriti*.^[34]
- c) ***Shaktitah Pravrittescha:*** As per the theory of *Sat Karya Vada*, all the effects are preexist within their cause. So, the cause of this universe must be something in which the whole universe preexist as un-manifested state. Evolution means manifestation of the hitherto implicit as the explicit. The activity which generates evolution must be inherent in the world cause. This cause is *Prakriti*.^[35]

- d) ***Karana Karya Vibhagat:*** The effect is different from its cause. So, the limited effect cannot be considered as its own cause. The effect is the explicit and cause is the implicit state of the same process. The effects (objects of this universe) therefore point towards a world-cause where they are potentially contained. This cause is *Prakriti*.^[36]
- e) ***Avibhagat Vaishwarupyasya:*** The unified structure of this universe points towards a single cause of origination. This cause is *Prakriti*.^[37]

Gunas of Prakriti

Prakriti is considered to be the unity of three *Gunas* held in equilibrium state known as *Sattva*, *Rajas* and *Tamas*. In *Samkhya* system, the term *Guna* should not be considered as attributes or mere qualities as in accordance with *Nyaya - Vaisheshika* schools, rather *Guna* should be taken as elements of *Prakriti*.^[38] It has been said that, in *Samkhya* philosophy there is no separate existence of qualities. It holds that each and every unit of quality is but a unit of substance. The *Gunas* of *Prakriti* are considered to be extremely fine and ever changing elements and they themselves possess qualities like lightness, activity and heaviness etc. These elements are called *Gunas* because they are intertwined like three strands, to make up the rope of *Prakriti* which binds *Purusha*.^[39] The principle character of all these three *Gunas* are discussed below:

- a) ***Sattva:*** *Sattva* literally means real or existent and responsible for manifestation of objects in consciousness. Mind and intellect functions properly because of this *Sattva Guna*. The colour of *Sattva* is considered to be *Shweta* (white) and its other characteristics are said to be *Laghu* (lightness), *Prakashaka* (illuminating) and having upward movement like fumes. It is considered to be responsible for pleasure, happiness, contentment and bliss.^[40]
- b) ***Rajas:*** *Rajas* literally means foulness and responsible for motion or kinetic movement of any object. Its colour is *Rakta* (red) and it is *Chala* (mobile) as well as *Upastambhaka* (stimulating). *Rajas* is responsible for all type of effort,

enthusiasm, initiation and mobility of other two *Gunas* i.e., *Sattva* and *Tama*.^[41]

- c) **Tama:** *Tama* literally means darkness and considered to be the obstacle in process of attaining knowledge. It is just opposite in character of *Sattva Guna*. It produces apathy and indifference. Its colour is *Krishna* (black) and it is *Guru* (heavy) and *Varanaka* (enveloping) in nature. Ignorance, sloth, confusion, addiction, passivity and bewilderment are attributed by *Tama Guna*.^[42]

These three *Gunas* of *Prakriti* are never remained separated. They conflict with each other yet cooperate with one another and are always found intermingled. The knowledge about all these *Gunas* can only be attained through *Anumana* or inference.^[43] All things are composed of these three *Gunas* and their difference are due to the different combinations of these *Gunas*. These *Gunas* are said to be ever changing and cannot remain static for a single moment. Their state of equilibrium is called *Prakriti* and through the process of evolution from *Prakriti* these *Gunas* change into state of disequilibrium.

3. Theory of Purusha

Samkhya accepts the theory of two eternal realities which co-exist with each other, one being the *Prakriti* and the other one is *Purusha*. *Purusha* is considered as the principle of pure consciousness, as soul, as the self, as the subject and as the knower. It is neither *Manas* (mind), nor *Buddhi* (intellect) or *Ahamkara* (ego). The principal which all the major Indian philosophical schools have referred as *Atman*, *Samkhya* has referred it as *Purusha*.^[44]

Characteristics of Purusha:

- Purusha* is considered as pure and transcendental consciousness.
- Purusha* is devoid of three basic elements like *Sattva*, *Rajas* and *Tama* hence it has been referred as *Trigunatita*.
- Purusha* is the knower itself but it is inactive in nature.
- Samkhya* believes in plurality of *Purusha* in comparison with *Prakriti* which is considered to be only one.

