Introduction

From the introductory part of Carakasamhitā, it is clear that the writing of āyurvedic sāṃhitās began from Agnivesa only and later his five co-disciples viz. Bhela, Jatukarna, Parāśara, Hārīta and Kṣārapāni, also wrote their compendia independently. But the verses in the first chapter of Aṣṭāṅgasāṅgraha mention that Punarvasu, Dhanvantari, Bharadvaja, Nimi, Kaśyapa, Kaśyapa, Lambayana and other sages learnt āyurveda from Indra and compiled independent compendia. Later, their disciples Agnivesa, Hārīta, Bhela, Māndavya, Suśruta, Karāla and others (Jatukarna, Parāśara, and Kṣārapāni 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 Aṣṭāṅgasāṅgraha, 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, Brhaspati, Kapilabala, Varuṇa, Khaṇḍakāpya, Śiva, Agastya, Vasiṣṭha, Vṛddhakāśyapa, Bhoja, Vaitaraṇa, Puṣkalāvata, Nagnajit, Videhapatī 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 Aṣṭāṅgasāṅgraha. 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 Aṣṭāṅgasāṅgraha 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 divisions.

Thus Aṣṭāṅgaśaṅgraha hands down several important details on different aspects of āyurveda which are elsewhere i.e. in available classics like Carakasaṁhitā, Suśrutasaṁhitā and Bhelasaṁhitā and Kāsyapaśaṁhitā 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 Aṣṭāṅgahrdaya mentions that it had culled all important material from the ancient works, it is found that several important details have been left over in Aṣṭāṅgahrdaya, but are mentioned in Aṣṭāṅgaśaṅgraha.

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

**DīNACARYĀDHYĀYA—Chapter on daily regimen**

**Time of getting up from bed:**

It is prescribed in Aṣṭāṅghaṛdaya and some āyurvedic works that a healthy person should get up from bed in the brāhma muhūrtā (the three hours period before sunrise). While prescribing the same, Aṣṭāṅgaśaṅgraha adds that this should be done after deciding whether or not the food of previous day has been digested. 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 impulse.

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 convenience.

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 cleaning should be done till the earth and bad smell disappear.

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:

<table>
<thead>
<tr>
<th>Plant</th>
<th>Common Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaṭa</td>
<td>Ficus bengalensis Linn.</td>
</tr>
<tr>
<td>Asana</td>
<td>Pterocarpus marsupium Roxb.</td>
</tr>
<tr>
<td>Arka</td>
<td>Calotropis procera (Ait) R. Br.</td>
</tr>
<tr>
<td>Khadira</td>
<td>Acacia catechu Willd.</td>
</tr>
<tr>
<td>Karaṇja</td>
<td>Pongamia pinnata (Linn) Merr.</td>
</tr>
<tr>
<td>Karavīra</td>
<td>Nerium indicum Mill</td>
</tr>
<tr>
<td>Sarja</td>
<td>Vateria indica Linn.</td>
</tr>
<tr>
<td>Arimeda</td>
<td>Acacia leucophloea Willd.</td>
</tr>
</tbody>
</table>
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 (kaśāya, 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 añgulas (about 10 inches). Brushing of teeth is to be done without talking in the morning and after taking meals.  

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 Trijātaka
(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.

First lower teeth are to be brushed.

Plants Prohibited for Brushing:

Śleśmātaka — Cordia dichotoma Forst.
Ariṣṭa — Azadiračhta indica A. Juss or Sapindus trifoliatus Linn.
Vibhīta — Terminalia belerica Roxb.
Dhava — Anogeissus latifolia Wall.
Dhanva — Grewia tiliaefolia Vahl.
Bilva — Aegle marmelos Corr.
Vañjula — Salix Caprea 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.\textsuperscript{14}

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

Palāśa (Butea monosperma Lam Kuntze) is prohibited in Aṣṭāṅgasāṅgraha for use for brushing and making seats (chairs) and shoes,\textsuperscript{16} whereas Bhela included palāśa and dhava in the list of plants recommended for tooth brushing.\textsuperscript{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 Śāriṅgā Sthāna of Aṣṭāṅgasaṅgraha) and then look at ghee placed in a gold utensil. 19

Nasal Insufflation:

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

However in nasyavidhi chapter of Aṣṭāṅgasaṅgraha two types of anutaśila are mentioned. One is similar to that in Carakasamhitā. The second is to be prepared generally with seasamum 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.

