

**A comprehensive review on the *Shad Padartha* (Six Categories) and
their utility in *Ayurveda* with reference to *Jalpakaalpataru*
Commentary of *Kaviraja Gangadhar Roy***

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ABSTRACT

There is a strong relationship between the tenets of Indian philosophy called as *darshana* and the fundamentals of *Ayurveda*. The basic principles of *Ayurveda* mentioned in the *Charaka Samhita* have evolved on the foundation of the philosophical principles. One of the major Indian philosophical tenet is the *Shad Padartha* (Six categories). These were specifically described in the philosophical school of *Vaisheshika* but adopted in *Ayurveda* (*Charaka Samhita*) as the means of maintenance of health as well as the cure of the disease. To have a comprehensive and better understanding of these six categories, commentators have tried their best to decode these principles and clarify their application in the medical system of *Ayurveda*. Amongst these authors, a creditable work on the understanding of the basic principles of *Ayurveda* mainly the *Shad Padartha* (six categories) in the light of the philosophical tenets has been done by the 19th century commentator namely *Kaviraja Gangadhar Roy* in his commentary on *Charaka Samhita* '*Jalpakaalpataru*'. A review of this colossal work confirms to his understanding of *Ayurveda* in the background of philosophical tenets. Here is a sincere attempt to bring to light the uniqueness of the work of *Kaviraja Gangadhar Roy* especially in regards to the utility of the principles of Indian philosophical tenets especially the *Shad Padartha* (six categories) in the science of *Ayurveda*.

Keywords: Ayurveda, Philosophy, Shad-Padartha, Categories, Application, Jalpakaalpataru

1. INTRODUCTION

The *Charaka Samhita* forms the base of *Ayurveda* comprehension and practice. It is a complete classical treatise on *Ayurveda* with the specialization in the general medicine, *Kayachikitsa*^[1]. *Ayurveda* academia is trying to comprehend the immense knowledge codified in the *Charaka Samhita* with the assistance of the available commentaries. Among the available Sanskrit commentaries on *Charaka Samhita*, the most widely read and recognized commentary is the *Ayurveda Dipika* of the revered Chakrapani Dutta (11th Century C.E.). After this commendable Sanskrit commentary, the commentary written by revered *Kaviraja Gangadhar Roy* (19th Century) namely the '*Jalpakaalpataru*' is probably last comprehensive work on *Charaka Samhita* in Sanskrit till date. Although, *Ayurveda Dipika* of *Chakrapani Dutta* forms the first strata of understanding of the *Charaka Samhita* and is an integral part of the curriculum, the later commentary *Jalpakaalpataru* of *Kaviraja Gangadhar Roy* is a vast work

with an in-depth explanation of the *Sutras* of *Charaka Samhita* based on philosophical tenets. A vivid explanation of the philosophical tenets in *Ayurveda* with their practical application is the forte of the commentator.

Gangadhar Roy (1798-1885) was a famous *Ayurveda* physician, born at Magura in the district of Jessore, West Bengal. He started practicing at Murshidabad and was called the 'Superb physician of Kaliyuga'^[2]. *Gangadhar Roy* has termed *Ayurveda* as *Kalpataru* i.e. the tree that fulfils all the aspirations and needs of knowledge seekers of *Ayurveda*^[3]. This paper is an attempt to bring forth the contribution of the commentator in the arena of basic principles of *Ayurveda* especially the *Shad Padartha* (Six categories) in the background of Indian Philosophy.

Aim & objectives:

- To conduct a critical review of the *Shad Padartha* explained in the *Jalpakalpataru* commentary and its practical utility.

Material and methods: The classical text of *Charaka Samhita* and the *Jalpakalpataru* commentary is the major resource material for the study. This along with other available commentaries and literature related to the subject, research papers, and material available on websites has been referred to have a thorough review of the subject. The observations have been discussed with the stalwarts and the experts of the subject.

