

METHODS OF COMPARATIVE STUDY OF COMMENTARIES

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Abstract :

There are many commentaries of classical texts are available for study & research. They can be study comparatively for more knowledge mining. There are several methods for comparative study. Here, in this article, two different methods are described. Viz - fundamental study and literary tools like tantrayukti, vadapadamarga etc. we can unfold the treasures of commentaries with these scientific methods. There are different styles, views and aspects of different commentators. So we can elaborate them on scientific methods for further research work.

Key words :

Adhikarana, Tantrayukti, Textual variation, Knowledge gaps, Comparative study, Prana

Introduction :

Commentaries are explanatory notes on classical texts. We can elaborate, access, establish exact meaning of the sutras with the help of commentaries. There are many commentaries on same classical texts in different time span and places.

For example in the case of Charaka Samhita; there are many commentaries available. The first available commentary is Charaka Nyasa by Bhattara Harishchandra. This is available only of Sutrasthana 1 to 4th chapter and that is also in manuscript form. The time span of Bhattara Harishchandra is 4th century and he is from Kashmir region.

Similarly there are many commentaries available for study. We need to study each of them separately for detail & thorough knowledge. But this could be a time consuming attempt. It's really a daunting task to study each and every commentary in detail for a single person.

He could read all commentaries but can get proper significance of each commentary as well as that Samhita.

That's why comparative study of commentaries is more beneficial and significant. We can get different aspects, views by different persons on same topic. But there is no such comparative literature of commentaries available; hence the different views of commentators could not be understood properly.

The reason behind this is

- Variation in textual version
- Knowledge gaps due to time span & place
- Unavailability of literature & lack of knowledge tradition
- Ignorance and disregards in the study of commentaries.
- Lack of knowledge about Sanskrit language.

Variation in textual version

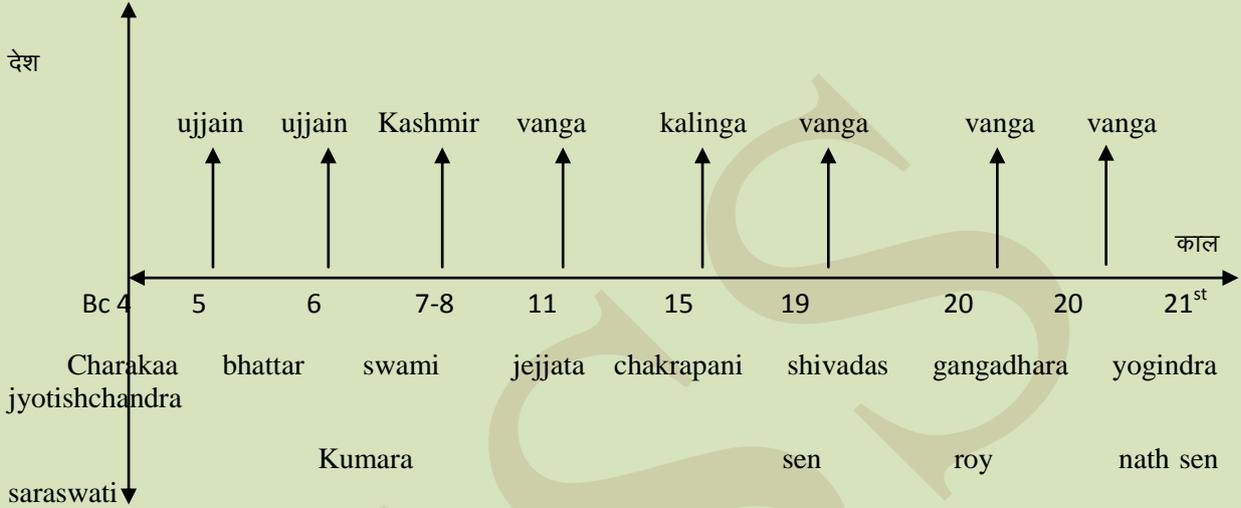
In the context of Yonivyapada, there is decoction of certain drugs to check the excessive discharge; here the version adopted by Jejjata is quite different from that of Chakrapani. i.e.

करीरघवनिम्बार्कबूकपुल्लासजाम्बवैः । जेज्जट च.चि. ३०.८२

करीरघवनिम्बार्कवेणुकोशाम्रजाम्बवैः । चक्र. च.चि. ३०.८२

Jejjata has introduced Buka & Pullasa Dravya. This is the only reference of Pullasa; so the scholars, who consulted only Chakrapani version, have missed this item.

Knowledge gaps due to time span & place



There are many commentators on Charaka Samhita from different period of time & at different places. Due to their geographical variation and different time span, there are altered opinions regarding specific topics of these commentators of Charaka Samhita. So because of these knowledge gaps, the scholar of Charaka Samhita may get confused. Therefore comparative study of these commentaries needs to be done, in different aspects.

