

The life saving science, Ayurved is directly related to the accomplishment of four aspects of a man's life – duties, pleasure, finance and liberation. It also includes the authoritative, subject relations and utility aspects. Ayurved standing on the threshold of these age-old believes is a real, practical Indian philosophy. The man cannot accomplish his goals without it. It is the best evidence of unmatched talents of Indian sages and seers and is directly related to the India. It includes not only man but all living and non-living things, It is the world's most ancient method of contemplation that has put up with everything from the historical times. It is the pious tradition of our sages and seers who have propounded it with great austerity.

PROPOUNDERS OF AYURVED AND ROLE OF CHARAK IN THIS TRADITION

Swami Swarupanand Saraswati Ji Maharaj

Indian Vedic tradition has been basically spiritual based, but one hand it has been investigating the truth to obtain the path of liberation through austerity and devotion and on the other hand it has been serious towards the aspect of source. It has nowhere overlooked source in place of attainable (that which can be attained). Both source and attainable have been balanced. Therefore, the Upved and sections of Vedas have been given good importance due to the acceptance of the Vedas, the source of all knowledge. All are given equal importance, right from Dhanurved to Sthapatyaved, Gandharvaved to Ayurved. The human body is the main source of enjoying the present and past deeds and none of the duties, observances can be achieved without it, Ayurved is the only source to protect it. Serious contemplations have been taking place right from the Vedic period because the Ayurvedic principles are basis of Vedas. These principles help the living creatures in leading a long life, achieving happiness and prosperity.

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Ayurved, a part of Atharvaveda includes a long list of texts that are uncountable. However, it can be said that Acharya Charak and his book are the pioneers of Ayurved. According to Charak Sanhita, Brahma imparted the knowledge of Ayurved to Prajapati and he in turn gave it to Ashvini

kumara who passed the knowledge to Indra. Indra imparted this knowledge to Bhardwaj and he taught it to other sages.

ब्रह्माणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः।
जग्राह निखिलेनादावश्विनौ तु पुनस्ततः॥
अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम्।
ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत्॥
तेनायुरमितं लेभे भरद्वाजः सुखन्वितम्।
ऋषिभ्योऽनधिकं तच्च शशंसानवशेषयन्॥

(Charak Sanhita 1 / 4- 5, 26)

according to some people, sages like Bhrigu, Angira, Atri, Vasishtha and Kashyap learnt this great art of health building from lord Indra and according to Kashyap sanhita, Atri learnt this art from Indra and taught to his sons and disciples. 'इन्द्रः ऋषिभ्यश्चतुर्भ्यः कश्यपवसिष्ठात्र्यङ्गिरोभूगुभ्यः ते पुत्रेभ्यः शिष्येभ्यश्च प्रददुः' (Kashyap sanhita pg. 61), the tradition of Ayurved was carried on till Atreya on the basis of this principle. The Ayurved mentions about a number of sages who possessed the knowledge of Ayurved and some of them were Brahmins of ancient times who happened to be the royal Vaidya (Ayurvedic practitioner). Some believe that he lived before 3000 A.D while some believe it to be 800 A.D.

According to Charak Sanhita, six sages have been mentioned as disciples of saint Atreya, who belonged to the age prior to Panini. But as far as Charak is concerned, there are lots of controversies prevailing in this aspect. Some people believe him to be the incarnation of lord Vishnu and consider him to be the form of Yog propounder saint Patanjali. As has been mentioned below

पातंजलमहाभाष्यचरकप्रतिसंस्कृतै-
र्मनोवाक्कायदोषाणां हर्त्रेऽहिपतये नमः॥

(Chakrapani)

योगेन चित्तस्य पदेन वाचां
मलं शरीरस्य च वैद्यकेन।
योऽपाकरोत् तं प्रवरं मुनीनां
पतंजलिं प्रांजलिरानतोऽस्मि॥

(Vigyanbhikshu, Yogvartik)

सूत्राणि योगशास्त्रे वैद्यकशास्त्रे च वार्तिकान ततः।
कृत्वा पतंजलिमुनिः प्रचारयामास जगदिदं त्रातुम्॥

(Rambhadradiakshit, Patanjalicaritam)

it means lord Patanjali took birth in the form of Charak and others and propounded grammar, Yog and parts of Vedas in the world, which were helpful in overcoming

the mental, physical and other problems of people. Bhartruhari and Bhoja have expressed similar views in Brahmkan in their books:

कायवाग्बुद्धिविषया ये मलाः पर्यवस्थिताः।
चिकित्सालक्षणाध्यायत्मयोगैस्तेषां विशुद्ध्यः॥

(Brahmakand)

शब्दानामनुशासनं विदधता पातंजले कुर्वता
वृत्तिं राजमृगाङ्कसंज्ञमपि व्यातन्वता वैद्यके।
वाक्चेतोवपुषां मलः फणिभूतां भर्त्रेण येनोद्धत-
स्तस्य श्रीरणरङ्गमल्लनृपतेर्वाचो ज्यन्तयुज्ज्वलाः॥ (Bhoj)

Whatever be the views, Acharya Charak has gifted this world with a priceless thing has come across many controversies and would continue to do so. His Sanhita is a deep ocean of Ayurved. It includes not only the invaluable thoughts of ancient gurus but also a source of inspiration for the future texts. It contains eight parts, 120 chapters and 12000 couplets. It has 30 chapters, with four sections each that include details on one disease, treatment and diet regimen.

His book is not just a list of medicines but it is a practical complete knowledge which throws light on the definition of Ayurved, nature, symptoms, daily routine of a person, reasons of diseases, deformities, Panchkarma, qualities of various medicines in a very detailed manner. Similarly, there are eight chapters on diagnosis and treatment, which includes a detailed analysis of collection of medicines, tests for gurus, method of study and teaching, treatment and its objectives and other topics. The relevance, importance, popularity and utility of this text can be guessed from this aspect that famous narrators like Bhatta Harishchandra, Jejjata, Chakrapani, Shivdas, Kaviraj, Gangadhar, Yogindranath and others have given their views. Besides, there are several authentic views in Hindi language also. A person who leads his life according to Charak Sanhita never falls ill, because it has a very detailed description on symptoms of curing disease, natural symptoms, stages, diagnosis and cure.

According to Charak Sanhita, diseases are caused due to vata, pitta and kapha. But either of these three gets imbalanced when the person goes against the natural practices, eats unhealthy food and leads an irregular life style. Besides, the book also contains detailed description on nurturing child, pediatrics, treatment of woman in different stages, vomiting, intake of medicines for diseases related to different organs, their conditions etc. in this way, Charak Sanhita can be called as

the treasure of world for the benefit of entire world containing description of various medicines, treatments, fluids, alchemy and classical principles. A minute analysis also makes it clear that this book is also useful for improving environment conditions, because according to Charak, environment is of two types – internal and external.

Today we talk about environment and the methods to prevent pollution are all external methods of protecting the environment. But, gradually such diseases are developing, that the doctors are also not aware of the reasons and cure for these diseases. The reason being that today, food, water, soil and medicines are all polluted due to environment degradation. The edible food is getting polluted due to chemicals, polluted rivers, water sources, drainage of factories, and adulteration in useful medicines. Adulteration of cattle feed with urea affects the qualities of milk. The species of cows are also becoming extinct nowadays. Sufficient amount of cow dung is not available for making manure. The food grains that reach our house after getting transported from fields to market is mixed with several harmful powders. This pollution is passing from parents to children in the form of genetic problems. therefore when the seed is itself polluted how can we expect a disease free fruit. Similarly, tree plantation, save Ganges forum, nuclear proliferation and other methods for the safety of mankind are considered to be a part of external methods of environment conservation. But external methods are alone not beneficial for protecting environment, we also need spiritual, religious, moral and other internal methods of overcoming pollution.

According to Acharya Charak, the medicines also get polluted due to pollution of air, water, place and time. This makes the entire nature diseased, but at the same time the medicines described in Charak Sanhita in order to prevent and cure those diseases includes speaking truth, empathy, donation, worshipping god, leading a disciplined life, maintaining peace, protecting oneself, serving villages and cities, celibacy, serving the celibates, great saints, living in the proximity of religious and spiritual people are also very important, which protect the man from miseries of life.

