

**LITERATURE RESEARCH ON CRITICAL ANALYSIS OF ATHULYAGOTRIYA
ADHYAYA WITH SPECIAL REFERENCE TO SATKARYAVADA**

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ABSTRACT

Ayurveda is a comprehensive system of health that focuses on leading a healthy life, helping an individual do his righteous duties (*dharma*), acquire wealth (*artha*) and gratification of desires (*kama*) and attain emancipation (*moksha*). This knowledge was documented in the *Brihatrayi*, of which the Charaka Samhita is considered the most important and definitive. The critical study of Sharira Sthana is of immense importance for understanding all the dimensions of human body right from conception till birth. Concepts like real meaning of sharira, Sankhya, Beejadusti, Garbhavikruti, Maanasika vikasa, and Garbhiniparicharya, Deergayulakshanas. The knowledge of these helps us attain a healthy and happy future life as an adult. These are sequentially explained in Shareerasthana. Each system of concepts (Vadas) can only be legitimately used in the domain of the science to which it belongs. The concepts of the physics, Chemistry, physiology and Psychology are applicable to the superposed levels of the bodily organization but the concepts appropriate at all levels should not be mingled indiscriminately with those specific of another. Hence it is important to critically review the basis of description on sharira in Samhitas, especially considering vadas (Concepts) used by acharyas, since in larger instinct not directly referred in samhitas.

KEYWORDS: Ayurveda, Shareerasthana, Satkaaryavada

INTRODUCTION

Man cannot follow modern civilization along its present course because they are degenerating. They have been fascinated by beauty of science of inert matter they have not understood that their body and consciousness are subjected to natural loss, neither have they understood that they cannot transgress these laws without being punished. They must therefore learn the necessary relations of the cosmic universe (brahmāṇḍa), of their fellowmen (pīṇḍa)

and of their inner self and also those of their tissues and their mind. Humanity's attention must turn from the machines and the world of inanimate matter and the soul of the man and organic and mental processes which have created the machines and the universe of Newton and Einstein.

It is quite evident that the accomplishment of all the sciences, having man as an object remains insufficient and that our knowledge of ourselves is most

rudimentary. The practical applications of scientific discoveries are lucrative for those who promote them. They facilitate the existence of all. They please the public whose comfort they augment. Everyone became, of course, much more interested in the inventions that reduce human effort, lighten the effort of toiler, accelerate the rapidity of communication and soften the harshness of life, then in the discoveries that throw some light on the intricate problems relating to the constitution of our body and of our consciousness. The study of spiritual life and of philosophy attracted grater men than the study of medicine. It is not merely a materialistic science, but a philosophical and factual truth, which our great ancestral sages, through their experience, logic and power of wisdom enhanced by yogic practices had found true and proved it to the truth of time. To keep it in pace with the advancing so called scientific age or modern age is the present-day task. To proceed with such an incredibly rewarding task is not mere a challenge but an exhaustive endeavour. Ayurveda is a comprehensive system of health that focuses on leading a healthy life, helping an individual do his righteous duties (*dharma*), acquire wealth (*artha*) and gratification of desires (*kama*) and attain emancipation (*moksha*). For thousands of years, Ayurveda evolved through a process of scientific inquiry involving the *loka*(communities or societies). Within communities, scientific knowledge was created by an interchange of information between patients, physicians, and researchers. Teachers would pass their

wisdom – updated with this scientific inquiry and application of their own learning's- to their students in an interactive manner, through what was called as the *Guru-Shishya* tradition. This knowledge was documented in the *Brihatrayi*, of which the Charaka Samhita is considered the most important and definitive. Charaka Samhita one of the *brihatrayi* is known for its *chikitsa* approach as quoted by *subhashita* as *Charakastu Chikitsate*. This doesn't apply that it is only implicated to *chikitsasthana* alone but whole of the *samhita* approach is understanding growth & developmental life of creatures in the universe with utmost importance to man. As Charaka Samhita is considered *shrestha* for *chikitsa*. The *adhikarna* for *chikitsa* is *sharira*. "One cannot understand the Living being by studying a dead body."

चिकित्साया अधिकरणं शरीरं ज्ञातव्यं भवति;¹

Hence to treat a person the knowledge of *sharira* is most important of which its *Utpatti*, *stithi* & *vruddhi* etc can be elicited from the *shareerasthana*.

अतः शरीरं कारणोत्पत्तिस्थिति वृद्ध्यादि

विशेषैः प्रतिपादयितुं शरीरं स्थानमुच्यते²

Shareera sthana which is composed of 8 chapters explains the growth and development of life taking into consideration of co-ordination of two environments first the womb and the other outer world (Independent life after birth). This concept of life is explained in *Shareera Sthana*, which can be proved sequentially by the following fundamental concepts (*Vadas*).

