

**COMPARATIVE CRITICAL STUDY OF AGRYA PRAKARANA ACCORDING TO  
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**ABSTRACT**

Ayurveda is a complete medical system as well as life science which looks at every aspect of life. Apart from being a medical science, Ayurveda also seems to be a philosophy in which along with physical health, it also talks about mental and spiritual well being. *Charak Sutrasthana* includes 152 *Agyra aushadhi*, *Ashtang hridayam Uttarsthan* includes *Agyra aushadhi* and in *Ashtang Sangraha Sutrasthana* *Agyra sangraha*. *Agyra Dravya* i.e. the drug which can be used as first drug of choice for the treatment of disease. According to the *Sutrasthan* of the *Charaka Samhita*, the *Agraya bhav* is a unique group of highly effective substances, or *Agraya Dravya*, each of which is superior in its individual therapeutic function. Leading drugs in this field have been classified according to their usefulness in various physiological and pathological conditions, providing useful guidance to physicians. Due to their in-depth discussions and academic clarity, *Chakrapani Dutt's Ayurveda Deepika* and *Jyotishchandra Saraswati's Charak Pradeepika* hold an authoritative place among traditional texts. *Acharya Chakrapani* belongs to the 11th century and on the other hand, *Jyotishchandra Saraswati* is from the 20th century. Since there is a difference of about 1000 years between these two commentators, therefore it seems more logical to do a comparative study of them. When these two commentaries are compared, important interpretations are evolved, which greatly improve our knowledge of the principles of *Agyra* in Ayurvedic pharmacology and therapeutics.

**KEYWORDS:** Ayurveda, *Agyra dravya*, *Chakrapani dutta*, *Jyotish chandra sarswati*, *Ayurveda dipika*, *Charak pradiipika*.**INTRODUCTION**

*Ayurveda* means science of life. The treatise in which there is a detailed discussion about *ayu* (life span) is called Ayurveda. In *charaka samhita* four types of *ayu* is described.<sup>[1]</sup>

1. *Hit ayu*
2. *Ahit ayu*
3. *Sukha ayu*
4. *Dukha ayu*

The science which describes.

- The above four types of *ayu* ,

- Its pathya – apathy
- And which *ayu* is beneficial for humans and how to get this *ayu* is called Ayurveda

Ayurveda is a complete medical system as well as life science which looks at every aspect of life. Apart from being a medical science, Ayurveda also seems to be a philosophy in which along with physical health, it also talks about mental and spiritual well being. After the *Samhita* period, when the period of commentaries came, commentaries were also written on *Charak Samhita* by many commentators, among those commentaries,

*Ayurveda Deepika Tika* by Acharya Chakrapani was written in the 11th century, which even today remains the most important means to understand *Charak Samhita*. Apart from this, the *Charaka Pradipika* commentary written by Acharya Jyotishchandra Saraswati, which is available till the first half of the *Charaka Samhita*, written in the 20th century, this commentary can also establish a different and new perspective of understanding the *Charaka Samhita*.

Agraya word is derived by adding *Gha Pratyaya* in *Agre Bhavam* *Agra Pradhanam*. *Agraya* word denotes the best one. On the other hand *Aushadha* denotes the *dravya* that pacify the diseases. (Shabdkalpadrum).

अग्रयाणां शतमुद्दिष्टं यद्विषयज्ञाशुदुत्तरम्। अलमेतद्विकाराणां विघातायोपदिश्यते।।

The 152 *Agrya bhav* mentioned in the *Charaka sutrasthana* are sufficient to destroy diseases that means different substances and functions have been considered superior for different things. These provide complete help in the arrangement of treatment and diet (*Pathya*). It also helps in diagnosis and knowledge of diseases. Therefore these *agrya bhav* are considered sufficient from the medical point of view.<sup>[2]</sup>

### AIMS AND OBJECTIVES

To provide a meaningful interpretation of the *agrya prakarana* of *charak samhita* by doing a comparative study of the explanations of *Ayurveda Deepika Tika* written by Acharya Chakrapani and *Charak Pradipika Tika* written by Jyotishchandra Saraswati.

