

JAIKRISHNADAS AYURVEDA SERIES

NO. 36

CARAKA-SAMHITĀ

CRITICAL NOTES

(Incorporating the commentaries of Jejjāṭa, Cakrapāṇi, Gaṅgadhara
and Yogīndranātha)

Vol. III

(Sūtrasthāna to Indriyasthāna)

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INTRODUCTION

This volume contains critical notes incorporating the views of four commentators—Jejjaṭa, Cakrapāṇidatta, Gaṅgādhara and Yogīndranātha—the former two representing the early medieval period while the latter ones represent the modern period. Śivadāsa was the last noteworthy commentator of the medieval period but as his commentary, *Tattvapradīpikā*, on the *Caraka Saṃhitā* is not published¹ it could not be utilised for this purpose.

Jejjaṭa's commentary is also incomplete. It is available only on a few chapters of *Cikitsāsthāna*. The published edition² is based on the Ms. located at the Govt. Oriental Manuscripts library, Madras. Cakrapāṇidatta's³ and Gaṅgādhara's⁴ commentaries are available in complete form. The commentary of Yogīndranātha was published only upto the thirteenth chapter of the *Cikitsāsthāna*⁵ perhaps on the idea that only this much portion is the work of Caraka, the remaining portion (the later 17 Chapters, *Kalpasthāna* and *Siddhisthāna*) being that of *Dṛḍhabala*. Recently an edition has been published⁶ which contains twenty chapters of the *Cikitsāsthāna* thus covering further seven chapters.

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1. A Ms. is available with the Asiatic Society, Bombay which also is only upto the 26th Chapter (Verse 46) of the *Sūtrasthāna*.
 2. Ed. Haridatta Shastri, Pub. Motilal Banarsidass, Lahore, Vol. I. 1940 (2nd ed.), Vol. II, 1941 (2nd ed.)
 3. Jadhavaji Trikamji Acharya, Nirnayasagar press, Bombay, 1941 (3rd ed.).
 4. Ed. Kaviraj Narendranatha Sengupta & Balai Candra Sengupta; Calcutta, Vol. I (1917), II (1918), III (1923).
 5. Pub. J.N. Sen, 31, Prasanna Kumar Tagore Street, Calcutta, Vol. I (1920), II (1922), III (1930).
 6. Pub.—Swami Lakshmiram Trust, Jaipur, 1982.

Jejjaṭa :

Jejjaṭa is quoted by vṛnda (10th Cent. A.D.) as one of the authorities.¹ His commentary is also referred to as one of the three authoritative ones by Candrāṭa² (10th Cent. A. D.) which means that by that time Jejjaṭa became quite famous by dint of his valuable work. Keeping this in view, the lower limit of the date of Jejjaṭa can't be beyond 9th Cent. A. D. As regards upper limit, Jejjaṭa quotes Bhaṭṭāra Haricandra and Vāgbhaṭa (both 6th Cent. A. D.).

Besides on the Caraka Saṃhitā, Jejjaṭa also wrote commentaries on the other two works of Br̥hatrayi—the Suśrutasaṃhitā and the Aṣṭāṅgahr̥daya. His greatness and popularity can be evident from the fact that almost all the later commentators like Gayadāsa, Cakrapāṇi, Ḍalhaṇa, Vijayarakṣita, Niścalakara, Hemādri, Śivādāsa etc. have quoted him as authority. His commentary on the Suśrutasaṃhitā was utilised by Candrāṭa for redacting the text of that compendium.³

Jejjaṭa is said to be a disciple of Vāgbhaṭa but it is difficult to prove. This statement is based on some of the colophons in the Jejjaṭa's com. on the Carakasamhitā⁴ but it is not uniformly found.

Jejjaṭa is said to be a native of Kashmir. Others take him from Sindh perhaps because of his association with Vāgbhaṭa. The former view seems to be correct as Jejjaṭa himself has shown his leaning to it.⁵

Jejjaṭa's commentary, though in small fragments, indicates that it was a valuable work representing and interpreting the ideas of the ancient author.

1. दशमूलीहरीतक्यास्तुल्या कंसहरीतकी ।

मानं तेनात्र तत्रत्यं चरके प्राह जेज्जटः ॥ Vṛnda's Siddhayoga, 39.33

2. व्याख्यातरि हरिचन्द्रे जेज्जटनाम्नि सति सुधीरे च ।

अन्यस्यायुर्वेदे व्याख्या धार्ष्ट्यं समावहति ॥ Candrāṭa's com. on Cikitsākalikā.

3. सीश्रुते चन्द्रटेनेह मिषक् तीसटसूनुना ।

पाठशुद्धिः कृता तेन टीकामालोक्य जेज्जटीम् ॥ (Preface, Bhānumatī com. on Su. S.)

4. इति श्रीवाहटशिष्यस्य जेज्जटस्य कृतौ निरन्तरपदव्याख्यायां समाप्तः C. S., Ci. 2.2

5. काश्मीरादिदेशानुमतत्वाद् किञ्चिद् व्याकरणं कुर्म एव । Jejjaṭa's com. on C. S. Ci. 30.127-132.

Even the available portion throws light on some obscure facts which are important from the point of view of historical development of thought. For instance, his detailed discussion on pippalivardhamāna Rasāyana¹ is important which has been followed by the later commentators. Particularly his comments on drugs are valuable with regard to solving controversy in identity of drugs.²

Cakrapāṇidatta :

Cakrapāṇidatta was born in a reputed family (lodhravali) of vaidyas of Bengal. His father, Nārāyaṇadatta, was kitchen superintendent and minister of Gauḍadhinātha.³ His brother, Bhānudatta was attached to the king as court physician. He was a disciple of Naradatta, a great scholar of Āyurveda, who also wrote a com. on the Caraka-saṃhitā. Cakra's com. followed that of his teacher.

Cakrapāṇidatta wrote com. on Saṃhitās of Caraka as well as Suśruta. The former known as Āyurvedadīpikā now available in complete but the later known as Bhānumatī is published only in the sūtrasthāna.

Besides these commentaries., the following works go to the credit of Cakrapāṇidatta :

1. Cakradatta (Cikitsā-saṅgraha)—This follows Vṛnda's Siddhayoga and is commented upon by Nīścalakara and Śivadāsa Sen.
2. Dravyaguṇa-saṅgraha—This is commented upon by Śivadāsa Sen.
3. Śabda-candrikā.
4. Vyākaraṇatattvacandrikā.
5. Vyagradaridraśubhaṅkara.
6. Sarvasārasaṅgraha.
7. Muktvāli.

Cakrapāṇidatta's com. was the only available work at a time when no other commentaries were available. Śivadāsa sen, besides commenting on

1. C. S. Ci. 1. 3. 32-35.

2. P. V. Sharma and G. P. Sharma : Jejjāta (9th Cent. A. D.) and his informations about drugs, I. J. H. S., Vol. 7, No. 9 (1972).

3. Cakradatta, Concluding Verse. Sivadāsa has identified this king as Nayapāla of the Pāla dynasty whose date is 1008-1054 A. D.

his works, also followed him in writing a com. on the Caraka-saṃhitā but perhaps it did not gain popularity and was gradually lost. Cakra's has remained throughout the most popular com. on the Caraka Saṃhitā.

Cakrapāṇidatta was a great scholar not only of Āyurveda but also of various branches of Indian learning and such his com. is quite illuminating on many difficult points. His views are mostly balanced both in extent and content.

3. Gaṅgādhara :

Kavirāja Gaṅgādhara Roy was born in a reputed Vaidya family in 1799 A. D. in village Māgurā under the district of Jessore in Bengal (Now Bangladesh). His father was Bhavānī Prasād Roy and mother Abhayā Devī. After acquiring proficiency in sanskrit learning at the age of 18, he was admitted as a disciple to the school of Kavirāja Rāma Kānta Sen, a famous learned physician of Belgharia in Rajshahi district.

After completing education, he started practice at Calcutta but due to ill health he shifted to Murshidabad the then Capital of Bengal, Bihar and Orissa. In a short time, he became a renowned physician. In his early youthful age his wife passed away after delivering a son, Dharaṇidhara. Thereafter he devoted his whole life in medical service to the people, teaching and writing. In all the three fields, he did tremendous work. He treated a large number of patients, prepared a band of brilliant disciples and wrote several books on various branches of learning. Among his disciples are scholars like Dwārakānāth sen, Hārānacandra Cakravartī, Parśanātha Sen etc. and among his grand-disciples were Svāmī Lakṣmīrāma, Yogīndranātha Sen, Umācarāṇa Bhaṭṭācārya etc. His tradition is still living practically in the whole country. He passed away in 1885 A. D. at the age of 86.

His foremost work on Āyurveda is his voluminous and scholarly com. entitled 'Jalpakaḷpataru' on the Caraka-saṃhitā. He has also written the following works on Āyurveda-Paribhāṣā, Bhaiṣajyarāmāyaṇam, Āgneyāyurveda-vyākhyā, Nāḍī-parīkṣā, Rājavallabhiya dravyagūṇa-vivṛti, Bhāskarodaya, Mṛtyuñjaya-saṃhitā, Ārogyastotra, Prayogacandrodaya and Āyurveda-saṅgraha.

Besides, he has written a number of books on subjects like tantra, grammer, philosophy, religion, literature, the total number of his works is said to be 75.¹

Gaṅgādhara was, at heart, a philosopher and as such has dealt with philosophical and allied topics in great details² but has given meagre and confusing informations about drugs³. He also does not say enough about other topics.

He contradicts, at many places, the views of Cakrapāṇi but always without naming him⁴ perhaps with a sense of respect to the great scholar.

Yogīndranātha Sen :

Yogīndranātha Sen was born in 1871 A. D. and died on July 1, 1931, He was the eldest son of Kavirāja Dwārakānātha Sen, one of the illustrious disciples of Gaṅgādhara Roy. He was a distinguished scholar of sanskrit and studied Āyurveda with his father. He also earned good reputation as a successful physician. His commentary Carakopaskāra, on the Caraka-saṃhitā is the only known work ascribed to him.

Carakopaskāra deals with the topics in simple language and style making the ideas quite intelligible and as such became very popular in a short time. He does not follow his predecessors blindly but uses his discretion and as such sometimes he is seen following Cakrapāṇi⁵. Sometimes he follows Gaṅgādhara⁶

1. Āyurveda Mahāmaṇḍala Rajata Jayantī Grantha-Vol. II, Banaras, 1936, pp. 122-125.

2. See his com. on 'Ātman' (Su. 1-28) extending to 30 pages and that on Samavāya' (Su. 1-22) covering 25 pages.

3. For example, see his interpretation on Su. 3. 18-19. Surprisingly by vetasa he takes amlavetasa and for erakā he gives so many alternatives "एरका होमल इति-नाम, मञ्जिष्ठा वा, तृणविशेषो वा."

See also on tumburu and pṛthvikā (Su. 2.2).

4. See his. Com. on Su. 1.25, 19.13, 20.9 etc.

5. Su. 10. 11-13

6. Su. 12. 4; 14.49

and at several places he differs from both giving his own view¹ or keeping silent² or synthesising both the views³.

In the critical notes, views of the above commentators have been discussed and in most cases, I have also given my own views.

Discussion on identity of drugs has been left out. This will be given as separate appendix with the next volume or as independent book.

39, Gurudham,

Varanasi

14 April, 1985

P. V. Sharma

1. Su. 8.19; 10.9-10

2. Su. 11.37

3. Su. 12.1-2

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CARAKA-SAMHITĀ

CRITICAL NOTES

(Incorporating the Commentaries of Jejjāṭa, Cakrapāṇi,
Gaṅgādhara and Yogīndranātha)

I. SŪTRASTHĀNA

CHAPTER I

1. The compendiums of Āyurveda composed by Brahmā etc. being too exhaustive were not fully comprehensible to the people in the contemporary age having short span of life and intellect and because of this they were not able to prevent or counteract diseases. That is why Agniveśa, out of compassion, composed the present treatise of Āyurveda which deals mainly kāyacikitsā (internal medicine) and is neither too exhaustive nor too concise in order to enable the readers to grasp the ideas easily. It contains eight sections—Śloka (sūtra), nidāna, vimāna, śārīra, indriya, cikitsita, kalpa and siddhi—starting with śloka section which expounds fundamentals of the entire text. There also, the first quadruplet dealing with drugs (in order to counteract diseases) begins with the chapter on longevity which deals with the three aphorisms (cause, symptoms and treatment), advent of Āyurveda etc. The number eight being auspicious, the first aphorism of the chapter contains eight words¹. (अथ, अतः, दीर्घं, जीवितीयं, अध्यायं, वि, आ, ख्यास्यामः). It also indicates the subject matter as well as the purpose of the treatise. Exposition of life and allied topics is the subject matter of the treatise and to enable the people to attain maximum life-span is the purpose of the same which is fulfilled by performance of 'dhātusāmya' (Homeostasis). Thus the relation between life-span and the treatise is that of expoundable and means of exposition while that between the purpose (Homeostasis) and the treatise dealing with casual indications and contra-indications is that of attainable and means of attainment.

A question may be raised that the statement of purpose is not at all necessary for initiation of the treatise because this alone can not establish the utility of the same. The statement by some authoritative person too can not do this as it creates a vicious circle. In case it is thought that let the conception of utility be set aside, doubt in the utility of the object itself would be the motivating factor as farmers are motivated for agriculture in apprehension of impeding factors. This purpose would be served by the treatise itself without statement of the purpose so the statement of purpose is useless. This is not correct because the doubt (in purpose) of general nature should not motivate the one having interest in a specific purpose in

1. Co-incidentally, the number of sections in the treatise is also eight and also that of the branches of Āyurveda.

the same way as the doubt in the desired specific purpose. This, in turn, can not arise without recollecting the specific topic. Hence the statement of purpose is quite logical.

Cakrapāṇi's statement in this context as 'अभिधेयशास्त्रयोरभिधानाभिधेयलक्षणः संबंधः' should be read correctly as 'अभिधेयशास्त्रयोरभिधेयाभिधानलक्षणः सम्बन्धः' similarly 'सम्बन्धोऽप्यायुःशास्त्रयोरभिधानाभिधेयलक्षणः' should be corrected as 'सम्बन्धोऽप्यायुःशास्त्रयोरभिधेयाभिधानलक्षणः'.

As regards the point regarding auspiciousness of the present aphorism because of consisting of eight words, it holds good only when the prefixes 'वि' and 'आ' are taken into account separately from 'ख्यास्यामः'. Although it is correct technically according to the discipline of grammar¹, in usual practice the prefixes are not taken as separate words. That is why this point has been ignored by later commentators like Gaṅgādhara etc.

Although the tradition of Āyurveda has been traced back to Brahmā etc. there is no evidence that Brahmā etc. composed compendiums on Āyurveda except that in the Suśruta-Samhitā (Su. 1.6) where it is said that Brahmā composed Āyurveda consisting of ten million verses arranged in one thousand chapters. While interpreting it Dalhaṇa has said that Brahmā did not compose it anew but only refined it. All this only points to the ever-continuing tradition of Āyurveda coming down from the hoary past and not to composition of a concrete document. In the introductory part of the Caraka-Samhitā too, there is no mention of any Āyurvedic treatise before that of Agniveśa. Hence Cakrapāṇi's interpretation that Agniveśa did it considering the short span of life and intelligence of the people who were unable to grasp the compendiums of Brahmā etc. due to exhaustiveness is quite imaginary. The fact is that Agniveśa is the first to compose a treatise (on Āyurveda).²

In the opinion of Cakrapāṇi, the word 'Atha' in the present aphorism stands as auspicious in the beginning of the treatise though meaning incapability of those having short span of life and intellect to grasp the exhaustive compendiums of Brahmā etc. and also used for denoting consequence of salutation to god and teacher's instruction to compose the treatise. Auspicious words are used in the beginning of a treatise so as to avoid the obstacles to enable the author and the reader to attain their goals without any obstacle. The word 'atha' is auspicious because this along with the word 'Om' was pronounced by Brahmā first. Moreover, it is used tradi-

1. चत्वारि पदजातानि नामाख्याते चोपसर्गनिपाताश्च । Nirukta, 1. 1.

2. तन्त्रस्य कर्त्ता प्रथममग्निवेशो यतोऽभवत् । C. Su, 1. 32.

onally by authors of other disciplines as well¹. Though not explicitly mentioned, Agniveśa, the noble follower of the tradition, must have performed salutation to his favourite god according to tradition and the teacher's permission to compose the treatise is already explicitly mentioned (C. Su. 1.30). Some take the word 'Atha' as consequence to the query of disciples but Cakrapāṇi does not realise this because he thinks that a treatise is not written while putting the disciples in front though the author keeps the readers in his mind.

The word 'ataḥ', in Cakrapāṇi's view, is used in the sense of hereafter or 'because of' (non-utility of the compendiums of Brahmā etc.).

Gaṅgādhara, however, taking the word 'Atha' in the sense of auspiciousness, interprets it in the sense of 'consequence' or 'hereafter' which is related to the mental salutation to god and also the query of disciples. He interprets the word 'ataḥ' in both ablative and locative cases. The former is related to the above use of consequence while the latter denotes 'in the present text'. For interpretation he also puts 'ataḥ' before 'atha'.²

The word 'Dīrghañjivītiyam' is formed by adding the suffix 'chha' in the sense of content or context.³ It pertains to the treatise as well as the chapter. Even if it be restricted to chapter the sense of treatise is already understood as such preposition is given in the beginning of every chapter. The title of the chapter is designed generally on the basis of the words read in the beginning or the contents of the chapter.⁴

1. अथ शब्दानुशासनम् । M. B. 1.1.1.

अथातो धर्मं व्याख्यास्यामः । V. S. 1.1.1.

अथातो ब्रह्मजिज्ञासा । B. S. 1.1.1.

2. तेनातो मनसा कृतानिमतदेवताप्रणामजनितभंगलाचरणात् अथानन्तरं दीर्घञ्जीवित्वीयमध्यायं व्याख्यास्याम इति योजना । GD.

तेनातः शिष्यप्रश्नादथानन्तरमतोऽस्मिन् वक्तव्ये स्वस्थातुरपरायणायुर्वेदे दीर्घञ्जीवित्वीयाद्यध्यायं व्याख्यास्याम इत्यर्थः । GD.

3. दीर्घञ्जीवित्वीयमित्यत्र दीर्घञ्जीवित्वशब्दोऽस्मिन्नस्तीति मत्वर्थ 'अध्यायानुवाकयोर्लुक् च' (पा० ५.२.६) इति छप्रत्ययः । यदि वा 'दीर्घञ्जीवित्वमधिकृत्य कृतो ग्रन्थोऽध्यायरूपस्तन्त्ररूपो वा इत्यस्या विवक्षायां अधिकृत्य कृते ग्रन्थे (पा० ४.३.७) इत्यधिकारात् शिशुकन्दयमसभ (पा० ४.३.८८) इत्यादिना छः । Ck.

4. सर्वेषामध्यायनामादौ यद् वाक्यं वाक्यार्थो वा वर्तते, तद्वाक्यवाक्यार्थान्यतरैकदेशेन स्वरूपपरत्वेन प्रातिपदिकसंज्ञायां तदधिकृत्य कृते ग्रन्थे इत्यर्थे तद्विधिविधानेन शब्दबोधे ग्रन्थेऽन्नाध्यायस्य संज्ञा चकार । GD.

The 'Adhyāya' is formed from the verbal root 'iṇ' with prefix 'adhi' in the sense of 'one that is read'¹ or it is formed by irregular application (nipātana) in instrumental or locative sense. In this way 'Adhyāya' will mean that in which or by which some idea is acquired.² Though, according to derivation, this word is liable to cover topics, quadruplets, sections etc. in restricted sense it means only 'chapter'.

The word 'Vyākhyāyāmaḥ' is formed from the verbal root 'khyā' with prefixes 'Vi' and 'Ān' in the sense of intensive interpretation. Cakrapāṇi does not agree with the commentators who take 'ān' in the sense of extensiveness on the ground that the prefix 'ān' is used with nouns only. It is to be noted that Ḍalhaṇa holds this view³ which is refuted by Cakrapāṇi. According to Ḍalhaṇa 'Vyākhyā' is intensive as well as extensive interpretation of the text. He (Ḍalhaṇa) also quotes others' views according to which 'vi' and 'ān' are in the sense of 'several ways' and 'facing' respectively. According to this, 'Vyākhyā' will be interpretation of text in several ways facing the audience. According to Gaṅgādhara, interpretation is the act of exposing and expanding the ideas.⁴

2. It is not possible for a person to examine or to acquire personally the specific features of all the entities without which interpretation of Āyurveda or some treatise pertaining to it is not feasible because it would not be taken as authority. Hence Agniveśa shows his authoritative chapter as based on the knowledge obtained from his teacher Ātreya. That is why in the beginning of every chapter there is sentence 'इति स्माह भगवानात्रेयः'. 'iti' means the 'ideas to be placed' and 'ha' means 'with certainty'. 'Smāha' denotes mere past tense and not that in absence of the speaker because Ātreya was not absent from the scene of discourses to Agniveśa. These discourse were not originally revealed by Ātreya but were acquired from the earlier tradition and only transmitted to the next generation. 'Iti ha smāha' denotes this very traditional nature of the delivery of knowledge⁵.

1. अधीयत इत्यध्यायः । Ck.

अधीयते सङ्गतार्थबोधको यो ग्रन्थः सोऽध्यायः । GD.

2. अधीयतेऽस्मिन्ननेन वार्थविशेष इत्यध्यायः । Ck.

3. व्याख्यास्यामः इति विविशेषे, आङ् अभिव्याप्तौ, व्याख्यास्यामः प्रकथयिष्यामः । S. Su. 1.1

4. स्फुटार्थीकरणपूर्वकविस्तृतार्थीकरणानुकूलवाक्योत्पादनाव्यापारो व्याख्यानम् । GD.

5. इति हेतुत्थंभूतलक्षणे तृतीयान्तं पारंपर्योपदेशेनाह स्म उवाचेत्यर्थः, द्वितीयान्तं वा उपदेशानेकत्वाद् वेदस्य । पारंपर्योपदेशानतिक्रमेण अन्यनान्ततिरिक्तत्वेनायुर्वेदमात्रेयोऽग्निवेशयोवाचेति ध्वनितम् । GD.

The epithet 'Bhagavān' denotes the excellence of knowledge, fortune etc. earned by dint of penance.¹ 'Bhaga' is 'respected knowledge' or 'greatness with excellence etc.'. One possessing 'Bhaga' is known as 'Bhagavān'.²

'Ātreya' means 'son of Atri' which denotes the excellence of his clan.

Here others say—"Aphorisms are of four types as pertaining to preceptor, disciple, redactor and other scholars.⁴ Thus the first aphorism on proposition of the exposition relates to the preceptor himself and not to the disciple Agniveśa who was not authorised for the same. The second aphorism relates to the redactor who refers to the earlier exposition (by Ātreya) delivered in the past and in absence of the redactor. In the same way, in other such contexts (तमुवाच भगवानात्रेयः etc.) in this treatise and also in the Suśruta-Saṃhitā (यथोवाच भगवान् धन्वन्तरिः-etc.). The use of 'lit' form of the verb has been supported by the commentator".

Cakrapāṇi does not agree to the above view. He says that the term 'preceptor' is a relative one and Agniveśa though disciple of Ātreya was preceptor of his own disciples and as such exposition of the treatise by him to his own disciples does not carry any defect. As regards the second aphorism being that of redactor and the use of 'lit' form of verb therein, this also does not hold good because this aphorism is related to the earlier one the total meaning being—"I will expound...as propounded by Ātreya". In the Suśruta-Saṃhitā too, this may be explained in the same way. Moreover, in other treatises like those of Jātukarṇa etc. there is no reference of redactor at all but 'lit' form is used there.⁵

Thus in the Caraka-Saṃhitā too, there is no use of 'lit' form in the context of redactor. Hence it should be taken that Agniveśa in the Caraka-Saṃhitā and Suśruta in the Suśruta-Saṃhitā is the author of the aphorisms. Only somewhere

1. भगवानिति यदुक्तं तेनात्रेयस्यापि तपः प्रभावजनितयुक्तज्ञानादिभाष्यवत्त्वं ख्यापितम् । GD.

2. ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णा भग इतीङ्गना । quoted by Ck.

3. उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।

वेत्ति विद्यामविद्याञ्च स वाच्यो भगवानिति ॥ quoted by Ck.

4. Preceptor's aphorism such as — नैतद् बुद्धिमता द्रष्टव्यमग्निवेश । (Su. 4.) etc.

disciple's aphorism such as — नैतानि भगवन् ! पञ्चकषायशतानि पूर्यन्ते (Su. 4.) etc.

redactor's aphorism such as — तमुवाच भगवानात्रेयः (Su. 4.) etc.

Other's aphorism such as — कुमारस्य शिरः पूर्वभाभिनिर्वर्ततइति कुमारशिरा भरद्वाजः (Śā. 6) etc.

5. शिष्यो जातूकणः प्राञ्जलिरधिगम्योवाच ।

for supporting or refuting an idea some anecdote is presented and some aphorisms are stated as quotation from the preceptor's discourse and others as quoting the view of other scholars. The redactor only completes the text composed earlier.

The use of 'lit' in the sense of past tense in general not pertaining to the current day holds good in classical literature as in vedic one, otherwise the word 'उवाच' should not have come in treatise like Jātūkarna etc. Moreover, the use of 'मामुवाच' and 'अहमुवाच' in the anecdote of Dhanya in Harivaṃśa (Viṣṇu. 2.110) should not have been made.

The view that 'iti' in the second aphorism refers to the first one is also not correct because only statement of the first aphorism or its idea by the preceptor and the composition of the remaining text as quotation from the preceptor's discourses would not be able to create interest or faith in the readers. It can be done only as has been proposed (by Cakrapāṇi) above. Hence this very interpretation should be acceptable.

The use of plural (व्याख्यास्यामः) in relation to Agniveśa is in the sense of singular number according to general usage. In case of 'Ātreya' this was not necessary because the epithet 'Bhagavān' already shows his greatness.

3. Bharadvāja could approach Indra, the king of gods, because of his capability due to austere penance. Penance alone is not enough to produce knowledge of Āyurveda without acquiring it from a teacher. Indra was approached because learning from the main preceptor is desirable because if the instructions are received improperly the knowledge flowing in generations of disciples might deteriorate gradually like honey transferred from one container to the other.

What does the term 'longevity' mean as the length of life-span is not certain ? It means the maximum span of life according to the age. In earlier ages—Satyayuga, Tretā and Dvāpara—the life-span of human being was of 400, 300 and 200 years respectively while in Kali (the present age) it is of 100 years. Gradually the life-span goes down at the rate of one year on the lapse of 100 years (Vi. 3.)

The life-span may be determined or undetermined according to past deeds. If they are powerful it is determined otherwise undetermined. In the former cases one dies positively in (fixed) time whereas in the latter case he dies if there is more powerful cause of death present such as poison etc. otherwise he attains maximum life-span according to age and dies natural death as stated by the author himself (Vi. 3). If persons having undetermined life-span use Rasāyana therapy, they might cross the prescribed limit of life-span due to its miraculous effect as

stated in the concerned chapter (Ci. 1), but in case of those having determined life-span this limit can't be crossed. A question arises if the past deeds alone are responsible for life and death, health and disease what would be the role of measures prescribed in Āyurveda? In fact, both present and past deeds are responsible for the same. In some cases the past deed is subdued by the present one while in other cases the past deed subdues the present one. In the case where the past deed is powerful enough to cause certain death, Āyurveda is helpless there but even then it may pacify the painful disorder preceding death if the disorder also is not caused by the same past deed. In other cases where the past deed is not sure to produce consequences, Āyurveda is entirely significant. The prescribed limit of life-span can be transcended only by the use of Rasāyana therapy and by other usual preventive and curative measures.

Dalhana while distinguishing between 'Vayaḥsthāpana' and 'Āyushkara' says that the former means the measures sustaining the life upto one hundred years (the maximum span) and the latter denotes the measures which prolong life even beyond that¹.

