



A Review Study of Padartha Chandrika Commetary on Ashtanga Hridayam W.S.R. to Sutra Sthana

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Abstract: The ancient literature of Ayurveda is the form of brihatrayi (3 major treatise of Ayurveda), Lagutrayi (3 Minor treatise of Ayurveda) and their Commentaries. As the time Passed, Various commentators tried to explain the original concepts. While doing this they added the relevant matter which was prevalent in that era. Commentaries are always helpful for better understanding of the complex concepts described in ancient texts. *Padartha Chandrika* Commentary is written on *Ashtanga Hridayam* and the author of this Commentary is *Chandranandana*. In this article we approaches sutra sthana with verses and *Paribhashikashabda*.

Keywords: Ashtanga Hridayam, Padartha Chandrika, Chandranandana

I. INTRODUCTION:

Currently, only Samhitas are available in the form of primitive texts of Ayurveda. In this sequence, there are Charaka, Sushruta and Vagbhata's Samhita of Ayurveda. Vagbhata's *Ashtanga Hridayam* is widely read book. It had been studied by the contemporary scholar belonging even to other countries and has thus attracted a lot of attention. Naturally, several scholars have attempted to write commentaries on *Ashtanga Hridayam*. *Ashtanga Hridayam* is single Honor of Having the Highest number of commentaries than any other Ayurveda treatise. Though about thirty commentaries are known, most of them are either lost, available partly or remaining in Manuscript form in the libraries of India and other countries. Only six are available in print, one completely and the remaining partly. Detailed description of the subject and clarification of the content is the demand of time. In this view, the roles of commentators have been important. The commentators review the texts according to the time and by criticizing the original texts, they increase the relevance and practicality of the texts and make them great. There have been most commentaries on the *Ashtanga Hridayam*, among them the *Padartha Chandrika* commentary has its own place. This Commentary is written by *Chandranandana*.

Introduction to the Author:

Knowledge of the introduction of any person through his literature is based on two facts that is internal evidence and external evidence. *Chandrananda* is a well-known author in the field of Ayurveda. He is said to be the son of *Ravinandana* (*Ratinanda* according to Tibetan version), grandson of *Maharsinandana* and a native of Kashmir¹. He is placed as a contemporary of king *Abhimanyu* of Kashmir (958 - 972 A.D). This dates is also confirmed with of its Tibetan translation (1013 - 1055 A.D). It is further supported by *Chandranandana* (the author of *thenighantu*) being quoted by *ksirasvami* (11th cent. A.D.), a notable commentator on *Amarakosa*. Thus there is no doubt that *Chandranandana*, son of *Ravinandana* and the author of the *nighantuvived* around 10th Cent. A.D.²

There are six quotations from *Chandranandana* in *Ksira - swami's comm.* on the *Amarakosa* all of which are traced in the *Madanadinighantu*. Thus it leaves no doubt that *Ksirasvami* has quoted this very work of *Chandranandana*.³

Hemadri (A. H. Su. 7. 40) also quotes *Chandranandana* along with other commentators such as *Arunadatta*, *Indu*, *Jejjata*, *Brahmadeva*, *Madhava* and *Dalhana* but the actual quotations (*Maireyodhanyasavah*) is not found in *Chandranandana's Padartha Chandrika* Comm. on AH, though it is

different from 'MaireyamKharjurasavam' which is quoted by Hemadri as the view of Arunadatta and Indu. So this needs further examinations.⁴

Dalhana has quoted *Candranandana* once (Susruta, U. 65. 29) in the context of tantrayukti where he is said to have proposed a different definition of 'Vidhana'.⁷ As there is no chapter on tantrayukti in the *Astangahrdaya*, *Dalhana* evidently quotes his another work which may be a commentary on the Sustruta – Samhita that was available at *Dalhana's* time.⁵

From the point of View of clinical utility of all the subject from charaka period and to clarify the fundamental principles of Ayurveda the *ChandranandanasPadarthaChandrika* has an important place. In this article we approaches Critical review of *sutrasthana* and Categorization of *Paribhasikshabda* of *PadarthaChandrika*.

Aims and Objective:

1. To study critically the sutra sthana of *Padartha Chandrika* commentary of Ashtanga Hridayam.
2. To study historical background of chandrnanadan and padarth Chandrika.
3. To overview shlokas numbers in padarth Chandrika.

II. MATERIAL AND METHODS:

1. *Ashtanga Hridyam* with *Padartha Chandrika* Commentary and Ramprasad Sharma ji SanshodhitAshatangHridyam.
2. *Ashtanga HridyamMool Samhita* with Sarvangasundara Commentary & Ayurveda Rasayana Commentary Edited by Harishastriparadkar Vaidya.

Methods:

Sutra Sthana of *Padartha Chandrika* Commentary chapter wise verses compared along with *Ashtanga HridyamMool Samhita AyurvedaRasayana* Commentary and *Sarvangasundara* Commentary.

