



Review Article

ESTABLISHING ASHTANGA HRIDAYA AS THE PRATISAMSKRITA VERSION OF BRIHATRAYI: A PANCHAVAYAVA VAKYA ANALYSIS

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ABSTRACT

The relentless pursuit of knowledge and continuous learning is essential to keep any field of science relevant and applicable to the needs of society. The same is applicable to Ayurveda. In Ayurveda, Caraka Samhita recognized the importance of *Pratisamskarana* as a tool for updating earlier literature. *Pratisamskarana* includes the elaboration of portions those are brief and unclear, summarisation of those which are elaborate, thus making a new version of the original. This strong tradition of *Pratisamskarana* was already prevalent during the *Samhita-kala*. *Ashtanga Hridaya*, the third major treatise on Ayurveda, acknowledges that it has collected and presented the essence of knowledge from earlier textbooks. In order to establish “*Ashtanga Hridaya* is the *Pratisamskrita* version of *Brihatrayi*”, the technique of *Panchavaya vakya* was employed to establish a statement. *Panchavaya vakya* as described in the *Nyaya* system and included in the 44 *Vadamarga* by Acarya Caraka contains five components -*Pratijna*, *Hetu*, *Udhaharana*, *Upanaya*, *Nigamana*. A literary study has been done to understand *Pratisamskarana*, and to compare the detailed and concise portion of Caraka Samhita and Susruta Samhita with the later text in Samhita kala, Ashtanga Hridaya. This attempt aims to establish that the Ashtanga Hridaya is an updated version of *Brihatrayi*, based on the analysis through *Panchavaya vakya*.

INTRODUCTION

The process of relentless learning is vital to ensure any science remain relevant to the evolving needs of the society.^[1] Continuous upgradation plays a crucial role in the survival and popularity of medical sciences including Ayurveda.^[2] In light of growing demand for updations in Ayurveda, it is essential to understand how such updations were historically implemented in the course of development of Ayurveda back in history. Acarya Caraka recognized *Pratisamskarana* as a method for revising and updating earlier Samhita, indicating that a strong tradition of *Pratisamskarana* was existed in the *Samhita kala* itself.^[3] In a similar vein, Ashtanga Sangraha highlights the importance of contextual adaptation in Ayurveda through the concept of

Yuganurupa sandarbha,^[4] emphasizing that Ayurveda knowledge must be updated to meet the needs of the time. Ashtanga Hridaya, further acknowledges it has collected and presented the essence of knowledge from earlier textbooks. *Panchavaya vakya* is a unique research methodology tool which was used for *Sthapana* of *Pratijna*, which contains 5 components-*Pratijna*, *Hetu*, *Udhaharana*, *Upanaya*, *Nigamana*.^[5] So, this attempt aims to assert that the Ashtanga Hridaya is an updated version of *Brihatrayi*, based on the analysis through the framework of *panchavaya vakya*.

AIM: To establish *Ashtanga Hridaya* as the *Pratisamskrita* version of *Brihatrayi* through *Panchavaya vakya* approach.

MATERIALS AND METHODS

- Using the framework of *Panchavaya vakya*, a *Pratijna* that “*Ashtanga Hridaya* is the *Pratisamskrita* version of *Brihatrayi*” was established, supported by a *Hetu*. In the next step *Udhaharana* was provided by demonstrating comparison of Caraka Samhita and Susruta Samhita with Ashtanga Hridaya based on different domains. Then, *Upanaya* was carried out, after

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drawing a relationship between *Pratijna* and *Udhaharana*. Finally, *Nigamana*/conclusive statement was made.

