

## A CRITICAL REVIEW ON AYUSHKAMEEYA ADHYAYA OF ASHTANGA HRIDAYA SOOTRASTHANA

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### ABSTRACT

Preeminence of *Sootrasthana* of *Vagbhata*<sup>1</sup> is well known. Among *Brihatrayee*, *Ashtanga Hridaya* is a better option to study and understand *Sootrasthana*. It explains concepts in a simpler and clear way systematically in *Padya Roopa Shlokas (Sootras)*. *Sootra* is one which gives the knowledge of the whole treatise in a nutshell. *Acharya Sushruta* has explained the importance of *Sootrasthana* with three facts that, it gives a brief description of ideas permeated all through the treatise, the ideas scattered all over the text can be understood like composing together the flowers in a thread and it contains ideas in the form of a seed to grow further in the text<sup>2</sup>. The name of the chapter *AYUSHKAMEEYA* itself indicates significance of healthy and happy life for all beings<sup>3</sup>. While going through '*Ayushkameeya Adhyaya*', one can understand how systematically *Vagbhata* has described *Doshas*, their attributes and all other factors related to them. So a critical review on this particular chapter with the aid of allied literatures helps in creating a strong base for understanding the fundamentals of *Ayurveda*.

**Keywords:** *Sootrasthana, Ayushkameeya Adhyaya*' etc.

### INTRODUCTION

As a unique Indian medical system, *Ayurveda* is popular all over the world. In the recent past, it was considered as an alternate medicinal system. But the situations have changed now. Globally it is accepted as a main stream medicine. Fundamentals of *Ayurveda* are not ever going to change. They were well documented many centuries back and remain the same in present era and will not change in future. *Ashtanga Hridaya* came into existence under the authorship of *Vagbhata (Laghu Vagbhata)* which is more easily understandable for people with less intelligence. The abundant verses and sys-

tematic arrangement of portions made this easy to learn. More over better clarifications were made on subject matters avoiding controversies born out of *Kayachikitsa* and *Shalyachikitsa* systems. These all augmented the popularity of *Ashtanga Hridaya*. *Sootrasthana* of *Ashtanga Hridaya* is accredited the best. *Vagbhata* has made *Sootrasthana* with such a great perfection for better understanding of fundamentals of *Ayurveda*. *Ayushkameeya Adhyaya* is the first chapter of *Ashtanga Hridaya Sootrasthana*. In this chapter, *Acharya Vagbhata* has invited the reader's attention to gather

the very fundamental principles of *Ayurveda* narrated in this chapter. The chapter gives account of essential basics of *Ayurveda* in a systematic way, which is to be understood by a beginner to empower his both academic and clinical skills. Effort should be made to study the topics discussed in this chapter thoroughly, along with expansions which are left in other *Sthanas* and also other treatises too.

#### REVIEW OF LITERATURE:

The chapter starts with *Mangala Shloka* by the author addressing *Apoorva Vaidya* followed by *Prayojana* of *Ayurveda*, *Agama Shuddhi*, *Ashtanga Hridaya Nirmaana* and description of *Ashtanga Ayurveda*. Till here, *Acharya Vagbhata* explains about the basic aspects of *Ayurveda*. From here, *Acharya* explains about basic concepts related with *Shareera*, *Dravya*, *Roga* and *Chikitsa*. So for better understanding, remaining portions of *Ayushkameeya* can be studied under four *Prakaranas*.

1. **Shareera Prakarana:** It includes *Dosha Swaroopa*, *Visishtasthana* of *Doshas*, effect of *Doshas* on *Kaala*, *Agni* and *Koshtha*, *Prakriti Swaroopa*, *Gunas* of each *Dosha*, *Swaroopa* of *Dhatu* and *Mala*, *Vridhhi Kshaya Bhavas*, etc.
2. **Dravya Prakarana:** It includes *Shadrasas* with their effect on *Doshas*, three fold divisions of *Dravya*, two fold divisions of *Veerya* and three fold divisions of *Vipaka* and description of *Vimshati Gunas*.
3. **Roga Prakarana:** It includes *Kaarana* of *Roga* and *Arogya*, *Swaroopa* of *Roga* and *Arogya*, *Rogabheda*, *Roga Adhishtanas*, *Manodosha Bheda*, *Rogi-Roga Pareeksha* and *Desha Bheda*.
4. **Chikitsa Prakarana:** It includes *Bheshajayoga Kaala*, *Oushadha Bheda*,

