A critical review of the philosophical concepts of Carakopaskara commentary

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Abstract

Philosophy is the prime specialty as it fulfills the ultimate goal of life with the depiction of the liberation of the soul. The human body composed of mind, other sensory organs along with five proto-elements, is to be treated from the clinical applicability of the philosophical series of events. The current review is the categorical analysis of the philosophical thought depicted in "Carakopaskara commentary" of Pandit Jogindranath Sen in the purview of underlined theme of Caraka Samhita and classical orthodox philosophy.

Key words: Caraka Samhita, Carakopaskara commentary, philosophy

Introduction

Agnivesha-tantra is a classical medical text of the ancient times which was redacted by Acharya Caraka and was known as Caraka Samhita. The 17 chapters of Chikitsasthana and whole of Kalpathana and Siddhithan was lost and later on the lost portion of Caraka Samhita was fulfilled by Acharya Dridahabala. In due course of time, the book was commented by different scholars for the understanding of the textual matters. The commentary is written with the specific aim to explore particular texts in a descriptive and analytic manner.

Pandit Jogindranath Sen was the last authentic commentator of Caraka Samhita. He was a disciple of great philosopher and physician Kaviraja Gangadhara Roy. After methodical study and analysis of all available commentaries till the early decades of the last century, he composed his commentary which is known as "Carakopaskara". His categorical analysis in commentary is supposed to be the best acceptable for the current era.

The Review

In Caraka Samhita, different philosophical aspects have been elucidated either from Sankhya, Vaisheshika, Nyaya, Mimamsa, Vedanta, Yoga and Lokayata, i.e. Nastika, or from their commentaries. The Purusha-siddhanta of Sankhya and Vaisheshika, Satkaryavada of Sankhya, Pramana from Nyaya and Vaisheshika, Vada and Asatkaryavada of Nyaya, Asatkaryavada of nihilistic (Nastika Darshana), Shad-padartha of Vaisheshika, Karma of Vedanta, Moksa of Yoga, etc. are described in the purview of clinical applicability.

The Vedas are the earliest available records of Indian literature, and subsequent Indian thought, especially philosophical speculation, is greatly influenced by the Vedas either positively or negatively. Ayurveda is also having a philosophical base and based its theories on experience which did not challenge the authority of the Veda but tried to show that the testimony of the Vedas was quiet in harmony with their rationally established theory. Ayurveda is included under Upaveda of Atharvaveda.[1]

The Vaisheshika system was founded by the sage Kanada, also named as Aulukya.[1] It is allied to the Nyaya system and has the same end in view, namely, liberation of self. It brings all objects of knowledge under seven categories, namely- Dravya, Guna, Karma, Samanya, Vishesa, Samavaya and Abhava.[3] These are recognized as seven Padartha. Padartha literally means the object denoted by a word. [1] Ayurveda has categorized those Padartha under Karana[5] with the variations in the sequences denoting Samanya, Vishesa, Guna, Dravya, Karma, and Samavaya. [3] Samanya and Vishesa have been emphasized in the purview of clinical aspect. The Nyaya and Vaisheshika enunciate the realistic theory of the universe. [7] According to them, universals are eternal entities which are distinct from many individuals. There is the same universal (self) in all the individuals of a class. The universal is the basis of the notion of sameness that we have with regards to all the individuals of a certain class. It is because there is one common essence present in different individuals that they are brought under a class and thought of as essentially the same. Thus, Samanya or the universal is a real entity which corresponds to a general idea or class concepts in our mind. Universal may be distinguished into Para or the highest and all pervading, Apara...
or the lowest and Parapara or the intermediate.\[8\] Practically, if the properties of the substances enhance the same substances with identical properties and action, then that is termed as Parasamanya or Dravyasamanya, whereas if the properties of the substances enhance the particular substance on the basis of its qualities but not on the basis of the absolute identity, then it is termed as Apara-Samanya or Guna-Samanya. In the case of Samaguna and Samagunabhuyistha, action takes place due to Dravyasamanya and Gunasamanya, respectively, as Sukra enhances Sukra and Ksira enhances Sukra.\[9\] Vishesha stands for the peculiar character of the otherwise indistinguishable substances. There are innumerable particularities since the individuals in whom they subsist are innumerable. While the individuals are distinguished by their particularities, the latter are distinguished by themselves. Therefore, Vishesha is eternal and is distinguishable as it is extremely opposite of the Samanya. In medical practice, both Samanya and Vishesha are implied in Trisutra. In each and every disease, there are some specific causes and some general causes. For this production of Ivara, Parigraha and Rudra’s wrath are the Samanya and Vishesha causative factors, respectively.\[10\]