### MATERIAL AND METHODS

From classical ayurvedic texts such as *Charak Samhita* and its commentary namely *Ayurved dipika* and *charak pradipika* also with the help of Sanskrit dictionary and related published articles and papers.

### COMPARATIVE STUDY OF AGRYA PRAKARANA

According to *Ayurved Dipika* commentary-

*Ata iti* is used here in the sense of *Hetu* (cause). Here the benefits and harms of food have been discussed and not their actions. The word *Bhuya* is used in the meaning of *punah* (again). *Karmeti* means actions. The summary of above sentence is - now again we will preach about the function of *ahar vikara* for example - *Annam Vrittikaranam* and *Udakamashwashkaranam*. In the same way, the actions of medicinal substances should also be accepted for example - *Trivrit Sukhavirechananam* etc. The meaning of *Pradhanyatah* is that the actions of all the *ahara vikara* and medicinal substances (*aushadh dravya*) have not been described here, but only the primary (*pradhan*) ones have been discussed. With the purpose *Ajeernamuddhyaryanam* (indigestion in those who come out through vomiting), here indigestion (*ajeerna*) and fever (*jwara*) etc have been mentioned because of their medical use. *Mahabhutas* have been taken from *Dravyani Iti* such as *Jalam Satambhniyanam* and *Vayuh Pransangyapradanhetunam* etc. The *anubandh* of *dravya* is used here as an adjective (*visheshan*) of *anubandh*. In this way here the *adravya* is also called a *sanubandha* for example *Shastra sahitastarkah sadhananam* Or the components of beneficial and harmful substances, the characteristics of a part of substances - have been discussed from the point of view of beneficial and harmful for example beneficial actions such as *Annam Vrittikaranam Shrestham* etc and harmful actions such as *Aavikam Sarpah Ahridyanam* etc has been discussed. Medicinal actions have been described by *Trivrit Sukhavirechananam*.

According to *Charak pradipika* commenatary

Through *Tadyatha Iti*, it has been explained what are the actions of those medicines and substances.

Table 1.

Sr. no.	Agrya prakaran <sup>[3]</sup>	Ayurved dipika Commentary <sup>[4]</sup>	Charak Pradipika Commentary <sup>[5]</sup>
1	<i>Annam Vrittikaranam Shrestham</i>	<i>Vrittikaranam</i> means body remains in healthy condition.	<i>Vrittikaranam</i> means body remains in healthy condition means among all the substances which nourish the body, <i>Anna</i> is the best as a diet.
2	<i>Udakamashwashkaranam</i>	-	-
3	<i>(Sura shramharanam)</i>	-	-
4	<i>Ksheeram Jeevaniyanam</i>	-	-
5	<i>Mansam Brihaniyanam</i>	-	-
6	<i>Rasah Tarpaniyanam</i>	-	-
7	<i>Lavanam Annadravya Ruchikaranam</i>	That is, salt, when combined with food, makes food taste good.	-
8	<i>Amlam Hridyanam</i>	It means <i>Amla rasa</i> is good for taste because <i>amla rasa</i> is itself tasty.	-
9	<i>Kukkuto Balyanam</i>		-
10	<i>Nakrareto Vrishyanam</i>		The meaning of <i>Nakararet</i> is the egg of crocodile. The word <i>Retah</i> refers to the newly hatched egg of a crocodile.
11	<i>Madhu Shleshma</i>	<i>Madhu</i> (Honey) is a liquid ( <i>Drava</i> )	-

