

## A CRITICAL REVIEW OF JALPAKALPATARU COMMENTARY WITH SPECIAL REFERENCE TO *GULMA NIDANAM ADHYAYA* OF CHARAKA SAMHITA

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### ABSTRACT

The Jalpakalpataru commentary occupies a distinctive place in the interpretative tradition of the Charaka Samhita, offering insights that extend beyond simple textual explanation. The present study critically reviews the Jalpakalpataru commentary of Gangadhara Roy on the *Gulmanidanam Adhyaya* (chapter) of Charaka Samhita. The analysis focuses on four major aspects: the commentator's responses to explicit and implicit questions arising from individual verses, references to earlier *Acharyas* and authoritative opinions, explanation of technical vocabulary, and the use of *Tantrayuktis* as interpretative tools. A qualitative textual approach was adopted through systematic verse-wise examination of the commentary. The findings indicate that Jalpakalpataru functions as an analytical and interpretative framework that clarifies textual ambiguities, preserves earlier scholarly viewpoints, and facilitates deeper understanding of complex concepts within the text. The

commentary thereby contributes significantly to the understanding of *Gulmanidana* and demonstrates the richness of Ayurvedic literature.

**KEYWORDS:** Jalpakalpataru, *Gulmanidana*, Charaka Samhita, *Nidanasthana*, *Tantrayukti*.

## INTRODUCTION

The Charaka Samhita is one of the foremost classical texts of Ayurveda and remains an important source for understanding concepts related to disease causation, diagnosis, and treatment. Among its eight major sections, *Nidanasthana* is devoted to the study of diseases with emphasis on etiology, pathogenesis, and diagnostic understanding. The *Gulmanidanam* chapter presents a detailed account of *Gulma*, including its causes, types, clinical presentation, and prognostic considerations. To facilitate interpretation of the concise and often layered content of the Charaka Samhita, numerous commentators have contributed explanatory works over time. Among this, Jalpakalpataru (JK) of Kaviraj Gangadhara Roy occupies a notable place for its analytical approach, and clarification of difficult passages. Although the commentary provides valuable interpretative insights, a systematic assessment of its contribution to *Gulmanidanam* remains lacking. In this context, this study undertakes a critical review of the commentary with particular focus on verse-wise explanations, references to earlier *Acharyas*, analysis of specialized terminology, and identification and application of *Tantrayuktis*.

## OBJECTIVES

1. To analyze the verse/prose-wise explanations provided in Jalpakalpataru on *Gulmanidanam*.
2. To identify and evaluate references to earlier *Archaryas* mentioned in the commentary.
3. To study the technical vocabulary explained by the commentator.
4. To examine the *Tantrayuktis* employed interpreting the text.

## MATERIALS AND METHODS

### Study Design

A qualitative literary review was conducted.

### Source Material

The primary source was the critically edited text of Charaka Samhita *Nidanasthana* with the commentary of Kaviraj Gangadhara Roy. For this study, Charaka Samhita with *Jalpakalpataru* commentary edited by Kaviraja Shree Narendranath Sengupta and Kaviraja Shree Balaichandra Sengupta published by Chaukhamba Orientalia, Delhi, 2018 edition, was used.

## METHODOLOGY

The entire commentary on the *Gulmanidanam adhyaya* (chapter) was examined verse by verse. Data were collected under four predefined categories:

1. Questions raised and answered by the commentator regarding specific verses/prose.
2. References to previous *Acharyas* and authorities.
3. Explanations of technical and difficult vocabulary.
4. Identification and analysis of *Tantrayuktis* employed interpretation.

The collected information was analyzed descriptively and critically.

## OBSERVATIONS

### 1. Verse/prose-wise answers to interpretative questions

The commentator frequently addresses doubts that may arise while reading the original text.

The commentator has addressed following questions:

#### (i) Rationale behind description of *Gulma* after *Raktapitta*

*Gulma* arises from causes similar to those of *atikarshaka jwara* (emaciating fever), and due to the similarity of etiological factors, as well as due to the association of having a common effect with *raktapitta*. Moreover, in all cases of *raktapitta*, *pitta* is invariably the causative factor. Therefore, owing to the logical connection that a single *dosha* (*pitta* for *raktapitta* and *vata* for *gulma*) consistently acts as an invariable causative factor, the explanation of the causes of *gulma* is commenced immediately after describing the causes of *raktapitta*.<sup>[1]</sup>

