

ADDITIONAL MATERIAL IN AṢṬĀṄGA SAṄGRAHA †

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ABSTRACT

Vāgbhaṭa, author of Aṣṭāṅgasanġraha studied all the classics compiled by Dhanvantari, Bharadvāja, Agniveśa, Hārīta etc. He also quotes the views of Gautama, Bṛhaspati, Kapilabala etc. Aṣṭāṅgasanġraha deals comparatively in a detailed manner all the subjects and the additional information may be based on his study of classics, which are not available now.

Some such additional information is given here. It relates to adaptation of seasonal regimen, rules for drinking water, qualities of drugs and changes in the qualities and effects of substances due to various factors like dose, combination, process involved in preparation, stages of diseases etc.

Introduction :

From the introductory part of Carakasamhitā, it is clear that the writing of āyurveda Samhitās began from Agniveśa only and later his five co-disciples viz. Bhela, Jatūkarna, Hārīta Kṣārapāṇi, and Parāśara also wrote their compendia independently. But the verses in the first chapter of Aṣṭāṅgasanġraha mention that Punarvasu, Dhanvantari, Bharadvāja, Nimi, Kaśyapa Kāśyapa, Lambāyana and other sages learnt āyurveda from Indra and compiled independent compendia. 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 own.

It can be assumed that Vāgbhaṭa, the author of Aṣṭāṅgasanġraha, 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,

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Agastya, Vaśiṣṭha, 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 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 divisions”.

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

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

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

Chapter on seasonal regimen (ṛtucaryā)

Adaptation of seasonal regimen :

The onset of a season is known by three ways; by the commencement of lunar month (māsa), the solar month (rāśi), and by the appearance of the characteristics of the season. For adapting the

seasonal regimen, importance is to be given to the later ones. When the lunar month known to be of a particular season starts, the regimen of that season is to be followed to a certain extent. When the solar month also starts, regimen is to be adapted to some more extent and when the characteristics of the season also appear, the regimen is to be followed completely. When *rāśi* starts before the *māsa*, then the adaptation is to be in a middle way, since *rāśi* is more important than *māsa*. If characteristics of the season appear first, the regimen is to be followed completely, since characteristics of season are important than the starting of *māsa* and *rāśi*¹.

Chapter on Liquids (dravadravyavijñānīya)

Rules for drinking water :

Water of a certain source (like well) is not to be taken before the water of another source (like tank), already taken in, has not been digested. In the same manner boiled (and cooled) water is not to be taken before the cold water already taken remains undigested in the stomach. Even if the boiled (and cooled) water is digested, cold water is not to be taken before the next meal. Cold water is also not to be taken in before the boiled and hot water already drunk remains undigested. After proper digestion of boiled and hot water one can drink cold water².

Condition when water is not to be drunk even when thirsty :

Drinking of water in excess even when one is thirsty causes the vitiation of pitta and śleṣma, particularly in case of fever patients. This increases āma, thirst, sleep, drowsiness, ādhmāna (dropsy), feeling of heaviness of the body, cough, agnisāda (weakness of digestive fire), hrllāsa (hiccup), praseka (watering of the mouth), śvāsa (dyspnoea) and pīnasa (nasal catarrh). Boiled water,

1. मासराशिस्वरूपास्यमृतोर्यल्लक्षणत्रयम् ।
यथोत्तरं भजेच्चर्या तत्र तस्य बलादिति ॥

Aṣṭāṅgasaṅgraha

Sūtra IV-63, 64

2. पानीयं न तु पानीयं पानीयेऽप्यप्रदेशजे ।
अजीर्णे, क्वथितं चामे पक्वे जीर्णेऽपि नेतरत् ॥
शीते विधिरयं, सप्ते त्वजीर्णे शिशिरं त्यजेत् ॥

ibid VI-27, 28.

being of madhura vipāka and śītavīrya is to be taken in very limited quantity³.

Condition when water is to be drunk when there is no thirst :

In cases of indigestion of āma and viṣṭabdha type, water is to be drunk, even when one is not feeling thirsty, to the extent that the food material in the stomach is softened⁴.

