

A CRITICAL REVIEW ON “YADIHAASTI TADANYATRA ENNEHAASTI NA TAT KWACHIT” (CHARAKA SAMHITA – AN ENCYCLOPEDIA) - PART 1

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Abstract

Introduction: Ayurveda is science which aims at longevity of life. It not only focuses on curing the diseases but also gives importance to maintenance of health of a healthy individual. **Materials and methods:** This review article is written by exploring the various available Ayurvedic classical texts with commentary, published articles and authentic websites to overview the concepts which is mentioned in Charaka samhita and found elsewhere. **Review of the literature:** Charaka samhita one among the authentic books of Ayurveda is considered as an encyclopedia as it contains the concepts which are present in other shastras i.e. Charvaka darshana, Artha shastra, Vaastu shastra, Jyotishya shastra, Mahabharata, Allopathy and naturopathy. **Discussion:** The importance of dik in Vaastu shastra, concept of adharma and janapadadwamsa in Mahabharata, route of drug administration in Allopathy etc. are similar to the Charaka samhita concept. **Conclusion:** It is mentioned that a Vaidya who has

studied many books but not the Charaka samhita will be criticized among the vaidyas. In Siddhi sthana of Charaka samhita, Acharya Charaka has mentioned that **whatever is mentioned in this samhita is available elsewhere but things which are not mentioned here cannot be found anywhere else.** This reference proves the importance of Charaka samhita in the field of Ayurveda as well as other shastras.

KEY-WORDS-

“YADIHAASTI TADANYATRA ENNEHAASTI NA TAT KWACHIT”,

Charaka samhita an encyclopedia, Vaastu shastra, Jyotishya Shastra and Mahabharata.

Introduction

Ayurveda is a science which aims at longevity of life and its principles are found in the most authentic samhitas of Ayurveda, known as “Brihatrayis” and “Laghutrayis”. Brihatrayi consists of Charak samhita, Sushruta samhita and Ashtanga

Hridya. Among them Charaka samhita is considered as encyclopedia as it contains the concepts which is present in other samhitas as well as other shastras. The original source of Charak samhita is Agnivesha Tantra which was based on the teachings of Punarvasu Atreya. But in course of time, the original copy of Agnivesha tantra was lost. So, Acharya Charak collected all the available parts of agnivesha tantra and revised it and renamed it as Charak samhita by providing concise and precise matter, which was equally beneficial for Trividha Sishya Buddhi. In order to offer the credits to the original author, to remove the confusions regarding the original author, and to take blame on him in case of any mistake, Acharya Charak has clearly mentioned it at the end of every chapter, as –

“Agniveshakrute Tantre Charaka pratisamskrite” Which means this tantra was originally composed by Acharya Agnivesha and organized or put together by him.

Aim and objective:

To review the concept of yadihaasti tadanyatra enne haasti na tat kwachit.

Materials and methods:

This work is a type of literary research. Materials were explored through various available Ayurvedic classical texts with commentary, published articles and authentic websites. The collected materials were critically analyzed and conclusion was drawn.

Review of the literature:

Charvaka darshana

यावज्जीवेत्सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत्।

भस्मीभूतस्य देहस्य पुनरागमनं कुतः॥

Charvaka gives more importance to present life. He says- lead the life happily until you die because once the physical body gets destroyed, it cannot be obtained again to enjoy worldly happiness².

Koutilya's artha shastra

Koutilya has mentioned 32 tantrayuktis in 180th chapter tantrayukti prakaranam of artha shastra³. He has called tantrayukti as vignyana vyavasta. In this chapter, he has also mentioned the number of tantrayukti of charaka samhita as 34.

Vaastu shastra

It is a science which deals with the direction/ place. Every direction has its own importance in Vastushastra. Directions are - The East, The West, The North, and The South and the sub directions are - The South - East, The South West, The North - west and The North –East⁴.

1. North and East Directions: Ideal for most plants as these directions receive ample sunlight and are considered auspicious. Plants placed here can bring prosperity and growth⁵.

2. For any building the land is the basic requirement and utmost care must be taken in its selection⁴.

I. Types of Earth: brick red, dark brown, white, red, yellow, black based on colour, and also according to their smell, taste. Texture, etc⁴.

II. Sites with big boulders, anthills or where murder or burial has taken place and those with loose or filled -up earth should be avoided⁴.

III. Position of Site in Relation to Road; Direction to which the plot is facing, the position of road⁶.

IV. In the world every substance is made from the Panchmahabhoota (five basic elements). The earth, the water, the fire, the wind and the sky. The five elements have close relationship with man and his environment. Nature has given them their proper place according to merit⁷.

