

Exordia of *Jalpakaalpataru vyaakhya* of Kaviraj Gangadhar Ray on *Charaka Samhita*- A Literary Review

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Abstract: Introduction-The *vyaakhyaa* is a form of literature explanation, written by a *vyaakhyaakaara*, which helps in decoding and better understanding of the *sootras*. Considering Charaka Samhita among the Brhatrayees, Jalpakaalpataru is the *vyaakhyaa* written by Acharya Gangadhar Ray in the 19th century. This paper, through critical analysis, aims at providing a concise description of Acharya Gangadhar Ray's *grantha* and *vyaakhyaa-paricaya* as a literature study. **Materials and Methods** - Literary analysis of exordia of Jalpakaalpataru *vyaakhyaa* by Gangadhar Ray on Charaka Samhita is done. **Results** –The chronology of the contents whose literature is analyzed are as follows –Prayer, *upa-vyaakhyaa* to the primary verse, description and prostrations to *Ayurveda-sastra*, *kalpadruma vyaakhyaa prasamsa*, *vyaakhyaakaara paricaya* and *vyaakhyaa vaisishtya*. **Discussion**- After the initial verse of prayer, Acaarya Gangadhar Ray portrays elaborate linguistic skills in describing the importance of *ayurveda* as well as Jalpakaalpataru. The *vaakya alankaaras* and *upamaa alankaaras* cited prove this. In the verses where the description and prostration to the *sastra* is made, he makes sure that his school of thoughts to be identified as *upasaakhaa* of *ayurveda sastra*. The author then prefers to introduce himself post respects to the work; as a chronology. The Question – answer type, and *vaadi prativaadi* style descriptions observe strengthen the Jalpa methodology adopted. A unique conclusive colophon style is noted which upholds the applicability of the Jalpakaalpataru *vyaakhya* throughout the 120 chapters of Charaka Samhita. **Conclusion** - Being written in the 19th century, the introductory orientation of the author highlights both the importance of *sastra* as well as the *vyaakhya*. To practice and propagate, the literature study is the initial step. The life and works of Acaarya Gangadhar Ray also gifts with such an insight to the readers.

Key words – Charaka samhita, Vyakhya, Teeka, Jalpakaalpataru, Gangadhar Ray, West Bengal

INTRODUCTION

The *vyaakhya* is a form of literature explanation, better understood as ‘*vivarana*’ written by a *vyaakhya-kaara*, usually after a period of few centuries after the main text is written.^[1] This helps in decoding and better understanding of the *sootras*, bestowing the reader with immense knowledge. Charaka Samhita (CS) is one of the core texts, included in *Bṛhatrayees* of ayurvedic literature. Multiple *vyaakhyaas* were written on CS also, out of which only two are completely available. The one by Aacaarya Chakrapani, known as *aayurveda deepikaa* is familiar to many. Another completely available manuscript of *vyaakhya* literature of CS is *Jalpakaalpataru*, the work attributed to *Kaviraj* Gangadhar Ray.

Kaviraj Gangadhar Ray was a renowned Bengali ayurvedic physician, poet and Sanskrit scholar. The name of *Aacaarya* Gangadhar figures prominently in the revival of *ayurveda* in Bengal during the 19th century.^[2] He was born in the year 1798 to Bhabaniprasad Ray and Abhaya Devi in Jessore village in Yasohara/ Madra district which is presently a part of Bangladesh.^[1] Being popular as the legendary physician of Murshidabad, he is known to have received the *Kaviraj* and *Kaviratna* title.^[3]

The important contribution of *Aacaarya* Gangadhar apart from *Jalpakaalpataru vyaakhya* is that he has a credit of contributing more than eighty books on *ayurveda*, *tantra*, Sanskrit grammar, astrology and philosophy. Amongst all these, the *Jalpakaalpataru* (JKT) *vyaakhya* on CS can be regarded and counted as one amongst the most important achievements in his scholarly life.

