

## Review Article

A review through *Charaka Uttara-Tantra*Richa Vishwakarma, Pradip Kumar Goswami<sup>1</sup>Junior Resident, <sup>1</sup>Associate Professor and Head, Department of Samhita and Sanskrit, Faculty of Ayurveda, Institute of Medical Sciences, Banas Hindu University, Varanasi, Uttar Pradesh, India

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## Abstract

In the present scenario, the available editions of *Charaka Samhita* contain eight *Sthanas* only. *Charaka Samhita* does not contain *Uttara-Tantra* like *Sushruta Samhita* and *Samhitas* of *Vagbhata*. On contrary, in the 12<sup>th</sup> chapter of *Siddhi Sthana*, *Charaka* has mentioned about *Uttara-Tantra* of *Charaka Samhita*. So, it is essential to emphasize on this issue, which was not explained in length by commentators of *Charaka Samhita*. Many controversies raised on the existence and recognition of *Uttara-Tantra* of *Charaka Samhita*. On the other hand, some scholars who belong to a later period have been mentioned certain references in their work, which are claimed to be from *Uttara-Tantra* of *Charaka Samhita*. After a thorough study and scanning of available literature, it is concluded that, *Charaka Uttara-Tantra* was existing up to the time of Nishchalakara (13<sup>th</sup> century AD). Nishchalakara has quoted a number of references in *Ratnaprabha*, which are from *Uttara-Tantra* of *Charaka Samhita*. Furthermore, there is a need to discuss about the existence of *Uttara-Tantra* of *Charaka Samhita* by further more detailed study and scanning of literatures of Ayurveda and allied literatures.

**Key words:** Chakrapanidatta, *Charaka Samhita*, Nishchalakara, *Ratnaprabha*, *Tika*, *Uttara Tantra*

## Introduction

*Samhitas* are considered as highly codified store houses of ancient wisdom. *Samhitas* have their own style of narrating classics such as *Sthana*, *Chatushka*, *Adhyaya*, *Sutra*, *Shloka*, *Pada* etc., Facts have been presented in *Sutra* form in *Samhitas* and in commentaries the same have been interpreted and elaborated in the form of *Bhashya*. Thus, the commentaries serve the purpose of *Bhashya* on the *Samhitas*, which not only give meaning of words but also supplement the ideas by furnishing additional information on the subjects. The commentator quotes the previous authors and after critical verification gives his own conclusion based on either rejection or agreement on logical grounds. This requires a wide and thorough knowledge of the existing literature of *Samhitas* and commentaries along with sufficient background of allied literature. Moreover, a commentator needs critical and analytical faculty by which he can verify the facts and arrive at a rational conclusion.<sup>[1]</sup> Likewise, *Uttara-Tantra* has been considered as a store house of subjects, which are not present in portions of main *Samhitas*. Existence of *Uttara-Tantra* of *Charaka Samhita* has been mentioned in *Siddhi Sthana* of *Charaka Samhita*.<sup>[2]</sup> This is not referred by any other scholars.

The meaning of the *Shloka* is for the true knowledge of this treatise according to the *Guna* and *Dosha*, these *Tantra-Yuktis* will be explained once again in detail in *Uttara-Tantra*. This portion belongs to *Dridhabala*, who supplemented 17 chapters of *Chikitsa Sthana*, 12 chapters each of *Kalpa* and *Siddhi Sthanas*. In the above context, Chakrapanidatta, quoted that this verse is not authoritative one.<sup>[3]</sup> He opined that *Uttara-Tantra* of *Charaka Samhita* as *Anarsha*, which means *Sambuddhau Shakalyasyettau Anarshe* (not belonging to the *Rishi* or which is not Vedic),<sup>[4]</sup> because there is no *Uttara-tantra* in *Agniveshatantra*.

These are the views of some Hindi translators of Chakrapanidatta's *Ayurveda Dipika* on *Charaka Samhita*. However, some English translators have different views on the commentary of Chakrapani's *Ayurveda Dipika*.

According to Prof. P. V. Sharma, it refers to the *Uttara-Tantra*, which deals with the exposition of *Tantra-Yuktis*, but this is regarded as unauthoritative by elders as the existence of the *Uttara-Tantra* itself in the *Agniveshatantra* is not authentic. It indicates that in certain traditions, the *Uttara-Tantra* existed dealing with *Tantra-Yuktis* and other allied matters.<sup>[5]</sup> This shows that according to Prof. P. V. Sharma some of the senior physicians of Chakrapani regarded the *Uttara-Tantra* as unauthoritative, but not Chakrapani himself. Prof. P. V. Sharma also not refuted the authenticity of *Uttara-Tantra*.

