

## CONCEPTS OF AYURVEDA IN CHANAKYANITIDARPANA

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DOI: <https://doi.org/10.47071/pijar.2020.v06i01.003>

### Abstract:

Chanakyaniti has an important place among the volumes describing ethics in Sanskrit literature. We get lucid description on manifold subjects benevolent and advantageous for life through formula style as applied in it .Reality in it is so deep that it sustains enduring influence in the hearts of readers and audience.

In chanakyanitidarpana there are many concepts of Ayurveda are mentioned which include ahara , vihara , sadvritta , punarjanma , daiva , even many context have upamanapramana to easily explain the concepts etc .

Key words: Chanakyaniti, sadvritta upamanapramana

### INTRODUCTION

This chanakyanitidarpana or Rajanitisammuchayais divided into 17 chapters .

First chapter contains 17 hymns describing mangalacharana,knowledge of good and evil activities,importance of being conversant to all scriptures .

The five elements necessary for living,time of putting the man under trial etc. Explanations similar to mangalacharana followed in various samhitasand also description of sadvritta .

Second chapter has 20 hymns describing merits and demerits of woman,sources of pain.e , mua of

dukha ,advantages of study and teaching.

Third chapter has 21 hymns embedded with who does not fall in the trap of disease and addiction?what is the thing good for country , clan and body ?

### Concepts of ahara :

The shastra without exercise is like poison taking meal while indigestion is also poisonous. The conference too is poisonous for the pauper ( daridra) and young woman is poisonous for an old man<sup>1</sup>.

If study is not properly exercised, a slight contrary use of words or the facts may be so painful as the poison itself.

Nobody asks pauper in the conference hence it cause him severe pain and hence it is poisonous to him .An old manCannot satisfy his lust of a young woman thereby she is too poisonous to him .There is no other water purer than the water from rain , no force equal to the force of soul, no more shining object then the eyes and nobody is so beloved as the food<sup>2</sup>.

The water from rain is pure, sacred, free from pollution owing to being it's natural and therefore is the purest among all other potable waters.

Self confidence leads a man to perform even more difficult work. Therefore no other power then selfconfidence, he's so competent .Similarly eyes are unique shining objects because even if several more shining objects are existed that can be seen only when one has eyes. Eyes have more important place among other sensory organs of the human body.Here the importance of chakshurindriya is explained .

The cereal have direct use and these are our basic necessity because they feed us . Quiet the precious stones like diamond, pearls , gemsetc have no direct use .so the food is there most

important among the other commodities.

Drinking water after overeating or indigestion is like medicine after digestion the same is vigorous vital not less than nectar amid the eating what disastrous not less than poison after eating<sup>3</sup>. water is life but it's excess and irregular quantum proves harmful.

The lamp remove the darkness and create the carbon. The children are reproduced with the same merits of which the man takes food in his life. The pattern of consumption and the nature of things consumed constitute the nature of the reproduced child. Cereal is life. It has direct impact on our mind and the wisdom both.How is it earned , what sort of sources exploited and further in what forms is it taken determines the pattern of our thinking and modus operandi both<sup>4</sup>.

#### **Reference of samskaraguna**

Ikshudanda, tila, kshudrakaanta, hema, chandana, dadhi , tambula should be subjected to mardana. Because in proportionate to mardanatheir qualities get enhancement.

The word mardanahas varied meanings. The sesame seed and sugarcane give more and more oil and

juice in proportion to crushing. Thrashing gold , ploughing the field, rubbing the sandal and churning the curd and chewing the betel .Thus there are varied meanings adhered to the single term mardana<sup>5</sup>.

The pista has Times more strength than the rice, milk has ten times more than the floor, meat has ten times more strength than the milk and ghee Has ten times more strength than the meat<sup>6</sup>. In charakasamhitasutrasthana 5/9 pista is guru in nature , hence it should not be consumed after food .But can be consumed matrapurvaka when felt hungry<sup>7</sup> .

The shaka Vegetable enhances the disease. the physical power increases and the organs become steady when milk is taken, semen increases when ghee is taken in food while eating meat only increase is the flesh<sup>8</sup> .

There are three ratnas on the earth the jala , anna and subhashita sweet words but the fools only consider the pieces of stones as ratna<sup>9</sup> .