The word 'anvicchan' has been interpreted differently by different commentators. Cakrapāṇi has interpreted it as 'desiring favourable long life' while Gaṅgādhara has taken it in the sense of searching². I have preferred the latter because there was an ardent desire for search into the methods which could ameliorate the sufferings of the people and provide long life so that they could attain the objects of life without obstacles. This is also evident from the introductory portion of both the major Saṃhitās—Caraka as well as Suśruta.³

4-5. The tradition of Āyurveda started from Brahmā (the creator) Himself and came down in entirety through Dakṣa Prajāpati and Aśvins to Indra. Thus approaching Indra virtually meant approaching Brahmā in view of the entirety of the knowledge of Āyurveda. In Indra there was some special advantage that he was also in need of a true disciple whom he could transfer this useful knowledge. On the other side, the sages were also in search of this knowledge and that is why Bharadvāja, deputed by them, approached Indra.⁴

1. वयः स्थापनं वर्षशतमायुः स्थापनं, आयुष्करं शताधिकमपि करोति । Dalhana on S. Su. 1.7 (7)

2. अप्राप्तप्राप्त्यनुकूलगत्यादिव्यापारोऽन्वेष्टणम् । GD.

3. दुप्रार्भूतो मनुष्याणामन्तरायो महानयम् ।

कः स्यात्तेषां शमोपाय इत्युक्त्वा ध्यानमास्थिताः ॥ C. Su. 1.16, Also S. Su. 1.4

4. तेन ब्रह्मणो वाऽऽयुर्वेदः श्रूयते इन्द्राद्वेति न किञ्चिदर्थतो विशेषः । इन्द्रे त्वदमधिकं यदयमसंक्रामितविद्यत्वेन शिष्यार्थी । Ck.

To trace the tradition right from Brahmā was significant in order to show the unbroken continuity of the knowledge and also its usefulness because of its adoption by great sages.

Gaṅgādhara adds that the use of the word 'yathā proktam' is significant because it shows only the delivery of Āyurveda and not creation of the same by Brahmā because it was self-emerged.¹ He has also contradicted the interpretation (of Cakrapāṇi) that Indra was approached because he needed some disciple to teach in view of the following statement (1.17). Secondly, what was the hindrance in approaching Brahmā etc. who were already in process of delivering the knowledge ? In fact, Indra was preferred because he was appointed as the protector of the people and for this dissemination of the knowledge of Health Science was necessary. This object he wanted to fulfil through the sages. Brahmā etc. are creators but not directly protectors.²

Ḍalhaṇa while explaining the statement of Suśruta (Su. 1. 6) says that Brahmā only redacted and not created Āyurveda because it is eternal.³

In view of this controversy, Vāgbhaṭa used the word 'Smṛtvā' (recollecting) which is further annotated by Aruṇadatta which shows that Brahmā was not the creator of Āyurveda⁴.

When diseases appeared as obstacles to human beings in performance of penance, study and other duties, the pious great sages assembled, out of compassion to the creatures, at the auspicious outskirts of Himalayas. Gaṅgādhara puts another version⁵ stating that diseases arose only in them who did not follow penance, religious vows and other duties.

'Roga' (disease) is that which causes pain. Though disease is continuing eternally (C. Su. 30) 'Prādurbhāva' means manifestation of one already existing.

1. प्रोक्तेत्युक्त्या आयुर्वेदप्रकाशकत्वं ब्रह्मणः ख्यापितं न त्वायुर्वेदस्रष्टृत्वं, तेनायुर्वेदस्य प्रसिद्धत्वं स्वत एवेत्युक्तं भवति । GD.

2. शक्रस्य शरण्यत्वेन दर्शने च प्रजापालनकर्तृत्वेनेश्वरनियोजितत्वं हेतुरिति सूचनाय भगवानिति शक्रस्य विशेषणमुक्तम् । ब्रह्मादयो हि सृष्ट्यादिकर्तारो न तु साक्षात् पालकाः । GD.

3. कृतवान् संस्कृतवान्, न तु पूर्वमुत्पादितवान्, कुतः, नित्यत्वात् । Ḍalhaṇa

4. ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् । (A. H., Su. 1.4)

स्मृत्वेत्येनैतद्गमयति ब्रह्मणः स्मर्तृत्वमेवात्र न कर्तृत्वम् । AD.

5. तपोपवासाध्ययनब्रह्मचर्यव्रताजुषाम् । GD.

The emergence of diseases took place at the end of kṛtayuga as said in the chapter on epidemics¹ (C. Vi. 3).

Though 'Śarīra' is, by nature, decaying, the process of decay is hastened by the contact of diseases.²

The word 'Upavāsa' though used in the sense of 'fasting' as a means of lightening, has been interpreted by Cakrapāṇi differently as getting rid off demerits and acquiring merits. He also quotes a verse from some source in this connection³.

Gaṅgādhara sees the pious nature of the sages as reason in compassion on creatures.⁴

Thus the main object of sages in acquiring Āyurveda was to eliminate the disease of all beings, the attainment of longevity by them would automatically be achieved in this way.⁵ The word 'Bhūteṣu' instead of 'Nareṣu' denotes that the science of Āyurveda is not restricted to human beings but comprises all living beings (including plants). It also shows the magnanimity of sages.⁶

Here Cakrapāṇi mentions sages as of four categories—R̥ṣika, R̥ṣiputra, Devar̥ṣi and Mahar̥ṣi⁷.

8-14. In the text the passage contains the names of sages who assembled for the above deliberation. Commenting on this, Cakrapāṇi says that enumeration of a large number of sages has been done for the purpose of destruction of sins in the beginning of the text and to show the importance of the deliberations.⁸ Further in

1. रुजन्तीति रोगाः ।

प्रादुर्भावश्च पूर्वसिद्धस्यैवाविर्भावः । Ck.

2. शीर्यत इति शरीरम् ।

एतेन शरीरं स्वत एव शीर्यमाणं रोगसंबन्धात् नितरां शीर्यते इति सूचितम् । Ck.

3. उपवासः क्रोधादिपरित्यागः सत्याद्युपादानं च-वचनं हि-उपावृत्तस्य पापेभ्यः सहवासो गुणे हि यः ।
उपवासः स विज्ञेयो न शरीरस्य शोषणम् ॥ Ck.

4. महर्षयो भूतेषु सानुक्रोशाः पुण्यकर्मकत्वात् । GD.

5. एतेन प्राणिरोगहरणमेव प्रधानमायुर्वेदोपगमने महर्षीणां फलम्, आयुःप्रकर्षस्त्वनुषङ्गसिद्धिस्तेषां महात्मना-
मिति भावः । Ck.

6. नरेष्विति वक्तव्ये यदयं भूतेष्विति सामान्यशब्दं करोति, तेन न समानजीवप्रयुक्तेयमनुकम्पा, किन्तु
प्राणिमात्रप्रयुक्तेति समदर्शितामृषीणां दर्शयति । Ck.

7. अनेन चतुर्विधा अपि ऋषयः-ऋषिकाः, ऋषिपुत्राः, देवर्षयो महर्षयश्च गृह्यन्ते । Ck.

8. बह्वर्षीणामत्र कीर्तनं ग्रन्थादौ पापक्षयहेतुत्वेन, तथायुर्वेदस्यैवंविधमहापुरुषसेवितत्वेन सेव्यत्वोपदर्श-
नार्थम् । Ck.

attempt to categorise the sages he says that among them some were vagrant, some hermits and other superhuman, thus the assembly consisted of various orders of sages. 'Vaikhānasas' were concerned with performance of specific acts (sacrifices) while 'bālakhilyas' were those of short stature.¹

In place of 'Śaralomā (verse 11) Gaṅgādhara reads as 'Śavaloma'. He also says that both Vaikhānasas as well as Bālakhilyas belonged to the order of 'Vāṇaprastha (hermits).²

'Ārogya' means 'absence of disorder' which indicates 'dhātusāmya'³ (equilibrium of dhātus). Thus the word 'Ārogya' indirectly means 'dhātusāmya' by negative way while the word 'Svāsthya' denotes the positive state of health. This is the difference between the word 'Ārogya' and 'Svāsthya'. Though both denote the state of health, the former indicates the negative aspect while the latter the positive one.

'Ārogya' is said as the main root of all the four objects of life—dharma, artha, kāma and mokṣa. Both kāma and mokṣa denote happiness—one the worldly and the other the everlasting one. Perhaps because of this Vāgbhaṭa has put 'Sukha' instead of kāma and mokṣa.⁴ Arunadatta clarifies that 'Sukha' (happiness) is of two types temporary and everlasting. He has termed the latter one as 'mokṣa'⁵ but surprisingly he has missed to term the former one as 'kāma' which is actually meant by the author.

Though 'Caturvarga' (four entities) is the comprehensive object of human life, for worldly persons 'Trivarga' 'three entities'—dharma, artha and kāma—is to be achieved. Those who retire from the worldly affairs devote themselves entirely to liberation that is why at opportune places Caraka has emphasised on trivarga⁶ rather than caturvarga.

1. एषु च मध्ये केचिद्यावावराः केचीच्छालीनाः, केचिदयोनिजाः एवं प्रकाराश्च सर्वे मिलिताः बोद्धव्याः । Ck.

वैखानसा इति कर्मविशेषप्रयुक्ता संज्ञा । बालखिल्यास्तु स्वल्पप्रमाणाः केचिदृषयः । Ck.

2. बालखिल्या वैखानसा वानप्रस्थाः । GD.

3. आरोग्यं रोगाभावाद्धानुसाम्यम् । Ck.

4. आयुः कामयमानेन धर्मार्थसुखसाधनम् ।

आयुर्वेदोपदेशेषु विधेयः परमादरः ॥ A. H. Su. 1.3

5. "सुखं द्विविधं-तादात्विकमात्यन्तिकञ्च ।"

आत्यन्तिकं सुखं मोक्षाख्यम् । AD.

6. C. Su. 11.25

Cakrapāṇi has interpreted the word 'Śakra' as 'one who is capable'.¹ Bhānuji Dikṣita in his commentary on the Amarakoṣa has also interpreted like this.²

23. Indra delivered Āyurveda to sage Bharadvāja in a few words knowing his 'vipula mati' (great intellect). Commenting on the word 'vipula mati', Cakrapāṇi says—generally the versatile intellect is called as 'Vipula mati' but here it denotes one endowed with desire for learning, acquisition, retention, critical analysis and rational conclusion.³ Thus it covers the entire field of scientific methodology.

24. The initial concise form of Āyurveda revealed to Brahmā consisted of three broad divisions (Trisūtra) of medical science as hetu (etiology), liṅga (symptoms and auṣadha (remedy). It was devoted to healthy as well as diseased, was eternal and pious. As this knowledge was eternal, it was only revealed to Brahmā and not created by him.

In the above three aphorisms entire Āyurveda is covered. Hetu includes all the immediate and distant causes, Liṅga includes symptoms and characters of disease as well as health while auṣadha includes all the wholesome things—drugs as well as diet. The body may be included either in hetu (because it is the root cause of all evils) or in liṅga (because all manifestations are located in that). These three divisions are called as Sūtras because they deliver information and contain chain of ideas.⁴ The Trisūtra Āyurveda revealed to Brahmā was delivered by Indra to Bharadvāja in the same form which shows continuity of tradition. Trisūtra is also known as 'Triskandha'.

Āyurveda is endless and unlimited but having been divided into three divisions was known rightly and entirely in a short time by the devoted sage (Bharadvāja) having great intelligence. By this he attained a happy, long life and later transferred the knowledge to the sages as it was.

The word 'anantapāra' has been interpreted by Cakrapāṇi in three ways—

- (1) that having no beginning and end, 'Pāra' means beginning.
- (2) that having endless shores like those of a river.
- (3) that having liberation as the ultimate goal here 'ananta' means mokṣa (liberation)⁵.

1. शक्तत्वाच्छक्र उच्यते । Ck.

2. शक्नोति शक्रः (Com. A. K. 1. 1. 42)

3. मतिश्च बहुविषयत्वेनोपचाराद् विपुलेत्युच्यते । सा च मतिः शुश्रूषाश्रवणग्रहणधारणोद्वापोहतत्वाभिनिवेशवतीह बोद्धव्या । Ck.

4. सूचनात् सूत्रणाच्चासन्ततः सूत्रम् । Ck.

5. अनन्तो मोक्षः, पारमुत्कृष्टं फलं यस्यायुर्वेदस्यासावनन्तपारः । Ck.

‘Muni’ is said because of ‘manana’ (high thinking)¹.

By this Bharadvāja attained boundless life-span (extremely long life). Cakrapāṇi interprets it in two ways:—(1) By knowing Āyurveda he became conversant with rasāyana drugs, by regular use of which he acquired longevity. (2) He got longevity immediately due to virtue after learning Āyurveda for the well-being of all creatures.

That Bharadvāja transferred the knowledge of Āyurveda as such to the sages again denotes the unbroken tradition of the science of Āyurveda.

27-29. The sages acquired the knowledge (of Āyurveda) from Bharadvāja with desire for longevity of the people as well as themselves. Finally they followed the mode of living prescribed in scriptures which consists of avoidance of unwholesome and use of wholesome things².

30-31. Punarvasu Ātreya delivered Āyurveda to his six disciples—Agniveśa, Bhela, Jātūkarna, Parāśara, Hārīta and Kṣārāpāṇi. Cakrapāṇi takes Ātreya as a disciple of Bharadvāja and contradicts the view of others who take Bharadvāja and Ātreya as one. For this, arguments put forth by him are. (1) Nowhere in the text (of the Caraka-Samhitā) Ātreya has been said as Bharadvāja. (2) In Hārīta, Bharadvāja is said as teacher of Ātreya etc. (here he quotes the verses).³ But Cakrapāṇi could not explain the different version in which Ātreya has been said as disciple of Indra and not Bharadvāja. He quotes, in this connection, the relevant verses of Vāgbhaṭa and supports it on the basis of version given in the fourth quarter (Āyurveda samutthānīya) of chapter on Rasāyana (Ci. I) saying that Ātreya may be included by the word ‘ādi’ (etc.) at the end of names of sages. As he has not contradicted, the controversy remains as whether Ātreya received Āyurveda directly from Indra or through the medium of Bharadvāja. Secondly, it was not correct to include Ātreya in the list of sages who were colleagues of his father Atri because Ātreya comes in the next generation. As regards the Vāgbhaṭa’s version, it may be read correctly as follows:—

ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् ।
सोऽश्विनौ तौ सहस्राक्षं सोऽत्रि पुत्रादिकान् मुनिः ॥

1. मननात् ज्ञानप्रकर्षशालित्वान् मुनिः । Ck.

2. तन्त्रोक्तां विधिमिति अपथ्यपरिहारपथ्योपादानरूपम् । Ck.

3.शक्रादहमधीतवान् ।

मत्तः पुनरसंख्येयास्त्रिसूत्रं त्रिप्रयोजनम् ।

अत्रात्रेयादिपर्यन्ता विदुः सप्त महर्षयः

आत्रेयाद्वारीतः ऋषिः । quoted by Ck.

Thus it would mean that Indra delivered the knowledge of Āyurveda to Atri and he to his son (Ātreya) and others. This version seems to be more appropriate. Vāgbhaṭa in Aṣṭāṅgasamgraha takes Punarvasu Ātreya as disciple of Indra but it is not on the line of Caraka. Moreover, it looks ridiculous and unreliable that such a junior man in age as well as status like Punarvasu led the delegation of sages consisting of stalwarts and seniors like Dhanvantari and Bharadvāja. In my opinion, Vāgbhaṭa has manufactured this version having been influenced by the predominance of the school of Ātreya and its compendiums.

41. The actual subject matter starts from here the previous portion (verses 1-40) being the introductory part. If we take the portion upto verse 40 as appendage, this chapter might be conveniently named as 'Hitāhitiya' on the basis of the first word in the verse 41. It may be noted that there is already a chapter of this name in the Suśruta-Saṃhitā.

'हिताहितं सुखं दुःखं—there are four types of Āyus detailed in the 30th chapter of the Sūtrasthāna. Hitāhita Āyus is the social, and sukha-duḥkha Āyus the personal aspect of life.

'तस्य हिताहितम्'—¹means wholesome and unwholesome for life.

'मान' means the measure of life-span. This is described pathologically in the context of ariṣṭas (signs indicating death in the certain period) and physiologically in the context of the examination of child for longevity or otherwise.

'तच्च' means the definition of āyus itself.

The definition of Āyurveda given in the present verse can be concised as 'Āyurveda' is that which imparts knowledge of life² the root 'vid' here is restricted in the sense of 'knowledge' as also supported by the statement in the chapter 'arthe daśamahāmūliya' (Su. 30). The other meanings, attainment³ etc. are not intended here as they are not direct outcome of Āyurveda.

Suśruta has defined Āyurveda as that in which Āyus is there (as subject matter) and by which one attains Āyus (longevity)⁴. While Dāllhaṇa applies it in

1. तस्य हिताहितमिति आयुषः पथ्यापथ्यम् । Ck.

2. आयुर्वेदयतीत्यायुर्वेदः । Ck.

3. The root 'vid' is used in four senses—knowledge, consideration, existence and attainment.

सत्तायां विद्यते, जाने वेत्ति, विन्दते विचारणे ।

विन्दते विन्दति प्राप्नोति श्यन्लुक्शनम्शेष्विदं क्रमात् ॥ Siddhāntakaumudī, Curādi.

4. आयुरस्मिन् विद्यते, अनेन वाऽऽयुर्विन्दति इत्यायुर्वेदः ॥ S. Su. 1.15

all the four senses,¹ Cakrapāṇi comments that the attainment of longevity is the object of Āyurveda and āyus according to the other three derivations is the subject matter of Āyurveda. He adds that Caraka takes 'vid' meaning knowledge, the attainment of longevity is a result of knowledge.²

Gaṅgādhara, however, explaining 'तस्य हिताहितं' says that diet, behaviour, drug etc. which do not produce slackness (or weakness) are hita (wholesome). It is of two types according to function of preservation (रक्षण) or promotion (वर्धन). Ahita (unwholesome) is that which causes slackness (or weakness) which may be again of two types—hrāsa (deterioration) and atihrāsa (excessive deterioration) according to degree.³

On 'मान', Gaṅgādhara's interpretation is different. He says that 'मान' includes 'अमान' as well. Thus Āyurveda describes मान (प्रमाण) as well as अमान (अप्रमाण) of Āyus. When the end of life is specifically defined in terms of days, weeks, months etc. it is called as māna and where there is only general indication of death without specification of time it is known by amāna.⁴ This is as dealt with by Caraka (Su. 30. 25). But Gāṅgādhara has ignored the physiological aspect of the matter though mentioned in Caraka.⁵ On the contrary, Cakrapāṇi has analysed it in detail. Interpreting the word 'देहप्रकृतिलक्षण' he says that the measure of life-span has been described in three ways based on the characters of देह (body), प्रकृति (constitution) and लक्षण (anatomical features). Alternatively, he says, देहप्रकृतिलक्षण may be interpreted as physical features.⁶ One hundred years is the average life-span of man.

42. In this verse, Caraka has defined Āyus. He says that Āyus is the combination of śarīra (body), indriya (sense organs), sattva (mind) and ātman (soul) and is known by the synonyms dhāri, jivita, nityaga and anubandha.

1. आयुः शरीरेन्द्रियसत्त्वात्मसंयोगः, तदस्मिन् विद्यतेऽस्तीत्यायुर्वेदः । अथवा आयुर्विद्यते ज्ञायतेऽनेनेत्यायुर्वेदः, आयुर्विद्यते विचार्यतेऽनेन वेत्यायुर्वेदः; आयुरनेन विन्दति प्राप्नोतीति वाऽऽयुर्वेदः । Dalhana
2. आयुरस्मिच्छास्त्रे ज्ञानसाधनीभूते ज्ञायत इत्यायुर्वेदः; चरके तु ज्ञानार्थ एव विदित्युक्तः; आयुर्लाभस्यापि ज्ञानसाध्यतया । Ck.
3. रक्षणवर्द्धनभेदाद्विविधमेवाशैथिल्यजनकाहाराचारभेषजादिकं हितं, ह्रासातिह्रासरूपशैथिल्यजनकरूपमहितम् । GD.
4. आयुषो मानामानयोर्व्यवस्थायां, यो यदा मरिष्यति तन्मानम् ; यो मरिष्यतीतिमात्रं वक्ष्यते तत्तस्यामानम् । GD.
5. देहप्रकृतिलक्षणमधिकृत्य चोपदिष्टमायुषः प्रमाणमायुर्वेदे । C. Su. 30.25
6. देहश्च प्रकृतिश्च लक्षणं च देहप्रकृतिलक्षणम् ;
किं वा, देहस्य सहजलक्षणं देहप्रकृतिलक्षणम् । Ck. on above.

Cakrapāṇi, while interpreting the word 'śarīra', says—'śarīra (body) is made of the products of five mahābhūtas and is the abode of enjoyment for ātman.¹ Gaṅgādhara, however, makes slight modification in this. He says that here body should be interpreted as the substratum of motor organs because sensory organs have already been mentioned separately as 'Indriyas'. In this case, if body is defined as the product of five mahābhūtas, the sensory organs would also be included in the same and then the word 'Indriya' in the verse would be superfluous. To avoid this objection, the definition may be modified as "the body is the product of five mahābhūtas such as external senses etc." Thus the internal senses auditory organ etc. would be taken by the word 'Indriya' and there would not be the defect of repetition. In plants also, there are no external organs but still they are living because of the internal sensory organs².

In Cakrapāṇi's view, though sense organs are taken by 'śarīra', they are mentioned separately to show their importance.

Thus Āyus (life) is defined as 'combination of body, senses, mind and soul mechanised by unseen (past deeds)'³.

This combination, though being momentary because of momentary nature of its substratum (body), is well-set by the incessant chain of events and as such is taken as one.⁴

Dhāri—this has been interpreted by Cakrapāṇi as 'that which holds and does not allow the body to be decomposed.'⁵ Gaṅgādhara explains it as 'that which holds the mutual combination of mind, soul, body and senses'⁶. Virtually, both these interpretations, are two aspects of the same thing. The former denotes the effect and the latter the cause of the phenomena.

1. शरीरं पञ्चमहाभूतविकारात्मकमात्मनो भोगायतनम् ;
इन्द्रियाणि चक्षुरादीनि, सत्त्वं मनः, आत्मा ज्ञानप्रतिसन्धाता । Ck.
2. शरीरमिह चेष्टेन्द्रियार्थश्रियः । इन्द्रियस्य पुथगुपादानान्न च चेतनाधिष्ठानभूतं पञ्चमहाभूतविकार-
समुदायात्मकं, तेन हीन्द्रियलाभे पुनरुक्तत्वापत्तिः स्यादस्तु वा बाह्येन्द्रियादि-पञ्चमहाभूतविकारसमु-
दायात्मकं शरीरम् । इन्द्रियन्तु आभ्यन्तरं नित्यं श्रोत्रादिकं तेन नेन्द्रियस्य पौनरुक्त्यं, वृक्षादेरपि
बाह्येन्द्रियरहितस्यायुष्मत्त्वमाभ्यन्तरेन्द्रियवत्त्वात् । GD.
3. एषां सम्यग्दृष्टयन्त्रितो योगः संयोगः । Ck.
4. अथ च संयोगः संयोगिनः शरीरस्य क्षणिकत्वेन यद्यपि क्षणिकस्तथापि सन्तानव्यवस्थितोऽयमेकत-
योच्यते । Ck.
5. धारयति शरीरं पूतितां गन्तुं न ददातीति धारि । Ck.
6. सत्त्वात्मशरीरेन्द्रियाणि परस्परं धारयितुं शीलं यस्य तत् धारि । GD.

Jivita-cakrapāṇi interprets it as that which holds the vital breath¹. Gaṅgādhara, however, takes it only as a synonym of Jivana (life² which is the resultant.)

Nityaga-Cakrapāṇi interprets it as 'that which constantly moves on due to momentariness of body.'³ Gaṅgādhara also says the same thing in other words. According to him, it is that which has the nature of moving (being deteriorated) every moment.⁴ In my opinion, "नित्यं गच्छतीति नित्यगः" may simply mean 'that which always moves. It shows that life is a phenomenal process extremely dynamic and consuming like the flame of fire or light of lamp.

Anubandha-Cakrapāṇi has interpreted it as 'that which continues as combination with other bodies etc. (in future births).'⁵ Gaṅgādhara also interprets as 'that which passing on from the previous state continues further homogeneously.'⁶ Gaṅgādhara's view seems to be more rational because Āyus, in the present context, concerns with the present life and not the life hereafter. Moreover, it is concerned with the gross body (sthūla śarīra). But Gaṅgādhara is not right in including 'चैतन्यानुवृत्ति' (Su. 30.22) here by 'ca' as an additional synonym, because if we look to these statements (one in the sūtrasthāna and the other in the cikitsā sthāna) it is apparent that in the latter context चैतन्यानुवृत्ति has replaced नित्यग and is not an additional one. Thus it may be said that चैतन्यानुवृत्ति (continuation of consciousness) is the same things as नित्यग (incessantly continuing consciousness). Cakrapāṇi, however, takes this word as definition of Āyus. Further he, commenting on the two definitions of Āyus शरीरेन्द्रियसत्त्वात्मसंयोग and चैतन्यानुवृत्ति says that the former virtually is the nature of Āyus and the latter as the constant manifestation of the same.⁷

Some say that this definition is framed in view of Karmapuruṣa who is mainly concerned in medicine. Others say that the mention of 'śarīra, indriya etc.' in the above definition is to show that Āyus is a combination of inherent material causes.⁸

1. जीवयति प्राणान् धारयतीति जीवितम् । Ck.

2. जीवनं जीवितं फलात्मकजीवधात्वर्थः । GD.

3. नित्यं शरीरस्य क्षणिकत्वेन गच्छतीति नित्यगः । Ck.

4. नित्यं प्रतिक्षणं गन्तुं शीलं शिथिलीभावो यस्य स नित्यगः । GD.

5. अनुवधनात्यायुरपरापरशरीरादिसंयोगरूपतयेत्यनुबन्धः । Ck.

6. अनु पूर्वविस्थानत्यागपूर्वकानुरूपेणोत्तरकालं वधनातीत्यनुबन्धः । GD.

7. शरीरेन्द्रियसत्त्वात्मसंयोगजन्या चैतन्यानुवृत्तिर्यथोक्तसंयोगावाभिचारित्वेन व्यक्तत्वेन चार्थदशमहामूलीये लक्षणत्वेनोक्ता, शरीरादिसंयोगरूपमेव त्वायुः परमार्थतः । Ck.

8. अन्ये तु चिकित्साधिकृतत्वात् प्राधान्याच्च कर्मपुरुषाभिप्रायेणेदमायुर्लक्षणमित्याहुः । परे तु शरीरेन्द्रियेत्याद्युपलक्षणं तेन समवायिसंयोग आयुरिति ज्ञापनार्थं शरीरेन्द्रियादिप्रदर्शनमिति भाषन्ते । GD.

Āyus is also proposed by some as जीवितविशिष्टः कालः आयुः (Period characterised by life) but Gaṅgādhara has contradicted it with arguments.¹

In conclusion, life (Āyus) is the combination of body, sense organs etc. and death is disjunction of the same thereafter.²

43. Āyurveda is regarded as the most sacred in the circle of vedic scholars. The reason is that Ṛgveda etc. deal with the matter related to the other world whereas Āyurveda deals with Āyus, the means for health and virtue which is useful for both the worlds, here and hereafter. Moreover, Āyurveda promotes life which serves as means for four objects of man. Hence it is known as the most sacred.³

According to this, Gaṅgādhara adds, the text composed by Agniveśa and redacted by Caraka is also Āyurveda and eternally continuing because it is based on the concepts of Āyurveda as defined above.⁴

44. The concept of Sāmānya and viśeṣa is of great importance in Āyurveda and that is why the list of six padārthas starts with sāmānya and viśeṣa (Su. 1.28). In the present verse, Caraka gives this applied definition—"Sāmānya invariably causes increase while Viśeṣa causes decrease in all substances."

Interpreting the word 'sarvadā' Cakrapāṇi says that it means in all times in relation to both ever-moving time as well as conditional states.⁵ Gaṅgādhara clarifies it with examples. He says that 40 ml. of water mixed with the same amount of milk increases the quantity because of similarity of liquid property of both but the same quantity of water does not produce any increasing effect on mixing with mercury because of dissimilar nature. In the same way, they act in conditional states. For instance, milk because of being similar to kapha in properties increases the latter but the same, if processed with long pepper, ginger etc. decrea-

1. तेन जीवितविशिष्टः काल आयुरिति यदुच्यते, तन्न । GD.

2. शरीरेन्द्रियादिसयोग आयुः जीवनं, तदुत्तरकालं शरीरेन्द्रियादिवियोगो मरणम् । GD.