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.

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 inhibited mostly by unvirtuous people is also prohibited.

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 unauspicious 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.29

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 Dhanvantari, 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, Brhaspati, Kapilabala, etc. that Vāgbhaṭa must have studied their works also.

Thus it can be concluded that important views of ancient ayurvedic Samhitās which are not available now are found in Aṣṭāṅgasañgraha. Some of those mentioned in “Dinacaryādhyāya” of Aṣṭāṅgasañgraha are presented here.
References

(1) 
तन्त्रस्य कर्ता प्रथममन्तवेशो यतोस्मवत्।
अष्टमेळादयश्च । स्वं स्वं तन्त्रं । .............. II

Carakasamhitā Su 1-32

(2) 
नरेशु पीड़यमानेषु पुरस्कृत्य पुनर्वर्षु ।
धर्मन्तश्चरर्गङ्गाजनिमित्रतिमक्षप्यत।
महान्यो महात्मानस्तथा लम्बायताय ।
शत्रुकन्तुपुष्पाजगुणमरणं दर्शनवर्मण ।
तानु दृष्ट्वन् सहस्राश्च निजगाद यथागमण ।
आयुप: पललं वेदमुपेवददर्शण ।
गृहीतावः ते तमास्माय तेऽश्च तन्त्राणिः चक्षिरे।

(3) 
कृत्यार्थवेष्ट्यारीतेष्वेष्ट्यामाण्डलवसुभुतानु।
करालादीशच तत्चिर्यान् प्राच्यासामुरारूपता।
स्वं स्वं तन्त्रं तत्स्तेषपि चक्षुः । ............ ।

Aṣṭāṅgaśāṅgāraha Su 1 Chapter

(4) 
सर्वार्थार्थात्यत: प्रायः । सहृद्याण्डां सिद्धम् ह:।
अस्थानवर्तराक्षेपपुनस्वतादिवितज्ञ:।
हैलुलगौंधरस्वकृत्यमार्नमनविद्वन:।
भिन्नमुदार्थतः वा प्रदेशानां प्रकाशव:।
स्वायत्तन्त्रविद्वानां भूविद्वैत विनिविध:।
युगानुसूपसन्दभो विभागन करिष्यते।

ibid

(5) 
तेभ्योशेषितिवप्रकीर्तिः प्रायः । सारातरोच्चयः।
जिवनस्मांतन्त्रव्यं नातिसंक्षेपविस्तरम्।

ibid

(6) 
प्राच्ये नूतनं उत्सन्तेष्कृतिः प्रकीर्तिः निहृत्यः।
रक्षामायुषः । स्वस्थो । .................. ।

ibid

(7) 
............................ ।जातवेगः । समुलसुजेतः।
उदास्मुखो मूलश्रावकृतिकृतिमुखो निष्ठः।
बाच्छ नित्यम्य प्रयतः । संवीतागौंधरस्मरित:।
प्रवत्त्येलक्षितं न तु यलानुवारसेतः।

ibid
(8) नामेत्यामार्गमृद्धसमस्मोद्यानस्यानकीणोगोमये ॥
पुरातिनाक्षिनिवल्लिनकर्मोक्ष्तिःक्षितिःतः ॥
न नारीपूज्योरिकं कुन्तुव्यवन्नामिताधृतं प्रति ॥
न चातिरस्कृत्य मद्द्रीभयावर्त्योयेतु कामत : ॥
ibid

