



CONTRIBUTION OF ACHARYA GANGADHAR ON BASIC PRINCIPLES FROM ANNAPANA CHATUSHKA

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ABSTRACT –

Annapana chatushka is last chatushka of Charak Samhita sutra sthana which deals with anna pana. Human is originated from anna and depends upon it for future growth. So anna is important for origin, growth as well as health. Also it plays important role in chikitsa. So annapana chatushka is selected for study. To get thorough knowledge of Charak samhita, study of commentaries is essential. There are near about 42 commentaries available. Jalpakalpataru is one of important and fully available commentary. Related references from all available literature from ayurved as well as other than ayurved are special feature of this commentary. Study of Jalpakalpataru on this chatushka has been revealed avyakta, anukta, leshokta meaning of terms. It also assist to decide exact dravya mentioned in compendia and to decide technical correlation between adhyaya as well as sthana. So this study will throw light on contribution of Gangadhar Roy on annapana chatushka.

KEY WORDS- annapana chatushka, Gangadhar Roy, Jalpakalpataru

INTRODUCTION –

Annapana chatushka is last chatushka of Charak Samhita sutrasthana which deals with anna pana. Living organisms get their life from food. Anna is representing the lowest form in which the supreme soul is manifested, being coarsest and last of five kosha in which the soul is clothed and passes from body to body in the long process of matem – psychosis – “the nutrimentitious vesture or visible body in the world of sense”. Human also is

originated from anna and depends upon it for future growth. So anna is important for origin, growth as well as health. Also it plays important role in chikitsa. So annapana chatushka is selected for study.

Writing style of Charak Samhita is similar to Upanishad. It is in concise form (sutra). So many points have less description, less clarification or some may raise doubts also. For clarification of these concepts study of commentaries is necessary. Actually study of all available

commentaries is necessary for better interpretation and clinical application. Because of time limitation only views of acharya Gangadhar were studied.

Gangadhar Roy is towering personality of 19th century. He is a great scholar in all branches of oriental learning. In his commentary –‘Jalpakaalpataru’ he has discussed many disputed points of original treatise like veda, Upanishad, Nyaya darshana, Vasisheshika darshana, Sankhya darshana as well as Smruti grantha. He has also included related references form Sushrut Samhita, Ashtang Sangraha, Ashtang Hrudaya and Bhavprakash. He has compared merits of various views by different scholars from the earliest time. Unfortunately commentary of Gangadhar is not popular today and as it is not translated yet, it is not being studied. There are so many basic principles described in Annapana chatushka. Here views of Gangadhar on these principles are studied and its importance is discussed. So this paper will throw light on contribution of Gangadhar Roy on annapana chatushka.

AIM AND OBJECTIVES –

To reveal unknown aspect of sutras with the help of commentary of Gangadhar Roy.

METHODOLOGY –

This literary research has been carried out in following steps –

- 1) Retrieval – Collection of data and interpretation of data was done based upon shabdārtha, vyākaran, anvayārtha, vyūtpatti, nirukti, tantrayukti etc.

- 2) Revival – comprehension of data was done
- 3) Transliteration and technical correlation- Cross referencing of commentaries and related references was done
- 4) Collation – different editions were studied for collation.

DISCUSSION –

After observations from retrieval, revival, transliteration and technical correlation, following important views of Gangadhar were noticed. So they are discussed here-

- 1) Technical co-relation between yojana chatushka and annapana chatushka–
अथ भेषजयोजनायां लंघनबृहणाद्युपक्रमा न
वना हिताहार सध्यन्तीत्यतो
योजनाचतुष्कानन्तरमाहारस्य हिताहितत्व
वग्यानार्थम् अन्नपान चतुष्क आरभ्यमाणे
समासेनान्नपान गुणोपदेशार्थं
यज्जःपुरुषीयोऽ भधीयते।¹

At starting of Yajja purusheeya adhyaya, Gangadhar has explained langhan; bruhan upakrama which are mentioned in yojana chatushka will not be fruitful without help of hitahar. So annapana chatushka for deciding hita and ahita ahara is mentioned after yojana chatushka.

