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 –‘Jalpakalpataru’ 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 shabdarth, vyakaran, anvayarth, vyutpti, 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 –

2) Naming pattern of adhyaya –

3) Transliteration and technical correlation- Cross referencing of commentaries and related references was done

4) Collation – different editions were studied for collation.
due to buddhi visham yoga, there will be vaishamya in vaka mana and sharir pravrutti. Ultimately producing different sharir and manas vyadhi.

रजो हि प्रवृत्तं तभी मोहतमक्रमः
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, suka, 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. 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 loshtra 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.

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).\(^\text{10}\)

c. He has explained terms / karma – He has explained terms for better understanding. e.g स्थैयकराणाम् शरीरदार्ढकराणाम्.\(^\text{11}\)

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

\[\text{नक्र: कुम्भीर:}\]\(^\text{12}\)

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 –

क्षीरघ ताभ्यािो रिायनानाम्।

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.\(^\text{13}\)

6) Pathyapathya –

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

यच्च मनस्: प्रयम् सुखानुभवकर तत् परिणामे सुखजनकत्वाल्ल मनसोऽ प्रयं

भवति। यच्यापालत: परिणामे च नियतं

मनसोऽ प्रयम् अपथं च तत्वं लक्ष्यतो।\(^\text{14}\)

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 apathy as hita and ahita ahara. He has explained that factors.\(^\text{15}\)

मात्रा-

रक्तशाल्यादिमुद्गादिनाम् एकान्तहितानां च

हीनातिमात्राभ्याम् उपयोगात्।

काल- कालान्तरेरु

नवद्वितिपुराणवस्तुकालेष्ठपयोगात्।

क्रया- क्रयान्तरेरु

वरेचन क्रयादिपूपयोगात्।

भूमी-

भूम्यन्तरेष्यानुपदशभूम्यस्यरभू मशु

जातानुमुपयोगात्।

देह- देहान्तरेरु

शून्यद्यारभकदोषपूपयोगात्।

पुरुष- पुरुषान्तरेरु

लंघलीयादिपूपयोगात्।

अवसथा- अवस्थान्तरेरु

मुमूषाध्वस्थायामहितकारित्वमुपपलभामः

7) Explanation on ‘…’

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 सजातीयारूक्तवं साधर्म्य द्रव्य: न द्रव्यान्त: गुणाश्च गुणान्तः। कर्ममथ: च कर्ममाथिाध्य न वद्यते॥ व क्रयमाणः हि स्थतस्ततदाय्यादिनां कर्मवर्गे च परस्परं महौभुतं स्य वरो धर्मान्तरं सजातीयं वजातीयं वा चात्म्यम चात्म्यमारभते, यत् उच्चते प्रभावः।

8) Panchabhautik dravya lakshana –

पौंचसु अप्रभुतेषु न गुर्वदहियो गुणा: सत्ति, तैरारथे द्रव्ये पर्यान्धित्वं पांचांभोगित्वके कमुपादाना गुर्वदहियो जायते कं निरुपादान: स्यु:? पूर्व प्रथामध्याये अभिहितम् - सार्थां गुर्वदहिय इति। तत्रारथां गुर्वदहिय इति नोक्ता सार्थां इति वचनेन ख्या पत्तम्। यदा भूताबरहङ्गाराणं भव्यव्यत्छत्वदसादं श्चत्वारोष्ठत्यन्त्र भव्यव्यत्ततान्तरां आकाशशास्त्राङ्तां परमेशसामाकाशादिनां कर्मम् ण पंचात्म्यन्त्र भव्यव्यत्ताति तद्देवाकाशादिशु अजायत्तम्। न चै चैत्यान्यत्यन्त्र भव्यव्यत्त्वयदाकाशादिशपिदिष्ट्य न्यायाचार्यः।

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 ‘सार्थां गुर्वदहिय’ 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- यत: यदा याद्रूप्येण योग्यं भविति तत्र तस्य ताद्रूप्येण योगं युक्तिं तु तर्कः। तस्य प्रमाणात्येन बुधिः वाव्यपत्त्वात्।इैं हि तर्कपूर्व्यक्ता योजना न बुधिः।

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 पुनःपुनरनिष्ठानं सततकरणम् क्रयासात्तत्त्मम्। येन देहमोघ्य्यामेकीयभूयाहाराचार वशेषकलं चरं अवतिष्ठते सोंभ्यासः।

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.

विपाक इति पाक: पचनम् द्रव्याणां स्वस्थपरस्योऽपि यूः तः। सा च स्वस्थपालनरत्रवेन रसाल्परत्रवेन च परिणति:। तस्या वशेषो वपाकः। जाठानियोगेण भुक्तानां द्रव्याणां पाकेन जायमाले कट्ट्यासारुपेन पृथकत्वे य: सारभागो द्रवरूप आद्यो रसायनो धातु: कट्टभागश्च मुक्षपीष्यौरो मलपालो: तद्रसमल्पात्तुथूः रसायनद्रव्याल्परत्रवेन भुक्तानां परिणति वशेषस्त्र वपाकः।

Vipaka is mentioned as vishesha paka. It is transformation of swarupa as well as rasa. Due to processing of swarupa, 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 is 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 द्रव्याण देहधातुभ वेदोधमापद्यन्ते।

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. Pratyaniikbhatani 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.

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 –

$$\text{विविधां अशतां लष्टिकादिन् नाना वघ}$$

शूकधान्यकृतं तण्डुलकृतम् प्राध्यन्तनत्याभ्यिह्तमन्नम्।

$$\text{विविधां पीतमान्तरीक्षजलदुग्धदधधघ तमधुमद्याििि}$$

काांस्जकाररष्टचुक्रतक्रपानकाहदकां पानाथं द्रिभूतम्।

$$\text{विविधां लीढां इतत}$$

नानाविधशूकशमीधन्यविकार पायि क्षीर रि िूप व्यांजन गुडाहदरुपम् नाततद्रिां द्रवद्वेिमुपकरणरष्टचुक्रतम्।

$$\text{व वर्धं इति}$$

नाना वघशूकधान्यकृतं वकार वायस क्षीरांगतिम्

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, Taitiriya Upanishad, Chandogya Upanishad, Dhvani shastra, purusha sukt. 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 ayurveded.

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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