

**A COMPREHENSIVE LITERARY STUDY ON TADVIDYA SAMHASHA
W.S.R. TO CHARAKA SAMHITA**

¹Dr. Smita Nulvi ²Dr. Santosh A Metre

¹Assistant Professor, Dept of Samhita Siddhanta, BVVS Ayurved Medical College & Hospital Bagalkot-Karnataka ²Associate Professor & HOD, Dept of Samhita Siddhanta, Shri Veerpulikeshi Ayurveda Medical College, Hospital & Research center, Badami-Karnataka

ABSTRACT

Ayurveda is an ancient science of life which has prevailed through numerous centuries. Ayurveda differs from other branches of science as it is *Anadi* and *Shashwata*. After going through classical texts of Ayurveda, we find a number of *Tadvidya Sambhasha* mentioned in them. Most of these *Sambhasha* start from a query regarding concepts. Almost all seminars and symposia are completed with a concluding remark by Lord Atreya in case of Charaka Samhita. These various scientific discussions by Ayurvedic scholars took place resulting in flourishing of Science of Ayurveda.

KEYWORDS: Ayurveda, Charaka Samhita, Tadvidya Sambhasha,

INTRODUCTION

The Ayurveda means *Veda of Ayu i.e.* Science of life. It encompasses detailed information regarding vital and fatal substances. Ayurveda also involve entire mode of living and concern of healthy living for individual as well as society. In Charaka Samhita, it is mentioned that a person can acquire or learn the noble qualities from his enemies without having the sense of jealousy. The 3 methods to obtain the knowledge of text are *Adhyayana*, *Adhyaapana* and *Tadvidya Sambhasha*. “*Bhishak Bhishaja Saha Sambhashet*” means one physician discusses a problem with another physician to solve the problem and clear the doubt is a *Tadvidya Sambhasha*.¹ Group discussion incorporated in ancient literature of Ayurveda to establish concrete fact of the existing knowledge and providing different views for further research. In

Ayurveda literature, it is mentioned that discussion, interpretation and conversation amongst the groups of people / experts / specialists should be increased to explore the existing knowledge of speech in all directions. *Acharya Charaka* mentioned methods of group discussion i.e. *Sambhasha Parishad* and *Sambhasha Vidhi*.

Charaka Samhita describes about various *Tadvidya Sambhasha* i.e. seminars and symposia that took place in ancient era. Hence in present study, extensive literary review of concepts of seminars and symposia in Charaka Samhita along with respective commentaries has been done.

Sambhasha as conducted in Charaka Samhita:-

1- Ayurvedavatarana Parishad:-

Sages having full of compassion for all creatures were assembled in the

auspicious valley of Himalayas, discussed about their miseries and then come to a conclusion that diseases are considered as destroyers of health, well being and life. Sages also concluded that these are all become obstacles to perform *Tapas* (penance), *Upavasa*, *Adhyayana* *Adhyaapana* and *Bramhacharya*. 53 sages had participated in the conference. Sound health is very much essential to achieve the four objectives of life such as *Dharma*, *Artha*, *Kama* and *Moksha*. By keeping this in mind, sages have seen with their extraordinary vision and found that Lord Indra is the God who is a saviour of lives and he is the only one who would explain the proper way to counteract the diseases. As a consequence, the sage Bharadwaj voluntarily raised and requested the assembly to depute him to approach Lord Indra. Accordingly as deputed by the assembly, the sage Bharadwaj went to Indra's residence and learnt Ayurveda from Indra, which consists of three principles such as *Hetu*, *Linga* and *Oushadha*, which are useful for both healthy and diseased as understood by Brahma earlier. By that Bharadwaj enjoyed long and healthy life and thereby transmitted the entire knowledge to the assembly.²

2. *Vatakalakaleeya Parishad:-*

Once an assembly was conducted to know and exchange their views regarding merits and demerits of *Vata* by sages. In that assembly, following doubts were raised for discussion.

- 1- What are Gunas of *vata*?
- 2- What are factors responsible for the aggravation of *Vata*?
- 3- What are substances useful for the alleviation of *Vata*?
- 4- How do aggravating or alleviating factors respectively aggravate or alleviate

Vata, which is formless, unsteady and inaccessible.

5- What are actions of normal and aggravated *Vata* of inside and outside of the body?

Name of the Sage and opinion...