	<i>Pittaprashmananam</i>	substance and <i>Duralabha</i> is <i>Aushadha dravya</i> (Herbal medicine) for same function i.e. <i>Shleshmapittaprashmanam</i> . Both statements are not against to each other because both substance have different nature.	
12	<i>Sarpah vatapittaprashmanam</i>	-	-
13	<i>Tailam Vatashleshma prashmananam</i>	-	-
14	<i>Vamanam Shleshmahananam</i>	-	-
15	<i>Virechanam Pittaharanam</i>	-	-
16	<i>Bastih Vatharanam</i>	From word <i>Basti</i> both <i>asthapana</i> and <i>anuwasana</i> are taken.	-
17	<i>Swedo Mardavkaranam</i>	-	-
18	<i>Vyayamah Shairyakaranam</i>	-	-
19	<i>Ksharah Punstopghatinam</i>	-	-
20	<i>(Tindukam anannadravya Ruchikaranam)</i>	-	<i>Tinduka</i> is a word of villages. This means that it destroys the taste of another substance.
21	<i>Aamam Kaptham Akanthanam</i>	-	-
22	<i>Aavikam Sarpah Ahridyanam</i>	-	-
23	<i>Ajaksheeram Shoshaghna Stanyasatmya Raktasangrahi Raktapitta Prashmananam</i>	-	-
24	<i>Aviksheeram Shleshmapittajanananam</i>	Milk of sheep ( <i>Aviksheera</i> ) is drink ( <i>peya</i> ) substance, <i>Masha</i> ( <i>Urad</i> – black gram) is food ( <i>Bhojya</i> ) substance and <i>Shashkuli</i> is <i>bhakshya</i> substance. All of three substance are responsible for same function i.e producing the <i>kapha pitta</i> . Similarly, in other places also, equal superiority has been described keeping in mind the feeling of similar racial superiority and being equal.	-
25	<i>Mahishiksheeram Swapnajanananam</i>	-	-
26	<i>Mandakam Dadhi Abhishyandikaranam</i>	<i>Mandakam</i> means <i>mandajata</i> i.e curd is not properly set.	Stale curd is called <i>mandak</i> .
27	<i>Gavedhukannam karshniyanam</i>	-	<i>Gavedhuka</i> is a <i>Dedhan</i> language.
28	<i>Udyalakannam Viruksheeniyanam</i>	<i>Udyalaka</i> means <i>vankodravah</i> ( <i>Vana kodo</i> )	<i>Kodyalakah kodravah</i> ( <i>kodon</i> )
29	<i>Ikshuh Mutrajanananam</i>	-	
30	<i>Yavah Purishjanananam</i>	-	
31	<i>Jambavam Vatjanananam</i>	-	<i>Jambavam</i> means <i>Jambuphala</i> ( <i>Syzygium cumini</i> )
32	<i>Shashkulyah Shleshmapittajanananam</i>	-	Special food items made from <i>pishta</i> (black gram flour paste) are called <i>Shashkuli</i> .
33	<i>Kulattha Amlapittajanananam</i>	-	-
34	<i>Mashah Shleshmapittajanananam</i>	-	-
35	<i>Madanphalam Vaman Asthapana Anuvasana Upyoginam</i>	-	-
36	<i>Trivrit Sukhavirechananam</i>	-	-
37	<i>Chaturangulo Mriduvirechananam</i>	-	-
38	<i>Snukpayah Teekshnavirechananam</i>	-	-
39	<i>Pratyakpushpa Shirovirechananam</i>	-	<i>Pratyakpushpi</i> means <i>Apamarga</i> ( <i>Achyranthes aspera</i> )
40	<i>Vidangam Krimighnanam</i>	-	-
41	<i>Shirisho Vishghnanam</i>	-	<i>Shirish</i> has small flowers like <i>Katbi</i> .