- Purusha* is silent witness, neutral seer, the peaceful eternal, beyond time and space, beyond change, self - luminous, self - proved and all-pervading principal.
- It is the pure subject and can never become an object of knowledge.
- Purusha* has been referred as *Nistraigunya*, *Udasina*, *Akarta*, *Kevala*, *Madhyastha*, *Sakshi*, *Drasta*, *Sada Prakasharupa* and *Jnata*.^[45]

Proofs for existence of Purusha

Like in the case of *Prakriti*, *Samkhyakarika* has placed five arguments in support of the concept of *Purusha* also.^[46]

- Sanghata Pararthatwat:** All the compound object of this universe has been made to serve the purpose of *Purusha*. The body, senses, mind, intellect are all means to realize the end of the *Purusha*. *Prakriti* evolves itself to serve the purpose of *Purusha*. So, the process of evolution should be considered as teleological proof for existence of *Purusha*.^[47]
- Trigunadi Viparyayat:** All the object of this universe is composed of three basic elements known as *Tri Guna* - *Sattva*, *Rajas* and *Tamas*. So, logically there must be the presence of such a principal which is himself beyond these *Gunas* and acts as the eternal witness of all these *Gunas*. That ultimate principle is *Purusha*. This argument should be considered as logical proof.^[48]
- Adhistanad:** All the physical objects of this universe is devoid of consciousness. So, to make them act there must be association of a supreme consciousness along with them. There must be a transcendental synthetic unity of pure consciousness top coordinate all the experiences. All knowledge necessarily presupposes the existence of the self. Without the pure consciousness no experience can be experienced. This pure consciousness which is the outmost necessity for any experience is considered as *Purusha*. This argument should be considered as ontological proof for existence of *Purusha*.^[49]

- d) **Bhoktribhavat:** *Prakriti* which is considered to be non - intelligent cannot experience its substrates. So there must be an intelligent principle to experience these substrates. *Prakriti* is subject for enjoyment (*Bhogya*) and so there must be an enjoyer (*Bhokta*). This supreme experiencer of all the universal objects is considered as *Purusha*. This argument should be considered as ethical proof for existence of *Purusha*.^[50]
- e) **Kaivalyartham Pravritteha:** There are persons who try to attain release from the sufferings of the world. The desire for liberation cannot be possible for physical objects as they lack consciousness. Aspiration of liberation can only be possible for any conscious principle which is in association with all the physical objects of this universe. This conscious principle should be regarded as *Purusha*. This argument should be considered as mystical or religious proof for existence of *Purusha*.^[51]

4. Theory of Evolution

Samkhya propounds the theory of evolution in relation with creation of this universe. *Samkhya* denies the role of *Ishwara* or any supreme almighty as the creator of this universe, thus denies the theory of creation as expounded by *Nyaya - Vaisheshika* schools. According to *Samkhya*, *Prakriti* is the equilibrium state of all three *Gunas* when homogenous changes occurs within *Prakriti*; it is when heterogeneous changes arises and *Rajas* disturbs the equilibrium of *Gunas* the process of evolution begins^[52]. *Samkhya* says that the disturbance of the equilibrium of *Gunas* is made possible by the contact of *Purusha* and *Prakriti* but they never unite together. How the non-intelligent *Prakriti* and inactive *Purusha* come in contact with each other but never get united yet helps each other in process of evolution - is a big loophole in the theory of evolution as propounded by *Samkhya* as it fails to answer this fallacy satisfactory.^[53] To explain this peculiar association, they compare *Prakriti* with a blind man and *Purusha* with a lame man - none of whom are independently capable of starting the process of evolution but together they associate with each other to make this process possible.^[54] This process of

evolution is regarded as cyclic process and not a linear one. Also, the process of evolution is said to be teleological rather than mechanical or blind. There are many other fallacies in this theory of evolution which have been challenged by the other schools of philosophy, but in this short space it is not possible to discuss them elaborately.

