

ADDITIONAL MATERIAL IN AṢṬĀṄGA SAṆGRAHA

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Introduction

From the introductory part of Carakasamhitā, it is clear that the writing of āyurvedic saṁhitās began from Agniveśa only and later his five co-disciples viz. Bhela, Jatūkarna, Parāśara, Hārīta and Kṣārapāṇi, also wrote their compendia independently¹. But the verses in the first chapter of Aṣṭāṅgasaṅgraha mention that Punarvasu, Dhanvantari, Bharadvāja, Nimi, Kāśyapa, Kaśyapa, Lambāyana and other sages learnt āyurveda from Indra and compiled independent compendia². Later, their disciples Agniveśa, Hārīta, Bhela, Māṇḍavya, Suśruta, Karāla and others (Jatūkarna, Parāśara, and Kṣārapāṇi may be included by the word ādi) who studied under them, also compiled treatises of their own³.

It can be assumed that Vāgbhaṭa, the author of Aṣṭāṅgasaṅgraha, studied all these works on the eight branches of āyurveda and that he embodied all the important theories and subject matter of these works in his treatise.

Apart from this, he quotes the views of several authorities like Gautama, Bṛhaspati, Kapilabala, Varuṇa, Khaṇḍakāpya, Śiva, Agastya, Vasiṣṭha, Vṛddhakāśyapa, Bhoja, Vaitaraṇa, Puṣkalāvata, Nagnajit, Videhapati and Cāṇakya etc. This shows that he must have studied their works also.

It can be concluded that important views and theories of ancient āyurvedic texts which are now not available are found in Aṣṭāṅgasaṅgraha. This is mentioned by Vāgbhaṭa himself in his work in the following verses.

“I shall compile, in different parts, after generally summarising all the compendia, the work Aṣṭāṅgasaṅgraha which is

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devoid of description at an improper place, of elaboration where not required and of brevity where detail is required and of repetitions and which deals with the three branches viz. causative factors, signs and symptoms of diseases and medicines, which expounds the portions where very unclear statements are embedded, which removes completely the controversies with other works and which is a work having the topics and material suitable to the present time and is in the appropriate divisions⁴."

Thus Aṣṭāṅgasaṅgraha hands down several important details on different aspects of āyurveda which are elsewhere i. e. in available classics like Carakasamhitā, Suśrutasamhitā and Bhelasamhitā and Kāśyapasamhitā etc., not available or found scattered or are described in brief. Some of these details pertain to dharmaśāstra also, but have medical or hygienical importance.

Though Aṣṭāṅgahṛdaya mentions that it had culled all important material from the ancient works⁵, it is found that several important details have been left over in Aṣṭāṅgahṛdaya, but are mentioned in Aṣṭāṅgasaṅgraha.

Efforts are made in these pages to present some of these important topics or ideas or theories of Aṣṭāṅgasaṅgraha.

DINACARYĀDHYĀYA—Chapter on daily regimen

Time of getting up from bed :

It is prescribed in Aṣṭāṅgahṛdaya and some āyurvedic works that a healthy person should get up from bed in the brāhma muhūrta (the three hours period before sunrise). While prescribing the same, Aṣṭāṅgasaṅgraha adds that this should be done after deciding whether or not the food of previous day has been digested⁶. It suggests that if the digestion is not complete, one should sleep for some more time.

Mode of excretion and cleaning :

The passing of urine and stools should be done when the natural impulse is there. One should do this facing the north during the day time and the south during night. One should be silent, should not have attention on any other things, and should cover his body and head. No

strain should be applied, but the faeces or urine should be allowed to pass out by natural impulse⁷.

The following places are to be avoided for passing the excreta: middle of the way, heap of earth, ash and cowdung, cowpen and busy place, adjacent parts of the city/town, near fire or anthill, beautiful places, ploughed land, place where a sacrifice has been performed and beneath a tree. One should also not face towards women, elderly persons, cows, the sun, the moon, flow of wind, food, fire and water. When a cause of fear and physical weakness is there, one may act according to his convenience⁸.