42	<i>Khadirah Kushthghnanam</i>	-	-
43	<i>Rasna Vatharanam</i>	-	-
44	<i>Aamlakam Vayahshtapnanam</i>	-	-
45	<i>Haritaki Pathyanam</i>	-	-
46	<i>Erandamulam Vrishyavataharanam</i>	-	-
47	<i>Pippalimulam Deepaniya Pachneeya Anahaprashmananam</i>	-	-
48	<i>Chitrakmulam Deepaniya Pachneeya gudashotha arshah Shoolaharanam</i>	<i>Gudashotha means arsha</i>	
49	<i>Pushkaramulam Hikkashwaskas Parshwashoola haranam</i>	-	
50	<i>Mustam Sangrahi Deepaniya Pachniyanam</i>	-	
51	<i>Udeechyam Nirvapana Deepniya Pachniya Chhardi Atisaarharanam</i>	-	<i>Udeechye balakam</i>
52	<i>Katvangam Sangrahi Deepniya Pachniyanam</i>	-	<i>Katvangam means Shyonak</i>
53	<i>Ananta Sangrahi Raktapitta Prashmananam</i>	-	
54	<i>Amrita Sangrahi Vatahar deepniya Shleshma Shonita Vibandha Prashmananam</i>	-	
55	<i>Bilvam Sangrahi Deepniya Vatkapha Prashmananam</i>	-	
56	<i>Ativisha deepniyapachniyasangrahi Sarvadoshaharanam</i>	-	
57	<i>Utpalakumuda Padma kinjalkah Sangrahi raktapitta Prashmananam</i>	-	
58	<i>Duralabha Pittashleshma Prashmananam</i>	-	
59	<i>Gandha priyanguh Shonita Pittaatiyoga Prashmananam</i>	<i>Gandhpriyangu means priyangu</i>	
60	<i>Kutajatwak Shleshmapittarakta Sangrahi Upshoshananam</i>	-	
61	<i>Kashmaryaphalam Raktasangrahi raktapitta prashmananam</i>	-	
62	<i>Prishniparni Sangrahi kvathar deepniyavrishyanam</i>	-	
63	<i>Vidarigandha vrishyasarvadoshaharanam</i>	-	
64	<i>Bala sangrahi kalyavataharanam</i>	-	
65	<i>Gokshurako Mutrakrichhaanilharanam</i>	-	
66	<i>Hinguniryasah Chedneeya Deepniya Anulomika Vatkapha Prashmananam</i>	-	
67	<i>Amlavetaso Bhedaniya deepniya anulomika vatshleshma haranam</i>	-	
68	<i>Yavshookah Sransniya Pachniya Arshoghnanam</i>	-	
69	<i>Takrabhyaso Grahanidoshshopha Arsho Ghrityapatti Prashmananam</i>	-	By Takrabhyas and all other main function has been described to respectives.
70	<i>Kravyat Mansarasabhyaso Grahanidoshashoshhaarshoghnanam</i>	<i>Kravyad means mansa of vyaghradi (carnivorous animals )</i>	
71	<i>Ksheerghritabhyaso rasayananam</i>	-	
72	<i>Samghritsaktuprashabhyaso Vrishya</i>	The word sam is used for with the	

