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CRITICAL ANALYSIS OF CHAKRAPANI DATTA'S UNIQUE INTERPRETATIONS ON THE SWASTHA CHATUSHKA OF CHARAKA SAMHITA

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ABSTRACT

Charaka samhita is one of the most ancient, comprehensive, authoritative original texts of Ayurveda. The whole text deals with various factors related to health measures. charaka samhita has framed in form of shloka or sutra. sutra has gunas like *Alpaksharam Asandigdham Saravat vishwatomukham Astobham Anavadyam cha sutram sutra vido viduh.*on this basis moola granthakara has written. all the essence of particular concept has been explained in the shlokas. in later peroids Tikakaras came. Tika means *Tikyate gamyate pravishyate jnyate va Anaya* which means whereever the moolagrantha seems difficult to understand, tikakara helps in critical analysis by using Arthashrya, Tantra yukti, Tcchilya taking into consideration of all these. tikakara gives explanation were readers can easily go into depth of concept. so in swastha chatushka there are many instances explained by chakrapani among them unique contributions are mentioned.

KEYWORDS: Charaka samhita, Chakrapani, Ayurveda Deepika tika, Swastha Chatushka.

INTRODUCTION

Chakrapani Datta

Ayurveda Deepika one of the most referred commentary of charaka samhita written by Chakrapani Datta.

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. Chakrapani has contributed several important books on ancient Ayurvedic medical science. also written commentary on sushruta samhita in the name of Bhanumati.

Swatha Chatushka

Total 7 chatushkas has been explained in sutrasthana.swastha chatushka is one among them. The first and foremost Chatushka i.e Bheshaja chatushka is in line with curative aspect of Ayurveda. Swastha Chatushka stands in 2nd position and it explains about Swasthya Rakshanam of Swastha Purush. There are 4 chapter described in Swastha Chatushka, they are Matrashiteeya, Tasyashiteeya, Navegandharaneeya, Indriyopakramaneeya Among four chapter first two chapter expalins Matrayukta Ahara, Dinacharya, Rutucharya Paripalan, which help in maintenance of health by balancing Tridoshas, Dhatus, Malas and the next two chapters explains About Adharaneeya Vega, Dharaneeya Vega, Hetu Chatushtaya, indriya pancha panchaka, Shariika prakruti by following the guidelines of these chapters one can maintain swathya and manage vikaras. And after following all ahara, vihara, manasika swastha measures; one should not forget about sadvritt paripalana 8 without this swastha chatushka is incomplete.

Review of literature
Matrashiteeya Adhyaya
Matra ahara
Chakrapani explains aggravation of doshas occurs even though aharas are consumed in matra pramana because along with matra, dravya svabhava & samskara plays main role. for example by consuming mandaka dadhi & lakucha phala in matra pramana and digest timely still causes aggravations of doshas Because mandaka dadhi is tridosha prakopaka & lakucha phala is tridosha and rakta prakopaka. hence it signifies along with quantity, quality also play main role in dosha & dhatu samyata.[1]

Ati guru ahara naturally causes agni mandya, but how ati laghu ahara causes agnimandya even it has svaguna to agni for that chakrapani explains Guru ahara consist of prthivi and jala mahabhuta which is asvaguna to agni. laghu ahara consist of vayu & agni mahabuta. it shouldn't be given more then required quantity i.e na ati sauhitya. and due to guna samanya excessive consumption of laghu ahara leads to agni mandya. chakrapani interpret here nidarshana tantrayukti to explain the above matter i.e Chaksu is an indriya & is seat for teja mahabuta. because of tejas only eye can able to seen all objects as well as light. though tejas is homologous for eye, vision will be affecting due to viewing over bright objects i.e atiyoga of indriya. So one must consume tribaga or ardha sauhitya for guru ahara & na ati sauhitya for laghu ahara.[2]

Chakrapani explains rasanjana can't be applied in day time because drusti of netra affected due to rechana karma and ushna virya of rasanjana drvaya daruharidra and it further affected by influence of hot sun rays. so applying rasanjana in night time by effect of sleep eyes those were depleted by application of rasanjana gets nourished.[3]

Chakrapani explains in the context of tambula sevana one who desire to have sugandha in mukha should chew tambula with jati phala, katuka phala, puga phala, lavanga, kakola phala sukshma ela. but usefull part of lavanga is vrunta i.e flower bud but not phala. here majority of drugs are phala hence lavanga is also mentioned as phala similar to **chatrinogachhanti nyaya**[4] and also **apavarga tantrayukti** applied here.

Tasyasitiya Adhyaya
Chakrapani explains rationality behind indication of guru ahara in henmanta rtu. due to sheet vayu in hemanta rtu increses agni inside & leads to agni utkrustavastha. if guru ahara is not provided agni may disturb rasadi dhatus and it ultimately leads to dhatu and bala kshaya. hence once should consume guru ahara in this rtu. And also acharya chakrapani explain importence of agni in this rtu as bala of a person depend upon agni. by applying **paratantra arthashraya** qouted from Hastivaidyaka i.e elephant science in context of explaining free from diseases.

अव्याहतादभिप्रायात् प्रीतिः, प्रीतेर्बलं, बलात्। अग्निरग्नेश्च धातूनां बलं, नाशस्ततो रुजाम्.