The Evolutes

When the *Prakriti* (as the un-manifested state of all effects it is called as *Avyakta*) comes in contact with *Purusha*, process of evolution begins. The first product of evolution is called *Mahat*. *Mahat* has been conceptualized as the cosmic reality which encapsulates vast strata of objects including *Buddhi* (intellect), *Ahamkara* (ego) and *Mana* (mind) - together known as *Antahkarana* or the internal instruments. *Mahata* produces *Ahamkara*. *Ahamkara* has been conceptualized as the principle of individuation - it produces the sense of 'I' and 'mine'. This *Ahamkara* has been further classified into three kinds: **1. Sattvika** - it produces *Mana* (mind), five *Jnanendriya* (sensory organs) and five *Karmendriya* (motor organs). **2. Tamasa** - it produces five *Tanmatras* (subtle elements which produces the gross elements as well as their qualities). These five *Tanmataras* subsequently give rise to five *Mahabhutas* (the gross elements). From *Shabdatanmatra* arises *Akasha Mahabhuta*, *Sparshatanmatra* with association of *Shabdatanmatra* gives rise to *Vayu Mahabhuta*, these two with association of *Rupatanmatra* gives rise to *Agni Mahabhuta*, these three with association of *Rasatanmatra* gives rise to *Jala Mahabhuta* and all these four *Tanmatras* together with *Gandhatanmatra* give rise to *Prithvi Mahabhuta*. **3. Rajas** - it supplies energy by which *Sattvika* and *Tamasa* produce their respective evolutes.^[55]

The process of evolution is the play of these 24 principles together along with the *Purusha* - which does not participate in this play but remains outside as a mere spectator. So, these 24 principles without *Purusha* (*Chaturvimshati Tatva*) or 25 principles along with *Purusha* (*Panchavimshati Tatva*) are the fundamental doctrine of evolution as per *Samkhya*.

Among these 25 principles, (a) *Purusha* is regarded as neither a cause nor an effect (*Na Prakriti Na Vikriti*), (b) *Prakriti* is regarded as the only cause and not effect (*Mula Prakriti*), (c) *Mahat*, *Ahamkara* and five *Tanmatras* are regarded as both cause and effect (*Prakriti Vikriti*) and (d) five *Jnanedriya*, five *Karmendriya* and *Mana* are regarded as only effect (*Vikara*).^[56] This whole process of evolution has been depicted in the figure no. 1.

Necessity of Evolution

Through the process of evolution *Prakriti* serve the purpose of *Purusha* unconsciously and the whole process of evolution continues till the all the *Purushas* are liberated. The entire evolution of *Prakriti*, therefore, right from the first subtle evolute (*Mahat*) up to last gross evolute (*Mahabhutas*) is for the purpose of liberating each individual *Purusha*.^[57] Through the process of evolution, first the ever free *Purusha* gets under bondage with *Prakriti* and subsequently the same *Prakriti* liberates *Purusha* by fulfilling its purpose through completion of the process of evolution.^[58]

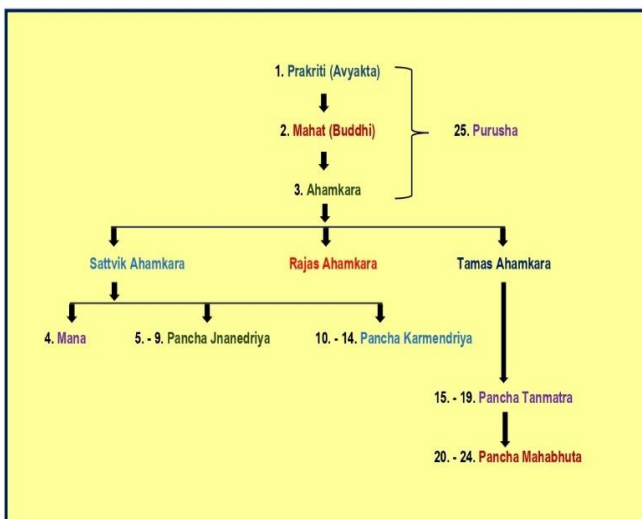


Figure 1: Theory of evolution depicting 25 principles

5. Theory of Knowledge (Epistemology of Samkhya)

According to *Samkhya* philosophy, *Pramana* (methods of knowing) are three - 1. *Pratyaksha* (sensory perception) 2. *Anumana* (inference) and 3. *Shabda* (ethical and moral guidance by preceptors and scriptures).^[59] By applying these three methods

properly, a *Pramata* (knower) becomes able to access the *Prama* (actual knowledge).

