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A Comparative Study of Ayurveda *Deepika* and *Jalpakalptaru* Commentaries on Charaka Samhita Sutra Sthan w.s.r “*Yojna Chatuska*”

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ABSTRACT

Charaka Samhita is the oldest and the most authentic treatise in Ayurveda. Every chapter of Charaka Samhita needs to be elaborated and explained in depth to enhance the knowledge of Ayurveda science. *Charaka Samhita* is one of the *Bruhadatrayee* which is used on a large scale for learning fundamental and applied principles of *Ayurveda*. Appropriate study of the fundamental principles on *Charaka Samhita* can provide a valid, detailed knowledge regarding its application in both a healthy as well as a diseased person which ultimately follows the *Prayojana* of *Ayurved*. Charaka Samhita has more than 13 major known commentaries in different languages.

Key Words *Samhita, Brihatrayee, Fundamental*

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INTRODUCTION

The science of a holistic living is ayurveda. ayurvedic science focuses on both therapeutic and preventive aspects. The vedic literature and samhitas are the original and most important sources of knowledge Charaka Samhitais the oldest and the most authentic treatise in Ayurved and is the ancient medicalscience of India. Every chapter of Charaka Samhita is needed to be elaborate and explain in Depth to enhance the knowledge of Ayurved science. *Charaka Samhita* is one of *Bruhadatrayee* which is used in large scale for learning fundamental and applied principles of *Ayurved*. Appropriate study of

fundamental principles of *Charaka Samhita* can provide valid and detailed knowledge regarding its application in both the healthy as well as diseased person which ultimately follows *Prayojana* of *Ayurved*.

Two Sanskrit commentaries on Charaka Samhita available in complete form, are Ayurved Deepika and Jalpakalptaru. Ayurveda Deepika, written by Acharya Chakrapani in the 11th century AD, is the most famous commentary even in 21st century.

The Jalpakalptaru Teeka on Charaka Samhita was written by Kaviraj Gangadhar Rai in the 19th century. It contains valuable discussion on

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various fundamental topics. The oldest and most authentic treatise of the Ayurveda system is the Charaka Samhita, which is also considered to be the ancient medical science of India. Every chapter of Charaka Samhita is needed to be elaborate and explain in depth to enhance the knowledge of Ayurved science. Charaka Samhita is having more than 13 major known commentaries in different languages. Ayurved Deepika and Jalpakalpataru commentaries are two completely available Sanskrit commentaries on Charaka Samhita.

.The Yojana Catuska implying Yukti includes the four chapters implying Yukti includes the four chapters :

- (1) Astauninditiya
- (2) Langhanabrmhaniya
- (3) Santarpaniya
- (4) Vidhisonitiya

This whole Catuska reveals the two types of etiopathogenesis and the treatment Santarpana and Apatarpana possessing the footings in the nativity of Agnisomiya Siddhanata, which is the Sarvatantra Siddhanata of Ayurveda Sastra.

The Sadupakramas are also included under the umbrella of these two Upakramas and all the Dosaja Vyadhi could be explained and treated on this basis, but still one group of diseases remain which needs special elaboration and those are Raktasrita Vikara. This aspect of revealing the significance of Dusya along with other miscellaneous factors which are necessary parts of Cikitsa are dealt in the Vidhisonitiya Adhyaya so it gain a special attention.

Charaka Samhita is said to be an oldest literature of medical field which is available to us. *Charaka Samhita* possesses various numbers of commentaries which has written by various commentators. These commentaries does not helps only to keep flow of knowledge alive but also helps in understanding these *Samhita* neatly. These commentators contributed a lot towards the *Samhita* by many ways like defining many difficult words, concepts, theories as well the preparations and procedures. While studying the *Samhita* it is necessary to study these commentaries thoroughly. *Chakrapani* had tremendous knowledge about each and every aspect of *Charaka Samhita* that is why *Charakaachaturanan* is the name given to the *Chakrapani*.

Two Sanskrit commentaries on Charaka Samhita available in complete form, are Ayurved Deepika and Jalpakalpataru. Ayurveda Deepika, written by Acharya Chakrapani in the 11th century AD, is the most famous commentary even in 21st century. The Jalpakalpataru Teeka on Charaka Samhita was written by Kaviraj Gangadhar Rai in the nineteenth century. It contains valuable discussion on various fundamental topics. Charaka Samhita is having more than 13 major known commentaries in different languages. Ayurved Deepika and Jalpakalpataru commentaries are two completely available Sanskrit commentaries on Charaka Samhita.

The widely accepted commentary on Charaka Samhita is Ayurved Deepika written by Acharya Chakrapani in 11th century AD, but from 12-19th

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century there were no authentic Sanskrit commentaries were available. After that in 19th century, the Jalpakalpataru commentary written by Kaviraj Gangadhar Rai is the Sanskrit commentary on Charaka Samhita at present.

NEED OF STUDY

✓ *Chakrapani's Ayurved Deepika* and *Gangadhar Rai's Jalpakalpataru* have their own interpretation and description on similar reference as per their time that provides different view to understand and practice of *Samhita*.