Unavailability of literature & lack of knowledge tradition

Amongst these commentaries, only Chakrapani Tika (Ayurvedaa Dipika) edited by Late Yadavaji Trikamji Acharya is available everywhere to scholars. But other commentaries are not easily available. Either they are in unpublished manuscript category or they are published but not available. So we cannot study these

commentaries easily. That's why a comparative study of commentaries has to be done.

The ancient tradition of knowledge i.e. Guru-Shishya Parampara is getting extinct due to various reasons. That's why it's difficult to get the accurate knowledge of Samhita.

Ignorance and disregards in the study of commentaries.

Now a days, most of the research work in Ayurveda science is carried out only in clinical and drug research area. Very few sincere attempts have been made in fundamental and literary field. We should not forget that fundamental of literary studies are ground structure for clinical, experimental or drug research. So ignorance and disregards in fundamental

and literary study are major drawbacks in research in Ayurveda science.

Lack of knowledge about sanskrit langauge

Till 20th century, there was a tradition that an Ayurveda student should study darshan shastra like Sankhya, vaisheshik, mimansa etc and Sanskrit grammar before starting study of Ayurveda. All Ayurveda scholars of that era are gems of darshana shastra and Sanskrit.

Because of lack of proper Sanskrit knowledge, researchers inappropriately translate original texts into other languages. And the result of this is (mis) concepts and confusions.

Aim

To establish methods of comparative study of commentaries.

Objectives

- To elaborate methods about study of commentaries.
- To fulfill the knowledge gaps for elaborating Shabdārtha and Abhipretārtha of text.

Methods of comparative study

There could be various methods of comparative study of commentaries. Here we will discuss about two different methods for comparative study of commentaries.

Method 1 :

This method is established by UGC. This is effective method for fundamental and literary research. The steps & elaboration of this method is as follows :

1. Selection of commentaries.
2. Collection of commentaries.

3. Comprehensive reading of commentaries of each sutra.

4. Comparison – will be done with the help of following steps-

- Retrieval
- Revival
- Transliteration
- Technical correlation
- Translation
- Editing
- Vetting
- Review
- Publication

5. Interpretation

6. Critical Comments on each sutra.

Details about these points are as follows -

Retrieval -

Here the details about the text will be studied.

- शैली - भाषाशैली

- रचनाशैली

वृत्त, अलंकारादि व्याकरण, छन्द, गद्यपद्यमयता, समास, उपमा, रूपक, उत्प्रेक्षा, यमक

वाक्यशैली(चूर्णक, उत्कलिका, आविद्ध), उक्ति, व्युत्पत्ति, निरुक्ति इत्यादि ।

- तन्त्रयुक्ति अधिकरण, अतिदेश, अतीतावेक्षण, अनागतावेक्षण, पदार्थ, निर्देश, विधान, अनुमत इ.
- वाक्यशः वाक्यावयवशः. अर्थशः. अर्थावयवशः
- पंचावयव वाक्य, प्रमाण प्रमेय, वादमार्गपद इ.
- परिभाषा

यथा आनाह मलविबन्धनम् ।गंगाधर टीका च.सू. १७, उदरु उरोऽभिषन्दः उदरुः । योगीन्द्रनाथ सेन च.सू.४.१२

- पदसंग्रह

Revival

- Availability of commentaries with reasoning.
- Description of variation of textual version and its significance in meaning of that text.
- In this step we should study the external and internal evidences about time span, place etc regarding commentary.

Transliteration

It means that the related references from all the same text will be taken into consideration. Here we have to use Atitavekshana and Anaganavekshana Tantrayukti.

Technical correlation

- It means that related references from other ancient classical texts will be noted and then correlation will be done.
- चरक तथा समकालिन आचार्याणां तथा टीकाकाराणां रचनायां वैचारिक, सैन्धान्तिक, चिकित्सीय, द्रव्यादि विषयाणां मतवैभिन्न तथा साधर्म्याणां तौलनिक अध्ययनम्।
- टीकायां उद्धृतानां अन्यशास्त्राणां सन्दर्भाणां अनुसारेण

- तद् शास्त्रस्य आयुर्वेदाध्ययने व्यवहारे च उपयोगित्वम्।

- टीकाकाराणां शास्त्राभ्यासः तथा तद् पद्धतीनां अध्ययनम्। यथा न्यायदर्शन गंगाधर

Text can be referred for the study if required-

वेद, वेदांग, उपनिषद्, पुराण, ब्राह्मणग्रन्थ, तर्कग्रन्थ, काव्य, साहित्य, व्याकरण, दर्शन, सूत्रग्रन्थ, आरण्यक, तथा अन्य समकालिन तन्त्र.

