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

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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 Samkhya Karika 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 fulfillment 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 word better while the later opens up the intellectual windows of mind. India has very rich 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
Following this basic aim of using different philosophical understandings to increase the quality of life as well as to alleviate different kinds 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). 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 - ‘Brihattrayee’ - 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. Later this treatise was edited by Acharya Charaka who lived around 300 - 200 B.C. The final treatise has been given by Acharya Dhirhavala 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. 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, Shvetashwatara Upanishada, Chhandogya Upanishada etc. along with in the Mahabharata as well as Srimadabhagavad Gita. The word Samkhya is derived from the word Samkhya 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) became lost long ago, the most important textual resource of this system is considered to be Samkhya Karika, 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. 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 Samkhya Karika 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 Jalpakalpataru by Gangadhar Roy. Among the whole compendium, mainly Sutrasthan, Vimanasthana and Sharirasthana have been studied for this present work.

DISCUSSION

Similarities between objectives of Samkhya Darshana and Charaka Samhita

At the beginning of Samkhya Karika, 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...” Samkhya Darshana searches and evaluates different metaphysical solution of these miseries. Likewise, in Sutrasthan, 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”. This diseased condition has been termed as misery by Acharya Charaka like: “Sukha Sangyakam Arogyam Vikara Dukkhameva Cha”. 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). While establishing the basic principles of Samkhya Darshana, Kapila might had taken this standard framework but in Samkhya Karika 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
The 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. 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.

**Arguments for Sat Karya Vada**

To support this theory of Sat Karya Vada, Samkhya has placed five prolific arguments as described in Samkhya Karika (Karika no. 9) 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.

b) **Upadanagranhat:** 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.

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.

d) **Shaktasya Shaka 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.

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.

**Forms of Sat Karya Vada:**

The theory of Sat Karya Vada can be explained in to 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).

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. 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.

**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.

b) Although Prakriti is considered as the root cause of entire universe but it is considered as uncaused principle itself.
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

**Samkhya Karika** 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 Parimonat**: 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** & **Tamas**) 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 Vaishvarupyasya**: 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 **Nya** - **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 Praksharupa and Jnata.\[45\]

**Proofs for existence of Purusha**

Like in the case of Prakriti, Samkhyaakarika 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.\[47\]

- **Trigunad 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.\[48\]

- **Adhisthanad:** 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 experier 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 - Vaiseshika 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 A vyakta) 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 Buddha (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 Jnanendriya, five Karmendriya and Mana are regarded as only effect (Vikara). 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. 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.

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). By applying these three methods properly, a Pramata (knower) becomes able to access the Prama (actual knowledge).

Accroding to Ishwar krishna, Pratyaksha is achieved by the proper association of Indriyas (sensory organs) and Vishayas (objects of sensory organs). 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.

According to Samkhya, Pratyaksha has two types- 1. Nirvikalpa Pratyaksha (indeterminate perception) and 2. Savikalpa Pratyaksha (determinate perception). Samkhya has mentioned different obstructive factors in Pratyaksha like over proximity, impairment of sensory organs, instability of mind etc.

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. Samanyadrishtha. 2. Aveeta Anumana (which is based on universal negative proposition). Samkhya has accepted the importance of Panchavayava i.e. Pratijna, Hetu, Dristianta, Upanaya and Nigamana for establishing a valid inference.

Shabda has been considered as third method of Pramana. It has been also refereed 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).

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 (Samvayikaran) 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”. 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.

1.3. In Vimanasthana, Acharya Charaka has opined that, “something from which another thing originates is regarded as Sambhava or source like six Dhatus are the source of Garbha, unwholesome regimens are the source of a disease and wholesome regimens are the source of good health”. 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 Dhatus 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 a manifestation of modifications of five Mahabhutas. Each one of the Mahabhuta as cause modified into different organs and elements of foetus as effect. 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 ‘Upadanagranatan’ 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 (Snidhatva), which are the attributes of Jala Mahabhuta ...”.

The logic ‘Shaktasya Shaky Karanat’ can be validated by Acharya Charaka’s description of qualities of potent Shukra Dhatu which is capable of producing positive result (foetus). 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.

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. 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. Acharya Charaka’s acceptance of Prakriti and Purusha as a single entity stands far more logical than Samkhya’s understanding of Prakriti and
**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 side) is soul 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), Dashoiridriya (ten sensory and motor organs), Indriyartha (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 dissolve 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 Padarth 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 Dhatu. [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 Gunas which remains as un-manifested. 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 Gunas. 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 Tamas mental constitution 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 Dosha.[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. Aptaopadesha (authoritative guidance), Pratyaksha (sensory perception) and Anumana (inference)”.[83] Here Shabda Pramana of Samkhya has been termed as Aptaopadesha. Again, in Sutrasthana, Acharya Charaka has accepted four Pramanas: 1. Aptaopadesha 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.

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