- 2) Naming pattern of adhyaya –

Names of adhyaya are given as per adhikaran. Gangadhar has explained adhikaran of each adhyaya and stated that name of adhyaya is according to it. Sometimes he has explained some terms from it.

अत्र प्रश्नादौ कं नु भोः पुरुषो यज्ज इति
पदस्यार्थं यज्जः पुरुष इति अधकृत्य कृतो
अध्याय इति यज्जःपुरुषीयोऽध्यायः।²

अध्यायस्य आदौ आत्रेयो भद्रकाप्यश्चेति
वाक्यार्थमात्रयभद्रकाप्यम अधकृत्य

कृतोऽध्याय इत्यात्रेयभद्रकाप्यीयो अध्याय
इति।³

अन्नं च पानं च अन्नपाने वधीयते
अस्मिन्ननेन वेति अन्नपान व धरिति
कश्चित् तन्न, यतोऽस्मिन् अध्याये
अन्नपानयो र्वधानमस्ति।

तस्मादन्नपानयो र्व धर्यतः उपदेशतः
सोऽन्नपान वध्युपदेशस्तम अधकृत्यकृतोऽ
ध्याय इति।⁴

अस्मिन् अध्याये प्रथमं
व वधम शतपीतेत्यादि अत उर्ध्वं वक्ष्यते
तत्र यत्तत् पदार्थं व वधा शतपीतं
तद अधकृत्य कृतो अध्याय इति
व वधा शतपीतीयःइति।⁵

3) Role of buddhi in sukha dukha
(swasthya and vyadhi)

जागरितः स्थूलं सर्वं वषयं सुखासुखानि
बुद्धिसमयोगेन वाक् मन शरीरं प्रवृत्तं समां
करोति तेन धर्मः स्यात् तत् फलानि
सुखादीनि उपभुङ्क्ते। बुद्धि वषमयोगेण यां
वाक् मन शरीरं प्रवृत्तं आचरति
तद् वषमयोगकृतकर्मफलधर्मः

शारीरमानसदोषवैषम्यं च रोगस्तत्फलानि
दुःखानि उपभुङ्क्ते।⁶

Jagarit atma is responsible for
buddhi samayoga. Due to buddhi
samayoga, there is equilibrium in vaka,
mana and sharir pravrutti. Opposite to it

due to buddhi visham yoga, there will be
vaishamya in vaka mana and sharir
pravrutti. Ultimately producing different
sharir and manas vyadhi.

रजो हि प्रवर्तकं तमो मोहात्मकम्।⁷

Raja is responsible for buddhi samayoga
while tama is responsible for buddhi
visham yoga.

4) Shad – dhatuja purusha –

Gangadhar has mentioned genesis of
purusha probably from all ancient
literature – Upanishad, smruti, sukta,
dhanvi shastra. He has explained prathama
sarga from tama. Shakti is mentioned as
mula bramha. Virat purusha and genesis of
pancha mahabhuta is mentioned. Gayatri,
savitri, ashta loka, vidya, avidya etc. are
explained in detail.⁸ But there is no linking
between two theories from different source
as well as theories from ancient literature
and ayurved. He has not explained logical
reason behind explaining these theories.
As we as a student of medical science,
these theories are not useful for us.

5) Agrya sangraha –

a. Gangadhar has classified agrya sangraha
into four categories as follows -

- ❖ Swastha atur upayogi – from anna to
masha.
- ❖ Vyadhi upayogi – from madanphala to
mruda bhrushta loshra
nirvapita jala.
- ❖ Karma – Atimatrashana to eka rasa
abhyasa.
- ❖ Karma and dravya – Garbhashalya
to sarvarasa sanyasa.

This classification is useful for easy
learning and reminding agrya sangraha.⁹

b. Gangadhar has explained other dravya
doing same karma and mentioned agrya as

best amongst them. So it is useful for vaidya to decide proper drug as per there need (useful for alpa buddhi).¹⁰

c. He has explained terms / karma –He has explained terms for better understanding. e.g स्थायैकराणाम् शरीरदारुकराणाम्।¹¹

d. Deciding exact dravya – in mula sutra, many dravya can't be recognized because of synonym used. They are explained by Gangadhar.