Example –

- चतुष्पाद सिद्धान्तः मूलतः वैदिककालिन सिद्धान्त

- ब्रह्म चतुष्पाद : छान्दोग्य उपनिषद् ३.१८.२, माण्डूक्य उप. २.७
- गायत्री चतुष्पादा : छान्दोग्य उप.३.१२.५
- धर्म चतुष्पाद : मनुस्मृति
so the चिकित्सा चतुष्पाद is developed from this concept.
- हृदय रचना : पुण्डरीकाकार : छान्दोग्य उप.३.१४.३, बृ. उप. ४.३.२०, ऐतरेय ४ and चरक सूत्र ३०.४
- २४ तत्त्वात्मक पुरुष : सांख्य दर्शन, महाभारत शान्तिपर्व १.२८, and चरक
- भूतानुप्रवेश : च.शा.१.२८, माठरवृत्ति (सांख्य) and चरक सूत्र ८
- एषणा: बृहदारण्यकः
पुत्रैषणा, वितैषणा, लोकैषणा(३.५.१, ४.४.१२) and
चरक : च.सू.११

With the help of retrieval, revival and transliteration, the relation of the sutra and pada with that text and also relation between different opinions of the commentators will be established.

ex. 1) Nyaya darshana by Gangadhara. 2) sankhya darshana & samanya vishesha nyaya

3)Kanada theory of octet and oja theory. 4)paramanu vada of kanada & vata sankalpana.etc.

5) swabhavoparama vada & bauddha darshana

example - आयुर्वेदावतरण :

च.सू. १ : पौराणिक छाया it is written by Charaka in pratisamskara. Because time span of purana and

Charakaa are same. (भारतीय संस्कृति कोश,पुराण तथा चरक)

च.वि.1/4 : आयुर्वेदसमुत्थानीयः It would be by अग्निवेशकृत् cause it resembles with description in काश्यप संहिता.

Translation

Translation of Samhita and commentaries should be done in this step, if necessary.

Editing :

All the studied and collected matter should be edited for appropriate and significant work.

Vetting : (testing with evidences) :

- In this stage we have to use methods and tests of biostatistics for testing our study with evidences.

Review: all the study done will be reviewed at this stage.

Critical comment on each sutra by researcher should be done after all this steps.

Publication.Method 2

This is another method for any comparative study of Ayurveda texts. Using Tantrayukti, we can elaborate it.

Step 1 : selection of text & commentaries for study.

Step 2 : collection of commentaries from appropriate source.

Step 3 : comprehensive reading of whole commentary of total texts thoroughly. This is time consuming but very important step. Because of reading whole commentary, we can have knowledge of references of same point in different places. (Tantrayukti : Atitavekshana, Anagatavekshana)

Step 4 : comparative study using following steps

- A) Adhikarana : while studying a specific sutra of a text and its commentary comparatively, we should know its Adhikarana. Adhikarana is the first tantrayukti. There are 5 adhikaranas. We will discuss them with example –

Tantradhikarana : Ayurveda tantra

- Sthanadhikarana : Vimansthana
Adhyayadhikarana : Sroto vimanam
(chapter 5th)
Prakaranadhikarana : Mulasthan and
prakopa vigyana of
13 srotas
Vakyadhikarana : प्राणवहानां स्रोतसां
हृदयं मूलं महास्रोतश्च ।

With the help of adhikarana, we can elaborate appropriate place of that pada (word) and sutra.

- B) Then after elaborating this, the meaning of specific pada(word) which is under consideration should be derived from that vakya/sutra as follows :
- a) Meaning of that pada (word) in Sanskrit grammar
 - b) Meaning of that pada (word) in Ayurveda science
 - c) Meaning of that pada (word) in that Adhikarana.

Ex. In above example, we have taken pranavaha srotas as vakyadhikarana. But what Charakaa exactly mean PRANA in the context of srotas, we have to use above steps.

Meaning of prana in Sanskrit language:

प्राण : पु. प्र + अण् - करणे घञ् ।

ब्रह्मनि । देहस्थ वायौ । काव्यजीवने । रस । अनिले । बले । पुरित । सूक्ष्मदेहसमुष्टय चैतन्य । प्राणोपाधिके जीवे । जीवन । वायु । इन्द्रिय । घ्राण । देहस्थ छिद्र । देहस्थ दशवृत्तिक वायुभेद । धातूपुत्र भेद । सप्तर्षिभेद । पुत्रभेद । विष्णु । जल । मूलाधारस्थ वायु ।

(वाचस्पत्यम् खण्ड ५)

So there are all these meanings of prana in Sanskrit language.