- 1- Kusha- Said about *vata Gunas*.
- 2- Kumarashira Bharadwaj – Causes for aggravation of *Vata*.
- 3- Kankayana- Causes for alleviation of *Vata*.
- 4- Badisha Dhamargava- Mode of action of aggravation and alleviation of *Vata*.
- 5- Vayorvida- Functions of normal and abnormal *Vayu* inside and outside the body.
- 6- Maricha - Normal and abnormal functions of *Pitta*.
- 7- Kapyas- Normal and abnormal functions of *Kapha*.
- 8- Atreya Concluded that...
 - Whatever is being discussed in this conference by all participants by their individual opinions is right undoubtedly.
 - However you have not made any general statement on this topic.
 - In fact all *Tridhatu* viz. *Vata*, *Pitta*, *Kapha* in their balanced state results in proper functioning of sense organs, bestows strength, complexion, happiness and longevity.
 - In contrast, whenever the *dhatu* gets vitiated they cause undesirable effects in the body.

All the sages of the assembly have unanimously accepted the explanation of Lord Atreya by congratulating him.³

3. *Rashipurusha evam Rogotpatti Vishayak Parishad:-*

Once all saints together gathered in front of Lord Atreya and discussion about determination of the origin of human beings and *Roga* was started.

Then King Vamaka, the inhabitant of Kashi, who was well versed in medical science, with respect, participated in the meeting of saints and asked the following question.

- Are diseases also originated from the same source as humans or not?

Opinion of Maudgalya Parikshi was follows: -

Just as a person is born from the *Atma*, so is the disease from the *Atma* itself. In this way the *Atma* is the root cause of *rogas* along with human beings. *Acharya Sharaloma* has rejected *Atma vada* as the *Atma* is being held its hatredness towards all the miseries by its very nature and thus it cannot be regarded as responsible for the manifestation of diseases or sorrows. Instead he accepted the *Satwa Vada*. In his view, the one which is surrounded by *Rajas* and *Tamas* is the cause for the manifestation of a *Roga* along with *Purusha*. *Acharya Varyovida* has rejected the *Satwavada* that mind cannot be the only cause without the body, there can be no physical diseases and no mind. Hence, he accepted the *Rasa Vada* i.e. actually *Purusha* and *Roga* are caused by *rasa*, since *Aap* is endowed with *Rasa Dhatu*, it is the cause of *Rogas* in humans. *Acharya Heeranyaksha* has rejected the *Rasa Vada*, accepted the *Shad dhatu Vada*. *Acharya Kaushika* has rejected the *Shad dhatu Vada*, accepted the *Matapitru Vada*. *Acharya Bhadrakapya* has rejected the *Matapitru Vada*, accepted the *Karma Vada*. *Acharya Bharadwaj* rejected the *Karma Vada*, accepted the *Swabhava Vada*. *Acharya Kankayana* rejected *Swabhava Vada*, accepted *Prajapati Vada*.

Acharya Bhikshu Atreya rejected *Prajapati Vada* and accepted the *Kala Vada*.

After listening to the different versions of all the scholars participated in the discussion, Lord Atreya expressed that same factors that are responsible for creating living beings in their wholesome combination are also responsible unwholesome combination.⁴

4. Rasa ahara vinayshchyartha Parishad:-

Highly enlightened, aged and *jitendriya* sages gathered in the pleasant jungle named *Chaitraratha* and started discussing on *Rasa* and *Ahara*.

Acharya Bhadrakapya accepted *Ekarasa* as *Udaka*. *Acharya Atreya* rejected it as *Udaka* is the base for all 6 *Rasa* and cause is different from effect.

Acharya Shakunteya Brahman accepted *Dwirasa* as *Chedaniya* and *Upashamaniya*. These both are rejected as both are the functions.

Acharya Maudgalya Purnaksha accepted *Trirasa* as *Chedaniya*, *Upashamaniya* and *Sadharana*. It was also refused as these are the functions.

Acharya Kaushika Heeranyaksha accepted *Chatvarorasa* as *Svaduahita*, *Asvaduuhita*, *Asvaduuhita* *Asvaduuhita* *Asvaduuhita*. As *Svadu* and *Asvadu* are subjective inclination towards object. *Hita* and *Ahita* constitutes specific action hence it is rejected.