नक्रः कुम्भीरः।¹²

e. Explanation of reason behind mentioning different dravya for same karma – e.g – Madhu and duralabha both are mentioned as shleshmapitta shamak. Gangadhar has explained madhu is best in both swastha and atur while duralabha is best only in atur.

f. Explanation of terms –

क्षीरघृताभ्यासो

रसायनानाम्।

Explanation by Gangadhar is most important .He has explanation ksheer ghruta as ghruta prepared directly from ksheer, not from dadhi. And its abhyasa is best amongst anoushadha rasayana, not is oushadhi rasayana. It is not explained by any commentator.¹³

6) Pathyapathya –

While commenting on definition of pathya, pada 'manapriya' is explained in detail.

यच्च मनसः प्रयम् सुखानुभवकरं तत् पथ्यं कट्वाद्यास्वादननेन मनसोऽप्रयत्वेऽप

परिणामे सुखजनकत्वान्न मनसोऽप्रयं भवति। यच्चापाततः परिणामे च नियतं मनसोऽप्रयम् अपथ्यं च तन्न लक्ष्यते।¹⁴

Pathya is not substance which is mana priya means having good taste (apatat) but it should have good effects after metabolism (parinama) .He has explained influencing factors for pathya and apathya as hita and ahita ahara. He has explained that factors.¹⁵

मात्रा-

रक्तशाल्यादिमुद्गादिनाम् एकान्तहितानां च हीनातिमात्राभ्याम् उपयोगात्।

काल-

कालान्तरेषु

नवत्वतिपुराणत्वकालेषूपयोगात्।

क्रया-

क्रयान्तरेषु

वरेचन क्रयादिषूपयोगात्।

भूमी-

भूम्यन्तरेष्वानूपदेशभूम्यूषरभू मषु

जातानामुपयोगात्।

देह-

देहान्तरेषु

शूलाद्यारम्भकदोषेषूपयोगात्।

पुरुष-

पुरुषान्तरेषु

लघनीयादिषूपयोगात्।

अवस्था-

अवस्थान्तरेषु

मुमूर्षाद्यवस्थायामहितकारित्वमुपलभामाह

7) Explanation on '...'

प्रकृति वकृति वचारणादेशकालवशः।

In Atreya Bhadrakapyeeya adhyaya Acharya Punarvasu states that panchamabhuta are not rasa, panchamahabhuta vikar is site for rasa and these vikar depends upon prakruti , vikruti etc. While commenting on it, Gangadhar

states that dravya and guna gives rise to sajateeya dravya and guna only .e.g Aakasha gives rise to sushir dravya. Shabda will give rise to different shabda like – shadaja, Gandhar etc. ‘Sajateeya arambhakatva’ is similarity between dravya and guna. But karma can give rise to sajateeya or vijateeya karma. Sajateeya karma is chintya while vijatiya karma is achintya – Prabhav.

द्रव्यगुणयोः सजातीयारम्भकत्वं साधर्म्यं
द्रव्या ण द्रव्यान्तरमारभन्ते गुणाश्च
गुणान्तरम्। कर्म च कर्मासाध्यं न
वदयते। व क्रयमाणं हि
स्वतस्तत्तद्वाद्यादीनां कर्म च परस्परं
मश्रीभूतं स्व वरो धर्मान्तरं सजातीयं
वजातीयं वा चन्त्यम चन्त्यमारभते, यत्
उच्यते प्रभाव।¹⁶

8) Panchabhautik dravya lakshana

पंचसु अप भुतेषु न गुर्वादयो गुणाः सन्ति,
तैरारब्धे द्रव्ये पार्थवादिनि पांचभौतिके
कमुपादाना गुर्वादयो जायन्ते कं
निरुपादानाः स्युः? पूर्वं प्रथमाध्याये
अ भहितम् - सार्था गुर्वादय इति। तत्रार्था
गुर्वादय इति नोक्ता सार्था इति वचनेन
ख्या पतम्। यदा

