

**THE SPECIFIC CONTRIBUTION OF ACHARYA HEMADRI IN THE  
CONTEXT OF EXPLANATION OF AYURVEDIC TERMINOLOGY  
W.S.R. TO ASHTANG HRIDAYA SAMHITA**

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Article Received on  
07 April 2021,

Revised on 28 April 2021,  
Accepted on 17 May 2021

DOI: 10.20959/wjpr20216-20583

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**ABSTRACT**

Ayurveda is eternal, auspicious, ayusha, and a professional scripture. It is the oldest medical system in the world and the invaluable cultural heritage and heritage of India and the disharmonious knowledge. Ayurveda, along with being a scientific medical science, is a complete life science, which has been providing long-term, semi-spiritual and spiritual healing benefits to human life in the country since ancient times. It has a holy post in all the Indian society and the Vadmaya. In addition to writing texts, literary research done by researchers is also an important post to enhance Ayurveda literature. In the series of literary research, the editing, publication, critical study of ancient texts as well as their original contribution is also presented in a contemporary context. Contribution in the field of

Ayurveda by Acharya Hemadri was represented by various points by earlier scholars but in the dissertation presented by the scholar, Acharya Hemadri has raised important points like the contribution made by Acharya Hemadri in the context of Ayurvedic terminology. This is very important to make Ayurveda accessible to the common and common people. The scholar has done this work only on the basis of Ashtanga Hridaya and has made a comparative discussion of Ayurvedic terminology in brief in the available commentaries. But in the future, based on this research, the Ayurvedic terminology given by Ashtanga Hridaya and other commentators can be translated into new and detailed forms. In the research presented, it has not been possible to give a detailed discussion of each topic in detail and its meaning by word, so that future scholars can create and submit research topics separately. If

my work proved to be helpful even in his studies, then I would consider my endeavor to be successful.

**KEYWORDS:** *Vadmaya, Ayurveda, Ashtanaga Hridaya, Acharya Hemadri.*

## INTRODUCTION

Ayurveda is eternal, auspicious, auspicious, ayusha, and a professional scripture. It is the oldest medical system in the world and the invaluable cultural heritage and heritage of India and the disharmonious knowledge. Ayurveda, along with being a scientific medical science, is a complete life science, which has been providing long-term, semi-spiritual and spiritual healing benefits to human life in the country since ancient times. It has a holy post in all the Indian society and the Vadmaya. Ayurveda offers solutions to all the problems of human life. In this scripture, there is an aphrodisiac and an aphrodisiac credit of the hereafter. It is not just medical science, but a philosophy, which preserves the health of a healthy person and also gives a comprehensive review of the living beings with the three spiritual - epistemological - epistemological ailments, as well as the philosophy for the achievement of supreme and supreme happiness and joy.

While reading the codes like Charaka, Sushruta is essential for the ancient Pandyatya of Ayurveda, it is also necessary to read and meditate on written explanations of them and to think and meditate on them for torsional and touching knowledge of the facts. Ashtanghridaya, a well-known figure in the foremost and legitimate society in Ayurvedic Aryan texts, is such an invaluable heritage of Ayurvedic Vangmaye, which has undergone many interpretations for publication for esoteric and misguided reading of the verses in the formulaic style.

Samhita is available only in the present period as the Adi Granth of Ayurveda Vangmay. Fundamentally, three levels are available in the codes -

- First - Samhita
- Second – Editors
- Third - Commentaries

In the ancient times, two styles of writing of texts were popular - one in the form of sutra and the other as elaborate bhashya (interpretation), in the form of sutra, the bound texts were called 'tantra' and in bhashrupa, the detailed topics which were described in the texts., They

were called 'Samhita'. The book which describes all the descriptive subjects of a subject, is called Samhita, as Acharya Panini has said, "Par: (Excellent:) Sannikarsh Samhita". The study of any one such book would lead to the study of the subject. Is, then there is no need to study any other book.

By exploring the language style and content, the elements of the system must communicate to the codes of the elements, but the scripts are not available as they are in the scripts and even if they are available in the form of a hidden manuscript form, their circulation in the reading order is also available.