After completing the evacuation, the anal region should be cleaned by earth, which is devoid of any foreign articles (like sticks etc.) and is pure and also by water which has been taken out from its source (tank, river etc.), carefully without allowing the water to sprinkle on any parts of the body. The clearing should be done till the earth and bad smell disappear⁹.

That one should not have the attention of mind on any other work at the time of passing excreta, suggests that actions like reading newspaper etc. are prohibited. Similarly cleaning by water after taking it out from its source i. e. tank, river etc., is meant to avoid pollution of the source.

Tooth Brush and Tooth Paste :

Following are the plants which are recommended for use in brushing teeth : ¹⁰

Vaṭa	—	<i>Ficus bengalensis</i> Linn.
Asana	—	<i>Pterocarpus marsupium</i> Roxb.
Arka	—	<i>Calotropis procera</i> (Ait) R. Br.
Khadira	—	<i>Acacia catechu</i> Willd.
Karañja	—	<i>Pongamia pinnata</i> (Linn) Merr.
Karavīra	—	<i>Nerium indicum</i> Mill
Sarja	—	<i>Vateria indica</i> Linn.
Arimeda	—	<i>Acacia leucophloea</i> Willd.

Apāmarga	—	Achyranthes aspera Linn.
Mālatī	—	Jasminum arborescens Roxb.
Kakubha	—	Terminalia arjuna W & A.

The stick of stem or root of other plants which have the tastes—bitter, astringent and pungent (kaṣāya, tikta & kaṭuka) are also recommended, but the sticks should be of known plant. The trees from which the sticks are collected should be in a pure place. The stick should be of the thickness of the edge of the small finger. The edge of the stick should be softened to make it into a brush form. The stick should be without any knots and be straight. The length should be 12 aṅgulas (about 10 inches). Brushing of teeth is to be done without talking in the morning and after taking meals.¹¹

The brushing is to be done without causing harm to gums after dipping or anointing the stick in the mixture of the following:

Vāpya - Saussurea lappa C. B. Clarke

Trivarga tritaya - Trikaṭu, Triphala and Trijāataka

(Piper longum Linn, Piper nigrum Linn, Zingiber Officinale Rosc, Terminalia chebula Retz, Phyllanthus emblica Linn, Terminalia belerica Roxb, bark and leaves of Cinnamomum zeylanicum Blume, Elettaria Cardamomum Maton) and honey.¹²

First lower teeth are to be brushed¹³.

Plants Prohibited for Brushing :

Śleṣmāataka	—	Cordia dichotoma Forst.
Ariṣṭa	—	Azadirachta indica A. Juss or Sapindus trifoliatus Linn.
Vibhīta	—	Terminalia belerica Roxb.
Dhava	—	Anogeissus latifolia Wall.
Dhanva	—	Grewia tiliaefolia Vahl.
Bilva	—	Aegle marmelos Corr.
Vaṇjula	—	Salix Caprea Linn.

Nirguṇḍī	—	Vitex negundo Linn.
Śigru	—	Moringa Oleifera Lam.
Tilvaka	—	Symplocos racemosa Roxb.
Tinduka	—	Diospyros embryopteris Pers.
Kovidāra	—	Bauhinia racemosa Lam.
Śamī	—	Prosopis spicigera Linn.
Pīlu	—	Salvadora persica Linn.
Pippala	—	Ficus religiosa Linn.
Iṅguda	—	Balanites aegyptiaca. (Linn) Delile.
Guggulu	—	Commiphora mukul Engl.
Pāribhadraka	—	Erythrina indica Lam.
Amlīkā	—	Tamrindus indica Linn.
Mocakī	—	Bombax malabaricum DC —(White)
Śālamalī	—	Bombax malabaricum DC (Black)
Śaṇa	—	Crotalaria Juncea Linn.

These plants are prohibited for brushing. Apart from these, plants having sweet, acid, or salt taste and which are dried, perforated (by worms) and which are putrid and viscid are prohibited for brushing the teeth.¹⁴

In Suśrutasaṁhitā Azadirachta indica A. Juss.(nimba)is recommended. It also recommends plants of sweet taste and particularly madhuka (Maduea longifolia Linn Macbride)¹⁵ for brushing the teeth.