It explains unobstructed desires leads to pleasure, pleasure gives strength, strength increses agni, increased agni bestowes bala of dhatus, these bala of dhatu helps in destruction of diseases.[5]

In adhayaya upasamhara chakrapani explains agnivesha has given pathya and apthya of all 5 rtu except sisira for this one should apply chatrinogacchanti nyaya and understood pathya and apthya for sisira is same as hematha rtu.[6]

Na Vegandharaniya Adhyaya
Chakrapani explain rationality behind mentioning of vyayama in this chapter while all other acharya includes vyayama under dinacharya. Acharya charaka 1st given description about vyayama and its guna. later he states person should avoid atimatra abhyaysa of hasya, bhasya, vyayama, adhva gamana gramyadharma, prajagarana in both uchitan and na uchitan i.e ati matra of above mention vihara should avoided in habituated and non habituated persons. in this list vyayama also mentioned. so by doing ativyayam one may suffer from srama, klama kshaya, raktapitta, pratamaka, kasa, jvara, chardi and even death also occur. hence one should do dharana of ativyayama other wise it leads to death of person. To substantiate this statement acharya chakrapani given a drustanta of simha & gaja. Though simha looks alpa pramana compare to gaja. its tries to drag gaja due to overconfidence of his own strength. but afterwards because of ativyayama causes vitiation of vata dosha later it leads to death. To emphasize importenece of vyayama matra and its complicatons, acharya charaka mention in Na Vegavdharaniya Adhyaya. also one should do dharana of ati vyayama.[7]

Chakrapani has given detail explanation regarding padamshika karma as in moola shloka agnivesha has just mentioned that person should give up ahita ahara by kramacha vidhi even though they are uchita for it similarly one has to adopt hita ahara in kramena. chakrapani interpreted smanya vishesha siddanta here. beacuse apathyavastha of rogi caused due to samanya dirghkalina apathy nidan. and padamshika karma follows vishesha siddanta because apathy is undergoing kshaya(3/4th to 0 part) and pathya(1/4th to 1part) is undergoing vruddhi. 2 types of karma has been explained 7 days and 15 days pattern.[8]

Chakrapani explains doshas which is responsible for formation of prakruti differ from doshas that causes vikaras. the doshas responsible for formation of prakruti neither increase nor decreses or being altered.even if vata prakruti person suffering from pitta vikaras original nature of vata prakrti remain unaltered. To substantiate this concept chakrapani explains from Asva vaidyakiya by applying **Paratantra pratyaya arthasraya** that even a alpa matra of visha kills living beings, but it doesn't

cause any adverse effect to kita or jeevi those born out of visha so it conveys dushita dosha don't influences the deha prakruti.[9]

Indriyopakramaniya Adhyaya

In the context of Mano Ekatva guna chakrapani explains It seems Manas is more than one in same individual due to variations in realtion to svarthas & indriyarthas. but manas is one and only i.e ekatva. acharya chakrapani explains this conditions by applying nyayas they are Dirga saskuli nyaya & Utpala satapatra vedhini nyaya. Dirga saskuli nyaya explains while eating saskuli a person may think that he perceives sabdha through srotendriya, rupa and varna through chaksurendriya, hardness of saskuli by means of sparsanendriya, taste through rasanendriya, gandha by ghranendriya all at same time. these type perceptions are happened due to fast movement of manas in the body, but all 5 senses cannot be perceive by manas at time because it has ekatva guna. it perceives one after another Utpala Satapatra Vedhini Nyaya it explains arrange hundred lotus petal one over other & prick it with needle. while pricking needle it makes holes in the petals one after another. but it looks like that needle pricks all of them at a time. As such manas associates with indriyas one after another. but it appears that manas associates with 5 indriyas simultaneously. by the help of this nyaya one can establish ekatva guna of mana.[10]

Chakrapani has clarified adhyatma term "atmanam adhikritya adhyatmam" i.e. attributes related to Atman is Adhyatma. Acharya Charaka has mentioned some dravyas those are Manas, atma are considered as adyatmika dravyas & buddhi, and the visaya of manas are considered as adyatmika gunas together all of them called as adhyatma dravyaguna sangraha. Samayoga of adhyatma dravya guna sangraha leads to achievement of subha, moksha nivrutti. Ayoga, ati yoga, mity yoga of adhyatma drvaya guna sangrahaleads to asubha, punar janma, pravrutti.[11]

In context of Ahara Sadvrit Charaka states Na Naktam Dadhi Bunjit chakrapani clarifies alakshmi which is responsible for kalahadhara usually resides in kapitta vruksha in day time and in dadhi and saktu in night time. hence curd is contraindicated in night. In previous chapter also mentioned about this topic but here adhikarana will change as it explained under ahara sadvritt palana.[12]

As per sadvritt palana Na Anrutam Bruyat one shouldn't tell lies. but one can lie in some conditions such as pranatyaye if some one lifes in danger, sarva dhanopahara i.e total loss of wealth. chakrapani given example here while treating rajayakshama rogi administrating kaka mamsa by mentioningas tittira mamas it can't be counted as anruta vachana as it helps patient for survival and here acharya interpreted apavarga tantrayukti.[13]

In previous 3 chapters there is already mentioned about rules regarding ahara, vihara and vegas, maithuna. And most of topic repeated in sharirika sadvritt, manasika sadvritt, samjika sadvritt, ahara sadvritt. Rationality behind mentioning again is explained by chakrapani that "repetation done according to context i.e adhikarana and also for complete understanding, for explaing guna and dosha of topic because its related to subject under discussion, and to enhance level of understanding to disciples i.e shisyas". Therefore it shouldn't be considered as punarukta dosha.[14]

CONCLUSION

Critical analysis of Chakrapani's Ayurveda Deepika Tika highlights significant role of commentator in understanding deeper meaning & practical applicability of Ayurveda principles. Through the systematic interpretation of the four Adhyayas Chakrapani clarifies essential concepts related to Ahara Matra, Agni, Ritucharya, Vyayama, Prakriti, Indriya, Manas, and Sadvritta. through Tantrayukti, Nyaya, and Arthashraya, along with references to other tantras demonstrates his analytical approach and contributes to a comphrensive understanding of moola samhita.

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