It has been said,

सत्यं भूते दया दानं बलयो देवतार्चनम्।

सद्वृत्तस्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः॥
हितं जनपदानां च शिवानामुपसेवनम्।
सेवनं ब्रह्मचर्यस्य तथैव ब्रह्मचारिणाम्॥
संकथा धर्मशास्त्राणां महर्षीणां जितात्मनाम्।
धार्मिकैः सात्त्विकैर्नित्यं सहास्या वृद्धसंमतैः॥
इत्येतद् भेषजं प्रोक्तमायुषः परिपालनम्।
येषामनियतो मृत्युस्तस्मिन् काले सुदारुणे॥

(Charak Sanhita 3 / 16-19)

Lord Atreya tries to answer the queries of Agnivesh in Charak Sanhita and says that the main reason for air and other kinds of pollution is irreligiousness or the past deeds. So, the crime done through one's wisdom or past deeds are cause of internal pollution and preventing this kind of pollution can be called methods of actual environment protection. The reason being that it is not possible to control pollution in the absence of these methods. According to Acharya Charak, the irreligious deeds done by men in villages, cities, regions and countries are followed by common people also, this increases bad governance and results in going against the religion. The god also leaves the company of such irreligious and ungodly people. This develops different kinds of deformities in these places, lack of proper rainfall, soil and air deformities, the water sources dry and the medicines lose their natural qualities.

Saint Charak says that the invasions done in the past, deaths in war and curses are also the result of crime done by one's wisdom and said that they get destroyed due to the curses of divine, godly, old, accomplished religious mentors and learned people. Irreligion is an element, which generates disharmony, lethargy, collection, stealing and greed. It has been said, 'लोभः पापस्य कारणम्'।

In olden days there was no such kind of crime and therefore people were more happy, peaceful but irreligion and greed increased in the course of time, leading to hatred, enmity, speaking lies, sex-anger, ego, disharmony, fear, sorrow, worries and jealousy, vengeance. As a result, the five elements starting losing their qualities and deformities of air, water, place, and time started developing leading to different diseases. It needs to be mentioned that saint Atreya has mentioned good deeds and responsibilities as the main basis for enjoying short and long life.

इहाग्निवेशभूतानामायुर्यक्तिमपेक्षते।

दैवे पुरुषकारे च स्थितं ह्यास्य बलाबलम्॥

(Charak Sanhita 3 / 30)

He talks about good deeds and responsibilities and says the following:

दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदैहिकम्।

स्मृतः पुरुषकारस्तु क्रियते यदिहापरम्॥

(Charak Sanhita 3 / 31)

In other words, the past deeds should be considered as good deeds and the present deeds as responsibilities.

It has been further said that

तयोरुदारयोर्युक्तिर्दीर्घस्य च सुखस्य च।

नियतस्यायुषो हेतुर्विपरीतस्य चेतरा॥

(Charak Sanhita 3 / 33)

In other words good deeds and responsibilities combined together lead to happiness and long life and bad deeds lead to short life and miseries.

‘यत् पिण्डे तद् ब्रह्माण्डे’ It means the condition that is suitable for a person is also suitable for all. Therefore if a person leads a religious life and does not indulge in crime due to wisdom then all the people, region, country will become happy and the world will continue to exist for ever, otherwise it will get destroyed.

Acharya Charak focuses on these aspects and also mentions about the methods to overcome the doshas, improve digestion and at places he also mentioned about

the qualities of incurable person and responsibilities of a Vaidya and also the qualities of suitable place and treatment. According to him, a harmful, impolite, irreligious, angry and ill character person should not be treated, because he is a criminal from the aspect of both good deeds and responsibilities. He has become unhealthy due to irreligious lifestyle and is surrounded by irreligion even today. In the same way, Acharya has also classified the forests, ordinary places and lands, and has paid special importance to environment. He has given special importance to water, vegetation, land and seasons, which is increasing the popularity of Charak Sanhita day by day.

Therefore, it can be concluded that Acharya Charak possessed unmatched qualities, and was also a learned person, successful environmentalist, an expert practitioner, a true patriot, nature lover, a devotee who thought for the welfare of the mankind and an extremely intelligent person. He was the gift of god to protect the world and follower of principles of Dhanvantri. This world will also be indebted to Acharya Charak. Therefore, I bow down to great saint Charak and offer my tributes in the following words: ‘यावच्चन्द्रदिवाकरौ’ “Great sage Charak I offer my tributes to you.”

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Astha (National)

Morning: 5.30 to 8.00 a.m

Night: 8.00 to 9.00 p.m

Astha (International)

Morning: 5.00 to 7.30 a.m

Evening: 7.00 to 8.00 p.m

Sahara Samay (Rambaan)

Morning: 5.30 to 6.00 a.m

India T.V (Yoga Science)

Morning: 6.30 to 7.00 a.m

Afternoon: 1.30 to 2.00 p.m

Sahara One

Morning: 6.30 to 7.00 a.m

Star News

Morning: 6.30 to 7.00 a.m

(Yoga Yatra: Mon –Sat)