	<i>Udavarta haranam</i>	<i>saktu</i> , not used for same quantity.	
73	<i>Tailgandushabhyaso dantbalruchikaranam</i>	-	
74	<i>Chandanam Durgandhar Dahnrivapana Lapananam</i>	-	
75	<i>Rasnaguruni sheetapanayan pralepannam</i>	-	
76	<i>Lamajjakushiram Dahtwakdosha Swedapanayan Pralepanannam</i>	<i>Ushir</i> is two types one is <i>sagandha</i> and second one is <i>agandha</i> .	<i>Lamajjakushiram</i> means a <i>trina vishesh</i> which is shining yellow.
77	<i>Kushtam vatharabhyang upnah upyoginam</i>	-	
78	<i>Madhukam Chakshushyavrishya Keshya kanthya Varnya Virajniya Ropniyanam</i>	-	
79	<i>Vayuh Pransangyapradanhetunam</i>	-	Here term <i>vayu</i> is known for <i>bahya vayu</i> . The <i>Vayu</i> present inside the body performs the functions of nourishment etc. which is 'the cause of life ( <i>Prana</i> )'.
80	<i>Agnih aamstambh sheeta shoola Udwepana Prashamananam</i>	<i>Udwepana</i> means <i>vepan</i> (trembling)	
81	<i>Jalam Satambhniyanam</i>	-	
82	<i>Mritbhrishtaloshtra Nirvapitam Udakam Trishnah Chardi Atiyoga Prashamananam</i>	-	
83	<i>Atimatraashanam Aampradoshahetunam</i>	-	
84	<i>Yatha agniabhyavaharo agnisandhukshanam</i>	-	
85	<i>Yathasatmyam cheshtabhyavaharau sevyanam</i>	-	
86	<i>Kaalbhojanam aarogyakaranam</i>	-	
87	<i>Triptih aharagunanam</i>	Here the word <i>Guna</i> is a synonym for <i>Prashast dharma</i> means The most important quality of food is the satisfaction of the mind after eating food.	
88	<i>Vegsandharanam anarogya karanam</i>	-	
89	<i>Madyam saumnasya janananam</i>	-	
90	<i>Madyakshepo dhidhritismritiharanam</i>	-	The diseases caused by alcohol consumption are called alcoholism ( <i>Madyakshepa</i> )
91	<i>Gurubhojanam durvipakakaranam</i>	-	
92	<i>Ekashanbhojanam sukhparinamkaranam</i>	Eating once a day helps in easy and comfort digestion. this statement is not against eating twice in a day .In this way, even after eating food twice, if there is no disturbance in agni and sleep, then it gets digested comfortably.	It is natural for people who live in other people's houses to distrust the <i>anna</i> of those who serve dinner.
93	<i>Streeshuatiprasangah Shoshkaranam</i>	<i>Shoshdwaranam</i> means cause of <i>shosha</i> .	
94	<i>Shukraveganigraha Shandyakaranam</i>	-	
95	<i>Paraghatanam anna ashraddha janananam</i>	Paraghatan means slaughter place means when see the animals in this place produce a <i>aruchi</i> against food.	Same meaning like as ayurved dipika commentary.
96	<i>Anashanam ayushohras karanam</i>	Some acharyas recite <i>Yathaashitam</i>	



		instead of Anshana which is not right.	
97	<i>Pramitashanam karshniyanam</i>	<i>Pramitashanam</i> means eating after meal time or taking small amount of food.	<i>Pramitashanam</i> Means food taken in less quantity
98	<i>Ajeerna adhyashanam grahanidushananam</i>	-	If the food is eaten again before the previous meal is digested, then it is called <i>Adhyashan</i> . This is the main reason for contaminating the <i>Grahani</i> . <i>Acharya jyotishchandra Sarswati</i> also describes here <i>Grahani</i> function and reason for <i>grahani dosha</i> .
99	<i>Vishamashan agnivaishmya karanam</i>	Eating without considering the prakriti, karana etc.	By doing <i>Vismasana</i> , there is an imbalance in the <i>Vataadi doshas</i> and hence the <i>agni</i> that nourishes them also becomes imbalanced.
100	<i>Viruddhviryas ahanam ninditvyadhi karanam</i>	<i>Ninditvyadhi</i> means <i>Shwitra Kushta</i> etc.	<i>Ninditvyadhi</i> means <i>Kushta</i> .
101	<i>Prashamah pathyanam</i>	-	
102	<i>Ayasah sarva apathyanam</i>	-	
103	<i>Mithyayogo vyadhikaranam</i>	Except <i>Samyoga</i> , the remaining three <i>yoga</i> ( <i>atiyoga</i> , <i>ayoga</i> , and <i>mithyayoga</i> ) have been accepted here.	Same meaning like as ayurved dipika commentary with word difference.
104	<i>Rajswala abhigamanam alakshmimukhanam</i>	<i>Alakshmimukhanam</i> means <i>Alakshmikarananam</i> (means Sexual intercourse with a menstruating woman is considered a major cause of poverty)	Same meaning like as ayurved dipika commentary.
105	<i>Brahmcharyam ayushyanam</i>	-	
106	<i>Pardar abhigamanam anayushyanam</i>	-	
107	<i>Sankalpo vrishyanam</i>	<i>Sankalp</i> means determination to have sexual intercourse with a woman.	<i>Sankalpa</i> means <i>kama</i> (desire)
108	<i>Daurmansyam avrishyanam</i>	-	
109	<i>Ayathabalamarambhah pranuprodhinam</i>	-	To work beyond one's courage is called as <i>Ayathabalamarambhah</i> .
110	<i>Vishado rogvardhananam</i>	-	
111	<i>Snanam shramharanam</i>	-	
112	<i>Harshah preenananam</i>	-	
113	<i>Shokah shoshnanam</i>	-	
114	<i>Nivrittih pushtikaranam</i>	-	The absence of the tendency to do any work is called <i>nivritti</i> .
115	<i>Pushtih swapnakaranam</i>	-	
116	<i>Atiswapna tandrakaranam</i>	-	
117	<i>Sarvarasabhyaso balakaranam</i>	-	
118	<i>Ekrasabhyaso daurbalyakaranam</i>	Regular consumption of single <i>rasa</i> causes weakness But this instruction is given with exceptions Thus, the statement of <i>Ghratabhyaso Rasayananam</i> is not contrary to.	
119	<i>Garbhashalyamaharyanam</i>	-	
120	<i>Ajeernamuddhyaryanam</i>	-	<i>Vaman karma</i> is best for indigestion ( <i>Ajeerna</i> ) This means that treatment of indigestion is more difficult than treatment of all other diseases.
121	<i>Balomridubheshajiyanam</i>	-	
122	<i>Vridhho yapyanam</i>	-	
123	<i>Garbhini teekshna aushadh vyaya vyayama varjniyanam</i>	-	
124	<i>Saumansyam garbhdharanam</i>	-	
125	<i>Sannipato duschikitsayanam</i>	-	