No gift is as great as The gift of and daana , anna, udaka.as these are the most necessary for the living .The jala and anna inserts immediate impact on the mind and wisdom . The heart

purifies when the food is pure and true wisdom arises from the sanctity of mind . It has been said in the bhavishyauttara 169/30food is the breathing of all beings food is the power and pleasure both .The great men therefore say the food is offerer as life giver<sup>10</sup> .

Tundi is sadhyahpranahara and vacha is sadhyahprajnakari and milk is sadhyahShaktikkara<sup>11</sup> .

**Concept of chaturvidhapurushartaand punarjanma :**

the person who has acquired none of dharma,artha ,kama and moksha in his life he has to wander round the cycle of taking birth and the death repeatedly.

The man as a reward of his trio deeds physical mental and spiritual moves carelessly under the cycle of birth and the death and this movement may only cease when one out of above four deeds are performed. Efforts in the direction availing the same should be made continuously<sup>12</sup>.

The ayu, karma, viita (wealth) vidya and mrutyu are ascertained first and when the man is in womb .The residual deeds , unrewarded in the phase of pre birth are certainly adhered to the man

in his existing life . A man cannot be exonerated unless the fruits of the previous birth are duly tasted by him<sup>13</sup> . The age starts with the life . As the age increase if ghee etc nutritious diet is taken the same ceases or turns into premature death on account of consumption of the liquor etcintoxicant. The wealth is acquired as a reward for the great deeds performed earlier. The material or the worldly resources are determined on basis of the duty performed. The man acquires wealth and learning both through exertion inspite of the prejudicial move of destiny.

To cross far distance on foot brings old age nearer for a man, the horses decay if they're tied most part of the day , woman if intercourse is abandoned and the clothes become old if left under scorching heat of the sun<sup>14</sup>.

Walking is necessary for the health but excess of anything is always always bad, to cross a long distance on foot brings the old age near or the characteristic of old age are appear shortly in the body.

Taming the horses in most part of the day is harmful to their body and there gradually decade. The shade and the

colour of clothes is faded due to keeping under the direct sun heat and if this process is continued the clothes are decayed. The old age arises very early if the man has become prey to the below mentioned Circumstances(1)they are endure excess cold in body .(2)Walk to a longer distance ,(3) Use of unhygienic cereals , (4)Cohesion with old woman, (5)The mind not being in proper state . No other disease is more dangerous than the lust.Enemy greater than attachment, no fire devastating then anger and no greater pleasure then the knowledge<sup>15</sup> .

The owl cannot see the objects during the day And the Crow at night while the lustfull man is such an strange animal who neither sees at night nor during the day the mind trapped in lust forgets the time that is the day the night or even the dawn.

The man trapped in the cycle of birth and death alone enjoys the fruits of his evil or good deeds suffers alone a numerous kind's of pain and attains the Salvation . Nobody can share with his pleasure and grief .The man has to take in all consequences of his deeds , there is no escape or shortcut route for

exception or avoidance of the fruits of deeds. If the man has become able to realise God he availed Salvation shortly because at that mental stage he thoroughly and exclusively accept the deeds and happily manage them whether the consequences are sweet or sore thus he shortly finish them<sup>16</sup>.

The adhana( pauper) Desires wealth, animal desire speech, man desires the heaven and ascetic desires Salvation<sup>17</sup>.

The wealthyouwanna and the life all in this movable and immovable world is perishing except that gooddeeds it only stands undeviated. The deeds performed in course of existing life constitute the life forthcoming and become destiny or pre accumulated dates, deeds product similarly the deeds performed in previous life come out in garb off fate or destiny in existing life.

Chapter 6 /8 The living organisms performs the deeds himself and enjoys or endure alone the fruits of the either pleasure or grief what so ever according to the deals performed, he alone takes birth in numerous species of living organisms in this world and he alone through the penance exonerates

himself from the worldly ties and thereby a tense emancipation.

Chapter 9/1 Leave the sensuality, anger, attachment and greed Etc defects and consider them as poison. Digest forgiveness, simplicity, kindness under truth like nectar. only then you may get Emancipation from the ties of this world. Moksha alone is the Supreme achievement in this world. It occupies the last place in seriation of dharma, artha and kama.

Chapter 13 /9 The man devoid of Even one out of four ie dharma, artha, kama, moksha lives a meaningless and fruitless life as the piece of flesh hanging below the neck of goat by which neither milk is poured nor it looks nice at the neck. The man devoid of any one of them is only burden to this earth and his life is fruitless.