*Manodosha Oushadha*, *Pada Chatushtaya Swaroopa*, features of *Sadhya* and *Asadhya Vyadhis* and enumeration of *Tyaajya Athuras*.

The chapter ends with *Adhyaya Samgraha*.

#### DISCUSSION:

*Ayushkameeya Adhyaya* of *Ashtanga Hridaya Sootrasthana* begins with the '*Mangala Shloka- Raagaadi Rogaan..... Apoorva Vaidya* is described as the expert physician who cured *Ragadi Rogas*. This shows light to understand the importance of the mind in the manifestation of diseases, which *Ayurveda* always emphasizes. *Vyaadhi* is basically *Vi+Aadhi*, where *Aadhi* means 'mental suffering'. *Vi* refers to physical ailments. So, *Vyaadhi* generally means suffering with the involvement of both body and the mind. *Bouddhas* consider Lord Buddha as '*Maha Bhishak*'. A quote from a *Buddhakavya* namely *Soundarananda* says 'Lord Buddha alleviated *Ragadi Rogas* with the help of *Jnana* (knowledge).'<sup>4</sup> *Apoorva Vaidya* has shown the *Upaya* to destroy *Ragadi Rogas*. But still these diseases are present. It is to be understood in such a way that, one who followed this *Upaya*, got rid of *Ragadi Rogas*. So still who follow this will become free from *Ragadi Rogas*. Specific mentioning of name of persons or God may lead to controversies always. So mentioning of *Apoorva Vaidya* along with his proficiency creates strong trust for *Ayurveda* in reader's mind. *Vyakhyana Pratijna* made by *Acharya* mainly point towards the interest of a disciple to gather knowledge from the teacher. Every human being is having a desire for long life. Due to improper life style and food habits, most of the individuals get affected by the diseases and which lead to impair-

ment of health. 'Ayushkamaas' are those who wish to live long healthily. If an individual has a long and healthy life, only then he can achieve *Purushaartha Chatushtaya*. This is the reason for explaining *Ayushkameeya Adhyaya* in the beginning of *Sootrasthana*. It has been told that "Brahmaa Smritwaa Aayusho Vedam....." Here the word 'Smritwaa' itself indicates the existence of *Ayurveda* even before Lord *Brahma*! In *Ashtanga Hridaya*, *Atreya* is said to be the person who learned this sacred knowledge from Lord *Indra*. According to *Charaka Samhita*, sage *Bharadwaja* has received the knowledge of *Ayurveda* from Lord *Indra*. According to *Sushruta Samhita*, Lord *Dhanvantari* is said to be the person who received the knowledge of *Ayurveda* from Lord *Indra* and he taught it to his disciples including *Sushruta*, *Aupadhenava*, etc. According to *Acharya Chakrapani*, *Atreya* was the disciple of *Bharadwaja*. Some considers *Bharadwaja* and *Atreya* as same. But *Acharya Chakrapani* rejects this opinion with the supportive portion which is taken from *Hareeta Samhita* which states discipleship of *Atreya*, etc. to *Bharadwaja*.<sup>5</sup> In *Ayurveda Samutthaneeya Adhyaya* of *Charaka Samhita*, *Acharya* mentions about visit of sages to Lord *Indra*. *Atreya* was also included among those sages. So *Atreya* can also have the direct discipleship of Lord *Indra*. *Acharya Vagbhata* in *Ayushkameeya Adhyaya* of *Ashtanga Samgraha* clearly states that, his work is appropriate to the present *Yuga*.<sup>6</sup> In earlier no written materials as such were there for purpose of learning. So disciples are supposed to learn from *Guru Mukha* by *Shravana* (hearing) and then they have to do *Manana* (recollection) and *Nididhyasana* (contemplation). *Acharya Charaka* clearly mentioned that, by passage

