



**Literary study to understand the importance of various addressing terms used
for *punarvasu aatreya* in *charaka samhita chikitsa sthana***

Nawkar Madhumati Shailesh*¹, Chiplunkar Prachi Vishnudas², Zope Gajanan Vasant³

1. Associate Professor and H.O.D. of Sanskrit Samhita Siddhanta Department,

2. M.D. Scholar, Sanskrit Samhita Siddhanta Department.

E mail – prachiplunkar@gmail.com Mobile No. 9423204076

3. Associate Professor, Department of Kayachikitsa;

E mail – gajananzope74@gmail.com; Mobile No. 8805307717

R. T. Ayurveda Mahavidyalaya, Akola, Maharashtra, India.

***Corresponding Author:** E mail – madhumati.nawkar@gmail.com; Mobile No. 9657355366



ABSTRACT

The methods of learning *Ayurveda shastra* include elaboration of the verses by *Vakyashah* (elaboration of literary meaning), *Vakyarthashah* (elaboration using *pancha avayava vakya*) and *Arthavayavshah* (elaboration of *arthadurgas*) manner. In *Arthavayavshah* study, decoding of difficult terms by putting light through various angles is expected. The present study focuses on understanding the importance of various addressing terms used for *Punarvasu Aatreya* in *Chikitsasthana* of *Charaka Samhita*. The addressing terms and adjectives reflecting various aspects of *Punarvasu Aatreya* are enlisted and analyzed. They mainly reveal his divinity, intelligence, spiritual excellence, mastery in

Ayurveda and capacity to eliminate diseases. The principle conclusion drawn is that these addressing terms possess a specific meaning, that help in understanding the aspects of personality of *Punarvasu Aatreya*, by which the dignity and glory of knowledge of *Ayurveda* is enhanced.

KEY WORDS

Punarvasu, *Aatreya*, addressing terms, adjectives, *Arthadurga*, *Arthavayavshah*

INTRODUCTION

Ayurveda was brought to earth in very concise form. When the *samhitas* were written, the *Vistara* of *triskandha Ayurveda* was done in such a way that each word in the text possesses a specific meaning. The

technique of learning *Samhitas* includes elaborating each verse in *Vakyashah*, *Vakyarthashah* and *Vakyavayavshah* manner¹. In *arthavayavshah* study, decoding of *Arthadugas* is expected. *Arthadurgas* are the terms which are difficult to understand. We find various addressing terms (*sambodhanas*) used for *Punarvasu Aatreya* at various places in *Charaka Samhita*. These are also a type of *Arthadurgas* as the purpose behind giving so many addressing terms is not clear when each chapter starts with the verse that clearly mentions the name *BhagawanAatreya*. *Chikitsa sthana* is considered to be the specialty of *Charaka Samhita*. Hence the present study focuses on decoding the meaning and understanding the importance of addressing terms used for *Punarvasu Aatreya* in *Chikitsa sthana* of *Charaka Samhita*.

MATERIALS AND METHODS

Only textual materials are consulted for the present study. The data is collected from *CharakaSamhita* of *Charaka* along with *Ayurvedadeepika* commentary by *Chakrapani*. Dictionaries like *Amarakosha* and *Monnier Williams* are used for understanding the meanings of various addressing terms used for *Punarvasu Aatreya*. The terms were collected from every chapter of *Chikitsa sthana* and the dictionaries were used for analysis of data.