Chapter 16 /19 The daana, adhyayana and tapas as exercised in several pre birth enable the man conjointly doing the same exercises again and again in his existing life. The Influence of exercise remains unto several successive birth and lives. The virtues therefore worth practicing in a regular manner because these only make the man civilized and meritorious.

**Chapte 9 /12 regarding karmaphala**

The taste of the consequences or fruits obtained as a result of once independent labour and endeavour is excellent subject to the enjoyment of fruit so obtained is appropriated in proportionate to all the constituents applied there to the work done by others cannot provide a man with actual pleasure inherent there in. As the action of rubbing the sandal provides fragrance to the stone, the hand, the place where it is rubbed and ultimately it reaches to the forehead and thus, provide a tender, cool and refreshing touch to the whole body of a man.

**Chapter 13 /14 regarding karmaphala**

As the calf have perfect recognition of his mother even in the presence of a herd of more than 1000 cows, the deeds performed by a man always go after him. The man is compelled to consume the fruits of action performed by him the deeds performed during previous birth determined are the Destiny of the man and the man is compelled to consume the fruits of actions either good or of bad taste.

**In Chapter 14/2 regarding karma phala**

Daridrya, roga, dukha, bandhana, vyasana, all these are fruits of aparadhavruksha planted by man. There are 3 kinds of deeds prarabdha, sanchita and kriyamna. Due to prarabdha he avails punarjanma.

In Chapter 14 /6 The conscious arises on listening to the dharmakhyana, puranaetcat shimashana and roga will definitely liberate the people from the wordly ties if it remains stable. The detachment arises for a second at these places, but such conscious flees like the percolation of water drops.

**Reference regarding kaaa**

Chapter 6/3 The bronze utensils by cleansing with ash, the copper pot by sore matter, the women by menstration and the rivers by flooding become pure.

The copper and bronze pots maybe cleaned off by water. But they receive more shining when cleaned with sore matter and ash respectively. Similarly woman corrupted by the wicked persons become's fresh and pure again on menstration and there remains no defection if someone reaccepts her.

The river similarly becomes pure again on flooding because the polluting factors like excreta , urine,dust is thrown into its sweeps away with the torrent.

The time finishes all living organisms, it kills all it awakens even when all creatures of this world go to rest .Time is mightiest and nobody can cross the time .Time gobble all creatures of this material world. It is a debate the time is cooking all creatures the world full of climax, attachment in a pot of Months and seasons using the fuel of day and the night and fire of sun .

**Reference regarding brahmimuhurta** Chapter 6 /17 get up at an exact time prepared for the fight, distribute the share of brothers and eat by aggression these four things are worth to learn from the cock.

To get up timely should be learned from the cock .The watch may be in disorder and thus sometimes fail, but the crowing of the cock always takes place before sunrise .The man should also get up before sunrise. Sleeping after sunrise and at the time of sunset is prohibited in Indian culture .

**Regarding Indriya**Chapter 6/16 the wise man , a heron control his sensory

organs driving them to concentration and reap success on the mission at hand by taking an identity of the place , time and his power.

The heron or baka is renowned for the power of concentration .It is enunciated while suggesting the characteristics of the students as under stubbornness like the Crow , concentration like heron, sleep like dog and modest diet, as also detachment from home are the five characteristics of a student . Here to expian the easiupamanapramana is used .

In Chapter 7/20purity of speech and mind control on the sensory organs and kindness for all living organisms is considered purity of philanthropist .

**Regarding adhyayana**

**In** Chapter 5 /15 education is true friend off a man in foreign states virtuous wife is the real friend of her man at home the medicines of the patient and the religion is the true friend of the dead man learning is as virtuous as the comodino it is fruit giver even ultimate untimely it is considered as the secret wealth.

In Chapter 8/20Education is Supreme wealth and beauty of ugly looking man ,scholars are appreciated and they

attain honour in this world .Education is a major source of obtaining everything and it is worshipped everywhere.

In chapter 8/19 Honour to a King is merely confined to the state where he's ruling, the scholars are respected at all places on this earth.

### Regarding Manas

In chapter 7/21 as fragrance in flower oil and sesame seed , fire in wood, ghee in milk and the Jaggery is inherent in the Sugar cane , the soul is similarly dwelling in the body .

In Chapter 13/11 The manas is the cause for bondage and the emancipation the manas trapped in the worldly matters is the sole cause for the bandhana of a man and the manas free from vishayasakti is the absolute cause of emancipation. A man should therefore control his mind .