of each *Yuga*, *Pada* of *Dharma* will become *Kshaya*. *Pranaparadha* is the root cause for *Adharma*. As *Dhee*, *Dhriti* and *Smriti* started decreasing in the individuals, their learning and understanding abilities were also getting reduced. May be for the same reason, *Acharya Vagbhata* might have written his *Grantha* in a simpler way so that it could be understood easily by the future generations. *Ashtanga Hridaya* gives accounts of *Kayachikitsa* portions adopted from *Charaka Samhita* and *Shalyatantra* aspects from *Sushruta Samhita*. So for a person with less intelligence it suits best. The title *Ashtanga Hridaya* itself conveys the importance given to eight *Angas* of *Ayurveda*. Among eight *Angas* of *Ayurveda*, *Kayachikitsa* is mentioned first. All sorts of treatments are done in *Kaaya*- the *Shareera*, so it has got the significance. Middle age is the prime area of treatment as far as *Kaya Chikitsa* is concerned. The completeness of *Bala*, *Satwa* and maturity of *Dhatu*s are attained in youth. As *Baala Chikitsa* is having importance from the birth of the individual, it is supposed to be in the first position among eight *Angas* of *Ayurveda*. But due to more significance of *Kaya Chikitsa* it has got the first position. *Kaya* is the *Adhishtana* for treatment in *Baalas* and *Vridhdhas* too.

*Shareera* is composed of *Dosha*, *Dhatu* and *Malas*. *Doshas* are enumerated first, because they have got much importance compared to *Dhatu*s and *Malas*. They are the governing factors of *Dhatu*s and *Malas*. When *Ahara Paka* takes place, *Doshas* are formed sequentially. *Dhatu* formation takes place later. *Malas* are formed after complete digestion of food. Even though *Doshas* are present all over the *Shareera*, they have got *Vishishta Sthanas*. *Vata* is present below the *Hridaya* and

*Nabhi*, *Pitta* in between *Hridaya* and *Nabhi* and *Kapha* above *Nabhi* and *Hridaya*. If *Acharya* wants to fix the *Vishesha Sthana* of *Kapha* above the *Hridaya* and *Vata* below the *Nabhi*, then no need to mention *Hridaya* and *Nabhi* together. The purpose of mentioning the two *Avayavas* (*Hridaya* and *Nabhi*) is to clearly indicate the main seat of *Doshas*. Otherwise, being present all over the body, many will consider *Sthana* of *Vayu* below *Hridaya* and *Kapha*, above *Nabhi*. Thus *Madhya Kaya* is having involvement of all *Doshas* with the predominance of *Pitta Dosh*. It is clear that major seat of *Pitta Dosh* is between *Hridaya* and *Nabhi* and not above *Hridaya* and below *Nabhi*.

After explaining predominance of *Doshas* according to *Sthana Bheda*, *Acharya* explains their predominance according to *Kala Bheda*. In the beginning period of life, i.e. *Balya*, *Vridhhi* of *Kapha Dosh* can be seen. *Kapha* is essential for nourishment and growth of *Shareera*. During *Balya*, *Dhatu*s are not *Pakwa*. Hence children are having *Aparipakwa Dhatu*s. In *Vardhakya*, the later period of life, *Vridhhi* of *Vata Dosh* can be seen. *Dhatu*s attain *Kshaya* during *Vardhakya*. So *Kapha* and *Vata* are having significant role in *Vridhhi* and *Kshaya* respectively. But role of *Pitta* is *Sthiti* and *Parinama*. By *Youvana*, *Dhatu*s become *Pakwa*. During *Youvana*, body is healthier compared to *Balya* and *Vardhakya*. All internal processes including digestion will be sound due to predominance of *Pitta*. *Pitta* does *Shareera Sthiti* when associated with *Kapha*. It is evident during the early middle age. *Pitta* does more *Parinama* when associated with *Vata Dosh*, which is evident during late middle age. *Vata*, etc. *Dosh*s show their predominance associated with *Bhukta* (ingested food). The predominance

of *Kapha* in the beginning of digestion produces *Kledata* to *Ahara*. *Pitta Dosh* which is predominant during digestion helps in proper *Ahara Paka* by its *Ushna Guna*. *Vata Dosh* which is predominant in the later stages of digestion facilitates proper *Vighatana* of digested portion into *Sara* and *Kitta Bhaga*. Predominance of *Dosh* is also seen associated with *Aha* and *Ratri*.