Condition in which water is not to be drunk :

Since water is antagonistic to fire, a person suffering from mandāgni (mild gastric fire) should avoid drinking all types of water (e. g. cold, or boiled and hot or boiled and cooled). Similarly persons suffering from the following diseases are also prohibited : abhiṣyanda (an eye disease), plīha (enlargement of spleen), vidradhi (abscess), gulma (abdominal tumour), pāṇḍu (anaemia), udara (any morbid abdominal affection), atisāra (diarrhoea), arśas (piles), grahaṇī (dysentery), śoṣa (emaciation or consumption) and śopha (swelling). If these patients are unable to withstand without drinking water, they are advised to drink, in small quantities, water medicated by herbs selected for the particular disease⁵.

Boiled Water :

Water which is boiled and reduced to one-fourth, one-third or half, according to the heaviness or lightness imparted in it due to the region and season and which is devoid of froth, scum and is proeprly boiled and is also clean is wholesome⁶.

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| 3. | अतियोगेन सलिलं तृष्यतोऽपि प्रयोजितम् ।
प्रयाति श्लेष्मपित्तत्वं ज्वरितस्य विशेषतः ॥
वर्धयत्यामतृमण्णिद्रातन्द्राधमानाङ्ग गौरवम् ।
कासाग्निसादहूलास प्रसेकश्वासपीनसान् ॥ | ibid VI 31-34 |
| 4. | आमविष्टब्धयोः कोष्णं निष्पिपासोऽप्यपः पिबेत् ।
यावन्त्यः क्लेदयन्त्यन्नमतिक्लेदोऽग्निनाशनः ॥ | ibid VI.35 |
| 5. | तेजसः प्रतिपक्षत्वान्मन्दाग्निर्वर्जयेज्जलम् ।
सर्वमेव, तथा स्थन्दप्लीहविद्रधिगुल्मिनः ॥
पाण्डूदरातिसाराशो ग्रहणीशोष शोफिनः ।
काममल्पमशक्तौ तु पेयमौषधसाधितम् ॥ | ibid VI 38_39 |
| 6. | क्षीणपादत्रिभागार्धं देशर्तुगुह्लाघवम् ।
क्वथितं फेनरहितमवेगममलं हितम् ॥ | ibid VI-43 |

In Suśrutasaṃhitā it is mentioned that water boiled and reduced to one-fourth quantity is wholesome⁷.

Heaviness or lightness of milk on the basis of food, form and actions of the yielding animals :

Milk of animals which eat piṇyāka (material left over after extracting oil from sesame seeds etc.) and acid substances is generally heavy and increases the slimy secretions of the organs (abhiṣyandī). Since the animals do not have any action or movements during night, the milk collected in the morning is heavier than that collected in the evening. This explains that milk of very active animals (like deer etc.) is lighter than those which are less active. Similarly milk of small bodied animals is lighter than big bodied animals (like elephants). These conditions hold good for the qualities of meat also⁸.

Qualities of dung of different animals:

Though the use of dung of different animals occurs only in some contexts here and there the qualities of dung are not described in other classics. In Aṣṭāṅgasaṅgraha, at the end of this chapter, qualities of dung of different animals are described.

The dung of cow (or bull), sheep, goat, she buffalo, elephant, horse, camel and ass is kaṣāya (pungent) and tikta (astringent) in taste and cures hiccup and dyspnoea. Dung of mṛga group-like deer increases the vital energy; of birds of viṣkīra group (gallinaceous birds) cures the diseases of vāta; of prasaha group (birds of prey) cures apasmāra (epilepsy) and unmāda (insanity); of mahāmṛga like buffalo cures skin disorders and that of jalacara (aquatic animals) cures the diseases of the eye and subsides the deranged pitta humour. Aṣṭāṅgasaṅgraha also mentions that the bile of all these

7. चतुर्भागावशेषं तु तत्तोयं गुणवत् स्मृतम् ॥ Suśrutasaṃhitā Sū 45-41

8. विण्याकाम्लाशिनीनां तु गुर्वभिष्यन्दि तत् भृशम् ।
अचेष्टया च प्रदोषात् गरीयः स्मृतमौषसम् ॥
व्याख्यातस्तेन लघिमा चेष्टावत्प्रकृतिष्वपि ।
ह्रस्वेषु चातिदेहेभ्यो मांसेष्वप्येवमादिशत् ॥