Sl No	Chapter	Vada
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1	Katidapurushiya adhyaya	Anupravana Bhava & Bhuta Chinta
2	Atulyagotriya adhyaya	SatkaryaVada
3	Kudikagarbhavakranti adhyaya	Arambhavada
4	Mahatigarbhavakranti adhyaya	Arambhavada
5	Purushavichaya adhyaya	Loka Pusrusha Samya Siddhanta
6	ShariraVichaya adhyaya	Vishlishtha karma Siddhanta
7	Sharirasankhya adhyaya	Paripoorna vada
8	Jatisootriya adhyaya	Paripakwa vada

Sharira Sthana- The sthana on the Study of the Human Body is the fourth Sthana within Charaka Samhita and deals with various aspects of the human body. Hence, Charaka Samhita is not just a literature of medicine but a philosophy of life which is clearly evident with the explanations in Samhita. Therefore, it is important to explore the in depth presentation of human life which includes from birth to death. Charaka has not only explained independently about human life but also has considered the environment surrounding him (cosmic world-bramhanda).

That's why we find references of shrushti utpatti in all samhitas prior to the development of garbha. With this its evident aacharyas have explained the theory of evolution of life. This critical study is all about bringing or highlighting the fundamental concepts postulated in samhitas especially in shareerasthana.

AIM AND OBJECTIVES

Aim

This study on 2nd Chapter Athulyagotriya of Charaka samhita Shareerastahana aims at critically analysing relevance of factors involved in providing healthy progeny that is Shukra & Shonita, their prakruta and vaikruta lakshanas well defined by

Satkaryavada.

Objectives:

The main objectives of this study is aimed at
-To critically access the scientific relevance of Athulyagotriya adhyaya w.s.r to Satkaryavada.

-A comprehensive literary study on Athulyagotriya adhyaya with contemporary modern science

-To put forth the structural demonstration of human body literally, which is presented in authentic manner by charaka acharya.

Critical analysis of Atulyagotriya adhyaya based on SatkaryaVada

Satkaryavada: As this vada postulated by Sankhya Darshanikas explains that everything in this universe will origin from same compounding factors i.e sat give rises to sat only. For example, mango tree from mango seed, house fly from house fly, snake from snake etc man also originates from man only. So it becomes important to know factors within the human beings, how they take part in giving birth to new life.

Second chapter Atulyagotriya begins with the "origin of a human being" as a result of sexual intercourse with a woman in her fertile period by a man from a different (atulya) clan (gotra).

गर्भादिरूपं

सर्गमभिधातुमतुल्यगोत्रीयोऽभिधीयते³

In the preceding chapter, pre-conception factors associated with the human origin, and spiritual factors applicable to treatment in the form of *naishthika* and *moksha* were discussed. In *atulyagotriya*, characteristics of a healthy conception, and genetic disorders associated with consanguinity have been described⁸. The word *garbhadhirupa* may be interpreted in a broader way to include the entire process of embryogenesis by which an embryo grows and develops into a healthy foetus. Here, *garbha* means the conjugation of *shukra-shonita* and *jivatma* as described in the texts and *roopa* means full manifestation. The word, *adi* denotes the entire process from the conjugation to full manifestation. This whole process can be analyzed by *satkaaryavada*, which is established by following references of example from the same chapter.

Example 1.

Karana – 1. अतुल्यगोत्रस्यपुंसःमिथुनीकृतस्य⁴

2. चतुष्पात्प्रभवं (वाय्वग्निभूम्यब्गुणपादवत्)

चषड्भ्यो (रसेभ्यः)

In the process *garbhautpattii.ekarya*(result) which is due *kaarna* at 2 levels of conception.

1. Maithunakriya between purusha and stree of different gotra(clan).
2. Conjugation of four mahabhootas except akasha& six rasas.

Karya – गर्भत्वमुपैतिपुंसः

Formation of garbha occurs that is karya.

Example 2

Karana

शुक्रासृगात्माशयकालसम्पद्यस्योपचारश्चहितै
स्तथाऽन्नैः

By kaaranas of healthy Shukra, Asruk, aatma, garbhashaya, kala and by management with Hitaahara

Karya

गर्भश्चकालेचसुखीसुखंचसञ्जायतेसम्परिपूर्णदे

हः।⁵

The normal fetus gets delivered in fully developed state in time and with ease.

Example 3

Kaarna

योनिप्रदोषान्मनसोऽभितापाच्छुक्रासृगाहारविहार

दोषात्।अकालयोगाद्बलसङ्क्षयाच्च

Karya - गर्भचिराद्विन्दतिसप्रजाऽपि॥⁶

Even though the woman is fertile, but conceives lately, the kaaranas are due to yoni pradosha, Mano vikriti, shukra dosha, beejadosha, ahitaahara and vihara, absence of proper timing and diminution of strength.

