

SIGNIFICANCE OF CHARKA SAMHITA

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Ancient Ayurveda seers presented the knowledge in coded language, in the form of Sutras(verses). These verses are characterized by Padairalpam, Matimbuddhwa, i.e. having few words with concealed meaning with larger applications which can be explored with the help of Sanskrit grammar. Sometimes, just translation of the original verses might not convey the authentic and primary aim of the author as it depends on various factors such as the context, time and place. For this purpose, various commentators have adopted the methodology of integrating Nyayas (maxims) in their respective commentaries. Shringagrahika Nyaya (SGN) also belongs to the same category as it has been mentioned in several contexts in Chakrapani's Ayurveda Dipika (AD) commentary on Charaka Samhita. It is the maxim of seizing the ox by its horns. The present work is an attempt to explore the different contexts of SGN in AD commentary.

Keywords: Charika, Samhita

INTRODUCTION

Acharya Charaka has enlisted three methods to get profound knowledge from Ayurvedic treatises, viz., Adhyayana (study), Adhyapana (teaching) and Tadvidyasambhasha (scholarly discussion),[1] whereas Acharya Sushruta has quoted four factors or qualities which enhance the intelligence and retention power, viz., Satatadhyayana (constant study), Vada (discussion), Paratantravalokanam (studying other branches of science) and Tadvidhyaacharyaseva (following the learned preceptors in the respective branches of knowledge).[2] Thus, utmost importance is given for Adhyayana (study) which is not an easy task as the treasure of Ayurvedic knowledge is encrypted in the form of verses characterized by 'Padairalpam Matimbuddhwa' (larger application with minimal words).[3] It can be explored with the help of Sanskrit grammar which comprises Shabdārtha (meanings), Sandhi (conjunctions), Samasa (compounds) & Vibhaktipratyaya (cases).

In Swedadhya, while instructing about the pre- and post-managements of sudation, it is stated that after proper oleation, a person should be administered sudation. When duly fomented, he/she should be kept on wholesome diet. After sudation, person should abstain from

exercise. The details of the wholesome diet are not specified in the original verses. Acharya Chakrapani in his commentary has quoted that after proper sudation, a patient must follow wholesome diet or Samsarjana Krama. As per SGN, details of

the wholesome diet are not specified here; in this context, all such diets that are responsible for the alleviation of Pitta are to be considered as wholesome to counteract Pitta Dosha which is aggravated during sudation.[11] The reason behind non-specification of Pitta-alleviating diet articles is to avoid unnecessary expansion of text and repetitions as delineating each Pittahara Dravya (Pitta pacifying drugs or diet) by its name is practically lengthy as well as impossible. Thus, the context is made more comprehensive by incorporating SGN. in a negative perspective. On contrary to positive perspective, when there is no specific description or vivid explanation of the context in the original verse and is justified by following SGN, then the context comes under negative perspective. Context 3 In Annapanavidhi Adhyaya, after the brief description of various types of diets and drinks at one place, it is stated that only such types of diets and drinks are taken into consideration which are most commonly used by people. It is even

impractical to enumerate all the drugs by their names as it is said in the previous chapter, i.e., Atreyabhadrakapuyam, 'that there is no single substance in the universe which cannot be used as Aushadha (drug).' Properties of the drugs which are not mentioned here have to be understood by considering their geographical region. It is opined that properties of some selected drugs pertained to Anna (diets) and Pana (drinks), which are very commonly used are only described and those are not used commonly are not described in this chapter. The rationality behind this description has been justified and made clear by incorporating SGN in both the dimensions, i.e., positively and negatively to avoid unnecessary vastness of the treatise. The properties of such drugs which are not mentioned here can be determined by the predominance of respective Mahabhuta (physical element) in them.[12] Context 4 In Unmada Nidanam Adhyaya, during the description of Bhutonmada (a type of insanity caused by external factors) and its prognosis, it is stated that Bhutonmada is caused by the agents with three objectives, viz. Himsa (violence or to inflict injury), Rati (affection/love/pleasure) and Abhyarchana (pay obeisance to Gods). The intention of the agent can be determined by the cardinal symptoms in the patient. When the intention of the afflicted agent is violence, then the patient behaves violently, for example, jumps into fire, drowns into water, falls into a pit, strikes himself with weapons, whips, sticks, brickbats, his own fist, etc. He may try to kill himself. Among these three Bhutonmadas,

