

## ANALYZING BIBLIOGRAPHY OF CHIKITSA STHANA OF CHAKRAPANI COMMENTARY ON CHARAK SAMHITA

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### ABSTRACT

Every article, book or research writing is incomplete without references and bibliography. Bibliography helps in defining the actual sources of the information consulted, acknowledges the source, avoids plagiarism and makes the writing more authentic and ethical. Chakrapani commentary on Charak samhita is most widely accepted and popular among Ayurvedic practitioners and researchers. It is very interesting and very essential to know about the references mentioned in Chakrapani commentary of Charak samhita. For the precision of work, only chikitsa sthan is considered and chapter wise references is evaluated, analyzed and compiled. There is mention of 40 acharyas in 30 chapters of chikitsa sthana of Chakrapani commentary with total of 178 references. Maximum references are given in jwara chikitsa that is 50. Acharya Sushrut has been quoted maximum number of times that is 54 followed by Jatukarna that is 45. There are 71 references available from the acharyas of Atreya Tradition. References from Dhanwantari tradition are also mentioned which are 64 in number. 10 references are mentioned from other commentators of Charak Samhita. There are 33 references from other acharyas like Vagbhat, Kashyap, Sudshastra, Kharnaad etc.

**KEYWORDS:** Chakrapani, Charak, Chikitsa Sthana, References, Bibliography.

### INTRODUCTION

Ayurved is a time tested science and has been benefiting mankind since time immemorial. Time to time Samhitas have been rewritten, edited and compiled and changes have been made according to evolution of mind of humans. Commentators have done a commendable job and have acted as the bridges between ancient and modern era of samhitas. Chakrapani Datta (11th AD), an Ayurvedic physician and scholar, was born in the village of Mayureshwar in the Varendra region (presently Birbhum district of West Bengal). He was the son of Narayan Datta, the head of the kitchen of Nayapala, the king of Gauda. NaraDatta, a courtier of the king, was Chakrapani's spiritual guide.<sup>[1]</sup> Chakrapani has contributed several important books on ancient Ayurvedic medical science such as Bhanumati Commentary on Sushrut Samhita, ChakraDatta which is a compilatory book on formulations and management of diseases.

Charak Samhita is one of the major literature of Ayurved and has been described in terms of principles and applications. Chakrapani Datta thoroughly studied, analyzed and explained the Charak samhita according to that period and it still remains applicable till this era.

Referencing means to include detailed information of all the sources consulted to write the text. It can be done as in text citations or at the end of the work or both. Any book, article or any written piece of work is incomplete without referencing. Referencing is crucial for successful research, it helps the reader to find original source of information, it acknowledges the work of author, it adds authenticity to the argument. Referencing also shows that proper study has been done by the author and in today's era referencing is important to avoid plagiarism. Bibliography is a list of all the sources used in process of researching and writing an article or book given at the end of article or book. In manuscripts, it is found that end text referencing system was not applied. Similarly Chakrapani has listed the names of authors or books in the form of in-text citation as per the tradition instead of giving bibliography at the end as per tradition of that period. Ayurved Deepika also has various references of other acharyas such as Sushrut, Jatukarna, Ksharpani, etc. It is important to know how many books/acharyas were referred and in which context, also essential for critical studies of the samhita and to decide the time period of various authors.

**AIM**

1. To develop the bibliography of Chikitsa Sthana of Chakrapani Commentary of Charak Samhita.

**OBJECTIVES**

1. Collection of references of other acharyas chapterwise from chikitsa sthan of commentary.
2. To critically analyze, evaluate and categorize them.

**MATERIALS**

Charak Samhita of Agnivesh – Commentary Ayurved Deepika by Chakrapani Datta Edited By Vaidya Yadav Ji Trikam Ji. Prologued By Prof R.H Singh. Published By Chowkhamba Surabharati Prakashan, Varanasi, Edition 2014.<sup>[2]</sup>