**The Abhava**

Abhava, the nonexistence, mentioned by Vasheshika-Sutra,\[11\] is the negative category of Padartha. Abhava is of two kinds, namely, Samsargabhava and Anyonyabhava. Samsargabhava means the absence of something in something else. Anyonyabhava means the fact that one thing is not another thing. Samsargabhava is of three kinds, namely, Pragbhava, Pradhyamsabhava, Anyantabhava.\[12\] Pragbhava or antecedent nonexistence is the nonexistence of a thing before its production or it is said to be without a beginning but having an end. Dhvamsabhava is the nonexistence of a thing on account of its destruction after production. It is said to have a beginning but no end. Anyantabhava or absolute nonexistence is absence of a connection between two things for all times – past, present and future. Anyonyabhava underlies the difference of one thing from another thing. Therefore, Samsargabhava is relative nonexistence in the sense of a negation of the presence (Samsarga) of something in some other thing, while Anyonyabhava is mutual nonexistence or difference in the sense of a negation of the identity (Tadatmya) between two objects. In Caraka, the cause–effect theory has been widely established. Acharya Jogindranath Sen has broadly accepted the existence and nonexistence of matter. Though he did not believe in nihilistic concept, still he believed that the nonexistence also proves the means of existence, just as the illumination shows the pathway of existence, it shows the pathway of existence as well.\[13\]

**Cause–effect theory**

Doctrine of cause and effect is very much important in the clinical point of view. Effect can be assessed through cause and vice versa. This plays reversibly.\[14\] The Sankhya metaphysics, specially its doctrine of Prakriti, rests mainly on its theory of causation which is known as Asatkaryavada. It is a theory of the relation of an effect to its material cause.

Cause and effect are inter-related and effect should be preceded by cause. Therefore, accepting this doctrine in the context to rebirth, it is to be said that rebirth is due to the deeds of the past life but not due to the deeds of this life.\[15\]

In another context, Acharya Jogindranath Sen says that this knowledge is based on the cause–effect relationship of the Dosa and disease because according to cause–effect doctrine, effect is the ultimate of the cause and cause is the factor for the respective effect.\[16\]

The theory which depicts that the effect does not exist in the material cause prior to its production is known as Asatkaryavada. The nihilists discard the cause–effect theory in relation to creation, knowledge, examination, certainty of result or deeds because they only emphasize on the by chance factor. Commenting on this nihilistic view, Acharya Jogindranath Sen has clearly signified the cause–effect theory in the purview of negative means of knowledge.\[17\] Bauddha philosophy logically refers the view of doctrine of Svabhavoparamarvada. The doctrine of natural destruction is related to the doctrine of momentariness which reflects the criterion of the existence of a thing is its capacity to produce some effect (Arthakriyakaritra-Lakshanam).\[18\] From this criterion of existence, it may be redacted that a thing having existence must be momentary and there is no cause for destruction. The disease is produced due to some causative factors and is subsided in due course of time by nature. The absence of causative factor in the particular disease itself signifies the Vishesha as the diminution of the disease.\[19\]

**Prakriti and Purusha**

The Sankhya theory says that causation means a real transformation of the material cause into the effect and logically leads to the concept of Prakriti as the ultimate cause of the world of up objects. All objects of the world, including our body and mind, the senses and the intellect, are limited and dependent things produced by the combination of certain elements. The ultimate cause of the world must be some unintelligent or unconscious principles which are uncaused, eternal, and all-pervading, very fine and always ready to produce the world of objects. Prakriti is a very subtle, mysterious and tremendous power which evolves and dissolves the world in a cyclic order.