OBSERVATIONS AND RESULTS

The collected data is presented in the tabular form as follows:

Table 1 – Name of the chapter and Addressing terms used for *Punarvasu Aatreya*

Chapter Number	Name of the Chapter	Addressing term for <i>Punarvasu Aatreya</i>
1	<i>Rasayanadhyaya – II. Pranakameeya</i>	<i>Bhagawan Punarvasu Aatreya</i> ² <i>Bhootahitaishi</i> ³ <i>Maharshi</i> ³
	<i>III. Karaprachiteeya</i>	<i>Maharshi</i> ⁴
3	<i>Jwara chikitsita</i>	<i>Punarvasu</i> <i>Guru</i> <i>Bhagawan</i> <i>Vijwara</i> <i>Vivikte shantam aaseenam</i> ⁵
4	<i>Raktapitta chikitsita</i>	<i>Punarvasu</i> <i>Guru</i> <i>Bhagawan</i> <i>Viharantam Panchagange</i> <i>Jitatmaanam</i> <i>Nirmoham</i> <i>Agnivarchasam</i> ⁶
5	<i>Gulma chikitsita</i>	<i>Sarwaprajaanam Pitruvat sharanyah</i> <i>Punarvasu</i> <i>Bhootabhavishyadeeshah</i>

		<i>Vadatam varishthah</i> ⁷
6	<i>Prameha chikitsita</i>	<i>Nirmohamaanaanushaya</i> <i>Niraasha</i> <i>Punarvasu</i> <i>Dnyaanatapovishalah</i> ⁸
7	<i>Kushtha chikitsita</i>	<i>Maharshi</i> ⁹
9	<i>Unmada chikitsita</i>	<i>Buddhi smruti dnyana tapo niwasah</i> <i>Punarvasu</i> <i>Praanabhurutam sharanyah</i> ¹⁰ <i>Bhishaguttamah</i> ¹¹
10	<i>Apasmara chikitsita</i>	<i>Bhagawan</i> <i>Punarvasu</i> <i>Muni</i> ¹²
11	<i>Kshataksheena chikitsita</i>	<i>Udaarakeerti</i> <i>Brahmarshi</i> <i>Aatreya</i> <i>Paramarthavit</i> ¹³ <i>Tattvarthavit</i> <i>Veetaraajastamodoshah</i> <i>Punarvasu</i> ¹⁴
12	<i>Shwayathu chikitsita</i>	<i>Bhishagvarishtha</i> <i>Surasiddhajushta</i> <i>Muneendra</i> <i>Atryatmaja</i> <i>Agadavedasindhupravartanadipravar</i> <i>Atriya</i> ¹⁵
13	<i>Udara chikitsita</i>	<i>Siddhavidyadharaakeerne kailase</i> <i>Tapyamaanam tapasteevram</i> <i>Sakshat dharmamiva sthitam</i> <i>Ayurvedavidam shreshtham</i> <i>Bhishagvidyapravartakam</i> <i>Punarvasum</i> <i>Jitatmanam</i> <i>Bhagawan</i> <i>Guru</i> <i>Sarvabhootahitam vakyam</i> <i>Rishi</i> ¹⁶
14	<i>Arsha chikitsita</i>	<i>Aaseenam</i> <i>Muni</i> <i>Avyagram</i> <i>Krutajaapyam</i> <i>Krutakshanam</i> <i>Punarvasu</i> ¹⁷
15	<i>Grahanidosha chikitsita</i>	<i>Muni</i> ¹⁸
16	<i>Panduroga chikitsita</i>	<i>Maharshi</i> ¹⁹