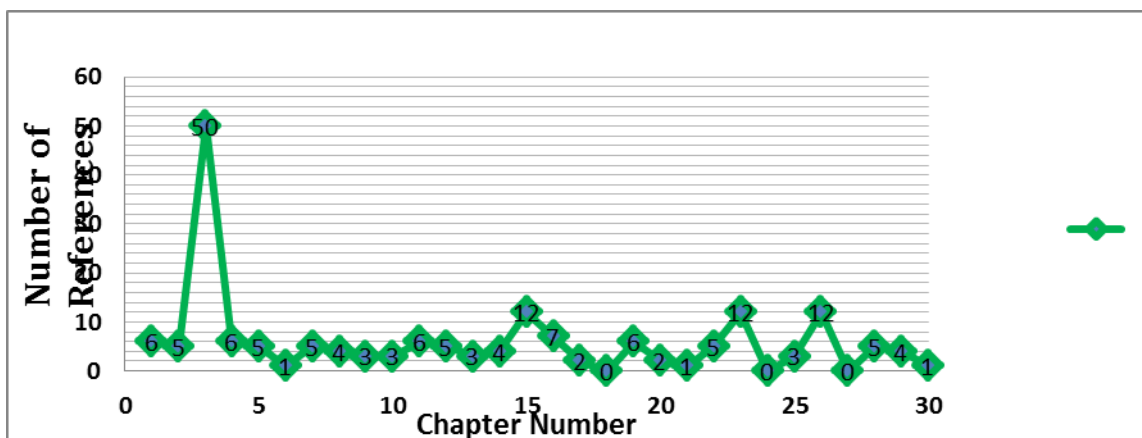
**METHODOLOGY**

1. Chikitsa Sthana was studied to find references of other acharyas.
2. Chapter wise evaluation was done and references were noted.

3. Data collected was critically analyzed and categorized in as per names of the reference.
4. Discussion of different aspects of references and their importance in samhitas.
5. An effort was made to analyze the bibliography of chikitsa sthana of Chakrapani commentary.

**OBSERVATIONS/RESULTS**

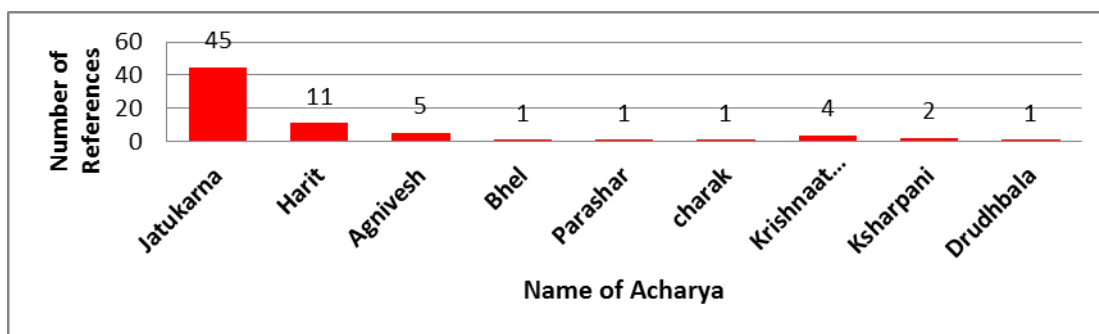
There are total 178 references of other acharyas mentioned in 30 chapters of chikitsa sthana of Chakrapani commentary. There are namely 40 acharyas mentioned in references which are Jatukarna , Sushrut, Bharat, Vagbhat, Harit, Kharnaad, Daruvaha, Bhaluki, Kashmira, Charak, Pushkalawat, Harichandra, Agnivesh, Sudshastra, Krishnaatreya, Daruko, Shaunak, Ksharpani, Swamidaas, Aashadvarma, Brahmadeva, Bhel, Kshirswami Datta, Vishwamitra, Bhoj, Chakshuhyen, Bhimdant, Shallakya, Drudhbala, Parashar, Ishwarsen, Pariyatra, Vyas, Kashyap, Vridhkashyap, Pariharvartik, Videh, Karal, Satyaki and Chandrik.