Purusha, termed as Ishvara, having the specific characteristic responsible for all the actions as a whole, signifies by Para and is also regarded as the responsible factor for creation. This process is not merely an accidental one or “kakataliya”, but a positive interacting invisible force is the causative factor satisfying the doctrine of Karya-Karana Vada of Sankhyakarika of Vachaspati Mishra.\[20\]

In the context of Purushavichaya, he says that it means the categorical knowledge on the similarity of the functional and anatomical consideration of the body with that of outer world.\[21\]

**Tanmatra and Bhuta**

As per Acharya Jogindranath Sen, Khadini is the subtle state of Bhuta and it is termed as Mahabhuta as it pervades all the entities or products.\[22\] Vayu, Agni, Apa and Prithivi in certain states along with Atma originate Purusha or responsible for the transmigration. Likewise, at the time of death, the four factors mentioned above, along with Atma, come out.\[23\] The permutations and combinations of the Bhutas themselves or with the others are caused due to some action. It is not caused by their nature. If the nature is responsible for the conglomerate of Atma with the Bhutas for creation, then that will be an irreversible process. This phenomenon does
not satisfy because death is inevitable. Therefore, only the characteristics of the Bhutas like liquidity in earth, hardness in Prithvi and so on are natural.  

Though Acharya Jogindranath Sen accepted the Sankhya principles for Cetana, still he discarded the Ahamkaritva of Indriyas and viewed that Indriyas are also Bhavatika on the basis of their application of medicine.  

Twenty-four principles  
The history of the evolved universe is a play of 24 principles, of which Prakriti is the first, the 5 gross elements are the last, and the 13 organs (Karana) and 5 Tanmatras are the intermediate ones. But it is not complete in itself, since it has a necessary reference to the world of selves as the witnesses and enjoyers thereof. It is not the dance of blind atoms or the push and pull of mechanical forces which produce a world to no purpose. On the other hand, it serves the most fundamental ends of the moral, or better the spiritual life. If the spirit be a reality, there must be proper adjustment between moral deserts and the joys and sorrows of life. Again, the history of the world must be, in spite of all appearances to the contrary, the progressive realization of the life of spirit. In the Sankhya, the evolution of Prakriti into a world of objects makes it possible for spirits to enjoy or suffer according to their merits or demerits. But the ultimate end of the evolution of Prakriti is the freedom (Mokti) of self. It is through a life of moral training in the evolved universe that the self realizes its true nature.  

Acharya Jogindranath Sen has accepted the view of Sankhya, i.e. 25 Tatvas for pure consciousness.  

Karma  
The present existence of an individual, according to that of Karma, is the effect of its past; and its future would be the effect of its present existence. This has been seen very clearly already in connection with the explanations of the origin of suffering in the light of the theory of dependent origination. The law of Karma is only a special form of the more general law of causation as convinced by Buddha.  

Acharya Jogindranath Sen has not considered Karma as a fourth etiological factor because Karma, which is responsible for the production of disease, is included under Prayagraadha.  