Observation:

Chapte r No.	Chapter Name	HarishastrParadakar ji Vaidya SanshodhitAshatanga Hridyam Shloka No. in Sutra Sthana	Ramprasad Sharma ji SanshodhitAshatanga Hridyam Shloka No. in Sutra Sthana	<i>Padartha Chandrika Commentary AshatangaHri dyam Shloka No. in Sutra Sthana</i>
Chapter .1	<i>AyushkameeyaAdhyaya</i>	48½	57	57
Chapter .2	<i>DinacharyaAdhyaya</i>	48	55	55
Chapter .3	<i>RitucharyaAdhyaya</i>	58½	54	54
Chapter .4	<i>RoganuptadaniyaAdhyaya</i>	36	36	34
Chapter .5	<i>Drava VigyaniyaAdhyaya</i>	84	84	81
Chapter .6	<i>AnnaswaroopaVigyaniya Adhyaya</i>	172	181	178
Chapter .7	<i>AnnarakshaAdhyaya</i>	77	56	56
Chapter .8	<i>MatrashitiyaAdhyaya</i>	55 ½	45	41
Chapter	<i>DravyadiVigyaniyaAdhya</i>	28½	33	31

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Chapter .10	RasabhediyamAdhyaya	44	34	34
Chapter .11	DoshadivigyaniyaAdhyaya	45	46	41
Chapter .12	DoshabhediyamAdhyaya	78½	80	78
Chapter .13	DoshopkramniyaAdhyaya	41	35	35
Chapter .14	DvividhopkramniyaAdhyaya	37	34	34
Chapter .15	ShodhanadiGanaSangrahaAdhyaya	47	34	34
Chapter .16	SnehadivdhiAdhyaya	46	44	44
Chapter .17	SwedavidhiAdhyaya	29½	25	25
Chapter .18	Vamana VirechanaAdhyaya	60½	53	53
Chapter .19	BastividhiAdhyaya	87	75	75
Chapter .20	NasyavidhiAdhyaya	39	41	41
Chapter .21	DhumpavidhiAdhyaya	22½	19	19
Chapter .22	GandushadivdhiAdhyaya	34	46	45
Chapter .23	Aschotana Anjana Vidhi Adhyaya	30½	29	27
Chapter .24	TarpanaPutpaka Vidhi Adhyaya	22½	24	21
Chapter .25	Yantra Vidhi Adhyaya	42½	48	48
Chapter .26	Shastra Vidhi Adhyaya	55½	62	62
Chapter .27	Siravyadha Vidhi Adhyaya	53	69	68
Chapter .28	Shalya Aaharan Vidhi Adhyaya	47½	68	66
Chapter .29	Shastrakarma Vidhi Adhyaya	80	65	65
Chapter .30	KsharAgnikarmaVidhiAdhyaya	53	50	45

Extra verses in Padarthachandrika Commentary with details

Sr.no.	Extra shloka and Reference	Molla shloka sthana and Reference
1	Tau ShodhaDasadhaChoctawutkarshadivikapatna [A.H.S.1/17]	A.S.Su.1/30
2	LikhedanusukhamJihwanJivhanirlekhneen Ch. [A.H.S.2 / 4]	A.S.Su.3/17
3	LochneBhavastastenSusnigdheGhanpakshamani. ManiktrayeVimleManojne Microcosm [A.H.S.2 / 5]	A.S.Su.3/25
4	ShitamVidhiraymtapteajeerneshishiramtyjeta AtiogainSalilamTrishatopiPrajapatam. Prayati mucosa [A.H.S. 5/15]	A.S.Su. 6/29 A.S.Su. 6/33
5	SansargePitakafiyo: Sannipate f Poojitam. [A.H.S. 5/17]	A.S.Su. 6/48
6	Gavyamahishmajanchakarabhastharanavamikam.	A.S.Su. 6/52

	<i>AbhimacashfChetiKshiramashavidhamamam. [A.H.S. 5/20]</i>	
7	<i>VishtambhiniYavasuraGurvushaTridoshala. [A.H.Su..5 / 69]</i>	A.S.Su. 5/82
8	<i>Gaṇḍūśadhāraṇāthṛtkamaladaurgandhyaśōśajita [A.H.Su..5 / 82]</i>	
9	<i>Panduk: PundrikshPramodoGauralaya. [A.H.Su..6 / 2]</i>	A.S.Su. 7/4
10	<i>uddaalakastuveeyaryoshnoneevaarahshleshmavardhanah. shyaamaakahshoshanorookshovaatalahshleshmapittaha [A.H.Su..6 / 12]</i>	A.S.Su.7/18
11	<i>Laghuvarṣōśitamdagdhabhūmijamsthalasambhavam. [A.H.Su..6 / 26]</i>	A.S.Su.7/38
12	<i>bhagnasandhaanakrddhalyoraktapittapradooshanah .[A.H.Su..12 / 69]</i>	A.S.Su. 7/164
13	<i>svasthaanasthasysamatavikaaraanaamasambhavah [A.H.Su..12 / 27]</i>	A.S.Su.12/23
14	<i>sansarg: sannipatshchtaddvitrmishanayakop to. [A.H.Su..12 / 69]</i>	A.S.Su.1/12
15	<i>PuranaraktaShalinamasnehalavanochanam. BhujjanoSanmuktaketPayyadikimamKramat. [A.H.Su.. 18/19]</i>	

III. CONCLUSION:

1. Padartha Chandrika is an embodiment and adaptable commentary which gives profound understanding into the ashtanga hridayam .it likewise illuminates various ideas of Ayurveda to think in new creative manners. It will be extremely valuable to the objective populace like Ayurveda and life science understudies, doctors, academician, scientist, in an incredible way.
2. Candranandana also wrote a comm. On the Susruta – Samhita a portion of which is quoted by Dalhana. He may be the same person who wrote the comm. On the Astangahrdaya.
3. Total 15 shloka extra written by Chandranandana in all over sutra sthana along with Ashtanga Hridayam Mool Samhita and Sarvangasundara Commentary.

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