#### (ii) What is meant by *shonita gulma*?

From the standpoint of *Padartha tantrayukti*, since the description of *gulma* arising from *artava* (menstrual blood) is found only in women, here the term “*shonita*” (blood) is understood in that specific sense. That is to say: the *gulma* arising from *artava* occurs only in women and does not arise in men. However, according to the statement- ‘a *gulma* arising from other types of blood occurs in both women and men’ – one might think that the term ‘*shonita*’ includes both *prasada-rakta* (pure circulating blood) and *artava-rakta* (menstrual blood). But this is not correct, because in authorities like Charaka and Sushruta, there is no mention of *Gulma* arising from *prasada-rakta*.<sup>[2]</sup>

#### (iii) Why the *upadrava* (complications) of *gulma* are not mentioned separately?

The *upadravas* (complications) of *vata gulma* are also described as its *lingas* (signs), because they are included within the description of symptoms (*lingantargata*), and not separate from

them. However, in comparison to the primary symptoms, they are stronger and more severe, and since they arise after the onset of the disease and cause intense suffering, they are termed as *upadravas*.<sup>[3]</sup>

**(iv) Although *rajayakshma* is described as a *tridoshaja* disease, how is its origin explained in the context of *kapha gulma*?**

When kapha becomes excessively increased, it gives rise to conditions such as *kasa* (cough) and *rajayakshma*, and it also produces whiteness of the skin. Therefore, these conditions like *kasa* should be understood as *upadravas* (complications) of *kaphagulma*. The term ‘*ativridha*’ (excessively increased) indicates the causative role of *kapha*. By this expression, it is clarified that these complications arise everywhere due to the strength of the aggravated *doshas* associated with the specific etiological factors (*adhikar-hetu*) of each disease, leading to *upabrimhitabala* (secondary) disease manifestations. They are not produced by the *doshas* that initiate those diseases independently. This interpretation serves to refute the notion that these conditions originate as primary diseases caused by their own specific *doshas*.<sup>[4]</sup>

**(v) Why are the three *dvandvaja* (dual-*doshaja*) *gulmas* not counted separately in the enumeration, while *tridoshaja gulma* is counted separately?**

By observing the causes and symptoms, in the context of *gulma* and similar disorders, for the purpose of explaining the specific line of treatment, although the three dual-*doshaja* types are to be described later, they are not counted separately in the enumeration because they arise from an equal combination of the *doshas* in their natural state (*prakriti-sama-samavaya*). On the other hand, *tridoshaja gulma* is counted separately because it originates from an unequal and irregular pathological combination of three *doshas* (*vikriti-vishama-samavaya*), and not from their natural equal combination.<sup>[5]</sup>

## 2. REFERENCES to Acharyas

The commentary preserves opinions of earlier authorities and occasionally compares divergent viewpoints.

**Table 1: The texts, authors and *acharyas* mentioned in the commentary.**

Name of the text / author / <i>acharya</i>	Reference in the commentary
Sushruta	Ch.Ni.3/2, page 1282; Ch.Ni.3/4, page 1286; Ch.Ni.3/12, page 1295.
Harita	Ch.Ni.3/12 page 1298.

### 3. Vocabulary Analysis

Numerous technical terms are explained in detail. These explanations facilitate a more precise understanding of *Gulmanidana* and help avoid misinterpretation of technical terminology.

**Table 2: Important vocabulary mentioned in the commentary.**

Word	Meaning
नवोदक <i>Navodaka</i>	नवोदकं प्रावृट्कालिकजलम् <sup>[6]</sup> <i>Navodaka</i> is (fresh) water of the <i>pravrit</i> (season)
महास्रोत <i>Mahasrota</i>	महास्रोत इति कोष्ठगतग्रहण्यादिकं बृहद्विवरसिराम् <sup>[7]</sup> <i>Mahasrotasa</i> means the large channels with wide openings, such as <i>grahani</i> and other structures in the <i>koshtha</i> (abdomen).
आमगर्भ <i>Aamgarbha</i>	आमगर्भे आसप्तममासिकमर्भे <sup>[8]</sup> <i>Amagarbha</i> refers to a fetus up to the seventh month of gestation
आटालत्वम् <i>Atalatvam</i>	आटालत्वं विस्तृतत्वम् <sup>[9]</sup> <i>Atalatvam</i> means broadness (largeness)
विदाह <i>Vidaha</i>	विदाहो भुक्तस्यार्द्धपरिपाकः <sup>[10]</sup> <i>Vidaha</i> is the half-digestion of ingested food.
अनन्नाभिलाषः <i>Anannabhilasha</i>	अनन्नाभिलषणं सत्यामपि क्षुधायामषितुमनिच्छा <sup>[10]</sup> <i>Anannabhilasha</i> means unwillingness to eat even though hunger is present
अरोचक <i>Arochaka</i>	अरोचकस्तु सत्यप्यभिलाषेऽभ्यवहारासामर्थ्यम् <sup>[10]</sup> <i>Arochaka</i> means inability to take food even though the desire for food is present