Likewise, R. K. Sharma and Bhagwan Dash, few among the English translators of *Ayurveda Dipika* said that Chakrapani quoted the views of experienced physicians according to

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whom the text in verse no. 50 is unauthentic. However, he himself has not refuted the authenticity of this text.<sup>[6]</sup> This is because after explaining 36 *Tantra-Yuktis*, Chakrapani said in his commentary on *Charaka Samhita* that in addition to the above mentioned 36 *Tantra-yuktis*, there are 15 types of *Vyakhyas* (explanations), 7 types of *Kalpana* (arrangements), 21 types of *Arthashrayas* (implications) and 14 types of *Tantra-Doshas* (defects in composition). These are not mentioned here because of their description in *Uttara-Tantra*.<sup>[7]</sup>

Whether Chakrapani or his senior scholars recognized *Uttara-Tantra* not as a work of authoritative scholars that is another issue. Nishchalakara quoted many references of *Uttara-Tantra* of *Charaka Samhita* in his commentary *Ratnaprabha* on *Chikitsa Samgraha* of Chakrapani Datta. Nishchalakara belongs to 13<sup>th</sup> century AD. and Chakrapani belongs to 11<sup>th</sup> century AD. Therefore, fact is that up to the time of Chakrapani or even later period there was the existence of *Uttara-Tantra* of *Charaka Samhita*. Simultaneously, to the present edition of *Charaka Samhita*, their popularity and acceptance by scholars may be at the lower level in regards to *Uttara-tantra* of *Charaka Samhita*. Subsequently scholars who were much junior to Chakrapanidatta has quoted the *Uttara-tantra* of *Charaka Samhita* with importance. Among them, Nishchalakara who had commented upon the most famous work *Chikitsa Samgraha* of Chakrapanidatta quoted certain *Shlokas* from *Uttara-tantra* of *Charaka Samhita*. The name of his commentary is *Ratnaprabha*. In many places, he also mentioned that '*Charakottaratantre*' (as he discuss in *Uttara-tantra* of *Charaka Samhita*).

The aim of this study was to ascertain the existence of *Uttara-tantra* of *Charaka Samhita*, which is considered to be a controversial matter. *Uttara-Tantra* is considered to be an important part of *Samhitas*, which deals with the remaining branches such as an explanation of *Kayachikitsa*, *Shalakya*, *Balarogas* in *Sushruta Uttara-Tantra*, etc., which are not covered in main *Samhitas*.

## Materials and Methods

Classical literature (*Samhitas* and commentaries) have been critically analyzed and reviewed. Mainly *Ratnaprabha* of Nishchalakara on *Chikitsa Samgraha* of Chakrapani Datta has been consulted. In addition, *Ayurveda Dipika* of Chakrapanidatta and *Jalpakalpataru* of Gangadhar Rai have also been consulted.

Among the *Brihatrayis*, *Sushruta Samhita* and *Vagbhata Samhitas* contain *Uttara-tantra* and it is generally observed that whatever the concept and materials of *Ashtanga Ayurveda* has not been dealt with main *Samhita*, are addressed mainly in *Uttara-Tantra* as shown in comparative Tables 1 and 2.

## Discussion

After observing the comparisons in Tables 1 and 2, it seems that the topics, which are not mentioned in main *Samhitas* are explained in *Uttara-Tantra*. For example – *Sushruta Samhita* is a *Shalya Pradhana* treatise and it has a specialty in the topics related to *Shalya*, but the topics other than *Shalya* are described

in *Uttara-Tantra*. Furthermore, in *Ashtanga Samgraha* and *Ashtanga Hridayam*, the topics other than main *Samhitas* are mentioned in *Uttara-tantra* according to these tables.

According to a significant statement given by Chakrapani about *Vyakhyas* (explanations), *Kalpana* (arrangements), *Arthashraya* (implications) and *Tantra-Doshas* (defects in composition), it may be possible that in Chakrapani's time, this subsidiary text was available, which is no more extant. This might alternatively be a subsequently interpolation in Chakrapani's commentary. It is also possible that senior physicians of Chakrapani quoted the *Uttara-Tantra* as unauthoritative one that is why Chakrapani did not commented on that, but he himself not refuted the existence of *Charakottaratantre*. The present available editions of *Charaka Samhita* is considered as a *Kayachikitsa Pradhana* (principal) treatise so it may be possible that to explain the topics other than *Kayachikitsa* such as *Shalya*, *Shalakya*, *Tantra-Yuktis*, *Vyakhyas* (explanations), *Kalpanas* (arrangements), etc., anyone wrote *Uttara-Tantra* in *Charaka Samhita*. Since, the senior scholars quoted it as unauthentic, nobody commented on it. Perhaps it was not so much popular like *Uttara-Tantra* of other *Samhitas*, and was disappeared in later period.