Due to predominance of *Vata*, *Pitta* and *Kapha*, *Agni* becomes *Vishama*, *Teekshna* and *Manda*. *Samagni* is the outcome of *Dosh* *Samya*. In general, air is essential for kindling of fire. If it is supplied in sufficient amount, it maintains the fire. The absence of air or too much of air extinguishes the fire. Like this predominance of *Vata Dosh* makes *Agni Vishama*. Due to *Chalatwa* of *Vata Dosh*, it increases *Agni* and the person experiences much hunger. Due to *Yogavahitwa* of *Vata Dosh*, it increases *Agni* when associated with *Pitta Dosh*. When associated with *Kapha*, it does *Agni Mandya*. Thus due to predominance of *Vata Dosh*, *Agni* becomes *Vishama*. *Pitta Dosh* is having *Teekshna* and *Ushna Gunas* which are similar to *Agni*. So by predominance of *Pitta Dosh*, *Agni* becomes *Teekshna*. Due to predominance of *Kapha*, *Agni* becomes *Manda*. The *Manda* and *Sheeta Gunas* present in *Kapha Dosh* are having major role in making the *Agni*, *Manda*.

Due to predominance of *Vata Dosh*, *Koshta* becomes *Kroora*. These individuals experience difficulty with *Pureesha Visarjana*. The *Rooksha Guna* of *Vata Dosh* is responsible for this. It causes *Shosha* of *Dravamsha* of *Pureesha*, so that it cannot be expelled out easily. *Koshta* becomes *Mridu* due to predominance of *Pitta Dosh*. *Sara Guna* of *Pitta* is responsible for this. *Koshta*

due to predominance of *Kapha Dosha* is *Madhya*. *Koshta* is *Madhya*, when *Doshas* are in *Samavastha* too. In *Madhya Koshta*, *Pureesha* will be well formed. But *Madhya Koshta* is told in predominance of *Kapha Dosha* as well as in *Samyavastha* of *Dosha*. In *Madhya Koshta*, due to *Samadoshas*, balanced features of all *Doshas* can be seen. But in *Madhya Koshta* due to predominance of *Kapha*, features of *Kapha Vriddhi* can be inferred.

*Acharya* gives account of *Shareera Prakriti* after description of *Doshas* and their various predominances. Significant predominance of *Dosha* associated with the manifestation of *Garbha* determines *Prakriti* of an individual. *Prakriti* is present from the birth of an individual till death. *Ulbana* (predominance) of *Dosha* is different from *Vriddhi*. *Ulbana* of *Doshas* cannot account for diseases because it doesn't cause *Sthanasamshraya*, etc. like *Vriddha Doshas*. So treatment is not required for *Dosha* predominance associated with *Prakriti*. Since predominance of *Dosha* in *Shukra* and *Artava* are told as reason for formation of *Prakriti*, it is not mandatory to form a person's *Prakriti* similar to that of parents. Apart from predominance of *Doshas* in *Shukra* and *Arthava*, predominance of *Doshas* with respect to other factors such as food and regimen of *Garbhini* in *Ritu Kala*, etc. are having influence in forming *Prakriti* of an individual. *Acharya Charaka* clearly states that, *Prakriti* becomes distinct since *Garbhavakranthi*, mediated by maternal and paternal activities. *Dosha Gunas* are told following the description of the *Prakriti*. In *Prakriti*, the *Ulbana Dosha* does not cause diseases. But *Vikriti* of *Doshas* produces diseases. Thus, after the description of *Prakriti*, the *Gunas* of *Doshas* which are helpful in