According to *Ishwarkrishna*, *Pratyaksha* is achieved by the proper association of *Indriyas* (sensory organs) and *Vishayas* (objects of sensory organs).^[60] According to *Vachaspati Mishra*, *Pratyaksha* has many salient features like- 1. For *Pratyaksha*, a valid existence of any object is ultimately necessary. Without presence of any object, *Pratyaksha* cannot be achieved, 2. For a specific type of *Pratyaksha*, contact of a specific sensory organ with its specific object is necessary and 3. For every type of *Pratyaksha*, involvement of *Buddhi* (intellect) is essential.^[61] According to *Samkhya*, *Pratyaksha* has two types- 1. *Nirvikalpa Pratyaksha* (indeterminate perception) and 2. *Savikalpa Pratyaksha* (determinate perception).^[62] *Samkhya* has mentioned different obstructive factors in *Pratyaksha* like over proximity, impairment of sensory organs, instability of mind etc.^[63]

After *Pratyaksha*, *Anumana* has been considered as second method of knowing. *Anumana* has two types- 1. *Veeta Anumana* (which is based on universal affirmative proposition) - again it has two subtypes - a. *Purvavat* & b. *Samanyadrishta*. 2. *Aveeta Anumana* (which is based on universal negative proposition). *Samkhya* has accepted the importance of *Panchavayava* i.e. *Pratijna*, *Hetu*, *Drishtanta*, *Upanaya* and *Nigamana* for establishing a valid inference.^[64]

Shabda has been considered as third method of *Pramana*. It has been also referred as *Apta Vachana*. *Shabda* has been categorized as two types - 1. *Loukika Shabda* (guidance from any authoritative personality or preceptor) and 2. *Vaidika Shabda* (scriptural guidance).^[65]

Implications of the principles of Samkhya Darshana in Charaka Samhita

1. Implication of theory of Sat Karya Vada:

Ayurveda as a whole accepts the doctrine of *Sat Karya Vada*. In *Charaka Samhita*, this theory has been applied in every aspect while describing the different phenomenon related with cause and its effect.

1.1. In *Vimanasthana*, while describing *Karyayoni* (*Samavayikarana*) *Acharya Charaka* has opined that: “the *Karyayoni* is the one which becomes an action by the process of transformation”. *Acharya Chakrapani* while commenting on this said -“the earth constitutes the concomitant cause of a pitcher. The pitcher is nothing but the earth transformed. So, a cause transforms itself into effect”.^[66] This is the validation of *Sat Karya Vada* where it has been considered that the effect is nothing but the transformation of cause itself.

1.2. In *Sharirasthana*, *Acharya Charaka* has opined that, “birth should be considered as gradual transformation of *Avyakta* into *Buddhi*, *Buddhi* into *Ahamkara*, *Ahamkara* into *Pancha Mahabhutas* and *Pancha Mahabhutas* constitutes the whole body”. This description confirms the theory of *Sat Karya Vada* where the *Karana* (cause) transforms into *Karya* (effect) and the *Karya* is only the explicit state of *Karana* or *Karana* is the implicit state of *Karya*.^[67]

1.3. In *Vimanasthana*, *Acharya Charaka* has opined that, “something from which another thing originates is regarded as *Sambhava* or source like six *Dhatu*s are the source of *Garbha*, unwholesome regimens are the source of a disease and wholesome regimens are the source of good health”.^[68] From this statement it appears to be evident, the effect pre-exist within the cause. That’s why, that cause has been termed as *Sambhava* i.e. the potential source. So, the *Garbha* remains potentially pre-existed within six *Dhatu*s or diseases remains pre-existed within its causative factors. This corroborates the theory of *Sat Karya Vada*.

1.4. In *Sharirasthana*, *Acharya Charaka* has described various organs and elements of foetus as the manifestation of modifications of five *Mahabhutas*. Each one of the *Mahabhuta* as cause modified into different organs and elements of foetus as effect.^[69] These description also supports the theory of *Sat Karya Vada* where pre-existence of effect within cause has been accepted.

1.5. Apart from above examples, the logics which are placed by *Samkhya* in support of *Sat Karya Vada* can be validated by many theories described in *Charaka*