(9) निष्ठालयादुर्गृहस्तिप्रणीतिप्रमुखमलयन : ॥
अच्युतदृस्तिः शुनिनपुरितमृद्धभ्रम्योक्ष्येन ॥
लेखन्यादापुरुष श्रीमन्तनृत्तितिबिमुखः ॥
ibid

(10) वटानाक्षिदिरकरवज्जकवीरजम् ॥
संजीरिमेदापामाग्नालती ककुशबोधवम् ॥
ibid

(11) क्षायोत्संकलकु मुलमन्यवदपीवृश्च ॥
विजालवृञ्जः कृष्णायमृद्धप्रवति स्मृतिःमिष्टम् ॥
कलीन्यग्नस्मातियत्व सुकुचव दाराणां गुलम् ॥
प्रात्यंतुवा च यन्त्रग्नतिवेधसृत्त्वाधवनम् ॥
ibid

(12) वायुवर्गविनितय ांिांने च घर्षयेतु ॥
शामिल ततो दन्तानुदस्तमानसत्तवाधवनः ॥
ibid

(13) दन्तानु पूर्वमधो घर्षयं .................. ............ ॥
ibid

(14) नैव शोभानात्वकारितविभीतिधवधवनवाण ॥
बिल्वचन्द्रवनपरिकीर्दिशुरुतिबनकित्वुक्रान् ॥
कोविदारण्यकोपथोपशेकुदुम्पुलूः ॥
पारिक्रमकामतीकामोत्तक्रिय शालमकी शाणम् ॥
स्वामक्षववाण शुक्कु सुपिरं पूर्ति पिन्चिलम् ॥
ibid

(15) कवयां मधुकं तिकां कठुकं प्रातंगतिवृतिम् िसिन्यमश्च तित्तक्षो श्रेष्ठः
मधुको मधुरे श्रेष्ठः
Suśruta Saṁhitā Ch. 24.67

(16) पालाशमासां दत्ताधवां पादुके लज्जेतु ॥ Aṣṭāṅgaśaṅγraha Su 1 Chapter
(17) ध्वरं पनारं ……................. ॥
एतेऽद दत्ताधवं श्रेष्ठामापुरृवत्सुः ॥ Bhela Saṁhitā Su 6.11

(18) ............ ...............प्रातं : सितेच्छ लेच्छे ।
तोयृपूर्वसुको श्रीमचाराः : शीतवारीण ॥ Aṣṭāṅgaśaṅγraha Su 1 Chapter
(19) प्रणय देवानु वृद्धच शम्यात्वयुवनां सुभम् ॥
शृणुनु काव्यन बिध्यतं सर्विः : पश्येदन्तयारम् ॥
ibid

(20) वच्च वच्चगुणिन्तं च कािम मिष्य न चैत्रेत्
प्रावृट्यायसन्तेषु .................. ................. ॥
Caraka saṁhitā Su 5-56
(21) अष्टाङ्गसाङ्ग्रहा सु 1 चैत्रविष ।

(22) वासो न धार्येये जीर्ण मलिनं रक्तमुल्वम्।
माल्यं न लंबं न बहिनं रक्तं जलजादते।
नैव चालेर्व विधृतं वस्त्रं पुष्पमुग्धानां।
वासोज्वल्यज्ञये निर्गमं देवताचरने।

(23) द्विपनीमकृप्तं च सचूर्णविभिंचरं च ततु॥

(24) त्रिषः पशस्य कच्छमधुनख्रोमाणि कर्त्तेत्।
न स्वहस्तेन दल्वैराम् स्नानं चालुसमाचरतु॥

(25) नानाप्रत्य चिरः स्नायुः जलेश्वरे न शीतः।
स्नानोकावल्यं च वस्त्राद्विः स्नानमही।
पञ्चप्रिण्डानुदूत्य न स्नायुतपावराणिः।
स्नात्वा न मूच्छादपुराणिः धुनि चालु शिरोज्हानू।
निवसीतान्त एवारु सोणीये वीतवायसी।
न त्वम्यं रूबेष्टूं न च तैहस्य स्पूर्तेत्॥