Palāśa (Butea monosperma Lam Kuntze) is prohibited in Aṣṭāṅgasāṅgraha for use for brushing and making seats (chairs) and shoes, ¹⁶ whereas Bhela included palāśa and dhava in the list of plants recommended for tooth brushing.¹⁷

Washing of Eyes :

After brushing teeth, eyes are to be rinsed or washed by water, keeping the mouth filled with water. For this cold water is to be used

in grīṣma and śarat seasons, while hot water is to be used in other seasons.¹⁸

Prayer and Listening at Auspicious things :

After brushing of teeth and washing of face and making obeisance to god and elders, one should listen (look, touch and spell) at auspicious things numbering 108 (mentioned in the 12th chapter of Śārīra Sthāna of Aṣṭāṅgasaṅgraha) and then look at ghee placed in a gold utensil.¹⁹

Nasal Insufflation :

In Carakasamhitā the administration of nasal insufflation of "aṇṭaila" is prescribed only in three seasons - prāvr̥ṣṭ śarat and vasanta,²⁰ while Aṣṭāṅgasaṅgraha prescribes it throughout the year.²¹

However in nasyavidhi chapter of Aṣṭāṅgasaṅgraha two types of aṇṭaila are mentioned. One is similar to that in Carakasamhitā. The second is to be prepared generally with sesamum oil and particularly with ghee for the persons who have the derangement of all the three humours, with pitta in the highest degree of vitiation. Hence it is understood that according to the temperament etc. one of these two is to be recommended.

Wearing of Clothes and Flower Garlands :

Clothes which are torn, dirty and of dark red colour are to be avoided. A garland of big length and also of red flowers except lotus is prohibited. Wearing garlands is also prohibited at the time when one moves out in the public. Clothes, flowers and shoes, which have been worn by others are not to be used. Different clothes should be put on at the time of sleeping, going out and at the time of performing worship.²²

Tambula :

Two betel leaves, one betel nut, a little quantity of lime and extract of catechu tree (red) mixed together make one tāmbūla.²³

Shaving and Cutting of nails :

Hair, the beard and the nails are to be shaved and cut three times in a fortnight, but not by self or by teeth and immediately bath is also to be taken.²⁴

Bath :

Taking bath without drenching head is prohibited. Nakedness at the time of bath, entering the water (rivers etc) and of sleeping is to be avoided. While taking bath in a water source of others (not one's own; formed by others) one should take out five heaps of mud from it before taking bath. After the bath, parts of body should not be wiped out (by hands etc) and the hair thrashed. One should put on his dress and head dress when the body is still wet. After bath, one should not again use clothes taken off and should also not touch oil and fat.²⁵

Going to Bed :

One should go to bed after taking light and wholesome food, in the evening and after praying the god and with a clean body and steady mind and after pondering over one's condition of the body or day's routine. The place should be clean, devoid of people and one should have two or three servants. The cot, bed and chair should have a convenient pillow and be clean, sufficiently wide, even, smooth, auspicious and of knee level height. One should sleep thinking of virtues with his head either towards east or south and legs not stretching towards elders. The place of sleeping should be in the front or back yard of the house.²⁶

Suitable Place to Live :

The place should have plenty of water, herbs, sacrificial sticks, flowers, grass and firewood. The place should have abundance of food materials, be safe, and have good outskirts. The place should also be adorned by scholars. House, which is not built according to the science of *vāstu* (architecture) should not be used for living even for a day. Regions which are frequently affected by diseases and epidemics and where physicians and leaders are not living is to be avoided. Dwelling on hills and in a region which is inhabited mostly by unvirtuous people is also prohibited.²⁷

Some Miscellaneous Prohibitions :

The following actions are prohibited :

Eating the eatables keeping in the lap; drinking water with blended palms; eating after sunset, food materials in which seasamum seeds are

mixed; scratching the head simultaneously with two hands; carrying heavy weight on the head; carrying water and fire at the same time; placing one leg on the other leg, scratching one leg with the other, cleaning the feet in the utensil prepared of bell metal; extending the legs while sitting; looking continuously at moving minute things and things which one does not like, at un auspicious things and at faeces and urine, looking in the mirror which is not clear, looking at the sun, at the time of rising, setting and when glazy and the image of the sun and the sun during eclipse even through a cloth; looking at any object which is very dazzling; looking at the face of teachers or elders who are very angry; looking at a woman, who is passing urine or is in her menstrual period or naked or in coitus; looking at one's wife, when she is eating, sleeping, sneezing, yawning, or sitting in an uneasy posture; sleeping with the wife on the same cot and eating with wife at the same time; dropping the fruits from the tree by hitting with a stone or another fruit; entering other's houses when prohibited and also through the side entrance; sitting on a seat without being asked for it; waking up a person from sound sleep.²⁸

