

Comparative Study of Ancient and Presently Available 'Harit Samhita' Wsr to Chikitsa Yogas

Dr. Ravindra R Thakur¹, Dr Harshal Samapatrao Sable²

1. PG Scholar Dept. Of Samhita Sidhaant, Yashwant Aayurvedic Collage PG And RTC Kodoli, Kolhapur.

2. Associate Prof. And PG Guide, Dept. of Samhita Siddhant, Yashwant Ayurvedic College, PG And RTCKodoli, Kolhapur.

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ABSTRACT: The presently available so called 'Harita Samhita' needs to be scrutinized for its originality given the references of ancient 'Harit Samhita' observed in the various commentaries. Sage Bhardwaj says that he had got the knowledge of Ayurveda from Indra. And later he imparted this knowledge to innumerable sages including the Atreya like seven prominent Rishis. Then Atreya had given it to the Rishi Harita. 'Harita' was one among the famous five disciples of the Lord Atreya. He learnt the Ayurveda from Lord Atreya Punarwasu along with four others namely Agnivesha, Bhela, Jatukarna and Ksharpani but it is not available now. In the book 'Yoga Ratna Samucchaya' written by Chandrat, there are lot of references to Harita's medicinal preparations. In the commentary "Vyakhyakusumavali" by Shrikanthadatta on 'Siddha Yoga Samgraha' of Vrinda, there are many quotations from 'Harit Samhita'. Chakrapani, the commentator of Charak Samhita, had quoted 'Harita' at many places in his commentary 'Ayurved Dipika'. Nischalkara had quoted 'Harita' many times in his keraliya commentary 'Ratnaprabha' on 'Chakradutta'. Ayurvedic authors and commentators like Nischalkara, Shivdas Sen, Chakrapani Dutta etc of this era had quoted his work at many places in their commentaries. The original references related to different Chikitsa Yogas of ancient 'Harit Samhita' from various commentaries do not match with the references given in presently available 'Harit Samhita' in the market. Findings of the present study suggest that the presently available so called Harit Samhita, does not appear to be the original work oancient Harita but of some other author.

Keywords: Harita, Chandrat, Chakrapani, Nischalkara

I. INTRODUCTION

Sage Bhardwaj says that he had got the knowledge of Ayurveda from Indra. And later he

imparted this knowledge to innumerable sages including the Atreya like seven prominent Rishis. Then Atreya had given it to the Rishi Harita (Chakrapani – C.Su. 1/30-31). 'Harita' was one among the famous fivedisciples of the Lord Atreya. He learnt the Ayurveda from Lord Atreya Punarwasu along with four others namely Agnivesha, Bhela, Jatukarna and Ksharpani but it is not available now. In the book 'Yoga Ratna Samucchaya' written by Chandrat, there are lot of references to Harita's medicinalpreparations. In the commentary "Vyakhyakusumavali" by Shrikanthadatta on 'Siddha Yoga Samgraha' of Vrinda, there are many quotations from 'Harit Samhita'. Chakrapani, the commentator of Charak Samhita, had quoted 'Harita' at many places in his commentary 'Ayurved Dipika'. Nischalkara had quoted 'Harita' many times in his keraliya commentary 'Ratnaprabha' on 'Chakradutta'. Ayurvedic authors and commentators like Nischalkar, Shivdas Sen, Chakrapani Dutta etc of this era had quoted his work at many places in their commentaries. The original references related to different Chikitsa Yogas of ancient 'Harit Samhita' from various commentaries do not match with the references given in presently available 'Harit Samhita' in the market.

II. REVIEW OF LITERATURE

As far as number of number of references of ancient Harit Samhita are concerned, Acharya Chakrapani had given 16 references related to Sutrasthana, 02 references related to Nidansthana, 02 references related to Sharir Sthana, 02 references realted to Indriyasthana, 09 references related to Siddhisthana and 08 references related to Chikitsasthana in his commentary 'Ayurved Dipika'. Acharya Nischalkara had given 56 yogas of Harita pertaining to Chikitsa and 03 references related to Nidansthana in his

commentary 'Ratnaprabha' on Chakradutta. Acharya Shodhala had given 8 references of Harita related to Chikitsa in his book 'Gada Nigraha'. The highest number of Chikitsa yogas i.e. 98 of Harita are mentioned by Chandrat in his book 'Yoga Ratna Samuchhaya' with 54 references of Kalpasthana and 01 reference of Siddhisthana. Vagbhata had mentioned 1 reference of Harita related to Chikitsa and 1 reference related to Nidansthana. Both are related to Jwara. Nakshtra Sanbhav Jwara is mentioned in Nidansthana whereas Nakshtra sanbhavaj Jwara chikitsa is mentioned in Chikitsasthana. Govinddasa had mentioned 2 Chikitsayogas of Harita in his book 'Bhaishajya Ratnavali'. Acharya Vijayrakshit had given 14 references related to Nidana in his commentary Madhukosha on MadhavNidana.

