



Review Article

SPECIALTIES OF CHARAKOPASKARA COMMENTARY OF KAVIRAJA YOGINDRANATHA SENA ON DEERGHANJIVITEEYA ADHYAYA OF CHARAKA SAMHITA

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ABSTRACT

The Charakopaskara commentary of Kaviraja Yogindranatha Sena represents a significant yet underexplored contribution to Ayurvedic literature, particularly in relation to the *Deerghanjiviteeya Adhyaya* of the Charaka Samhita. While earlier authoritative commentaries such as Ayurveda Dipika by Chakrapani Datta and Jalpalkapataru by Gangadhara Raya are well known, their philosophical complexity often creates barriers for students and beginners. In contrast, Yogindranatha Sena composed Charakopaskara in simple Sanskrit with simple explanations to provide a student-friendly interpretation of the text. **Methods:** The present literary and comparative study critically analysed the Charakopaskara commentary on the *Deerghanjiviteeya Adhyaya* of the Charaka Samhita, comparing it with major classical commentaries to identify its distinctive literary, philosophical, pedagogical, and practical features. **Results:** The analysis revealed that Charakopaskara begins with a systematic *Mangalacharana* and emphasizes *Anubandha Chatushtaya*. *Yogindranatha Sena* clearly explains concepts such as *Trisutra*, *Shat Padartha*, *Samanya-Vishesh*, *Samavaya*, *Atma*, and *Dosha*, linking theory with clinical application through examples including digestion and the dynamic behaviour of *Doshas*. Unlike earlier commentators, he identifies *Trisutra* as the central theme of Ayurveda, emphasizing its role in preserving health and promoting longevity. The commentary also reflects his philosophical insight, clinical orientation, and emphasis on the qualities of an ideal physician. **Discussion and Conclusion:** Charakopaskara is a unique, accessible, and pedagogically valuable commentary that simplifies the Charaka Samhita while preserving its classical essence. It serves as an important educational resource for students and practitioners and deserves greater academic recognition and further research.

INTRODUCTION

Ayurveda is a holistic healing science. It aims to help us lead a life where mind, body and spirit stay in a state of balance with each other and with the environment. The three primary authoritative works in Ayurveda are the major triads - Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya. These texts were written in Sanskrit language in a coded form known as *Sutra*. With the passage of time, the ability to understand the texts gradually decreased and there

was a need to evolve specific techniques to explain these texts. The commentary is one such method of explaining the texts. A commentary is a critical explanation of the original text with its interpretation. There are many varieties of a commentaries such as *Bhashya*, *Vritti*, *Vartika*, *Vyakhya* and *Tika*. There are around forty commentaries said to have been written on Charaka Samhita till date. Many of these are unavailable at present. Amongst those fully available are Ayurveda Dipika commentary of *Chakrapani Datta* and Jalpalkapataru commentary of *Gangadhara Raya*. Some commentaries are available in an incomplete form like *Charaka Nyasa* of *Bhattara Harishcandra*, *Charaka Tattva Pradipika* of *Shivdasa Sena* and Charakopaskara of *Yogindranatha Sena*. The Ayurveda Dipika commentary of *Chakrapani Datta* is the most followed commentary. Jalpalkapataru commentary of

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Gangadhara Raya, in spite of being completely available is not followed much because of it's difficult to understand language, rhetoric and over usage of philosophical concepts. To make the understanding of Charaka Samhita easy the modern era Sanskrit commentary (20th Century AD) on Charaka Samhita written by *Kaviraja Yogindranatha Sena* namely *Charakopaskara* becomes useful. *Kaviraja Yogindranatha Sena* wrote a good and simple commentary for better understanding of Charaka Samhita. He mentioned in his own commentary 'Necessity of good and simple commentary suitable to the needs of the general body of Ayurvedic students has been very keenly felt and I have recognized this difficulty more as a teacher than as a student.'^[1]

AIM AND OBJECTIVES

To unfold the special contribution of *Charakopaskara* commentary in the understanding of *Deerghanjiviteeya Adhyaya* of *Sutra Sthana* of Charaka Samhita.

MATERIAL AND METHODS

Charaka Samhita with *Yogindranatha Sena* commentary published by *Chaukhamba Surbharati Prakashana* (Year-2023) along with other available commentaries on Charaka Samhita is the primary material. Relevant information available from digital and other sources have been compiled and analyzed to draw meaningful conclusions.