- Comparison of major textbooks based on domains: A comparative analysis was performed between former texts (Caraka Samhita and Susruta Samhita) with a later book in *Samhita kala, Ashtanga Hridaya*. The analysis focused on three domains:
 - Vistharayathi lesoktam* (elaboration of concise material)
 - Samkshipatyativistharam* (summarization of elaborate content)
 - Puranam cha punarnavam* (introduction of new concepts)

Understanding Pratisamskarana

The concept of *Pratisamskarana* is clearly outlined in the 12th chapter of Caraka Samhita Siddhi Sthana, which involves the elaboration of portions those are brief and unclear (*Vistharayatilesoktam*), summarisation of those which are elaborate (*Samkshipatyati vistharam*), along with the addition of new thoughts to create a new version (*Puranam cha punarnavam*). Further Chakrapanidatta emphasizes the need of redaction that, concise matter does not fully explain the subject, while excessive elaboration is difficult to retain.^[3]

RESULTS AND DISCUSSION

1. Pratijna: "Ashtanga Hridaya is the Pratisamskrita version of Brihatrayi" is the proposal.

2. Hetu: The definition of *Pratisamskarana* is provided in Caraka Samhita, and a similar concept, *Yuganurupa Sandarbha* (contextual updation) is highlighted in *Ashtanga Sangraha*, which aligns closely with the definition of *Pratisamskarana*. Vagbhata states that the *Ashtanga Sangraha* condenses elaborate portions whenever necessary, while clarifying the unclear less explained part. The text has been thoroughly revised to meet contemporary needs, focusing on three main themes: - *Hetuskandha*, *Linga skandha* and *Aushada skandha*.^[4] Similarly, in the *Ashtanga Hridaya*, Vagbhata asserts that only the essence is collected and presented in Ashtanga Hridaya which is neither short nor too elaborate. As the Ashtanga Hridaya is a widely accepted text from the later Samhita kala period and is regarded as the essence of Ashtanga Sangraha, it is chosen for comparison with former Samhitas (Caraka Samhita and Susruta Samhita).

3. Udhaharanam

Tables 1-4 illustrate examples that support the given statement, by comparing Caraka Samhita and Susruta Samhita under two specific domains: *Vistharayati lesoktam* and *Samkshipatyativistharam*.

Table 1 illustrates selected examples where Ashtanga Hridaya elaborates concepts or portions that were presented in concise manner in Caraka Samhita. Similarly, each table highlights the specific instances that illustrate this comparative analysis.

Table 1: Vistharayati lesoktam: Comparing Caraka Samhita and Ashtanga Hridaya

Caraka Samhita	Ashtanga Hridaya
The term <i>Prakrtayanugunam</i> and <i>Prakrtyananugunam</i> denote the similarity and dissimilarity of constituent factors. ^[7]	Elaborated the concept by introducing special category of substances called <i>Vichitra pratyarabda</i> , supported by specific examples. ^[8]
The informations about <i>Tridosha</i> is scattered and explained in concised manner. In <i>Vatakalakaleeyam adhyaya</i> , <i>Vata Dosha Guna</i> , <i>Dosha Prakrita- Vaikrita lakshana</i> , General treatment of <i>Tridosha</i> etc are explained. ^[9]	Information about <i>Tridoshas</i> presented in a more organized manner across three chapters: <i>Doshadivijnaniyam adhyaya</i> <i>Tridosha karma, Vridhi kshaya Lakshanas</i> ^[10] <i>Doshabhediya adhyaya</i> <i>Dosha sthana, types, functions, Prakupitha lakshanas</i> ^[11] <i>Doshopakramaniyam</i> General line of treatment for <i>Doshadushti</i> ^[12]
Described the <i>Charyas</i> to be followed in each <i>Ritu</i> . ^[13]	Apart from <i>Ritucarya</i> explained <i>Ritu sandhi</i> , which emphasizes the gradual adaptation to seasonal transitions. ^[14]
<i>Dhumapana, Anjana, Gandusha</i> etc are explained as part of <i>Dinacarya</i> . ^[15]	In addition to <i>Dinacarya</i> the explanations regarding <i>Dhumapana, Anjana, Gandusha</i> are provided in separate chapters.
<i>Ajeerna</i> is considered as the state of deranged <i>Agni</i> . ^[16]	Provides a comprehensive explanation of <i>Ajeerna</i> , categorizing it into three types- <i>Ama, Vishtabda</i> , and <i>Vidagdha</i> - based on <i>Dosha</i> predominance, emphasizing its practical relevance in diagnosis and treatment. ^[17]

Table 2: Vistharayathi lesoktam: Comparing Sushruta Samhita with Ashtanga Hridaya