Some Social Obligations :

Give way for people who are in grief, for old for ladies and for men carrying load, vehicles and the twice born.²⁹

SUMMARY

From the beginning verses in the first chapter of Aṣṭāṅga Saṅgraha it is clear that Vāgbhaṭācārya studied all the works written by Dhanyantari, Bharadvāja etc., and the works written by their disciples Agniveśa, Hārīta etc. It is also clear by quoting the views of several authors like Gautama, Bṛhaspati, Kapilabala, etc. that Vāgbhaṭa must have studied their works also.

Thus it can be concluded that important views of ancient āyurvedic Saṁhitās which are not available now are found in Aṣṭāṅgasāṅgraha. Some of those mentioned in "Dinacaryādhyāya" of Aṣṭāṅgasāṅgraha are presented here.

References

- (1) तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत् ।
अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं..... ॥

Carakasamhitā Su 1-32

- (2) नरेषु पीड्यमानेषु पुरस्कृत्य पुनर्वसुम् ।
घन्वन्तरिभरद्वाजनिमिकाश्यपकश्यपाः ॥
महर्षयो महात्मानस्तथा लम्बायनादयः ।
शतक्रतुमुपाजग्मुश्शरण्यममरेश्वरम् ॥
तान् दृष्ट्वैव सहस्राक्षो निजगाद यथागमम् ।
आयुषः पालनं वेदमुपवेदमथर्वणः ॥
गृहीत्वा ते तमाप्नायं तेऽथ तन्त्राणि चक्रिरे ।

- (3) कृत्वाऽग्निवेशहारीतभेलमाण्डव्यसुश्रुतान् ॥
करालादींश्च तच्छिष्यान् ग्राहयामासुरादृताः ।
स्वं स्वं तन्त्रं ततस्तेऽपि चक्रुः ॥

Aṣṭāṅgasāṅgraha Su 1 Chapter

- (4) सर्वतन्त्राण्यतः प्रायः संहृत्याष्टांगसङ्ग्रहः ।
अस्थानविस्तराक्षेपपुनरुक्तादिवर्जितः ॥
हेतुलिङ्गौषधस्कन्धत्रयमात्रनिबन्धनः ।
विनिगूढार्थतत्त्वानां प्रदेशानां प्रकाशकः ॥
स्वान्यतन्त्रविरोधानां भूयिष्ठं विनिवर्तकः ।
युगानुरूपसन्दर्भो विभागेन करिष्यते ॥

ibid

- (5) तेभ्योऽतिविप्रकीर्णैभ्यः प्रायः सारतरोच्चयः ।
क्रियतेऽष्टांगहृदयं नातिसंक्षेपविस्तरम् ॥

ibid

- (6) ब्राह्मे मुहूर्त उत्तिष्ठेज्जीर्णाजीर्णं निरूपयन् ।
रक्षार्थमायुषः स्वस्थो..... ॥

ibid

- (7)जातवेगः समुत्सृजेत् ॥
उदङ्मुखो मूत्रशकृदक्षिणाभिमुखो निशि ।
वाचं नियम्य प्रयतः संवीतांगोऽवकुण्ठितः ॥
प्रवर्तयेत्प्रचलितं न तु यत्नादुदीरयेत् ।

