

## Higher criticism on *Charaka Panjika* a commentary on *Charaka Samhita*- a step in critical edition of medical manuscript.

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### Abstract:

This paper presents the brief over view of the methodology of editing a medical manuscript deals mainly with the higher criticism. Manuscripts are the outcome of the scientific thought process of the ancient wisdom. Heritage, culture, science the techniques of ancient India lies in manuscripts. Ayurveda, the medical science originated in India is having abundant literary resources. The growth of Ayurveda will only be fulfilled by the current research techniques merged with the understanding of the thought processes that has passed on from ancient sages to the present physicians. *Charaka Samhita* occupies a very important place in the history of world's medical science. Original *Agnivesa*, the most intelligent amongst the disciples of *Atreya Punarvasu*, composed this work and it was subsequently redacted by *Charaka* and *Dridhabala*. Even though all the eight branches of Ayurveda have been dealt by the author, this work has become more

popular as the authentic text of *Kaya chikitsa*, because of the stress has been laid on this branch. *Charaka samhita* is the best book for *Kaya chikitsa*. *Charaka Panjika* is one of the commentary on *Charaka Samhita*. Higher criticism helps to know the style, the language, source of work, life of author, his equipment the circumstances that made the author compose the work, the situation at which the work was composed, influence of other writers in the field, influence of the author on other writers in the field, the reason for the popularity of the work and its role in society.

**Keywords:** Ayurveda, *Charaka Panjika*, Medical Manuscript, Higher Criticism etc

### Introduction:

Among *Brihatrayee's Charaka samhita* is considered much important as it represents an authentic thesaurus of the various aspect of the science with special reference to the fundamental principles of medicine. More than 40 commentaries

have been written on *Charaka samhita* and translated into almost all Indian languages. It has been translated in to foreign languages like Arabic, Persian, *Simhali* and Nepali. *Charaka panjika* is one among such commentaries written by Swamikumara and the commentary on first four chapters of *sutra sthana* are available, which is needed to be deciphered and critically edited as close as possible to the original reading for better understanding of *Charaka Samhita*. Higher Criticism helps in editing the text taking in to account the author and the other work in the field, the nature of work, significance, brief history of author, text and place of text<sup>(1)</sup>.

*Charaka Panjika* - is a work of Swamikumara based on Ayurveda principles written on 6th C A. D, is a medical text written with the base of Ayurveda principles. The major contents of this text can be made under 4 *adhyayas*, they are the subject deal with *Deerghamjiviteeya adhyaya* , *Apamarga tanduleeya adhyaya*, *Aragwadeeyam adhyaya* and *Shadvirechana shatashriteeyam adhyaya*. The underlying medical and fundamental knowledge in *Charaka Panjika* is a huge contribution to the Ayurveda fraternity<sup>(2)</sup>.

### Discussion:

Higher criticism involves the assessment of the authors' work. It probes the following- the style, the language, literary aspects, source of the work, life of the author, his equipment, the circumstances that made the author compose the work, the situation in which the work was

composed, influence of other writers in the field, reasons for popularity of the work and its role in the society<sup>(3)</sup>.

### Style of the work

*Charaka Panjika* the word contains of two words *Charaka* and *Panjika*. *Charaka* is the author of the text i.e. *Charaka Samhita* and *Panjika* means that which gives accurate record to verse and meaning there in registered after an investigation. So it literally means the well investigated Commentary on the *Charaka Samhita*. Swamikumara starts the Manuscript by the devotion towards Lord Shiva

श्रीरस्तु चरक संहित व्याख्या (पञ्चिका) आचार्य  
स्वामिकुमार विरचित चरक शक्तेः प्रपञ्चोद्भव भङ्ग हेतोः  
परः शिवः पूर्णसुखार्णवोमः संसार रोगापनुदं पुराणं भिषक्तमं  
तं भिषजं नमामि।

Before starting main content, the author gave importance to the

*Tantropakaranas*. They are *Tantrayuktis*, *Tantra dosha*, *Arthasrayee*, *Kalpana* and *Vyakhya*. But the present *Charaka Samhita* doesn't possess the *Arthasrayee*, *Tantradosha*, *Vyakhya* and *Kalpana*<sup>(4)</sup>.