The desire  
With reference to Esahana, it is said that to achieve the Caturvarga, Pranaishana and Dhanaishana fulfill the Kama and Artha, respectively, whereas Paralokaishana is for Dharma and Moksha. Acharya Jogindranath Sen has categorically termed Paralokaishana as Mokshaishana to emphasize the clinical view of the treatise. It denotes that it is concerned with the living activities. Therefore, Moksha is nothing but the fulfillment of the worldly desire in the living beings. Through the fulfillment of the proper sexual desire, the superlative offspring of an individual satisfies the Esahana. The pure deed of the offspring of a human being makes him alive through the generation which is only achieved with the proper fulfillment of the sexual desire. There Kamaishana leads to Paralokaishana. In other contexts, he describes Sankranya as after the complete deliberation and Udayana as the pathway for Udhihagamana or the process to be freed from any bindings termed as Moksha, whereas Vishika is mentioned as Nirvana.  

The Pramana  
In various contexts related to Pramana-Vigyanas, he has expressed the following specific views.  

The cognition or the knowledge is perceived through “Tanmana-Samyoga”. Atmanam means associated Atma with Mana, which is essential for the cognition of the knowledge.  

The definition of Pratyaksha has been simplified by Acharya Jogindranath Sen identical to that of the original text where the Pratyaksha is recognized as a means of true and immediate perception perceived through the impulses transmitted in the pathway of Atma, Mana, Indriya and Artha. Only the two terms in this context, “Vyakta” and “Tidartha”, are being replaced by “Avitattha” and “Tatkala”. According to Acharya, Indriya-Pratyaksha is a sensory perception like Sadabadi, whereas Manasa-Pratyaksha is a feeling like Sukha-Dukha. There are eight obstacles for the perception. Out of these eight obstacles, Acharya Jogindranath Sen has clarified the “Avarana” in two ways, i.e. covered and intercepted. The first one may be removed by itself, whereas the second one should be removed for the perception. The defective sensory and motor organ cannot perceive unless and until it is covered, whereas if the object is covered by some other means, then those means can simply be removed. For the perception, instability of mind is one of the obstacles in which in spite of the existence of the nearer object, unless the mind is inclined, even the nearest object cannot be perceived, or if the mind is inclined to a passionate object, the other object cannot be perceived. Simultaneously, if the object is merged with similar substances, it is not possible to perceive and the very minute object like atom is also invisible due to its absolute subtness. “Abhiversary” is that in which an object is overpowered, like during the daytime, stars are invisible because of being overpowered by the sunlight.  

In the context of Anumana, the logical arguments are to be incorporated as a whole, which does not mean the logic and the argument as a specific entity but logical arguments assist the process of inference for which “Yukti” is included under “Anumana”. Literally, it signifies interrelation between cause and effect. Prakriti is the causative factor for Iyara. It is the seed like thread cloth and this relation or the causative nature of the Dosa is proved by Anvaya-Vyatireki. Yukti is included under Anumana. Yukti is Tarka or nothing but Vyapiti having the cause and effect relationship and included under Anumana.  

Upamana is the third source of valid knowledge accepted by the Nyaya. It is the source of our knowledge of the relation between a name and things so named or between a word and its denotation. Granting the similarities of a familiar thing when the unfamiliar is established on the basis of similarity is termed as Upamana (Opamayam). There are two ways of classifying Shabda or verbal knowledge. According to one way of classification, there are two kinds of Shabda, namely, that relating to perceptible objects (Drishtartha) and that relating to imperceptible objects (Adrishtartha). According to another classification, there are two kinds of testimony, the scriptural (Vaidika) and the secular (Laukika). In Vaidika testimony, we have the words of God. Vaidika or scriptural testimony is thus perfect and infallible by its very nature. But Laukika or secular testimony is not at all valid. It is the testimony of human beings and may, therefore, be true or false. In respect of their truth, however, there is no difference
among the trustworthy statements of an ordinary person, a saint, a prophet, and the scriptures as revealed by God. Agama, as per Acharya, means all the Pramanas. Patient is to be examined through Pratyaksha and Anumana, prior to which physician should acquire the profound knowledge of the disease from his preceptors. In the sequence of Pramanas, Upadesha is the first on the basis of which Pratyaksha and Anumana can be performed subsequently. Therefore, Upadesha is followed by Pratyaksha and Pratyaksha is followed by Anumana for the appropriate knowledge of the disease. Apta are those who have doublets, absolute, and complete knowledge in the text. Also, this doubtless knowledge is achieved through the conclusion made by the argument and debate mentioned in Smriti-Shastra. Upaskritavidya means absolute, complete, sound and define knowledge of the text. In applied aspect, the acquisition of knowledge is not merely an information of authoritative text but it is the knowledge which is to be achieved through methodical experimentation and observation from day-to-day clinical exposure.