Aṣṭāṅgasaṅgraha VI 60, 61

animals is tikta (astringent) in taste and destroys poison (effects of poisons) and that the rocana of all these animals is also tikta (astringent) in taste and normalises the deranged kapha and vāta and relieves from sin.⁹

Chapter on Description of Food (annasvarūpavijñāniya)

The general qualities and effects of substances are changed due to several factors like mātra (dose) saṁyoga (administration with other substances), svabhāva (nature) and processes involved in the preparation etc.

Mātra viśeṣa :

Even poison when taken in small quantity equal to a sesame seed acts like nectar.¹⁰

Saṁyoga viśeṣa :

Kodrava (*Paspalum scrobiculatum* Linn) on its own cures rak-tapitta (haemorrhagic diseases or haemotherma) but when it is used along with substances which are vidāhi (substances causing inflammation or burning sensation), it causes raktapitta. In the same way, sesame seeds, having a quality of causing dermatosis, cure it when it is applied along with bhallātaka (*Semicarpus anacardium*).¹¹

Jaggery a non-digestive stimulant, becomes a digestive stimulant when combined with substances like abhaya (*Terminalia*

9. कषायतिक्तमेतेषां हिध्माश्वसहरं शकृत् ।
मार्गमोजः क्षयहरं वैष्णिकं वातरोगनुत् ॥
प्रसहानामपस्मारमुन्मादञ्च नियच्छति ।
महामृगसमुद्भूतं कुष्ठहृज्जलचारिणाम् ॥
नेत्ररोगहरं पित्तं प्रवृद्धं च नियच्छति ।
पित्तं तिक्तं विषहरं रोचना कफवातजित् ।
तिक्ता पाप्माहरा

ibid VI-139-142

10. निषेव्यमाणं तिलशो विषमप्यमृतायते ।

ibid VII-211

11. कोद्रवो हन्त्यसृक्पित्तं करोत्येव विदाहिभिः ।
कुष्ठं तत्कार्यपि तिलो हन्ति भल्लातकैः सह ।

ibid VII 215

chebula). Ghee, which stimulates the gastric fire is given to a thirsty person with excessive gastric fire along with madana (beeswax); milk which is well known as a Jīvanīya (life prolonging), causes death when traces of poison are left in the body; sthāvāra (vegetable and mineral) and jaṅgama poisons (animal poison) though both are poisons, act as antidotes to one another¹².

Svabhāva viśeṣa :

By nature, maṇi (precious stones) and charms though not consumed, subside fever¹³. Unboiled butter milk increases kapha in the throat but subsides in the alimentary canal¹⁴. Ghee, even with more unctuousness in it, does not have the quality of subsiding facial paralysis, while butter has that quality though less unctuous¹⁵.

Samskāra viśeṣa :

Dry ginger is prepared from ārdra (Zingiber officinale Rosc); but the process involved in its preparation makes dry ginger lighter (easily digestible)¹⁶. Rice is heavy and increases pitta. But the lājas (fried corn) though prepared from rice are light and subside pitta. Kulmāṣa prepared from mudga (Phaseolus mungo) after steam-boiling is changed in quality from grāhi and laghu to bhedana and guru¹⁷. Wheat has a quality of doing good to the eyes but when they are fried in oil they become harmful for the eyes. Mūlaka (Raphanus sativus) is injurious to health as it provokes all humours, but when it is cooked or boiled it subsides humours¹⁸.