Acharya Kumarasira Bharadwaj accepted *Pancha rasa* as *Bhauma*, *Udaka*, *Agneya*, *Vayavya* and *Antareeksha*. As the *Vikara* of *Panchamahabhut* are the substrate of the *Rasa* and which are influenced by *Prakriti*, *Vikriti*, *Vichara*, *Desha* and *Kaala*.

Acharya Rajarshi Varyovida opined *Shadrasa* as *Guru*, *Laghu*, *Sheetal*, *Ushna*, *Snigdha* and *Ruksha*. As the *Ashrayee* of *Rasa* is called *dravya* and these *Shadras* as

are the *Gunas* of *Dravyas* hence these *Shadrasa* is rejected.

Acharya Vaideha Raja Nimi accepted *Sapta rasa* as *Madhura, Amla, Lavana, Katu, Tikta, Kashaya* and *Kshara*. As *Kshara* is possessing corrosive nature, it is known as *Kshara*. It is not a *rasa*. So it is rejected.

Acharya Badisha Dhamargava accepted *Asankhya Rasa*. The concept of quoting that tastes are being innumerable is not correct simply because of the plurality of substrate⁵

5. *Garbhavakranti Vishayaka Parishad:-*

Lord Atreya told that the embryo is formed by the combination of various factors derived from *Matrja, Pitrja, Atmaja, Satmyaja* and *Rasaja*. The *Satva* is also responsible for transmigration of soul. Acharya Bharadwaj has denied the above concept. Lord Atreya expressed his view that all the above factors are collectively responsible for the formation of the foetus. Just as the *Kutagara* requires a wide variety of materials for its construction and also a variety of things to build the chariot, the embryo is formed by a combination of many factors.

Bharadwaj then asked -if the embryo is produced by these various procreative factors then how do they get united? Even if unified, how does a foetus born of aggregate take human shape because man is born from a man? Lord Atreya replied that it has already been resolved that the mind is responsible for the union of the soul with the body. In the case of *Jarayuja* and *Andaja* the specific shape of the foetus is obtained based on the combination of these procreative factors with the womb of specific species. For example Gold, Silver, Copper etc if poured in the different types of molds of beeswax gets respective shapes. In the same

way when the procreative factors come in contact with the human womb, they produce human beings. Hence is also called the offspring of man, because it is his origin.⁶

Madanaphaladi Vishayaka Parishad:-

There are diversified views among sages in relation to the part in the foetus that is formed first, the details are presented here based on your query.

- ❖ Kumarasira Bharadwaj opined that *shiras* is first formed in the womb, because head is the seat for all the sense organs.
- ❖ Kankayana the physician of Bahlika opined that *Hrdaya* is formed first in the womb, since it is the seat for consciousness.
- ❖ The sages Bhadrakapya opined that *Nabhi* is formed first in the womb, since it is the means to provide nourishment.
- ❖ Bhadra Shaunaka expressed his view that among all organs *Pakvashaya* is formed at first in the fetus, since it is the seat of *Vata*.
- ❖ According to the opinion of Bhadisa, hand and foot formed first in the foetus, since they are the means for performing all the activities.
- ❖ Janaka from Videha opined that sense organs are formed initially in the foetus because they are the means for understanding.
- ❖ Marichi Kashyapa opined that one cannot guess that which organ is formed initially since it is not visible to naked eye.
- ❖ The sages Dhanwantari opined that all the organs are formed in the fetus simultaneously.

Thus Dhanwantari's opinion is correct, because all the organs like the heart are formed at the same time. Since all the organs of the foetus are contained in the heart and some other entities are also located there can be no manifestation of other entities before the heart and thus it is

concluded that all the organs will be appeared together.⁷

DISCUSSION

All the *Sambhasha* that are described in the classical texts viz, Charaka Samhita have one thing in common i.e. the chief speaker or presidential speaker in all the *Sambhasha* are the vones that are considered as the teachers of the *Tantrakara* like Agnivesha. Thus in all the seminars, the final concluding remark is given by Atreya Punarvasu in Charaka Samhita.

In most of the scientific discussions that took place in the era of Atreya and Agnivesha, the precise location is not mentioned except Ayurvedavatarana and Rasa vishayaka Parishad. As Atreya was a nomadic sage (*Yayavara*), he and his disciples were wandering in the north Indian.