assessing the *Vikriti* is being explained. *Gunas* of *Doshas* become more prominent during their *Vriddhi* and they become reduced in case of *Dosha Kshaya*. Among *Gunas* of *Vata Dosha*, *Rooksha Guna* is enlisted first. *Vata Dosha* is predominant of *Akasha* and *Vayu Mahabhootas*. *Rooksha* is predominant of *Vayu Mahabhoota*. *Snigdha Guna* is having significant role in pacifying *Rooksha Guna* of *Vata Dosha*. The first *Guna* told for *Pitta Dosha* is *Ishat Sneha* (a little unctuous). It's having significance because, *Pitta* is *Agneya*. For action of *Agni* a little amount of *Sneha* is essential. If *Snehamsha* is more it leads to *Nasha* of *Agni*. So *Ushna* and *Teekshna Guna* associated with *Pitta Dosha* resembles with that of *Agni*. *Kapha Dosha* is predominant of *Ap* and *Prithwi Mahabhootas*. Enumeration of *Snigdha* and *Sheeta Gunas* in the beginning itself, has got importance. In *Samsarga* and *Sannipata*, the *Vriddhi* or *Kshaya* of *Doshas* involved may not be equal always. One *Dosha* may be increased or decreased compared to another one in *Samsarga*. One or two *Doshas* may be increased or decreased comparing to other in case of *Sannipata*. So for the purpose of the treatment, further assessment of *Vriddhi* or *Kshaya* of *Doshas* is very much essential and priority is always given for most increased or most decreased *Dosha*. *Dhatus* and *Malas* have been explained further. They are having *Ashraya-Ashrayi Sambandha* with *Doshas*<sup>7</sup>. Action of *Doshas* can be understood from *Dhatus* and *Malas*. Vitiated *Doshas* vitiate *Dhatus* and *Malas*. So the sequence of mentioning *Doshas*, followed by *Dhatus* and *Malas* can be understood. *Dhatus* are responsible for *Dharana* of *Shareera*. *Malas* also do the same, when they are according to their *Pramana*. If they increase from normal *Prama-*

na, instead of maintaining *Shareera*, they do the opposite action. After explaining about *Doshas*, *Dhatus* and *Malas*, the general principle which governs the *Vaishmya* of *Dosha*, *Dhatu* and *Mala* has been explained by *Acharya Vagbhata*. *Vridddhi* or *Kshaya* of *Doshas*, *Dhatus* and *Malas* always take place because it is not possible for an individual to follow *Pathya Ahara* and *Vihara* always. So *Samyata* can be attained by balancing *Vridddhi* and *Kshaya* because they are opposite each other. In *Vridddhi*, *Vipareeta* is *Chikitsa*, where *Samaana* is *Chikitsa* in *Kshaya*. So this forms the *Samanya Visesha Siddhanta* told by *Acharya Charaka*, which is the base of *Ayurveda Chikitsa*. *Vridddhi* and *Kshaya* of *Doshas*, *Dhatus* and *Malas* are mainly rectified by *Dravya* in the form of *Ahara* and *Oushadha*. *Ahara* is *Rasa Pradhana* and *Oushadha* is *Veerya Pradhana*. *Ahara* is having importance compared to *Oushadha* because, to maintain the *Shareera*, *Ahara* is the basic need. Maintenance of *Dosha Samya* is done mainly by *Ahara*. *Oushadha* is mainly administered in *Vishamavastha* of *Doshas*, in order to bring back *Doshas* to *Samyavastha*. Thus *Shad-rasas* are enumerated with their action on *Doshas*. Among these *Rasas*, *Madhura* is told first mainly because *Madhura Rasa* gives more *Bala* to *Shareera* when compared to other *Rasas*. During manifestation of *Rasa*, *Rasa* becomes perceivable to *Rasanendriya* by association with *Prithwi* and *Ap Mahabhootas*<sup>8</sup>. In *Madhura Rasa*, predominance of *Prithwi* and *Ap Mahabhootas* is evident<sup>9</sup>. From these, we can assume the reason behind enumerating *Madhura Rasa* first.