17	<i>Hikkashwasa chikitsita</i>	<i>Vedalokarthatattvadnyam Aatreya Rishimuttamam Matimatam vara Paramapreeta Paramarthavinishchaya²⁰</i>
18	<i>Kasa chikitsita</i>	<i>Tapasa yashasa dhritya dhiya cha parayaanwita Aatreya²¹</i>
19	<i>Atisara chikitsa</i>	<i>Bhagawantam Aatreya Kruta aahnika Huta agnihotram Aaseenam Rishiganaparivrutam Uttare himawat parshwe Punarvasu²²</i>
20	<i>Chhardi chikitsita</i>	<i>Yashaswinam Brahmatapodyutibhyam jwalantam Agniyarkasamaprabhavam Punarvasu Bhootahite niwishtam Bhishajam varishtha Bhishakshreshtha Preeto²³ Munivarya²⁴</i>
21	<i>Visarpa chikitsita</i>	<i>Kailase viharantam Bahuprasravanaushadhe paadapaih vividhah Nityam kusumasampada Vamadbhih madhuran gandhan Jitatmanam Aatreya Rishivanditam Maharshibhih parivrutam Sarvabhootahite ratam Guru Bhagawan Punarvasu Munisattama²⁵</i>
22	<i>Trishna chikitsita</i>	<i>Dnyanaprashamatapobhih khyato Atrisuta Jagad hite abhiratah²⁶</i>
25	<i>Dwivraneeya chikitsita</i>	<i>Paraawaradnyam Aatreya Gatamaanamadavyatham Guru Bhagawan²⁷</i>

27	<i>Urustambha chikitsita</i>	<i>Shriya paramaya brahmya paraya tapahshriya Aheenam chandrasooryabhyam Sumerumiva parvatam Dhee dhriti smriti vidnyanam dnyana keerti kshamalayam Guru Bhagawan Bhishagwara²⁸</i>
28	<i>Vatavyadhi chikitsita</i>	<i>Guru Krishnaatreya²⁹</i>
29	<i>Vatashinita chikitsita</i>	<i>Hutaagnihotram Aaseenam Rishimadhye Punarvasum Gurum Ekagram Agnivarchasam³⁰ Maharshi³¹</i>
30	<i>Yonivyapad chikitsita</i>	<i>Punye himawatah parshwe viharantam Surasiddharshisevite Tapoyogat tattvadnyanartha darshinam Punarvasum Jitatmanam Bhagawan Rishivara Atriya³² Muni Tattwadarshi Bhishajam varam Atreya Anagha Bhishakshreshtha Munipungava³³</i>

Table 2 – Categories of Addressing terms along with meanings

Category No.	Reflected aspect of personality	Addressing terms	Overall meaning of the terms
1.	Divinity	<i>Bhagawan</i>	One who is accompanied with all types of prosperity, strength, success, intellect, knowledge and detachment. ³⁴
2.	Teaching ability	<i>Guru</i>	One who preaches <i>Vedadi shastras</i> ³⁵
3.	Name (birth)	<i>Punarvasu</i>	<i>Vasu</i> means <i>sukha</i> ³⁶ <i>Sukha</i>

	star)		means <i>aarogya</i> . One who has ability to restore health.
4.	Birth auspicious family in	<i>Aatreya</i> <i>Atrisuta</i> <i>Atriya</i> <i>Atryatmaja</i> <i>Krishnaatreya</i>	Son of a great sage <i>Atri</i> .
5.	Originator of <i>Ayurveda</i>	<i>Agadavedasindhu-pravartanadipravarao</i> <i>Bhishagvidyapravartakam</i>	One from whom <i>Ayurveda</i> was originated like the river <i>Ganga</i> originates from <i>Himalaya</i> ³⁷
6.	Expertise in <i>Ayurveda</i>	<i>Vadatam varishthah</i> <i>Bhishaguttama</i> <i>Bhishagvarishtha</i> <i>Ayurvedavidam shreshtham</i> <i>Matimatam vara</i> <i>Bhishakshreshtha</i> <i>Bhishajam vara</i>	One who has mastery over the <i>Ayurveda shastra</i> and one who is superior among all physicians.
7.	Engaged in Knowledgeable discussions	<i>Surasiddhajushta</i> <i>Rishiganaparivrutam</i> <i>Rishivanditam</i> <i>Maharshibhih parivrutam</i> <i>Aaseenam Rishimadhye</i> <i>Surasiddharshisevite</i>	One who is surrounded by the sages. One who is the supreme authority in the knowledgeable discussions.
8.	Compassion	<i>Bhootahitaishi</i> <i>Sarwaprajaanam Pitruvat</i> <i>sharanyah</i> <i>Praanabhrutam sharanyah</i> <i>Sarvabhootahitam vakyam</i> <i>Bhootahite niwistham</i> <i>Sarvabhootahite ratam</i> <i>Jagad hite abhiratah</i>	One who is compassionate towards all living beings. One who is engaged in wellbeing of all living beings and is a fatherly figure for all living beings.
9.	Geographical locations	<i>Viharantam Panchagange</i> <i>Uttare himawat parshwe</i> <i>Kailase viharantam</i> <i>Punye himawatah parshwe</i> <i>viharantam</i>	One who is travelling among the <i>Panchaganga</i> and <i>Kailasa</i> range of mountains.
10.	Daily rituals	<i>Krutajaapyam</i> <i>Kruta aahnika</i> <i>Huta agnihotram</i>	One who has performed the daily rituals like <i>japa, agnihotra</i> etc.
11.	Spiritual excellence	<i>Maharshi</i> <i>Muni</i> <i>Brahmarshi</i> <i>Muneendra</i> <i>Rishimuttamam</i> <i>Munivarya</i>	<i>Rishi</i> is the one who perceives the knowledge beyond the materialistic world ³⁸ <i>Muni</i> is the one who performs penance and is <i>tapa</i> and is capable of standing hardships ³⁹