As all three terms viz. Conference, seminar and symposium have different meanings as well as concerns, all the scientific discussions that are mentioned in the classical texts must belong to one among conference, seminar or symposium. The very first gathering that took place in the Himalayan mountain range was necessarily a conference as it was a formal meeting of sages to find out a solution over a common problem. The discussion between Atreya and Bharadwaj over factors responsible for formation of fetus was a debate as rest of the sages and disciples of Atreya were observers. Rests of the discussion are clearly symposia as there is a central theme and a common topic for scholarly discussion. Acharya Punarvasu Atreya plays a unique role in all the symposia. In the *Vatakalakaleeya*, *Madanaphala vishaya*, *Rashipurushaotpatti* symposium, he accepts all the views put forward by the sages and concludes the symposium by amalgamation of all the

opinions. In the *Rasavishayaka*, *Garbhavakranti vishayaka* and *Garbha Angapratyanga nirvritti vishayaka* symposium, he denies all the views of other sages through logical reasoning and establishes his own theories which are accepted by all the participants.

CONCLUSION

As Charaka Samhita is the most ancient classical texts of Ayurveda, the writing style is also ancient and resembles that of Upanishads. Hence, one can find the unique arrangement of subject matter in terms of various symposiums, debates and discussion between Acharya Atreya and Agnivesha. This unique style of arranging subject matter in the form of scientific discussions not only give readers a glimpse of teaching and learning schematics of Upanishad era but also throw light on the various opinions of the different scientists and thinkers. Thus, after studying and analysing these symposia, Ayurveda appears to be in the phase of continuous evolution since Vedic period which may have been continued till the era of Charaka. Thus all the symposia mentioned in the classical texts hold their importance even in the modern era.

REFERENCE

- 1- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Vimana Sthana, Chapter 8, Rogabhishagjeetiya Adhyaya, shloka no 15, page no 876, Chakrapani teeka, 4th Edition 2019, Chaukambha Krishnadas Academy, Varanasi.
- 2- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Sutra Sthana, Chapter 1, Deerganjivitiya Adhyaya, shloka no 16-

24,page no 15-17. Chakrapani teeka, 4th edition 2019, Chaukambha Krishnadas Academy, Varanasi.

3- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Sutra Sthana, Chapter 12, Vaatalakaliya Adhyaya, shloka no 4-13, page no 277-284, Chakrapani teeka 4th edition 2019, Chaukambha Krishnadas Academy, Varanasi.

4- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Sutra Sthana, Chapter 25, Yajjhapurushiya Adhyaya, shloka no 5-31, page no 436-442, Chakrapani teeka, 4th edition 2019, Chaukambha Krishnadas Academy, Varanasi.

5- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Sutra Sthana, Chapter 26, Atreya Bhadrakapiya Adhyaya, shloka no 8-9, page no 460-466, Chakrapani teeka, 4th edition 2019 Chaukambha Krishnadas Academy, Varanasi.

6- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Sharira Sthana, Chapter 3, Khuddika garbhavakranti Shariram Adhyaya, shloka no 3-16, page no 1024-1044, Chakrapani teeka, 4th edition 2019,

Chaukambha Krishnadas Academy, Varanasi.

7- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Sharira Sthana, Chapter 4, Shariravichaya Shariram Adhyaya, shloka no 21,page no 683, Chakrapani teeka, 4th edition 2019, Chaukambha Krishnadas Academy, Varanasi.

8- Dr. Laxmidhara Dwivedi, Charaka Samhita of Maharshi Agnivesha, Ayurveda Deepika Sanskrit Commentary by Sri Chakrapanidatta, Siddhi Sthana, Chapter 11, Phala matra siddhi Adhyaya, shloka no 5-11,page no 283-285. Chakrapani teeka, 4th edition 2019, Chaukambha Krishnadas Academy, Varanasi.

CORRESPONDING AUTHOR

Dr Smita Nulvi

Assistant Professor, Dept of Samhita
Siddhanta, BVVS Ayurved Medical College
& Hospital Bagalkot-Karnataka

E-mail: drprakashdeshpande76@gmail.com

Source of support: Nil

Conflict of interest: None Declared

Cite this article as

Dr Smita Nulvi : A Comprehensive Literary
Study on Tadvidya Sambhasha W.S.R. to
Charaka Samhita; IX(3): 2449-2454