Despite the origin and many repercussions, the practice of interpreting or commenting has been in place since the Puranas. Acharya Hemadrikita Tatparya Teeka is available in the form of Ayurveda Rasayana interpretation on the Ashtanga Hridaya.

## MATERIAL AND METHODS

1. Exploring the classical origin of Ashtanga Hridaya.
2. To study various classical texts for Ayurvedic terminology.
3. To evaluate the Ayurvedic defined literature provided by Acharya Hemadri.
4. To make Ayurveda scholars intimate with Ayurvedic words.
5. Classifying vocabulary from different perspectives.

## CONTENT AND METHODOLOGY

The Ayurvedasayana interpretation of Ashtang Hridaya, which is Hemadrikrit, is available. Its entire place has been selected for study by the scholar. The study and other terminology related material of this commentary has been collected from other books and a comparative study of the vocabulary related topics mentioned by various Acharyas has been presented and concluding the contents of the entire dissertation.

### Acharya Hemadri (13th century)

Acharya Hemadri is a renowned commentator, forerunner and Varanya commentator of the above period. Among the interpreters, the age of Hemadri is absolutely certain. He was the Srikanadhipa (general secretary, treasurer) and head amatya of king Devagiri Mahadev (1260–1271 AD) and Ramdev (1271–1309 AD) Hence, their period is late 13th century and first half of 14th century. Devagiri is in Maharashtra.

There is an excellent fort in Devagiri. Presently the name of Devagiri is Daulatabad. This name was given by Mohammad Ghiyasuddin Tughlaq, it is 12-13 kilometers from Aurangabad. Aurangzeb has a tomb in Aurangabad, Aurangzeb died here. He lived here for 10–12 years in his last days. He found this place so beautiful that he named it Khuldabad, Khuld is called heaven. Possibly due to elegance, this region was called Devagiri at the time of King Mahadev. It is only appropriate to call the mountain which is like heaven and it is like living with the gods.

### Compositions

Hemadri was also the Pradhan Amatya and Dharmadhikari under the rule of both the above mentioned Maharajas. Hemadri, a scholar of various disciplines, wrote the first book titled 'Chaturvargachintamani', which was considered to be the best among all his later works. This elaborate book was written in the order of attainment of dharma-artha-kama and mokshaswaroop chaturvarga. In the above book, along with many other systems and measures, there is also a description of fasting etc. Therefore, keeping in mind the recovery, he also wrote the Ayurvedic Rasayana Commentary. His major compositions are-

1. Chaturvargachintamani
2. Ayurvedic Rasayana Teeka
3. Kaivalyadipika Teeka
4. Pranavkalp Teeka

### Ayurvedrasayana Teeka

Hemadri wrote Subodh but a scholarly commentary on the Ashtang Hridaya, which is well known as Ayurvedarasayana. It is a matter of great pain for Ayurveda literature that this Commentary is not available in its entirety. In the volumes of Ashtanga Hridaya published prior to 1939 AD, this commentary was available only for 30 chapters of Sutrashasta and 6 chapters of Kalpasiddhistanas. But with the efforts of Harishastri Paradkar etc. some more commentary were available. In the presently published Ashtanga Hridaya, the Ayurvedarasayana Teeka is available as follows -

1. Available on the entire 30 chapters of Sutrashasthana
2. Completely available for the first 3 chapters of Nidansthana and up to 27th sutra of fourth chapter. Subsequently, the fifth and sixth chapters are available in error form. Commentaries of the remaining chapters are unavailable. There are a total of 16 chapters in Nidanasthana.

3. Complete Commentary are available from chapters one to six of chikitsasthana.
4. In the seventh chapter of the Chikitsasthana, Commentary of one to one hundred verses of the beginning is not available. After that, Commentary ranging from 101 to 112 verses is available. An explanation of the remaining chapters of the Chikitsasthana is not available; there are a total of 22 chapters in the Chikitsasthana.
5. Complete commentary is available on all six chapters of Kalpasiddhisthana.