By analysing the *grantha* and *vyaakhya paricaya* as literature study, this paper aims at providing an insight to the introductory data of JKT.

Materials and Methods

Literature analysis of exordia of JKT *vyaakhya* by Gangadhar Ray on CS was done considering *Ayurvedadeepika vyaakhya* of Chakrapanidatta as special reference. The unique elaborative methods, style of narration and special contributions in introducing the text were noted and studied upon.

Results

The *grantha* and *vyaakhya paricaya* –The disposition of literature analysis follows the chronology of explanation available in the text.

a. Prayer^[4]

Prostrations are made to the *aadipurusha*, presumably *Brahma*- from whom the immense treasure of ayurveda knowledge is said to have evolved. This *aadipurusha* is regarded to be *avyakta* and *ahetumat*.^[5]

A unique description style of *Aacarya* Gangadhar is the *upa- vyaakhya* which he displays at multiple contexts. The content below is a right example for the same, where in the description of the first verse of *vyaakhya* is put forth.

The rendition regarding the *ayurveda saastra* is elucidated in a poetic style, followed by which, the explanation to the *vyaakhya* is penned.^[6]

The use of manifold adjuncts, which comprehends terms like *Paramaananda-maya*, *mokshamukhya-prayojana*, *dharmotpaadana*, *raajasa – taamasa- maanasa – sakala mala visodhana* and so on are utilized to describe *ayurveda*.The development of CS from the *upadesa* of *Aacaarya* Atreya *Aacaarya* to Charaka and *sampoorka* is also briefed. The process of development of *tatvas* of *ayurveda* by means of various processes like discussions and *vaada* is highlighted.^[7]

In the very basic introductory note itself, Gangadhar Ray, philanthropically has utilized his linguistic skills in Sanskrit language by using *vaakyaalankaras* and *upamaalankaras*.

- These include usage of terms like *visada*, *madhura*, *guna-gana ujvala* and so on, which are highlighted upon while describing *ayurveda saastra*.^[8]
- The *varnas* and *padas* of CS are compared to *mukthaaphala jala* ,the cluster of pearls.^[9]
- The *tatvas* that connect these *varnas* and *padas* to explain the *asesha visesha artha* of *saastra* are described as the *sootra* ,the string/ thread.^[10]

- The *grantha* is compared to a beautiful necklace , adored with precious stones like *cintaamani* and *kanthamani*.^[11]

Here, *Aacaarya* Gangadhar also highlights the purpose and the insight for which he has written JKT as for *svaasthya-samsthaapana* and *utpaadana*, initiation and maintenance of holistic health.^[12]

b. Description and prostrations to Saastra

Prostrations and respect are shown to the science of *ayurveda* by describing *ayurveda* as *satya*, *saaśvata* and *śreshtha* amongst all *saastras*. The authentication of this statement, according to the author, is obtained from the four *Vedas*.^[13] *Aacaarya* says that, the *ayurveda saastra* endures the *upaasaka* (devoted follower) with *sarva vidyaa*, the entirety of knowledge. The author concludes by saying that such a science of *ayurveda* is to be worshipped, which itself is the eternal truth and the source of all knowledge.^[14]

c. *Kalpadruma Vyaakhya praśamsaa*

Gangadhar Ray hails the JKT *vyaakhya* as a source where in, every finest slice of knowledge matter after detail analysis, is collected and portrayed. ^[15]This makes the *Kalpadruma* (JKT commentary) capable of gifting the unique knowledge and results to the *reader*.^[16]

d. *Vyaakhya-kaara paricaya-*

CS is being commented in detail by Gangadhara, who is Kaviratna” is the self introduction given by the commentator.^[17] The author introduces himself by quoting that the utmost *viśada*(clear and elaborate) *vyaakhyaana* for CS is being done by *Kaviratna* Gangadhar himself.^[18]

e. *Vyaakhya-vaiśishtya*

Considering the multicity of information, the *Vyaakhya* is compared to the rays of sun, which illuminate the whole universe. It is compared to the *cintaamani*, and the *kalpataru*, which gives that what is desired upon - on reading the same.^[19] Author mentions that the same is verified by the learned men, and said to give the purest form of knowledge.^[20] Once again the language expertise of the author is made evident here.