		<i>Munisattama Munipungava</i>	<i>Maharshi and Brahmarshi are the types of seven orders of Rishis.</i>
12.	Intellectual excellence	<i>1.Shantam 2.Bhootabhavishyadeeshah 3.Dnyaanatapovishalah 4.Buddhi smruti dnyana tapo niwasah 5.Udaarakeerti 6.Paramarthavit 7.Tattvarthavit 8.Veetarajastamodoshah 9.Tapyamaanam tapasteevram 10.Sakshat dharmamiva sthitam 11.Vedalokarthatattvadnyam 12.Paramarthavinishchaya 13.Tapasa yashasa dhritya dhiya cha parayaanwita 14.Brahmatapodyutibhyam jwalantam 15.Dnyanaprashamatapobhih khyato 16.Paraawaradnyam 17.Gatamaanamadavyatham 18.Shriya paramaya brahmya paraya tapahshriya anwita 19.Dhee dhriti smriti vidnyanam dnyana keerti kshamalayam 20.Ekagram 21.Tapoyogat tattvadnyanartha darshinam 22.Tattwadarshi</i>	1. One who is peaceful. 2. One who has control over past and future due to uninterrupted knowledge ⁴⁰ . 3. One who is rich in knowledge and perseverance. 4. One who is the seat of intellect, memory, knowledge and perseverance. 5. One who is immensely famous. 6.7. One who knows the ultimate knowledge. 8. One who is free from <i>rajas</i> and <i>tamas</i> . 9. One who is engaged in practicing austerity. 10. One who is the very embodiment of righteousness. 11. One who has the knowledge of principles of <i>veda</i> and the <i>loka</i> . 12. One who knows the definite spiritual knowledge. 13. One who is enriched with immense perseverance, success, endurance & intellect. 14. One who is dazzling with luster of divine knowledge and penance. 15. One who is famed for sagaciousness, tranquility & austerity. 16. One who knows the superior (<i>moksha</i>) and inferior knowledge (<i>dravyadi</i>) ⁴¹ . 17. One who is free from self pride, arrogance and agitation. 18. One who is having infallible intellect of true knowledge and penance. 19. One who is the abode of intellect, endurance, memory,

			wisdom, knowledge, glory and forgiveness. 20. One who has sharp concentration. 21.22. One who has the knowledge of ultimate truth due to practice of austerity.
13.	Ability to conquer diseases.	<i>1. Vijwara</i> <i>2. Jitatmaanam</i> <i>3. Nirmoham</i> <i>4. Agnivarchasam</i> <i>5. Nirmohamaanaanushaya</i> <i>6. Niraasha</i>	1. One who is free from disease. 2. One who has control over oneself. 3. One who is free from confusion. 4. One who is lustrous like fire. 5. One who is free from confusion, self-pride and anger. 6. One who is free from desires.

