



## Ayurved Saukhyam (Toderanand): Fundamental facet of Ayurved: A Book Review

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### ABSTRACT

Book "Basic principles of Ayurved" i.e. Ayurved Saukhyam, series no. 2 based on Toderanand consist of 6th chapters which deals with basic principles of Ayurved. This originally written by Todaramalla who was Samrat Akbar employee as Raja Vaidya. Different concepts are explored with the help of various Samhita and Tantra Grantha. New concepts which are not in previous Samhita Grantha are also explored in this text, which have both conceptual and clinical importance in today's era. This text is different from others as it is compilation of many concepts and some new concepts which are not discuss routinely. Study of this text may enlighten many such concepts which will be useful in practice.

### KEYWORDS :

#### Introduction:

Toderanand or Ayurved Saukhyam<sup>1</sup> is a 16<sup>th</sup> century Ayurvedic treatise written by Todarmalla, who was one of the Gems in the Kingdom of ruler Akbar. This book was found in the form of manuscript at various libraries of India and was edited and translated by Vd. Bhagwan Dash and Vd. Lalitesh Kashyap. The original text Ayurved Saukhyam-Toderanand has total 97 Chapters. The whole text has been divided in to 9 different volumes according to different subjects. Ayurved Saukhyam as Basic principles of Ayurved was published by Concept Publications in 1980 A.D. The book was translated in English language on the basis of other texts available at that time such as Ain-i-Akbari of Abul Fazal.

#### About author:

According to Ain-i-Akbari of Abul Fazal, Todarmalla was from Avadh, was Kshatriya by caste and belonged to the clan Tandana. He is popularly known as Raja Todarmalla because he belongs to the family of ex-rulers or Zamindars; (Land owner, especially one who leases his land to tenant farmers) of Avadh. After the death of Todarmalla's father i.e. Bhagavati Dash, he joined clerical job under the governance of Akbar.

#### Subject contains:

This review contains first 6 chapter of Ayurved Saukhyam which deals with fundamental principles. The concepts are lesser known but more important as it deals with the fundamentals of various clinical examination methods in the first six chapters. Here, an attempt is made to explore the Basic Principles of Ayurved by the view of Todarmalla. The highlights of clinical fundamentals in first six chapters are depicted as follows:

#### First Chapter:

Todarmalla decided to create uncomplicated form of knowledge from ancient classics which is difficult to understand. Todarmalla concur, Ayurved as *Upaveda* of *Rigveda*, on the contrary, other texts accept it as *Upaveda* of *Atharvaveda*. The author has mentioned the symptoms of *Sadhya* (curable) diseases only but hasn't indicated symptoms of *Asadhya* (incurable) diseases. *Trividha Vaidya* (three categories of Vaidya) was elucidated as that of *Charak Samhita*<sup>2</sup>, additionally characteristics of "*Ku-Vaidya*" (non reliable physician) and "*Danda Patra Vaidya*" (physician who is liable to be punished) are explained. Causative factors i.e. *Dosha-Prakopkara Aahara* (diet which vitiates *Dosha*) and *Purva Janma Krita Karma* (previous birth act) for *Sharira* (somatic) and *Manas* (psychological) diseases are also explained. The attributes of genuine drugs, physicians, nurses, patients are also described. Detail description of types of dis-

ease and methods of examination are explained.

#### Second Chapter:

It deals with description about *Dosha*, which includes types, seat, characteristic of three types of *Dosha*. The abnormal condition of *Dosha* was also mentioned as *Chaya Lakshana* (features of aggravated *Dosha*)<sup>4</sup> and *Prakopa Lakshana* (features of vitiated *Dosha*). *Trividha Dosha Gati* (Three types of movements of *Dosha*) and *Trividha Roga Marga* (three location of disease manifestation) was explained as *Charak Samhita*<sup>2</sup>. Characteristics of *Saam, Niraam Dosha* is given with their line of treatment. Explanation about *Dosha, Dhātu, Mala Kshyaya* diminution with its treatment is also given. Concept of *Shatkriya-Kala* (six stages of diseases manifestation), features of different *Prakriti* (constitution), classification of *Desha* etc were also highlighted.