f. Grantha paricaya

The name assigned to the *vyaakhya* is JKT. The style of *Aacaarya* Gangadhar, as observed, is of question & answer. This type of description is available in multiple contexts of *JKT*. The author initially puts a question to the *Caraka-vaakya* (Statement of Charaka) and gives *vyaakhyaana* to it. Hence, the name JKT, i.e, the *kalpataru- phalatva*(immense amount of knowledge) obtained by *jalpa* as a *jnaanopaaya* (learning methodology) is seen throughout. Some examples are given below:

Commenator states former statements as questions and elaborate the answers by giving commenting the textual statements such as :

- It is stated that what does happen by *dhyaana-dhaarana*.^[21]
- Who are those disciples ? ^[22]
- How is the contemplation on the dosage and the time ? ^[23]
- What does mean by *jvara* and what are the causes of it ? ^[24]

The initiation of the *vyaakhya* begins as mentioned above in majority of the contexts. This is followed by the detailed explanation; with due reasoning and examples as and when required.

g. Adhyaaya samaapana sailee

The author concludes each chapter by quoting the following information which includes, upholding of the author's titles obtained during the practice and propogation of *ayurveda*. Added to this, the uniqueness and versatility of the author and JKT too is depicted in the colophon.

Adnouns attributed to the author himself include.^[25]

- *Vaidyakulaavatamsa*
- *Parama-pandita*
- *Kaviratna*
- *Kaviraaja*

See the descriptions in the end colophons in the Table 1.

Table 1
Description of End Colophons in JKT

Whole vyaakhyaa	<i>Jalpakaalpataru</i>	The tree that gives the desired fruit
<i>Ashṭa Sṭhaanas</i>	<i>Ashṭa Jalpa Skandha</i>	The main trunk of the tree
<i>Adhyayaas</i>	<i>Jalpa ṣaakha</i>	The branches of the tree
<i>Ṣloka</i>	<i>Jalpa Praṣaakha</i>	The component branches
<i>Pada- Paada</i>	<i>Jalpa pallava</i>	The sprouting branches/ leaves
<i>Vidyaa</i>	<i>Kusuma</i>	The flowers

DISCUSSION

The JKT *vyaakhyaa* acts as an ample source of data that aids in understanding CS proper.

In the exordium, the chronology of data description is as follows:

- i. Prayer
- ii. *Upa-vyaakhyaa* to the primary verse
- iii. Description and Prostrations to *Ayurveda Ṣaastra*
- iv. *Kalpadruma vyaakhyaa praṣamsaa*
- v. *Vyaakhyaaakaara Paricaya*
- vi. *Vyaakhyaa- Vaiṣiṣṭya*

The *grantha- vyaakhyaa vaiṣiṣṭya* and *adhyaaya samaapana ṣaili* analysed above aims at providing completeness to the title of this article.

Considering general description of any *vyaakhyaa*, the initial verses are usually a prayer and prostration. This helps the reader to understand the tradition and value system of the *vyaakhyaa-*

kaara. The *Ayurvedadeepika* of *Aacaarya* Chakrapanidatta also begins with the prayer verse initially. The difference of JKT from *Ayurvedadeepika* is that, here *Aacaarya* Gangadhar Ray portrays elaborate linguistic skills in describing the importance of *ayurveda* as well as *JKT*. *Aacaarya* Chakrapanidatta on the other hand, highlights the important learning methodologies attributed to the *Charaka Samhita*.