DISCUSSION

While collecting and analyzing the data it is observed that the addressing terms used for *Punarvasu Aatreya* in *chikitsa sthana* are much informative. They put light on various aspects related to him. The terms *Bhagawan* suggest the divinity in him. The title *Guru* reflects his authority to preach the knowledge of *Ayurveda*, as he played an important role in *Ayurvedaavatarana* and created a school of thought that emphasizes on *kayachikitsa*. The title *Punarvasu* denotes his *Janma nakshatra*, which is considered auspicious. It also highlights his ability to restore the *vasu (sukha)*, i.e. health. The terms *Aatreya*, *Atrisuta*, *Atriya* etc. reflect his legacy, as *Maharshi Atri* is considered to be one of the *Sapta rishis* and a great sage. The

terms denoting his *Ayurveda pravartakatwa* signify that he was amongst those few sages who received the knowledge gained by *Maharshi Bharadwaj* from *Indra*; and proved to be a pioneer of *Aatreya parampara* that advocated *Kayachikitsa* school of thought. This first handed knowledge explains his expertise over the *shastra* and is the reason for supremacy among the physicians. The terms like *Rishi vandita* reflect that *Sambhasha parishad* (knowledgeable discussions) were the important part of learning *Ayurveda* and *Punarvasu Aatreya* had the supreme authority over the concluding opinion due to his mastery over the *shastra*. The terms denoting his compassion towards all the living beings like *Bhootahitaishi, sarvabhootahite ratam* underline his

Karunavrutti (one of the four *Vaidya vruttis*). Out of deep kind heartedness, he passed on the knowledge of *Ayurveda* to his disciples.

It is observed in the study that the geographical locations mentioned in *chikitsa sthana* are the regions surrounding *Kailasa* range of mountains and *Panchaganga* river. From this, it can be understood that *Punarvasu Aatreya* was a sage who used to travel in these areas along with his disciples. Despite of this, it is seen from the terms like *Krutjaapya*, *hutaagnihotra* that he would perform all the daily rituals like *Japa*, *Agnihotra*, *Ahnika* etc. The terms signifying his spiritual excellence like *rishi*, *muni*, *Brahmarshi*, *maharshi* signify that he was at a high spiritual level due to practice of *Tapa*.

The terms denoting his Intellectual excellence reveal various shades of his intellect. They throw light on the intellectual qualities like *Dhee*, *Dhriti*, *Smriti*, *Dnyana*, *Vidnyana*, *ekagratwa*; personal qualities like *shanti*, *Kshama*; control over the *manodoshas* like *rajas*, *tamas*, *maana*, *mada*, *vyatha*, *moha*; qualities reflecting glory like *Yasha*, *keerti* and most importantly spiritual intelligence. The terms like *Vedalokartha tattwadnyam*, *Paravaradnyam*, *Tattvarthavid*, *Paramarthavid* suggest that he had the complete knowledge of the Ultimate truth, the *moksha*.

The terms that denote his ability to conquer the diseases include *Vijwara* (one who is free from diseases). When he himself is untouched by diseases, he has the authority of treating them as well as teaching their *chikitsa* to the disciples. The term *Nirmoha*

(free from confusion) is found in *Raktapitta* and *Prameha chikitsa*. The term *Nirasha* (free from desires), *Nirmoha-maana-anushaya* (free from confusion, self-pride and anger) is seen in *Prameha chikitsa*. The term *Jitatma* (one who has control over oneself) is used in *Raktapitta*, *Udara*, *Visarpa* and *yonivyapadchikitsa*. All the causative factors like *moha*, *maana*, *krodha*, *asha*, loss of control over oneself fall in the category of *Pradnyaparadha*. This is one of the important cause among three major causes of the diseases. Hence all these addressing terms denote that *Punarvasu Aatreya* is free from *Pradnyaparadhas* and thus has the ability to fight the diseases caused by them. In *Raktapitta* and *Vatashonita chikitsa*, the term *Agnivarchas* is used for *Punarvasu Aatreya*. It means one who is lustrous like fire. Both these diseases involve *Rakta dushti*. Since *rakta* and *Agni* have close relation, the term *Agnivarchas* may be used.