Samhita. The logic ‘*Asadakaranat*’ can be found in the statement that, *Garbha* (foetus) cannot be produced by a *Vandhya* (infertile women). The logic ‘*Upadanagrahanat*’ can be found in the description of *Dhatupaka*, where it has been said that, “*Rasa* represents the essence (*Teja*) of all the *Rasas* (*Ahara Rasa*). That essence of *Rasa* gets transformed into *Rakta* by virtue of the colour (*Raga*) imparted by the heat of *Pitta*. This *Rakta* again accompanied by *Vayu*, *Jala*, *Tejas* and *Ushma* attains compactness and gets transformed into *Mamsa*. That *Mamsa*, cooked by its own heat (*Ushma*) gets transformed into *Medas*. This helps in the excitement of liquidity (*Dravatva*) and unctuousness (*Snigdhatva*), which are the attributes of *Jala Mahabhuta* ...”.^[70] The logic ‘*Shaktasya Shakya Karanat*’ can be validated by *Acharya Charaka*’s description of qualities of potent *Shukra Dhatu* which is capable of producing positive result (foetus) ^[71]. The logic ‘*Karanabhavat*’ can be found in description of *Matrija Bhava*, *Pitrija Bhava*, *Satmyaja Bhava*, *Sattvaja Bhava*, *Rasaja Bhava* etc. within formation of *Garbha*, where it has been described that, the structure of *Garbha* has been formed by its constituents contributed by mother and father along with other factors.^[72]

2. Implication of theory of *Prakriti* and *Purusha*

Acharya Charaka has not described *Prakriti* and *Purusha* as separate entity rather he has accepted both as a single entity under the nomenclature of ‘*Avyakta*’. In the description of *Chaturvimshatika Purusha*, *Acharya Charaka* has described 24 elements responsible for creation of all beings where he has not accepted the separate presence of *Prakriti* and *Purusha* as described in *Samkhya Darshana*.^[73] In the process of evolution as described by *Samkhya*, *Purusha* has no active role rather it acts as a mere spectator but it is essential as *Prakriti* is considered as unconscious. So, *Acharya Charaka* has described both *Prakriti* and *Purusha* as a single entity in the process of evolution like the ‘lame man - blind man complex’ because the quality of un-manifestation is common to both *Purusha* and *Prakriti*.^[74] *Acharya Charaka*’s acceptance of *Prakriti* and *Purusha* as a single entity stands far more logical than *Samkhya*’s understanding of *Prakriti* and

Purusha as separate entity as *Samkhya* fails to explain how *Prakriti* and *Purusha* comes in contact with each other and this failure remains the biggest loophole in its theory of evolution. *Acharya Charaka's* opinion of *Prakriti* and *Purusha* as both sides of same entity has been confirmed by various later scholars of *Vedanta* philosophy also including 19th century's spiritual giant *Shri Ramakrishna Paramahansa*.^[75]

3. Implication of Theory of Evolution

3.1. In *Sharirasthana*, while describing the theory of evolution *Acharya Charaka* has followed the *Samkhya* view partially. Like *Samkhya*, *Acharya Charaka* has also accepted the theory that, the whole universe has been evolved from *Avyakta*. But while *Samkhya* has accepted *Avyakta* as unconscious element, *Acharya Charaka* has accepted the conscious *Atman* as *Avyakta*: "the *Atman* (absolute soul) is *Avyakta* (un-manifested), *Ksetraja* (knower of creation), *Shashwata* (eternal), *Vibhu* (universal) and *Avyaya* (indestructible). The manifested creation (empirical soul) is of course otherwise. Another way of distinguishing manifested things from the un-manifested one is that the former can be perceived by sense faculties, while the latter is transcendental in nature and is perceptible ; it can only be inferred".^[76] Actually, in *Samkhya* philosophy the element which has been termed as *Prakriti* and has been described as absolute, imperceptible, un-manifested, impersonal and eternal being as well as the single independent principle for creation of this material world ; the same element in *Charaka Samhita* has been recognized as indifferent from absolute soul and held responsible for creation of the whole universe. This same principle of uniting *Prakriti* and *Purusha* as a single entity in the process of evolution has been reflected while describing the *Chaturvimshati Purusha*: "*Purusha* comprises twenty four *Dhatus* i.e. *Mana* (mind), *Dashoindriya* (ten sensory and motor organs), *Indriyarth* (five objects of sense organs) and *Prakriti* consisting eight *Dhatus* i.e. five *Mahabhutas* (in subtle forms), *Ahamkara* (ego), *Mahata* (intellect) and *Avyakta* (primordial element)". Among these twenty four principles, five subtle elements (*Tanmatras*), *Mahata* or *Buddhi*, *Avyakta* and *Ahamkara* has been considered as eight *Bhuta Prakriti* (basic sources of

creation) and five sensory organs (*Jnanedriya*), five motor organs (*Karmendriya*), *Mana* (mind) and five *Mahabhutas* are considered to be sixteen *Vikara*.^[77] Thus apart from considering *Prakriti* and *Purusha* under single entity called *Avyakta*, *Charaka Samhita* has followed the theory of evolution as propounded by *Samkhya Darshana*. This has been also regarded by *Acharya Chakrapani* as stated above.