Literary review:

Ayurveda is "An independent Philosophy" as the basic principles of *Ayurveda* have a strong relationship with the philosophical tenets. The *Charaka Samhita* is a treasure of the basic principles of *Ayurveda*. A number of scholars have toiled hard to decode the basic principles coded in *Charaka Samhita*. Amongst these scholars, the revered commentator *Gangadhar Roy* vividly explains the philosophical tenets with their clinical application. In the commentary of the first chapter of *Charaka Samhita*, *Gangadhar Roy* utilizes the philosophical doctrine in a pragmatic manner. The word *padartha* literally means 'meaning conveyed by a word or a group of words'. In the view of *Vaisheshika* school of Indian Philosophy, all things that exist, which can be cognized, and which can be named are *padartha* and are thus, the objects of experience^[4]. These six categories are *Dravya* (Substance), *Guna* (Quality/Predicament), *Karma* (Action), *Samanya* (Similitude/Oneness), *Visheshha* (Dissimilitude/Uniqueness) and *Samavaya* (Inseparability)^[5]. *Charaka* uses this concept in terms of the categories that are necessary for the production of the 'health'. The seers used their special vision '*Jnana Cakshu*' and came to conclusion that these six categories are quintessentially required for the fulfilment of aims of *Ayurveda*. *Gangadhar Roy* explains the word '*Jnana Cakshu*' in terms of the categorical knowledge i.e. the senses mainly the eye gains the categorical and definite knowledge. So, the term is used in purely practical and scientific manner. The six categories (*Padartha*) are the base for the method described in the science i.e. the *Tantrokt Vidhi*^[6]. A thorough knowledge of these six categories is essential for the understanding of the best method for the healthy and diseased.

The explanation of the word *Satta* (Existence/Being)

The word *bhaava* is used here in the meaning of *Satta*/Existence. Existence/*Satta* is that 'Through which it is (cause of existence)', which is present in the *dravya, guna and karma*. The meaning is that *Satta*/Existence is the entity- through which the *dravya, guna and karma* have their position or existence. *Gangadhar Roy* also clarifies that the *Satta* is actually different from the *dravya, guna and karma*. As the *guna* does not reside in the *guna*, or the *karma* does not reside in the *karma*; they (*guna and karma*) cannot be called as *Satta*. The *Satta* however, resides in the *guna and karma*. *Guna and Karma* possess the *Samanya - Visheshha* while the *Satta* is devoid of *Samanya - Visheshha*. *Dravya* is also not itself the *Satta*, it is also having the *Samanya - Visheshha*. The *Satta* is without the *Samanya - Visheshha*. Therefore, the *dravya, guna and karma* are not the *Satta*/existence themselves but *dravya, guna and karma* have their existence. This view appears to be that of philosophical school of *Vaisheshika*^[7]. As there is no negation of the existence of the *Samavaya* and the existence of the *dravya, guna and karma* is proven; the existence of the *samavaya* is proven through the inferential knowledge. In the view of commentator, *Chakrapani Dutta* 'the *satta* is the one whose existence is experienced i.e. *dravya, guna and karma*^[8].

The concept of *Samanya* (Similitude) and *Vishesha* (Dis-similitude):

Regarding the sequence of the *shad-padartha*, *Gangadhar Roy* clearly accepts the practical utility of the *Samanya* and *Vishesha* as they are the tools to achieve the two aims of Ayurveda namely the-*Swasthasya Swasthyarakshanam* (the maintenance of the health) and the *Aturasya Vikaraprashamanam* (treatment of the diseased). Ayurveda considers that the disease is the vitiation/imbalance of the *dosha*, *dhatu*, and *mala* ^[9]. Therefore, the increase of the *dosha*, *dhatu*, and *mala* is brought to the normal state by the use of the opposite (*vishesha*) *dravya*, *guna* and *karma* while the reduced *dosha*, *dhatu*, and *mala* is brought to the normal state by the use of the similar (*samanya*) *dravya*, *guna* and *karma*. The *Samanya* is explained in terms in similitude i.e. oneness when brought together like the combination of milk and water which leads to an increase in the amount due to the similar virtue of fluidity. The *Samanya* leads to the oneness in all the stages of time i.e. *nityaga* (routine/continuous) and *avasthika* (conditional).

Types of *Samanya*:

Gangadhar Roy has described four types of *Samanya* namely the *dravya samanya* (similarity at the level of a substance), *guna samanya* (similarity at the level of a quality), *karma samanya* (similarity at the level of action) and the *samavaya samanya* (similarity at the level of inseparable relation) ^[10].