ibid

- (8) नामेध्यमार्गमृद्भस्मगोस्थानाकीर्णगोमये ॥
पुरान्तिकाग्निबल्मीकरम्योत्कृष्टचित्तिद्रुमे ।
न नारीपूज्यगोऽर्केन्दुवायवन्नाग्निजलं प्रति ॥
न चातिरस्कृत्य महीं भयाशक्त्योस्तु कामतः । ibid
- (9) निश्शल्यादुष्टमृत्पिण्डीपरिमृष्टमलायनः ।
अभ्युद्धृताभिः शुचिभिरदिभर्मृदिभश्च योजयेत् ।
लेपगन्धापहं शौचमनुत्पतितबिन्दुभिः । ibid
- (10) वटासनार्कखदिरकरञ्जकरवीरजम् ।
सर्जारिमेदापामार्गमालती ककुभोदभवम् ॥ ibid
- (11) कषायतिक्तकटुकं मूलमन्यदपीदृशम् ।
विज्ञातवृक्षं क्षुण्णग्रमृज्वग्रन्थि सुभूमिजम् ॥
कनीन्यग्रसमस्थौल्यं सुकूर्चं द्वादशांगुलम् ।
प्रातर्भुक्त्वा च यतवारभक्षयेद्दन्तधावनम् ॥ ibid
- (12) वाप्यत्रिवर्गत्रितय क्षौद्राक्तेन च घर्षयेत् ।
शनैस्तेन ततो दन्तान् दन्तमांसान्यबाधयन् ॥ ibid
- (13) दन्तान् पूर्वमधो घर्षेत् । ibid
- (14) नैव श्लेष्मातकारिष्टविभीतधवधन्वजान् ।
बिल्ववञ्जुलनिर्गुण्डी शिमुतिल्वकतिन्दुकान् ॥
कोविदारशमीपीलुपिप्पलिंगुदुग्गुलून् ।
पारिभद्रकमल्लीकामोचक्यौ शालमलीं शणम् ॥
स्वाद्वस्त्रलवणं शुष्कं सुषिरं पूति पिच्छिलम् । ibid
- (15) कषायं मधुकं तिक्तं कटुकं प्रातरुत्थितः
निम्बश्च तिक्तके श्रेष्ठः
मधूको मधुरे श्रेष्ठः Suśruta Samhitā Ch. 24-67
- (16) पालाशमासनं दन्तधावनं पादुके त्यजेत् । Aṣṭāṅgasaṅgraha Su 1 Chapter
- (17) धवं पलाशं ।
एतेषां दन्तधवनं श्रेष्ठमाह पुनर्वसुः ॥ Bhela Samhitā Su 6-11
- (18)प्रातः सिञ्चेच्च लेचने ।
तोयपूर्णमुखो ग्रीष्मशरदोः शीतवारिणा ॥ Aṣṭāṅgasaṅgraha Su 1 Chapter
- (19) प्रणम्य देवान् वृद्धांश्च मंगलाष्टशतं शुभम् ।
शृण्वन् काञ्चन विन्यस्तं सर्पिः पश्येदन्तरम् ॥ ibid
- (20) वर्षे वर्षेऽणुतैलं च कालेषु त्रिषु ना चरेत्
प्रावृट्शरद्वसन्तेषु ॥