III. RESULT & OBSERVATIONS

1] The Navajwara Warjaniya shlokas of Harita mentioned by Chakrapani and Nischalkara are not found in presently available so called Harit samhita. Similarly indication of Langhana and laxanas of 'su-langhit' are not found in presently available so called Harit samhita. Bilvadi quatha mentioned by commentators in Vataj Jwara and Kalingadi quatha and Mrudwikadi Kwatha mentioned in Pittaj jwara are not found in presently available so called Harit samhita. Shlemashj Jwara chikitsa, Vatapittaj, Kapha Pittaj Jwara and Tridoshaj Jwara yogas mentioned by commentators are also not found in presently available so called Harit samhita.

Agnikarma is suggested in Jwara to relieve elevated temperature in presently available so called Harit samhita which is not found in ancient samhitas. **Jwarnashak Hanuman Pujan** and Tantrik Mantra had been mentioned in presently available so called Harit samhita which is not found in ancient samhitas.

Agnikarma is suggested in Jwara to relieve elevated temperature in presently available so called Harit samhita which is not found in ancient samhitas. **Jwarnashak Hanuman Pujan** and Tantrik Mantra had been mentioned in presently available so called Harit samhita which is not found in ancient samhitas.

2] Atisaranashak yogas like Ankol gutika, Mustakadi quatha, ghanadi quatha, Katvangadya Vatak mentioned by commentators in Atisar Chikitsa are also not found in presently available so called Harit samhita.

3] The Changeri Ghruta, Mayur Ghruta and Agni Ghruta mentioned by commentators in Grahani Chikitsa are also not found in presently available so called Harit samhita.

4] The Narachaka Ghrutam, Mahashatpal Ghrutam, Lashun Ghrutam mentioned by commentators in Gulma Chikitsa are also not found in presently available so called Harit samhita.

5] Shoola Rogokta Vishwadi quatha and Vishwa-Erand Muladi quatha mentioned by commentators in Shoola Chikitsa are also not found in presently available so called Harit samhita.

6] In Pandurog Nidana, in original Harit Samhita, 8 types of Pandu rogas have been mentioned whereas in presently available so called Harit samhita, only 5 types of Pandu rogas have been mentioned. The Vajrak Vataka and Mastvarishta mentioned by commentators in Panduroga Chikitsa are also not found in presently available so called Harit samhita.

7] The Tiladya Churna, Abhadi Churna, Drakshadya Ghruta, Ashwaththa Vatak, Nagradyawleha, Kaselladyavleha, Pipaladyawleha, Rasayanarishta mentioned by commentators in Rajyakshma Chikitsa are also not found in presently available so called Harit samhita. In presently available Harit Samhita, the maxim life duration of Rajyakshma patient is mentioned which is not found in ancient samhitas but in the books made between 15th to 19th century AD.

8] The Durvadya Ghruta, Mahavasadya Ghruta, Dadimadya Ghruta mentioned by commentators in Raktapitta Chikitsa are also not found in presently available so called Harit samhita.

9] The Hingu Saurvachaladi Churna, Mausikadi Kshar, Chitrakadya Taila mentioned by commentators in Arsha Chikitsa are also not found in presently available so called Harit samhita.

10] The Khadav Churna, Kaselladyavleha, Nagaradyawleha mentioned by commentators in Kasa Chikitsa are also not found in presently available so called Harit samhita.

11] The Chhardinashak Yogas mentioned by commentators in Chhardi Chikitsa are also not found in presently available so called Harit samhita.

12] The Paishachik Ghruta mentioned in

Apasmar Chikitsa and Bramhi Ghrita mentioned in Unmad Chikitsa by the commentators are also not found in presently available so called Harit samhita.