3. अन्ये ऋग्वेदादयः प्रायः परलोकहितमेवार्थं वदन्ति तेन पुण्याः, पुण्यतमश्चायमायुर्वेदो यद् यस्मान् मनुष्याणामुभयोलोकयोर्यद्विदमायुरारोग्यसाधनं धर्मसाधनञ्च तद्वक्ष्यते । तेनातिशयेन पुण्यतमस्तथा वेदविदाञ्च पूजितः । जीवितप्रदातृत्वादायुर्वेदस्य पुण्यतमत्वं बोद्धव्यं, यतश्चतुर्वर्गसाधनीभूतजीवितप्रदमेव सर्वोत्तमं भवति । Ck.

4. एतौनायुर्वेदमूलकत्वेनाग्निवेशकृतस्य तथा चरकप्रतिसंस्कृतस्य च तन्त्रस्याप्यायुर्वेदत्वं शाश्वतत्वञ्चोक्तमिति बोध्यम् । GD.

5. सर्वदा सर्वस्मिन् काले नित्यगे चावस्थिके च । Ck.

ses the same due to change in the state.¹ In short, *sāmānya* and *viśeṣa* exert their effects in states of health as well as disease. For instance, the hot substance will increase the heating effect of summer while the cold one will decrease it. Similarly in disease conditions, the hot substances will increase the ailment in *paittika* disorder while the cold one will pacify the same.

Interpreting the word 'सर्वभावानां' Cakrapāṇi says that here 'सर्व' means 'all' and 'भाव' means those which are existing such as *Dravya*, *Guṇa* and *Karma* and not those which are created.² Thus the products increased by 'pārthiva *dvyanuka*' with the similarity of eternal atoms of *Prthivī* etc would not be covered by this.

Cakrapāṇi emphasises that 'causation of increase' is the feature of *sāmānya* and not only the generic similarity. For instance, both the flesh to be eaten and that of the body are generically similar but it won't do because in that case the flesh should increase even in those who do not eat meat. Hence 'causation of increase' is the feature of *sāmānya*.³ This is actually not the definition but statement of the feature applicable in *Āyurdeva*. Actual definition, however, will be said in the following verse.⁴

Cakrapāṇi further emphasises that here '*sāmānya*' should be taken in technical sense as one of the six *padārthas* and not loosely in sense of similarity because in that case the present statement would be superfluous.⁵ But, as will be seen later, in applied sense, *sāmānya* is reduced to *Tulyatva* (similarity) in *Āyurveda*.

Cakrapāṇi says that this is a general statement about *sāmānya* and *viśeṣa* followed by definition as in case of *Dravya* where the definition follows the statement of *dravyas*. But, in my view, the present case is quite different because it is not enumeration or statement but an applied definition. In fact, 'causation of increase' is the specific character and as such definition of *sāmānya*. The following verse only supports it with reasoning and does not make the definition itself.

1. सर्वदेति नित्ये काले, दुग्धपलं जलपलं वर्धयति द्रवादिसामान्येन परिमाणतः, नतु पारदपलं जलपलं वैशेष्यात् । आवस्थिके तु कालेऽप्येवं श्लेष्मगुणसमं दुग्धं कणाशुण्ठचाद्युष्णद्रव्यसंस्कृतमवस्थान्तरमापन्नं कफं ह्रासयति न तु गुणसामान्येन वर्धयति, अवजयात् । GD.
2. भवन्ति सत्तामनुभवन्तीति भावाः द्रव्यगुणकर्माणीत्यर्थः, न तु भवन्त्युत्पद्यन्त इति । Ck.
3. तस्माद् वृद्धिकारणलक्षणत्वेन सामान्यं वृद्धिकारणमित्युक्तम् । Ck.
4. एतच्च वृद्धिकारणं सामान्यस्य न लक्षणं, किं तर्ह्ययुर्वेदोपयोगिना धर्मेण निर्देशः, लक्षणं तु "सामान्यमेकत्वरं" इति करिष्यति । Ck.
5. ये तु समानमेव सामान्यमिति कृत्वा द्रव्याद्येव सामान्यशब्देनाभिदधति, तेषां मते स्यादित्यसंबन्धार्थत्वं प्रकरणस्य स्यात् । Ck.

According to Cakrapāṇi, sāmānya causes increase but it is not the only cause of increase because it may be effected by dissimilar entities as well such as increase of agni and intellect by ghee. On the same basis, some divide sāmānya in two types—ubhayavṛtti (bilateral) and ekavṛtti (unilatral). The former is applicable in similar entities while the latter in dissimilar ones.¹ But, really speaking, unilateral similarity is only a form of viśeṣa and can not be taken as sāmānya.

Cakrapāṇi's view that sāmānya causes increase but increase is not always caused by sāmānya can't be acceptable because it would create chaos and the purpose of Caraka's statement would not be served. In scientific matters, such chaotic situation is not at all desirable. From the scientific point of view, causal relation between two entities should be established in such a way that cause is inferred from the effect and vice versa. Thus there must be invariable concomittance of sāmānya and vṛddhi. Accordingly, the definition can be put in both ways—'सामान्यं वृद्धिकारणं' and 'वृद्धिकारणं सामान्यं'. In this way, one would not only apply sāmānya to effect the increase but would also infer the causation of sāmānya by observing increase.

Cakrapāṇi further says that sāmānya causes increase only when there is no contradicting factor. For instance, the properties like sour etc. in āmalaka fruit do not increase similar properties of pitta because of being contradicted by the inherent cooling effect of the fruit. In the like manner, the cases of drugs pacifying all the three doṣas may be explained. The increase by dissimilar entities like that of intellect and digestive fire by ghee, and also aggravation of vāta caused by anxiety, increase of semen by emotional determination and application of aphrodisiac pastes on sole of feet etc. may be explained with prabhāva. The increase caused by sāmānya would be effective in case of the similar cases such as flesh would cause increase of flesh and not of blood because it is viśeṣa and not sāmānya in respect of flesh.

Commenting on the feature of viśeṣa, Cakrapāṇi says that as the features of viśeṣa defined in vaiśeṣika are not of much use in medicine, Caraka has given causation of disease as distinguishing feature of viśeṣa. The word 'viśeṣa' means that which is distinguished.² For instance, though gavedhuka is sāmānya in respect of other gavedhuka grains, it is viśeṣa in respect of flesh because in the latter there

1. इह च सामान्यस्य वृद्धिकारणत्वमित्युच्यते, न तु सामान्यमेव वृद्धिकारणमित्युच्यते, तेनासमानादपि घृतान् मेधया बल्लेश्च वृद्धिः प्रभावादेवोपपन्ना । Ck.

अस्मिन्मते तु सामान्यं वृद्धौ कारणमेव भवतीति सामान्यं वृद्धिकारणत्वेन नियम्यते, न तु वृद्धिः सामान्य-कारणिकैवेति नियम्यते, तेनासमानादपि वृद्धिर्भवति निर्दोषा । (Ck. Su. 1.45)

2. विशिष्यते व्यावर्तत इति विशेषः । Ck.

is no generic attribute of gavedhuka. In the same way, flesh is sāmānya for flesh, but viśeṣa for blood. Causation of viśeṣa in increase should also be understood as in absence of contradictory factor like that of sāmānya such as the cases of mandaka (immature curd), nikuca etc. which though possess properties like unctuousness etc. contrary to vāta etc. do not pacify vāta etc. because of their inherent unwholesome effect.

Like two types of cases (similar and dissimilar) of increase in sāmānya, viśeṣa may also be grouped into two—viruddhaviśeṣa (antagonistic dissimilar) and aviruddhaviśeṣa (non-antagonistic dissimilar). The former acts directly whereas the latter does indirectly. Here the former is meant by Caraka though the latter also exerts the same effect eventually. Though the non-antagonistic dissimilar does not cause either increase or decrease such as moderate tactile property of pṛthivī does not increase coldness of vāta, finally it proves cause of decrease because it does not replenish the decaying tissue elements due to dissimilarity. Thus Decrease in such case is indirect because of non-replenishment of tissues undergoing katabolism such as by constructing dam on a river, there is natural fall in water level in upward course.

Interpreting the last quarter of the verse, Cakrapāṇi says that both (sāmānya and viśeṣa) exert their effects only on contact with the body¹, otherwise they would remain ineffective. Secondly, to effect equilibrium of dhātus, both of them act simultaneously otherwise by one-sided action of sāmānya there may be increase on one side leading to disequilibrium². For instance, sweet and unctuous dravyas pacify vāta, on one side, by viśeṣa but, on the other side, they also increase kapha by sāmānya so as to maintain the balance otherwise there may arise pathological conditions of vātakṣaya and kaphavṛddhi.

45. सामान्यमेकत्वकरं विशेषस्तु पृथक्त्वकृत्—this is taken by Cakrapāṇi as definition of sāmānya and viśeṣa. Sāmānya is that which produces idea of oneness. For instance, the idea which causes oneness in several cows in different places and times is sāmānya.³ The same is applicable in respect of action (cook etc.) and qualities

1. प्रवृत्तिः प्रवर्तनं शरीरेणाभिसंबन्धः इति यावत् । एवंभूता प्रवृत्तिः धातुसामान्यविशेषयोर्बुद्धिहासे कारणमित्यर्थः । Ck.

2. तेन केवलसमानोपयोगाद्वातुवृद्ध्या धातुवैषम्यं, केवलविशेषोपयोगाच्च धातुक्षयाद्वातुवैषम्यं युगपत् समान-विशिष्टद्रव्योपयोगात् प्रवृत्तिर्धातुसाम्यरूपा भवति । Ck. Also see C. Śā. 6. 5-6

3. एकत्वबुद्धिकरं सामान्यं, यनदेकासु भिन्नदेशकालासु गवादिव्यक्तिषु 'अयं गौरयं गौः' इत्यादिप्रकारा एकाकारा बुद्धिस्तत् सामान्यम् । Ck.

(white etc.). On the contrary, *viśeṣa* is that which causes distinction.¹ For instance, the attribute of oneness is *sāmānya* in respect of various cows because of producing the idea of oneness but the same is *viśeṣa* in respect of horses because of making distinction.² Similarly, the generic attribute of flesh increases the same due to similarity but it behaves as a decreasing factor for *vāta* due to *viśeṣa*. However, the same being non-antagonistic dissimilar to blood etc. does not cause such decrease rather it may increase them due to similarity in quantity.

The second half of the verse is taken by Cakrapāṇi as supportive argument for the first one. He interprets that *sāmānya* means similarity and *viśeṣa* as the reverse e.g. dissimilarity.³

While discussing the topic of *sāmānya* and *viśeṣa*, Cakrapāṇi says—ome interpret the above three statements in verses 44 and 45 (1—*सर्वदा सर्वभावानां*, 2—*सामान्य मेकत्वकरं*, 3—*तुल्यार्थता हि सामान्यं*) as definitions of three types of *sāmānya* as well as *viśeṣa* such as *dravya-gocara*, *guṇa-gocara* and *karma-gocara* (pertaining to *dravya*, *guṇa* and *karma*) respectively.⁴ Example of the first type (*dravya-sāmānya*) has already been given (flesh increases flesh). Example of the second type (*guṇa-sāmānya*) is milk which increases semen due to similar properties (sweetness etc.) though they differ as *dravyas*. The third type (*karmasāmānya*) is exemplified with sitting, sleeping etc. which, though not similar to *kapha* as *dravya*, increase it because of exhibiting effect like that of water etc. similar to *kapha*. This view has already been contradicted by Bhaṭṭāra Hariścandra on the ground that all the above three types are covered by the definition '*सर्वदा सर्वभावानां*' and as such the other two definitions would become superfluous.

Some interpret the above three definitions as of the following three types—
1. *Atyanta sāmānya* (total similarity), 2. *Madhyasāmānya* (Medium similarity) and *Ekadeśasāmānya* (partial similarity).⁵ But this also is not much purposeful and the definitions too do not fit well and as such are not agreeable.

1. पृथक्त्वकृत् व्यावृत्तबुद्धिकृत् । Ck.

2. तेन यद् गोव्यक्त्यन्तरापेक्षमैकबुद्धिकर्तृतया गोत्वं सामान्यं, तदेव गोत्वमश्वपेक्षया व्यावृत्तबुद्धिकर्तृत्वादश्वदीन् प्रति विशेषः । Ck.

3. तुल्यार्थता एकसामान्यरूपार्थानुयोगिता, विपर्यय इति अतुल्यार्थता । Ck.

4. अन्ये तु व्याख्यानयन्ति यत्-त्रिविधं सामान्यं, विशेषश्च त्रिविधः, यथा द्रव्यगोचरः, गुणगोचरः कर्मगोचरश्च । Ck.

5. अन्ये तु पश्यन्ति-यत्त्रिविधं सामान्यम्-अत्यन्तसामान्यं, मध्यसामान्यं, एकदेशसामान्यञ्च; एतदपि त्रैविध्य-कथनं नातिप्रयोजनमसंगतलक्षणञ्चेति नातिश्रद्धाकरम् । Ck.

Some say sāmānya as of two types—Ubhayavṛtti (bilateral) and Ekavṛtti (unilateral)¹. This has already been discussed earlier.

Some say that in this scripture, similarity in action has not been taken as cause of increase because the act of running is not in any way similar to vāyu. That is why Caraka (Sa. 6) has said about dravyasāmānya and guṇasāmānya but not about karmasāmānya. Cakrapāṇi while commenting on it says that karma exerts its increasing effect due to Prabhāva and as such sāmānya in respect of karma has not been mentioned explicitly and not because of non-existence of karmasāmānya as it is observed that the active vāta is increased due to activity of body (physical exercise etc.) and the same is decreased due to loss of activity. Sleep etc., though not explicitly included in the forthcoming definition (संयोगे च विभागे च) are taken as 'karma' by scriptural tradition. Sleep does not increase kapha directly but exerts such effect because of obstructing the body movements causing consumption of self-accumulating kapha. Similar explanation may be given (for kapha-increasing effect) of sedentary habits etc. In cases which are inexplicable, 'Prabhāva' may be taken resort to.

Cakrapāṇi has discussed the question as to how sāmānya and viśeṣa act simultaneously such as intake of flesh increases flesh as well as decreases vāta because commonly one agent can not produce two things at a time such as Devadatta can not make a jar when he is making a picture. The answer is, the instance of Devadatta applies only to sentient agents not to insentient ones such as sound produces so many sound (waves) simultaneously. Likewise, fire produces light and heat simultaneously. Hence Caraka has established the concept of simultaneous increasing and decreasing effect on dhātus.

The conclusion is that sāmānya causes increase only in the absence of contradictory factor². That is why in decaying, old and extremely morbid persons the food having similar properties is unable to cause increase because of the contradictory factors decay etc. or increase may be there but it is subdued by the overwhelming factors of decay etc. and as such is not apparent.

Cakrapāṇi further says that dravyasāmānya and not guṇasāmānya increases dravyas (dhātus etc.) because guṇas can produce guṇas only and not dravyas. From guṇasāmānya we select some dravya possessing these properties and when applied it increases the concerned dhātu. For instance, on the basis of similarity

1. केचित् सामान्यं द्विविधमिच्छन्ति-उभयवृत्तिं तथैकवृत्तिं च । Ck.

2. असति च विरोधके सामान्यं वृद्धिकारणमिति सिद्धान्तः । Ck.

in properties we select and apply kapikacchu in deficiency of semen. 'Likewise, on guṇasāmānya, citraka, when applied, increases vāta.

Cakrapāṇi concludes this topic with remark that in order to avoid details the subject has been dealt with only in respect of its application to Āyurveda. Those who are interested in (philosophical) details may go through the Vaiśeṣika philosophy.

According to Vaiśeṣika philosophy, sāmānya and viśeṣa are relative terms¹ and they are limited to dravya, guṇa and karma only.² Praśastapāda has defined sāmānya as that which produces idea of oneness whereas viśeṣa is that which discriminates.³ According to its field of jurisdiction sāmānya is said to be of two types- Para (superior) and apara (inferior). Sattā (existence) itself is para while dravyatva, guṇatva and karmatva are para sāmānya. The latter three are at the same time both sāmānya as well as viśeṣa. They are sāmānya in respect of the members of their own category but are viśeṣa to those of the other one. For instance, dravyatva is sāmānya for Pṛthivī etc. but is viśeṣa to guṇatva and karmatva. Technically speaking, viśeṣa is used only to denote the discrimination between atoms which stand at the terminal point and are eternal but secondarily it is used to denote discrimination in dravyatva etc. too and as such is called as 'Bhākta' (secondary).⁴ The later authors have also accepted a third type of sāmānya as 'Parāpara' which is both Para as well as Apara such as Dravyatva is Para in relation of Pṛthivī etc. but is Apara in that to sattā.⁵ Para is that having wider extent while apara is that having narrower one.⁶ In Siddhāntamuktāvalī, sāmānya is defined as that which, being eternal, is inherently related to more than one.⁷

1. सामान्यं विशेष इति बुद्ध्यपेक्षम् । V. S. 1.2.3

2. सामान्यविशेषापेक्षं द्रव्यगुणकर्मम् । Ibid. 1.8.6

3. स्वविषयसर्वगतमभिज्ञात्मकमनेकवृत्ति एकद्विबहुष्वात्मस्वरूपानुगमप्रत्ययकारि स्वरूपभेदेनाधारेण प्रवन्धेन वर्तमानमनुवृत्तिप्रत्ययकारणम् ।

अनुवृत्तिहेतुत्वात् सामान्यं, व्यावृत्तिहेतुत्वाद् विशेषः । PB.

4. एतानि तु द्रव्यत्वादीनि प्रभूतविषयत्वात् प्राधान्येन सामान्यानि स्वाश्रयविशेषकत्वाद् भक्त्या विशेषाख्यानि । Ibid.

5. सामान्यं द्विविधं प्रोक्तं परच्चापरमेव च ।

द्रव्यादित्रिकवृत्तिस्तु सत्ता परतयोच्यते ॥

परभिन्ना तु या जातिः सैवापरतयोच्यते ।

द्रव्यत्वादिकजातिस्तु परापरतयोच्यते ॥

व्यापकत्वात् परापि स्याद्, व्याप्यत्वादपरपि च ॥ BP 8.10

6. परत्वम् अधिकदेशवृत्तित्वम्, अपरतं अल्पदेशवृत्तित्वम् । SM.

7. नित्यत्वे सत्यनेकसमवेतत्वम् । SM.

In Praṭibimba commentary on the Tarkasaṃgraha, sāmānya is said as generic attribute and viśeṣa as self-discriminating.¹ Bhāṣāpariccheda also takes sāmānya as Jāti but Vātsyāyana while interpreting the aphorism of Gautama (**समानप्रसवात्मिका जातिः** 2-8-68) distinguishes sāmānya from Jāti though in the aphorism there is no such indication. Vātsyāyana says—"that which produces idea of sameness in different individuals but does not discriminate them mutually is sāmānya whereas Jāti is a type of sāmānya which produces non-difference in some but difference from some others."² According to this definition, sāmānya is purely sāmānya whereas Jāti performs functions of both sāmānya and viśeṣa. Thus the statement '**सामान्य-विशेषो जातिः**' is very meaning-ful.

Now if we look to the statement of Caraka on this topic, it is evident that '**सामान्यमेकत्वकरं**', '**विशेषस्तु पृथक्त्वकृतं**' is the definition tallying with that given in Vaiśeṣika philosophy but Caraka extended it further and said that as sāmānya and viśeṣa cause oneness and discrimination respectively the exhibit consequent effects of addition and subtraction on body tissues when applied. Thus Caraka has remarkably been able to apply the philosophical concept to the realm of human body in relation to its physiology and medicine. It is to be noted that in the definition propounded in philosophical texts there is emphasis only on the idea of sameness and discrimination whereas Caraka has made it as background for evolving his own concept of sāmānya and viśeṣa as applicable to medicine.

Gaṅgādhara says sāmānya as factor inducing increase in similar dravyas, guṇas and karmas and, on the contrary, viśeṣa as the factor inducing decrease³ but the example given by him to illustrate this does not convey this idea because that is based purely on philosophical concept. Example set forth by him is that if another Brāhmaṇa mixes with the group of five Brāhmaṇas it adds to the number and as such is sāmānya. On the contrary, if that man is kṣatriya it will cause diminution in relation to the total number of persons. In fact, diminution here is only relative and comparative and it does not in any way affect the initial number (five). According to the Āyurvedic concept, viśeṣa will cause actual diminution and consequently the initial number of five should also come down to four or three and so on.

1. समानानां भावः सामान्यं (जातिः), स्वतोव्यावर्तकत्वं विशेषत्वम् । PB.

2. या समानां बुद्धिं प्रसूते विज्ञेयवधिकरणेषु यया बहूनीतरतरतो न व्यावर्तन्ते योऽर्थोऽनेकत्र प्रत्ययानुवृत्ति-निमित्तं तत् सामान्यम् । यच्च केषाञ्चिदभेदं कुतश्चिदभेदं करोतीति तत् सामान्यविशेषो जातिरिति । VB.

3. समानानां द्रव्यगुणकर्मणां वृद्धौ प्रयोजकं सामान्यम् । एवमेव सर्वभावानां विशेषो ह्रासहेतुः प्रयोजकः । GD.

Again Gaṅgādhara says that sāmānya and viśeṣa have been applied in Āyurveda to exhibit increase and decrease as well as sameness and discrimination respectively.¹

Gaṅgādhara, apart from the triad—dravya, guṇa and karmas—also includes samavāya as sattā (existence) or jāti (generic attribute).² At one place, he says that jāti which is nothing but inherent existence and similar breeding is sāmānya whereas if it gives rise to dissimilar products it is only Janma (birth) denoting viśeṣa of existence.³ By including samavāya, he accepts four types of sāmānya—dravya-sāmānya, guṇa-sāmānya, karma-sāmānya and samavāya-sāmānya.⁴ This samavāya-sāmānya is nothing but the 'sattā' of the Vaiśeṣika philosophy which is said as para sāmānya.

Of the three statements about sāmānya and viśeṣa, Cakrapāṇi takes 'सामान्यमेकत्वकरं विशेषस्तु पृथक्त्वकृत्' as the actual definition, तुल्यार्थता हि सामान्यं—as its interpretation and 'सर्वदा सर्वभावानां' as its utility in Āyurveda.

Gaṅgādhara, however, accepts 'सामान्यमेकत्वकरं' as explanation of 'सर्वदा सर्वभावानां' which is the applied aspect of the topic and 'तुल्यार्थता हि सामान्यं' as the actual definition.⁵

The word 'तुल्यार्थता' is interpreted differently by commentators. Cakrapāṇi interprets it as 'presence of common similarity'.⁶ Gaṅgādhara takes it as the state of being equal in respect of causative factors and products.⁷

In my view, 'सर्वदा सर्वभावानां' is definition and 'सामान्यमेकत्वकरं' as its explanation. The last line of the verse तुल्यार्थता हि सामान्यं विशेषस्तु विपर्ययः is very meaning

1. लोके तु यत् सामान्यं यश्च विशेषश्चिक्त्सायामुपयोगार्थं भवति तौ सामान्यविशेषावायुर्वेदे वृद्धयेकत्व-
ह्रासपृथक्त्वहेतुतयाऽभिहितौ । GD.
2. सामान्यभूतश्च समवायः जातिरिति । GD.
3. सेयं समवायात्मिका सत्ता समानप्रसवात्मिका जातिः सामान्यम् । असमानप्रसवात्मिका तु सत्ता
जातिर्नाम जन्म सत्ताविशेषः । GD. (Su. 1.39)
4. यथा पुरुषाणां पुरुषघटकं वस्तु सत्त्वात्मशरीरं तुल्यं तत्त्विकं द्रव्यभूतं सामान्यम् । तत्र च यत्कृष्णवर्णादिगुणः
स च गुणभूतं सामान्यम् । यच्च कर्म गमनादि तत् कर्मभूतं सामान्यम् । या तु सत्ता सदिति यतः यः खलु
समवायः समानप्रसवात्मकः समवायप्रभूतं सामान्यमिति चतुर्विधं सामान्यम् । GD.
5. ननु कथमेवं वृद्धौ हेतुः सामान्यं ह्रासे विशेष इत्यत आह—“सामान्यमेकत्वकरं विशेषस्तु पृथक्त्वकृत् इति ।
“किं पुनः सामान्यं को वा विशेष इत्यत आह” तुल्यार्थता हि सामान्यं विशेषस्तु विपर्ययः इति ।
GD. (Su. 1.40)
6. तुल्यार्थता एक सामान्यरूपार्थानुयोगिता । Ck.
7. अर्थः कारणभूतं कार्यभूतञ्च वस्तु तुल्यं येषां ते तुल्यार्थास्तेषां भावः तुल्यार्थता । GD. (Su. 1.40)

ful, simple and significant but unfortunately is not properly understood by the commentators. This statement shows the usage of *sāmānya* and *viśeṣa*. As their application in *Āyurveda* is different from that in philosophy, the usage is also naturally different. It means to say that in *Āyurveda* *sāmānya* is said by the word 'tulya' (or *samāna*) and *viśeṣa* by *viparyaya*.¹ Caraka has used these words for *sāmānya* and *viśeṣa* in various contexts.

In Caraka Samhitā, the words '*sāmānya*' and '*viśeṣa*' are used in different senses in different contexts. The following instances would show some of them :

(1) *Generality and speciality* :

Sāmānya and *viśeṣa* have been used in the sense of generality and speciality. For instance, after describing the general treatment of worms, special treatment for specific worms is advised.²

(2) *Commonness and particularity* :

Sāmānya and *viśeṣa* have also been used in the sense of commonness and particularity such as disease-ness is said as one because of the common presence of distress³.

(3) *Ordinariness and distinctness* :

Somewhere *sāmānya* has been used in the sense of ordinariness and *viśeṣa* in that of distinctness. Such as—

दोषप्रकृतिवैशेष्यं नियतं वृद्धिलक्षणम् (C. Su. 18.53)

केषाञ्चिद् गुणवैशेष्याद् विशेष उपदेक्ष्यते" (C. Su. 27.64)

(4) *Sameness and differentness* :

In these senses also, *sāmānya* and *viśeṣa* have been used such as in the following verse :

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते ।

विशेषः कर्मणां चैव प्रभावस्तस्य स स्मृतः ॥ (C. Su. 26.64)

In this way, *samāna-asamāna*, *tulyātulya* and *viśiṣṭa aviśiṣṭa* are also used as synonyms of *sāmānya-viśeṣa*⁴. The word '*viśeṣa*' is also used in the sense of divisive point such

1. वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः । A.H. Su. 1.14.

2. एवं द्रव्यानां क्रिमीणां चिकित्सितविशेषा व्याख्याताः सामान्यतः, विशेषतस्तु—चिकित्सितं कर्तव्यम् । C. Vi. 7.27 Also see C. Śā. 6.9; Vi. 1.7

3. तेषां चतुर्णामपि रोगाणां रोगत्वमेकविधं भवति, एकसामान्यात्; विकाराः पुनरपरिसंख्येयाः प्रकृत्य-धिष्ठानलिगायतनविकल्पविशेषापरिसंख्येयत्वात् । C. Su. 20.3 Also see C. Vi, 3.6, 13 etc.

4. See C. Su. 10.4, 15.4, 27.218, Ni. 1.3, Śā. 2.3. etc.

as 'तमेवाभिप्रायविशेषाद् द्विविधमाचक्षते' (C. Ni. 1.32) and distinguishing features such as 'कथमिह भगवन् । पंचानां गुल्मानां विशेषमभिजानीमहे' (C. Ni. 3.4.). Thus the word 'विशेष-विज्ञान' may be a fitting term for 'differential diagnosis' 'तत्र श्लोकाः-श्लेष्मप्रमेहविशेष-विज्ञानार्थाः भवन्ति' (C. Ni. 4.12.). 'Viśeṣa' is also used in the sense of 'divisive factor' in contrast to its products (प्रतिविशेष)¹ it is also used for different effect (C. Ci. 1.3).

46-47. Psyche, soul and body—these three are like three sticks. The (sentient) world stands on their proper combination (like pitcher etc. on a tripod). All is established on this. The sentient being (created by the above combination) is known as 'pumān' (or 'puruṣa'), the conscious and the substratum of this science (of life) because for him only this science has been revealed.