- (21) अणुतैलं ततो नस्यं Aṣṭāṅgasaṅgraha Su 1 Chapter
- (22) वासो न धारयेज्जीर्णं मलिनं रक्तमुल्बणम् ।
माल्यं न लवं न बहिर्न रक्तं जलजादूते ॥
नैव चान्येन विधृतं वस्त्रं पुष्पमुपानहौ ।
वासोऽन्यदन्यच्छयने निर्गमे देवतार्चने ॥ ibid
- (23) द्विपत्रमेकपूगं च सचूर्णखदिरं च तत् । ibid
- (24) त्रिः पक्षस्य कचश्मश्रुनखरोमाणि कर्तयेत् ।
न स्वहस्तेन दन्तैर्वा स्नानं चानुसमाचरेत् ॥ ibid
- (25) नानाप्लुत्य शिरः स्नायान्न जलेऽल्पे न शीतले ।
स्नानोदकावतरणस्वप्नान्नग्नौ न चाचरेत् ॥
पञ्चपिण्डाननुद्धृत्य न स्नायात्परवारिणि ।
स्नात्वा न मृज्याद्गात्राणि धुनुयान्न शिरोरुहान् ।
निवसीतार्द्र एवाशु सोष्णीषे धौतवाससी ।
न त्वम्बरं पूर्वधृतं न च तैलवसे स्पृशेत् ॥ ibid
- (26) सायं भुक्त्वा लघु हितं समाहितमनाः शुचिः ।
शास्तामनुसंस्मृत्य स्वचर्यां चाथ संविशेत् ॥
देशे शुचावनाकीर्णे द्वित्राप्तपरिचारकः ।
युक्तोपधानं स्वास्तीर्णं विस्तीर्णाविषमं सुखम् ॥
जानुतुल्यं मृदु शुभं सेवेत शयनासनम् ।
प्राग्दक्षिणशिराः पादावकुर्वाणो गुरुन् प्रति ॥
पूर्वोत्तरदिशोभागे धर्ममेवानुचिन्तयन् । ibid
- (27) वसेत्प्राज्याम्बुभैषज्यसमित्पुष्पतृणैश्चने ।
सुभिक्षक्षेमरम्यान्ते पण्डितैर्मण्डिते पुरे ॥
नैकाहमप्यधिवसेद्वास्तु तच्छास्त्रगर्हितम् ।
न देशं व्याधिवहुलं नावैद्यं नाप्यनायकम् ॥
नाधर्मिजनभूयिष्ठं नोपसृष्टं न पर्वतम् । ibid
- (28) नोत्संगे भक्षयेद्भक्ष्यान् जलं नाञ्जलिना पिबेत् ।
सर्वं च तिलसंबद्धं नाद्यादस्तमिते रवौ ॥
पाणिद्वयेन युगपत्कण्डूयेन्नात्मनः शिरः ।
बहेन भारं शिरसा युगपच्छाग्निवारिणी ॥
पादं पादेन नाक्रामेन्न कण्डूयेन्न शौचयेत् ।
न कांस्यभाजने तौ च नोपविष्टः प्रसाधयेत् ॥
सततं न निरीक्षेत चलसूक्ष्माप्रियाणि च ।
नाप्रशस्तं न विष्मूत्रं न दर्पणममार्जितम् ॥

उद्यन्तमस्तं यान्तं तपन्तं प्रतिमागतम् ।

उपरक्तं च भास्वन्तं वाससा वा तिरोहितम् ॥

नान्यदप्यतितेजस्वि न क्रुद्धस्य गुरोर्मुखम् ।

स्त्रियं स्रवन्तीं नोदक्यां न नग्नां नान्यसंगताम् ॥

न पत्नीं भोजनस्वप्नक्षुतजृम्भादुरासने ।

शयीत नैकशयने नचाशनीयात्तया सह ॥

ibid

निपातयेन्न लोष्ठेन न फलेन फलं द्रुमात् ।

न वार्यमाणः प्रविशे न्नाद्वारेण न चासने ॥

स्वयं तिष्ठेत्परगृहे युक्तनिद्रं न बोधयेत् ।

ibid

(29) दद्याद्वर्त्मान्तंवृद्धस्त्रीभारिचक्रिद्विजन्मने ।

ibid

सारांश

अष्टांगसंग्रह की विशेषतायें

ले० सी. आर. आर. शर्मा

तथा बी. रामाराव

अष्टांगसंग्रह के प्रथम अध्याय के प्रारम्भिक श्लोकों से यह स्पष्ट होता है कि वाग्भटाचार्य ने धन्वन्तरि तथा भरद्वाज भूति द्वारा प्रणीत सभी ग्रंथों का तथा उनके शिष्यों—अश्विनवेश, हारीत, प्रभृति—द्वारा प्रणीत ग्रंथों का भी अध्ययन किया था। गौतम, कपिलबल, बृहस्पति तथा अगस्त्य इत्यादि विद्वानों के उद्धरण देखकर यह साफ़ जान पड़ता है कि उनके साहित्य का अध्ययन भी वाग्भटने किया होगा।

अतः यह निष्कर्ष निकाला जा सकता है कि सम्प्रति अनुपलब्ध प्राचीन आयुर्वेद संहिताओं के उद्धरण अष्टांगसंग्रह में मिलते हैं। उनमें से कुछ जिनका अष्टांगसंग्रह के 'दिनार्थाध्याय' में उल्लेख है यहाँ प्रस्तुत हैं।