3.2. If we follow the description of process of evolution in *Charaka Samhita* as stated "from *Avyakta*, *Buddhi* originates which gives rise to *Ahamkara* which further evolves as *Mahabhutas*"^[78] - we can observe the similar consequence as described in *Samkhya*.

3.3. Again, if we follow the description of *Pralaya* (dissolution) where it has been stated that, "during the time of dissolution of the age, the *Purusha* again dissolute itself from all the manifestations meant for its enjoyment. The universe accompanied with *Rajas* and *Tamas* moves from the un-manifested stage to the manifested one and again from the manifested stage to the un-manifested one".^[79] This description also corroborates the theory of dissolution as described in *Samkhya*.

4. Implications of theory of Gunas

4.1. While describing *Guna* under the *Shat Padartha* in *Sutrasthana*, *Acharya Charaka* has followed the principles of *Vaisheshika*. So, it can be said that, *Acharya Charaka* has not explicitly followed the theory of *Guna* belonging to *Prakriti* as it is. As per *Samkhya* principles, *Gunas* are the intimate elements of *Prakriti* and the same has been maintained by the equilibrium state of these *Gunas*. *Samkhya* says that, *Gunas* have no separate existence except *Prakriti*. In *Sutrasthana*, *Acharya Charaka* has opined that, *Prakriti* is the state of equilibrium of *Dhatus*.^[80] The term *Dhatu* can be explained as *Dosha*, *Dhatu* and *Mala* or only *Dosha* by which the body is constituted and they have no separate existence except the body. These *Dosha* are said to be three like *Vata*, *Pitta* and *Kapha*. Again the three basic *Gunas* of *Prakriti* viz. *Sattva*, *Rajas* and *Tama* have been associated with *Pitta*, *Vata* and *Kapha* respectively by other scholars like *Acharya Sushruta*. So it can be hypothetically said that, while giving the

definition of *Prakriti*, *Acharya Charaka* has finely followed the concept of *Prakriti* as the equilibrium state of *Gunas* (expressed as *Dhatus* and *Doshas*).

4.2. In *Sharirasthana*, *Acharya Charaka* has described three mental constitution as *Sattvika*, *Rajasa* and *Tamasa*.^[81] This can be correlated with the *Samkhya* theory of *Gunas*. According to *Samkhya*, *Prakriti* consists three types of *Guna* which remains as unmanifested. It is when this very inactive *Prakriti* (termed as *Avyakta*) transformed into active *Mahata* (correlated with *Mana* (mind), *Buddhi* (intellect) and *Ahamkara* (ego)) these *Gunas* get manifested as three types of *Mahata* namely *Sattva*, *Rajas* and *Tamas*. The concept of *Mahata* is largely associated with mind and intellect. So probably while describing the mental constitution *Acharya Charaka* has followed this *Samkhya* theory of *Guna*. Each *Guna* according to *Samkhya* possess multiple qualities and each *Guna* is responsible for different characters. *Sattva* is considered to be responsible for pleasure, happiness, contentment and bliss. *Rajas* are responsible for all type of effort, enthusiasm, initiation and mobility. Ignorance, sloth, confusion, addiction, passivity and bewilderment are attributed by *Tama Guna*. If we analyze the characters of different types of *Sattvika*, *Rajasa* and *Tamasa* mental constitutions we will find the gross imprint of the qualities and characters of *Sattva*, *Rajas* and *Tama Guna* subsequently as described in *Samkhya*.

4.3. In *Sutrasthana*, *Acharya Charaka* has mentioned *Rajas* and *Tama* as *Manasa Dosh*^[82]. The term *Dosha* generally refers to the element which has the capability of vitiating body and mind. Thus here the two *Gunas* of *Samkhya* has been referred as vitiating factors of mind which are essential for functioning of mind in equilibrium state but has the potentiality of vitiating mind in unbalanced state. Thus it can be said that, *Acharya Charaka* has modified the *Samkhya* concept of *Guna*.

