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Review Article

METHOD OF REFERENCE WRITING IN AYURVEDA CLASSICS

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ABSTRACT

It is reported that the scientific investigations, case studies or any other researches are of little value until they have been published, and their publication has little validity until it has been properly documented. For this documentation, author should have the work of his own along with the materials of various other sources which he has referred to do his work. The sources which are being referred are considered as References which supports the work of the author. Thus it is the obligation of the author to write the relevant references cited by him as the token of nobility to the referred. The seers of *Ayurveda*, in this regard did not step back and cited the references of scholar personally or a system or systems or the other scientific sources wherever it is relevant.

Keywords: *Ayurveda*, Classics, Lexicons, Seers, Sources, Reference.

INTRODUCTION

Reference is a relation between objects in which one object designates, or acts as a means by which to connect to or link to, another object. The first object in this relation is said to *refer to* the second object. The second object – the one to which the first object refers – is called the referent of the first object. The word Reference is derived from Middle English referren, from Middle French référer, from Latin referre, "to carry back", formed from the prefix re- and ferre, "to bear". A large number of words derive from this root, including referee, referent, referendum, all retaining the basic meaning of the original Latin as "**a point, place or source of origin**" in terms of which something of comparable nature can be defined. A referee is the provider of this source of origin, and a referent is the possessor of the source of origin, whether it is knowledge, matter or energy¹.

It is reported that the Clinical investigations and case studies are of little value until they have been published, and their publication has little validity until it has been properly documented. Documentation of any subject requires the idea and the work done by the author along with the materials from various other fields which are relevant to support his data. These materials taken from other sources should be clearly mentioned by giving the references. Unfortunately, some authors appear not to pay the same attention as they ought to the judicious selection, accurate use, and careful citation of previously published material².

Copying of material by another author without proper citation or without required permissions is plagiarism. In scholarship, a reference may be a citation of a text that has been used in the creation of a piece of work such as an essay, report, or oration. Its primary purpose is to allow people who read such work to examine the author's sources, either for validity or to learn more about the subject. Such items are often listed at the end of an article or book in a section marked "Bibliography" or "References". A bibliographical section often contains works not cited by the author, but used as background reading or listed as potentially useful to the reader. A reference section contains all of the works and only those works cited by the author(s) in the main text. Modern academic study of reference has been developing since the 19th Century³.

Ayurveda was first recorded in the *Veda*, the world's oldest existing literature. The three most important Veda texts containing the original and complete knowledge of *Ayurveda* viz. *Charaka Samhita*, *Sushruta Samhita* and *Vagbhata Samhita* are still in use today. In this ancient science of life, we can find the usage of writing references, although in modern academy, its development found since 19th Century onwards. The knowledge of *Ayurveda* is recollected by *Brahma* and then taught to *Daksha Prajapati* and its history goes accordingly⁴. In every treatise of *Ayurveda* we find mentioning of that "the science of life as told by *Brahma* is followed here under"⁵. This is considered to be the first and foremost citation of reference in *Ayurvedic* classics. Considering this regard, *Acharyas* of *Ayurveda* were pin point

towards mentioning of the references where ever it is necessary and relevant. They found no shy or not shown any hesitation to mention the stuff of other authors or other systems which are germane to explain their concepts.

Sages while writing their treatise quoted “*Iha Khalu*”⁶ “*Asmin Shastre*”⁷ etc. to substantiate that after referring all the other glossaries and system of sciences, they put forth their theories which are suitable for this applied science. The verse laid by Sushrutacharya regarding the study of various allied sciences by a physician for the perfection in his own field is the best example of usage of references in *Ayurvedic* classics⁸. In the original lexicons of *Ayurveda – Brihatrayi* we find sages using the reference of various other systems of sciences to provide evidence about their concepts. Later on the commentaries of these treatises were written by various authors after mentioning the references of books and other documents written by previous or equivalent authors and systems. Here under there are some examples of the references used by our sage physicians:

Examples of References used in Main lexicons of Ayurveda:

Charaka Samhita:

- ❖ Each chapter in *Charaka Samhita*, ends with the verse “*Agnivesha Krute Tandre Charaka Pratisamskrute*”, itself suggests that entire *Charaka Samhita* is written by referring *Agnivesha Tantra*.
- ❖ During the symposium related to the qualities and actions of the *Tridoshas*, Acharya Charaka has mentioned views of various other seers like view of Kusha Sankrutayana⁹, description of *Pitta* by sage Marichi¹⁰, sage Kapya¹¹ and so on.
- ❖ Quoting the reference of *Sankhya* system of philosophy is also found in *Charaka Samhita*¹².
- ❖ During the convention of the cause for birth of human being in *Charaka Samhita*, we can find quoting the references of various sages^{13, 14} and also the *Sankhya* system of thought¹⁵.
- ❖ While discussing the number of *Rasa*/tastes, types of *Veerya*, *Vipaka* etc. referring the oration of Bhadrakapya¹⁶ etc. are found. Similarly, it has been referred that according to some system of science there are totally eight types of *Veeryas* (potency) and according to some other there are only two types of the same¹⁷.
- ❖ In *Sharirasthanas*, while mentioning the eradication of miseries, Charaka directly quotes the reference of *Yoga* system and says it is the path in attainment of *Moksha* (absoluteness) since it helps in the eradication of all types of miseries which are been the obstacle in achieving Salvation¹⁸.
- ❖ When the disease *Gulma* becomes so complicated, it is referred by the physician to the surgeon or surgical intervention¹⁹.
- *Tatra Dhanvantareenaamadhikaarah kriyaavidhou* ||
- ❖ While describing the causative factors and the description of *Netra Roga*/ eye disorders referring the patient to the system of *Shalakyas* is also mentioned in the classics²⁰.