**Graph 1: Chapter-wise references in Chikitsa sthana of Chakrapani Commentary.**

Chakrapani has mentioned number of references in chikitsa sthana with maximum references in third chapter Jwara chikitsa that is 50. In 15<sup>th</sup>, 23<sup>rd</sup> and 26<sup>th</sup> chapter, 12 references have been mentioned of different acharyas. In 16<sup>th</sup> chapter, seven references are available. In 1<sup>st</sup>, 4<sup>th</sup>, 11<sup>th</sup> and 19<sup>th</sup> chapter, six references each are found. In 2<sup>nd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 12<sup>th</sup>, 22<sup>nd</sup> and 28<sup>th</sup> chapter, five references

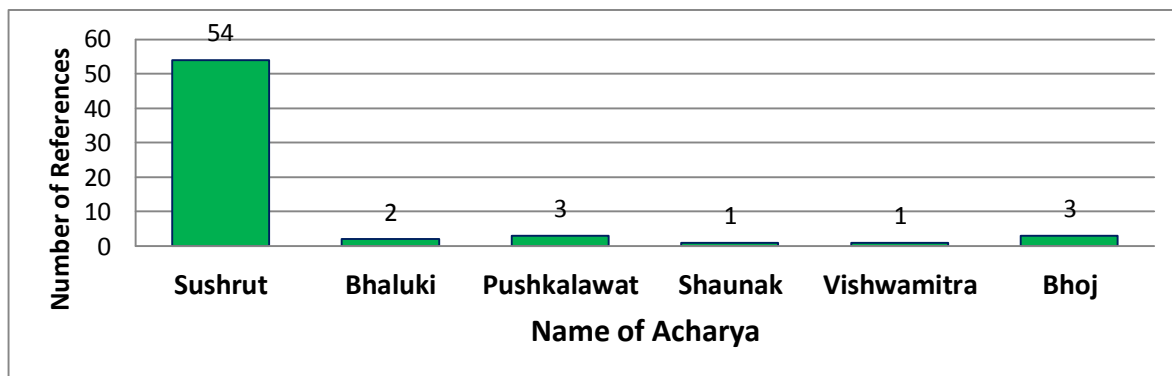
each are mentioned. In 8<sup>th</sup>, 14<sup>th</sup> and 29<sup>th</sup> chapter, four references each are mentioned. In 9<sup>th</sup>, 10<sup>th</sup>, 13<sup>th</sup> and 25<sup>th</sup> chapter, three references each are available. In 17<sup>th</sup> and 20<sup>th</sup> chapter, two references each are found. In 6<sup>th</sup>, 21<sup>st</sup> and 30<sup>th</sup> chapter only one reference each is mentioned. In 18<sup>th</sup>, 24<sup>th</sup> and 27<sup>th</sup> chapter no references of other acharyas were observed.



**Graph 2: References of Acharyas from Atreya Tradition.**

Punarvasu Atreya had six students namely Agnivesh, Harit, Bhel, Jatukarna, Parashar and Ksharpani. Out of them, Agnivesh was brightest student. Each student after attaining knowledge from their guru, wrote their own samhita and Charak samhita is written by Agnivesh. Four references by the name of Krishnaatreya have been mentioned. References of all students of Punarvasu

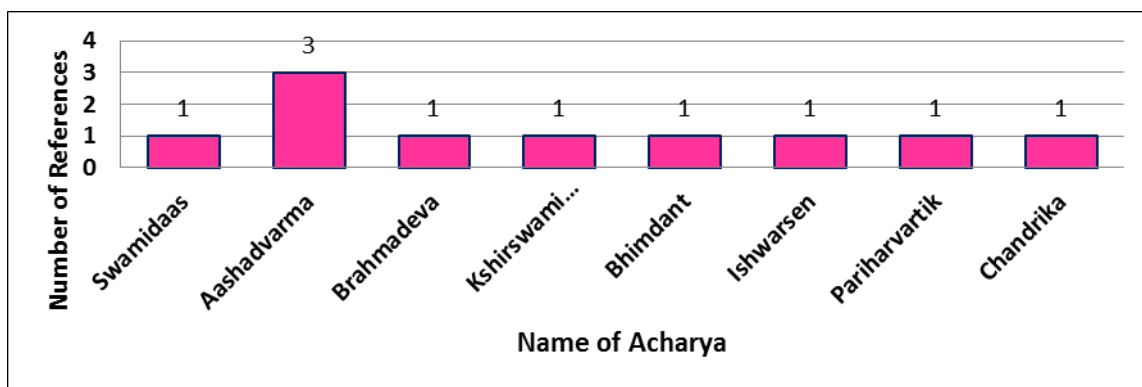
Atrey is mentioned in Chakrapani commentary with maximum references of Jatukarna which are 45, followed by Harit – 11, Agnivesh- 5, Ksharpani-2, Bhel and Parashar one each. One reference is found by the name of Charak who has edited Agnivesh Tantra and similarly one reference is found of Drudhbala who has completed Charak samhita.