✓ The comparative study will be carried out to establish facts, to find out relation between commentaries, relation between original text and commentaries and contribution of commentaries. To know different view of two commentaries on Basic Principles.

AIMS AND OBJECTIVES

✓ To compare *Ayurved Deepika* & *Jalpakalpataru* Commentaries of *Charaka Samhita* from *Rasayan* to *Raktapitta Chikitsitam Adhyaya*.

OBJECTIVES -

✓ To explore peculiarities of *Rasayana* to *Raktapitta Chikitsitam Adhyaya* with the help of two commentaries.

✓ To highlight differences of the both commentaries.

PREVIOUS RESEARCH WORK:

1. The study of Yojana-Chatushka of *Charaka* & *Yojana* for the management of *Raktashrita*

Vyadhi (hypertension) IPGT_BP_2001_Dhamle Madhumati.

2. A conceptual and applied study of yojana chatuska of charka samhita W.S.R.to Atisthula purusha.

3. Kumar J. Chatushka methodology in charaka samhita. Journal of Ayurveda and Integrated Medical Sciences. 2001 Sep 13;6(4): 333-6.

4. Litetature review of Yojanna chatushka and its application dr. Kusumlata Rathore International journal of applied research vol. 5,issue 10, part e (2019).

MATERIALS AND METHODS

Materials -

✓ Classical text of *Charaka Samhita*
✓ Commentaries – *Ayurveda Deepika* by *Chakrapani Datta*, *Jalpakalpataru* by *Kaviraj Gangadhar Rai*

✓ Texts and other commentaries needed for the study

✓ Articles

✓ Research Journals

✓ Magazines

✓ Previous work done

✓ E- sources, *Charaka Samhita* Online etc

➤ Methodology -

✓ All the literature work related to the study will be collected.

✓ *Rasayana Adhyaya* to *Raktapitta Chikitsitam* of *Chikitsasthana* of *Charaka Samhita* will be studied.

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✓ *Ayurved Deepika* commentary will be studied.

✓ *Jalpalkalpataru* commentary will be studied.

STUDY RATIONALE

The Sutra sthana lies as the Madhusancaya of the Samhita. This nectar of knowledge has been stored by Acarya Charaka in very beautiful way i.e. Catuska Methodology. These Catuskas are as the heart of the text providing the nourishment to rest of Samhita. The Catuskas are not just presenting a unique scribing methodology but are the evidences of the practical approach of Charaka samhita. Charaka samhita is the oldest medical treaties written by greatest scientists of all time. The scientific discussion between Acharya Punarvasu Atreya and Agnivesha is very well documented. As it is the oldest literature, many changes were made to Charaka samhita. As per the time period. During this process commentators contributed a lot to understand this samhita and to keep alive.

Chakrapani Dutta had tried to magnify of the Encapsulated keys with his profound clinical observation and discovered the treasures of Charaka Samhita with its stalwart commentary by synchronizing the scattered thoughts of Charaka samhita.. For better knowledge – Studying, comparing, and analysing different commentaries is essential. The needs of learners at two different historical contexts differ in preferences & practices. Difficulties in comparing the linguistic aspects as written in two

languages – feasible comparison on the linguistic domain will be done

The widely accepted commentary on Charaka Samhita in the present time is Ayurveda Dipika written by Chakrapani. Its time goes back to approx. 1075 AD and there is an approximate time difference of 1000 years between Charaka and Chakrapani. In 19th century the ‘Jalpalkalpataru Teeka’ written by Kaviraj Gangadhar Rai which is the last Sanskrit commentary on Charaka Samhita at present. This commentary there is deep discussion of philosophical subjects.

DISCUSSION

This study will also prove the importance of literary research as well as necessity of comparative study of commentaries. This scientific study will be done to find out relation between original text and commentaries, relation between commentaries and contribution of commentators. Most of the research work in Ayurved science is carried out only in clinical and drug research, hence an attempt has been made here in fundamental and literary field, since these are basic Structure for clinical, experimental and drug research. There is approximately 1000 years of time gap between Acharya Charaka and Chakrapani and 800 years of time gap between Chakrapani and Kaviraj Gangadhar Rai. This study will aid in determining the peculiarities and distinctions that were transferred and developed according to era.

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CONCLUSION

The widely accepted commentary on Charaka Samhita is Ayurved Deepika written by Acharya Chakrapani in 11th century AD, but from 12-19th century there were no authentic Sanskrit commentaries were available. After that in 19th century, the Jalpakalpataru commentary written by Kaviraj Gangadhar Rai is the Sanskrit commentary on Charaka Samhita at present. The Yojana Catuska, a small section of this Samhita is one of such pearls which narrates the best approach to Cikitsa and this approach helps the physician to face the challenges which are caused by the changing attitudes of lifestyle, leading to an increasing prevalence of diseases. Each Catuska is very important in its place but the Yojana Catuska offers uniqueness in conjoining all of them, though placed at 6th place. It presents draft of Yuktivyapasraya Cikitsa and states the Roga Bhesaja Yojana and hence acquaints the superior position as in context with Carakastu Cikitsa

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