### **THREE SECTIONS OF ASHTANGA HRIDAYA**

**These three sections will be as follows-**

(A) First section - The coordinated form of sutrashastha and kalpasiddhisthana.

(B) Second Section - Integrated form of Nidana.

(C) Third Section – Uttaraasthana

### **Nature of received manuscripts**

Hari Shastri Paradkar has said that Hemadri did not follow the Ashtangahridaya chapters in the Ayurvedasamgraha commentary, according to the manuscripts he has given, the sequence of the chapters. As-

#### **(A) According to the received manuscripts**

The fifteenth chapter of the sutrasthana is the Shodhanadigasanagrah chapter, so after this the sixth chapter of Kalpasiddhisthan which is called 'Dravyakalpa'. While explaining the sixth chapter of Kalpasiddhisthan to this point, Hemadri has also said in the beginning that – Harishastri ji has said this in his book, but he has removed parts of the interpretation of Hemadri from there. After this, the 16th, 17th and 18th chapters of the Sutrasthana have been given, then third chapter of Kalpasiddhisthana i.e. 'Vamanavirechanavyapatsiddhi'. The sequence which is made from this is also suitable from practical point of view; the sequence is as follows-

Chapters named Snehadhyaya, Svedadhyaya, Vamanavirechanavidhyadhyaya and Vamanavirechanavyapatsiddhi adhyaya. After that the first chapter of Kalpasiddhisthana is given, the chapter named 'Vamanakalpa'. This is followed by a chapter called 'Virechankalpa', which is the second chapter of Kalpasiddhisthana.

After this, the 19th chapter of the Sutrasthana is given, which is a chapter called 'Bastividhi adhyaya'. After that chapter called 'Bastivyapat' of Kalpasiddhi. Which is the fifth

chapter. After this, a chapter called 'Bastikalpa' must be given, which is the fourth chapter of Kalpasiddhistan. Harishastri Paradkar wrote this matter there. Thereafter, the 20 to 30th chapter of the Sutrasthana is given as per order.

- Shodhnaadiganasangraha
- Dravyakalpa
- Snehavidhi
- Swedavidhi
- Vamanvirechnavidhi
- Vamanvirechnavyapatsidhi
- Vamankalpa
- Vierchnakalpa
- Vastividhi
- Vastivyapatsidhi
- Vastikalpa

#### **Chapter according to the second manuscript**

The same sequence has been adopted in the second manuscript, which explain Nidanachikitsa Aadhyaya.

- Sarvaroganidanaadhyaya
- Jwaranidanaadhyaya
- Jwarachikitsaadhyaya
- Rakatpittkasanidnaadhyaya
- Raktapittachikitsaadhyaya
- Kasachikitsaadhyaya
- Swasahikkanidnaadhyaya
- Swasahikkachikitsaadhyaya
- Rajyakshamanidnaadhyaya
- Rajyakshamachikitsaadhyaya
- Madatyayanidanaadhyaya
- Chardiogatrishnachikitsaadhyaya
- Madatyachikitsaadhyaya

The printing of Ashtanga Hridaya including Sarvangasundra and Ayurvedarasayana Teeka was first NirnayaSagar Press. Which was revised and edited by Anna Moreshwar Kunte and Krishna Ramchandra Shastri Navre. This first edition was published in 1880 AD. The second edition came out in 1891 AD. After this, it was published by five editions, till then Hemadri Teeka was available only to the Sutrasasthana and Kalpasiddhisthana. In 1939, its sixth edition was edited by Harishastri Paradkar, a resident of Akola. In this edition, available commentary (four chapters of Nidana and 7 chapters of Chikitsasthana) were incorporated and printed.

## DISCUSSION

Ashtanga Hridaya's contribution to the field of Ayurvedic terminology has been addressed by Acharya Hemadri.