1. *Dravya Samanya*- The example of this *Samanya* is the *tridanda purusha* formed by the *sattva*, *atma* and *sharira* termed as the *dravyabhuta samanya*.
2. *Guna Samanya*- The qualities manifested in many as if the dark colouration is the *guna samanya*.
3. *Karma Samanya*- The actions manifested in many, as the movement is the *karma samanya*.
4. *Samavaya Samanya*- The invariable existence (*samavayatmika satta*) that is the invariable cause of similar origin (*samana prasava*) is termed as *samavaya samanya*.

These four types of *samanya* do exist, and are eternal in the form of non-substance (*adravya*) cause-effect.

The concept of *Avishesha* (indifference) –

Like the *samanya* and *vishesha*, *Gangadhar Roy* hypothesizes the concept of *Avishesha* in the *dravya*, *guna* and *karma*. The commentator considers the *Avishesha* as *samanya* that comes under the purview of *dravya*, *guna*, *karma* and *samavaya*.

The concept of *Guna* (quality/attribute/predicament):

In the view of *Gangadhar Roy*, the word *kaarana* (cause) in the definition of *Guna* signifies the inactive (*nishcheshta*) entity for the production of the *kaarya* and which transforms by the action of other, and is called as *Guna* ^[11]. It is called so as it is devoid of action and therefore is subdued. In addition, it is significant to note that the *guna* is the *samavayi karana* (material cause) for the other *guna* as explained by *Kanada*.

The concept of *Dravya* (Substance):

The word *kaarana* in the definition of *dravya* includes the *kaarya* also. Thus, *Gangadhar Roy* opines that the *Dravya* is such a cause which-

- a. During the beginning and processing of the *kaarya*, provides shelter/refuge to the *karma* and *guna*
- b. Carries the material cause into the material effect ^[12].

The nature of a *dravya* being the material cause, the similar and dis-similar all are converted/transformed into one. The word *Ashrita* symbolizes the predominance of the *dravya* in comparison to the *guna* and *karma*. The *dravya* is the material cause of another *dravya* as it is having form/shape but the *dravya* is not the cause of evolution of the *guna* and *karma*.

Classification of *dravya*:

The *dravya* is classified in two ways-

(i) Based on activity the *dravya* may be *Sakriya* (active) and *Nishkriya* (inactive). The *Vayu*, *Teja*, *Ambu*, *Prithivi*, and *Mana* are *Sakriya* by the virtue of their nature while the *Akasha*, *Atma*, *Kala* and *Disha* are *Nishkriya*.

The action/*karma* of the *Vayu* and others lead to the combination of *Akasha*, *Atma*, *Kala* and *Disha*, which again separates, followed by repeated combinations and separations. This leads to the action in the *Nishkriya*: *Akasha*, *Atma*, *Kala* and *Disha dravyas*.

(ii) Based on quality the *Akasha*, *Vayu*, *Teja*, *Ambu*, *Prithivi* and *Mana* are *Saguna* (having quality) while the *Atma*, *Kala* and *Disha* are *Nirguna* (devoid of quality). However, the *Atma*, *Kala* and *Disha* manifest the qualities in the form of *karya*.

(iii) Based on the dependence on others the *dravya* is the *swatantra karta* i.e. the independent actor/doer/performer. This independent doer is categorized as –

- a. *Mukhya* (Chief) – Having the effort that produces the action. This is the *Atma*, as it has the *Chaitanya* (consciousness) and *prayatna* (effort).
- b. *Madhyama* (Medium) – Having the *kriya* (action) but no *prayatna*. The result is produced by some other cause. This cause thus needs help of the other i.e. the chief. This category includes the *Vayu*, *Teja*, *Ambu*, *Prithivi*, and *Mana*.
- c. *Adhama* (Inferior) - Do not have either the *kriya* or *prayatna*. This includes the *Akasha*, *Kala* and *Disha dravyas* as they have to be activated by the *samyoga-vibhaga* (continuous combination-separation) and need the *prayatna* of the *Atma*.

