

A Significance of Exploring Various Commentaries on Charaka Samhita, with Emphasis on the Tisraishaneeyam Adhyaya

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Abstract: Commentaries are vital for gaining a deeper or clearer understanding of any literature. These scholarly works, written across different time periods, offer various opinions, interpretations, and clarifications that help reveal hidden meanings and theoretical frameworks within the original text. They bridge the gap between ancient wisdom and contemporary understanding, making concepts are more accessible.

In the context of *Ayurveda*, the *Charaka Samhita* serves as a foundational text. Commentaries such as *Ayurveda Deepika*, *Jalpakaipataru*, and *Charakopaskara* play an essential role in elucidating and exploring the meaning, context, and intention behind the content of *Charaka Samhita*. Understanding the perspectives of different commentators provides a broader comprehension of *Ayurvedic* concepts, as demonstrated through the *Tisraishaneeyam Adhyaya* of *Charaka Samhita*. This study highlights the significance of exploring various commentaries on *Charaka Samhita*, with a special focus on the *Tisraishaneeyam Adhyaya*, to gain a more profound understanding of *Ayurvedic* principles.

Keywords: Charaka Samhita's commentaries, commentators, Tisraishaneeyam Adhyaya

INTRODUCTION

Acharya Charaka's main contribution of was re-modulating the text '*Agnivesha Tantra*' written by *Agnivesha*, which became popular as the name '*Charaka Samhita*'. It is a popular *Ayurvedic* treatise and one of the '*Bruhatrayees*'. The various commentators of *Charaka Samhita* written commentaries based on their knowledge and personal benefits. Some authors wrote word for word translations of the verses to gain a better understanding of words meaning; to make a strong concept, some authors refer to other compendia.

Charaka Samhita is a medical text, but it also discusses philosophical topics such as *Srushti*

Utpatti (evolution of the universe), *Tatwas* of *Sushti* (elements of universe), *Mrutyu* (death), *Jamna* (birth), *Punarjanma* (rebirth), *Moksha* (liberation), *Purvajanma Kurta Papa* (sins of the previous life), soul after death, *Pramaana*, and so on. *Tisraishaneeya Adhyaya* discusses both philosophical concepts such as *Punarjanma*, *Moksha*, soul after death, *Pramaana*, and medical concepts in the form of *Sapta Trikas*. These philosophical and medical concepts must be explored further using the various available commentaries on *Tisraishaneeyam Adhyaya*.

Aim – To explore the significance of various commentaries in understanding *Charaka Samhita* in context to *Tisraishaneeyam Adhyaya*.

Material and methods. – in the present research each and every context related to topic will be taken as source of materials from *Charaka Samhita* along with its all-available commentaries, relevant data from other *Ayurvedic* literature, dictionaries, different journals, and books were referred to compile, organise, describe, and analyse the content in the systematic manner.

Based on above source of information and collected data subject has been discussed systematically and has been concluded in brief.

REVIEW OF LITERATURE

Acharya Charaka moved from place to place, providing *Ayurvedic* treatment to people. His main contribution was re-modulating *Agnivesha's* text '*Agnivesha Tantra*,' which became known as '*Charaka Samhita*'. It is a well-known *Ayurvedic* treatise and one of the '*Bruhatryees*'. various commentators written their own commentaries over the *charaka Samhita* in different time periods. These commentators gave further elaboration on a

topic which are *Avyakta*, *Anukta*, or *Leshokta* (short description and less clarification). such a topic of *Tisraishaneeyam Adhyaya* of *Charaka Samhita* can be explored with the help of the various available commentaries, as this *Adhyaya* explore the both Medical and philosophical concepts. Additionally, on this *Adhyaaya*, *Ayurveda Deepika*, *Jalpalkalpataru*, and *Charakopaskara* commentaries are the fully available. The brief introduction regarding these commentaries is given below.

Chakrapani commentaries of Ayurveda Deepika –

Amongst various commentaries *Ayurveda Dipeeka* by *Chakrapani* which is fully available and is most popular commentary of *Charaka Samhita*. His commentaries on both the *Charaka* and *Sushruta Samhita* earned him the titles '*Charaka Chaturanana*' and '*Susruta Sahasranayana*.' The date of writing of *Ayurveda Deepika* was in the 11th century AD.¹

Chakrapani Datta, born in the *Lodhra Kula* of *Mayureshvara* village in *Birbhum* district, *Bengal*, was the son of *Narayanadatta*, the chief of the kitchen for *King Narapala* of *Dauda*. At the beginning of his commentary *Ayurveda Dipeeka*, *Chakrapani* mentions that he wrote it under the guidance of his *Guru, Naradatta*.²

In his commentary, *Chakrapani* not shows much interest in psychopathology, as he believes the text focuses on physiopathology (*Kayachikitsa*). His philosophical views align with the later stages of *Nyaya*, *Vaisheshika*, and *Sankhya*.