Jyothishya shastra

It is a science which deals with the movements of astronomical bodies.

1. Twelve masas are grouped into 6 rutu. Shishiradi 3 rutus are considered as day for devatas. So, it is called as uttarayana. Varshadi 3 rutus are considered as night for devatas. So, it is called as dakshinayan. Two masa combines to form one rutu. Therefore, totally there are 12 masa⁸.

2. Even in vedic age people believed that an auspicious time is necessary for doing any thing⁹.

3. Have mentioned prastha, adhaka, kudava, drona etc as measurement units¹⁰.

4. Have mentioned arishta based on which nakshatra disease has occurred. Example – if person gets disease on ashlesha nakshatra, then he may die within (arishta) 30 days¹¹.

Mahabharata

• Detail explanation and importance has been given to chaturvidha purushartha by saying that one has to achieve it in a life. In 5th adhyaya of swargarohanaparva, maharshi vyasa says to janamejaya that – whatever the explanation given to chaturvidha purushartha in mahabharata is seen elsewhere and whatever is not told here is not available anywhere¹².

धर्मचअर्थचकामेचमोक्षेचभरतर्षभ।

यदिहास्तितदन्यत्रयन्नेहास्तिनतत्कचित्

॥

(महाभारत, स्वर्गरोहणपर्व 5/50)

• Yadu kula nasha occurred due to rishis curse¹³.

वृष्ण्यन्धकविनाशायमुसलंघोरमायसम्।

वासुदेवस्यदायादःसाम्बोऽयंजनयिष्यति॥८॥

येनयूयंसुदुर्वृत्तानृशंसाजातमन्यवः।

उच्छेत्तारःकुलंकृत्स्नमृतेरामजनार्दनौ॥९॥

Rishis sees through the prank played by samba (krishna's son) and in rage curses that Samba will give birth to an iron bolt and with the same iron bolt the wicked, cruel and intoxicated with pride will destroy entire yadu kula.

• Man has authority only in the cause and not in the result¹⁴.

कर्मण्येवाधिकारस्तेमाफलेषुकदाचन।

माकर्मफलहेतुर्भुमतिसंगोऽस्त्वकर्मणि॥

(Shrimad Bhagavad Gita 2/47)

Allopathy

- Cause, pathology, preliminary symptoms, symptoms are considered as diagnosing factors of the disease.
- Route of drug administration is - 1. Oral 2. Sublingual/Buccal 3.Rectal (also includes vaginal & urethral) 4.Topical –skin (also includes mucosal membrane). 5. Intravascular 6. Intramuscular 7. Subcutaneous 8. Inhalation¹⁵.
- Much of the man's illness can be traced to adverse environmental factors such as water pollution, soil pollution, Air pollution, poor housing conditions; presence of animal, Reservoirs and insect vectors of diseases which pose a constant threat to a man's health¹⁶.

Naturopathy

- The first and most basic principle of nature cure is that all forms of disease are due to the same cause, namely the accumulation of waste materials and bodily refuse to the system¹⁷.
- To cure disease, the first and foremost requirement is to regulate the diet¹⁸.
- A simple rule is, do not eat when you are sick and wait for the return of the usual healthy appetite¹⁸.

Discussion

Charaka samhita has a unique place among the bruhatrayi, as it contains many special concepts which can be encountered in other shastras. Now let us go through the concepts which can be found in other shastras.

Charvaka darshana

- Acharya Charaka has given importance to body by quoting as – one should protect his body by keeping everything aside because in the absence of body no activity of the body exists (While explaining the suppression of natural urges as a nidana of shosha roga) ¹⁹.

Koutilya artha shastra

- Tantrayukti is a methodology/ systemic approach of studying a tantra to interpret its correct meaning for its practical application. Acharya charaka mentioned total 36 tantrayuktis in his samhita²⁰. Most of the charaka's tantrayukti has been quoted by koutilya in his artha shastra, except 7. They are – Prayojana, nirnaya, anekanta, sanniyoga, pratyutsara, uddhara and sambhava. Instead of these he mentioned–upamana,uttara paksha andniyoga.

Vaastu shastra

- Importance has been given to the direction in the method of drug collection as – drug should be collected from plants which are facing towards east or north²¹.
- Drugs should be collected from the clean land except shmashana (cremation), chaitya (sacred), devayajanagara (temple) and valmikosha (ant hill) ²².
- Sutikaagara (maternity home) should be constructed in a place which is free from bones, sand gravel and broken earth ware pieces. The soil should be excellent in color, taste and odor. The entrance should be facing either east or north²³.

- All dravyas (substances) are composed of five basic elements i.e. panchamahabhutas²⁴.