OBSERVATIONS

The commentary written by *Kaviraja Yogindranatha Sena* is very simple to understand as it is written in simple Sanskrit with small sentences. The author himself says that this commentary is useful for beginners who can't understand the commentaries of *Chakrapani* and *Gangadhara Raya*. Here are some observations made on specialties of this commentary on first chapter namely *Deerghanjiviteeya Adhyaya*.

Entry into the Subject

Following the Vedic tradition, the author *Yogindranatha Sena* introduces the subject beginning with invoking the almighty through *Mangalacharana*. His *Mangalacharana* is unique as he first praises the *Veda-s* as being beyond the purview of evidence. This proves his Vedic lineage as he is the direct disciple of *Dvarakanatha Sena* who was disciple of the great *Gangadhara Raya*. *Kaviraja Gangadhara Raya* was a staunch believer of Vedic tradition which is carried forward by his disciples spread all over the country. The author then salutes the science of Ayurveda. He eulogized Ayurveda as the one which is the best among all the knowledge streams.^[2]

Yogindranatha Sena describes his own clan, 'Sena' as being the tradition of respected Ayurvedic physician's valuable for the society. In this clan great personality and a skillful teacher was born namely *Dvarakanatha Sena*. He was awarded the honorary title

of '*Mahamahopadhyaya*'. *Yogindranatha Sena* learned Ayurveda from his father *Dvarakanatha Sena*.

At the end of *Mangalacharana*, the aim of this commentary is given by author, "This commentary is the explanation or explanation of difficult to understand subject matter spoken by Charaka."^[3]

Anubandha Chatustaya

Anubandha Chatustaya, meaning "four connections," is a basic framework used to create interest in a classical text. It comprises four key elements: *Adhikari* (the eligible student), *Abhidheya* (the subject matter), *Sambandha* (the relationship), and *Prayojana* (the purpose or utility).

Adhikari: A person who has the eligibility to study a particular *Shashtra* is referred to as '*Adhikari*' of that treatise. The desired qualities of an eligible student are *कारुण्यपुण्यपूरः* (compassionate and good wisher), *शान्तः* (peaceful mind), *विमल विपुल विज्ञान* (pure plentiful knowledge).^[4]

Abhidheya: It means the subject matter which the text deals with. *Kaviraja Yogindranatha Sena* explains *Trisutra* (*Skandha traya* - Tripod) as *Abhidheya*. It contains *Hetu* (etiological factors), *Dosha* (three humors) and *Dravya* (substance- food or medicine). This indirectly includes treatment that prevents recurrence of disease. Whatever is explained in Ayurveda comes under the umbrella of these three. In all the sections of Charaka Samhita, these three are elaborated.^[5]

Sambandha: *Sambandha* means connection. It refers to the relationship between *Upaya* (method described) and *Upeya* (the target- the balance of body entity). It validates authenticity of the text.^[6]

Prayojana: *Prayojana* is the aim with which the treatise is written. The aim of *Charak Samhita* is the attainment of the state of balance of the *dhatu-s*.^[7]

Deliberations on Shat Padartha (six categories)

According to *Yogindranatha Sena*, the seers got the knowledge of *Trisutra* of Ayurveda from *Bharadvaja* and by the vision of this knowledge, they expanded the Ayurveda knowledge by utilizing the *Shat Padartha* (six categories). A detailed description of conducive and non-conductive substances for the life span was described aimed at the attainment of the state of health.

The commentator refers to *Bhavamishra* as he considered only three categories – *Dravya*, *Guna* and *Karma*. The other three categories – *Samanya*, *Vishesha* and *Samavaya* are dependent upon the *Dravya*, *Guna* and *Karma*.

The word *Samanya* denotes increase while *Vishesha* denotes decrease. This increase is of the similar *Dravya*, *Guna* and *Karma*. Both *Samanya* and *Vishesha* act to bring oneness and differentiation. The

motive behind this increase or decrease of *Bhavapadartha* is to achieve original state of equilibrium. This principle is used in treatment since medicines of same and opposite quality help to potentiate and pacify *Doshas* respectively.

Kaviraja Yogindranatha Sena explains the mechanism of the *Samanya-Vishesha Siddhanta* through the example of process of digestion in the human body. The five *Gunas* of *Mahabhuta* seated in the food are digested by the *Bhutagnis* with the help of *Vayu*. The *Bhutguna* present in the *Ahara*, after digestion nourishes the similar *Bhutgunas* of the body. In this way, the similar tissues are nourished by the similar attribute like the *Guru Dhatus* increase by the *Guru Guna* while the *Laghu Dhatus* become more *Laghu* by the *Laghu Guna*. The opposite *Gunas* cause decrease.^[8]

The *Guna* is described as inseparable from *Dravya*. *Guna* acts as a cause seated in the *Dravya*. It is different from the *Dravya* as it is not the seat of other *Guna* and *Karma*.