### The Source script used in constituting CharakaPanjika

1. *Kanarese* (old script of kannada)
2. *Devanagari* <sup>(5-6)</sup>

### Influence Situation in which the work was composed

He is known by the names of *Swami kumar* or *Kumar swami* or *Swami dasa*. *Charaka panjika* was his commentary on *Charaka samhita*. He himself claims that he has followed *Charaka nyasa* written by *Bhattara Harischandra* as

श्रीरस्तु चरक संहित व्याख्या (पञ्चिका)  
आचार्य स्वामिकुमार विरचित चरक शक्तेः  
प्रपञ्चोद्भव भङ्ग हेतोः परः शिवः  
पूर्णसुखार्णवोमः संसार रोगापनुदं पुराणं  
भिषक्तमं तं भिषजन्नमामि ।

मुनिं हरिश्चन्द्रमृषिं विपश्चितां प्रकाशितार्थं  
कथनं च कारयः । (चतुर्भाषी)

So *Bhattara Harischandra's* influence can be seen on *Swami kumar*. This influence itself shows that *Bhattara* was established as a famous physician by the time of *Swami Kumar*. *Bhattara's* foot steps have been followed even by *Swami kumar*. *Bhattara* was only *gadya kavi* but *Swami kumar* was both *gadya* and *padhya (champu) kavi*.

### Time period and Place

*Shringarahara* written by *Bhana vidooshaka* acts as an evidence in tracing *Kumara swami* who has been mentioned as “*Avantika Skanda swami*”. This clearly states that he is a person from *Avantika* i.e. a place near *Ujjain* and in that place such named people were present in ancient India and were traced<sup>(5)</sup>. The *Swami kumar* or *Kumara swami* or *Swami dasa* name suggest that he might have been a royal physician for *Ujjain* kings. In *Chaturbhani* p. 156 a reference of *Swami kumar* is found as below “*Esha hi gargya*

*shaivo eva bhishag avantika skanda swamihi*” which gives a clear evidence of *Swami Kumar* who pertains to *Garya gotra*, *Shaivaradhaka* and belongs to *Avanti desha*.

Prime minister of *Chandragupta – II* was known as *Shikhara swami*. Family physician of King *Chandra Gupta - II* was *Bhattara Harischandra*, who has been stated as family member by *Maheshvara* a famous writer who composed *Vishwa prakasha Kosha*. So *Bhattara* time period will come at 6th century. The brother of *Shikhara swami* (minister of *Chandra Gupta - II*) was *Ksheera swami* and his son seems to be the *Swami dasa* or *Kumara Swami* or *Swami kumar*. Such names were used by *shaiva's* residing in the area around *Ujjain* and *Avantika*. This is clear with *R Namboothary* pad who has provided evidences for *Gupta's* period in his book named cultural link for the period of *Gupta's*<sup>(7)</sup>.

### Influence of other writers in the field

*Swami kumar* seems equivalent to the period of *Vagbhata* because *Kharanada Samhita* and *Bhela Samhita* references are found in *Swami kumara's Panjika* commentary and same is used by *Dalhana* and *Indu* in their commentaries on *Sushruta* and *Vagbhata* respectively. *Jejjata* (7th century) a commentator on all *brihatrayees* namely *Charaka*, *Sushruta* and *Ashtanga hridaya* quotes name of *Swami kumar* at two places. First one while explaining the *Rasayana* and second while narrating 1st Chapter of *Kalpa sthana*. Such internal and external evidences are sufficient to fix the time

period of *Swami kumar* or *Kumara Swami* or *Swami das* as latter part of 6th century.

### Reasons for popularity of the work:

The work didn't got popularity as *Charakanyasa of Bhattara harischandra*. As *Swami kumar* being Shaiva was *Shivaradhaka*, has not gained popularity like *Bhattara*.

### Conclusion:

*Charaka Samhita* is one of the text in *Bruhatrayee* and it is having 40 commentaries in all Indian languages. *Charaka Panjika* – a medical manuscript is a work of *Swamikumara* based on Ayurveda principles written on 6<sup>th</sup> C A. D, written with the base of Ayurveda principles. Higher criticism is one of the step to follow and is very important in editing the manuscript it is like investigating about the author, situation, source, place and time period of the author and influence of other authors in the field. *Skandaswami*, *Swamidas* name is used for *Kumaraswami* or *Swami Kumara*. During the time period of Chandragupta -II there was a minister called *Sikharaswamy*. *Swami Kumara* pertains to Ujjain region The influence and situation helps in fixing the time period of the author. *Swamikumara* quotes *Bhattara Harischandra* in the work and follows the *charakanyasa* which was written by the *Bhattara*, might *Swamikumara* have been contemporary or lived near to the *Bhattara Harischandra*. *Jejjeta* quotes the *Swamikumara* in his work so by this the date was assumed that *swamikumara* was prior to the *jejjata*. The *Swamikumara* period is in between the *Bhattara Harischandra* (4th CAD)

and *Jejjata* (7th CAD). The period was fixed that 6th CAD. By the Higher criticism the researcher can hear the pulse of the author of that work.

### Author contribution:

Method of Higher Criticism and Collecting the internal and external evidences for fixing the time period of the *Swamikumara*, the author of the *Charaka Panjika*. By Higher Criticism one can know the style, the language, source of work, life of author, his equipment the circumstances that made the author compose the work, the situation at which the work was composed, influence of other writers in the field, influence of the author on other writers in the field, the reason for the popularity of the work and its role in society.

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