- Specific Definitive Terminology is cited by the commentator by Ayurveda Rasayana Teeka.
- Description of various literatures and various Ayurvedic terminology have been published.
- Different definitions given by different Acharyas have been stored and compared.
- The collected material is presented here systematically in the form of research management.
- The objectives and objectives of the proposed research management plan.
- To explore the classical themes of Ashtanga Hridaya.
- Quoting some specific definitions by the commentator.
- Describe various classical topics of Ayurvedic terminology.
- To evaluate Ayurvedic terminology by Acharya Hemadri.
- To clarify and classify Ayurvedic terminology in various perspectives.
- Simplify Ayurvedic terminology for Ayurvedic scholars.
- To communicate the technical and hidden meanings of hidden words in the Ashtanghritya.

## CONCLUSION

Hemadri, the headamatya of King Mahadev of Devagiri (Maharashtra), was the ultimate scholar. He wrote a number of texts, including the Ayurvedarasayana commentary on the Ashtanga Hridya. Their tenure is from 1260 AD to 1309 AD. The time of birth is before 1260 AD. This Commentary is not available in its entirety. The writing of the commentary is for

practical collection in practical form. In this sequence, the chapters of Kalpasiddhithana have been associated with the chapters of the Sutrashasthana, where appropriate, wherever it is appropriate, so that a similar subject will be placed in one place.

Hemadri wrote the "Ayurveda Rasayanahridya" commentary on the Ashtanga Hridya. In this commentary, Acharya Hemadri has not only presented the simple expressions and simple meanings of the words Kilat Bhavo, but in addition to presenting the quotations of many ancient texts of Ayurveda, he has augmented the Ayurvedic theme so that the inquisitive subject of the subject is Vivid knowledge can be easily understood. In the original text, the idea of the subject which has not been comprehensively perceptible, has been presented by Harishstari Paradkar in his composition by giving detailed quotations of other texts in comprehensible form.

Historically, the Ayurvedic Rasayana commentary also has a significant contribution. All the scriptures which were written in ancient times were all of a brief form of formulas. These were clarified by subsequent counterparts. Nevertheless, many subjects of these Aarash Samhitas remained difficult for scholars. In due course, the commentators resolved to clarify these questionable and esoteric subjects, and according to their own interest and knowledge, they interpreted the interpretations.

It is a matter of great pleasure that Ayurveda Rasayana Commentary is very comprehensible and has many meanings involved and collected in it. This is very important from the point of view of literary research, because this commentary gives light to unknown and ingrained ideas. Which also includes vocabulary subjective knowledge.

Vagbhata, the author of both the books of Ashtangasangraha and Ashtangahridaya, differs in the same or different subject. The words of Vagbhata's disciple and Ashtangasangraha and the commentator of the t Indu are the best proof that both the collection and the heart are contemporary and both are written by the same Acharya.

It has been said in the Ashtangasangraha that after collecting the Agnivesha etc., he collected them in essence and made the Ashtangahridaya. There are a total of 6 places and 120 chapters in the Ashtanga Hridaya. Ashtangasangraha is Uttaranantra but in the Hridya it is named Uttarasthana.



Ayurveda being a very ancient and oceanic ancient science, the field of research in it is very wide and wide. Acharyas have written knowledge in formulas in many places, research is mandatory to get their accurate knowledge. If research is not done in science, then it becomes a mere philosophy. Hence research is necessary for the development of science.

Research is the exploration of truth, it is the process of discovery by which the subjects covered are exposed, that is, the search for a series of invisible working expressions that exist between different visible expressions. Man has been engaged in it since ancient times and continues to acquire knowledge of new dimensions, facts, points and series. This is a continuous process, which is necessary for the continuous movement of new facts. Each new research adds some new approach to its previous series of research. Hence research in any subject cannot be given full stop.

In addition to writing texts, literary research done by researchers is also an important post to enhance Ayurveda literature. In the series of literary research, the editing, publication, critical study of ancient texts as well as their original contribution is also presented in a contemporary context. Contribution in the field of Ayurveda by Acharya Hemadri was represented by various points by earlier scholars but in the dissertation presented by the scholar, Acharya Hemadri has raised important points like the contribution made by Acharya Hemadri in the context of Ayurvedic terminology. This is very important to make Ayurveda accessible to the common and common people. The scholar has done this work only on the basis of Ashtanga Hrudaya and has made a comparative discussion of Ayurvedic terminology in brief in the available commentaries.

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