126	<i>Aamo vishamchikitsyanam</i>	-	
127	<i>Jwaro roganam</i>	Jwar is said to be the prime disease of all painful disease.	
128	<i>Kushtham deerghroghanam</i>	-	
129	<i>Rajyakhma rogsamuhanam</i>	-	
130	<i>Pramehoanushanginam</i>	Among the reoccurring diseases, <i>Prameh</i> is considered to be the prime. ( <i>Anushangi punarbhavi</i> )	The disease which always follows a person is called <i>anushangi</i> .
131	<i>Jalaukasoanushastranam</i>	-	
132	<i>Bastih tantranam</i>	<i>Basti</i> is considered to be the most important in Karma ( <i>Panchkarma</i> ).	Tantra means therapeutic Karma.
133	<i>Himvan aushadhibhuminam</i>	-	
134	<i>Som aushadhinam</i>	Soma is the king ( <i>raja</i> ) of medicines ( <i>aushadh</i> ) which has 15 leaves.	
135	<i>Marubhumih arogyadeshanam</i>	-	
136	<i>Anupoahitdeshanam</i>	-	
137	<i>Nirdeshkaritwam aturgunanam</i>	-	
138	<i>Bhishak chikitsanganam</i>	-	
139	<i>Nastikovarjyanam</i>	-	
140	<i>Laulyam kleshkaranam</i>	-	
141	<i>Anirdeshkaritwam arishtanam</i>	-	
142	<i>Anirvedo vaartalakshananam</i>	Enthusiasm or self-confidence is prime important in providing health.	The absence of detachment is called <i>Anirvedah</i> which sign is <i>adhartasya</i> , <i>adhairyasya</i> and <i>asarasya</i> <i>Vaartalakshananam</i> means sign of health.
143	<i>Vaidyasamuho nihsanshaykaranam</i>	-	
144	<i>Yogo vaidyagunanam</i>	-	Yoga means knowing yoga in its true form in context with the properties of <i>vaidyas</i>
145	<i>Vigyanam aushdhinam</i>	The science of medicine etc ( <i>Aushadh aadi</i> ) is knowledge ( <i>Gyan</i> ).	The knowledge of Ayurveda is called <i>Vigyan</i> .
146	<i>Shastra sahitastarkah sadhananam</i>	Among the means of knowledge, logic in accordance with scriptures has been given prime importance.	The means of knowledge of Ayurveda is called <i>sadhananam</i> .
147	<i>Sampratipattih kalgyanprayojananam</i>	Doing the necessary work immediately without delaying the time is called <i>Sampratipatti</i> .	Same meaning like as ayurved dipika commentary.
148	<i>Avyavsayah kaalatipattihetunam</i>	-	<i>Avyavsayah</i> means uncertainty and <i>kaalatipattihetunam</i> means because the treatment time is longer.
149	<i>Drishtakarmata nihsanshaykaranam</i>	-	<i>Drishtakarmata</i> means ability <i>nihsanshaykaranam</i> means be free of suspicion in treatment.
150	<i>Asamarthata bhaykaranam</i>	-	<i>Asamarthata</i> means disqualification and <i>bhaykaranam</i> means remaining treatment.
151	<i>Tadvidsambhasha budhhivardhananam</i>	-	This is the discussion given by a scholar according to the scriptures.
152	<i>Acharyah shastraadhigamhetunam</i>	-	
153	<i>Ayurvedo amritanam</i>	Ayurveda is considered to be the best among the factors that provide life.	Like <i>Amrita</i> , it prevents old age and death.
154	<i>Sadvachanam anushttheyanam</i>	-	
155	<i>Asadgrahanam sarvaahitanam</i>		
156	<i>Sarvsanyasah suksanamiti</i>	<i>Sarvasanyasa</i> means the renunciation of all types of activities. This is the ultimate happiness and the cause of salvation. This has been discussed in the <i>Sharir sthana</i> .	<i>Sarvasanyasa</i> means the renunciation of all types of activities.