After the deliberation on the concept of *dravya*, *Gangadhar Roy* specially describes the *Mana* as *Ahamkarika* (egoistic) and rebuts the penta-elemental nature of the *Mana* “*Mana as Panchabhautika*”^[13]

As *Ayurveda* considers the five basic elements (*Panchamahabhuta*) as the prime components of all the *dravyas* including the *Manas*, *Gangadhar Roy* has a different opinion. He rebuts the consideration of *Mana* as composed of *Panchamahabhuta*. The five *Jnanendriya* is made up of the five elements just like the pot but the *Mana* is not *Panchabhautika*. *Mana* is different from the *Panchamahabhuta*. The rationale for this opinion is -

- a. *Mana* is mentioned separately as it is *Prakasha lakshana* (illuminating) due to dominance of *Sattva Guna*, *Ragatmaka* (impassioned) in the dominance of *Rajo Guna* and in the preponderance of *Tamo Guna* the *Mana* is *Mohatmaka* (ignorant).
- b. *Mana* originates from the *Sattvadi Triguna* just as the origin of the *Sharira* from the *Panchamahabhuta*, produced by the entry of *Atma* in the *Shukra* and *Shonita*.
- c. *Mana* is different from the other eight *dravyas* as it is produced from the combination of *Tamo* subdued *Triguna*. This combination produces the unprecedented and special *dravya* called *Mana*.
- d. *Mana* cannot be termed *Panchabhautika* as it cannot be dominant in a *mahabhuta* like the other *Indriyas*, which are dominant in *Akashadi*.
- e. *Mana* is *ashabdham*, *asparsham*, *arupam*, *arasam*, *agandham* and *agurum*; it is very minute like the *paramanu* as the *buddhi* and *atma*.

Mana is *Ahamkarika* (egoistic): The *Mana* is egoistic as it is produced by the soul and based on the dominance of the *Sattvadi*, is termed as *Sattvika*, *Rajasa* or *Tamasa*. In spite of being the *Karya dravya*, *Mana* is neither *bhautika* nor *kalika*; not even having *atma* or *disha*. Therefore, only the ignorant term the *Mana* as *bhautika*. The supporters of the *Bhautika Mana* consider the nourishment of the *Mana* through the food as mentioned in the *Shruti*.

However, the *Mana* is nourished by the food but has not evolved from the food. The food taken is transformed into three categories i.e. the gross part is transformed into the faeces, the medium part forms the tissues of the body while the minute part nourishes the *mana*.

The concept of *Karma* (Action) ^[14]:

In the view of the commentator *Gangadhar Roy*, the *prayatna* is considered as a special *guna* read under the natural qualities. It is the primary cause of *pravritti* (activity) when desired (*iccha*) by the self, and *nivritti* (renunciation) when averse (*dwesha*) by the self. This is also called as *Manah pravritti*. The result of this activity is the *vak* (speech) and *deha* (body) *pravritti*. The result of the desired of the self of the *Rashi purusha* is termed as the *laukika karma* while the result of the averse activity is called as *akarma/akriya*. Total absence of all the activity is termed as salvation. The *karma* resides in the *dravya* and, is the *samavayi karana* of the *karya*, which is to be done; it does not expect any other entity for repeated *samyoga-vibhaga* in the *dravyas* that produces the *karya*. The *karma* produces the opposite effect. The *karma* therefore is different from the *dravya* and *guna* as the latter produce the same effect. The commentator *Gangadhar Roy* illustrates this practically with an example of *Parada* (Mercury) and *Gandhaka* (Sulphur). Both of these minerals individually cause the diseases like *kushtha* but when they combine in the form of *Kajjali* or *Hingula*, they produce a unique effect hitherto absent. Thus, the action produced by their combination is against their individual action.

The concept of *Samavaya* (Inseparability) ^[15]:

Acarya Gangadhar Roy vividly explains the concept of *samavaya* as ‘*samavaya* is *Aprithagbhava* (inseparability) which is opposite of the *samyoga* (association), *vailakshanya* (difference/diversity) and *anekatva* (manifold condition). The *Aprithagbhava* (inseparability) is different from the *dwandwa-sarva-eka karma samyoga* and from the opposite of the sameness of the identity/nature. The *Aprithagbhava* here implies the special trait (hitherto absent) of a substance due to the combination of the *dravya*, *guna* and *karma* present in the *samavayi karana* (material cause). Thus, it produces the oneness by the virtue of inseparable condition of *dravya*, *guna* and *karma*. The commentator *Gangadhar Roy*, thus considers the *samavaya* in terms of the *samanya* and *vishesha*; the combination of the all the “material causes” produce the effect which is *samavayatmakam samanyam jati* (which produces the similar inevitably) while the production of the dis-similar (new) result is the *samavayatmakam vishesha jati* (which produces the dis-similar inevitably) .