Jyotishya shastra

- The period of one year is divided into six rutu(season). Among this, shishiradi three rutus are known as uttarayana/ aadana kala. Similarly, varshadi three rutus are known as dakshinayana/ visarga kala²⁵.

- Even Acharya charaka believed that an auspicious time is necessary for doing anything.

a) Kuti pravesika rasayana – person should enter kuti during uttaraayana, Shukla paksha on auspicious day and nakshatra²⁶.

b) Sutikagara pravesha – a pregnant woman after the beginning of 9th month, shanti should be offered on maitri period during auspicious day and then she should enter it along with cow, bramhana, fire and water²⁷.

- Acharya charaka also mentioned prastha, adaka, kudava, drona etc as measurement units.

a) Chyavanaprasha – all kalka dravyas along with 500 amalaki is boiled in one droni water²⁸.

b) Agastya haritaki – all kalka dravyas along with 100 haritaki is boiled in five adaka water and later added to one tula of jaggery, one kudava of ghee and sesame oil²⁹.

- Acharya charaka as dedicated entire Indriya Sthana for arishta lakshanas (signs predicting lifespan). It not only depends upon diseases but also on inauspicious signs (shakuna), shadow (Chhaya), messenger (doota), dreams (swapna) etc.

a) Shadow - If any sorts of deformity observed in body parts of the person in the shadow of moonlight, sunlight, light of a lamp, water or mirror. He should be considered as in the verge of dead³⁰.

b) Inauspicious signs - observed by a physician while entering the house of a patient - Departing of auspicious articles (ghee, brahmins, gems stones and idols of deities) from house is indicative of departing life of a patient³¹.

c) Messenger - If he arrives to a physician with uncombed hair, naked, crying or unclean, then his related patient should be considered as near to death³². Many other signs of messenger are mentioned in Samhita by acharya charaka.

Mahabharata

- Health is very much essential to achieve the chaturvidha purusharthas (four objectives) of life. Diseases are destroyers of health and considered as stumbling blocks for attaining the purusharthas³³.

- Adharma (unrighteousness) is the cause of the curses which destroys the community. Those who moved away from dharma disregard and also insult teachers, elders, sages and respectable ones. As a result those who were cursed by them will turn into ashes³⁴.

- One should desire for the cause and not for the result³⁵.

Allopathy

- Nidana (etiological factors), purvarupa (preliminary symptoms), linga (signs and

symptoms), upashaya (therapeutic test) and samprapti(pathogenesis) are factors responsible for diagnosing a disease³⁶.

- Route of drug administration is explained as 37–

- i. If Doshas are located in amashaya (stomach), then drug is administered through aasya (orally).

- ii. If doshas are located in shira (head), then drugs are administered through nasa (nose).

- iii. If doshas are located in pakwashaya (colon), then drugs are administered through guda (rectum).

- iv. The doshas at other body parts and diseases originated from them like visarpa, pidaka etc treated with pradeha like pacification procedures (local applications).

- The vitiation of common factors present in all humans leads to the expression of the same disease at the same time in all people and destroy villages, cities and even countries. The factors that are common to inhabitants of the country are vayu (air), udaka (water), desha (soil) and kala (season) ³⁸. Acharya has also mentioned that due to adharma

(unrighteousness), uncleanness and other factors, the people gets afflicted by rakshasas (microorganisms).

Naturopathy

- Disturbance in the equilibrium of dhatus is called as vikara³⁹. Shleshma in a vikruta avasta is called as mala (waste product) ⁴⁰, which is responsible for diseases. In the same way vikruta vata and pitta are also responsible for causing vikaras (diseases).

- The nourishment of the body and manifestation of diseases are mainly due to diet i.e. intake of pathya or hita (wholesome) and apathy or ahita (unwholesome) food respectively⁴¹.

- When indigestion has occurred due to ama dosha and the patient feels that the stomach is heavy, then to digest the part of the dosha that still remains and to improve the agni, he has to be given apatarpana chikitsa (fasting therapy)⁴².

Conclusion

- Charaka samhita has given a first position among the bruhatrayi as it covers all aspects of health science.

- It not only gives knowledge about Ayurveda but also includes the concept of other Shastras, along with their logical explanation and their relation with Ayurveda Shastra, which is required to lead a normal healthy life.

- Therefore Acharya charaka has mentioned in his granta that – whatever is present here can be found elsewhere and whatever is not found here cannot be found anywhere.

- As the main aim of charaka samhita is to maintain the health of a healthy individual, it has to be read by everyone and not to be restricted to Ayurveda vaidyas.

- It is mentioned that a Vaidya who has studied many books but not the Charak samhita will be criticized among the vaidyas. Therefore, "Charak samhita" is considered as an encyclopedia.

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