#### Third Chapter:

This chapter deals mainly with *Dravya* (substances), *Kala* (time), *Ritu* (season), *Rutucharya* (seasonal regimen), *Dinacharya* (daily regimen), *Sadvritta* (code and conducts) and different types of examination methods. Varieties of factors regarding *Dravya* are explained in detail such as its importance, classification, *Panchabhautikavta*, characteristics with action. Definition of variety of terms eg. *Dipana, Pachana, Sramsana, Bhedana, Abhishyandi* are explained with their examples. The basic theories of *Rasa (taste), Guna (properties), Virya (potency), Vipaka* and *Prabhava* (unknown effect) are elucidated and the regimens that should be followed in different seasons and in the day time and epidemics along with their management are also described. Features of six seasons with its conducts and *Rutu Sandhi* (time between two season) is explained with the behavioral general conducts for the well being of human being are also explained.

#### Fourth Chapter:

It deals with embryology, maternity and various anatomical as well as physiological topics. Composition of body is given as *Panchamahabhoot* (five basic elements), *Saptadhatu* (~seven types of tissues), *Trimala* (three bio wastes), *Shad-Rasatmaka Aahar* (food of six tastes), *Chaturvidha Aahara* (four types of food). *Agni-Pramana* (measurement of digestive power) is explained according to "*Yoga Pradipika*" as in *Sthula Kaya* (fatty body) – *Yava Pramana*, in *Hrasva Kaya* (small body) – *Tila Matra*, in *Krumi-Kit-Patang - Bala Matra* (Tip of hair). The concept of *Pitta* and *Agni* are different substance and *Dhatu* formation is also correspond to the concept of *Dalhana*<sup>3</sup> and *Charaka*<sup>2</sup> respectively. According to Todarmalla, *Oja* is not *Shukra Mala* (~waste of semen). Todarmalla also correspond

to the concept of **Videha Acharya** females don't have problem of Baldness. Size of **Aatma** (soul) in body, various food regimens which affect embryo are also explained. Detail description of **Sira** (vessels), **Sandhi** (joints), **Snayu** (tissues), **Kandara** (tendons) is given. Todar-malla describes concept of **Marma** (vital parts) as described in Sushruta<sup>3</sup> and Ashtang Sangraha. The time for changing the treatment is given.

#### Fifth Chapter:

In the fifth chapter prognostic signs, messengers, dreams and omens which are conducive to the recovery of the disease are described in detail. The physician should examine firstly life span of patient. Different **Arishtha** (symptoms of morbid stage) indicating the time period to assess the life span of the patients is also given as on 10<sup>th</sup> day, 15<sup>th</sup> days, 1<sup>st</sup> month, 3<sup>rd</sup> month, 4<sup>th</sup> month and 1<sup>st</sup> year. Description of 4 types of dream is also given.

#### Sixth Chapter:

This chapter is fully dedicated to different types of physical examination methods. The examination of pulse, urine, stool, eyes, tongue, teeth and nails are described in details. In addition, the tantric methods for determining the prognosis of a disease and the future health and ill-health of patients are also elaborated in this chapter.

#### Discussion:

The aims and objectives of the book Ayurved Saukhyam (Todar-anad) is similar to **Charaka Samhita**<sup>2</sup> i.e. prevention and cure of diseases. **Rudra-Tantra**, **Shrinivas-Samhita**, **Gopurarakshit Tantra**, **Garga Samhita** are having the concepts which are most extinct topics in the present era. All these concepts should be understood as applied aspect. These Principles are relevant and valid in the present era also. Variety of subjects are described by Ayurved Saukhyam which is not available in other text. Meaning of **Dharma** (religious virtues), **Punya Upaya Sanchiti**, importance of Emergency treatment, **Chaturvidha Icha** (four types of desires), **Pushpa Chikitsa** (Wearing of flower), **Saam Dosha Janya Vyadhi**, **Jiva (Aatma) Pramana** and Description of Process of death are the specialty of this book.