Cakrapāṇi says that according to the order mentioned earlier in introductory verses, after sāmānya and viśeṣa, guṇa's turn comes and as such saṃyoga (of psyche soul and body) being the chief among the guṇas and relevant to Āyurveda has been described in the above verses. Not satisfied by this, he offers another explanation as follows :—Hetu, liṅga and auśadha are said by sāmānya and viśeṣa because all these three constituting the scripture are covered by them but the substratum has not been said and as such the same in the form of combination of sattva etc. is being said at present. Gaṅgādhara, however, offers different explanation. He says that as instance of dravya-sāmānya which is also substratum of all actions of Āyurveda it is said by Caraka.²

The word 'Trayam' is significant here because it denotes the combination of the three and not all of them separately. 'Tridaṇḍa' is a tripod where three stricks held in balance with mutual combination hold up pitcher etc. As the tripod can't stand in absence of even one of them, the sentient world can't stay in absence of one of the three sattva etc.

Loka is that which sees (लोकते आलोकते इति लोकः) and as such denotes the aggregate of moving creatures.

Here 'Indriyas' have not been mentioned separately (as in Su. 1.42) but are included in 'Śarīra' itself.

'तत्र सर्वं प्रतिष्ठितम्' is interpreted by Cakrapāṇi as 'all depend on that'. It may also be interpreted as 'Among them (these three) are important.'

This combination of sattva, Ātman and śarīra is known as Pumān (Puruṣa) who is endowed with consciousness and is acting base of the scripture. For his well-

1. इह खलु निदानदोषदृश्यविशेषेभ्यो विकारविघातभावाभावप्रतिविशेषाः भवन्ति । (C. Ni. 4.4)

2. अथ द्रव्यसामान्योदाहरणमायुर्वेदक्रियाधिकरणोपदेशेन दर्शयति सत्त्वमात्मेत्यादि । GD. (Su. 1.45)

being, this (life) science has been delivered. By this, Cakrapāṇi adds, it is shown that the delivery of knowledge is meant for adhikaraṇa (acting base) and not for ādhāra (base itself).¹ Here Cakrapāṇi distinguishes between adhikaraṇa and ādhāra. The former indicates dynamism being the locus of action while the latter is quite static. Kāśikā interpreting Pāṇini's sūtra 'आधारोऽधिकरणम्' (1. 4. 45) says that ādhāra is that in which action (and qualities) are held² whereas adhikaraṇa is that which is the substratum of action performed by the agent (कर्त्ता) in the object³ (कर्म). Their examples respectively are 'कटे आस्ते' (sits on the mat) and 'स्थाल्यां पचति' (cooks in the vessel). Patañjali while discussing the active role of adhikaraṇa says that it performs the function of transformation and holding which constitutes the process of cooking. This is the dynamism of adhikaraṇa⁴. Again adhikaraṇa is said mainly of three types-vyāpaka (pervasive), aupaśleṣika (embracive) and vaiśayika (spatial)⁵. Their examples respectively are 'तिलेषु तैलम्' (oil in sesamum seeds), 'कटे आस्ते' (sits on mat) and 'खे शकुनयः' (birds in the sky). The udyota commentary takes the first one as main⁶ while Śivadatta Sharma quoting several authorities has established that, in fact, all the three are by nature 'उपश्लेष' but in practice they are taken as three.⁷

In this verse 'sattva' is read first as functions of soul and body depend on it.⁸

In the verse 'शरीरेन्द्रियसत्त्वात्म' (Su. 1.42) 'Āyus' has been defined while in the present verse 'puruṣa' is specified, hence it should not be taken as repetition.

48. In order of enumeration of padārthas, guṇa comes after sāmānya and viśeṣa but again it is superseded by Dravya because of the latter being the substratum of the former. The purpose of giving higher place to guṇa in the verse 'sāmānyañca viśeṣaṇca' is to show the applied importance of guṇas like Rasa etc. that is why in the chapter 'Ātreya-Bhādrakāpyīya' (Su. 26), the properties and action of dravyas would be said through the medium of Rasa (madhura etc.). Moreover, life, the most

1. एतेन तदुद्दिश्य प्रवृत्तिरधिकरणार्था नाधारार्थेति दर्शयति । Ck.

2. आध्रियन्तेऽस्मिन् क्रिया (गुणाः) इत्याधारः । Kāśikā

3. कर्तृकर्मद्वारा तन्निष्ठक्रियाया आधारः कारकमधिकरणसंज्ञ स्यात् । Siddhāntakaumudī

4. द्रोणं पचत्याढकं पचतीति संभवनक्रियां धारणक्रियां च कुर्वती स्थाली "पचती" ल्युच्यते । तत्र तदा पचिर्वर्तते । एषोऽधिकरणस्य पाकः, एतदधिकरणस्य कर्तृत्वम् । MB. 1.4.23

5. अधिकरणं नाम त्रिप्रकारं व्यापकमौपश्लेषिकं वैषयिकमिति । MB. 6.1.72

6. व्यापकाधार एव मुख्य आधारः । Udyota on the above

7. त्रिष्वपि उपश्लेष एवास्ति, संबन्धभेदात् त्रिधेति व्यवहारः । Notes on the Siddhāntakaumudī.

8. अत्र सत्त्वमादौ कृतं, तदधीनत्वादात्मशरीरक्रियायाः । Ck.

important of all, is essentially the quality of conjunction as said in the previous verse.

In the present verse, dravyas (substance) have been enumerated as kha (Ākāśa) etc. (Pañca mahābhūtas), Ātman, manas, kāla and dik. Cakrapāṇi raises the question why Ātman, inspite of being the chief, is not enumerated as the first. It is solved by the argument that in medicine, the body, being the seat of health and disease, is more pertinent and as such the factors constituting body such as ākāśa etc. have been said first and not Ātman because it is devoid of disorders. (Su. 1.56).

Mahābhūtas are said further (Sa. 1) in the order as ākāśa, vāyu, agni, ap and pṛthivī.

Thus kāraṇa dravyas (substances which act as causative agents) are said in brief in contrast to innumerable kārya dravyas (products) in various forms such as body parts (hands, feet etc.), drugs (haritakī, trivṛt etc.) etc.

In the second half of the verse kārya dravyas have been defined. Entities having sense organs are taken as sentient while those without them are insentient. Although Ātman and not the body and mind possesses consciousness, the latter is said as 'cetana' (having consciousness) by the relation of conjoined inherence like the heat of water. Ātman alone is not sentient, it is so on the contact with sense organs when knowledge emerges (Su. 1). Hence the importance of sense organs in motivation of consciousness.

Due to being endowed with sense organs, plants also are regarded as sentient. These sense organs though not explicit are known by inference on observing respective actions in plants. For example, the plant sūryabhaktā follows the movements of the sun which leads to the inference of visual sense. Similarly, lavalī attains fruits on thundering of clouds, bijapūraka attains profuse fruiting by the smell of jackal's fat etc, the mango tree fruits on tasting the fish fat, the aśoka tree flowers on having been touched by the lady's feet. These show the presence of respective sense organs in them. This is further confirmed by the scriptural testimony. Manu says—"the Brāhmaṇa who, on being saluted, does not respond with valediction becomes tree of cremation ground attended by vultures. Various trees, shrubs, grasses etc. are covered with darkness in the form of vices due to karma (past deeds). These are internally conscious and have feelings of pleasure and pain. The creation starting from Brahmā end in these forms."

The author of this text too says the living persons similar to plants (Sa. IV)

Thus by the above reasons supported by scriptures, the plants are taken as sentient.

In the first half of the verse, the guṇas have been enumerated, such as artha (five sense-objects), guru etc. (twenty properties), Buddhi (intellect) entities ending with prayatna (will) and para etc (ten). Thus the guṇas are forty one in number.

Cakrapāṇi has grouped these properties in three categories—1—Vaiśeṣika (specific), 2—Sāmānya (general) and Ātma-guṇa (spiritual)¹. The specific properties are sense objects—sound, touch, vision, tastes and smell which are specifically related to ākāśa, vāyu, agni, ap and pṛthivī respectively.²

Gurvādi guṇas are twenty in number—Guru-laghu, śīta-uṣṇa, snigdha-rūkṣa, manda-tikṣṇa, sthira-sara, mṛdu-kāṭhina, viśada-picchila, ślakṣṇa-khara, sthūla-sūkṣma and sāndra-drava. These are sāmānya guṇas as they are found generally in pṛthivī etc.³

Buddhi is intellect which includes smṛti (memory), cetanā (consciousness), dhṛti (restraint), ahaṅkāra (ego) qualities. This buddhi along with Prayatnānta qualities cover all the qualities of paramātmā (puruṣa) (Sa. I).

Parādi guṇas are paratva, aparatva, yukti, saṅkhyā, saṃyoga, vibhāga pṛthaktva, parimāṇa, saṃskāra and abhyāsa (Su. 26). They are also general properties but comparatively they are not so important and as such are placed at the end.⁴

In the latter half of the verse, karma is defined. Accordingly, karma (action) is the response (movement) originated from volition. Thus essentially it is biological response.

Cakrapāṇi interprets 'ādi' in 'prayatnādi' as 'etc.' Thus it includes all types of actions originated from saṃskāra, gurutva (gravitational force) etc. Thus in his opinion, though 'ceṣṭita' means 'biological response,' in this context, it is intended to mean action.⁵ Though 'ceṣṭita' alone would have been sufficient to serve this purpose, 'Prayatnādi' is significant to denote even the very minute type of action originated from conscious will.⁶

1. अनेन त्रिविधा अपि वैशेषिकाः, सामान्या आत्मगुणाश्चोद्दिष्टाः । Ck.

2. तत्रार्थाः शब्दस्यैव रूपरसगन्धाः, एते च वैशेषिकाः, यतः आकाशस्यैव शब्दः प्राधान्येन, वायोरेव स्पर्शः प्राधान्येन, एवमग्न्यादिषु रूपादयः । Ck.

3. एते च सामान्यगुणाः पृथिव्यादीनां साधारणत्वात् । Ck.

4. एते च सामान्यगुणा अपि नात्युपयुक्तत्वात्तथा बुद्धिप्राधान्याच्चात्रान्ते प्रोक्ताः । Ck.

5. यद्यपि चेष्टितं प्राणिव्यापार उच्यते, तथापीह सामान्येन क्रिया विवक्षिता । Ck.

6. प्रयत्नादीति पदं सुसूक्ष्मप्रयत्नरूपकर्मव्यापित्वद्योतनार्थम् । Ck.

Quoting others' view, Cakrapāṇi adds that some take 'Prayatnādi' in the sense of 'caused by prayatna' and say 'Prayatna' as a symbol of 'cause'¹. Thus, it will include the actions caused by gravitational force etc. too. In Āyurveda also, the word 'Ptryatna' is used in the sense of 'karma'² (Vi. 8)

50. Samavāya is aprthagbhāva (inseparableness) as of Bhūmi (Pṛthivī) etc. with their qualities. Cakrapāṇi says—Aprthagbhāva is ayutasiddhi (invariable co-existence) as of part and whole, quality and substance, action and active, attribute and that possessing the same³. It is not possible to comprehend the whole etc. on eliminating the part etc.

'Bhūmi' is substratum of many residing qualities and as such is the symbol of substratum. On the other hand, 'Guṇa' is used for the entity of secondary importance. Thus the above definition may be placed in other words as—'samavāya' is the inseparableness existing between ādhāra (substratum) and ādheya (dependant)⁴. This is confirmed by Praśastapāda in Vaiśeṣika.⁵ This excludes the relation of samavāya between Pṛthivī and gandhavatva which though inseparable are not related as substratum and dependant.

Samavāya is eternal or indestructible. Even if the substratum of inherence (dravya) is destroyed, samavāya does not perish because where dravya is eternal, guṇa too is not destructible. For instance, in ākāśa which is eternal, its quality Parimāṇa (expanse) too is eternal and as such the relation of samavāya between the two is also eternal. Thus when samavāya is proved as eternal in one case, it is so in other cases too because of uniformity. Samavāya is not destroyed even on destruction of dravya which is substratum like the generic attitude of cow (gotva), which is not destroyed on destruction of individual cows. The pāṛthiva dravya etc. act only as manifesting agents for the eternal samavāya as individuals are for the generic attribute.⁶

1. प्रयत्नग्रहणं च कारणोपलक्षणं वदन्ति । Ck.

2. प्रयत्नशब्दस्यायुर्वेदेऽपि कर्मवचनो दृश्यते । Ck.

3. अपृथग्भावः अयुतसिद्धिः सैहवावस्थानमिति यावत्, यथा अवयवावयविनोः, गुणगुणिनोः कर्मकर्मवतोः सामान्यसामान्यवतोः । Ck.

4. तेनाधाराणामाधेयैर्योऽपृथग्भावः स समवायः । Ck.

5. अयुतसिद्धानामाधाराधारभूतानां यः संबन्ध इहेतिप्रत्ययहेतुः स समवायः । PB.

6. न चाश्रयद्रव्यनाशे समवायविनाशः । यथा गोव्यक्तिविनाशेऽपि गोत्वस्य सामान्यस्य न विनाशः । नित्यस्यैव समवायस्य ते ते पार्थिवद्रव्यादयस्तत्र तत्र व्यञ्जकाः भवन्ति सामान्यस्यैव व्यक्तयः । Ck.

Some say samavāya is of two types—eternal and non-eternal¹ but this view is not broad enough nor does it follow the Vaiśeṣika system, so is not discussed here.

As Cakrapāṇi has shown above, 'Guṇa' denotes 'one of secondary importance' but it also means 'rope' which binds the substance and also draws the people towards it. It is guṇa which makes the dravya attractive. In this way, guṇa though dependent on dravya for existence, has great significance.

While interpreting this verse regarding definition of dravya, Cakrapāṇi says that the word 'āśritāh' means 'samavetāh' (related with inherence). Dravya is samavāyī kāraṇa (material cause) of dravya, guṇa and karma.² Samavāyī kāraṇa is that which produces the effect inherently related to it. Guṇa and karma do not produce the effect in this way and as such they are not samavāyī kāraṇa.

That dravya possesses karma is a defining statement which eliminates the other five padārthas (guṇa etc.) but is not pervasive to similar entities because there is no inherence of karma in Ākāśa etc. Hence the eliminative definition of dravya should be taken as 'that having guṇa and being samavāyī kāraṇa (to its effect.)'³ Though dravya stands propertyless in the first moment after creation, it is taken as having property due to inevitable emergence of property immediately thereafter and its potentiality for the same. In Vaiśeṣika also dravya is defined as that having kriyā and guṇa and being material cause.⁴

Suśruta gives the same definition as in Vaiśeṣika.⁵ Here also Cakrapāṇi interprets as above and lays more emphasis on presence of guṇas.⁶ Dalhana also gives similar interpretation and puts examples of 'Ghaṭa' and 'pata' with regard to samavāyī kāraṇa.⁷

1. अन्यैस्तु नित्यानित्यभेदेन द्विविधः समवायो व्याख्यातः । Ck.

2. द्रव्यमेव हि द्रव्यगुणकर्मणा समवायि कारणम् । Ck.

3. एतत्कर्मवत्त्वं हि द्रव्यस्य गुणादिपञ्चपदार्थव्यावृत्तिमात्रलक्षणकथनं, न तु सजातीयव्यापकविजातीय-व्यावर्तकलक्षणकथनं, येन कर्मसमवायो नाकाशादीनां वर्तते, तेन लक्षणानुगतं विजातीयव्यावृत्तं द्रव्यस्य लक्षणं गुणवत्त्वं समवायिकारणत्वञ्च बोद्धव्यम् । Ck.

On similar lines, Keśava Miśra in his tarkabhāṣā (pt. II, 82) has defined Dravya 'तत्र समवायिकरणं द्रव्यम्, गुणाश्च यो वा'. Śivāditya in his saptapadārthī (67) has also defined dravya as "द्रव्यं तु द्रव्यत्वसामान्ययोगि गुणवत् समवायिकारणञ्चेति".

4. वैशेषिकेऽप्युच्यते क्रियागुणवत् समवायिकारणं द्रव्यम् । (वै०सू० १.१.५) Ck.

5. द्रव्यलक्षणं तु-क्रियागुणवत् समवायिकारणम् । S.Su. 40.3

6. सर्वद्रव्यव्यापकविजातीयव्यावृत्तं तु लक्षणमिह गुणवत्त्वमेव । Ck. (Bhān.)

7. समवायिकारणमपि द्रव्यमेव, यथा पटे तन्तवः, घटे मृत्पिण्ड इत्यादि । न च क्रियायां क्रिया समवेता, न गुणेषु गुणाश्च समवेता इति । D.

Gaṅgādhara, however, also taking effect in reference to cause elaborates Caraka's definition further.¹ Again he tries to explain it in other words exposing the role of material cause in effect.² He derives this meaning from the verbal root 'drū' in 'dravya'.³ Analysing the word 'samavāyī', he says that 'samavāyī' is that which has the character of being transformed uniformly taking matter, quality and action together.⁴ He also says samavāyī of two types—(1) Primary, (2) secondary, the former being active while the latter inactive. Primary importance of dravya is not because of its being substratum but also due to its activeness as being substratum of karma. Likewise, karma and guṇa are subservient not only because they are dependent on dravya but also due to their inactiveness.⁵

In the latter half of the verse, 'Guṇa' has been defined. In this definition three points are there—(1) Samavāyī, (2) Niśceṣṭa and (3) Kāraṇa. Charaṇpāṇi at first interprets it as 'Samavāyādhēya',⁶ (dependent with inherence) but later on says that it denotes both 'samavāyādhārata', (substratum of inherence) and 'Samavāyādhēya' simultaneously, so the pervasive substance which is only substratum as well as generic attribute etc. which are only dependent with inherence would be excluded. By this the pervasive substances, ākāśa etc., would also be excluded because in spite of being devoid of action the word 'Niśceṣṭa' denotes both 'devoid of action' and 'separate from action'.⁷ This eliminates 'karma' as well as 'formed substances having action'.

1. कार्यमारभमाणे यत्र कारणे कर्मगुणा आश्रिताः भवन्ति कार्ये जायमाने जायमानतत्कर्मगुणाश्रयः सन् यत्कारणं समवायि तत्कार्ये समवायि भवति, तत्कारणं द्रव्यमुच्यते । GD.
2. यस्य कार्यस्यारम्भे कर्मगुणाश्रयीभूतं सत् समवायिकारणं तत्क्रियया विक्रियमाणं कार्यरूपेण परिणामि भवति, तत्तस्य कार्यस्य द्रव्यं नाम कारणं भवति । GD.
3. द्रुतिक्रियाया यद् रूपान्तरेण यत्परिणामि तत् समवायिकारणं तस्य कार्यस्य तद् द्रव्यं नाम कारणमिति योगरूढमिति बोध्यम् । GD.
4. समवैतुं शीलमस्येति तत् समवायि । विलक्षणानेकं यथायथं खादिकं तच्छब्दादिकं तत्कर्म च तच्छब्दादेस्तत्-कर्मणश्च परत्वादिकं यदेतत् सर्वं मिलित्वा परिणम्य कार्यत्वेनैकीभवितुं शीलं यस्य, खादिशब्दादिस्यन्दन-तत्तदीयं परत्वादि यावत्तत् समवायि । GD.
5. कर्माश्रयत्ववचनेन च द्रव्याणां खादीनां कर्तृत्वेन च प्राधान्यं स्थापितं न तु केवलाधारत्वेन । कर्मगुणाना-श्चाकर्तृत्वेन चाप्राधान्यं स्थापितं न तु केवलाश्रितत्वेनेति । GD.
6. समवायी तु समवायाधेयः । "समवायी तु" इति पदेन समवायाधारता तथा समवायाधेयता च युगपद् विविक्षिता, तेन समवायकेवलाधारस्य विभुद्रव्यस्य तथा समवायकेवलाधेयस्य सामान्यादेश्च व्युदासः सिद्धो भवति । Ck.
7. चेष्टानिर्गत्या चेह-चेष्टाण्यत्वं तथा चेष्टाव्यतिरिक्तत्वं चोच्यते । Ck.

Causality of *guṇa* eliminates *sāmānya*, *viśeṣa* and *samavāya* which are not causes. Causality as a character is not found in measure of pervasive substance, form of the final body etc. and as such this point of definition is deficient in extent. Hence by causality 'Sāmānyavattva' (attribute of generality) should be taken which is invariable to the cause in the form of entity.¹ This *sāmānyavattva* is pervasive to all *guṇas* as well as eliminative for *sāmānya* etc.² or though there is no causality observed in measure of pervasive substance etc. they have got potentiality for the same and as such the defect of deficiency does not find place. Moreover, these may have causality because of being instrumental in perception by yogins.

In *vaiśeṣika*, *guṇa* has been defined as 'that dependent on *dravya*, devoid of *guṇas* and irrespective cause in conjunction and disjunction.'³

Now the question is whether *guṇa* is *samavāyī kārāṇa* or *asamavāyī* one. Caraka has said only '*kārāṇam*' without any adjective. In *vaiśeṣika sūtra* also there is no mention of this. However, Gaṅgādhara says that '*samavāyī kārāṇa*' of the *sūtra* defining *dravya* (V. 1.15) is continuous in the following *sūtra* defining *guṇa* and as such *guṇa* is also *samavāyī kārāṇa* of its effect like *dravya* because *guṇa* also produces another *guṇa* which is possible only when *guṇa* is *samavāyī kārāṇa*. He also snubs those who hold *guṇa* as '*asamavāyī kārāṇa*.'⁴ On the contrary, traditional authors in *Nyāya-Vaiśeṣika* take *guṇa* as *asamavāyī kārāṇa*.⁵ Caraka also does not say *guṇa* as *samavāyī kārāṇa* like *dravya*. Kaṇāda too says *guṇas* as *asamavāyī kārāṇa*.⁶ It is not understood how Gaṅgādhara, in face of these facts, is insistent on taking *guṇa* as *samavāyī kārāṇa*.⁷

1. अतः कारणत्वेनेह भावरूपकारणाव्यभिचारि सामान्यवत्त्वं लक्षणतया बोद्धव्यम् । Ck.

2. तच्च सामान्यवत्त्वं सर्वगुणव्यापकं सामान्यादिव्यावर्त्तकञ्च । Ck.

3. द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमन्यपेक्ष इति गुणलक्षणम् (VS. 1.16)

4. प्रमादिनस्तु वैशेषिके कणादोक्तं गुणलक्षणं "द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमन्यपेक्षो गुणः" इति दृष्ट्वा गुणकर्मणी असमवायिकारणे भवत इत्याहुः । तेषामयं हि प्रमादः । सूत्रात् कणादेन 'क्रियागुणवत् समवायिकारणमिति पूर्वस्मादनुवर्त्य समवायिकारणपदं द्रव्याश्रयीत्यादि सूत्रं कृतम् । तेन "द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमन्यपेक्षः समवायिकारणं गुणः" इति गुणलक्षणं पर्यवसितम् । यदि हि गुणे गुणान्तरस्य समवायिकारणं न भवति कथं तर्हि गुणाश्च गुणान्तरमारभन्ते इति वचनं तत्रैव कणादोक्तं संगच्छते । GD.

5. समवायिकारणत्वं द्रव्यस्यैवेति विज्ञेयम् ।

गुणकर्ममात्रवृत्ति ज्ञेयमथाप्यसमवायिहेतुत्वम् । BP. 23

सामान्यवानसमवायिकारणमस्पन्दात्मा गुणः । TB. 96

6. कारणं त्वसमवायिनो गुणाः । VS. 5.2.222

7. Also see my 'Doṣakārāṇatvamīmāṃsā. (Chowkhambha, 1975)

52. In this verse, karma is defined. Karma is the causative factor in conjunction and disjunction and does not require another factor (for its initiation or performance). This is evidently based on the definition given in the vaiśeṣika philosophy. Praśastapāda has further elaborated it.¹

Cakrapāṇi says that karma acts as cause of conjunction and disjunction simultaneously.² He further says that karma when initiated does not require any other subsequent cause in its performance.³ But, in my opinion, it also means that karma does not require any other (karma) for its initiation because karma is not produced by (another) karma.⁴ Interpreting a Sūtra⁵, Śaṅkara Miśra says that karma is asamavāyī kāraṇa.

Explaining 'कर्त्तव्यस्य क्रिया कर्म', Cakrapāṇi says that though the word 'karma' denotes measure like emesis etc. adṛṣṭa (Unseen factor) and performance in the present context it denotes performance and not the unseen factor etc.⁶ Gaṅgādhara however, interprets it with different angle. He takes 'Kartavya' in the sense of processing and says that by processing the natural effect is antagonised and a totally new effect emerges. This 'Kartavya-kriyā' is antagonistic to natural effect.⁷

53. Thus, 'Kāraṇa' is said. The six padārthas—sāmānya etc. are causes of all the effects. There is no cause other these.

In Āyurveda, 'Kārya' (object to be achieved) is 'dhātusāmāya' (equilibrium of dhātus) because the purpose of this scripture is 'effecting dhātusāmāya.' Dhātusāmāya' means 'ārogya' (freedom from disease).⁸

Gaṅgādhara, however, interprets the verse differently. He says that thus kāraṇa alongwith kārya is said (इत्युक्तं कारणं कार्यम्) such as sāmānya kāraṇa

1. एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम् । VS. 1.1.17

एकद्रव्यवत्त्वं क्षणिकत्वं मूर्त्तद्रव्यवृत्तित्वं अगुणवत्त्वं गुरुत्वद्रवत्वप्रयत्नसंयोगजत्वं स्वकार्यसंयोगविरोधित्वं संयोगविभागनिरपेक्षकारणत्वं असमवायिकारणत्वं द्रव्यानारम्भकत्वञ्च प्रतिनियतजातियोगित्वम् । PB.

2. संयोगे च विभागे च युगपत् कारणम् । Ck.

3. कर्म उत्पन्नं स्वाश्रयस्य द्रव्यस्य पूर्वदेशविभागे उत्तरदेशसंयोगे च कर्त्तव्ये नान्यत् कारणं पश्चात्कालभाव्यपेक्षते । Ck.

4. कर्म कर्मसाध्यं न विद्यते । VS. 1.1.11

5. कारणे समवायात् कर्माणि । Upaskāra on VS. 10.2.3

6. एतेन क्रियारूपस्य कर्मण इदं लक्षणं नादृष्टादेरिति । Ck.

7. कर्त्तव्यस्य क्रिया कर्म तु कार्यविरोधि । कार्यारम्भे.....

प्रकृतिद्रव्यस्थकर्मणा कर्त्तव्यकार्यस्य विरोधि कर्मारम्भते । GD.

8. धातुसाम्यमारोग्यम् । Ck.

Causality of *guṇa* eliminates *sāmānya*, *viśeṣa* and *samavāya* which are not causes. Causality as a character is not found in measure of pervasive substance, form of the final body etc. and as such this point of definition is deficient in extent. Hence by causality 'Sāmānyavattva' (attribute of generality) should be taken which is invariable to the cause in the form of entity.¹ This *sāmānyavattva* is pervasive to all *guṇas* as well as eliminative for *sāmānya* etc.² or though there is no causality observed in measure of pervasive substance etc. they have got potentiality for the same and as such the defect of deficiency does not find place. Moreover, these may have causality because of being instrumental in perception by yogins.

In *vaiśeṣika*, *guṇa* has been defined as 'that dependent on *dravya*, devoid of *guṇas* and irrespective cause in conjunction and disjunction.'³

Now the question is whether *guṇa* is *samavāyī kāraṇa* or *asamavāyī* one. Caraka has said only 'kāraṇam' without any adjective. In *vaiśeṣika sūtra* also there is no mention of this. However, Gaṅgādhara says that 'samavāyī kāraṇa' of the *sūtra* defining *dravya* (V. 1.15) is continuous in the following *sūtra* defining *guṇa* and as such *guṇa* is also *samavāyī kāraṇa* of its effect like *dravya* because *guṇa* also produces another *guṇa* which is possible only when *guṇa* is *samavāyī kāraṇa*. He also snubs those who hold *guṇa* as 'asamavāyī kāraṇa.'⁴ On the contrary, traditional authors in *Nyāya-Vaiśeṣika* take *guṇa* as *asamavāyī kāraṇa*.⁵ Caraka also does not say *guṇa* as *samavāyī kāraṇa* like *dravya*. Kaṇāda too says *guṇas* as *asamavāyī kāraṇa*.⁶ It is not understood how Gaṅgādhara, in face of these facts, is insistent on taking *guṇa* as *samavāyī kāraṇa*.⁷

1. अतः कारणत्वेनेह भावरूपकारणाव्यभिचारि सामान्यवत्त्वं लक्षणतया बोद्धव्यम् । Ck.