Graph 3: References of Acharyas from Dhanwantari Tradition.

References from Dhanwantari Tradition are also mentioned in Chakrapani commentary of Charak samhita. Acharya Sushrut have been mentioned maximum times in chikitsa sthana i.e 54. One reference has also been mentioned of father of Acharya Sushrut i.e Vishwamitra.<sup>[3]</sup>

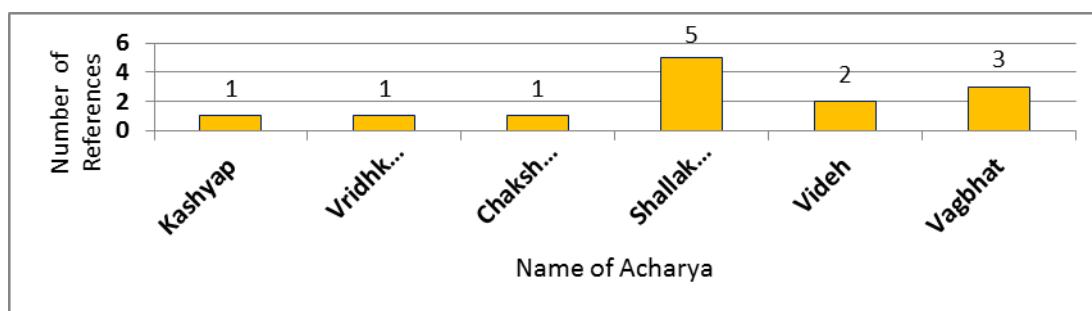
Three references each are available of Bhoj and Pushkalawat. While Bhaluki has been mentioned twice, one reference of Shaunak is also available.



Graph 4: References of others commentators of Charak Samhita.

References from other commentators of Charak samhita are also mentioned in Chakrapani commentary. Aashadvarma has been mentioned thrice in Chikitsa

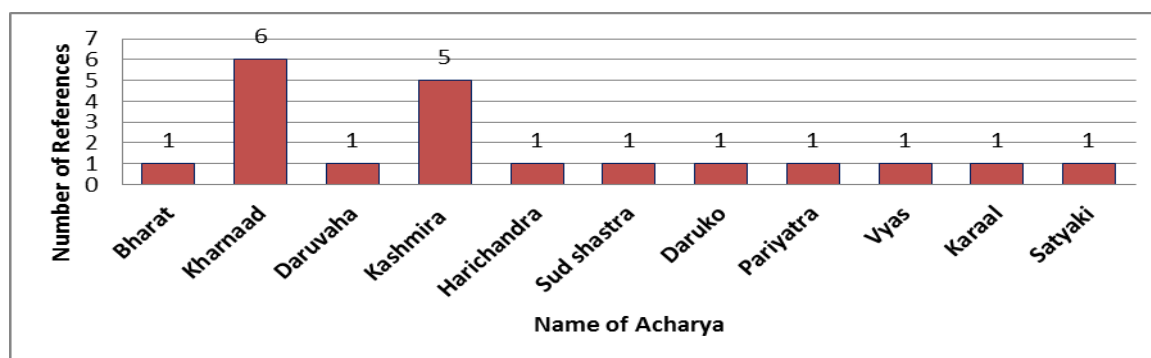
sthana where as reference of Swamidaas, Brahmadeva, Kshirswami Datta, Bhimdant, Ishwarsen, Pariharvartik and Chandrika have been found only once.



Graph 5: References of other Acharyas of Balrog, Shalaky and Vagbhat.

Vagbhat is an integral part of Brihatrayi and three references of vagbhat are mentioned in chikitsa sthana of Chakrapani commentary. From Balrog tantra, one reference each of Kashyap and Vridha Kashyap is

mentioned. Five references of Shallakya are available along with two references of Videh and one reference of Chakshuhyen.



Graph 6: References of other Acharyas.

References from other acharyas are also obtained in Chakrapani commentary of Charak samhita chikitsa sthana like six references of Kharnaad, five references of Kashmira, one reference each of Bharat, Daruvaha, Harichandra, Sudshastra, Daruko, Pariyatra, Karal, Satyaki and Vyas.