Different meaning of **Dharma** is given in 1<sup>st</sup> chapter which is related to medical profession and is described with example of field. When a field is irrigated with water for growing sugar-cane, the grass and creepers in that field also get irrigated. Similarly, a physician, who practices his profession for **Dharma** do not commit an error if through that he earns wealth as well as happiness. This does not come in the way of his acquiring **Dharma**. In regards with **Karmaja Vyadhi** treatment, Ayurved Saukhyam explains many things which are nothing but way of obtaining **Punya** (virtuous act). It includes charity and compassion, offering prayer and bowing before **Dvija** (twice born), **Devata** (God) Cow and preceptors. **Japa** (recitation of incantation); and **Tapa** (practice of penance) are also included. Importance of emergency treatment is given by Ayurved Saukhyam. According to Ayurved Saukhyam, curable disease becomes transformed to incurable disease due the negligence in treatment. Therefore, every treatment should be given at the accurate time. In 3<sup>rd</sup> Chapter he enlighten a concept of **Chaturvidha Icha** (four types of desires) are present in each and every body. Desire for food, drinking water, sleep and sex are these four types. These desires are to be satisfied aptly for the maintenance of health. In **Charak Samhita Aahara** (diet), **Nidra** (sleep) and **Bramhacharya** (celibacy) are called as **Trayopastambha**. These are such as sub-posts of house which balances the house. Similarly, **Trayopastambha** are followed then **Bala**, **Varna**, **Ayushya** becomes paramount.

One specialty of this text includes **Pushpa Chikitsa** or wearing flowers. It is explained in the context of **Dinacharya** (daily regime). It is nothing but **Gandha Chikitsa** (aroma therapy). Different flowers are used as by wearing them shows following good result in diseased condition such as **Jati Pushpa** as **Tridoshashamaka** and **Dahavina-shaka** (demolish **Tridosha** and burning sensation); **Utpala Pushpa** alleviates **Pitta** and **Chakshushya** (promotes eye sight) etc. like that about 8 flowers and their action on various conditions are explain in this text. In **Charaka Samhita**<sup>2</sup>, very few references found regarding **Gandha Chikitsa** such as in **Raktipitta Chikitsa**, **Dwish-tarthaja Chhardi Chikitsa**, **Vaamaka Yoga** (*Ghreyaya Yoga*) etc.

**Saama Dosha Janya Vyadhi** are explicate in this text. Some

conditions are similar to as that which is given in **Vagbhata** i.e. **Srotorodha** (obstruction in channels), **Balabhramsha** (diminished strength) etc. but other conditions and diseases which are explained by **Yogashataka** text are quoted by this text. It includes laziness, drowsiness, **Hrid-Avishuddhi** (impurity in heart), changes in color of urine, heaviness in the stomach, anorexia and numbness. **Sharira** (body), **Indriya** (senses), **Satva** (mind) and **Aatma** (soul) are combined each other forming a concept called as "Ayu". Ayurved Saukhyam has explained **Jiva pramana** i.e. **Aatma Pramana** as a tip of the hair is made to one hundred sub-parts and one part of it is divided into hundred sub-parts again, one such sub-part represents the size of **Jiva**, which is responsible for eternal bliss.

One another vital subject which is discussing in the text of Ayurved Saukhyam is prediction of date of death. The hands of person represent the **Krishna-Paksha** (black-forenight) and **Shukla-Paksha** (bright-forenight) characterized by the energy of the sun and the moon respectively. These hands should be washed for three days with water, milk, ghee and oil. Beginning from the root of the little finger the tithes (names or numbers of the days of fortnight) should be marked by spots. These fingers should then smear (colored) with **Laksha**. If the spot in a particular phalange disappears then the patient will succumb to death on that particular Day.

Ayurved Saukhyam is the book which explains the clinical fundamentals of Ayurved. Many concepts and principle are present in Ayurved Saukhyam series 2 i.e. Basic principles of Ayurved based on Todaranad which has clinical importance and to be assessed in today's era.

#### Conclusion:

Ayurved Saukhyam is the book which elaborates many Ayurvedic concepts which are not explained in detailed in Samhita. The Ayurvedic concepts in this book are well explained and can also have potential to understand Principles of Ayurveda clinically. This is a small attempt to understand the Ayurveda and more understanding of this text in future, it will be beneficial to understand applied aspects of Ayurvedic Principles.

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