Types of *Samavaya*:

Gangadhar Roy describes two types of *samavaya* – eternal (*Nitya*) and transient (*Anitya*).

- a. *Nitya* (eternal) – The eternal stays forever like the relation of the *Dravya* and its *Guna*.

Again, the *Nitya* is of three categories: *Nitya*, *Madhyam Nitya* and *Param Nitya*.

- (i) *Nitya* – That which stays until the natural dissolution. This category includes the 24 elements.
 - (ii) *Madhyam Nitya* – That which stays until the dissolution named *nirvana* “final liberation”. This category includes the supreme space, spirit etc.
 - (iii) *Param Nitya* - That which stays until the “total extinction of existence” termed as *Maha nirvana* like the Supreme *Brahma*. This remains eternal in the case of creation (*sarga*) and dissolution (*pralaya*).
- b. *Anitya* (mortal/transient) - The *samavaya* in the form of a *Karya* (effect) i.e. *dravya*, *guna* and *karma* is *Anitya* or mortal.

RESULTS AND DISCUSSION

The revered commentator, *Acharya Gangadhar Roy* has in fact accepted the existence of the four *Padartha* viz *Dravya*, *Guna*, *Karma* and the *Samavaya*. No other category exists. *Ayurveda* however, considers the *Samanya* and *Vishesha* separately because of their utility as a causative factor

of increase and decrease. *Samanya* and *Vishsha* are in-fact incorporated under the other four categories. This is an important contribution as the *Vaisheshikas* consider the six categories and classify them into two- *Satta Siddha* (actually existing in physical form) and the *Bhati Siddha* (seem to be existing). *Dravya*, *Guna* and *Karma* belong to the category of actually existing as they are physically present while the remaining *Samanya*, *Vishsha* and *Samavaya* are the 'seem to be' i.e. they are only the concepts/relation which comes in our mind and does not exist in an independent manner. *Acharya Gangadhar Roy* has specifically included the *Samavaya* as an essential category as it is the cause of all. We cannot think about any of the category without the *samavaya*. Thus, in the *Ayurveda* system also there is the preponderance of the four *Padartha* while the two- *samanya* and *vishsha* have a medicinal utility and thus find their place in the 'Six Causative Factors- *Shad Karana*'.

Gangadhar Roy explains the practical utility of these six *padartha* in *Ayurveda* and meticulously summarizes the causative nature of all the six categories as- The *Samanya* is the cause of the increase and oneness, *Vishsha* is the cause of decrease and separation, *Samavaya* is the cause of gathering or union, *Dravya* is the cause of the abode of the quality and action, the *Guna* is in-active and is the cause for similar quality while the *Karma* brings the effect of combination-separation and produces the similar or dissimilar action. Therefore, *Acharya Gangadhar Roy* explains the need and utility of the six categories of the philosophical school of *Vaisheshika* in the *Ayurveda* system of medicine.

The consideration of the *Mana* as egoistic is again a deviation from the other seers as *Sushruta* categorically considers it as having physical existence i.e. made up of five basic elements (*Panchmahabhuta*). The rationale presented by *Gangadhar Roy* is commendable as he logically refutes the penta-elemental nature but at the same time accepts that the *Panchmahabhuta* nourishes the *Mana*. Therefore, theoretically the *Mana* appears to be *Ahamkarika* as it is produced by the *Triguna* and is different from all the other eight primary *dravyas* and manifests itself in the three forms (*Sattva*, *Raja* and *Tama* dominance); but practically in terms of medicine the seers of yore consider *Mana* as *Panchabhautika* as the *Panchmahabhuta* nourish the *Mana* and every medicine in this world is *Panchabhautika*.

Thus, we understand that there is an in-depth analysis of the philosophical tenets along with their practical utility described in the '*Jalpakaalpataru*' commentary which paves the way for a better and pure understanding of the basic principles of *Ayurveda*.

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