Susruta Samhita	Ashtanga Hridaya
Subtypes of <i>Tridoshas</i> are not named separately. Instead, their functions are described individually, such as function of <i>Vata</i> including <i>Praspanadana, Udvahana, Purana, Viveka and Dharana</i> . ^[18]	Subtypes of <i>Doshas</i> are more specified by giving separate names and each one elaborated separately. In case of <i>Vata dosha-prana udana samana vyana apana</i> are the types. ^[19]
Susruta Samhita is considered as the authentic text book of Shalya tantra.	Further expands the system by adding six more categories to the enumeration of surgical instruments in the <i>Shastra vidhi adhyaya</i> . ^[20]
Details about <i>Avarana</i> cannot be seen.	Concept of <i>avarana</i> is detailed ^[21]
<i>Bala upachara</i> is not much detailed as in Ashtanga Hridaya.	<i>Bala Upacara</i> & care for new born baby is explained in separate chapters in detail- <i>Balopacaraneeyam, Bala - Amaya pratishedam</i> .

Table 3: Samkshipatyativistharam: Comparing Caraka Samhita and Ashtanga Hridaya

Caraka Samhita	Ashtanga Hridaya
Detailed the concept of <i>Purusha</i> with classification such as <i>Eka dhatu purusha, Shat dhatu purusha</i> and <i>Chaturvimsati purusha</i> , moreover there are about 23 questions of <i>Purusha</i> in <i>Kathitapurushheeyam adhyaya</i> . ^[22]	Condenses the essence of this discussion on <i>Purusha</i> into the phrase " <i>Swa karma klesa choditha</i> " which is the nutshell of entire <i>Kathitapurushheeyam adhyaya</i> . ^[23]
21 st chapter Caraka Samhita sutrasthana is about <i>Ashta ninditha purusha</i> .	Explained <i>Athisthula</i> and <i>Atikrisha</i> are <i>Upadravas</i> of <i>Atibrimhana</i> and <i>Atilanghana</i> , rest of the <i>Carakokta Nindita Purushas</i> were omitted by AH can be considered as an exclusive example for contemporary updation. ^[24]
Detailed <i>Samanya visesha Siddhanta</i> ^[25]	Instead of specifying <i>Samanya visesha siddhanta</i> , represented them by the <i>Sloka "Vridhi samanai sarvesham"</i> . ^[26]
Entire Caraka Samhita is organised into 8 <i>Sthanas-Sutra sthana, Nidana Sthana, Vimana Sthana, Sareera Sthana, Kalpa sthana, Sidhi sthana and Indriya Sthana</i> .	Contents of <i>Vimana Sthana</i> is scattered in <i>Sutrasthana</i> . Contents of <i>Indriya sthana</i> is limited to one <i>Adhyaya</i> in <i>Sareera sthana</i> . Entire <i>Kalpa sthana, Sidhi sthana</i> in Caraka samhita, are explained under the <i>Kalpa sthana</i> in Ashtanga Hridaya
Separate chapter is there for <i>Srotas</i> by the name <i>Srotovimanam</i> –which explains 13 type <i>Srotas, Moolasthanas, Sroto dushti nidana, Lakshana, Chikitsa</i> etc. ^[27]	General explanation of <i>Sroto-dushti Lakshana, Sroto-vidha Lakshana</i> can be seen, not detailing about individual <i>Srotas</i> . ^[28]
Separate chapter for <i>Janapadodvamsaniyam</i> , addressing the issue of environmental hazards and communicable diseases.	Portions regarding <i>Janapadodvamsaniyam</i> , is not available.
Concept of <i>virudha</i> more detailed, with 18 types. ^[29]	Concise the types of <i>Virudha</i> . ^[30]
<i>Chikitsa Sthana</i> begins with detailed discussions on <i>Rasayana</i> and <i>Vajeekarana chikitsa</i> , highlighting Acarya caraka's emphasis on disease prevention over treatment. These topics are covered extensively, with four chapters dedicated to each <i>Pada: Rasayana pada and Vajeekarana pada</i>	Subjects of <i>Rasayana</i> and <i>Vajeekarana</i> are covered in two chapters within the <i>Uttara sthana: Rasayana vidhi and Vajeekarana vidhi</i> .