5. Implication of Samkhya epistemology

5.1. As we have discussed earlier, according to *Samkhya* philosophy, *Pramana* (methods of knowing) are three - 1. *Pratyaksha* (sensory perception) 2.

Anumana (inference) and 3. *Shabda* (ethical and moral guidance by preceptors and scriptures). The same *Pramanas* are also accepted by *Acharya Charaka* also. In *Vimanastahan*, he has mentioned that, "the specific knowledge regarding disease can be determined by three ways viz. *Aptopadesha* (authoritative guidance), *Pratyaksha* (sensory perception) and *Anumana* (inference)".^[83] Here *Shabda Pramana* of *Samkhya* has been termed as *Aptopadesha*. Again, in *Sutrasthana*, *Acharya Charaka* has accepted four *Pramanas*: 1. *Aptopadesha* 2. *Pratyaksha* 3. *Anumana* and 4. *Yukti* (reasoning).^[84] Although this may appears to be different from *Samkhya* thought, but later *Acharya Charaka* has included *Yukti Pramana* under *Anumana Pramana*.^[85] But in *Vimanasthana*, *Acharya Charaka* has also accepted *Upamana* (comparison) and *Aitihya* (ethical guidance by authoritative persons and scriptures) as *Pramana*. This *Aitihya* should be considered as other name of *Shabda*.^[86] Thus it can be concluded that, *Samkhya* epistemology has principally accepted and adopted in *Charaka Samhita*.

5.2. Like *Samkhya*, *Acharya Charaka* has also accepted the *Vadhaka Bhavas* of *Pratyaksha* (factors which obstruct and obscure sensory perception) like *Ati Sannikarsha* (over proximity), *Ati Viprakarsha* (over distance), *Karana Daurvalya* (impairment of sensory organs) etc.^[87]

CONCLUSION

By adopting different philosophical principles from different schools of philosophy, *Ayurveda* has formulated its own unique philosophical aspect over the years of modification. The same can be said about *Charaka Samhita*. The philosophical background of *Charaka Samhita* is very unique in nature and one of its kinds which does not blindly adopt the philosophical theories by any particular school of philosophy. Rather *Charaka Samhita* adopts different philosophical principles from different philosophical schools like *Samkhya*, *Yoga*, *Nyaya*, *Vaisheshika*, *Vedanta* and *Buddhism*. *Samkhya* being the oldest and one of the most significant schools of theistic philosophy has significant influence in framing the philosophical aspect of *Charaka Samhita*. The different theories of

Samkhya Darshana like theory of *Sat Karya Vada*, *Prakriti*, *Purusha*, evolution etc. have been adopted and applied in practical way in *Charaka Samhita* to construct its own philosophical understanding as well as to apply those principles in practical way for achieving the chief objectives of *Ayurveda* like maintenance of healthy state as well as alleviation of diseased state. Studying different principles of *Charaka Samhita* in light of principles of *Samkhya Darshana*, as where it is applicable, helps us to understand better about those said principles. Such discussions in light of other schools of philosophy like *Vaisheshika* or *Buddhism* will also help us to grasp the philosophical background of *Charaka Samhita* more clearly.

REFERENCES

1. Kalam A.P.J. Abdul, The Message of Vivekachudamani, introduction, 3rd edition, Kolkata, Advaita Ashrama, 2021, page no. XV.
2. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 13.
3. Puligandla Ramakrishnan, Fundamentals of Indian Philosophy, 5th edition, Delhi, D.K. print World, 2022, page no. 4-5.
4. Puligandla Ramakrishnan, Fundamentals of Indian Philosophy, 5th edition, Delhi, D.K. print World, 2022, page no. 5.
5. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sutrasthan, Chapter 1, Verse - 24, page no. 21
6. Sharma P.V., Ayurved Ka Vajjnianika Itihas, 7th edition, Varanasi, Chaukhambha Orientalia, 2003, page no. 100
7. Sharma P.V., Ayurved Ka Vajjnianika Itihas, 7th edition, Varanasi, Chaukhambha Orientalia, 2003, page no. 119
8. Sharma P.V., Ayurved Ka Vajjnianika Itihas, 7th edition, Varanasi, Chaukhambha Orientalia, 2003, page no. 126-127
9. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 149.
10. Swami Chetanananda, Dhyanaloke Sriramkrishna, 4th edition, Kolkata, Udbhodhan Karyalay, 2022, page no. 258
11. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 229.
12. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 1, page no. 01.
13. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sutrasthan, Chapter 30, Verse - 26, page no. 600.
14. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sutrasthan, Chapter 9, Verse - 4, page no. 184.
15. Puligandla Ramakrishnan, Fundamentals of Indian Philosophy, 5th edition, Delhi, D.K. print World, 2022, page no. 5.
16. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 230.
17. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 230.
18. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 9, page no. 17.
19. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 152 ; Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 230.
20. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 152 ; Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 231.
21. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 152 ; Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 231.
22. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 152 ; Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 231.
23. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 152 ; Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 231.
24. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 151.
25. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 153.

26. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 153 ; Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 237.
27. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 153.
28. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 153.
29. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 231.
30. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 153.
31. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 231.
32. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 15, page no. 33.
33. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 238 - 239.
34. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 153.
35. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 238 - 239.
36. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 154.
37. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 154.
38. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 239.
39. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 154.
40. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 13, page no. 31 ; Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 154.
41. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 13, page no. 31 ; Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 154.
42. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 13, page no. 31 ; Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 154.
43. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 239.
44. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 243 - 240.
45. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 18 - 19, page no. 41 - 42.
46. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 17, page no. 38.
47. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 156.
48. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 156.
49. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 156.
50. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 156.
51. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 156.
52. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 158 - 159.
53. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 253 - 254.
54. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 21, page no. 45.

55. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 22 - 26, page no. 46 - 55.
56. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 3, page no. 7.
57. Sharma C.D., A Critical Survey of Indian Philosophy, 2nd revised edition, Delhi, Motilal Banarsidass Publishing House, 2022, page no. 163.
58. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 252 - 253.
59. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 4, page no. 9.
60. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 5, page no. 12.
61. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Vachaspati Misjra's commentary on Karika no. 5, page no. 12 - 14.
62. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 263 - 264.
63. Shastri Jagannath Acharya (translator), Samkhyakarika of Shri Ishwarakrishna, reprint edition, Delhi, Motilal Banarsidass Publishing House, 2022, Karika no. 7, page no. 15.
64. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 263 - 264.
65. Sinha H.P., Bharatiya Darshan Ki Ruprekha, 14th reprint, Delhi, Motilal Banarsidass Publishing House, 2023, page no. 263 - 264.
66. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Vimanasthan, Chapter 8, Verse - 71, page no. 250.
67. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 1, Verse - 66, page no. 328.
68. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Vimanasthan, Chapter 8, Verse - 48, page no. 247.
69. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 4, Verse - 12, page no. 392.
70. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 4. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 15, Verse - 22 - 35, page no. 20 - 21.
71. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 3. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Chikitsasthan, Chapter 2.4, Verse - 50, page no. 105.
72. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 3, Verse - 14, page no. 380.
73. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 1, Verse - 17, page no. 314.
74. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 1, Chakrapani's commentary on Verse - 17, page no. 314.
75. Swami Nikhilananda (translator), The Gospels of Sri Ramakrishna, Reprint edition, Chennai : Ramakrishna Math, 1991, chapter 9
76. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 1, Verse - 61 - 62, page no. 327.
77. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 1, Verse - 63 - 64, page no. 327.
78. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 1, Verse - 66, page no. 328.
79. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 1, Verse - 67 - 69, page no. 328.

80. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sutrasthan, Chapter 9, Verse - 4, page no. 184.
81. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sharirasthan, Chapter 4, Verse - 36, page no. 406 - 407.
82. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sutrasthan, Chapter 1, Verse - 57, page no. 41.
83. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Vimanasthan, Chapter 4, Verse - 3, page no. 161.
84. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sutrasthan, Chapter 11, Verse - 17, page no. 210.
85. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Vimanasthan, Chapter 4, Verse - 4, page no. 161.
86. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 2. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Vimanasthan, Chapter 8, Verse - 41, page no. 238.
87. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh : commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi : Chaukhambha Sanskrit Series Office, 2004. Sutrasthan, Chapter 11, Verse - 17, page no. 205.

How to cite this article: Sumana Ray Paul. A comprehensive review on Basic Principles of Samkhya Darshana and their implications in Charaka Samhita. J Ayurveda Integr Med Sci 2023;08:136-150. <http://dx.doi.org/10.21760/jaims.8.8.21>

Source of Support: Nil, **Conflict of Interest:** None declared.
