

UNVEILING CHAKRAPANIDATTA AS A WELL VERSED META-PHYSICIAN:
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ABSTRACT

Quest for knowledge is needed to quench the thirsty and curious mind of man. Metaphysics means that which is beyond physics. Though physics does not have answers to several Questions but metaphysics has. As *Ayurveda* being Vedic science it is flowered with philosophical and metaphysical speculations. *Chakrapanidatta* being an Ayurveda scholar and the renowned commentator of *Charaka Samhita* had a great knowledge of the science of healing featured with metaphysics. The equilibrium of body, mind and soul brings the ultimate health so *Ayurveda* as a whole deals with all of these. The fundamentals of *Ayurveda* has a strong interconnection with metaphysics. *Ayurveda Deepika* of *Chakrapanidatta* has explained these fundamentals very nicely. This article is basically an attempt to analyse the *Chakrapani Teeka* (*Ayurveda Deepika*) on *Deerghanjeevitiyam Adhyaya* which gave the explanation of *Chakrapanidatta* as a well versed Metaphysician.

KEYWORDS: Metaphysics, Chakrapanidatta, Ayurveda Deepika, Deerghanjeevitiyam Adhyaya.

INTRODUCTION

Medicine is not only concerned with the disease and its treatment. Moreover the goal of medicine deals with the overall health which include physical, mental, social and spiritual health. To understand the core of *Ayurveda* one should know the ideology behind it. *Charaka Samhita* is one of the most popular classics which an Ayurveda scholar usually studies. The one who keens to attain knowledge about *Charaka Samhita* must know about *Chakrapanidatta*.

Chakrapanidatta – one of the most prominent personality of *Ayurveda* is the younger son of *Narayan datta* and belongs to *Goud Desh*. He is from *Iodhrabali kulin*. His time period is 11th century.^[1] Illustrations of *Charaka Samhita* presented by *Chakrapanidatta* in his commentary called “*Ayurveda Deepika*”. It is a *Teeka* which lucidifies the complexity of *Charaka Samhita*. The beauty of his work reflects in his commentary. As *Ayurveda* has a multidimensional understandings and views of different philosophies and metaphysics. The branch of philosophy that deals with the first principles

of things, including abstract concepts such as being, knowing, identity, time and space is called metaphysics.^[2] *Chakrapanidatta* a great clinician, philosopher and metaphysician. The combination of these three makes him great among the greatest. The wisdom of *Chakrapanidatta* reflected in the lustre of *Charaka Samhita*. He searched the treasures of *Ayurveda* which were hidden in the classics(*Charaka Samhita*). Several concepts given by *Chakrapanidatta* depends on the understanding of metaphysics. Metaphysics is that which is beyond physics such as science of god, science of soul etc. *Chakrapani's* commentary contains the key of a hidden gold mine the one who gains it can unlock *Charaka Samhita* and become a wise person and a fabulous *Vaidya*. This article is basically a critical analysis of the *chakrapani teeka* on *Deerghanjeevitiyam Adhyaya* which gave the explanation of *Chakrapanidatta* as a well versed Metaphysician.

AIM AND OBJECTIVES

Aim – To analyze *Chakrapanidatta's* metaphysical perspectives as presented in *Ayurveda Deepika*, specifically in the *Deerghanjeevitiyam Adhyaya* chapter.

Objective – To understand the core – concepts of *Ayurveda*.

MATERIALS AND METHODS

The material for the review is collected from *Charaka Samhita*, various articles, journals, books and internet etc.

Study Design

This study is a qualitative review of the first chapter (*Deerghanjeevitiya Adhyaya*) of *Ayurveda Deepika*, a commentary on *Charaka Samhita* by *Acharya Chakrapani*.

Need of study

“*Ayurveda Deepika*” is one of the most available commentary of *Charaka Samhita* in today's era. The author of the commentary is *Chakrapanidatta*. Hence for an *Ayurvedic* scholar it becomes very important to understand that although *Chakrapanidatta* was a great physician he was also a well versed Metaphysician. So in order to understand the concepts of *Ayurveda* one should know about the metaphysical aspects of it. Metaphysics and philosophy plays a major role in Understanding of the fundamental principles of *Ayurveda* and learning of authentic *Ayurveda*.

This study will reveal another unseen side of *Chakrapanidatta* which is still untouched upto some extent.