2. तच्च सामान्यवत्त्वं सर्वगुणव्यापकं सामान्यादिव्यावर्तकञ्च । Ck.

3. द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमनपेक्ष इति गुणलक्षणम् (VS. 1.16)

4. प्रमादिनस्तु वैशेषिके कणादोक्तं गुणलक्षणं "द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमन्यापेक्षो गुणः" इति दृष्ट्वा गुणकर्मणी असमवायिकरणे भवत इत्याहुः । तेषामयं हि प्रमादः । सूत्रात् कणादेन 'क्रियागुणवत् समवायिकारणमिति पूर्वस्मादनुवर्त्य समवायिकारणपदं द्रव्याश्रयीत्यादि सूत्रं कृतम् । तेन "द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमन्यापेक्षः समवायिकारणं गुणः" इति गुणलक्षणं पर्यवसितम् । यदि हि गुणे गुणान्तरस्य समवायिकारणं न भवति कथं तर्हि गुणाश्च गुणान्तरमारभन्ते इति वचनं तत्रैव कणादोक्तं संगच्छते । GD.

5. समवायिकारणत्वं द्रव्यस्यैवेति विज्ञेयम् ।

गुणकर्ममात्रवृत्ति ज्ञेयमथाप्यसमवायिहेतुत्वम् । BP. 23

सामान्यवानसमवायिकारणमस्पन्दात्मा गुणः । TB. 96

6. कारणं त्वसमवायिनो गुणाः । VS. 5.2.222

7. Also see my 'Doṣakāraṇatvamīmāṃsā. (Chowkhambha, 1975)

52. In this verse, karma is defined. Karma is the causative factor in conjunction and disjunction and does not require another factor (for its initiation or performance). This is evidently based on the definition given in the vaiśeṣika philosophy. Praśastapāda has further elaborated it.¹

Cakrapāṇi says that karma acts as cause of conjunction and disjunction simultaneously.² He further says that karma when initiated does not require any other subsequent cause in its performance.³ But, in my opinion, it also means that karma does not require any other (karma) for its initiation because karma is not produced by (another) karma.⁴ Interpreting a Sūtra⁵, Śaṅkara Miśra says that karma is asamavāyī kāraṇa.

Explaining 'कर्तव्यस्य क्रिया कर्म', Cakrapāṇi says that though the word 'karma' denotes measure like emesis etc. adṛṣṭa (Unseen factor) and performance in the present context it denotes performance and not the unseen factor etc.⁶ Gaṅgādhara however, interprets it with different angle. He takes 'Kartavya' in the sense of processing and says that by processing the natural effect is antagonised and a totally new effect emerges. This 'Kartavya-kriyā' is antagonistic to natural effect.⁷

53. Thus, 'Kāraṇa' is said. The six padārthas—sāmānya etc. are causes of all the effects. There is no cause other these.

In Āyurveda, 'Kārya' (object to be achieved) is 'dhātusāmānya' (equilibrium of dhātus) because the purpose of this scripture is 'effecting dhātusāmānya.' Dhātusāmānya' means 'ārogya' (freedom from disease).⁸

Gaṅgādhara, however, interprets the verse differently. He says that thus kāraṇa alongwith kārya is said (इत्युक्तं कारणं कार्यम्) such as sāmānya kāraṇa

1. एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम् । VS. 1.1.17

एकद्रव्यवत्त्वं क्षणिकत्वं मूर्तद्रव्यवृत्तित्वं अगुणवत्त्वं गुरुत्वद्रवत्वप्रयत्नसंयोगजत्वं स्वकार्यसंयोगविरोधित्वं संयोगविभागनिरपेक्षकारणत्वं असमवायिकारणत्वं द्रव्यानारम्भकत्वञ्च प्रतिनियतजातियोगित्वम् । PB.

2. संयोगे च विभागे च युगपत् कारणम् । Ck.

3. कर्म उत्पन्नं स्वाश्रयस्य द्रव्यस्य पूर्वदेशविभागे उत्तरदेशसंयोगे च कर्तव्ये नान्यत् कारणं पश्चात्कालभाव्यपेक्षते । Ck.

4. कर्म कर्मसाध्यं न विद्यते । VS. 1.1.11

5. कारणे समवायात् कर्माणि । Upaskāra on VS. 10.2.3

6. एतेन क्रियारूपस्य कर्मण इदं लक्षणं नादृष्टादेरिति । Ck.

7. कर्तव्यस्य क्रिया कर्म तु कार्यविरोधि । कार्यारम्भे.....

प्रकृतिद्रव्यस्थकर्मणा कर्तव्यकार्यस्य विरोधि कर्मारभते । GD.

8. धातुसाम्यमारोग्यम् । Ck.

along with its kārya as increase of substances and so on. Now dhātusāmya (preservation of health) is described which is the purpose of this treatise. Apart from dhātusāmya (rakṣā), dhātusāmyakriyā (curative measure) is also its purpose. Thus this verse includes both the preventive and curative aspects of Medicine.¹ Further he refutes the interpretation given by Cakrapāṇi because that does not cover the preventive aspect.²

54. In brief, the cause of psychic and somatic disorders is threefold e.g. Perverted, negative and excessive contact of kāla (time), Buddhi (intellect) and indriyārtha (sense objects). Here Cakrapāṇi has explained kāla as characterised by cold, heat and rains; buddhi as prajñā and indriyārtha as sound, touch, vision, taste and smell along with the associated dravya, guṇa and karma used by the sense organs.³

Ayoga (Negative contact) includes hīnayoga (deficient contact) as well because it is a sort of ayoga.⁴

The two locations here denote mind and body separately as well as jointly. Thus the diseases are psychic or somatic or perychosomatic.⁵

This topic is dealt in details in the chapter on three basic desires (Su. 11)

Though unsuitable contact of senses also takes place due to error of intellect, the former has been said separately due to its being immediate cause and thus the latter denotes other faults of body, speech and mind excluding the unsuitable contact of senses.

Adharma (unrighteous conduct) is also one of the causes of disease as said by Caraka (Sa. I). Some include it under kāla but Caraka has mentioned it under prajñāparādha (Su. 11). Prajñāparādha does not cause disorder directly but through initiating adharma as religious sacrifice is the cause of (going to) heaven

1. इह सत्त्वादित्रयात्मके पुरुषे धातुसाम्यं समधातुरक्षा तन्त्रस्यास्यायुर्वेदस्य प्रयोजनमुच्यते । न केवलं समधातुरक्षा प्रयोजनं धातुसाम्यक्रिया चास्य तन्त्रस्य प्रयोजनमुक्ता । GD.
2. यस्तु व्याचष्टे-इत्युक्तं सामान्यादिकं षड्विधं कारणमुक्तं, इह शास्त्रे धातुसाम्यं कार्यमुच्यते । च यस्माद्धातुसाम्यक्रियास्य तन्त्रस्य प्रयोजनमिति, तन्न साधु । विषमधातोरेव धातुसाम्यकरणमुपपद्यते । स्वस्थस्य धातुसाम्यरक्षणं प्रयोजनमस्य तन्त्रस्य नोक्तं भवति । GD.
3. कालः शीतोष्णवर्षलक्षणः, बुद्धिः प्रज्ञा, इन्द्रियार्थाः शब्दस्पर्शरूपरसगन्धास्तत्सहचरितानि द्रव्यगुणकर्माणीन्द्रियद्वारोपयुज्यमानानि । Ck.
4. हीनयोगस्य तु साक्षादपठनमयोगप्रभेदत्वात्, स्वल्पयोगेऽप्ययोगो भवति, यथैकतण्डुलाभ्यवहारेऽनशनमुच्यते । Ck.
5. एतच्च मनःशरीराधिष्ठानत्वं पृथङ् च मिलितं च बोद्धव्यम् । Ck.

through initiation of dharma. Thus prajñāparādha is also the cause of diseases due to past deeds (karmaja roga). The saying that because of manifestation due to advent of proper time karmaja rogas come under the kālaja category (also C.śa. 1) is not correct because in that case the disorders caused by unsuitable contact of senses would also fall into this category as they too are manifested after passing of some time. In the present context dealt with under the chapter on three basic desires (Su. 11) karmaja rogas do not seem to be included in kālaja group. However, in another chapter (Sa. 1) Caraka has included the natural and karmaja disorders in kālaja group. But, in fact, here too prajñāparādha in the form of perverted intellect initiates karmas leading to causation of disorders.

In diseases which manifest in a particular time as intermittent fevers, natural disorders etc. there can't be causation due to perversion of time. They are called 'Kālaja' only because they manifest in a particular time.¹ Hence the reading 'संप्राप्तिः कालकर्मणाम्' is quite significant. Here too 'Karma' (as a cause) is read separately from 'kāla' which shows that karmaja diseases are separate from kālaja ones. Moreover, in the chapters on diagnosis of insanity (C. Ni. 7) and epidemics (C. VI. 3) Caraka said the karmaja rogas as caused by Prajñāparādha.

Natural afflictions (hunger, thirst, old age etc.) and seasonal ailments also come under prajñāparādha because they appear only if proper measures like diet, drugs and observance of hygienic rules for their prevention are not taken up² which is due to fault of intellect as said by Caraka (Sa. 1). Some, however, take it under kālaja.

Gaṅgādhara says that karmaja diseases, though caused by Prajñāparādha, are involved in a vicious circle.³ He also follows Cakrapāṇi in taking 'Kālakarma-samprāpti' as manifesting cause.⁴

1. तस्मान्न तत्र कालमिथ्यायोगादिजन्याः कालजत्वेनाचार्यस्याभिप्रेताः, किन्तु कालाभिव्यञ्जनीयाः कालजाः । Ck.
2. या त्वत्र प्रतिक्रिया कालस्वभावजनानामनागतानां भावानां सत्त्वगुणद्रव्यसेवादिरूपा तथा स्वाभाविकानां च क्षुत्पिपासाजरादीनां कालभोजनरसायनादिरूपा, तस्या अकरणे सति कालस्वभावजस्य रोगस्य प्रादुर्भावः प्रज्ञापराधजन्य एव । उचिते हि काले कर्तव्याकरणं प्रज्ञापराध एव । Ck.
3. इत्थञ्च बीजांकुरन्यायेन पूर्वजन्मनि कर्मवशात् धीधृतिस्मृतिविभ्रष्टः सन्नशुभं यत् कर्म कृतवांस्तदशुभकर्मज-संस्कारविशेषरूपः कर्मखियो धर्मस्तत्संप्राप्ती कालप्रकर्षात् तदधर्मागमे पुनरिह जन्मन्यपि धीधृतिस्मृति-भ्रंशो भवति, ततश्चासात्त्येन्द्रियार्थसंयोगश्च भवति । जनपदप्रज्ञापराधात् कालश्च विषमलक्षणः स्यादित्येवं सर्वे प्रज्ञापराधेऽन्तर्भूतम् । GD.
4. कालकर्मसंप्राप्तेः सर्वत्रैव हेतुत्वादभिव्यञ्जकत्वेऽपि हेतुत्वेनोपादानं कृतम् । अतएव हेतुद्विविधः-उत्पादकोऽभिव्यञ्जकश्च । GD.

55. In this verse, śarīra (body) and sattva (mind) are said as locations of disorders. As said earlier, they are so separately as well as jointly. Cakrapāṇi says that Kuṣṭha etc. are somatic, passion etc. psychic and insanity etc. psychosomatic in nature.

It is not understood how Cakrapāṇi has said that Caraka's treatise has come forth to deal with only the somatic disorders.¹ In fact, Caraka-Samhitā lays equal emphasis on body and mind with regard to health and disease.

Cakrapāṇi interprets 'sattva' as manas (mind) or mind combined with soul and body because otherwise mind can't be seat of disorder.² But here also Cakrapāṇi has not been able to hit the proper interpretation. In fact, technically 'sattva' means 'mind' full of rajas and tamas,³ and mind only in this state can be attacked by disorders because these are the two doṣas of mind. That is why the word 'sattva' has been mostly used in context of disorders. Body and mind are also the seat of all sorts of happiness which are brought about by balanced contact (of kāla, buddhi and indriyārtha). In the preceding verse, etiology of disorders and in the present one the cause of the states of happiness (health) is said. The word 'Sukhānām' in plural has been read in contrast to the word 'Vyādhinām' (states of disease). As there are various disorders, there are also corresponding states of health when the person is freed from these disorders. That is why Cakrapāṇi has interpreted 'सुखानां' as 'आरोग्याणां' meaning absence of disorders.⁴ Gaṅgādhara interprets rightly the first place given to 'śarīra on the reason that body is location of mind and soul and also the treatise deals mostly with somatic disorders due to importance of Kāyacikitsā.⁵ Nevertheless, his interpretation for 'सत्त्वसंज्ञ' is not convincing like that of Cakrapāṇi. Here he says that 'Sattvasamjñam' is used to remove the doubt about the predominance of properties of sattva in mind because in that

1. अत्र शरीरमादौ कृतं, शरीररोगाधिकारेणैवास्य तन्त्रस्य प्रवृत्तत्वात् । Ck.

2. सत्त्वसंज्ञशब्देन मन उच्यते, किं वा सत्त्वशब्देनैव मनसि लब्धे संज्ञाशब्देनात्मशरीरसंबद्धं मन उच्यते, शरीराद्यसंबन्धस्य मनसो व्याध्यनाश्रयत्वात् । GD.

3. रजस्तमोभ्यां तु मनः परीतं सत्त्वसंज्ञकम् ।

शरीरस्य समुत्पत्तौ विकाराणां च कारणम् । C. Su. 25.11

4. सुखानामिति सुखपदाभिधेयानां च रोगाभावानां बहुत्वं निषेध्यरोगबहुत्वादेव बोद्धव्यम् । Ck.

5. शरीरस्य प्रथममुपादानं सत्त्वात्माधिष्ठानत्वेन कायचिकित्साप्रधानतयाऽस्य तन्त्रस्य प्रायेण शरीरव्याधिषु प्रवर्तकत्वात् । GD.

only mind is called as 'Sattva'¹, though further he mentions that mind is vitiated by doṣas when rajas and tamas are aggravated and sattva is attenuated therein². Gaṅgādhara does not take sukha and duḥkha as ārogya and roga respectively but as their results. Ārogya is dhatusāmya while vikāra is dhātu-vaiṣāmya, both are located in body and mind but sukha and duḥkha are their results which are in and experienced by Ātman.³ Caraka has also said kārya as dhatusāmya and kāryaphala as attainment of happiness (Vi. 8. 89-90).

56. Living creature is made of body, mind and soul. In preceding verses, both body and mind are said as the seat of disease and health. Now in this verse, the self is contrasted against the other two.

The self is free from disorders, is supreme and subtle. He is full of consciousness but is manifested on his association with mind, properties of bhūtas and senses. That is why though soul is omnipresent, knowledge is not there because of the absence of mind etc. which are instrumental in manifestation of knowledge.

If soul is sometimes endowed with and sometimes devoid of knowledge he may not be taken as eternal. Refuting this Cakrapāṇi says though soul is eternal his knowledge may be non-eternal. Non-eternality of a character does not any why affect the eternality of the substance.⁴ For instance, sound, the property of Ākāśa is non-eternal but Ākāśa is eternal. Eternality of soul is further confirmed by association of ideas experienced previously and later on⁵.

The soul is draṣṭā (observer) of all the activities without any attachment or aversion to them. Attachment and aversion are qualities of mind and utmost reach Buddhi according to sāmkhya philosophy.⁶ They do not have access to Ātman which is completely free from them.

1. यत् सत्वसंज्ञमित्युक्तं तत् सत्वगुणस्याशंकानिरासार्थम् । सत्वगुणबहुलत्रिगुणात्मकत्वेन तस्य हि सत्वसंज्ञा । GD.

2. उद्विक्तरजस्तमोगुणाभ्यां निकृष्टीकृतसत्वगुणवतो मनो हि वातादिभिर्दूष्यते । GD.

3. न च सुखमारोग्यं दुःखं व्याधिरिति मन्यामहे, मन्यामहे तु विकारो धातुवैषम्यं साम्यं प्रकृतिरुच्यते इति । तयोरारोग्यरोगयोः फलं सुखदुःखमिति । धातुवैषम्यरूपव्याधीनां धातुसाम्यरूपारोग्याणाञ्चाश्रयो भवतु शरीरं सत्वसंज्ञञ्चेति । तयोः फले सुखदुःखे त्वात्मनि वर्तेते चानुभूयेते चात्मनैवेति । GD.

4. नित्यस्याप्यात्मनो ज्ञानमनित्यं, न च धर्मानित्यत्वे धर्मिणोऽप्यनित्यत्वम् । Ck.

5. नित्यत्वं चात्मनः पूर्वापरावस्थानुभूतार्थप्रतिसन्धानात् । Ck.

6. दृश्यमानरागादिविकारस्तु मनसि, प्राकृतबुद्धौ वा सांख्यदर्शनपरिग्रहाद् भवति । Ck.

Gaṅgādhara has interpreted 'Para' as 'Śeṣa' (remnant) or 'bhinna' (different).¹ He does not agree to the interpretation that soul is free from disorder because he is supreme.

He also distinguishes between cetanā (consciousness) and jñāna (knowledge). According to him, the instinctive actions in a child are pure reflections of consciousness whereas knowledge arises when he applies mind and other senses. Ātman is, by nature, endowed with consciousness but when mind and senses come in his contact, they also seem to be conscious for all practical purposes. This is actually outward manifestation of consciousness. This is what Caraka means by 'चैतन्ये कारणम्'. This manifested consciousness in the form of knowledge is said as one of the qualities of Ātman.²

57. Doṣas are immediate cause of disorders. In this verse it has been said that vāyu, pitta and kapha are somatic doṣas while Rajas and Tamas are psychic doṣas. Among somatic doṣas, vāyu is the chief one because of its causing instantaneous, numerous and severe disorders and as such is given the first place.³ Then follows pitta which is the basis of agni and causes disorders more numerous and instantaneously in comparison to kapha.⁴

In this context, Cakrapāṇi raises the claim of 'Śoṇita' (blood) as the fourth doṣa because, for blood also, specific etiology, symptoms, disorders and treatment have been mentioned like those for vāta etc. (Su. 24).⁵ Moreover, Caraka has mentioned it as doṣa (Ci. 5. 27). In surgical school too, it is said as the fourth doṣa. (S. Su. 21).

1. "परस्तु सत्वशरीराभ्या शेषः" परः शरीरसत्त्वाभ्या भिन्नः । GD.

2. "चेतना तु स्वयंप्रकाशरूपा परप्रकाशिनी सत्त्वादियोगेन पुनरात्मना तल्लक्षणेन जनितगुणविशेषरूपा, लौकिकी चेतना बुद्धिविशेष आत्मलिंगत्वेनोक्ता ।" GD.

'यया च बुद्धिकर्मेन्द्रियाणि स्वार्थेषु केवलं प्रयुक्ते न तु तत्तदर्थविज्ञानं निष्पादयितुमर्हं भवति स्पन्दते क्रीडते च यथा बालकः' ।

तथाहि चेतनाधातुः—सत्त्वेन यदा युज्यते तदा सत्त्वक्रिययोपचर्यमाणः सक्रियः सन् मनसि चैतन्यं जनयति । GD.

3. अत्र प्रधानत्वाद्ये वायुर्वक्ता । प्रधान्यञ्चाशुभूरिदारुणविकारकर्तृत्वात् । Ck.

4. तमनु पित्तं प्रधानं, शरीरमूलभूताग्निहेतुत्वात्तथा कफाधिकविकारकर्तृत्वात्तथा कफापेक्षया चाशुकारित्वात् । Ck.

5. ननु शोणितस्यापि दोषत्वान्नायं संग्रहः साधुः, यतो रक्तस्यापि वातादिवद् विशिष्टहेतुलक्षणविकारचिकित्सनिर्देशः कृतः । Ck.

This can't be accepted because doṣa is that which can vitiate independently,¹ vāta etc. do like that but rakta can do nothing without association of vāta etc. Even if aggravated, rakta is only dūṣya (vitiatable) and not vitiating. Dūṣyas too have specific etiology, symptoms, disorders etc. like doṣas.² Hence in context of dūṣyas, the disorder, even though caused by doṣa, is named after dūṣya such as Raktaja, Māmsaja and so on. the title 'doṣa' is also given generally to one (impurity) which causes pain though it is technically not so. At one place (C. Ci. 46), Purīṣa (stool) is said as doṣa. As regards the view of Suśruta, he has said it occasionally on observing oftenly defects of blood in wounds otherwise he has also described the three doṣas only (S. Su. 21 etc.). Moreover, doṣa (vāta etc.) are also initiating factors for human constitution but Rakta is not so. Therefore, doṣas are only three.³

With regard to psychic doṣas, Cakrapāṇi reiterates that as these are irrelevant in this treatise dealing with Kāyacikitsā, they have not been described in detail like somatic doṣas.⁴ Among the psychic doṣas, Rajas is given the first place because Tamas can't move without it (Vi. 6). The word 'Eva' (only) emphasises on the exclusion of sattva which is free from defect.⁵

Vijayarakṣita seems to have followed Cakrapāṇi in planning discussion on and definition of doṣa.⁶

Gaṅgādhara says that because of being in the context of disorder, vāyu etc. are called doṣa when they are in the state of disequilibrium, otherwise they are dhātus.⁷ He supports the preceding commentators partially that vitiating directly and independently is the defining character of doṣa⁸ but it has the defect of covering the external causative factors and prajñāparādha which produce disorders independently. Nevertheless, he does not relish the addition of 'initiator of human constitu-

1. दोषो हि स्वतन्त्रदूषणात्मक उच्यते । Ck.

2. शोणितं तु स्वप्रमाणातिरिक्तमपि दूष्यमेव, न च दूष्यस्य हेत्वादयो विशिष्टा न भवन्ति । Ck.

3. किञ्च, यदि शोणितं दोषः स्यात्तदा वातादिवत् प्रकृत्यारम्भकं स्यात्, न चारभते, तस्यात्रैव एव दोषा इति सिद्धम् । Ck.

4. तेन मानसोऽद्विष्ट एव परं न शारीरदोषवत् प्रपञ्चितम्, मानसदोषाणामस्मिन्स्वतन्त्रे कायचिकित्सारूपेऽप्रास्ताविकत्वात् । Ck.

5. ऐवशब्देन सत्वाद्यगुणस्यादोषत्वमवधारयति, तत्त्वं ह्यविकारि । Ck.

6. प्रकृत्यारम्भकत्वे सति दुष्टिकर्तृत्वं दोषत्वम् । Madhukosa 1.14

7. व्याधिप्रकरणाद् विषमत्वेनैवात्रैषां ग्रहणम् । ... समत्वे तु विधानधारणपोषणैः शरीरमनसोः क्रमाद्धातु-
वातादिश्चरजस्तमश्चेति । GD.

8. साक्षाद्दूषणकर्तृत्वं ... कर्ता हि स्वतन्त्रः । स्वैतराप्रयोज्यत्वे सति स्वैतरप्रयोजकत्वं स्वातन्त्र्यम् । GD.

tion' because it is not tested by experience and has also the defect of cumbrousness.¹

58. Cakrapāṇi says that 'doṣa' also includes diseases because the latter are nothing but morbid doṣas.² Explaining daivavyapāśraya and yuktivyapāśraya measures of treatment, he says that daiva is adr̥ṣṭa (unseen) and whatever therapeutic measures are adopted on the basis of that are known as daivavyapāśraya such as offerings, auspicious acts etc. This is given the first place because of its quality of pacifying diseases immediately and easily.³ Yuktivyapāśraya comprises of measures like evacuation, pacification etc. which are based on proper administration of therapy to the body.⁴

In psychic measures, he has explained the terms as follows :—

Jñāna—Spiritual knowledge.

Vijñāna—Scriptural knowledge.

Dhairya—Non-elevation of mind.

Smṛti—Recollection of experienced facts.

Samādhi⁵—Concentration of mind into self by detracting it from senses.

Gaṅgādhara says some new things in this respect. He says that here the act of 'Praśamana' indicated by the word 'Praśamyati' is not a synonym of saṁśodhana technically defined as 'न शोधयति यद् दोषान्' but it denotes all measures including evacuative, pacificatory etc. which restore equilibrium.⁶

The word 'Vyapāśraya' has been analysed as 'विशेषण अप व्याधीनां वर्जनमाश्रयन्ति तानि' which means 'that which resorts to elimination of disorders particularly'. Accordingly, daivavyapāśraya would mean the measures which resort to elimination of disorders through the unseen factors. Likewise, yuktivyapāśraya would mean the means which resort to elimination of disorders through rational use of

1. अत्र वचने वातादीनां प्रकरणात् वैषम्यलक्षणे दोषे लब्धे तत एव दोषसंज्ञानुभवसिद्धा स्यात् प्रकृत्यारम्भकत्वे तु नानुभवसिद्धा भवति । ... प्रकृत्यारम्भकत्वनिवेशेन भवतां गौरवात् । GD.

2. दोषग्रहणेन तज्जन्या व्याधयोऽपि गृह्यन्ते, विकृतदोषादनन्यत्वाद् व्याधीनाम् । Ck.

3. दैवमदृष्टं, तदाश्रित्य यद्व्याधिप्रतोकारं करोति तद् दैवव्यपाश्रयं बलिमङ्गलादि । एतच्च प्रथममुक्तं सद्योज्वलेशेन च व्याधिप्रशमकत्वात् । Ck.

4. युक्तियोजनां शरीरभेषजयोर्हितो यो योगस्तपेक्षं संशोधनसंशमनादि युक्तिव्यपाश्रयमुच्यते । Ck.

5. ज्ञानमध्यात्मज्ञानं, विज्ञानं शास्त्रज्ञानं, धैर्यमनुव्रतश्रुतसं, स्मृतिः अनुभूतार्थस्मरणं, समाधिः विषयेभ्यो निवर्त्यात्मनि मनसो नियमनम् । Ck.

6. अत्र प्रशमनं न "न शोधयति यद् दोषान्"—इतिलक्षणं संशमनम्, परन्तु संशोधनसंशमनादिवावद्वयेण साम्यावस्था स्यात् तत् साम्यावस्थाजनकं प्रशमनम् । GD.

drugs.¹ The word 'Vyapāśraya' also indicates avoidance of etiological factors which is primarily essential in treatment of diseases.²

About psychic measures too, he offers different interpretations. He does not agree with Cakrapāṇi in interpretation of Jñāna and Vijñāna. He says that Jñāna is knowledge to discriminate rightly between duty and non-duty, wholesome and unwholesome which is aroused by scriptural precepts. On the other hand, vijñāna is knowledge of truth (Brahman is true and creation is false).³ This almost reverses the interpretation given by Cakrapāṇi. According to Gaṅgādhara, dhairya is the power of controlling the mind.⁴ Thus Gaṅgādhara has faithfully followed the concepts of Caraka.

In this context too, Gaṅgādhara raises the point of causality of doṣas. He asks how by destroying the disequilibrium of doṣas are the disorders caused by them destroyed. He refutes the view that doṣas are Nimittakāraṇa (instrumental cause) even though the supporting one (Adhārabhūta).⁵ He concludes that doṣas in disequilibrium are samavāyī kāraṇa of disorders and as such the latter are destroyed by the destruction of the former. Gaṅgādhara does not admit the asāmvāyīkāraṇa, he holds only two—samavāyī and Nimitta.⁶

In my opinion, though samavāyī kāraṇa is primarily concerned with causation and destruction of the effect, in the context of disorders Nimittakāraṇa also plays a vital role. According to the existence of effect attached to the Nimitta kāraṇa, the causes are divided into two categories—

(1) Those the effects of which exist till the existence of Nimitta kāraṇa
(यावन्निमित्तकारणस्थायिकार्य)

1. युक्तियोजना दोषदूष्यमानदेशकालवयोऽग्निबलप्रकृत्याद्यनुरूपेण क्वथितादिकल्पनभक्षणमानादिभिः प्रयोगस्तेन द्वारेण विशेषण अप व्याधीनां वर्जनमाश्रयन्ति यानि (तानि युक्तिव्यपाश्रयाणि) । GD.
2. व्यपाश्रयपदेन कालबुद्धीन्द्रियार्थानामयोगादिकारणवर्जनं ज्ञापितं, नहि कारणसेवने सति विशेषेण व्याधीनां वर्जनं भवति । GD.
3. 'ज्ञानं बुद्धिः, सा च कर्तव्याकर्तव्यहितहितेषु तत्त्वेन समदर्शिनी । प्रबुध्यन्ते हि लोके लोकैरध्यात्मतत्त्व-पुराणेतिहासदिशास्त्रवाक्यादिश्रवणपठनादिज्ञानैः कर्तव्याकर्तव्यहिताहितानि ।'
"विज्ञानं सदेवैकं ब्रह्मैव जगदिदमसत्यमिति तत्त्वावबोधो, न तु मोक्षे धीर्ज्ञानं, शिल्पशास्त्रयोर्ज्ञानं विज्ञानमिति । GD.
4. धैर्यं धृतिर्मनसो विषयप्रवणस्य नियमनहेतुर्बुद्धिः । GD.
5. अत्रोच्यते केचित्...आधारभूतनिमित्तकारणमेव विषमदोषः । ... तेन समवायिहेतुत्वमेव दोषाणां लभ्यते, न तु निमित्तकारणत्वम् । GD.
6. समवायिनिमित्ताभ्यां नापरं कारणमस्तीति बोध्यम् । GD.