## DISCUSSION

- In (1<sup>st</sup> chapter) Rasayan Adhyaya<sup>[4]</sup> – total six references are mentioned which is three each of Sushrut and Jatukarna. Jatukarna has been mentioned in Brahmarasayan, Haritkyadi Yoga to mention proportion of churna and Bhallatak Yog. Sushrut has been in Bhallatak ksheer – application is Arsha, shilajeet rasayan six types and apathy in shilajeet rasayan. In (2<sup>nd</sup> chapter) Vajikaran Adhyaya<sup>[5]</sup> – total five references are mentioned. Bharat has been mentioned in importance of vajikaran. Sushrut and Jatukarna both have been referred while explaining shashtikadi Gutika. Jatukarna has also been mentioned in Mashparnabhritiya pada of Vajikaran and in vrishtya pupalika yoga.
- Jwara chikitsa (3<sup>rd</sup> chapter)<sup>[6]</sup> which maximum number of references that is 50. Jwara has always been given importance, it is the first disease described by acharyas.

Jatukarna – seven references – Prakrit vaikrit jwara, tritayak chaturchak viparya jwara, nava jwara apathy, bhunimbadi kwath, kwath preparation thrice. Sushrut – Ten references – Niraam Jwara, peya in jwara, yavagu in jwara, langhan in tarun jwara, kwath definition, dose of kwath, pippaliadi ghrut, sannipata jwara chikitsa. Vagbhat – Two References - Prakrit Jwara, kwath preparation. Kharnaad – Four references - 4 types of visham jwara except santat, Niram jwara, Langhan , sarpipaan in jwara. Daruvaha – Visham Jwara. Bhaluki – Symptoms of kotha and Sannipataj jwara. Harit- Nava jwara apathy, initial treatment in jwara, yavagu in jwara, langhan in jwara and 6-7 days of langhan in tarun jwara.

Kashmira – Abhishangaja jwara, Charak – Langhan in Tarun jwara, Pushkalawat – kaal of tarun jwara, Harichandra – Laja peya, Agnivesh- Laja peya, and kwath definition. Sudashashtra- Mamsa ras preparation, Krishanatreyas – kwath preparation twice, Daruko – dose of kwath, Atreya – preparation of kwath, Shaunak – preparation of kwath, Ksharpani – Dryness of dhatus in jwara, Aashadvarma – sarpipaan in jwara, Brahmadeva – sarpipaan in jwara and Bhel – sannipaat jwara chikitsa,

- In (4<sup>th</sup> chapter) Raktapitta chikitsa<sup>[7]</sup> total six references are mentioned which are Agnivesh – Aatrushak yoga, shaman yoga, Vasa ghrut. Sushrut – shaman yoga, Krishanatreyas- shaman yoga and Kshirswami Datta- Kshar in raktapitta. In (5<sup>th</sup> chapter) Gulma Chikitsa<sup>[8]</sup> total five references are mentioned which are Sushrut – no paak in gulma, Vishwamitra – hapushadi ghrut, Jatukarna – tail panchak, mishrak sneha and Bhoj- danti haritaki. In (6<sup>th</sup> chapter) Prameh Chikitsa<sup>[9]</sup> has only one reference mentioned of Sushrut in context of Dosha and dushya involved in prameh. In (7<sup>th</sup> chapter) Kushta Chikitsa<sup>[10]</sup> has five references of other acharyas. Agnivesh, Sushrut and Jatukarna are mentioned regarding patolamooladi yoga. Nighantu has been mentioned for the use of lelitak in kushta. Sushrut has also been mentioned in context of kilaas.
- In (8<sup>th</sup> chapter) Rajyakshma chikitsa<sup>[11]</sup> has four references, Jatukarna has been mentioned in Prapaundrikadi ksheer sarpi, Duralabha ghrut and talishadi churna. Harit has also been referred for talishadi churna. In (9<sup>th</sup> Chapter) Unmaad chikitsa<sup>[12]</sup> has three references in which Sushrut has been mentioned for aagantuja unmaad and kalyanak ghrut. Jatukarna was mentioned for mahakalyanak ghrut. In (10<sup>th</sup> chapter) Apasmaar chikitsa<sup>[13]</sup> has three references which are of Jatukarna in context of treatment, Bhimiant for agantuja apasmaar and kashmira for atatvaabhinivesh. In (11<sup>th</sup> chapter) kshtakshina chikitsa<sup>[14]</sup> total six references are mentioned. Jatukarna for Draksha ghrut, dvitiya sarpi

guda, chaturth sarpiguda, shadav and nagabala rasayan and Shalakyas for dvitiya sarpi guda.