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| 12. | गुडः कर्ताग्निसादस्य स हिनस्त्यभयादिभिः ।
तृष्यत्यग्नेः समदनं सर्पिरप्युपदिश्यते ॥
जीवनीयमपि क्षीरं विषलेशेन मृत्यवे ।
तुल्ये अपि हतोऽन्योन्यं विषं स्थावरजङ्गमे ॥ | ibid VII-216, 217 |
| 13. | विनापि चोपयोगेन मणिमन्त्रादि कार्यकृत् ॥ | VII-218 |
| 14. | तक्रमामं कफं कोष्ठे हन्ति कण्ठे करोति तु ॥ | VII-236, 237 |
| 15. | सर्पिः स्निग्धतरं हन्ति नार्दितं नवनीतवत् । | VII-224 |
| 16. | आर्द्रकाज्जायते शुण्ठी संस्कारेण लघोयसी । | VII 219 |
| 17. | लघुपित्तहरा लाजा व्रीहितो गुरुपित्तलात् ।
संग्राहिणो लघोर्मुद्गात् कुल्माषो भेदनो गुरुः । | VII-221 |

Kriyāsvabhāva viśeṣa :

Rice is light (easily digestible) in its quality but the treatment of frying and pounding applied in preparing pṛthuka from paddy, changes the quality of lightness to heaviness¹⁹.

The normal (not heated) buttermilk and dry ginger are more grāhi in their action than the buttermilk which is boiled and ādraka respectively²⁰.

Kriyāsāmyoga viśeṣa :

Jaggery water becomes more effective in its diuretic quality than jaggery or water given separately. Similarly jaggery and curd are aphrodisiac and the item called rasāla, prepared from jaggery and curd is more aphrodisiac²¹.

Pātra viśeṣa :

Grapes (Vitis vinifera) though having a quality of subsiding humours, if kept in utensils made of iron, become sour and provoke all the three humours²²

Kriyāprayoga viśeṣa :

Application of the paste of candana (Santalum album) as an unguent is cool-producing in its effect but if the paste is made very fine and applied thickly and allowed to dry, it will give an effect of heat (burning sensation) due to the blocking of the heat from the skin. A paste of agaru (Aquilaria agallocha Roxb) having an opposite quality of candana (i. e. producing coolness) gives an effect of cooling, if the paste is rough, wet and applied in a thin layer²³.

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| 18. चक्षुष्योऽपि हि गोधूमस्तैलपक्वस्तु दृष्टिहा ।
मूलकं दोषजननं सिद्धं तु तददोषलम् ॥ | VII-225 |
| 19. भृष्टः क्षुण्णोऽपि पृथुको रक्तशालेर्लघोगुरुः । | VII-220 |
| 20. आमं ग्राहितरं तक्रं नागरीकृतमार्द्रकम् । | VII 222 |
| 21. गुडात्तोयाच्च सुतरां मूत्रलं गुरु पानकम् ।
गरीयो गुडदध्युत्था रसाला चाति शुक्रला ॥ | VII-222, 223. |
| 22. दुर्भाजनस्था द्रक्षाम्ला दोषला च प्रजायते । | VII-226 |
| 23. श्लक्ष्णशुष्कघनो लेपश्चन्दनस्यापि दाहकृत् ।
त्वग्गतस्योष्मणो रोधाच्छीतकृत्स्वन्यथागुरोः ॥ | VII-227 |

Deha viśeṣa :

Due to the difference in the constitution of the person cow milk having the quality of sraṁsana, acts as grāhi²⁴.

Avasthā viśeṣa :

Due to the change in the age and position, administration of emetics etc is prohibited to obese, old and children²⁵. Milk is sweet, sara and cold but curd a product of milk is opposite in its qualities, again ghee, also a product of milk is same in its qualities to milk. Milk and curd subside vāta but unformed curd provokes vāta²⁶.

Viṣayaviśeṣa :

Meat of peacock is not very wholesome for general health but it is wholesome for ears, voice and eyes. Though eyes and ears are predominantly formed with the elements fire and wind, substances which are cold and hot to touch are respectively wholesome²⁷.

Rogāvasthā viśeṣa :

As a normal procedure administration of emetics is prohibited in chardi (vomittings), heart ailments and tumours. But it is advised in certain special cases. In chardi where the provocation of the humours is very high, to evacuate all the vitiated humours and in cases of heart diseases and tumours where the vāta humour is obstructed by kapha, vomiting is advised²⁸. Generally vasti is prohibited in the diseases