Different meaning of प्राण in चरक संहिता

जीवित : च. सू. ११.३, च.नि. ७.१५, च. चि. ६.१९

वायु : च. सू. १२.८, च. सू. २५.४०, च. सू. १७.११८, च. शा. ५.५, च. वि. ८.११, च.चि. १७.२२,

रक्त : च. सू. २४.४

आहार : च. सू. २७.३, च. सू. २७.३४९, च. चि. २४

मानसबल : च. नि. १.३३.

बल : च. क. १०.६, च. शा. ३.१२, च. सि. ६.५७

इन्द्र : च. इं. १.१

जीव : च.शा. ५.८, च.शा. ८.४२

उच्छ्वास : च. शा. १.७०, च. सि. ९.४

अनुवृत्ति : चक्रपाणि च. सू. २९.२

These are different meanings of Prana used by Charaka Samhita

Meaning of prana in sroto viman adyaya (adhikarana)

चक्रपाणि : प्राणवहानीति प्राणसंज्ञकवातवहानाम् ।

ज्योतिषचन्द्र सरस्वति : श्वासप्रश्वासवाहिनी ।

So in the context of Srotasa, Charaka has been taken meaning of Prana as VAYU. So this is a exact method to elaborate appropriate meanings of words. In this step description of style (Shaili), structure (Rachana), language (Bhasha), Tantrayukti, Vadapadamarga, & Learning methods शैली, रचना, भाषा, तन्त्रयुक्ति, वादपदमार्ग, अध्ययनविधि should be discussed.

C) Anvaya & Anvayārtha for Vakyadhikarana:

Arrangement of all the words in a sutra according to grammar is called as Anvaya. So after doing Anvaya, we can elaborate the meaning of the sutra, for Vakyadhikarana. This is called as Anvayārtha.

D) Comments of Commentators on that Sutra / Adhikaran:

After these steps, the comments of commentators should be discussed comparatively. While reading, researcher should note down the important and significant points like –

- Selection of words
- Meaning
- Approach

- Thinking process
- Clinical & fundamental Significance
- Any different aspects/opinion.

Comments of commentators could be discussed either Adhikarana wise or sutra wise.

E) Comments by researcher as Shabdārtha and Abhipretārtha.

Researcher should comment on all these collected matter.

Shabdārtha – meaning of words exactly according to science (shastra) & author (tantrakara).

Abhipretārtha - meaning expected to author in context of adhikarana.

Also researcher should comment on topic according to –

- a) Tatwa
- b) Shastra
- c) Vyavahara

Points for comparative study of commentaries :

- 1) Conceptual study : concepts regarding treatment, choice of drug, diagnosis etc
- 2) Fundamental aspects.
- 3) Literary concepts.
- 4) Cultural view: commentator always put some information regarding culture of his era in commentary. We can access and elaborate it for historical evidences.
- 5) Political view
- 6) Geographical references and variation
- 7) Astrological aspects.
- 8) Mathematical aspects.
- 9) Social aspects like habits of eating, drinking, clothing, marriages, relations etc.
- 10) Religious aspects.
- 11) Definitions (paribhasha).
Etc.

Researcher can compare commentaries with the help of these points. An example of different opinion of commentators on one topic : -

In the context of Srotas Viman, while describing Udakvaha Srotas, all commentators have different opinion about KLOM.

चक्रपाणि : क्लोम : हृदयस्थपिपासास्थानम् ।

गंगाधर राय : क्लोम: हृदयोरसोः सन्धिः ।

योगीन्द्रनाथ सेन : क्लोम कालखण्डादधस्तात् स्थितं दक्षिणपार्श्वस्थं तिलकं प्रसिद्धम् । तच्च पिपासास्थानम् ।

ज्योतिषचन्द्र सरस्वति : क्लोम: चामाशयस्य पृष्ठतः पृष्ठाभ्यन्तरभागे संसक्तः तिलसंज्ञः । उदकवहस्रोतसः परमसंचयस्थानम् ।

There are many differences in various subjects so we have to do more work on these topics with various aspects.

So these are two methods for comparative study of commentaries. There could be many more methods for that. Here it is an attempt to unfold treasures of Samhita with scientific methods.

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Benefits of comparative study of commentaries:

- 1) Appropriate knowledge – because of different aspects and opinions from different commentators from different time span and places, we can get appropriate knowledge of a subject.
- 2) Elaboration of approach of Tantrakara – because of comparative study, we can access the approach of Tantrakara. There could be different approaches of different persons towards a subject. With the help of all the approaches of commentators, we can elaborate tantrakara's approach of that subject.
- 3) Interlink between variations – there could be variation in texts, in meanings, in approach, in Dravyas etc. so we could discuss on variations and find a solution over it.
- 4) Significance of Samhita in different perspectives
- 5) Significance of commentaries for reading Samhita.
- 6) Time consuming process.

So by these methods we can study classical texts more preciously.

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