The Vada
With reference to Vada, in a majority of instances, Acharya Jogindranath Sen has accepted the explanations of previous commentators. The unlike views are as follows.

Satyamay means indecision for the doubt. Vyabhichara is the non-exclusive statement which is applicable in some cases while not so in others. Sambhava is the knowledge of one’s existence by another on the basis of invariable concomitant. Hetrubhaha is the fallacy of Heta, which is of five types in Nyaya, like Sanyabhichara, Viruddha, Prakaranasamta, Sadhyasama and Atitakala. Nigrahasthana literally means a ground of defeat in debate. There are two primary grounds of such defeat, namely, misunderstanding or wrong understanding and want of understanding. If any party in a debate misunderstands or fails to understand its own or the other partie's statements and its implications, he/she is brought to the point at which he/she has to admit defeat. Thus, one is defeated in a debate when one shifts the original propositions or one’s ground in the arguments, or uses fallacious arguments and the like.

Discussion
Ayurveda has also two spectrums, namely, philosophy in pure form and clinics in applied form. Pandit Jogindranath has commented on this medical text considering all the relevant specialties including philosophy. It is also justified to have a categorical vision in these specialties for the better understanding needed to acquire up-to-date knowledge. A complete and comprehensive methodical study is required with the said specialties and their sub-specialties. The sequence of the variation of comments of different aspects of philosophy by Pandit Jogindranath Sen itself signifies the coordination of the medical study materials in a synchronized form. Though Pandit Jogindranath Sen has commented on all the philosophical contexts of Caraka Samhita, in this study the emphasis has been given exclusively on the salient comments which differ to some extent from the comments of other commentators. After analyzing these comments, the annotations only have been arranged in context to the specific specialty to maintain the sequence of study. The elaboration has not been made because of mentioning contextual references in those comments.

Conclusion
On the basis of above emphasis, it may be concluded that Pandit Jogindranath Sen has not analyzed the text in the purview of deep philosophical speculation. He always has accounted his commentary with logical reasoning and made it quite easy for all kinds of intellect. Subject matters are described in a simpler way to explore the underline occult thought even to the student having no philosophical background. In a majority of instances, the clinical standpoints are highlighted and philosophical angles are amalgamated with the practical applicability.

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चक्रकोपस्कार टिका की दार्शनिक अवधारणाओं का समालोचनात्मक विचेचन
असित के, पंजा, ओम प्रकाश उपाध्याय, अविचल चट्टोपाध्याय

हिंदी सारांश

dर्षन मन्दिरालीक्रण का एक विशेष विषय है जो मनुष्य की जीवन के चरण तथा परम तत्त्व मोक्ष को ओर ले जाता है। प्रमाणपूर्वता तथा मन, इन्द्रियों से बने इस शरीर की चिकित्सा भी दार्शनिक तत्वों के आधार पर ही की जाती है। चक्रसर्वहित अर्थवात चिकित्साविवेचन का एक सत्तात्मक प्रभाव है। प्रत्येक अवधारणा चक्रसर्वहिता की योगक्षेत्रसम्बन्धी चक्रकोपस्कार व्यवस्था में वर्णित दार्शनिक प्रथाओं का भारतीय दर्शन पर एवं उनके चिकित्सात्मक प्रयोगों का एक विशेषणात्मक विचेचन है।

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