*Rasas* provide *Bala* to *Shareera* in preceding order. So *Madhura Rasa* is that which provides more strength and *Kashaya*

*Rasa* provides less strength to *Shareera*. Considering first three *Rasas*- *Madhura*, *Amla* and *Lavana*, they provide more *Bala* to *Shareera* compared to next three - *Tikta*, *Katu* and *Kashaya Rasas*. *Madhura*, *Amla* and *Lavana Rasas* increase *Kapha*. In fact *Kapha* in its *Prakritavastha* is '*Bala*'. *Tikta*, *Katu* and *Kashaya Rasas* provide less *Bala* to *Shareera* compared to *Madhura*, *Amla* and *Lavana Rasas*. These three- *Tikta*, *Katu* and *Kashaya Rasas* increase *Vata Dosha*. From this *Kshayatmakata* of *Vata Dosha* can be understood. Other *Rasas*- *Amla*, *Lavana* and *Katu* aggravate *Pitta Dosha*. *Pitta* is responsible for *Paka*. *Paka* can cause *Kshaya* in *Dhatus* and the same can cause *Vridddhi* of *Dhatus* by proper *Parinama* of *Ahara Rasa*. Hence role of *Pitta* by *Shareera Sthapana* can be understood.

*Dravya* forms the *Ashraya* for *Rasa*, *Guna*, *Veerya*, *Vipaka*, etc. So *Dravya* has been explained with its types. *Dravya* which alleviates *Vridddha Dosha* is *Shamana Dravya* and the one which does aggravation of *Samadoshas* is *Kopana Dravya*. *Swasthahita Dravya* maintains *Dosha Saamyata*. As far as treatment is concerned, it is always employed to alleviate *Vridddha Doshas*. It is done using *Shamana Dravyas*. *Kopana Dravya* causes *Dosha Vridddhi*. Hence it serves as *Nidana* of the *Vyadhi*. *Pathyahara* can be considered as *Swasthahita*. In *Ayushkameeya Adhyaya*, *Acharya Vagbhata* notes *Veerya* as two due to *Utkarsha* of *Ushna* and *Sheeta*. It can be inferred that, among eight *Veeryas*, *Ushna* and *Sheeta* are having special importance due to '*Shakti Viseshotkarsha*'. It is due to *Agni-Somatmakatwa* of these two *Gunas*. Three types of *Vipaka* of *Dravyas* are explained following the description of *Veerya*. As told by *Acharya Charaka*, *Veerya* is understood by *Nipaata* and *Adheevasa*. Imme-

diate contact with *Shareera* indicates *Nipaata*. *Veerya* can be understood by *Dra-  
vya's Adheevasa* with *Shareera*- immediately after *Nipaata* and before *Vipaka*. So *Veerya* is followed by *Vipaka*. Hence description of *Vipaka* can be seen following that of *Veerya*. *Vipaka* is followed by enumeration of *Gurvadi Gunas*. *Acharya Charaka* enumerates *Gurvaadi Gunas* in *Yajjahpurusheeya Adhyaya* of *Sootrasthana*. Here *Acharya* explains these in *Ahara Prakarana*. So it can be understood that, *Gurvaadi Gunas* stay close to *Shareera*. It may be the reason behind enumerating these on *Ayushkameeya Adhyaya* by *Acharya Vagbhata*, considering their utility and importance. *Roga* and *Arogya* are mainly based on *Kala*, *Artha*, *Karma* and their *Yogas*. *Acharya* uses the term *Ekakarana* for *Roga* and *Arogya*. *Samyagyoga* of *Kala*, *Artha* and *Karma* is the *Ekakarana* for *Arogya*. *Heenayoga*, *Mithyayoga* and *Atiyoga* can be told as *Asamyagyoga*. So *Asamyagyoga* of *Kala*, *Artha* and *Karma* is the *Ekakarana* for *Roga*. *Heenayoga*, *Mithyayoga* and *Atiyoga* of *Kala*, *Artha* and *Karma* can be considered as *Bahiranga Hetu* of the diseases. *Kala* is having significance compared to *Artha* and *Karma*. Effects of *Kala* can't be avoided. Ageing, death, etc. processes are happening by the due course of *Kala*. *Doshas* form the *Antharanga Hetu*. *Shareera* and *Mana* are having *Adhaara- Adheya Sambandha*. But manifestation of diseases taking place separately in *Shareera* and *Mana*. Hence both *Nija* and *Aganthu Rogas* are told to have *Adhishtanas* separately in *Shareera* and *Mana*. *Jwara*, etc. are *Nija Rogas*, which are having *Adhishtana* in *Shareera* where *Raga*, etc. are *Nija Rogas* which are having *Adhishtana* in *Mana*. *Agantu Rogas* produced by *Abhighata*, *Shastra*, *Prahaara*, etc.