Gangadhara commentary of Jalpalkalpataru –

Kaviraj Gangadhara Roy, a great scholar of the 19th century, was born in *Bhogura* village in *Bengal*. He often called as *Gangadhara Kaviraj* was the son of *Bhavani Prasad Roy*, who worked in *Murshidabad*.³ He gained fame for his medical expertise, particularly in pulse diagnostics, and for his commentaries on ancient Sanskrit texts.⁴ His most significant scholarly contribution was his commentary on the *Charaka Samhita*, titled *Jalpalkalptaru*. He also wrote a commentary on the medical chapters of the *Agnipurana*, and the influence of this work is evident in his *Jalpalkalptaru* commentary. In this work, he incorporated references from the *Vedas*, *Upanishads*, *Darshana Shastras*, *Smriti* texts, and

the *Bruhatrayees*. Throughout his life, he authored nearly 76 books.⁵

He had a brilliant galaxy of direct disciples who had spread the science of Ayurvedic treatment throughout India.

Yogendranath Sen commentary of Charakopaskaara –

The Period of *Yogendranath Sen* is from 1871 to 1918. He is one of the more recent commentators on *Charaka Samhita*. He was born in 1871 and his commentary *Charakopaskaara* was originally published in incomplete form in 1920 from *Calcutta* and encompassed from *Sutrasthana* to the thirteenth *Adhyaya* of *Chikitsasthana*. Once again, it published from the *Svami Laxmirama* trust in *Jaipur*.⁶

Yogendranath Sen became known as one of India's foremost Ayurvedic physicians. His *Charakopaskaara* commentary is distinguished by its simple Sanskrit. He follows the *Charaka* text closely, analysing each compound and giving word-to-word meanings in his commentary, making it accessible for understanding the original text of the *Charaka Samhita*.

DISCUSSION

Need for Exploring Various Commentaries - The philosophical and medical concepts of the *Tisraishaneeyam Adhyaya* can be explored more thoroughly by examining multiple commentaries, each offering different insights into the text. which are enlisted below with the example -

- Clarification of Implicit context: Commentaries on the *Charaka Samhita*, help make implicit meanings in the original text clearer, especially in areas where topics are *Avyakta* (unclear), *Anukta* (unstated), or *Leshokta* (briefly mentioned with minimal explanation).

For example,

- *Charaka* did not mention the lineage of this *Adhyaya*, but various commentators explain that as *Ayurveda* is *Punyatama Veda* among all the *Vedas* and which is the beneficial for both *Loka*, the *Trividha Eshana* are the means to attain benefit in both worlds (this life and the afterlife). To fulfil these desires and achieve this benefit, one must first be healthy. Therefore, after establishing health through the

Chikitsa Chatuspada, the *Tisraishaneeya Adhyaya* has been introduced.^{7,8}

- *Chakrapani* states that the *Trividha Eshana* is important for those seeking worldly pleasures, but for those seeking *Moksha*, the desire for wealth is irrelevant. *Gangadhara* adds that sometimes, even those who enjoy worldly pleasures may not have desire for wealth but still desire for the afterlife. This shows that for *Moksha* seekers, the desire for wealth is entirely meaningless, but for those who want to enjoy worldly comforts, all three desires are important.⁹
- *Gangadhara* states that another classification of *Aushadha* — *Antahparimarjana*, *Bahi Parimarjana*, and *Shastra Pranidhana Chikitsa* — falls under *Yuktivyapashraya Chikitsa*. Additionally, both *Gangadhara* and *Yogendranath Sen* provide an *Avyakta* meaning of *Parimarjana*, explaining that it can have both meanings: it either leads to the *Samshodhana* (purification) or *Shamana* (pacification) of diseases.^{10,11}
- In the context of *Pratyaksha Anupalabdihikara Bhava*, *Acharya* only mentioned the eight *Bhavas*. However, this concept of *Leshokta* has been elaborated by various commentaries, each providing different examples for each *Bhava*. *Chakrapani* and *Y. Sen* offer general examples, while *Gangadhara* explores deeper, providing not only general examples but also exploring each *Bhava* from an *Ayurvedic* perspective.^{12,13,14}

Unique Perspectives: Each commentator offers a distinct perspective and methodology when interpreting the text.