There can be one more evidence for the possibility of the existence of *Uttara-Tantra*, i.e. according to the verse no. 52 of 12<sup>th</sup> chapter of *Siddhi Sthana* of *Charaka Samhita*, 12000 verses should be present in *Charaka Samhita*.<sup>[8]</sup> The meaning of this *Shloka* is the physician who that in his memory this treatise containing 12000 verses and prose paragraphs is verily the knower of its implications. He has the power of discrimination and he is proficient in the treatment of diseases. Such a person cannot fail to diagnose a disease and initiate its appropriate treatment.

According to these lines, the present available editions of *Charaka Samhita* should have to be *Dvadasha-Sahasri* (12000 verses and prose paragraphs). Notwithstanding variations in the numbering of verses and prose paragraphs in the different editions of this work, the total number of the verses and prose paragraphs in 120 chapters does not exceed ten thousand, which is significantly at variance with what is stated in the original text here. Apart from the possibility of an error in the statement made in the above text, it is likely that the original text had actually 12000 verses and prose paragraphs and some of these were lost subsequently. Alternatively, it may be possible that this statement includes the number of verses and prose paragraphs of *Uttara-Tantra* or *Uttara-Sthana* which is no more exist. This can be strong evidence in relation to the *Charakottaratantre*. Since the other two important *Ayurvedic* classics, viz., *Sushruta Samhita* and *Vagbhata Samhitas* have such supplementary sections, the possibility of *Charaka Samhita* having such a supplementary section cannot be brushed aside, notwithstanding the confusing statements in the existing editions of Chakrapani's commentary.<sup>[9]</sup>

Different number of *Shlokas* and references as quoted by Nishchalakara<sup>[10]</sup> in *Ratnaprabha* mentioned in Table 2 are not available in any sections of present available *Charaka Samhita*. This signifies that these *Shlokas* and references are from other sources, which indicates that these may belong to so called *Uttara-Tantra* of *Charaka Samhita* as these are related to mainly *Shalya*, *Shalakya*, etc. which are not discussed in main *Samhita*.

**Table 1: Comparative table between *Brihatryis***

| Name of <i>Samhita</i>                                   | Topics given in <i>Uttara-Tantra</i>  | Specialty                              |
|--|---|--|
| <i>Charaka Samhita</i>                                   | <i>Shalya</i> such as <i>Nadivrana</i> , <i>Bhagandara</i> , <i>Shukadosha</i> , <i>Kshudraroga</i><br><i>Shalakya</i> like <i>Mukharoga</i>  | <i>Kayachikitsa</i><br><i>Pradhana</i> |
| <i>Sushruta Samhita</i>                                  | <i>Shalakya</i> such as <i>Netraroga</i> , <i>Karnaroga</i> , etc.<br><i>Kaumarbhritya</i> like <i>Balaroga</i> , etc.<br><i>Kayachikitsa</i> such as<br><i>Jvara</i> , <i>Atisara</i> , <i>Swasthavritta</i><br><i>Tantra-Yuktis</i> , etc.  | <i>Shalya Pradhana</i>                 |
| <i>Ashtanga Samgraha</i> and<br><i>Ashtanga Hridayam</i> | <i>Kaumarbhritya</i> like <i>Balagrha</i><br><i>Shalakya</i> such as <i>Netraroga</i> , <i>Karnaroga</i> , <i>Nasaroga</i> , <i>Mukharoga</i> , <i>Shiroroga</i> , etc.<br><i>Shalya</i> such as <i>Vrana</i> , <i>Bhagandara</i> , <i>Granthi</i> , <i>Kshudraroga</i><br><i>Agada</i> such as <i>Sarpavisha</i> , <i>Kitavisha</i> , etc.<br><i>Kayachikitsa</i> , <i>Rasayana</i> , <i>Vajikarana</i> , etc. |  |