In the context of *Dravya*, the commentator states that the *Dravya* is the seat of *Guna* and *Karma*. In the case of *Dravyas* like *Akasha* which are omnipresent, there is no possibility of *Karma* as it is not possible for *Akasha* to undergo *Samyoga* and *Vibhaga*. Therefore, *Akasha* being devoid of *Karma* cannot be called as a *Dravya*. The commentator clarifies this by stating that *Akasha* becomes active that is *Kriyavana* by the combination of other *Bhutas*. Similarly, the *Atma* is also devoid of action but with the combination of *Mana* it becomes active i.e., *Kriyavana*. In contrast with the other opinions, Yogindranatha Sena opines that the *Dravya* possesses *Guna* with its origin itself. The inherent qualities of *Mahabhutas* like *Gandha* in *Prithvi*, *Rasa* in *Jala* etc. are present in a *Dravya* with the moment of its origin. The *Dravya* is the material cause and is therefore inseparable.^[9]

Karma is the action seated in the *Dravya*. It is the cause of combination and separation of its seat, i.e., the *Dravya* like upward movement where there is combination of the body parts with upper space and separation from the original lower position. The *Karma* producing Combination and Separation doesn't depend on any entity. The *Dravya* and *Guna* are mutually dependent while *Karma* is independent.

In the context of *Samvaya*, the commentator states that it is inseparable relation which is found in *Ayutsiddha Padartha* like the *Dravya* and *Guna*. *Ayutsiddhi* means the absence of an entity individually or separately, like component and the whole *Avayava-Avayavi*.^[10] This concept of inseparability is explained in terms of principle of cause and effect specified in Philosophical School of *Vaisheshika*.^[11]

Description of Specific Terms

बुद्धिरुपलब्धिर्बोधः । - Factors understood by brain is *Buddhi*
सिद्धिः साध्यसाधनं । - It means proving something.

स्मृतिः पूर्वानुभूतार्थस्मरणं । - Memory on based of past experiences

मेधा ग्रन्थधारणसामर्थ्यं । - Ability to by heart text

धृतिः मनःसंतुष्टिः । - Satisfaction of mind

कीर्तिर्यशः । - Fame

क्षमा अपकारिण्यनपकारेच्छा । - Forgiveness towards who wronged us

दया भूतदुःखहरणेच्छा च । - Desire to remove miseries of living being

Deliberation on Atma

Yogindranatha Sena describes the soul is different from physical body and the mind. In the original form, *Atma* is devoid of the afflictions of pleasure and pain. In this case, the definition of the disease states the association of pain termed as *Vyadhi*. Therefore, the association with pain is possible in the combined form of *Atma*, *Mana* and *Sharira*. By the impact of *Mana* and *Sharira* the *Atma* appears to be a seat of pain, just as the burning caused by hot ghee. The ghee never causes burning but its association with heat causes the burning. *Atma* is only the cause of consciousness as when it moves out of the body, the body becomes unconscious.^[12]

Deliberation on Dosha

In the context of *Dosha*, the commentator states that there are three *Doshas*: *Vata*, *Pitta* and *Kapha*. Like other seers, Yogindranatha Sena also denies *Rakta* as *Dosha*. In the context of *Vata Dosha*, he specifies that *Kanada*, the author of *Vaisheshika Darshana* considers *Vayu* as *Anushna Shita* i.e., neither hot nor cold. In *Ayurveda* *Vayu* is considered as cold as it is subsided by heat. The conditions of *Vayu* becoming hot is due to its association with *Pitta*. Yogindranatha Sena contends that the coldness of *Vayu* is not natural as it is because of the association with *Kapha*. That which is cold will produce coldness by itself and not dependent on any association. In fact, *Vayu* is naturally cold. When the *Vayu* gets aggravated, it produces coldness just as *Kapha*. Therefore, when the body suffers from cold and cold tremors the treatment of *Kapha* is indicted. In this case, the *Vayu* leaves its own coldness and adopts the coldness of *Kapha*. Similarly, the association with *Pitta* causes the *Vayu* to leave its coldness and adopt the heat of *Pitta*. In this case also the treatment is *kaphakara* i.e. which increases the *Kapha*.^[13] In the case of *Pitta* Yogindranatha Sena states that in spite of the *Sara* quality of *Pitta*, the *Virecana* therapy is advised instead of *Sthira*. The general treatment principle is the use of opposite qualities. *Pitta* being *Sara* should be pacified by *Sthira* but in the case of