are having *Adhishtana* in *Shareera* where *Agantu Rogas* caused by *Bhoota*, *Abhichara*, etc. are having *Adhishtana* in *Mana*. Better understanding of disease is done with proper examination. So *Rogi Pareeksha* and *Roga Pareeksha* have been explained following descriptions of *Roga*. So by means of *Rogi Pareeksha*, a *Vaidya* can understand about the *Roga*. Hence *Roga Pareeksha* is told after the *Rogi Pareeksha*. *Roga Pareeksha* is done with *Nidana*, *Poorvaroopa*, *Roopa*, *Upashaya* and *Samprapti*. *Nidana* itself means the causative factor of disease. Hence it is told first. *Desha Pareeksha* is inevitable for better understanding of *Roga* and *Rogi*. So following *Roga-Rogi Pareeksha*, *Desha Pareeksha* has been explained. *Kshanaadi Kala* and *Vyadhyavastha Kala* are having significant role in administration of *Bheshaja*<sup>10</sup>. Among *Langhana* in the forms of *Shodhana* and *Shamana*, *Shodhana* is having much importance. *Shodhana* is advised in healthy individuals also. *Prakopa* of *Vata*, *Pitta* and *Kapha* takes place in *Varsha*, *Sharat* and *Vasanta Ritus* respectively. These aggravated *Doshas* are to be eliminated by means of appropriate *Shodana* for the maintenance of health<sup>11</sup>. But *Shamana* is employed only in disease conditions. By *Shodhana*, complete eradication of the disease occurs and its recurrence can also be avoided<sup>12</sup>. So it is mentioned first. *Vasti* is told first among *Shodhana*, which is best method of *Shodhana* for *Vata Rogas*. Since *Vasti* is having significant role in curing *Vata Dosha* which is responsible for major functions in the body, it is called as *Ardha Chikitsa*<sup>13</sup>. From this, wide therapeutic utility of *Vasti* can be understood. Among *Shamana Oushadhas*, *Taila* is told first which alleviates *Vata Dosha*. Again importance of *Vata Dosha* can be under-

stood. Compared to *Ghrita Yogas*, more *Taila Yogas* are present. Even though *Ghrita* is *Snigdha*, it will not pacify *Vata Dosha* like *Taila* which is having both *Snigdha* and *Ushna Gunas*. Compared to *Taila* and *Ghrita*, *Madhu* is used less in formulations. Extensive descriptions of *Medhya Oushadhis* are for *Manasa Rogas*. But *Dhee*, *Dhairya*, etc are told as *Paramoushadhas*. It highlights the understanding of *Darshanika Jnana* which deals more regarding *Dukha Nivritti*, attainment of *Moksha*, etc. After detailed description of *Roga*, its *Bheda*, *Adhishtana*, *Bheshajayoga Kalaas*, *Paramoushadha*, etc, *Pada Chatushtayas* of *Chikitsa* have been explained by *Acharya Vagbhata* in *Ayushkameeya Adhyaya*. *Bhishak* is told first and forms the main *Pada* of *Chikitsa*. He can rule out *Vyadhi* and can employ *Chikitsa*. Following the description of *Padachatushtaya* of *Chikitsa*, *Lakshanas* of *Sadhyata* and *Asadhyata* of *Vyadhis* have been explained. Knowledge regarding *Sadhyata-Asadhyata* is very much helpful for the physician to decide whether to treat or not to treat. Persons who are unfit for treatment are enlisted following the description of features of *Sadhyata* and *Asadhyata* of *Vyadhis*. This description seen in *Ayushkameeya* clearly indicates that such persons are to be avoided from all sorts of treatments. In *Adhyaya Samgraha*, *Adhyayas* of entire treatise are enlisted under the heading of various *Sthanas*. Display of contents can be seen in the index of every book. It gives the summary of the whole book to the reader, which increases his interest and curiosity of the topics discussed. *Adhyaya Samgraha* in *Ayushkameeya Adhyaya* serves the same purpose. *Adhyayas* of *Sootrasthana* have been listed first. *Sootrasthana* briefly describes the whole of the treatise. *Shareera*