- In (12<sup>th</sup> chapter) Shotha chikitsa<sup>[15]</sup> has five references in total. Jatukarna in context of Kansa Haritaki, Sushrut in context of arbud, Vidarika, braghan and Pushkalwat has been referred for shilapada. In (13<sup>th</sup> chapter) Udar chikitsa<sup>[16]</sup> total of three references are mentioned. Sushrut has been mentioned for siravedha treatment in plihadara. Kashmira and Jatukarna has been referred for pippaliadi yoga in udar roga chikitsa. In (14<sup>th</sup> chapter) Arsha chikitsa<sup>[17]</sup> has four references which are of Jatukarna – uses of takra, Abhyarishta, phalarishta and Dridabala has been referred for sunishnakchangeri ghrith. Even though arsha chikitsa is not completed by Drudhbala, mention of acharya might be due to editing in other chapters of Charak samhita also.
- In (15<sup>th</sup> chapter) Grahini dosha Chikitsa<sup>[18]</sup> has total of 12 references which are Shalakyas- Presence of agni in drishti, Sushrut and Bhoj for detail description of Upadhatu, Sushrut for mala description, Dhatu poshan and description of Rasa, Khavaigunya, Parashar – Dhatu Poshan, Jatukarna- Dashmooladi Ghrita, Ishwarsen and Bhoj – Panchmooladi Ghrit churna, Krishanatreya-Nagaradi Churna. In (16<sup>th</sup> chapter) Pandu roga chikitsa<sup>[19]</sup> has total of seven references which are Sushrut- Types of pandu, definition of pandu, pandu and kamala separate, lakshan of pandu, halimaka, Harit- 8 types of pandu roga, Vaghbhat- lakshan of pandu.
- In (17<sup>th</sup> Chapter) Hikka swasa Chikitsa<sup>[20]</sup> has total of two references which are Jatukarna – Prognosis of Hikka and Harit- Tejovatyadi Ghrit. In (18<sup>th</sup> Chapter) Kasa Chikitsa<sup>[21]</sup> no reference of other acharyas has been observed. In (19<sup>th</sup> Chapter) Atisaar Chikitsa<sup>[22]</sup> has six references in total which are Ksharpani – Lakshan of Vata atisaar, Sushrut-Shokaj Atisaar, Agantuj atisaar, Pravahika Lakshan, Jatukarna- Shaman treatment by Black sesame, Patha ajaaji yoga. In (20<sup>th</sup> Chapter) Chardi Chikitsa<sup>[23]</sup> has two references in total which are Pushkalawat- shodhan and shaman in chardi and Pariyatra – Pathya in Chardi. In (21<sup>st</sup> chapter) Visarpa Chikitsa<sup>[24]</sup> has only one reference of Sushrut that is Definition of Upadrava.
- In (22<sup>nd</sup> chapter) Trishna Chikitsa<sup>[25]</sup> has five references which are Sushrut- Types of Trishna, Kshyaja Trishna, Guna of water, taste of water and Harit- Lakshan of trishna. In (23<sup>rd</sup> chapter) Visha Chikitsa<sup>[26]</sup> has total of 12 references which are Vyas – origin of visha, Sushrut- Sthavara Visha adhisthana 10, Types of visha- sthavara- jangama-kritrima, Dushi Visha, origin of keeta and types-3, Parvatiya Keeta- fatal symptoms, Symptoms of wild animal bite-dog bite with treatment, Vriddha Kashyap – 3 types of visha, Kashyap- Protection of heart in intake of poison, Aashadvarma- Darvikar Mandali snake bite black and yellow, Pariharvartik-

colour of skin after snake bite according to dosha, Jatukarna- treatment of Gara Visha. In (24<sup>th</sup> Chapter) Madattya Chikitsa<sup>[27]</sup> doesn't have any reference of other acharyas.

- In (25<sup>th</sup> chapter) Dvivraniya Chikitsa<sup>[28]</sup> has three references of other acharyas which are Sushrut-Dushta vrana lakshan, Bhoj- Raupya vrana and Kashmira- Treatment of vrana.