The successful verses and their *upa- vyaakhyaana* in the introductory notes also validate the pattern of explanation followed by Gangadhar Ray. The *vaakyaalankaras* and *upmaa lankaras* cited above strengthen this opinion.

Aacaarya Gangadhar Ray's preference on being depicted as an ardent *upaasaka* of *ayurveda* is also highlighted upon in the introductory part itself. In the verse where the description and prostration to the *sastra* is made, he makes sure that his school of thoughts inclusive of him and his disciples are strongly to be considered as *upaasakas* of *ayurveda sastra*.

Similarly, high regards to the term JKT is elicited and the process involved in building such immense amount of knowledge is also highlighted. The author preferred to introduce himself after the due respects to the work as a chronology is also appreciable here.

Once again to pinnacle the speciality of JKT, author brings in the *vyaakhya-vaisishtya* post self-introduction.

With regards to the explanation style of the author and in order to understand the same throughout the *samhita*, the core aspects of the word '*Jalpakaipataru*' was analysed upon. The Question- Answer type description adopted by the author justifies the name as well the paramount knowledge that it bestows with. Similarly, at multiple contexts, the *vaadi – prativaadi* style of explanation is available. This is more adopted at places where in ample proof is required to support an established version. This method seems more often fitting to negate the theories of atheists and other refutation against *ayurveda sastra*.

When it comes to the aim of the author, the statement '*Svaastya samsthaapana- utpaadanaartham*' roots to the establishment and augmentation of the *svaasthya*. The description on association of *aarogya* as the *cause prime* to achieve *jeevita*(livelihood), *dhana* (monetary balance), *naimittika karma* (contextual rituals), *guru – deva arcana* (worshipping teacher and

God), *nityakriya* (routine rituals), *manassuddhi* (purity of mind), *buddhi* (intellect), *satya – asatya-vastu viveka* (discriminative understating), *bhoga-viraaga* (aversion to enjoyments), *sama- dama* (internal restraint and control of senses) and finally *mumukshutva* (desire for liberation) hierarchically signifies the inevitable role of *svaasthya*, validating the authors notion.^[26]

A unique conclusive colophon style is noted which seemingly upholds the foundation as well as the applicability of the JKT *vyaakhya* throughout the 120 chapters of *Charaka Samhita*. Such description can be considered to be inspired from the *Samgraha – Nighantu granthas*. This is so as the previous commentaries including the *Ayurvedadeepika* does not depict such a format. The commanding scholarship in multiple time tested texts as well as in Sanskrit language of the author is once again showcased beautifully here.

CONCLUSION

The observation of the exordia emphasizing the unique style of narration put forth by the author helps the learner lead to a better understanding and orientation towards the *samhita*.

Being written in the 19th century, the introductory orientation of the author highlights both the importance of *sastra* as well as the *vyaakhya*. The highlights about the authors self also adds on to the rationality of importance of an authoritative benediction and foreword to the work.

Aacaarya Gangadhar Ray, being an influential scholar in the stream of *ayurveda*, has effectively made it possible through his learning and teaching methodologies. His huge literature contribution adds on to these, among which JKT stands as a highlight. The introduction to this enormous work, on analysis, gave an insight to the aforesaid factor.

Apart from this, considering the contemplation on objectives of the author, it also aims in developing a keen interest to the reader with an orientation in learning authentic facts of *ayurveda* in the contemporary era of poorly managed modernization trends in ayurvedic systems.

To practise and propagate, the literary analysis is an initial step. The life and works of *Aacaarya* Gangadhar Ray also gifts with such an insight to the readers; one of the aims that was to be achieved by this literature study.

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16. Ibidem.Lines 3-4.
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18. Ibidem. Pg. 2, Line 3.
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20. Ibidem. Pg. 3-4, Para 3
21. Ibidem JKT on Soo1/4.
22. Ibidem on Soo/9

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24. Ibidem. On Nidaanam 1/3
25. Ibidem. Pg. 216
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