*Sthana* starts with *Garbhavakranti Shaareera*, which narrates with the formation of *Garbha*, the beginning of life. Rest of the chapters deal with the description of *Shareera* related aspects. *Shareera Sthana* ends with *Vikritivijnaaneeya Shaareeram* and *Dootadivijnaaneeyam Shareeram* which is related with various *Rishta Lakshanas*, etc. which conveys the death of the patient. So the whole *Sthana* covers various aspects related with an individual from birth to death. *Nidanasthana* provides complete information regarding a disease, which includes *Nidana*, *Poorvaroopo*, *Roopa*, *Samprapti* and *Sadhyasadhya*. *Acharya* uses *Chikitsita* instead of *Chikitsa* while enlisting *Adhyayas* of *Chikitsasthana*. The term *Chikitsita* is used in past tense; means all the measures described for the disease in this *Sthana* had been experienced once successfully. *Kalpa-Siddhi Sthaana* deals with preparation of various formulations related with *Shodhana* and *Shamana*. Measures to treat various complications during *Shodhana* are also described in *Kalpa-Siddhi Sthana*. *Nidana*, *Chikitsita* and *Kalpa-Siddhi Sthanas* have mainly covered all aspects on *Kayachikitsa Anga*. *Uttaratantra* covers the aspects related with rest of *Angas*. Interestingly, *Uttaratantra* starts with *Balopacharaneeya Adhyaya* which deals with all measures to take care of a baby from right birth. It ends with *Rasayanavidhi* and *Vajeekarana Vidhi Adhyayas* which are mainly having utility, when body tissues attain depletion; sounds some significance related with middle and old ages.

#### CONCLUSION:

*Ayushkameeya Adhyaya* systematically gives account of basic topics of *Ayurveda* which is very helpful for a beginner.



*Vishishta Sthanas* of *Vata*, *Pitta* and *Kapha* described in this chapter throws light on understanding gross action of these *Doshas* in the body. In *Dravya Prakarana*, *Shadrasas* are enumerated along with their action on *Doshas*. But *Dravya*, *Guna*, *Veerya*, *Vipaka*, etc. were just enumerated with their broad divisions. It is difficult for a beginner to make out more about *Veerya*, *Vipaka*, etc. They have to be defined for a beginner to understand better. But *Shadrasas* are familiar to every individual. By stating '*Roga*' itself as *Doshavaishmya*, the prime role of *Doshas* in the manifestation of disease could be understood. A very unique way of explaining *Rogi* and *Roga Pareeksha* in single *Shloka* emphasizes *Acharya Vagbhata's* skill to concise extensive subject matters. The sequential elaborations of these subject matters with related topics which are discussed in other chapters of *Sootrasthana*, other *Sthanas* of *Ashtanga Hridaya* and *Ashtanga Samgraha*, *Charaka Samhita* and *Sushruta Samhita* help in deep understanding of *Ayurveda*. So *Ayushkameeya Adhyaya* always serves as a frame for deep understanding of fundamentals of *Ayurveda*.

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