Regarding *Trividha Aushadha*, in this context, *Daivavyapashraya Chikitsa* is mentioned first. According to *Chakrapani's* perspective, it is placed first because it quickly cures diseases. Additionally, he explains that *Daivavyapashraya* is *Vyadhipratyanika Chikitsa*, meaning it cures diseases by generating divine forces through *Mani* (gems), *Mantra* (chants), etc., and these *mani*, *Mantra* acts on *Vyadhi* based on *Daivaprabhaava* (divine influence).¹⁵

On the other hand, *Gangadhara* and *Yogendranath Sen* comment that the *Aushadhi* used in *Daivavyapashraya Chikitsa* is meant for wearing and not for internal consumption.¹⁶

Referencing other than Ayurvedic texts

In the context of the new born child experience the hunger, happiness, sorrow based on the previous life's experience. Here, *Gangadhara* took the reference from *Nyaya Darshana* to make understand that the desires to drink milk immediately after birth by new born is not *Svabhaavika* just like iron naturally attracts a magnet but it is because of the previous life's practice. Hence, rebirth exists.¹⁷

Yogendranatha Sen references *Yoga Darshana* to demonstrate how the experiences of rebirth, as described in the *Agamas* (scriptural texts), support the concept of rebirth. In this context, the conversation between *Aagatya* and *Jaigeeshavya* serves as an illustration of rebirth. In the story, *Jaigeeshavya* experiences ten great creations across lives among Gods and humans. However, despite repeatedly being born among Gods and humans, his experiences have only brought him pain. This illustrates how these scriptures are grounded in real, experimental knowledge of rebirth.¹⁸

Coverage of Unaddressed Concepts: At times, one commentator may ignore or fail comments on a particular *shloka* or concept, while another explores it in detail, providing a broader understanding.

In the context of eliminating disease in its early stages, *Chakrapani* did not comment, possibly because it was self-explanatory during his time. However, *Gangadhara* and *Y. Sen* addressed this *shloka*. *Gangadhara* emphasizes that one who desires health should treat diseases at the earliest stages—whether in the *Sanchaya*, *Prakopa*, *Prasara*, *Sthana-Samshraya*, or *Purvarupa* phases—before their root fully develops.¹⁹ While, *Yogendranath Sen* has given word- to-word meaning of this *shloka*.

Multidimensional Understanding: A single commentary often cannot capture the full depth or multiple dimensions of the text. Studying various commentaries allows for a richer and more comprehensive analysis.

Ex. –

The main aim of life is the *Chaturvidha Purushartha: Dharma, Artha, Kama, and Moksha*. However, then why only three basic desires are identified for humans? For that, *Gangadhara* explains that *Praanaishanaa* and *Dhanaishanaa* represent *Kama*, while *Dhanaishanaa* corresponds

to *Artha*. *Paralokaishanaa* is linked to the pursuits of *Dharma* and *Moksha*. *Chakrapani* further notes that *Kaamaishanaa* is achieved through the prosperity of both the body and wealth, suggesting that individuals naturally incline toward desire without clear guidance.^{20,21} *Yogendranaath Sen* clarifies that *Paralokaishanaa* is equivalent to *Mokshaishanaa*, and *Dharma* serves as the means to attain both.²²

In the context of *Matru-Pitruvaada*, plaintiffs argue that the *Atma* transfers from parent to child through *Avayava* (body parts). Commentators give different perspectives on his aspect. *Chakrapani* explains that only *Sthula* (gross) entities like *Prithvi*, which have *Avayava*, are divisible, whereas *Sukshma* entities like *Mana* (Mind), *Kala* (Time), *Akasha*, and *Buddi* (Intellect) are not. *Gangadhara* adds that *Avayava* are made from *Paramanu* (atoms). hence, they can be divisible but the *Atma*, being *Paramanu*-like subtle and *Niravayava*, is indivisible, just like an indivisible atom.²³

In establishing the concept of rebirth through *Pratyaksha Pramana*, *Acharya* mentions *Jatismarana*, which commentators further elaborate. They explain that *Jatismarana* refers to the remembrance of past life events, such as recalling belonging to a different clan before death and a new one after rebirth. Additionally, it signifies beings mistakenly taken by *Yama's* messengers and then reborn. This remembrance is observed in individuals devoid of *Rajas* and *Tamas doshas*, but it is not possible for a newborn child.^{24,25}

CONCLUSION

The philosophical and medical concepts of *Tisraishaneeyam Adhyaya's* are clarified through multiple commentaries on the *Charaka Samhita*. These commentaries explain implicit ideas, such as the purpose of health in attaining benefit in both worlds (this life and the afterlife), the classification of treatments, and the expanded understanding of *Pratyaksha Badhakara Bhavas* through different *Ayurvedic* perspectives. Each commentator offers unique insights on *Daivavyapashraya Chikitsa*, highlighting its quick disease-curing power through divine influences. Exploring various commentaries offers deep insights into *Chaturvidha Purushartha*, while also providing distinct views on the indivisibility of *Atma* and the remembrance of past lives (*Jatismarana*).

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