Theology (Science of god)

In the beginning of the *Ayurveda Deepika* *Acharya Chakrapani* gives the salutation to *Trimurti* he used the term *Guna Traya* for that.^[3] The three *Gunas* (*Satva*, *Raja*, *Tamas*) directly indicates *Trimurti* (*Bramha*, *Vishnu*, *Mahesh*). For *Bramha* *Acharya* use the term *Satva* which is devoid of any *Dosha* or impurities. *Bramha* is the one who forms. *Vishnu* is responsible for the maintenance so he is *Rajaguna Pradhana*. *Mahesh* the destroyer has *Tamoguna*. So *Satva*, *Raja* and *Tama* these three *Gunas* combines and form the universe. Afterwards in the same *Shloka* *Acharya Chakrapani* gives salutation to goddess *Saraswati* as she the goddess of *Buddhi*.

Acharya Chakrapanidatta has explained many concepts given in *Charaka Samhita* by the help of metaphysics. Theology plays a major role in Understanding *Ayurveda Deepika*. Here *Chakrapani* also clarifies that *patanjali yog Darshan*, *Patanjal Mahabhashya* and *Charaka Pratisanskrita* simultaneously treats the disease of *Mana*, *Vak* and *Kaya*. All these three are the incarnations of *Ahipati* i.e *Sheshnag*.^[4]

In the 1st chapter of *Sutrasthan* 14th *Shloka* commentary on the term *vandhaya* is *Akshaya Snana*.^[5]

In its next *Shloka* his mastery of theology beautifully shown when *Chakrapanidatta* explains the *Chaturvidha Purusharth* and then explained the reason why *Indra* is known as *Shakra*.^[6]

When *Bhardwaj* went to *Indra* for taking the knowledge of *Ayurveda*. *Indra* delivered the knowledge by *Divya Drushti* that's why the questions of *Bharadwaj* is not Available.^[7]

Metaphysics of soul

Knowledge of *Chakrapani* which is beyond physics can be understood by the definition of *Dharma* given by *Acharya Chakrapani* is *Dharma* is that which holds or support, which includes *Atma* and the *Karya* which is perceivable. It can be interpreted as any *Karya* which holds a person and perceivable by *Atma* is *Dharma*.^[8] *Atma* plays a significant role in Understanding the *Dharma*. *Ayurveda* is considered as *Anantpara* as per *Ayurveda Deepika* it is an application of *Gobalivardh Nyaya*.^[9] In order to explain this *Chakrapani* gave the example of *Naishthiki Chikitsa*.^[10] here the *Triskandha* (*Hetu*, *Linga*, *Aushadha*)^[11] of *Ayurveda* has *Naishthiki Chikitsa* also included in it as it is also a part of *Aushadha*. *Naishthiki Chikitsa* is basically attaining the *Moksha* (Salvation) and that's why *Ayurveda* is *Anantpar*.

In the context of *Shatpadarth Chakrapanidatta* quoted an statement by *Maharshi Kanad* which states that the absolute knowledge of *Shatpadarth* gives *nih shreyasam* (Salvation). Here, *Acharya* created a doubt that if *Shatpadarth* gives salvation then why does *Ayurveda* does not gives the idea of attainment of salvation from *Shatpadarth* it is because that as the principle of *Ayurveda* works on health of an individual so it does not directly explains about salvation but indirectly it is helpful in Achieving *Moksha*.^[12]

Khadinyatma – at this context *Acharya Chakrapanidatta* 1st raised a question that if *Atma* is so important then why *khadi* is told first. Answer to this is when a body forms first *Panchamabhut* is formed *Atma* joins it later. Here, *Atma* is considered as *Nirvikara* means which can not have any vitiation in it. Still *Atma* is very essential as it is only *Chetana* all other is *Achetana*. Any activity can only be done by association of *Atma*, *Shareera*, *Indriya* and *Mana*.^[13]

Ontology - Ontology is a widely described term. “Ontology is an explicit specification of a conceptualization. The term is borrowed from philosophy, where Ontology is a systematic account of Existence”.^[14] It defines the terms used to describe and represent an area of knowledge. The subject of ontology is the study of categories of things that exist or may exist in some domain. The product of such a study, called