### 4. Tantrayuktis Identified

Several *Tantrayuktis* are employed throughout the commentary to establish textual coherence and interpretative validity. *Tantrayuktis* observed in the commentary:

**Table 3: Tantrayuktis mentioned in the commentary.**

Tantrayukti	Meaning	Context
<i>Padartha</i>	<i>Padartha</i> is that which denotes the meaning of a word, of two words, and of many words. <sup>[11]</sup> [The meaning of a term ( <i>padartha</i> ) is understood based on its contextual usage within the treatise ( <i>tantra</i> ).]	In the discussion of <i>Shonita gulma</i> , the term <i>shonita</i> (blood) could broadly mean <i>prasada-rakta</i> (circulating blood) or <i>artava</i> (menstrual-blood). However, by applying <i>Padartha tantrayukti</i> , it is interpreted specifically as <i>artava</i> , because the context deals with a condition occurring only in women. <sup>[12]</sup>
<i>Atidesha</i>	<i>Atidesha</i> is defined as that by which, for the purpose of establishing a subject that has not been explicitly stated, something that is capable of revealing it is applied; and through	In this reference, the commentator explains that the <i>Acharyas</i> do not separately enumerate or describe the signs and symptoms of all dual- <i>dosha</i> conditions arising from equal

	<p>this, another unstated subject of a similar nature should also be accepted.<sup>[11]</sup> [It is used in the sense of indirect extension or application of already described principles to similar situations without separately stating them in detail.]</p>	<p>combinations of <i>doshas</i>. Instead, their features are understood by extension from the symptoms already described for the individual <i>doshas</i>.<sup>[13]</sup></p>
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## DISCUSSION

The present study demonstrates that the Jalpakalpataru commentary functions as more than a textual explanation and serves as an interpretative and analytical aid for understanding the *Gulmanidanam Adhyaya* of Charaka Samhita. The observations indicate that the commentator actively engages with conceptual and contextual questions arising from the original text and provides reasoned clarification where ambiguity may exist. A major finding of the study was the commentator's practice of addressing explicit and implicit interpretative questions. Explanations regarding the sequence of *Gulma* after *Raktapitta*, interpretation of *Shonita Gulma*, inclusion of *upadravas* within disease manifestation, and the classification of *doshic* variants demonstrate a systematic attempt to establish internal consistency within the text. Such explanations reveal that the commentary is not restricted to lexical interpretation but extends to logical analysis.

The references to earlier authorities further emphasize the scholarly nature of Jalpakalpataru. Citation of opinions from *Acharyas* such as Sushruta and Harita reflects continuity within the *Ayurvedic* interpretative tradition. By incorporating previous viewpoints, the commentator preserves earlier knowledge systems and enables comparative understanding across classical sources.

The vocabulary analysis also highlights the contribution of the commentary in explaining technical terminology. Terms such as *Mahasrotasa*, *Navodaka*, *Aamagarbha*, *Atalatvam*, *Vidaha*, *Anannabhilasha*, and *Arochaka* are interpreted in context, facilitating accurate understanding of clinical and conceptual meanings. Such clarification reduces ambiguity and supports better comprehension of disease-related concepts discussed in *Gulmanidanam*.

Another notable observation was the application of *Tantrayuktis* as interpretative tools. The use of *Padartha* and *Atidesha* demonstrates that the commentary follows established *Ayurvedic* hermeneutical principles for deriving meaning from concise textual statements.

Overall, the observations suggest that Jalpakalpataru contributes significantly to the interpretation of *Gulmanidanam* by integrating reasoning, contextual explanation, traditional authority, and systematic interpretative methods.

## CONCLUSION

The present review establishes that the Jalpakalpataru commentary plays an important role in enhancing the understanding of the *Gulmanidanam adhyaya* of Charaka Samhita. Through verse-wise analytical explanations, preservation of earlier *Acharyas'* opinions, clarification of technical vocabulary, and application of *Tantrayuktis*, the commentary provides deeper insights into the original text beyond literal exposition. The study highlights that Jalpakalpataru serves as an effective interpretative framework that resolves textual ambiguities and supports systematic understanding of *Ayurvedic* concepts.

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