### Regarding sadvritta

In Chapter 8/2 Even if sugar cane, water, milk , fruits , brittle and medicines are taken that is the bath, gift, pray, psalm Etc are to be performed because it is necessary to do for the sake of attending purity .

In Chapter 8/6 A man is like a chandala until she takes bath after massage visit

to the Cremation ground, intercourse and hair cutting.

The body after massage becomes impure due to greasy skin and collection of a layer of impurities therein. so bath is must after massage

. Similarly the vision of Cremation ground is cover those Ashes the bonds the smell of the corpse, hence bathing on return from Cremation ground is necessary. In the same way the body becomes dirty by the perspiration, the lassitude etc the piece of hair are scattered all over the body while hair cutting ,hence bathing is must after intercourse and Haircutting also.

In chapter 8/ 17 the underground water, pativratanari, benovalent king and content brahmana are holy .

The underground water remains intact from the surface pollution and duly blended with the minerals lying underground. Hence it is most hygienic and pure .

The pativrata woman is free from mental and physical pollution because of her exclusive devotion to husband .so it is unusual that her behave, sympathy, blessings etc will also be powerful not less than a saint . Thus she is pious and holy from all angles .

### Regarding aushadha

In Chapter 9/4 Guduchi is the Cardinal medicine among all others, food is Cardinal among all kinds of pleasure, eyes are principal sensory organ and head is principal among all limbs of the body.

In Chapter 10/2 Put the step on earth very cautiously, drink the water after having filtered, speak benovolent, balanced, and with suitable words and behave decently and humbly after applying proper discretion.

In Chapter 12/17 Education is the friend a man while in abroad, wife is at home, medicine is for patient and religion is for dead person. The medicine provides the patient with instant relief whenever he suffers from any of the ailments.

### Regarding prakruti

In Chapter 11/6 it is mentioned that It is most difficult to change the inborne nature of a man. It is absolutely true that wicked man cannot be enlightened not withstanding a number of ways are tried for Educating and preaching, as the margosa tree remains bitter even if milk and ghee is used for irrigation.

In the context the panchatantra 1/280 The nature of any person cannot be

changed by preaching. The usual nature of water is cool hence even if boiled again receives its nature shortly and when it is kept away from the fire.

**Reference of dwija** In Chapter 11/12 the dwija are those who satisfy on a single diet, a day and always keep them engaged on reading and teaching etc six activities. As also who perform coitus with wife only at the time of rtukala. The brahmana who perform these activities therefore is called as dwija.

In charakasamhitavimanasthana 3/2 dwijata is referred to vidwana or brahmana, kshatriya, vaishya.

In charakasamhitachikitsasthana 1/4/5 the vaidya after completion of earning attains brahma satva is termed as dwija.

### Importance of dharma and guruvacana

In Chapter 14/19 the dharma, dhana, dhanya, guruvacana, aushadha should be well collected because man cannot live in this world peacefully who does not collect these.

Even in Ayurveda we have ample of references scattered regarding the ahara, vihara, diet for mother, manas, indriya, punarjanma,

chaturvidhapurusharthas , regardingkarmaphaa in the samhitas.

**Discussion :**

The various concepts examined above are the main concepts of Ayurveda which are mentioned under the heading dinacharya , indriya, moksha , punarjanma , chaturvidhapurusharthasall related to attain the aim of Ayurveda.

Ahara is considered as mahabhaishajya and is foremost pillar among trayopasthamba .Ahara is responsible for sustenance of a living beings .Acharya charaka mentions a beautiful concept about ahara that ahara not only forms this body but also is the cause of the disease .

Indriyashelp us in acquiring yatharthaanubhava .It is the instrument of atma to perceive true and comprehensive knowledge .

Manas is the bridge between indriya and atma and is one of the seat for diseases and also for health and happiness .

Main aim of ayurveda is swasthasyaswastharakshanamaturasya vikaraprashamanam . To fulfil this person needs to achieve purusharthas . All the four are interrelated .

**CONCUSION .**

Chanakyanitidarpanaalong with its hymns related to women , king ,son etcalso have the mention of ayurvedic concepts which are to be adopted in day to day life.Also they have used the upamanapramana to explain the concepts easily .Hence the Ayurveda is having its reference in various books likechanakyanitidaranaalso .

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**Published BY:**

*Shri PrasannaVitthala Education and Charitable Trust (Reg)*

**Source of Support: NIL**

**Conflict of Interest : None declared**