In *Unmada chikitsa*, the term *Buddhi smrutidnyana tapo niwasahis* used to signify that *Punarvasu Aatreya* has the ability to regain all these qualities which are disturbed in this disease.

The terms *Paramarthavit*, *Tattvarthavit*, *Veetaraajastamodoshah* are used in *Kshataksheenachikitsa*. The major causative factors of this disease include *Sahasa* (physical exertion beyond one's capacity), *atimaithuna* (over indulgence in sexual activity) etc. Hence to highlight the importance of *Nidana pariwarjana*, these terms are used which signify the sound state and control of mind and knowledge of ultimate truth.

In *Udara chikitsa*, the term *Sakshat dharmam iva sthitam* is used. The causative factors for *udara* include *Papa karma (adharmam)*. Here it is signified that this disease can be conquered by *Punarvasu Aatreya* who himself is the very embodiment of the *dharmam*.

In *Visarpa chikitsa*, the description of beautiful forest is given as

Kailase

*kinrarakeerneBahuprasravanaushadhe
/,Paadapaih vividhah snigdhaih nityam
kusumasampada// Vamadbhih madhuran
gandhan sarvatah swabhyalankrite /*

Visarpa is *pittapradhana* disease. *Upakrama* of *pitta dosha* includes residing in dense forests, use of refreshing fragrances etc. Hence this description is given to highlight its importance in treatment of this disease. *Chakrapani* comments here that the *Guru* is in pleasant state of mind in such beautiful places, and thus if asked questions, they shower the knowledge over the *shishya*.

While collecting the data, it is observed that out of the thirty chapters in *chikitsa sthana*, the pattern of question and answer dialogue between *Agnivesha* and *Punarvasu Aatreya* is seen clearly in fifteen chapters. In remaining chapters too we find the use of the terms like *Uvacha*, *Praaha*, *abreveed* etc. This denotes that it should be considered that the question is asked by *Agnivesha*. This underlines the significance of '*Na aprushtwa Guravo vadanti*' *nyaya*⁴².

CONCLUSION

From the present study, the following conclusions can be drawn –

Every addressing term used for *Punarvasu Aatreya* possesses a unique and specific meaning that gives the idea about various aspects of his personality. They provide a guidance about lifestyle, spiritual excellence, intellectual excellence, expertise in *Ayurveda* of *Punarvasu Aatreya* who lived thousands of years back.

After learning that *Punarvasu Aatreya* was such highly qualified person, his authority to pioneer the *Kayachikitsa* school of thought is signified. Since *Ayurveda* is descended down to us from this great sage, its importance is enhanced.

The addressing terms used for *Punarvasu Aatreya* in the chapters *Jwara*, *Raktapitta*, *Prameha*, *Unmada*, *Kshataksheena*, *Udara*, *Visarpa* and *Vatashonita chikitsita* possess clear role and relevance with the causative factors, pathophysiology or treatment of the respective disease.

From the framework of *chikitsa sthana*, it is understood that the *Jidnyasa* (urge for seeking knowledge) of the *shishya* is given the utmost importance.

Overall it can be concluded that each and every word in *samhitas* possess a specific meaning that has to be decoded. The *shastra* provides the light using which one has to interpret the true sense of meaning through one's own insight. One who possesses command over both *shastra* and *swabuddhi*, never fails in the *chikitsa*.

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