- (2) Those the effects of which exist irrespective of the existence of Nimitta kāraṇa.

The common examples of lifeless things like jar, cloth etc. come under the second category because once the jar is made, it won't be affected even if the nimitta kāraṇas like potter, stick, wheel etc. are destroyed. In other words, it does not depend on extraneous factors for its existence. But the position of living beings is quite different. Though they are composed of dhātus as samavāyikāraṇa, the biological principles for their maintenance require constant replenishment from outside through the nimitta kāraṇas. These consist of air, water, food, drugs etc. Apart from drugs wholesome food is quite essential for prevention as well as cure of disorders. Likewise, the pathogenic organisms (krimis) are regarded as nimitta kāraṇa of the concerned disorders. The disorder continues till the organism exists. That is why destruction and elimination of krimis (krimighna karma) is very essential in these cases. Vijayarakṣita has discussed this point in detail and almost rightly but concluded vaguely by putting the word 'प्रायशः'. Life-process rightly deserves the simile of a lamp which depends for its existence on nimittakāraṇa (oil etc.) and symbolises the process of combustion going on in biological sphere.

59-61. Cakrapāṇi says 'as this treatise is concerned with somatic disorders, the properties and remedies of vāta etc. which cause the same are described in the present verses. Rūkṣa etc. are mentioned because of their prominence, thus other properties like dāruṇa etc. may also be understood. In Su. 12.4 dealing with properties of vāta, rūkṣa, laghu, śīta, dāruṇa, khara and viśada—these six properties are mentioned. Thus in these two statements five properties (Rūkṣa, laghu, śīta, khara and viśada) are common; in the first chapter sūkṣma and cala are additional ones while in the twelfth chapter only dāruṇa is added. In the later context Cakrapāṇi has tried to reconcile a bit and as such has interpreted dāruṇa as cala or kaṭhina.²

Rūkṣa is the most predominant property of vāyu because it gets pacified by sneha (application of uncting substance). Hence this property has been given the first place.

1. तथाभूताश्च दोषाः प्रायशः । Modhukoṣa on Mādhava-Nidāna 1.9.

For detailed discussion see my 'Doṣa-kāraṇatvamīmāṃsā, Chowkhamba, 1975.

2. दारुणत्वं चलत्वं चलत्वात् एवं दीर्घजीवितीयोक्तं चलत्वमुक्तं भवति; यदि वा, दारुणत्वं शोषणत्वात् काठिन्यं करोति । Ck.

Although in vaiśeṣika philosophy, vāyu is taken 'anuṣṇāśita' (neither hot nor cold), in Āyurveda it is held as śita because it gets aggravated by cold and pacified by heat. There is no symptom of cold in disorder caused by pura vāta. In fact, vāyu is yogavāhi¹ (takes up the properties of the companion), that is why it becomes hot in combination of pitta.² At another place, Caraka has explicitly said this.³ This is actually the other side of the coin put forth by vaiśeṣika philosophy.

'विपरीतगुण' means those having properties contrary to those of vāyu. Here 'guṇa' includes all other qualities such as Rasa, vīrya, vipāka and prabhāva.⁴ Hence the drugs acting contrarily on vāta due to prabhāva are also taken. Others interpret it similarly by taking another word 'विपरीत' as well as 'विपरीतगुण'. Here the former denotes prabhāva while the latter Rasa etc. Drugs having mostly contrary properties [विपरीतगुणभूयिष्ठ] are also included in विपरीत but the same has not been said explicitly because of two reasons. (1) In this category little or feeble guṇas are incapable of their desired action. (2) Recovery is more satisfactory when the drug having entirely contrary properties is administered but the drug of 'विपरीतगुणभूयिष्ठ' category does not exert pacifying effect like that. That is why 'स' and 'प्र' are prefixed to शाम्यति which denote recovery satisfactory and quick in relation to 'विपरीतगुण' dravyas and due to the above reasons it would not have been proper to mention 'विपरीतगुणभूयिष्ठ' dravyas explicitly as such. The same explanation may be given in respect of pitta and kapha as well.

Caraka says pitta as slightly unctuous and sour but Suśruta does not agree to that and mentions pitta as pungent (normally) but sour only in the state of vidagdha. Pitta is composed of water and fire and as such its properties-unctuousness and sourness are justified but as Suśruta takes pitta only as fiery, in his opinion, these are discarded.⁵

In relation to kapha, Caraka says that the properties of kapha are pacified and not kapha itself by the drugs having contrary properties whereas in relation to

1. योगात् योगिनो गुणं वहतीति योगवाहः । Ck. (C. Ci. 3.36)

2. यच्च पित्तयुक्तस्योष्णत्वं, तद् योगवाहित्वात्, यथा पाषाणस्य येन द्रव्येण शीतेनोष्णेन वा योगो भवति तद्गुणानुविधानं, तथा वायोरपि । Ck. (C. Su. 1. 59)

3. योगवाहः परं वायुः संयोगादुभयार्थकृत् । दाहकृत्तेजसा युक्तः, शीतकृत् सोमसंश्रयात् ॥ C. Ci. 3.38

4. गुणशब्देन चेह धर्मावाचिना रसवीर्यविपाकप्रभावाः सर्व एव गृह्यन्ते । Ck.

5. एतच्च स्निग्धत्वमम्लत्वंच जलानलारब्धत्वात् पित्तस्योपपन्नमेव, सुश्रुते तु तेजोरूपपित्ताभिप्रायेणैव तन्निरस्तं भवति । Ck.

vāta and pitta, they have been mentioned as to be pacified themselves. Cakrapāṇi interprets it that such statement is made only to show that 'guṇī' (substratum of properties-dravya) is pacified by pacification of guṇa and the same is aggravated by aggravation of guṇa.¹

Gaṅgādhara does not take 'calatva' (instability) technically as a guṇa of vāyu.² Quoting Suśruta³ he interprets 'Avyakta' as 'Sūkṣma' and 'Tiryagga' as 'cala' but still viśada is left out. Moreover, 'avyakta' means invisible (रूपरहितः) and not 'sūkṣma' as a property. He has tried to interpret 'rajobahula' as 'viśada' but it does not seem to be convincing.

In pitta unctuousness is little but hotness is marked and as such application of unctuous and cold substance is wholesome in paittika disorders. Evidently Gaṅgādhara has followed Cakrapāṇi in toto in this respect. Further he agrees that little unctuousness and marked hotness of pitta would get pacified by (application of) too unctuous and little hot substances because of contariety.⁴ This argument that profuse unctuousness is contrary to little unctuousness and as such would pacify the latter is not at all understandable and convincing. After all, in both the cases property is the same there is only difference in degree. In common sense, administration of the former would increase the latter rather than decreasing it. In my opinion, the word 'sasneham' is given only to show the contrast of pitta with vāyu. Vāyu is śīta with rūkṣatva whereas pitta is uṣṇa with slight unctuousness. It indicates, therefore, that uncting substance is fully benefecial for vāta because snigdha guṇa is wholly contrary to rūkṣa one and as such may be continued for long but the same even if processed with śītavīrya dravyas would have to be used cautiously and not heavily and for long because in that case it may aggravate pitta. For instance, ghee in small doses may increase appetite and digestive fire but in large doses it may produce adverse effects. Vagbhāṭa has mentioned the properties of pitta in a slightly different way.⁵ Perhaps here 'Laghu' is for 'kaṭu'. According to Suśruta, kaṭu is the normal Rasa of pitta. Vāghhāṭa has evidently followed him in this respect. He has also included⁶ visra' (pūti) according to Suśruta.

1. गुणप्रशमने च गुणिप्रशमनो गुणवृद्ध्या च गुणिवृद्धिर्भवतीति सूचनार्थम् । Ck.

2. चलत्वन्तु अस्थिरत्वम् । GD.

3. अव्यक्तो व्यक्तकर्मा च रुक्षः शीतो लघुः खरः
तिर्यग्गो द्विगुणश्चैव रजोबहुल एव च ॥ S. Ni. 1.6

4. अतिस्निग्धत्वालपोष्णत्वयोश्च पित्तस्याल्पस्नेहात्यन्तोष्णत्वविपर्ययात् प्रशान्तिः स्यात् । GD.

5. पित्तं सस्नेहतीक्ष्णोष्णं लघुं विस्त्रं सरं द्रवम् । A. H. Su., 1.11

6. कट्विति तिक्तं, तेन तिक्तरसस्य पित्तस्य तिदग्धावस्थायाम्भ्ररसत्वे तद्विपरीतत्वेन तिक्तरसः पित्तप्रकोप-
नाशकत्वेनोपपद्यते । GD.

Gaṅgādhara, however, surprisingly has interpreted kaṭu as tikta and says that pakva pitta is tikta which is pacified by kaṣāya and madhura whereas āma or vidagdha pitta is amla which is pacified by tikta.¹ He also quotes Suśruta² in this respect and says that 'Pūti' indicates unctuousness. Moreover, Gaṅgādhara has reversed the argument of Cakrapāṇi. He says that Caraka regards pitta as amla, due to predominance of agni whereas Suśruta mentions Vidagdha pitta as amla keeping in mind the liquidity of pitta.

In reference to kapha, Gaṅgādhara supports the Cakrapāṇi's view that pacification and aggravation of guṇa lead to those of dravya. Even he goes beyond limit and says that dravya is nothing but an aggregate of guṇas.³ But this logic is also untenable. In my opinion, the drugs contrary in properties lead to pacification of guṇas only through pacifying the dravya. By destruction of substratum (dravya), the dependent (guṇa) would automatically be destroyed.⁴ It is also not correct that dravya is nothing else but aggregate of guṇa. As said earlier, dravya is substratum and not the aggregate of guṇas.

Gaṅgādhara further says that Madhura Rasa of kapha is followed by lavaṇa. Likewise, in pitta Amla Rasa is followed by slight tikta.⁵

62-63a. Drugs with contrary properties are able to eliminate the disorders if the former are administered with due consideration of place, dose and time and also if the latter are really curable. Treatment of incurable diseases is not at all advised.

Proper Mātrā (dose) is that which does not harm.⁶ Deśa and kāla include several relevant factors and taking dose as well as bheṣaja all the ten factors to be examined are covered.⁷ The word 'सम्मताः' is very significant because the disorder should have been declared curable by authorities not by quacks or ignorants. It

1. पित्तं तीक्ष्णं द्रवं पूति नीलं पीतं तथैव च ।

उष्णं कटुरसञ्चैव विदग्धञ्चाम्लमेव च ॥ S. Su. 21. 8

2. यदिह तन्त्रेऽम्लत्वमुक्तं तदपि तेजःप्राधान्यात् पित्तस्य स्वरूपस्य; सुश्रुतेनापि विदग्धास्याम्लत्वमुक्तं तद् द्रवरूपपित्ताभिप्रायेण । GD.

3. मिलितयथास्वगुणसमुदायो हि द्रव्यमुच्यते नातिरिक्तम् । GD.

4. आश्रयनाशादाश्रितस्यापि नाशः ।

5. श्लेष्मणो यन्माधुर्यमुक्तं तन् मधुरप्रधानलवणत्वं ... तथा पित्तस्याम्लाणुतिक्तत्वं बोध्यम् । GD.

6. मात्रा अनपायिपरिमाणम् । Ck.

7. एवं दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसां परीक्षाणां दशविधानां सर्वेषामेव ग्रहणं भवति । Ck.

does not cover even the maintenance of palliable diseases according to Cakrapāṇi because in that case the disorder is not eliminated.¹ In fact, palliable diseases come under the category of incurable.

Cakrapāṇi further raises the point that even in incurable cases with fatal signs measures to eliminate them are advised as seen in the texts of Suśruta (Su. 28) and Bhagavān Agastya. Here some propose the solution in this way—Ariṣṭa (fatal signs) is of two types—certain and uncertain. The former is incurable (C. In. 2.9) while in the latter case the above measures are prescribed.² Others say that all ariṣṭas are fatal if some effective measures like Rasāyana etc. are not adopted. These measures bring the cure of even incurable ones because of their extra-ordinary specific potency through some extraneous mechanism.³ But this sort of elimination of ariṣṭas is seen in very rare personalities like Nandikeśvara etc. and not feasible for the general mass and as such has been said as incurable in the treatise.

Some say that death of those with determined life-span is preceded by ariṣṭa while in those with undetermined life-span it is not so. This view is incorrect in face of the Caraka's statement.⁴

The saying that those with determined life-span, even after appearance of ariṣṭa, survive if proper management is done as death in such cases occurs only if there is negligence in effort (for treatment) is also not correct because they are survivable only if effort is done in proper time otherwise when disease is advanced and ariṣṭas appear what can the treatment do ? Therefore, treatment of incurable diseases is not advised.

63b. This portion of the verse says that Guṇas (properties) and Karmas (actions) according to dravyas will be said further. Cakrapāṇi interprets 'गुणकर्मणि' as 'गुणानां कर्माणि' (action of properties) but rightly it should be 'गुणाश्च कर्माणि च'. He also offers alternative interpretation for 'यथाद्रव्यं' as 'यथाहेतु' (with reasoning). For example, pāṛthiva dravya is predominantly guru, khara, kṛthina etc. and as such produce development, mass, heaviness etc. Here also Cakrapāṇi says as

1. यत्तु सम्यग्ग्रहणेन याप्ययापनमुच्यते, तन्नातिगुन्दरं, विनिवर्तन्त इति वचनात्, न च याप्ययापनं विनिवृत्तिः । Ck.
2. अत्राहुरेके, द्विविधमरिष्टं नियतमनियतम् । तत्र यन्नियतं तदसाध्यमेव यत्वनियतमरिष्टं तत्प्रति सुश्रुतागस्त्यवचनयोरर्थवत्ता । Ck.
3. रसायनतपःप्रभृतयस्तु प्रभावातिशययोगादितरक्रिययाऽसाध्यमपि साधयन्ति, तच्चारिष्टनिवारणं विरलेष्वेव पुरुषातिशयेषु नन्दिकेश्वरादिषु दृष्टम् । Ck.
4. मरणं चापि तन्नास्ति यच्चारिष्टपुरःसरम् । C. In. 2.

‘पार्थिवानां गुणानां कर्म’ but actually these karmas are of the pāṛthiva dravya which has guṇas like guru, khara etc.

64. Cakrapāṇi has given the derivation of ‘Rasa’ as “that which is tasted.”¹ It is perceived by gustatory organ.² Dravya (basic material³) for Rasa is Ap and also Pṛthivī. Ap is the main factor and Pṛthivī is the secondary one due to association of Ap⁴ (See C. Su. 26; S. Su. 42). They are mainly concerned with manifestation of Rasa and also with variations of the same as in Madhura Rasa which is caused by predominance of Ap and Pṛthivī. The remaining three Mahābhūtas (Ākāśa, Vāyu and Agni) are causative factors in variation of Rasa but they also act as instrumental cause in general manifestation of Rasa (C. Su. 26).

Some propose that by ‘Ca’ in ‘Viśeṣe Ca’ kāla is also included which is a cause of manifestation and variation of Rasa.

An alternative interpretation is also given by Cakrapāṇi. Here he says that Pṛthivī alone is cause of manifestation of Rasa because Ap is, by nature, with unmanifested Rasa.⁵ While in variation both join together. But even in this case the other three Mahābhūtas are also involved though in low proportions. In the state of general manifestation there is no perception of particular taste as sweet etc. while in that of variation it is there.⁶

Gaṅgādhara says dravya as prakṛtibhūta kāraṇa, which is same as ‘ādhāra kāraṇa’.⁷

66. Out of six Rasas, madhura, amla and lavaṇa pacify vāyu. About the mechanism of action, Cakrapāṇi says that though vāyu is devoid of Rasa it is acted upon due to contrary guṇas like unctuousness etc.⁸ In the same way, increase of kapha takes place by Madhura Rasa.

The other three Rasas not mentioned in this context should be taken as aggravators of vāta etc. as explicitly said by Vāgbhaṭa (A. H. Su. 1). In the same

1. रस्यत आस्वादयत इति रसः । Ck.

2. रसनार्थे इति जिह्वाग्राह्यः । Ck.

3. द्रव्यशब्दो ह्याधारकारणवाचीः । Ck.

4. क्षितिस्त्वपामेव रसेन नित्यानुषक्तेन रसवतीत्युच्यते । Ck.

5. क्षितिरेव निवृत्तावभिव्यक्तौ प्रत्ययो नापः, यत आपो ह्यव्यक्तरसा एव । Ck.

6. सामान्येन सर्वत्र यदभिव्यक्तयेऽनुगतं कारणमुपलभ्यते क्षितिरूपं जलक्षितिरूपं वा तदभिव्यक्तिकारणं, यदनुगमात्तु मधुरादिविशेषोपलब्धिस्तद्विशेषकारणमुच्यते । Ck.

7. द्रव्यं गुणकर्माश्रयसमवायिकारणं प्रकृतिभूतकारणमित्यर्थः । GD.

8. अत्र च वायोर्नीरसस्यापि रससहचरितस्निग्धत्वादिगुणैर्विपरीतैः प्रशमो ज्ञेयः । Ck.

way, other Rasas may be interpreted. Yogīndranātha has added a separate verse to show the aggravating Rasas in relation to doṣas.¹

Cakrapāṇi says that 'by the way of mentioning the effect of Rasa, that of guṇa, vīrya and vipāka is also indicated.'² For example, if a dravya is madhura in Rasa, it will have properties like snigdha, śīta etc., will be śīta in vīrya and madhura in vipāka. Thus by comprehending Rasa, one can have idea about the other properties and action as well of the dravya.

67. In this verse, dravya has been divided into three groups according to prabhāva (effect on doṣas and dhātus). Doṣapraśamana is that which pacifies one, two or all doṣas. The word 'doṣa' here also denotes the morbid dhātus (Rasa etc.). Thus doṣapraśamana is the dravya which, on account of its dravya-prabhāva, acts as pacifier of doṣas of dhātus affected by them such as Āmalaka, Durālabhā etc.³ Both Āmalaka and Durālabhā pacify all the three doṣas. Though it has been tried to justify the tridoṣahara effect of Āmalaka on the basis of its properties (S. Su. 46), it may also lead to contrary conclusion because Amla Rasa vitiates pitta and so on. Hence this effect should be taken as due to Prabhāva.

Dhātupradūṣana is that which vitiates dhātus⁴ (Vāta etc. and Rasa etc.) in normal state such as Yavaka (an inferior cereal), mandaka (immature curd), poison etc.

The third category is svasthavṛttikara which maintains health. Here Cakrapāṇi has given derivation of the word 'स्वस्थ' as 'सुष्ठु अवतिष्ठते नीरोगत्वेनेति स्वस्थः' which means 'one who stays well being free from ailments.' In my opinion, this derivation is not correct because in this way, the word would become 'स्ववस्थ' (सु + अव + स्थ) and not 'स्वस्थ'. In case, the word is taken as 'सुस्थ' which is used by several authors,⁵

1. In Nirnayasagar edition, it is bracketed after the verse 66. In the footnote of Gaṅgādhara's edition, the verse is proposed as follows—'कट्वम्ललवणाः पित्तं कोपयन्ति समीरणम् । कषायकटुतिक्ताश्च स्वाद्वम्ललवणाः कफम् ॥'—This is somewhat confusing कषायकटुतिक्ताश्च कोपयन्ति समीरणम् । कट्वम्ललवणाः पित्तं स्वाद्वम्ललवणाः कफम् ॥' would be more clear but addition of any such verse is contradicted by Gaṅgādhara (तदेतत्पाठोऽत्र न संगच्छते) but if it is deleted the number of four and half verses mentioned by him in commentary on concluding verses is not fulfilled.

2. रसकर्मातिदेशेनैव गुणवीर्यविपाकानामपि कर्मनिदेशः कृत एव । Ck.

3. दोषग्रहणेन दुष्टा रसादयोऽपि गृह्यन्ते । तेन द्रव्यमहिम्ना यद् दोषाणां दुष्टानां रसादीनां धातूनां वा शमकमामलकदुरालभादि तद् गृह्यते । Ck.

4. धातुप्रदूषणमिति वातादीनां समत्वेन शरीरधारणत्मकानां तथा रसादीनां च दूषणम् । Ck.

5. Even Cakrapāṇi has used this word in Cakradatta in the topic of Svasthavṛtta (Ch.78).

it may be correctly derived as 'सुष्ठु तिष्ठति नीरोगत्वेनेति सुस्थः'. Both Rasāyana and vājīkaraṇa are Svasthavṛttikara.¹

Sometimes a Svasthavṛttikara dravya may be used as doṣapraśamana² or doṣapraśamana may prove as dhātupradūṣaṇa in certain conditions³ and vice versa⁴ but this does not affect the basis of classification in any way because such variations are occasional and conditional. The groups are named on the basis of common observation and unconditionality.⁵

Now Cakrapāṇi raises the point-what would be the place for the drugs which pacify one doṣa but aggravate the other one such as Marica which is kapha-pacifying but pitta-aggravating? some resolve it in the way that such drugs would come in both the categories without any contradiction. Others say that such effect of drugs is caused by Rasa etc. and not by Prabhāva hence they can't find place here in the context of dravyaprabhāva. Cakrapāṇi follows the latter course.⁶

The use of 'doṣa' with 'Praśamana' and that of 'dhātu' with 'Pradūṣaṇa' is quite significant. 'Doṣa' having the nature of 'दूषण' (vitiating) denotes not only vāta etc. but also Rasa etc. which are in morbid state. Likewise 'dhātu' having the nature of 'धारण' (supporting) denotes not only Rasa etc. but also vāta etc. which are in normal state.⁷

The Svasthavṛttikara dravya should not be taken as only pacifier of doṣas but, in fact, such dravyas maintain the Homeostasis by not aggravating or diminishing the dhātus and exerting wholesome effect on channels carrying Rasa etc.⁸

1. रसायनवाजीकरणे तु स्वस्थवृत्तिमात्र एव । Ck.

2. यथा रक्तशाल्यादीनां ज्वरादौ प्रयोगः । Ck.

3. यथा आमलकमतिमात्रमग्निमान्द्याय । Ck.

4. यथा विषमुदरहरम् । Ck.

5. तस्माद् यद् यस्य प्रायिकमनन्योपाधिकृतं च रूपं, तेनैव व्यपदेशो युक्तः । Ck.

6. किंवा मरिचादीनां यदुभयकर्तृत्वं न तद् द्रव्यप्रभावकृतं, किं तर्हि रसादिकृतं, तेन न द्रव्यप्रभावप्रस्तावे तदुदाहरणीयं.....अयमेव च पक्षः साधुः । Ck.

7. उभय(दोष-धातु)पदोपादानेन ह्ययं निपुणकारी तन्त्रकारो दूषणत्वधारणत्वयोगपरिग्रहादोषप्रशमनेन दुष्टरसादिप्रशमनमपि भेषजं.....तथा धातुप्रदूषणेन वातादिप्रदूषकमपि.....ग्राहयति । Ck.

Gaṅgādhara elaborates it further—"दोषत्वं वैषम्यवत्त्वं, धातुत्वं प्रकृतिमत्त्वम् । दोषप्रशमनं विषमानां साम्यकरणं, धातुप्रदूषणं समानां वैषम्यकरणम् ।

8. नहि स्वास्थ्यानुवृत्तिजनकत्वाद् दोषनिवृत्तिकरं दोषहरणमुच्यते, । किं तर्हि समधातूनामवर्धकत्वेनाक्षय-करत्वेन च रसादिस्त्रोतसां चानुगुणत्वेन धातुसाम्यानुवृत्तिकरमुच्यते । Ck.

68-74a. Drugs have been divided again into three groups according to source. Their details are described in these verses.

In verse 68, the textual variant 'जाङ्गमं भौममौद्भिदम्' seems to be preferred to the reading followed by Cakrapāṇi. The reason is that Caraka himself has used the word 'भौम' and 'औद्भिद' (V.71) after 'जङ्गम' (V. 69). Moreover, 'जङ्गम' should be read as 'जाङ्गम' Cakrapāṇi's interpretation that the word 'जङ्गम' denotes the products obtained from moving beings (animals)¹ is not appealing. The first line of the verse 68, according to Cakrapāṇi seems to have been like this 'तत् पुनस्त्रिविधं द्रव्यं जङ्गमौद्भिदपार्थिवम्' because in the commentary he says that the word 'dravya' here denotes only pāṛthiva (composed predominantly of pṛthivī mahābhūta-solid) substance and as such water, fire, air etc. are not mentioned here.²

The word 'औद्भिद' has been derived by Cakrapāṇi as that which comes out tearing the earth,³ but this is not correct. The correct derivation should be 'उद्भिन्ति पृथिवीं जन्मार्थमिति उद्भिद् उद्भिदमिदं औद्भिदम्'. the above derivation proposed by Cakra would make the word 'उद्भिज्ज' which is a sub-group of the Jāṅgama group.

Cakrapāṇi commenting on the list of animal products says that these are commonly used items but other products like egg (and testicles), urinary bladder etc. should also be taken as included.⁴

Caraka has rightly described the three groups in order but because of accepting the incorrect reading, Cakrapāṇi had to furnish unnecessary explanation for the break of order which was inevitable in his reading.⁵

'सुवर्णं समलाः पञ्च लोहाः' is the reading accepted by Cakrapāṇi which discriminates suvarṇa (gold) from other five lohas (metals) which contain mala (impurity) while the former has none. The reason may be that gold is obtained from mines in pure form whereas the other five metals are extracted from ores which contain impurities. Because of this they are called as Lohas-the term derived from the verb root Lūh (लुह कर्षणे).

Cakrapāṇi is confused in interpreting this topic. He takes 'Mala' as śilājatu but is unable to explain why there are only five types when in suśruta (and in

1. जङ्गमशब्देन जङ्गमप्रभवं गोरसमध्वाद्यपि ग्राह्यम् । Ck.

2. इह च द्रव्यशब्देन पार्थिवद्रव्यमेवोच्यते, तेन जलानिलाग्न्यादीनामग्रहणादव्याप्तिर्न वाच्या । Ck.

3. उद्भिज्ज पृथिवीं जायत इति औद्भिदम् । Ck.

4. एतच्च मध्वादि प्रायः उपयोगित्वात् प्राधान्यादुक्तं, तेनाण्डवस्त्यादीनां च ग्रहणं बोद्धव्यम् । Ck.

5. यद्यपि जङ्गमानन्तरं तदनु बहुवक्तव्यमौद्भिदम् । Ck.

Vāgbhaṭa's work too) there are six types of śilājatu. Another anomaly is that here gold is said as free from mala (Śilājatu) but in another context (C. Ci. 1) śilājatu is said to have been derived from gold. Due to these reasons, it is clear that the word 'Mala' here does not denote śilājatu. Cakrapāṇi also has admitted it when he says that शिलाजतुपाषाणपङ्कप्रभृतीनां तु ग्रहणमुद्दिष्टशब्देन and it is not mentioned in the text. If we insist on taking śilājatu by 'Mala' then gold would also have to be included and in that case the reading will have to be modified as सस्वर्णाःसमलाः पञ्च लोहाः . I think, this is the safest course.

Commenting on 'Vanaspati', Cakrapāṇi says that they are trees fruity without flowers such as vaṭa, udumbara etc. (Ficus Sp.) He also quotes a verse from the Hārīta in this respect. In vedic literature 'Vanaspati' means big trees. Yāska has derived it as 'that which protects or maintains forests.'² Thus the claim of gymnosperms like Pines (Sarala), cedrus deodara (Devadāru) etc. growing on high attitude in Himalayan forest may also be considered. From 'Vānaspatya' Angiosperms commonly known as flowering plants may be taken.