13] The Prasarani Taila, Shatavha Taila, Mulak Taila, Sahchar Taila, Ashwagandhadya Taila mentioned by commentators in Vatavyadhi Chikitsa are also not found in presently available so called Harit samhita. Bala taila is found but contents are different.

14] There is separate chapter on Aamvata in presently available Harit samhita after Vatvyadhi which is not found in ancient samhitas. Similarly there is a separate chapter on Gridhrasi Vata in presently available Harit samhita after Vatvyadhi which is not found in ancient samhitas. Similarly there is separate chapter on Amlapitta in presently available Harit samhita after Vatvyadhi which is not found in ancient samhitas. There is separate chapter on Jalodara and Vrushan Chikitsa in presently available Harit samhita after Vatvyadhi which is not found in ancient samhitas.

15] The Kaseruka Ghrita mentioned by commentators in Vatarakta Chikitsa are also not found in presently available so called Harit samhita.

16] The Ayoraja Churna, Punarnawadi Kalka and Punarna Haritaki Avaleha mentioned by commentators in Shotha Chikitsa are also not found in presently available so called Harit samhita.

17] The Gandamala Nashak Yoga mentioned by commentators in Shotha Chikitsa are also not found in presently available so called Harit samhita.

18] The Kushthanashak yogas like Bakuchi Churna, Somarji Churna, Khadir Niryas Rasa Avartaki Ghrita mentioned by commentators in Kushtha Chikitsa are also not found in presently available so called Harit samhita.

19] In Kalpasthana, only the shloka no. 15 and 16 of presently available so called Harit Samhita matches with the description of the Yoga given by acharya Chandrata. Rest other do not match.

20] There is no description of Bhallatak Kalpa, Kakamachi Kalpa, Shatavari Kalpa, Chitrak Kalpa, Shilajatu Kalpa, Suvarna Kalpa in presently available so called Harit Samhita.

IV. DISCUSSION

In the colophon of second chapter of presently available so called Harit Samhita, it is mentioned that this book is 'Vaidyak Sarvasava Chikitsasangraha' Grantha. In other colophon of other chapters except for 4th and 7th chapter of first sthana, it is mentioned that this book is 'Harit Uttar Tantra' Grantha. The shlokas of original Harit Samhita, mentioned by various commentators in their respective commentaries do not match with shlokas given in presently available so called Harit Samhita. It is well known that Harita was son of sage Vishwamitra and disciple of Atreya Punarwasu but here in presently available so called Harit Samhita, harita is said to be son of Atreya Punarwasu. [H.Sha.1/13-14]. The language and style of shlokas in presently available so called Harit Samhita, is not according to the construct of ancient samhitas. The arrangement of chapters and sthanas in presently available so called Harit Samhita, is not according to the construct of ancient samhitas. The first sthana is Annapana, second is Arishta, third is Chikitsit, fourth is Kalpa, fifth is Sutra, sixth is Sharir and seventh is Parishishta which is totally opposite the sequence found in ancient Brihat Trayi. In the Parishishta, there is reference to Vagbhata. Whereas the fact is that, Vagbhata existed much later to ancient Harita. The time period of ancient Harita is Ramayankala (5110 BC) whereas the time period of Vagbhata is around 450 AD. [H.Parishishtadhyay shloka no.8]. The 'Shad-rasa' siddhanta mentioned in presently available so called Harit Samhita is not as per unanimously accepted siddhanta in Brihat Trayi. In place of 'Lavan' rasa, the presently available samhita used 'Kshar' rasa. In aggravating alleviating nature of rasas, instead of role 3 rasas, the role of only 2 rasas is mentioned. In presently available so called Harit Samhita, the Jwara is also divided as per Varna, viz. Brahman Jwara, Kshatriya Jwara, Vaishya Jwara, Kshudra Jwara which is not found in ancient samhitas but in the literature made during 16th to 18th century AD. The use of household domestic words like 'Bhajika', 'Pasahi' and 'Chawal' in presently available so called Harit Samhita shows that it is created in some medieval period rather than ancient period as these names are not found in ancient medical literature.

V. CONCLUSION

1. Findings of the present study suggest that the presently available so called Harit Samhita, is

not the original work of ancient sage Harita, but of some other author.

2. The shlokas of original Harita Samhita explored from various available commentaries and books, plays the important role in reviving the lost original Harit Samhita.

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