Ontology. 1st chapter 15th *Shloka* for *Chaturvidha Purusharth Chakrapani* illustrates that *Dharma* – *Dharma* is that which holds or supports and which *Atma* component in it.^[15] *Arogya* is the root to achieve these *Chaturvarga*. This is explained beautifully in a concise manner. Complete *Ayurveda* is dependent on *Trisutra* i.e *Hetu*, *Linga* and *Aushadha* explained in verse 24 the commentary of *Chakrapani* gave a brief idea of it. *Bramha* remembered *Ayurveda* in the form of *Trisutra* itself.^[16] The same *Trisutra Ayurveda* is given to *Bharadwaj* by lord *Indra*. In the name of the chapter itself *Deerghanjeevitiya* which means ways to attain long life or longevity.^[17] Here, a single word is enough to describe the motto. *Acharya Chakrapani* called *shatpadarth* to the combination of *Samanya*, *Vishesh*, *Samvaya*, *Guna*, *Dravya* and *Karma*.^[18] In *Charaka Samhita* everything is written in *Sutra* format.

“AYURVEDA” is that which tells about *Ayu*. *Sharira* is the combination of *Panchamahabhut* and *Atma*. *Indriya* means *Chakshuradi*, *Satva* is *Manas* and the knowledge obtained by *Atma*. The equilibrium of *Sharira*, *Indriya*, *Mana* and *Atma* makes life(*Ayu*).^[19] If any one among the gets disturbed or diminished then the life is not possible. In order to show the importance of *Indriyas* it is told as separately though it is a part of *Shareera*.

Dhari – that which upholds the *Shareera* and doesn't let *Shareera* in a condition which causes foul smell. *Jivita* – which consists of *Prana*. *Nityaga* – which never stops (Which continues from birth to death). Although *Nityaga* and *Anubhandha* terms are associated with *Ayu* still as *Ayu* has *Gati* and to establish the association these terminologies are mentioned.^[20]

Cosmology - Science of cosmos

Verse 44 *Acharya Chakrapanidatta* has explained the ‘*Bhava*’ is that which can be experienced like *Dravya*, *Guna*, *Karma* and this should not be confused with origin.^[21] Here the term *Bhava* is for which can be experienced and not to that which is originated. *Bhava* in *Ayurveda* is that which exists. For example understanding of all which exists. The increase of all *bhavas* depends on the similarities and the decrease depends upon the dissimilarities of the *Bhava*.

The cosmos of *Ayurveda* deals with *Shareera*. Just like a *Tripod* stand *Satva*, *Atma* and *Shareera* hence the *Loka* (*Shareera*) which is *Tridandatmaka*. Here *Chakrapani* gave importance to *Tridandatmaka Shareera* and explained it by an example that is *Shareera* is capable of facing *Karmaphala*, it has knowledge and has capacity of having *Moha*, *Sukha*, *Dukha*, *Jeevana* and *Marana*.^[22] In the context of cosmology *Chakrapani* has fantastically elaborated the theory of *Panchamahabhut* while explaining how a body forms. *Akasha* is all around, *Vayu* is less *Vyapaka* than *Akasha* and so on.

DISCUSSION

The illustrations of *Chakrapanidatta* is so vast in the field of metaphysics which can not be assessed in a single study. The thought process of *Chakrapanidatta* is very difficult to cover. This study included only a few references from the *Charaka Samhita Sutrasthan* first chapter that is *Deerghanjeevitiyam Adhyaya* the whole *Charaka* is still remaining. In *Ayurveda Deepika* philosophical aspects are given very nicely application of which is effective in treatment. There is a huge scope for further studies in the area of research in metaphysics and its interrelationship with *Ayurveda*.

CONCLUSION

It is concluded that the author of *Ayurveda deepika Chakrapanidatta* is a well versed

Metaphysician several references given in this article. Under theology which means the science of god which explained several concepts like *Triguna*, the incarnations of *Sheshnag* and the goddess of knowledge *Devi Saraswati* are related to theology by *Acharya Chakrapani*. Metaphysics of soul has also been explained by *Chakrapani* like the definition of *Dharma* which is incomplete without the role of *Atma*(~soul). The study of cosmos is called as cosmology in the context of *Ayurveda* cosmos is our body. As per *Ayurveda Yathapindetathabramhande*^[25] which means human body is similar to the external world. That which is outside is in our body also. Ontology has always been a part of *Ayurveda* as the terminologies are hard to understand these complicated sutras of *Charaka* are simplified by *Acharya Chakrapani* who had a great mastery in Indian philosophy and metaphysics. Hence an attempt is made to understand the philosophical and metaphysical sight of *Chakrapanidatta*.

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