The word 'Phalapākānta' has been interpreted as 'those which perish after the fruits ripen'.³ Some divide this word into two-phalānta and pākānta the latter meaning the plants which perish after they mature even without fruits.⁴

The word 'pratāna' denotes both latā (creepers and climbers) as well as gulma (shrub).⁵ 'Virudh' is termed so because of growing luxuriantly.⁶ Cakrapāṇi has given examples of Lākṣā, sarjarasa etc. for Niryāsa.⁷

Gaṅgādhara derives 'virudh' as 'that which due to luxuriant growth and branching covers up the place.'⁸ Likewise, 'oṣadhi' is derived as 'that which is maintained by internal fire till ripening of fruit.'⁹ Thus in these two groups though

1. फलैर्वनस्पतिरिति विना पुष्पैः फलयुक्ता वटोदुम्बरादयः । Ck.

2. वनस्पतिः वनानां पाता वा पालयिता वा । (Durgācārya on Nirukta, 8/3)

3. फलस्य पाकादन्तो विनाशो येषां तिलमुद्गादीनां ते फलपाकान्ताः । Ck.

4. अत्र केचित् फलान्ताः पाकान्ताश्चौषधय इति वदन्ति, तेन विनाऽपि फलं पाकेनैवान्तो येषां दूर्वादीनां तेऽपि गृह्यन्ते । Ck.

5. प्रतानशब्देन लता गुल्माश्च गृह्यन्ते । Ck.

6. वीरुधः विरोहणात् (Durgācārya on Nirukta 6.3)

7. निर्यासो लाक्षासर्जरसादिः । Ck.

8. विशेषेण लताप्रतानैर्विस्तृतीभूय वा रुणद्धि देशमिति वीरुन् । GD.

9. उप दाहे ओषणे, भूताग्निना आफलपाकादाधीयते इति ओषधिः । GD.

flowering and fruiting are common features virudh and oṣadhi are distinguished by the specific characters of 'pratāna' (excessive spreading) and 'phalapākāntatva' (perishing on ripening of fruit).¹

Gaṅgādhara interprets differently the metals and their malas. He says that like metals, their malas are also six in number such as four types of śilājatu, śirāṭika (?) and maṇḍūra.² Sudhā is lime but he takes it as poison.³

74-76. Interpreting the word 'Mūlinī', Cakrapāṇi says that the root of which is the most commendable'.⁴ Gaṅgādhara says-'Mūlinī are those of which root is the main part to be used.'⁵

Ghee etc. are called as 'Mahāsneha' because they contain enormous quantity of fat and as such are important.⁶

77-85. In these verses, sixteen rooty and nineteen friuty plant drugs along with their use in evacuation are mentioned.⁷

89-93. Cakrapāṇi interprets 'औद्भिद लवण' as 'औत्कारिका लवण' and, in others' opinion, Śākambharī lavaṇa. Likewise, Sāmudra lavaṇa is interpreted as 'दक्षिणसमुद्रभवं 'करकच' इति ख्यातम्'।

94-105. In these verses properties and uses of animal urines are described. There is no mention of human urine.⁸

Cakrapāṇi says that urines of female animals should be used because they are light.⁹ Dalhaṇa, however, commenting on the relevant topic in Suśruta Samhitā (S. Su. 45. 220-221) does not apply this argument. He proves it by association of

1. सत्यपि पुष्पफलवत्वे फलपाकान्तत्वविशेषधर्मादोषधित्वमिति बोध्यम् । एवं सत्यपि पुष्पफलवत्वे प्रतानैर्लतास्तम्बगुल्मादिभिर्विशिष्टा वीरुधः स्मृता इति । GD.

2. तेषां मलरूपाणि च षट्-शिलाजतूनि चत्वारि सौवर्णराजतताम्रायसानि, शिराटिका लोहमलं मण्डूरञ्चेति । GD.

3. सुध्वा दारुमूषगोदन्तादयः पार्थिवविषरूपाः । Ck.

4. मूलं प्रशस्ततमं यासां ता मूलिन्यः । Ck.

5. मूलं प्रधानतया प्रयोक्तव्यतया विद्यते यासां ता मूलिन्यः । GD.

6. क्षीरमांसादीनामपि स्नेहतया स्नेहाध्याये वक्ष्यमाणत्वेन तेषु सर्पिरादीनां भूरिस्नेहवत्वेन महत्त्वम् । Ck.

7. Discussion about the identity of these plants and also others coming in the Caraka Samhitā will be given separately in Vol. IV. For this my book 'Dravyaguṇa-vijñāna (Vol. V) may also be consulted.

8. Suśruta has mentioned it and said it as Anti-poison मानुषं च विषापहम् । S. Su. 45. 228

9. अविभूतमित्यादौ स्त्रीमूत्रमेव प्रशस्तमिति...यतः स्त्रीणां लब्ध्वंगत्वात् मूत्रमपि लघु । Ck.

the word 'महिषी' or by traditional use. Then quoting 'acāryāḥ'¹ he says—urine should be used of females among cow, buffalo, goat and sheep but of males among elephant, horse, ass and camel. In absence of specific mention, either of the two may be taken but where there is specific mention that should be followed.

Ānāheṣu' (verse 97) is not for the disorder as Gaṅgadhara says,² but seems to be used for 'bandaging' because the context is of different types of applications and not disorders.

The word 'pittāvirodhi' (verse 101) is very significant. It means that the substance neither pacifies pitta nor aggravates it.³ In other words, it is neutral to doṣa. Such category of drugs has been termed as 'udāsīna' in medieval works. Keśava in his Siddhamantra frequently uses this term. He has given an independent position to this category in his classification of drugs according to their effect on doṣas.⁴

106-114. These verses contain the properties and the uses of milk. The word 'Prāyaśaḥ' means 'mostly or predominantly'. Hence milk is mostly sweet, unctuous and cold but in some cases (as of camel) it is slightly saline, rough and hot.

The word 'स्तन्य' (verse 108) means 'benefecial to breast' which comes to 'benefecial for lactation' (स्तन्यवृद्धिकर).

Milk is 'Manaskara (promotor of mind) due to prabhāva and promotion of ojas. When ojas increases, mind closely attached to it also becomes more potent and thus intellectual faculties are enhanced.⁵

Gaṅgadhara explains some of the terms denoting actions which may be noted.⁶

Regarding Kṛṣṇagandhā he comments that though it is not śodhana as it is not mentioned under pañcakarma, it may be taken as śodhana for external impuri-

1. By आचार्याः Dalhaṇa perhaps refers to his teacher.

2. आनाहेषु मलविवन्धव्याधिषु । GD.

3. पित्तेऽस्याविरोधो ह्लासवृद्धिजनकताभावोऽस्यास्तीति पित्ताविरोधि । GD.

4. See Siddhamantra, p. 12-13, Chowkhamba, 1977.

5. मनस्करमिति प्रभावादोजस्करत्वाच्च; ओजोवृद्ध्या हि तदनुविधायिनो मनसोऽपि स्वकर्मसामर्थ्यं भवति । एतदेव च नित्यस्येह मनसः करणं यन्मनसः प्रकर्षबुद्ध्युत्कर्षादिगुणकरणम् । Ck.

6. प्रीणनं प्रीतिकरणं, बृंहणं देहपुष्टिकरं, वृष्यं शुक्रहितं, मेघ्यं मेघाहितं, बल्यं बलहितं, मनस्करं सुमनस्कताकरं मनोऽनुकूलमित्यर्थः । जीवनीयं जीवनहितमायुर्वर्धनम् सन्धानं विहतस्य चेति भग्नस्य संयोगकरणम् । GD.

ties in the form of external application or the word 'api' indicates its exclusion from the śodhana group.¹ The latter interpretation shows that the reading accepted by Cakrapāṇi is 'कृष्णगन्धाऽपि वीसर्पे शोथेऽप्यर्शःसु चोच्यते' instead of 'कृष्णगन्धा परीसर्पे शोथेऽप्यर्शःसु चोच्यते' ।

121-124. Caraka has emphasised upon the knowledge of nāma, rūpa and yoga. Yoga is administration of drug according to disease and body etc.² The administration has to be planned according to individual because often it varies in every individual because of variation of constitution etc.³

125-126. The unknown drug is the cause of death and the known one is like nectar. Cakrapāṇi elaborates the various forms of affliction and death caused by the unknown drug. He says that some unknown drug kills by destroying consciousness (brain function) like poison, some by injuring vital organs (like heart, lungs etc.) like weapon, some by causing toxic reactions like fire and some kill instantly like thunderbolt.⁴

The drug has to be studied in terms of name, morphology, properties (and actions) and therapeutic use.

134. The word 'प्रमोचयेत्' indicates the treatment by rational use of drugs with full knowledge of the factors involved. The cure of the disease treated by quack is by chance and not brought about by the physician.⁵

1. यद्यपि कृष्णागन्धायाः पञ्चकर्मण्यनभिधानान्न शोधनत्वं, तथापि बाह्यालेपनेन बहिःस्थितदोषसंशोधनत्वं बोद्धव्यम्, किंवा, अपिशब्दात् कृष्णगन्धाया अशोधनत्वमपि सूच्यते । Ck.
2. योगो व्याधिशरीराद्यपेक्षा सम्यग्योजना भेषजस्य । Ck.
3. प्रतिपुरुषं प्रकृत्यादिभेदेन योगस्य प्रायो भेदो भवति । Ck.
4. अज्ञातं भेषजं किञ्चिद् विषवत् संज्ञानाशं कृत्वा मारयति, किञ्चिच्च शस्त्रवन् मर्मच्छेदं कृत्वा मारयति, किञ्चिच्चाग्निवत् स्फोटादिकं कृत्वा मारयति, किञ्चिच्चाशनिवत् सद्यो मारयति । Ck.
5. प्रमोचयेदित्यनेन च ज्ञानपूर्वं भेषजप्रयोगेण रोगहारकत्वमुच्यते, 'यादृच्छिकसिद्धौ हि वंशो न रोग-प्रमोक्षो कारणम् । Ck.

CHAPTER II

3-6. 'Taṇḍula' means 'dehusked seeds'.¹

Though usually the Pañcakarma therapy starts with emesis, the order is modified sometimes looking to the urgency for predominant doṣa such as with virecana in autumn, enema in early rains and so on.²

Head-evacuation is described first because of the importance of head. Likewise, Apāmārga seeds are main among the head-evacuation (C. Su. 25) and as such tops the list of such drugs.

'Lavaṇadvaya' comprises of saindhava and sauvarcala which are the first two in the group of salts (C. Vi. 8.141).

The drugs mentioned here may be used singly or combinedly.³

The word 'pramohaka' is interpreted by Cakrapāṇi as 'Mūrccā' (Fainting) or diminished activity of senses.⁴

7-8. Madana, in this group, has got the first place because it is chief among the emetics. Cakrapāṇi says that the upper portion of the āmāśaya is the seat of kapha⁵ which comes out during emesis along with pitta situated there.

9-10. In this group of purgatives, trivṛtā is the first drug because of its importance. Cakrapāṇi interprets 'पक्वाशयगते' as 'mature and reached in its location'. He takes the lower portion of Āmāśaya as 'pittāśaya' and says that the impurity situated there is the object of purgative and not that in technical 'Pakvāśaya'.⁶ Being not fully confident of this, he offers alternative explanation as 'it is called 'pakvāśayagata' because of vicinity to the pakvāśaya and also going downwards (through the same).⁷

Here 'doṣa' means pitta alone or mixed with Kapha which can be eliminated with purgation.⁸

1. अपामार्गतण्डुलीय इति संज्ञाकरणमपामार्गादिबीजानां निस्तुषाणामेव ग्रहणम् । Ck.

2. यद्यपि चेहोत्सर्गतः पञ्चकर्मप्रवृत्तिर्मानपूर्विकैव भवति, तथापि क्वचित् प्रबलदोषापेक्षयाऽन्यथापि क्रमो भवति । Ck.

3. अयं वर्गो व्यस्तः समस्तश्च शिरोविरेचने प्रयोज्यो गणत्वान् । Ck.

4. प्रमोहको मूर्च्छा, इन्द्रियापटुत्वं वा । Gk.

5. आमोशयोर्ध्वभागे श्लेष्मणः स्थानम् । Ck.

6. पक्वश्चासावाशयगतश्चेति पक्वाशयगतः तेन पित्ताशये एवामोशयाधोभागलक्षणे दोषो विरेचनविषयो भवति, न पक्वाशयगतः । Ck.

7. यदि वा पक्वाशयसमीपगतत्वेनाधःप्रवृत्त्युन्मुखो दोषः पक्वाशयगत इत्युच्यते । Ck.

8. दोषशब्देन चेह विरेचननिर्हरणयोग्यत्वात् पित्तं कफपित्तं वा गृह्यते । Ck.

11-14. Caraka sasys pāṭalā etc. as 'auśadhagaṇa' (a group of drugs) which may be useful for vāta-alleviating unctuous enema apart from non-unctuous enema. This group may be called conveniently as 'Pāṭalādi gaṇa. In disorders caused by pitta and kapha unctuous enema prepared with respective drugs may be used. The details regarding Pañcakarma are said further (in Vi.8, kalpa and Siddhi Sthānas).

15. The word 'उपस्थितदोषाणां' has been interpreted by Cakrapāṇi as 'Doṣas that have moved from śākhā to koṣṭha and have attained the state of prominence from that of submergence.'¹ 'Preparedness of doṣa' is the factor which necessitates pañcakarma. This can be done even without unction and sudation as in case of fever when kapha is excited emesis is prescribed without unction and sudation (Ci. 3). But mostly unction and sudation precede the pañcakarma and even in cases managed otherwise these are performed in a slight measure in order to control vāyu excited during the operation of pañcakarma.

Mātrā (dosage) and kāla (time), are the two important points to be considered in this respect but other points like morbidity, drug etc. should also be considered.

Cakrapāṇi has defined 'karma' (in Pañcakarma) as 'that having superior strength for elimination of doṣas and involving many processings'.² By this definition both unction and sudation are eliminated because they do not eliminate but pacify doṣas. Their main role in Pañcakarma is preparation of the patient by bringing out the doṣa in the gut. Hence the view that the number of karmas is seven including unction and sudation is refuted.

Though anuvāsana does not lead to profuse evacuation of doṣa, it eliminates faeces as well as vāta situated in colon and as such comes under pañcakarma.

Uttarabasti, according to Cakrapāṇi, may be included in snehabasti itself.

As for other measures like spitting, collyrium etc., they neither involve wide range of processing nor cause profuse elimination of doṣa and as such are not termed as 'karma'.

At the end, Cakrapāṇi offers another explanation to exclude spitting etc. by restricting the meaning of the term-like 'pañkaja'.³

1. उपस्थितदोषाणांमिति शाखां त्यक्त्वा कोष्ठगमनेन तथा लीनत्वपरित्यागेन प्रधानावस्थाप्राप्तदोषाणाम् । Ck.

2. इह वभनादिषु कर्मलक्षणं बह्वितिकर्तव्यतायोगिदोषनिर्हरणशक्तिज्यायस्त्वम् । Ck.

3. यदि वेह वमनादिषु पञ्चकर्मसु पङ्कजशब्दवद् योगरूढेयं संज्ञा, तेन स्नेहस्वेदनिष्ठीवनादिषु न प्रवर्तते । Ck.

16. 'Yukti' depends on dosage and time. Cakrapāṇi interprets 'Yukti' as 'planning of therapy with due consideration of body, morbidity etc.'¹

17. After Pañcakarma therapy, proper dietetic regimen has to be applied for stimulating the digestive fire and also to remove any complication caused by improper administration of therapy. Hence some medicinal gruels are described henceforth.

Regarding preparation of yavāgū (gruel) Cakrapāṇi says—'For preparation of gruel two types of material are used—(1) medicinal substances predominating in vīrya (potency) and (2) dietary substances predominating in kṣa (nutrition)'. Medicinal substance is again of three types according to vīrya—(1) strong as śuṇṭhī etc. (2) medium as bilva, agnimantha etc. and (3) mild as āmalaka etc. This division has relevance to dosage such as the doses of 10 gm., 20 gm. and 40 gm. are prescribed for strong, medium and mild drugs respectively.² The main basic material of gruels is rice.³

33. The group of five drugs 'pippalī, pippalimūla, cavya, citraka and nāgara (śuṇṭhī)' is said as Pañcakola by Cakrapāṇi.

Pañcamūla is interpreted as the smaller one on the authority of jatūkarna (V. 19). Similarly the word 'nāgara' has been interpreted as musta instead of 'śuṇṭhī' on the same authority (V. 21),

36. Cakrapāṇi interprets the word 'Pratipatti' as 'presence of mind'.⁴

CHAPTER III

1-2. Therapy is of two types—(1) internal administration, (2) external application.⁵ In the preceding chapter, the former has been described and now in the present chapter the latter has been taken up. External application such as paste

1. युक्तिः योजना भेषजस्य देहदोषाद्यपेक्षया । Ck.

2. यवागूसाधनद्रव्यं तावद् द्विविधं—वीर्यप्रधानमौषधद्रव्यं, तथा रसप्रधानमाहारद्रव्यञ्च । तत्राप्यौषधद्रव्यं त्रिविधं वीर्यभेदात्-तीक्ष्णवीर्यं यथा शुण्ठ्यादि, मध्यवीर्यं बिल्वाग्निमन्थादि, मृदुवीर्यं चामलकादि । तत्र तीक्ष्णानां कर्षः, मध्यानामर्धपलं, मृदूनां पलमित्युत्सर्गः । Ck.

3. यवागूप्रकृतिभूततण्डुलमानं तु सुश्रुतवचनाद्बोधव्यम् । Ck.

4. प्रतिपत्तिरुत्पन्नयामापदि झटिति यथाकर्तव्यताज्ञानम् । Ck.

5. द्विविधं हि भेषजमन्तःपरिमार्जनं बहिःपरिमार्जनञ्च । Ck.

etc. have been prescribed mostly in relation to kuṣṭha because it is a chronic and severe disease requiring a lot of external remedies. These remedies succeed when they are applied after proper evacuation of the patient.¹ Hence the topic follows properly the previous one dealing with evacuative measures. Though khadira is said as the best drug for kuṣṭha, āragvadha is the main drug for external application.²

3-17. 'Bhūrjagranthi' is a pathological nodular growth in branches of Bhūrja-tree. Apart from this, it has been used by Caraka in several other contexts such as granthi visarpa (Ci. 21.125), wound (Ci. 25. 100) and Ear diseases (Ci. 26.227). Its use in granthi seems to be based on the doctrine of signaure.

In this context, Caraka has evolved a new form of external application which he has named as 'Cūrṇapradeha'. The procedure of its application is that the formulation of drugs is powdered and sprinkled over the spot already smeared with oil and rubbed for a while. This has already been explained by Caraka.³

This has not been interpreted clearly by Cakrapāṇi who has rather confused the issue by proposing more than one explanation.⁴

'Tumburu-dhānya' is the technical term used for the seeds of tumburu.⁵

The process of obtaining juice from the root of palāśa by burning it has been explained amply by Cakrapāṇi.⁶

In verse 17, all the three applications should be taken as one otherwise the number, thirty two, would be exceeded.

18-22. Caraka has used the word 'tailaphala' for 'oily fruits' such as castor, sesamum etc.⁷

The word 'daśamūla' is used for the 'group of ten drugs used as roots'. This has also been described as 'śothahara mahākaṣāya. (Ch. 4)

1. कुष्ठहरवह्निःपरिमार्जनप्रयोगाणामिदं स्वरूपं यच्छोधनानन्तरं प्रयुज्यमानाः सिद्धिभाजो भवन्ति । Ck.
2. कुष्ठहरवह्निःपरिमार्जनभेषजेष्वारम्भस्थैव प्रधानत्वख्यापनार्थम् । Ck.
3. तैलाक्तगात्रस्य कृतानि चूर्णान्येतानि दद्यादवचूर्णनार्थम् । (C. Su. 3. 11.)
4. चूर्णानि च प्रदेहाश्च चूर्णप्रदेहाः, यदि वा चूर्णीकृतानां प्रदेहाश्चूर्णप्रदेहा, प्रदेहो लेपः, प्रदेहताकरणं चैषां योगानां कुष्ठहरगोमूत्रगोपित्तादिना बोद्धव्यम् । । Ck.
5. Also see Ka. 4. 15
6. पलाशस्य निर्दाहेन गृहीतो रसः पलाशनिर्दाहरसः, स च पलाशस्य प्रधानमूलेच्छिन्नेऽधः कुम्भं दत्त्वोपरि वृक्षदाहाद्यो गलति स्वरसः स गृह्यते । Ck.
7. तैलफलानि तैलयोनिफलान्येरण्डफलतिलादीनि । Ck.

23-29. The word 'देवदारुणि' in plural number is significant because in this form it may denote the seeds of devadāru or the pieces of the same.

The word 'Nirvāpaṇa' (V. 26, 27) has been interpreted by Gaṅgādhara as 'that which pacifies the heat of burns.'¹

CHAPTER IV

3. Of evacuatives the number six hundred is only for indication and guidance and not restrictive. Thus, on the same principle innumerable formulations can be employed as Caraka himself has said (Su. 4.20, Ka. 12.) that there is no end to amplification.

Here the word 'virecana' denotes both emesis as well as purgation because of eliminating impurity and faeces (Ka. 1.) but it does not cover enema and snuffing on this ground because the term is restricted to the above two only.²

The term 'kaṣāya' denotes the drugs which are substratum of Rasas-madhura etc.-defined as kaṣāya.³

'Kaṣāyakalpanā' means processing of drugs in order to make them fit for consumption.⁴

'Mahākaṣāya' is the term for a group of drugs which are used for similar purpose.⁵

Gaṅgādhara proposes derivation of the term 'virecana' so as to cover both emesis and purgation.⁶ In his opinion, importance (mahattva) of the groups lies in their important functions like jīvanīya etc.⁷

1. निर्वापणः बल्लिदग्धज्वालाप्रशमनः । GD.

2. तन्त्रकारश्च वमनविरेचनयोरेव योगरूढां सजां विदधाति, नान्यत्र । Ck.

3. कषायशब्देन मधुरादीनां लवणवर्जानां रसानां कषायत्वेन परिभाषितानामाश्रयत्वेनौषधद्रव्यमुच्यते । Ck.

4. कषायाणां यथोक्तद्रव्याणां कल्पनमुपयोगार्थं संस्करणं कषायकल्पनम् । Ck.

5. महाकषाया इति दशसंख्यावच्छिन्नस्यैककार्यकरणार्थोपात्तस्यौषधगणस्य संज्ञा । Ck.

6. विरिच्यन्ते शरीराभ्यन्तरान् मलदोषाः बहिष्क्रियन्ते ऊर्ध्वतोऽधस्ताच्च येनेति विरेचनम् । GD.

7. महत्वञ्चैषां जीवनीयादित्वात् । GD.

4. Cakrapāṇi interpreting the word 'upaniṣad' says it is a treatise dealing with secret learning. Thus Kalpasthāna is also mentioned as 'Kalpopaniṣad' because with secret learning about evacuative measure.¹

It should not be questioned as to why the matter has been put in short here unnecessarily when it is already to be detailed in kalpasthāna because it is the style of treatise that at first the matter is put in short in the form of aphorisms and then detailed further.²

5. The parts of plants used for evacuation are called as 'āśrayas'. They are six in number-latex, root, bark, leaf, flower and fruit. Leaving latex, the other five parts are commonly known as 'Pañcāṅga'. The examples for the above may be given as follows :—

- latex—Snuhī
- root—Trivṛt
- Bark—Tilvaka
- leaf—dhāmārgava
- flower—kṛtavedhana
- fruit—madana.

Cakrapāṇi says that though there are certain other evacuatives like castor oil, copper, mercury etc., they are not intended here by the author because the context clearly is confined to plant products and not minerals.³ The oil may well be included in fruit (seeds).

It shows that the above drugs were used commonly as evacuatives at the time of Cakrapāṇi (11th Cent. A. D.).

6. Of six Rasas, five Rasas except lavaṇa are termed as kaṣāya.⁴ Here 'Rasa' means drug] possessing Rasa. Salt is excluded because it is not used singly and it can't be processed into various pharmaceutical forms.⁵

1. उपनिषदित्युपयुक्तरहस्यविद्योपदेशस्थानमुच्यते वेदे, तद्वदिहापि कल्पस्यात्युपयुक्तत्वेन रहस्यवचन-
विरेचनप्रयोगोपदेशकत्वात् कल्प एवोपनिषदित्युच्यते । Ck.
2. यतस्तन्वधर्मोऽयं यत् प्रथमं सूत्रणं भवति, तदनु तद्विवरणं प्रपञ्चेन । Ck.
3. यद्यपि चैरण्डतैलतान्मपारदादीनां क्षीराद्यधिकानामपि विरेचनाश्रयत्वं संभवति, तथापि तेषामिह तन्त्रे
कल्पस्थाने विरेचनाश्रयत्वेनानभिधानादध्यायादिप्रतिपादितेनेहशब्देन योगदिह षडाश्रया इत्य-
विरुद्धमेव । Ck.
4. लवणरसं वर्जयित्वा मधुरादयो रसाः कषायसंज्ञया व्यवहियन्ते इत्ययं स्वतन्त्रसमय इति सूचयति, नात्र
परतन्त्रव्यवहार इति । Ck.
5. तस्माल्लवणं पृथक्प्रयोगाभावात् कल्पनाऽसंभवाच्चाचार्येण कषायसंज्ञाप्रणयने निरस्तम् । Ck.

In this reference Cakrapāṇi has made the following observations —

(a) Processing is done for producing specific strength of the preparations.¹

(b) Decoction as well as cold and hot infusions are designed to extract the portion of the drug soluble in the liquid in case where drug as whole is not consumable.²

7. 'Kalpanā' means processing for consumption in various forms such as juice etc.³

Significance of various pharmaceutical forms is that these are to be applied according to strength of the patient and severity of the disease. For example, in strong patient and severe disorder expressed juice is useful because it is the heaviest due to containing the whole essence of drug and as such is extremely effective. On the contrary, if it is used in weak patients and mild disorders it may cause more weakness of the patients as well as other toxic side effects due to excess.⁴

Moreover, the temperament of patient is also important because some may like expressed juice while others may have aversion to the same and so on. In patients having aversion to drugs, these may have to be used cautiously otherwise they may produce vomiting, anorexia etc.

Pharmaceutical forms do not depend only on patient and disorder but also on the drug to be processed because in certain cases specific forms of the drugs have been prescribed (see Ci.)⁵

Cūrṇa (powder) is included in kalka itself. Kalka is of two types-with liquid and without liquid. Cūrṇa comes in the latter category.⁶

8. The enumeration of fifty mahākāṣāyas beginning with 'jīvanīya' group and ending with 'vayaḥsthāpana' is quite corresponding to the objective of Āyurveda e. g. attainment of longevity.

1. शक्तिविशेषकल्पनार्थश्च कल्पना क्रियते । Ck.

2. शृतशीतफाण्टकषायास्तु द्रव्यस्य कात्स्न्येनानुपयोज्यस्य तत्तत्संस्कारवशाद् द्रवेषु द्रव्यस्य स्तोकावयवानु-
प्रवेशार्थमुपदिश्यन्ते । Ck.

3. कल्पनमुपयोगार्थं प्रकल्पनं संस्करणमिति यावत् स्वरसादिवहुलक्षणम् । Ck.

4. बलवति पुरुषे व्याधौ च द्रव्यसारभागमयत्वेनात्यर्थं गुरुर्बहुकार्यकरः स्वरसो गुज्यते, नायमल्पबले पुरुषे
रोगे वा योगवान् भवति, बलभ्रंशभेषजातियोगदोषकर्तृत्वात् । Ck.

5. कषायकल्पना व्याध्यातुरबलापेक्षणीत्येतदुदाहरणार्थं, तेन द्रव्यापेक्षणीत्येतदपि बोध्यम् । यतो द्रव्य-
नियमेन कल्पनानियमं वक्ष्यति रसायने । Ck.

6. चूर्णं कल्क एवान्तर्भावनीयं, द्विविधो हि कल्कः—सद्रवोऽद्रवश्चेति कृत्वा । Ck.