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| 24. | संसनं सत्पयो गव्यं भवति ग्राहि कस्यचित् । | VII-235 |
| 25. | स्थूलस्थ विरबालादौ वमनादि निषिध्यते । | VII-236 |
| 26. | पयः स्वादु सरं शीतं विपरीतं ततो दधि ।
कालेन जायते तस्मात् क्षीरवच्च पुनर्धृतम् ॥
पयो दधि च वातघ्नमजातं वातलं तु तत् ॥ | VII-239, 240 |
| 27. | नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम् ।
दृष्टे स्पर्शहिमं द्रव्यं श्रोत्रस्योष्णं तु पूजितम् ॥ | VII-238 |
| 28. | छर्दिहृद्रोगगुल्मार्ते वमनं च चिकित्सते । | VII-245 |

छर्द्या तु बहुदोषस्य सततवमनोश्च वमनमेव पथ्यमिति । हृद्रोगगुल्मयोस्तु यद्यपि बाताधिक्यभयाद्धमनं निषिद्धं तत्रापि श्लेष्मणा वातस्य मार्गरोधे पथ्यमेव ।

of arśas (piles) and kuṣṭha (skin disorders) but in certain specific cases, i.e, when vāta is provoked and when there is severe rūkṣata in kuṣṭha-vasti is permitted²⁹.

Rogasvabhāva viśeṣa :

Venesection is prescribed in diseases which are caused due to the vitiation of blood but in raktapitta (haemotherma), venesection is prohibited, though it is also caused by vitiated blood³⁰.

Pradeśaroga svabhāva viśeṣa :

The same food which is wholesome to the persons afflicted by eye disorders, becomes unwholesome during night³¹.

Kāraṇa viśeṣa :

Dried saktu is unwholesome to all but wholesome only to a person of premeha disease³².

Kālavastu svabhāva viśeṣa :

By daysleep the food eaten on the previous day or night is digested but the food, which has been eaten on the same day is not digested³³.

Vastusvabhāva viśeṣa :

Scorpions are produced from the decomposed bodies of snakes but the same snakes die due to the sting of scorpions³⁴.

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| 29. | निषिद्धमपि निर्दिष्टं बस्तिरर्शसकुष्ठिनोः ।
यद्यप्यर्शसस्य वातवर्जितमलसन्तर्पको बस्तिः
तत्राप्यतिदोषौषधक्षपितत्वाद्वाताधिक्ये योज्य एव । | VII-246
--शशिलेरवा |
| 30. | दुष्टास्रसम्भवेऽपीष्टो नास्रपित्ते सिराव्यधः । | VII-249 |
| 31. | अपथ्यं पथ्यमप्यन्नं निशायां नेत्ररोगिणाम् । | VII-242 |
| 32. | अहिताः सक्तवः शुष्का हितास्ते तु प्रमेहिणः | VII-250 |
| 33. | दिवास्वापाज्जरां याति भुक्तमन्थेद्युरद्य न । | VII-253 |
| 34. | सर्पादिशक्वकोथेभ्ये वृश्चिकानां समुद्भवः ।
ते तैरेव पुनर्दुष्टाः सद्यो जहति जीवितम् ॥ | VII-255 |

सारांश

अष्टाङ्गसंग्रह की विशेषताएँ

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अष्टाङ्ग संग्रहके लेखक वाग्भट ने घन्वन्तरी, भरद्वाज अग्निवेश और हारीत प्रभृति द्वारा प्रणीत सभी संहिताओं का अध्ययन किया तथा गौतम, बृहस्पति, एवं कपिलबल प्रभृति के मत भी उन्होंने उद्धृत किये हैं। अष्टाङ्गसंग्रह में तुलनात्मक दृष्टि से सभी विषयों का सविस्तर वर्णन हुआ है तथा उसमें लेखक व्यापक अध्ययन करकर कुछ अतिरिक्त सामग्री संगृहीत की है जो अन्यत्र उपलब्ध नहीं है।

इसी प्रकार की कुछ अतिरिक्त विशेषताओं का यहाँ उल्लेख किया गया है। ऋतुचर्या, जलपान के नियम, औषधियों के गुणधर्म में विभिन्न तथ्यों तथा मात्रा, संयोग, संस्कार एवं व्याधिकी अवस्था आदि का औषधि प्रभाव से सम्बद्ध सामग्री का इस लेख में अध्ययन किया गया है।