**Table 2: References and topics given in *Ratnaprabha* commentary on *Chikitsa Samgraha* of Chakrapani Datta by Nishchala Kara**

| Chapter no. | References Verse no.  | Topics             | Subject             |
|-------------|---|--------------------|---------------------|
| 1           | 57  | <i>Jvara</i>       | <i>Kayachikitsa</i> |
| 43          | 2, 3, 16  | <i>Nadivrana</i>   | <i>Shalya</i>       |
| 44          | 1, 4  | <i>Bhagandara</i>  | <i>Shalya</i>       |
| 46          | 2, 3, 8, 9  | <i>Shukadosha</i>  | <i>Shalya</i>       |
| 47          | 1   | <i>Bhagna</i>      | <i>Shalya</i>       |
| 53          | 1, 2, 4, 7, 9, 10, 11, 14, 16, 17, 18, 22, 24, 25, 26, 32, 33, 34, 37, 94, 96 | <i>Kshudraroga</i> | <i>Shalya</i>       |
| 54          | 9, 32   | <i>Mukharoga</i>   | <i>Shalakya</i>     |

In spite of this, Gangadhar Rai, in *Jalpalkapataru* says that “for the true knowledge of this treatise according to *Guna* and *Dosha*, *Tantra-Yuktis* are explained by me in *Uttara*, in the chapters other than one hundred twenty chapters explained by *Acharya Charaka*”.<sup>[11]</sup>

This important explanation also signifies that *Uttara-Tantra* may be present at that time for the explanation of *Tantra-Yuktis*, *Vyakhyas* (explanation), *Kalpna* (arrangements), *Arthashrayas* (implications), *Tantra-Doshas* (defects in composition), etc., but in later period, this portion disappeared due to some reasons.

## Conclusion

After a critical discussion based on available references and resources, conclusions can be drawn that one cannot brush aside the hypothesis that there was an *Uttara-Tantra* of *Charaka Samhita*, which was technically available up to the time of Nishchalkara and Shivadas Sen. Simultaneously senior scholars who had studied intimately *Charaka Samhita*, not ready to recognize this *Uttara-Tantra* of *Charaka Samhita* as an authoritative one. There are so many unsolved questions persist like who was the writer of it, what was the period, up to what

period its existence was there, when and why it disappeared and why *Acharya Charaka* did not mentioned the list of chapters present in *Uttara-Tantra* along with the list of chapters of other *Sthanas* in 30<sup>th</sup> chapter of *Sutra Sthana*. These questions are yet to be solved with external and internal evidences, which substantiate the existence of *Uttara-Tantra* of *Charaka Samhita* and its authenticity. There is no strong evidence to totally reject existence of *Uttara-Tantra* of *Charaka Samhita*. Interestingly translators and commentators of modern age are in dividing opinion. For getting a substantive conclusion on the issue more and more methodical and extensive researches are needed.

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## हिन्दी सारांश

### चरक संहिता का वितर्कित उत्तर तंत्र – एक अध्ययन

ऋचा विश्वकर्मा, प्रदीपकुमार गोस्वामी

आयुर्वेदीय संहिता ग्रंथ समूह के अंतर्गत चरक संहिता का स्थान सर्वप्रथम है। संहिता ग्रंथ के अध्ययन और चर्चा में संहिता में वर्णित विभिन्न स्थानों का अत्यधिक महत्व प्रतिपादित होता है। चरक संहिता व्यतिरेक, सुश्रुत संहिता एवं वाग्भट संहिताओं में उत्तर तंत्र एवं उत्तर स्थान उल्लेखनीय स्थान के रूप में प्रचलित हो रहा है। चरक संहिता में उत्तर तंत्र था या नहीं था उसी संदर्भ में नाना वितर्क परिलक्षित होते हैं। संहिताओं के पश्चात् काल में संहिता को गूढ़ अध्ययन अर्थ में प्रयोज्य होने वाला तथा विभिन्न टीका एवं व्याख्याओं में चरक संहिता के उत्तर तंत्र के औचित्य होने का संदर्भ प्राप्त होता है। चरक संहिता के टीकाकार चक्रपाणि चरक संहिता के उत्तर तंत्र को स्वीकार न करने के बाद भी चक्रपाणि कृत चिकित्सा सार संग्रह की रत्नप्रभा टीका में उल्लेखित चरक उत्तर तंत्र के संदर्भ का उल्लेख मिलता है। पर्यालोचना एवं अध्ययन के बाद प्रतीत होता है कि वितर्कित चरक संहिता का उत्तर तंत्र शिवदास सेन के समय तक अस्तित्व में था। इस तथ्य को स्वीकार करना या न करना, यह एक अन्य विषय है।