Table 4: Samkshipatyati vistharam: Comparing Sushruta Samhita with Ashtanga Hridaya

Susruta Samhita	Ashtanga Hridaya
Explained “ <i>Shat kriya kala</i> ” regarding pathogenesis of disease as <i>Caya, Prakopa, Prasara, Sthana samsraya, Vyakti, Bheda</i> . ^[31]	<i>Kriya kalas</i> were compiled together as <i>Chaya prakopa</i> and <i>Prasama</i> . ^[32]
<i>Trividha dukkha</i> and <i>Sapta vidha roga</i> is an important example of <i>Vyadhi</i> according to Susruta. ^[33]	Such a classification was omitted in Ashtanga Hridaya.
Entire <i>Kalpa sthana</i> deals with <i>Visha chikitsa</i> , covered in 8 chapters from <i>Annapanaraksha kalpam</i> to <i>Kita kalpam</i>	<i>Visha cikitsa</i> is explained in <i>Uttarasthana Visha pratishedham, Sarpa Visha pratishedham, Keeta lutadi Visha Pratishedham, Mushika alarka visha pratishedham</i> .
Susruta considered <i>Rakta</i> as a <i>Dosha</i> . <i>Tridosha</i> with <i>Rakta</i> is responsible for <i>Sambhava Sthiti pralaya</i> . ^[34]	Considered <i>Tridoshas (Vata, Pitta, Kapha)</i> . ^[35] While classifying diseases and in the <i>Samprapti</i> of diseases, <i>Rakta</i> has been given a prime role.
Since Susruta Samhita is considered as an authentic text book of <i>Salya tantra</i> , numerous references related to <i>Salya karma</i> is available. <ul style="list-style-type: none"> • <i>Karmas - Purva, Pradhana, Pascata karma</i>³⁶ Various surgical procedures like <i>Nasa sandhana, Aushta Sandhana, Karnasandhana, Siravyadha</i> and treatment of <i>Asthi bhagna</i> and <i>Sandhi bhagna</i> were explained. • Human dissection^[37] • <i>Vrana Cikitsa</i>^[38] 	That much detailed description on <i>Salya karma</i> is not available.

4. Upanaya

Upon analysis, with the use of *Pratijna* and *Udhaharana*, it is evident that in several instances, both the *Caraka Samhita* and *Sushruta Samhita* provide extensive explanations of certain concepts, whereas the *Ashtanga Hridaya* presents these ideas more concisely. On the other hand, *Vagbhata* expands on certain topics that were either unclear or discussed briefly in earlier texts to meet the evolving needs of this time. This suggests that *Vagbhata* aimed to eliminate elaborated details, clarify ambiguous ideas, and update the knowledge to align with contemporary context.

Furthermore, *Pratisamskarana* highlights the dynamic nature of Ayurveda, where concepts evolve over time. For instance, topics like *Srotas* and *Janapadodwamsa* that were once highly significant, became less relevant for a period, regain importance later. In this way, *Ashtanga Hridaya* preserves the essential concepts of the *Brihatrayi* while also updating and adapting them for modern times, making it a refined version of the earlier *Samhitas*.

5. Nigamanam

Hence, it is evident that *Ashtanga Hridaya* not only preserves the foundational wisdom of *Brihatrayi*, but also ensures its continued relevance and practical application in the ever-evolving field of Ayurveda. So,

the *Pratijna* “*Ashtanga Hridaya* is the *Pratisamskrita* version of *Brihatrayi*”, can be restated.

CONCLUSION

Pratisamskarana or contextual updation is not a new concept as far as Ayurveda is concerned. A strong tradition of *Pratisamskarana* was prevalent in the *Samhita Kala*. In this context, an attempt was made to establish that, *Ashtanga Hridaya* is the *Pratisamskrita* version of the *Brihatrayi*, through an analysis based on the principles of *Pancavayava Vakya*. The findings reinforce that *Ashtanga Hridaya* effectively integrates and refines the essence of earlier *Samhitas*, presenting it in a systematically organized and contextually updated form. Thus, *Ashtanga Hridaya* stands as the true *Pratisamskrita* version of the *Brihatrayi*, embodying both foundational Ayurvedic principles and the spirit of *Yuganurupa Sandarbha*.

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