## DISCUSSION

*Acharya Chakrapani* belongs to the 11th century and on the other hand, *Jyotishchandra Saraswati* is from the 20th century. Since there is a difference of about 1000 years between these two commentators, therefore it seems more logical to do a comparative study of them. In *Charak Samhita* a total of 152 *Agrya bhav* (Foremost substances) are mentioned by *Acharya* in the original *Charaka Sutrasthana* 25/41, but on counting 156 *Agrya bhav* obtained. Out of 156 *Agrya Bhavas*, *Acharya Chakrapani* has presented his explanation on 36 *Agrya Bhavas*, but there are some *Agrya* among them whose explanation has been already described with above *agrya bhavs* but *Acharya Jyotish Chandra Saraswati* has explained a total of 41 *agrya bhav*. On a comparative study of both the commentaries, we find a total of 20 such *agrya bhav* which have been interpreted by both the *Acharyas*. Out of these 20 *agrya bhav*, the interpretation of 6 seems to be the same (*Samanya* interpretation) that means in out of 20 interpretation 14 explanations are different (*Vishesh* interpretation) view. The explanation given by *Acharya Chakrapani* on 16 *Agryas* is not available through *Acharya Jyotishchandra Saraswati*. Similarly, the explanation given by *Charaka Pradipikakar* on 21st *Agrya* is not available in *Ayurveda Pradipikakar*. When we compare both the commentaries from the view point of general characteristics, 6 interpretations appear to be common such as *Paraghatanam anna ashreddha janananam, Mithyayogo vyadhikaranam, Rajswala abhigamanam alakshmimukhanam, Sampratipattih kalgyanprajojananam, etc* While *Ayurveda dipikakar* will have 30 special explanations (*vishesha*) in its category (Described in table 1), similarly the number of special explanations (*vishesha*) in *Charak Pradipikakar* will be 35 (Described in table 1).

## CONCLUSION

*Agrya bhava* that do the same thing are described as best among them and along with that, their superiority and inferiority in doing the work is also described. From the above discussion it seems that a comparative study of both the commentaries provides a better understanding of the above issue. Since both commentators have given mostly different interpretations of the *agrya bhava*, it is easier to understand how it can be used in treatment. A comparative study of both the commentaries also reveals that it is essential for a skilled doctor to know the things mentioned in both the important commentary and then practice the treatment.

एकं शास्त्रमधीयानो न विद्याच्छास्त्रनिश्चयम् । तस्माद्बहुश्रुतः शास्त्रं विजानीयाच्चिकित्सकः ॥

*Acharya Sushrut* also says that a doctor who studies only one scripture cannot understand the principles of that scripture well, hence the doctor must study other texts as well.<sup>[6]</sup>

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