भूतादेरहङ्कारादन भव्यक्तशब्दमात्रमाकाश
श्चत्वारोऽत्यन भव्यक्ता

आकाशोऽजायन्त। एवमेषामाकाशादीनां

कर्मा ण पंचात्यन भव्यक्तानि
तदैवाकाशादिषु अजायन्त। न

चैत्यान्यत्यन भव्यक्तत्वादाकाशादिषूपदिष्टा
न्याच्चार्यः।¹⁷

Gangadhar has raised a doubt – how guru etc. guna comes into panchabhautik dravya as only one guna bahulya is stated in mahabhuta? He has explained it as in first chapter it is mentioned that ‘सार्था गुर्वादय’. It means gurvadi guna are also present with sartha guna in mahabhuta. But they are less expressed. They are expressed in karya dravya after bhutantar anupravesha in sthul form. He has mentioned that it’s writing style of acharyas. They didn’t mention any bhava till it is fully expressed. So they have not mentioned gurvadi guna in bhuta but mentioned them in karya dravya.

9) Paradi guna –

Gangadhar has explained that parade guna are upaya for rasa vikalpa. He has explained guna on the basis of Vaisheshika darshana. Paratva, aparatva, parinama, sanyoga, vibhag are explained as per darshana shastra. Yukti, sanskara and abhyasa are explained on the basis of ayurved as they are not mentioned in Vaisheshika darshana. He bridges a pool between darshana shastra and ayurved.

Yukti -

युक्ति- यत्र यद् याद्रूप्येण योग्यं भवति तत्र
तस्य ताद्रूप्येण योगो युक्तिर्न तु तर्कः।
तस्य प्रमाणत्वेन बुद्धि वशेषत्वात्। इयं हि
तर्कपूर्विका योजना न बुद्धिः।¹⁸

He has explained yukti as applying matter in specific form required in that specific condition. Application with the help of right guessing is yukti. He has

also explained that yukti is different from sanyoga and samavaya.

In commentary on sanskara he has only revised quotations from viman sthana. While explaining abhyasa he has explained term sheelan –

शीलनं पुनःपुनरनुष्ठानं सततकरणम्
क्रयासातत्यम्। येन
देहमनोभ्यामेकीयभूयाहाराचार वशेषफलं चरं
अवतिष्ठते सोऽभ्यासः।¹⁹

He has explained that due to abhyasa, that bhava becomes ekiya bhuta with deha and mana and its effects are long lasting. Further he has mentioned that ahara abhyasa is responsible for Sanskrit sharir while shastra abhyasa for nirmal and Sanskrit sharir while shastra abhyasa for nirmal and sanskrit buddhi.

10) Vipaka –

Definition of vipaka is given by Gangadhar.

वपाक इति पाकः पचनम् द्रव्याणां
स्वरूपरसयोःपरा वृत्तः। सा च
स्वरूपान्तरत्वेन रसान्तरत्वेन
रसान्तरत्वेन च परिणतिः। तस्या वशेषो
वपाकः। जाठराग्नियोगेण भुक्तानां
द्रव्याणाम् पाकेन जायमाने कट्टसाररूपेण
पृथक्त्वे यः सारभागो द्रवरूप आद्यो
रसाख्यो धातुः कट्टभागश्च मूत्रपुरीषरूपो
मलधातुश्च तद्रसमलधातुभूत
रसान्तरद्रव्यान्तरत्वेन भुक्तानां
परिणति वशेषोऽत्र वपाकः।²⁰

Vipaka is mentioned as vishesha paka. It is transformation of swarupa as well as rasa. Due to processing of agni, after separation of sara and kitta, swarupa and rasa of adya dhatu – rasa is due to vipaka. He has also mentioned definition from Ashtang Hrudaya. He has also mentioned guru and laghu vipaka from Sushrut Samhita. He has explained that vipaka explained in Sushrut Samhita is based on panchamahabhuta and so amla vipaka is not mentioned. But it do not indicate tantra virodha. In Charak Samhita it is based on rasa while in Sushrut Samhita it is based on panchamahabhuta.