purgation therapy the *Sara guna* causes easy expulsion of *Pitta*. In the pacification therapy, the *Sthira Guna* is advised to pacify the *Pitta*. There is no specific description of *Kapha* in the commentary. At last qualities of good physician are described, the fame and recognition of a physician are not based on their appearance, wealth, or words, but rather on their ability to cure diseases. This healing capacity is the defining characteristic of a competent and respected physician. [14]

RESULTS AND DISCUSSION

The Charakopaskara commentary of *Kaviraja Yogindranatha Sena* stands out as a unique and student friendly text, a contribution to Ayurvedic literature. Unlike earlier commentaries which are considered difficult due to their extensive philosophical arguments and technical depth, such as Ayurveda Dipika of *Chakrapani Datta* and *Jalpalkapataru* of *Gangadhara Raya*, *Yogindranatha Sena* adopts a simple, lucid, and direct approach. This makes the commentary especially valuable for beginners and students who otherwise struggle to grasp the condensed and complex *Sutras* of the *Charaka Samhita*. His own acknowledgement that the commentary was written to fulfill the “keenly felt necessity” of Ayurvedic learners highlights its practical relevance.

One of the most significant features of this commentary is its methodical structuring. Beginning with *Mangalacharana* in the Vedic tradition, *Yogindranatha Sena* establishes his authority and lineage by invoking the supremacy of the *Vedas*, Ayurveda, and his teacher *Dvarakanatha Sena*. Such contextualization not only reflects the commentator’s strong philosophical foundation but also situates the text within the living Ayurvedic tradition. The explanation of *Anubandha Chatushtaya* at the outset further provides clarity regarding eligibility of the student (*Adhikari*), subject matter (*Abhidheya*), relationship (*Sambandha*), and purpose (*Prayojana*). The commentator accepts the *Trisutra* as a main topic of discussion in comparison to *Chakrapani Datta* who considers life span as the main topic of discussion. This is practically more relevant as *Trisutra* talk about everything which is mentioned in Ayurveda directly or indirectly. The result of following of *Trisutra* results in longevity of life. This systematic exposition ensures that the reader enters the study of *Charaka Samhita* with a proper orientation.

Another noteworthy contribution is the simplified explanation of fundamental Ayurvedic concepts such as *Trisutra*, *Samanya-Vishesha*, *Samvaya*, and *Atma*. By illustrating *Samanya-Vishesha* through practical examples like digestion, *Yogindranatha Sena* bridges the gap between abstract theory and clinical relevance. Such practical illustrations distinguish this work from earlier

rhetorical commentaries and enhance its pedagogical value.

The description of *Dosha* qualities in this commentary also deserves mention. By clarifying debated points such as whether *Vata* is inherently cold or only exhibits coldness when associated with *Kapha* the commentator addresses clinical ambiguities in a pragmatic way. Similarly, nuanced interpretations of *Pitta* and *Kapha* illustrate his keen clinical insight. His emphasis on applying opposite qualities for pacification and the absence of such restrictions in purification therapy shows an applied understanding that is directly useful for practitioners.

Finally, the commentary closes with a description of the qualities of an ideal physician, where *Yogindranatha Sena* highlights that a physician’s true worth lies not in external attributes but in their ability to cure disease. This conclusion reflects the applied spirit of the commentary prioritizing utility, clarity and clinical practice over scholastic ornamentation. Thus, Charakopaskara emerges as a commentary of enduring relevance, particularly in the modern context where simple and practical interpretations of classical texts are most needed.

CONCLUSION

The Charakopaskara commentary of *Kaviraja Yogindranatha Sena*, though relatively less explored, provides a simple, clear, and practical interpretation of the *Charaka Samhita*. By focusing on accessibility, pedagogical clarity, and clinical relevance, it bridges the gap between complex *Sutra* literature and the understanding of students and practitioners. Its systematic structure, use of practical examples and emphasis on applied concepts highlight its distinctive contribution. Therefore, this commentary stands as an important aid for comprehending the *Deerghanjiviteeya Adhyaya* and deserves greater recognition and research attention in Ayurvedic studies.

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