Example – 4

Kaarna -

रक्तेनकन्यामधिकेनपुत्रंशुक्रेणतेनद्विविधीकृतेन

|

बीजेनकन्यांचसुतंचसूतेयथास्वबीजान्यतराधिके

न॥१२॥⁷

Kaarya - सुतौसासहितौप्रसूते।

One gets female or male child due to dominance of ovum or sperm respectively. When zygote is split into two, twins are formed and the gender of each of the twins is determined by the relative predominance of

ovum or sperm. When the components that are involved in garbha are similar for male progeny or female progeny than what is kaarana to differ in results. This is explained again by Satkaaryavada. Further this chapter is quite comprehensive and considers various principles of embryology. The important ones are related to twin formation and development and congenital / chromosomal diseases all of which are said to be caused by vitiated *vayu*. These principles are backed up by cross references in the same *samhita* or other *samhitas*.

Applied aspect of Atulyagotriya Adhyaya

The prerequisites of a healthy conception include the selection of partner in terms of clan (*gotra*), ovulatory period (*raja-kshayante*), psychic component (*rahovisrishta*), posture during coitus (*mithuna*) and *shukra*. The expectant couples have to be very conscious of these facts to achieve a healthy embryo. The word *shukra* denotes different components in both male and female. In a broad sense, it could mean the whole semen, sperm, ovum and sex hormones. Here it refers to sperm, also called *sukshma-beeja*⁹.

Reference of Consanguinity:

Consanguineous marriages have been practiced since long. Since such unions increase the chances of genetic disorders in the offspring, sages forbade it. Lord Atreya advised against consanguineous marriages, as indicated in Charak Samhita.

Effect of past deeds

Manojavo- 'self' due to pervasive, does not transmigrate but along with pace of mind and subtle *bhutas* it moves from dying to an

originating body. It all happens due to the influence of past deeds¹⁰.

Beejadharma-the *bhutas* inheriting in soul is like that of seed, as seed produces similar sprout, the inheriting *bhutas* also produce similar form of the body¹¹. Chakrapani had accepted the views of Sankhya philosophy and stated that subtle body (*ativahikasharira*) gives rise to the gross body (*vyaktasharira*). Again, he explains that though the *shukra* and *rajas* is the cause of body (fetus), they only produce (fetus) when engrained in or combined with or attached with subtle body, and not otherwise. Thus, the subtle body (*sukshma-bhuta*) inherited in soul combines with seeds (sperm and ovum) produces fetus, the cause of origin of body is being the past deeds¹². It is stated that due to *tara-tama* (quantitative) variations in *rajas* and *tamas* as well as multi focal *karmas*; the variations occur in subtle bodies¹³.

DISCUSSION

Second chapter deals with Micro composition of basic units of reproduction *Shukra* and *Shonita* and their role in formation of healthy (physically as well as mentally) child. The prerequisites of a healthy conception include the selection of partner in terms of clan (*gotra*), ovulatory period (*raja-kshayante*), psychic component (*rahovisrishta*), posture during coitus (*mithuna*) and *shukra*. The expectant couples have to be very conscious of these facts to achieve a healthy embryo. This chapter is quite comprehensive and considers various principles of embryology. The important ones are related to twin formation and development and

congenital/chromosomal diseases all of which are said to be caused by vitiated *vayu*. These principles are backed up by cross references in the same *samhita* or other *samhitas*. This cross reference is well illustrated. It can be inferred that if *vayu* is kept under control, many of the complications in pregnancy can be avoided. In general, to conclude, the understanding of sharira for physician or any medical beginners doesn't limits to only physical body in dead condition but also should consider how it behaves in activity stage. If we see at the present era where the practice of medicine is limited to more specialize oriented, which restricts expert not to think beyond that area. Whereas in living being whether healthy or unhealthy the body as a whole or organ or tissue or cell acts totally however disease may be minor or major. Knowledge of anatomy on the one side is an essential requisite for a physician on the other side it is also important for a common people for enjoying a good lifestyle. Normally a person with the knowledge of constituents of the body is found different and enlightened in comparison with others. This is the actual theme behind the composition of quoted by Charaka. This literature research on critical analysis of Athulyagotriya 2nd Chapter w.s.r to Satkaryavada of Shareerasthana of Charka Samhita establishes the scientific relevance of Theory of Evolution of Life. With that this study helps in highlighting the fundamental concepts postulated by Charaka in understanding the karanas for both Healthy & Unhealthy Progeny.

CONCLUSION

The critical study of Sharira Sthana is of immense importance for understanding all the dimensions of human body right from conception till birth. Concepts like real meaning of sharira, Sankhya, Beejadusti, Garbhavikruti, Maanasikavikasa, and Garbhiniparicharya, Deergayulakshanas. The knowledge of these help us attain a healthy and happy future life as an adult. These are sequentially explained in Shareera Sthana. Each system of concepts (Vadas) can only be legitimately used in the domain of the science to which it belongs. The concepts of the physics, Chemistry, physiology and Psychology are applicable to the superposed levels of the bodily organization but the concepts appropriate at are level should not be mingled indiscriminately with those specific of another. For example, modern parameters of blood investigations though indicate the disturbance in physiological functions but to what extent these are going to influence psychology cannot be measured. Hence it is important to critically review the basis of description on sharira in Samhitas, especially considering vadas (Concepts) used by acharyas, since in larger instinct not directly referred in samhitas.

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