11) Viruddha ahara –

देहधातुप्रत्यनीकभूतानि
द्रव्या ण देहधातु भर्वरोधमापद्यन्ते।

While commenting on it, Gangadhar has explained deha dhatu as rasa, vata, purisha, mutra, sweda etc. which are in equilibrium state (प्रकृतिस्थ). It means dosha, dhatu as well as mala which are in equilibrium are termed as dhatu. Pratyanikebhutani means having viparit guna due to which that dravya destroys dhatu. In viruddha ahara he has explained some terms – Jadya, mukata, mainminya, klaibya etc. He has also explained exact dravya – chilichim, suras, nikucha, paravat, upodika.²¹

12) Ahara varga –

While commenting on each varga he has given-

- Nirukti of varga definition of each varga
- Explanation of dravya

- Quotes from Sushrut Samhita, Jatukarna.
 - At starting of every varga, he has mentioned that this sequence is according to pratidnya.
- 13) Madhu aam –

All other commentators explained it as ajeerna due to madhu and it is krucchra sadhya due to viruddha upakrama. Ushna upakrama is needed in treatment of aam, but it is contraindicated in madhu. Along with this view he has mentioned another opinion also – aam madhu means madhu which is taken away from honey comb before it ripens. When it ripens it has madhur rasa, kashaya anurasa, and before it has amla rasa and causes aam.²²

- 14) Krutanna varga –

In mula sutra only name and guna karma are mentioned. Gangadhar has explained contents and processing of them. He has revised quotes from Sushrut Samhita which gives thorough explanation about recipes. Ahara vidhan is also revised from Sushrut Samhita.

- 15) Chaturvidha ahara –

Ashita, peeta, leedha and khadita are explained by Gangadhar as follows –

व वधं अ शतं शा लषष्टिकादि नाना वध
शूकधान्यकृत तण्डुल वकारभूतं
प्रधानतयाभ्यवहतमन्नम्।

व वधं
पीतमान्तरीक्षजलदुग्धद धघृतमधुमद्यावसव
कांजिकारिष्टचुक्रतक्रपानकादिकं पानार्थं
द्रवभूतम्।

व वधं लीढं इति
नाना वधशूकशमीधन्य वकार पायस क्षीर

रस सूप व्यंजन गुडादिरूपम् नातिद्रवं
नातिसांद्रं द्रवद्रव्यमुपकरणरूपेणावचारितम्।
व वधं खादित मति,
शूकशमीधान्यमांसशाकफलादि वकार वशेष
पष्टकापूपघृतपूरादि फलादि
कठिनद्रव्यमवचारणतया कल्पितम्
अभ्यहृतम्।²³

Ashita is prepared with shuka dhanya mainly tandul. Peeta means which can be taken as drink – jala, dugdha etc. Leedha are prepared by shuka and shami dhanya and they are in semisolid form such as payas. Khadita are prepared from shuka , shami, mansa and phala but it is in solid form.

CONCLUSION –

1. Gangadhar's explanation is mainly based on darshana shastra and Upanishad. While explaining purusha he has explained it on the basis of Sankhya darshana, Taitiriyā Upanishad, Chandogya Upanishad, Dhvani shastra, purusha sukta. But not given any logical reasoning for this explanation. As a medical student we deal with shad dhatuj purusha, so other explanation is not useful. As a textual analysis it is good to see all references at one place i.e. transliteration.

2. Guna are also explained on the basis of vasisheshika darshana and vatsayana bhashya. So definitions of paratva, aparatva, parinama etc. are influenced by darshana. Only yukti, abhyasa and sanskara are explained on the basis of ayurved.

3. Explanation of raja and tama for buddhi samayoga and visham yoga – influence of Sankhya darshana.



4. In Panchabhautik dravya lakshana, how gurvadi guna comes in karya dravya as they are not mentioned in karan dravya is very important. Here also explanation is based on uttar mimansa and he explained it as writing style of acharya.

5. Explanation about transliteration about chatushka as well as adhyaya is also worth reading.

6. Definition of prabhav as achintya karma as karma can originate vijatiya karma unlike dravya and guna – darshana based.

7. Explanation about ‘manapriya’ in definition of pathya has great importance in clinical application. .

8. Some important principles are not explained on viruddha ahara. He only explained definition and then synonyms of dravya. He has not commented on Doshagati also.

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