(26) सायं भुजायथा लघुं हितं समाहितमनः: शुचि।
शास्तरमञ्जुस्मृत्य स्वच्छं साथं संविषेऽः॥
देवं चुचावनाकीणं द्विघ्नं च विधिपरिचारकः।
युक्तोपाध्यायं स्वास्तीणं विश्वात्परिवर्धम सुखम्॥
जानाधूलं मुदुः सुभुः तेवेत ध्यनायासनम्॥
प्रायाधिकारिः: पादवकुऽविश्व मुहम ध्रुवीत।
पूर्वादित्यादिशोभाणे धर्मेये नानुचित्वये।

(27) व्यस्ताययामः ब्रह्मण्यसमितिपुष्पादेवेन।
सुभिक्षेपस्म्यातस्त: पाण्डवेशार्शिते पुरे॥
नेत्यहुप्रच्छविधिसंधास्तु तच्छाद्यास हृदाम्॥
न देवां व्यवस्थितं नावें नान्यायकमः॥
नान्यमिजन्मूहिष्ठो नोप्पृष्ठः न पवेतम्॥

(28) नोतागेय ब्रह्मण्यामः जलं: नाज्जलिना पिवेत॥
सर्वं च तिलसंवद्यं नावादस्तम रविः॥
पाणीद्रयेन युगप्रकृतेवन्नात्मनः: चिरः॥
ब्रह्मन्त्व भारे शिरसा युगप्रकृतिचित्वारिणी॥
पार्वत्याये नात्मायेय गण्धेयेन शीतवेेन।
न कालस्मावजे ती व नोपविष्टः प्रसाद्येवे।॥
तततं न निरैरक्षेत चलसूक्ष्माप्रर्थिणाणि त्वः।
नान्यास्तं न विष्मृत्यं न बर्णमार्जितम्॥
उत्तरात्मस्तं यान्तं तपन्तं प्रतिमागतम् ।
उपरक्तं च भास्वस्तं वासास्वा वा तिरोहितम् ॥
नायदप्यतितेजस्वि न कुद्रस्व गुरोर्मुखः ॥
स्वियं सबन्तीं नोदक्यां न नर्मां नायवस्तगतां ॥
न पत्नीं भोजनस्वप्नधृत्वं भुवेन्द्रवर्तुः ॥
शयनं नैऽक्षयते नचाप्नियात्यात्: सह ॥
निपातवेन्न लोष्णेन न फलेन फलं हुमात् ।
न वार्यमाणः प्रविषे न्तादारेण न चासने ॥
स्वयं लिष्टेत्वर्गृहेऽयुक्तान्त्रं न बोधयतेः ।

ibid

ibid

ibid

(29) दयादत्तनात्मवृद्धीभारिचनिकिडिज्ञिनन्ते ।

सारांश

अष्टांगसंग्रह की विशेषताएँ

ले० सी० आर• आर० शर्मा
तथा बी० रामाराव

अष्टांगसंग्रह के प्रथम अध्याय के प्रारम्भिक श्लोकों से यह स्पष्ट होता है कि वार्षिकाचार्य ने धन्यन्तरित तथा भर्तराज भूति द्वारा प्रणीत सभी ग्रंथों का तथा उनके शिष्यों-अभिनवेश, हारीत, प्रभुति-द्वारा प्रणीत ग्रंथों का भी अध्ययन किया था। गौतम, कपिलवल, वृहस्पति तथा अगस्त्य इत्यादि विद्वानों के उद्दरण देखकर यह साफः जान पड़ता है कि उनके साहित्य का अध्ययन भी वाम्पत्तें किया होगा।

अत यह निष्कर्ष निकाला जासकता है कि सम्प्रति अनुपवलय प्राचीन आयुर्वेद संहिताओं के उद्दरण अष्टांगसंग्रह में मिलते है। उनमें से कुछ जिनका अष्टांगसंग्रह के दिनांकों 'यायांक' में उल्लेख है, यहाँ प्रस्तुत हैं।