Sushruta Samhita:

- ❖ While mentioning the causative factors for the manifestation of creation, Sushrutacharya quotes

reference of different views of scholars as some says the cause for creation is *Swabhava* (Nature), some say it is by *Kala* (Time factor), some consider *Yadrucccha* (accidental cause), some say *Parinaama* (Transformation) and so on²¹.

- ❖ While explaining the types of *Prakruti* (nature) according to body constitution, Sushruta mentions that according to some others, based on five natural elements/*Panchabhutas*, *Prakruti* is of five types²².
- *Prakrutimiha naraanaam bhoutikim kechidaahu* ||
- ❖ While describing the significance of *Siravidhi* (bloodletting) Shushrutacharya considers the reference that as *Basti* (enema) is the Half treatment in *Kayachikitsadhikara*, *Siravidi* is the half treatment in the surgical diseases²³.

Ashtanga Hrudaya:

- ❖ In the first chapter itself Vagbhata quotes that “now I am exploring the chapter called *Ayushkaamiya Adhyaya* which has been told by Atreya etc *Maharshis*/sages²⁴. This suggests that Vagbhata referred all those treatises of *Ayurveda* written by the great sages and were famous during his period.
- ❖ While describing the *Aama* formation, Acharya quotes that according to some one, the *Aama* is produced by the combination of excessively vitiated *Tridoshas* just like the poison forms in the *Kodrava*²⁵.

References used in the commentaries:

The commentators of the greater lexicons referred a number of books of different authors which are mentioned by them in their commentaries.

Chakrapani, the commentator of *Charaka Samhita*, referred the books written by Sushruta, Panini (Vyakarana), Jatukarna (Tantra), Harivamsha, Harita, Bhela (Tantra), Bhattaraharishchandra, Vyasa, Bhagavanagatsya, Agnivesha, Shalakyas tantra etc. He also referred various systems of philosophies like *Sankhya*, *Vaisheshika*, and *Vedanta* etc.

Dalhana, the commentator of *Sushruta Samhita* referred the books written by Panini (Ashtadyayi), Gayadas, Charaka (Samhita), Shrutis, Patanjala (Mahabhashya), Shrijejjata, Shri Brahmadeva, Bhoja, Suveera, Nandi, Varaha, Videha, Vriddha Vagbhata, Vagbhata, Laghu Vagbhata, Vriddha Kashyapa, Sudhira, Vangadatta, Vaitarana, Panjikakara, Parashara, Nimi, Videha, Chakshyushya, Krishnatreya, Sangraharuna, Mushanasa etc. ; philosophies like, *Sankhya*, *Vedanta*, *Yoga*, other treatises like *Shalakyas tantra*, *Gudha padabhanga Tippani* etc. Even the commentators of *Ashtanga Hrudaya* and *Sangraha* were also referred various authors and systems to enlighten their commentary with knowledge from different angles.

Apart from these, the words used by commentators like, *Anye tu*, *Anye*, *Ityeke patanti*, *Apare tu*, *kechit patanti*, *Paratantra*, *Kechit atra*, *Shastrantare*, *Granthantare*, *Atra Kechit*, *Kechidahu*, *Kechittu*, *Kechit manyante* etc are also indicates they referred various treatises and documents available during their period.

Various Nyayas/maxims of Sanskrit literature like *Kakataliya Nyaya*, *Ghunakshara Nyaya*, *Shrungagrahika Nyaya* etc. were also referred by the sages to explain their concepts in applied way.

DISCUSSION & CONCLUSION

Reference plays a key role in the explanation of a subject and it gives weight to the work done by the author. The references referred by the author should properly be mentioned in his work. It shows the vast knowledge and perception of the author regarding his work. Although the modern writing of reference began from around 19th Century onwards, in *Ayurvedic* classics which are written around about thousands of year old, we find mentioning of the references of other authors by the sages wherever it suits to explain the subject. Later the commentators of the main lexicons of *Ayurveda* used a large number of references to make clear about their commentaries which shows their wide spread knowledge and interest in explain the concepts. Here there is the description of some of the examples of references quoted in the greater lexicons of *Ayurveda* and of their commentaries; however we can find much more such reference quoting by the physicians in the treatise.

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