if the intention of the agent is violence, then that Unmada is incurable whereas remaining two are curable. Acharya Chakrapani has commented that gods and others do not enter into the body of patients directly. Only their subordinates possessing identical nature affect the patient to cause respective Bhutonmada. After reading the present original verse, a doubt arises in reader's mind that what is the rationality behind the specific description about only the characters of Bhutonmada caused by violence? This has been justified by incorporating SGN as it is provided for the sake of physician's knowledge because the signs and symptoms of this particular Bhutonmada are so violent that the patient kills himself. Hence, there is an urgent need to identify this condition, protect the patient and educate the attendants of the patient that the condition is incurable. Thus, making it the most important amongst the three types of Bhutonmada, which has been made clear by the commentator.[13] Context 5 In Rasa Vimanam Adhyaya, after the comprehensive description of six tastes along with their effects on Dosha, three specific substances were explained, viz., Taila (oil), Sarpi (ghee) and Madhu (honey) which alleviate Vata, Pitta and Kapha Dosha, respectively. Among all the alleviating substances for Tridosha, the reason behind specific description of these three substances is because they are best of their kind. This pinpoint description has been substantiated based on SGN in positive aspect.[14] Author has delineated the qualities of each one of them individually in further verses of the same chapter. Context 6 In

Mahatigarbhavakranti Shariram Adhyaya, it is stated that when the ovum and uterus of a female are afflicted by the aggravated Dosha (due to excessive indulgence in the diet and lifestyle provoking them) and when such woman conceives then one or many organs of the fetus derived from the maternal source, viz., skin and blood, get deformed. When the part of the ovum of the mother is responsible for the production of uterus is excessively vitiated, then she gives birth to Vandhya- an infertile female. When the part of the ovum which is responsible for the production of uterus is excessively vitiated, then she gives birth to a Putipraja (the female, who delivers dead fetus). When the fractions of the ovum, which is responsible for the production of uterus as well as the secondary sexual characters such as breast, genital organs, pubic hair, and mustache-beard in the ovum of the mother get excessively vitiated, then she gives birth to a Varta (a child who is not completely female but only possessing the feminine characteristics excessively). Here, only three deformities of a progeny (female child) are described. However, there can be many other such deformities which are left for the Yukti (logic) of a physician.[15] The specific description about the three deformities, viz. Vandhya, Putipraja and Varta is rationalized by the integration of SGN in positive way as they are the most important and might be considered as examples to ascertain various other deformities of female progeny. Context 7 In Shariravichaya Shariram, Acharya Charaka has enumerated 20 Gunas (attributes) of Sharira Dhatus (body tissues) which

account for their increasing or decreasing nature, viz., Guru (heavy), Laghu (light), Shita (cold), Ushna (hot), Snigdha (unctuous), Ruksha (dry), Manda (slow or dull), Tikshna (quick or fast), Sthira (immobile), Sara (mobile), Mridu (soft), Kathina (hard), Vishada (clear or shiny), Picchila (mucilaginous or cloudy), Shlakshna (smooth), Khara (rough), Sukshma (micro or subtle), Sthula (macro or gross), Sandra (dense) and Drava (liquid). It is also stated that with continuous intake of heavy food preparations, the body tissues that are heavy get increased and light ones get reduced. In the same way, all body tissues get increased by the continuous intake of identical food substances and vice versa. Hence, with continuous intake of Mamsa (meat), there is a comparative increase of muscle tissue

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