Sushrut has explained vrana in detail but those references are not included by Chakrapani unlike topics. In (26<sup>th</sup> chapter) Trimarmiya Chikitsa<sup>[29]</sup> has total of ten references which are Jatukarna- Treatment of Udavarta, Treatment of mutrakriccha, Mahamayurghrit, Karna roga chikitsa, Shallakya- Pratishaya, Shiroroga, Kalaka churna, Videh, Karal and satyaki- Number of netraroga, Videh – Anu tail, Sushrut- Shiroroga symptoms, Chandrika –Paraspar guna Upaghat. In (27<sup>th</sup> chapter) Urusthambha chikitsa<sup>[30]</sup> doesn't have any reference of other acharyas.

- In (28<sup>th</sup> chapter) Vatavyadhi chikitsa<sup>[31]</sup> has five references of other acharyas that is Kharnaad for samprapti of vata vyadhi, Sushrut- Guna of Triphala, Jatukarna- Mulaka swaras yoga, pachmool kashaya yoga, Bala tail. In (29<sup>th</sup> chapter) Vatashonita chikitsa<sup>[32]</sup> has total four references which are Sushrut- types of vatashonit, Kharnaad- types of vatashonit, Jatukarna – Parushak ghrit, Pinda tail. In (30<sup>th</sup> chapter) Yoni vyapad chikitsa<sup>[33]</sup> has one reference of ashadvarma in context of ten tatva of aushadh pariksha. Even though the 30<sup>th</sup> chapter is vast in content and covers topics like aushadh sevana kaal, still there are not much references of other acharyas.
- References of other acharyas were mentioned to show similar opinions on a topic, to explain meanings in detail like guna of triphala by Sushrut, to denote difference in opinion like absence of paak in Gulm according to Sushrut, to initiate discussion of different opinions as a method of literary criticism on vital topics like views of many acharyas are given in context of Sarpipaan in Jwara and also to show difference in numerical considerations like types of shilajeet, Number of netra rog etc. Variations in formulations were also quoted with reference of other acharyas in the form of additions, omissions and substitution of ingredients in them.
- There was mention of forty names of different acharyas in chikitsa sthana of Chakrapani commentary. Out of them, 13 acharya's texts are traceable and published in this era which are Sushrut, Vagbhat, Harit, Charak, Agnivesh, Sudshastra, Bhel, Vishwamitra, Bhoj, Drudhbala, Parashar, Kashyap and Chandrika. Rest 27 acharyas are mentioned in ancient texts as references but their full texts are not published till now. These texts might be available in manuscripts form somewhere across the globe or they might have not withstood the test of time. But the presence of all these

acharyas shows their Time period to be before or during 11<sup>th</sup> Century A.D.

- The epitome of Chakrapani Datta on Charak Samhita is a treasure of clinical entities which classically magnifies the words, clinical applications and hidden meanings of the text.

## CONCLUSION

Chakrapani commentary on Charak Samhita has mention of Forty acharyas in just chikitsa sthana with about 178 references in 30 chapters. This signifies that Chakrapani had done vast search and gained thorough knowledge while completing the work on Charak samhita.

Mention of names of Acharya or name of book signifies the importance and acknowledgment given to the person. Other acharyas views on specific topics were considered and accepted.

All the given references were to give the comprehensive view of topic to the reader.

References given are either signifying the difference of opinion or different contents in a formulation or different types of a disease or are acceptance of the opinion. Manuscripts are written in a specific format and lot of space is saved. Therefore it is possible that there was no rule to give out text bibliography and in text citation method was used. Creating a bibliography helps in studying timelines of the history of Ayurved. It also helps in better understanding of the topic from all aspects for research and clinical purposes.

Bibliography is a time saving effort for future manuscript study and critical studies on Charak Samhita. Chakrapani commentary initiates discussions based on observations and resolves conflicts between two samhitas, schools of opinion, commentators and is excellent illustration of critical research.

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11. Same as Reference 4, Page 459-467.
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22. Same as Reference 4, Page 547-553.
23. Same as Reference 4, Page 554-558.
24. Same as Reference 4, Page 558-566.
25. Same as Reference 4, Page 566-570.
26. Same as Reference 4, Page 570-582.
27. Same as Reference 4, Page 582- 591.
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