The fifty mahākāṣāyas each containing ten drugs are again arranged into ten sub-groups. Each sub-group contains terms ending with a specific verbal suffix. For example, the first sub-group contains terms ending with the suffix 'īya' such as 'jivānīya', 'dipānīya' and so on. Cakrapāṇi simply says that this variety of statements is only to show the vastness and scholarly nature of the treatise,¹ but it does not look to be sound. Here the author has not indulged in verbal jugglery or gimmickery (which is against his temperament) but has something significant in his mind. Even on gross observation, one may see that one of the sub-group contain groups of drugs acting on faeces and urine (malas). One sub-group is related to śukra (dhātu) and stanya (upadhātu). One sub-group is entirely devoted to evacuative measures. For other sub-groups too, some concrete basis could be found. Thus in making these sub-groups, the author had in his mind some systematic conceptual basis.

Cakrapāṇi has interpreted 'jivānīya' as 'Āyusya' (promoting life-span)² but in the next sentence he offers another interpretation as 'that which revives consciousness in a fainted patient.'³ Gaṅgādhara interprets it as 'that beneficial for life'.⁴

Bṛmhaṇīya is that which is useful for enlarging the body.⁵ It promotes the volume as well as weight of the body.

Lekhaṇīya is contrary to Bṛmhaṇīya. It diminishes the body. Gaṅgādhara takes it in the sense of scarifying⁶ which is not relevant here.

Bhedanīya is literally 'mass-breaking' but Gaṅgādhara interprets it loosely as 'that eliminating faeces and impurities from the body'.⁷

Tṛptighna is that which destroys 'tṛpti' (sense of fullness or contentment), a disorder of kapha.⁸

1. एतच्च ईयप्रत्ययान्तत्वादिना बहुभेदकथनं वैचित्र्येण ग्रन्थस्य पुष्कलाभिधानताकरणार्थम् । Ck.

2. जीवनीयशब्देनेहायुष्यत्वमभिप्रेतम् । Ck.

3. मूर्च्छितस्य संज्ञाजनकत्वेन जीवनीयत्वम् । Ck.

4. जीवनीय इति जीवनाय हितः । GD.

5. बृंहणीयो देहबृंहणाय हितः । GD.

6. लेखनीयो देहघर्षणैषद्विदारणाय देहघर्षणाय लेखनाय हितः । GD.

7. भेदनीयो भेदनाय शरीरान् मलदोषनिर्हरणाय हितः । GD.

8. तृप्तिः श्लेष्मविकारो येन तृप्तमिवात्मानं मन्यते, तद्धनं तृप्तिघ्नम् । Ck.

तृप्तिः श्लेष्मविकारभेदस्तन्नाशकः । GD.

Snehopaga is that which assists in unction by ghee etc. and thus enhances its activity.¹ Gaṅgādhara interprets it as 'that which is taken in foods and drinks for unction.'² Nevertheless, in śirovirecanopaga group the main acting drugs are included.

Chardinigrahaṇa means that which checks vomiting. Gaṅgādhara interprets it as that which retains or holds up vomiting which is not accurate.³

In 'puriṣasaṅgrahaṇīya' and 'mūtrasaṅgrahaṇīya' there is sense of retention (stambhana).⁴ It diminishes the frequency and retains the material (excrete) within body.

Thus the difference between 'nigrahaṇa' and 'Saṅgrahaṇa' may be understood.

Puriṣavirajāṇīya is that which eliminates the association of doṣas in faeces.⁵ Gaṅgādhara, however, interprets more clearly as 'that which revives the normal colour in stool by eliminating the morbidity'.⁶

Mūtravirecanīya is that which helps excretion of urine.⁷

Udardapraśamana is that which pacifies 'Udarda'. Udarda, here, is (an allergic manifestation causing) swelling similar to wasp-sting and not one of the vātika disorders mentioned in the chapter on mahāroga (Su, 20) because Tinduka etc., the drugs read in this group, are not favourable for vāta.⁸

In 'Sthāpana' group of drugs, Cakrapāṇi has shown complete anarchy in interpretation following no uniform pattern. For instance, in some cases, he has interpreted as 'दुष्टिमपहृत्य' and in others simply as 'स्थापयन्ति'. In my opinion, uniform pattern should be followed and as such 'Sthāpanam' should be interpreted as 'that which stabilises'. Let us take one by one.

1. स्नेहस्य सर्पिरादेः स्नेहनक्रियायां सहायत्वेनोपगच्छन्तीति स्नेहोपगानि, मृद्रीकादिस्नेहोपगयुक्तस्य सर्पिरादेः स्नेहेन प्रकर्षवती शक्तिर्भवतीत्यर्थः । Ck.
2. स्नेहोपग इति स्नेहविधौ उपगन्तुं पानाहारादिषु शीलं यस्य स । GD.
3. छदिनिगृह्णाति स्तम्भयतीति छदिनिग्रहणः । GD.
4. पुरीषसंग्रहणं पुरीषस्तम्भनं तस्मै हितः । GD.
5. पुरीषस्य विरजनं दोषसंबन्धनिरासं करोतीति पुरीषविरजनीयः । Ck.
6. दोषसंबन्धस्य पुरीषस्य दोषसंबन्धात् विगमेन रजनं रागस्तस्मै हितः पुरीषविरजनीयः । GD.
7. मूत्रस्य विरेचनं करोतीति मूत्रविरेचनीयः । Ck.
8. उदरौ वरटीदण्डाकारः शोथः, तत्प्रशमनं उदरप्रशमनः, न पुनरिह महारोगाध्याये पठितो वातविकारो गृह्यते, तिन्दुकादीनामुदरप्रशमनानां वातं प्रत्यननुकूलत्वात् । Ck.

Śonitasthāpana has been interpreted by Cakrapāṇi as 'that which brings recovery of impure blood by eliminating its impurity'.¹ But, in fact, it should be interpreted as 'that which stabilises blood (checks haemorrhage)'. Thus it is a group of haemostatic drugs and not of blood-purifiers as evident from the nature of component drugs. Gaṅgādhara, however, takes a middle course.²

Vedanāsthāpana is interpreted as 'that which in case of pain relieves it and brings the body back to normalcy'.³ In this sense, it is analgesic. But, in my opinion, the word 'Vedanā' here means 'sensation' and not pain and as such Vedanāsthāpana would mean 'that which stabilises sensation in the body'. This group may be useful in conditions where sensation is lost or damaged. Gaṅgādhara also means that.⁴

Prajāsthāpana is interpreted as 'that which stabilises foetus by removing damaging factors'.⁵ It can simply be said as 'that which stabilises foetus'.

Vayaṣṭhāpana is that which stabilises the (youthful) age.⁶ In other words, it prevents senility.

Thus mahākāṣāyas are said by nature and details and also to show how a group consisting of several drugs perform one function so that many more groups may be designed on the same lines like vātapraśamana, pittapraśamana and so on.⁷

The single components of each group are called as 'kāṣāya'. They are five hundred in number.⁸

9. Gaṅgādhara has interpreted 'bhedanīya' as 'recanīya' (purgative) but it is not appropriate because Citraka in this group is not purgative. Hence bhedanīya should be interpreted as 'mass-breaking' which may be in relevance to any mass like gulma, faeces etc.

1. शोणितस्य दुष्टस्य दुष्टिमपहृत्य प्रकृतौ शोणितं स्थापयतीति शोणितस्थापनम् । Ck.

2. शोणितस्थापनानि दुष्टशोणितं सम्यक्दुष्टिमपहृत्य प्रकृतौ स्थापयन्ति न बहिर्गमयन्ति बहिर्गच्छन् च शोणितं संगृह्णन्तीति । GD.

3. वेदनायां संभूतायां तां निहृत्य शरीरं प्रकृतौ स्थापयतीति वेदनास्थापनम् । Ck.

4. वेदनानां यत्र निवृत्तौ व्याप्त्य स्यात् तत्र वेदनां स्थापयन्तीति । GD.

5. प्रजोपघातकं दोषं हृत्वा प्रजां स्थापयतीति प्रजास्थापनम् । Ck.

6. वयस्तरुणं स्थापयतीति वयःस्थापनम् । Ck.

7. लक्षणं स्वरूपं जीवनीयादि, तस्योदाहरणं प्रपञ्चेन कथनं यदि वा महतां कषायाणां यत्लक्षणमनेकैः कषायैर्मिलित्वैकार्थजीवनीयादिसंपादनं, तस्योदाहरणार्थं, दृष्टान्तार्थं । एतेनान्यान्यपि महाकषायाणि वात-प्रशमनपित्तप्रशमनादीन्येकार्थसंपादकानेकद्रव्यमयानि भवन्तीति सूचयति । Ck.

8. तान्येव पञ्चाशन्महाकषायाणि दशावयवगुणितान्येकैकद्रव्यरूपाणि पञ्चकषायशतानि भवन्तीत्यर्थः । Ck.

Interpreting the word 'Sandhāṇiya' Cakrapāṇi says 'Sandhāṇiya is that which holds up generally while Purīṣa-saṅgrahaṇiya is specifically checking agent for diarrhoeic stool.¹ In fact, Sandhāṇiya means union-promoting. Gaṅgādhara has rightly interpreted so.²

10. In 'चन्दनतुङ्गपद्मक' Gaṅgādhara informs of a variant reading 'पत्तक' in place of 'तुङ्ग'. In that case, pattaṅga would mean kucandana popularly known as 'bakam'.³

12. In 'कुष्ठैलवालुककट्फल' Cakrapāṇi informs that Jatūkarna accepts the reading as clavāluka in place of kaṭphala⁴ but as there is already clavāluka in the present reading the Jaūkarna's reading must be some different one.

17. In Lājādi group (41) Jatūkarna prefers the variant 'padmaka' instead of 'guḍūci' because guḍūci being uṣṇavīrya does not fit in a group which alleviates heat. Alternatively, Cakrapāṇi solves it on the basis of prabhāva.⁵

18. In 'मधुमधुकरुधिर' 'Rudhira' has been interpreted as 'Kuṅkuma'. In my opinion, here it may mean blood itself because fresh blood is advocated in case of haemorrhage.

20. Cakrapāṇi interpreting 'स्वालक्षण्यानुमान' (Inference drawn on the basis of intrinsic character) says the wise observe on analysing the individual components jīvaka etc. that they perform their vitalising function due to their intrinsic properties of snigdha, śīta, madhura, vṛṣya etc. and on this basis infer that other drugs like drākṣā, vidārī, milk etc. having same properties would exert in the similar way and as such may be added in that group. Likewise, additional groups may also be formed. For instance, jīvaka etc. having uniform action make the group of vitalisers, similarly one may form a group 'atisārahara' (Anti-diarrhoeic) comprising of pāṭhā, samaṅgā etc. which perform similar action.⁶

1. सन्धानीयः संग्रहणः सामान्येन, पुरीषस्य संग्रहणस्तु भिन्नमलमात्रसंग्रहणः । Ck.

2. सन्धानीयानीति भग्नसंयोजीनि । GD.

3. तुङ्गः पुद्गागः, पाठान्तरे पतंगः कुचन्दनमिह वकम इति ख्याते । GD.

4. अत्र जतूकर्णः पठत्येलवालुकं कट्फलस्थाने । Ck.

5. लाजादौ जतूकर्णपाठात् गुडूचीस्थाने पद्मकं, यदि वा "अर्कागुरुगुडूचीनां तिक्तनामौष्ण्यमिष्यते" (Su. 26) इति वचनाद्यद्यप्युष्णा गुडूची, तथापि तस्या दाहप्रशमकत्वं प्रभावाद् बोद्धव्यम् । Ck.

6. बुद्धिमन्तो हि, जीवकादयो हि स्निग्धशीतमधुरवृष्यादिगुणयुक्ताः सन्तो जीवनं कुर्वन्तीति भूयोदर्शनादवधार्य तद्गुणयुक्तेष्वपि द्राक्षापयोविदार्यादौ तज्जातीयत्वेन जीवनानीत्यनुमिते, यथा जीवकादीनामेकजीवनकार्यकर्तृत्वेन महाकषायत्वं, तद्वत् पाठासमंगाप्रभृतीनामप्यतीसारहरणादतीसारहरमहकषायत्वमित्यनुमानेन कृत्स्नमेव कषायं प्रतिपद्यन्ते । Ck.

22. Cakrapāṇi says that there are many drugs performing one action. On the other hand, there are many actions performed by one drug. The author prefers the latter one because it is easier to teach and to learn.¹

29. External application of drugs as in paste etc. and internal use as for emesis, digestion etc.²

'Saṃyoga' is interpreted as proper combination of drugs.³

Prayoga is application of drug with due consideration of time, constitution etc.⁴

CHAPTER V

3. Mātrā (quantity) of diet is that which does not harm.⁵ The root 'Ash' here includes all types of diet.

The quantity depends on the strength of digestive fire. Explaining this Cakrapāṇi says that looking to first, second and third degree of digestive fire the quantity of diet is also decided accordingly.

The word 'punaḥ' eliminates the dose of drugs etc. and the amount of exercise etc. because all quantities do not depend only on digestive fire. For instance, the dose of drugs depend on the severity of disorder and strength of patient.⁶ Likewise, the exercise depends on the condition of appearance of diminution of doṣa and stimulation of digestive fire as well as non-appearance of fatigue, exhaustion etc.⁷

Alternatively, the word 'Punaḥ' denotes periodical review of the quantity according to variation in strength of digestive fire⁸ because it varies in the indivi-

1. यथा बहुद्रव्याण्येकैकजीवनीयादिकार्यकरणसमर्थानि भवन्ति, तथैकमेव द्रव्यमनेकजीवनीयादिकार्यकरण-समर्थमस्ति, तत्रैकमेव द्रव्यं बहुकार्यकर्तृ शिष्येभ्य उपदेष्टुमुपधारयितुं च युज्यते । Ck.

2. बाह्येषु प्रलेपादिषु, आभ्यन्तरेषु वमनपाचनादिषु । Ck.

3. संयोगं द्रव्याणामुचितं मेलनम् । Ck.

4. प्रयोगं कालप्रकृत्याद्यपेक्षया योजनाम् । Ck.

5. मात्रा अनपायिपरिमाणम् । Ck.

6. भेषजमात्रा व्याध्यातुरबलापेक्षिणी । Ck.

7. व्यायामस्य तु (मात्रा) दोषक्षयाग्निवृद्ध्याद्युत्पाद-श्रमकलमाद्यनुत्पादापेक्षिणी व्यवस्थापयितव्या । Ck.

8. यदि वा पुनः शब्दः पौनःपुन्ये, तेनाहारमात्रा पुनः पुनरग्निबलमपेक्षते । Ck.

dual according to variation of season and age. For instance, digestive fire is strong in winter and youthful age whereas in rainy season and old age it is mild. Hence the diet also can't be fixed for ever but is modified according to the present state of digestive fire.¹

The measure of the quantity should not affect normalcy. The word 'Prakṛti' here has been interpreted as 'the State of normalcy' (equilibrium of doṣas (vāta etc.) and dhātus (rasa etc.).²

The quantity can't be the same for all persons because the strength of digestive fire varies in each individual.³

The point has been raised as to how a quantity which is digested properly in time can harm normalcy. Cakrapāṇi, in this context, emphasises on the importance of balanced diet and says-Caraka has said in Rasavimāna (Vi. 1) that the quantity is considered in two ways-(1) Sarvagraha (in respect of total food) and (2) Parigraha (in respect of individual items). Thus even if the total quantity is proper but the quantity of individual items which are necessary for health is not adequate it affects normalcy and also proper digestion thus bringing about premature old age because of imbalance in individual items of diet.⁴

Others interpret it in a different way. They extract some significant meaning out of the three words used here 'अस्य' 'अशनं' and 'अशितम्'. From the first word they mean the careful consumer, from the second one the diet not incompatible in respect of nature, processing, combination, place, time etc. and from the third one taking meals according to prescribed rules. Thus the diet endowed with all these qualities is known as 'mātrāvān (in proper quantity).⁵

5. Lightness and heaviness of dietary items may also be considered in respect of processing apart from their natural character. For instance, parched paddy is light⁶ and bolus of parched grain flour is heavy due to processing.

1. तेनाग्निबलभेदान् मात्राऽप्येकरूपा न भवति, किन्तु तत्कालभवमग्निबलमपेक्ष्य पुनः पुनर्मात्राऽपि भिद्यत इति । Ck.

2. प्रकृति वातादीनां रसादीनां च साम्यावस्थाम् । Ck.

3. प्रतिपुरुषमग्निबलस्य भिन्नत्वात् । Ck.

4. द्विविधा हि मात्रा रसविमाने वक्तव्या-सर्वग्रहरूपा, परिग्रहरूपा च । तत्र समुदितस्याहारस्य परिमाणं सर्वग्रहः, मधुराम्लादीनामाहारावयवानां प्रत्येकं मात्रया ग्रहणं परिग्रहः । तेन यत्राहारसमुदायपरिमाणं समुचितमेव गृह्यते, आहारावयवानां तु मधुरादीनां स्वभावहितानामप्यथोक्तमानं स्यात्, तत्राहारावयवमात्रावैषम्याद् धातुवैषम्यं भवत्येव, अथवाकालं जरागमनं च स्यात् । Ck.

5. तदेवं सर्वगुणसंपन्नआहारो मात्रावानुच्यते । Ck.

6. तेन प्रकृतिलघूनि करणलघूनि च लाजादीनि मात्रापेक्षीणि भवन्तीति दर्शयति । Ck.

6. Though light substance are predominant in ākāśa, vāyu and agni mahābhūtas, Caraka omits ākāśa here because it is not so favourable for stimulation of fire as such.

The light substances do not harm even if consumed with 'sauhitya'. 'Sauhitya' is interpreted as 'Saturation' with over quantity.¹

Digestive fire becomes stronger due to particular season such as in winter and also due to physical exercise. Out of these two, the latter is more potent.²

7. 'Yukti' of agni is 'its position in normal condition.'³

The point has been raised as to how light substance being similar to agni in composition causes diminution of fire due to use in over-quantity. Cakrapāṇi has replied it as follows—the excessive quantity overpowers the similarity of light substance and thus causes diminution of fire such as vision is taijasa and acts with aid of tejas (light) but is destroyed if the light is excessive and so on.⁴

8. Here 'avaśyam' (certainly) should be understood in relation to the absence of some other antagonistic factor such as normal time, intellectual error etc.⁵

12. With regard to the present reading 'षष्टिकान् शालिमुद्गांश्च' Cakrapāṇi offers explanation that ṣaṣṭika is given the first place because after red śāli it is important but this argument does not look sound as even thus śāli is given priority to ṣaṣṭika. Hence, in my opinion, the reading should be "शालिषष्टिकमुद्गांश्च" instead of the present one.

13. Interpreting the word 'Svāsthya', Cakrapāṇi says 'Svastha' is that who stands well free from disorders. The state of being svastha is 'svāsthya'. In other words, it is the state of equilibrium of dhātus free from their aggravating imbalance.⁶ As said earlier, the derivation of the word 'svastha' proposed by Cakrapāṇi is not correct because in that case the word would become 'स्वस्थ' instead of 'स्वस्थ'.

1. सौहित्यं मात्रातिक्रमेण तृप्तिः । Ck.

2. यद्यपि कालाहितबलोऽग्निर्मात्राधिकगुह्यद्रव्यक्षमो भवति, तथापि व्यायामाहितबलो बलित्तिनितरां बलवान् भवतीत्ययमेव प्रधानपरिग्रहादुक्तः । Ck.

3. अग्निर्युक्तिः स्वमानावस्थितिः । Ck.

4. लघूनां द्रव्याणां सामान्यमभिभूयातिमात्रत्वमेवाग्निमान्द्यं करोति, यथा—चक्षुस्तैजसं, तेजःसहकृतं च पश्यति, तदेव तेजोऽतियोगादुपहन्यते । Ck.

5. इहावश्यमिति नियमो विरोधिकारणान्तराभावे सति बोद्धव्यः । Ck.

6. सुष्ठु निधिकारत्वेनावतिष्ठत इति स्वस्थः, तस्य भावः स्वास्थ्यम्; उद्वेजकधातुवैषम्यविरहितधातुसाम्यमित्यर्थः । Ck.

Alternatively, if it is derived as 'सुष्ठु निर्विकारत्वेन तिष्ठति' then it would become सुस्थः as has been used in Cakradatta, the correct derivation of 'स्वस्थ' should be 'स्वस्मिन् तिष्ठतीति स्वस्थः' that who stands in his own (normalcy). Gaṅgādhara has rightly interpreted it.¹

Explaining the ways of preventive management Cakrapāṇi says that it is done in two ways—firstly by providing nourishment to the constantly decaying body through pure diet and behaviour and secondly by averting the cause of ailments as a lamp is managed by providing oil and wick (nourishment) and also by averting the disturbing factors such as insects, wind etc. Disturbing factors for the body may be twofold—(1) Abnormal physical activities due to intellectual error causing vitiation of vāta etc.² (2) Unavoidable time factor such as winter season causing accumulation of kapha.³ The above two ways of maintaining health are said in the present verse in first and second half respectively. Apart from providing nourishment, the preventive measure consist of the following (a) Averting the disturbing factor (b) Elimination of doṣas in case of unavoidable factors such as time and (c) Counteracting normal production of doṣas such as application of collyrium in eyes to eliminate the dirt of eyes manifesting without any external cause.

15. The number of days here is not in restrictive sense. It only means that that Rasāñjana should be applied on not a long interval. Thus it can be applied even before, in between or beyond the days mentioned according to condition of doṣas.⁴

16-17. Carak says that irritant collyrium to stimulate secretion should not be applied in day. Interpreting this Cakrapāṇi says that sauvirāñjana is not evacuative, it only clarifies vision and as such there is no harm in its use during day.⁵

1. स्वःस्वीयोऽविकृतो धर्मस्तस्मिंस्तिष्ठतीति स्वस्थस्तस्य भावः स्वास्थ्यं स्वाभाविकत्वादि धातुसाम्यमिति भावः । GD.

2. तच्च स्वास्थ्यमुभयथा परिपाल्यते विशुद्धाहाराचाराभ्यां सदा क्षीयमाणशरीरपोषणेन, प्रत्यवाय-हेतुपरिहारेण च । Ck.

3. शरीरप्रत्यवायहेतुश्च द्विविधः—बुद्धिदोषाद् विषमशरीरन्यासादिर्वातादिकारकः, दुष्परिहरश्च कालविशेषः स्वभावादिह हेमन्तादिः कफचयादिकारकः । Ck.

4. पञ्चरात्राष्टरात्रग्रहणमदूरान्तरकाले नियमदर्शनार्थम् । तेन दोषकालमपेक्ष्यावाङ्मध्ये ऊर्ध्वं च कर्तव्यं स्नावनमञ्जनमिति भवति । Ck.

5. सीवीराञ्जनं तु विरेचनं न भवति, चक्षुःप्रसादनमात्रं करोति, तेन तद्विवा क्रियमाणं न विरोधि । Ck.

Others interpret that *sauvirāñjana* should be applied as a routine measure in night but the evacuative collyrium should be applied in forenoon like emetic so as to aggravate *kapha*.

19. According to Cakrapāṇi, 'Aścyotana' means 'putting liquid drug in eye in order to stimulate secretion',¹ but actually the term is applied generally for 'eye drops' and need not be restricted in evacuative drugs. By the word 'आदि' Cakrapāṇi takes other forms of ophthalmic drugs such *puṭapāka* etc.²

25. 'प्रायोगिकी धूमवर्ति' is the smoking stick which is used as daily routine.³

26. 'गन्धाश्चागुरुपत्राद्या' is significant. The aromatic drugs beginning with *aguru*, *patra* etc. are to be used as smoking for head evacuation. It refers to the drugs mentioned in *agurvādi* group (C.Ci.3. 267) but without *kuṣṭha* and *tagara*. The reading of *agurvādi* group is 'अगुरुकुष्ठतगरपत्र' but the author has left here *kuṣṭha* and *tagara* knowingly and that is why he has used the word *aguru-patrādyā* instead of *agurvādi* which includes *kuṣṭha* and *tagara* as well. Both *kuṣṭha* and *tagara* are unsuitable for head evacuation because of their excessive irritant property which might cause damage to brain tissues.⁴

56-63a. Explaining the meaning of 'anūtaila' Cakrapāṇi says that as it is beneficial for *anu srotas* (minute channels) it is known as *anu taila*.⁵ It denotes the *sūkṣma* and *vyavāyī* properties of the preparation.

The word उत्तमांगेषु in line 63a has been interpreted in two ways (1) *Uttamāṅga* taken as 'head' means that senility does not get hold in head. (2) bifurcating it in 'uttama' and 'aṅgeṣu' it would mean that even advanced old age does not get hold of body parts.

63b-71a. In these verses the method of preparation and application of *anu taila* is described. In method of preparation, the quantity of drugs used as paste is not mentioned. In this connection, Cakrapāṇi says that the drugs for paste should be taken in such a quantity from which water for decoction should be four times.⁶

1. आश्रयोतनं नेत्रविरिकार्थं द्रवौषधदानम् । Ck.

2. आदिशब्देन पुटपाकादीनां ग्रहणम् । Ck.

3. प्रायोगिकी च नित्यपेयधूमवर्तिसंज्ञा । Ck.

4. अगुर्वाद्या इति न कृतं, कुष्ठतगरयोरतितीक्ष्णत्वेन मस्तुलुङ्गकस्त्रावभयात् परिहारार्थम् । Ck.

5. अणूनां स्रोतसां हितमित्यणुतैलम् । Ck.

6. अत्र तु क्वाथ्यभेषजं तावन्मानं ग्राह्यं यावता क्वाथार्थोपात्तं पानीयं भेषजचतुर्गुणं भवति । Ck.

72. Cakrapāṇi has proposed derivation of the word 'दन्तपवन' as 'दन्तानि पुनातीति' that which cleans teeth. It could have been analysed in a better ways as— 'पूयतेऽनेनेति पवनम्, दन्तानां पवनं दन्तपवनम्'.

77. Caraka has mentioned the use of Lavaṅga fruits as mouth-refreshing agent. Nowadays the buds of lavaṅga are used. It is very difficult to say whether Caraka meant that or he had in mind the actual fruits of lavaṅga which is known as mother clove. It is to be noted that it is the only reference of lavaṅga in Caraka's portion though there are other two reference in Dṛḍhabala's portion. It is possible that in ancient days, mother clove was in use. Cakrapāṇi explains that though vṛnta (pedicel) of lavaṅga is meant, 'Phala' is mentioned because of the majority of fruity substances.¹ It is surprising that Cakrapāṇi was not conversant with the actual botanical nature of the part of lavaṅga used as he says it vṛnta instead of kalikā.

87. Vāyu is said as predominant in tactile sense because in Āyurveda indriya (sense) is pāñcabhautika in nature with predomiance of a mahābhūta. Massage is useful for both sense and skin.²

95-102. Cakrapāṇi gives examples of ratna (gems) as ruby, diamond, pearl, gold etc.³

Cleaning is said to be with water as well as earth.⁴

Regarding cutting and dressing of hairs etc., Cakrapāṇi says that they should be taken as applicable in respective cases such as making hair bands, cutting of beards and moustaches and cutting and colouring of nails.⁵ Perhaps he had in mind the dressing of women as well, surprisingly he did not mention combing.

1. यद्यपि लवंगस्य वृन्तमभिप्रेतं तथापि बहूनां फलस्य ग्राह्यत्वाच्छत्रिणो गच्छन्तीति न्यायेन सामान्येन फलमित्युक्तम् । Ck.

2. स्पर्शने स्पर्शनेन्द्रिये वायुरधिकः, वैद्यकदर्शने पाञ्चभौतिकत्वादिन्द्रियस्येत्यर्थः । त्वच्यश्च परमभ्यङ्ग इति चकाराद्वातहितश्च, एतेनाश्रितस्य वाताधिकस्य स्पर्शनेन्द्रियस्य आश्रयस्य, च त्वचो हित इत्युक्तं भवति । Ck.

3. रत्नं तु विशुद्धमाणिक्यहीरकमुक्ताफलसुवर्णादि । Ck.

4. शौचाधानं पानीयेन मृदा च । Ck.

5. कल्पनं छेदनं, संप्रसाधनं मण्डनम्, एतच्च यथायोग्यं योजनीयम्, केशानां प्रसाधनं सम्यग्बन्धनादि, श्मश्रूणां कल्पनमेव, नखस्य तु कल्पनमलक्तकादिदानेन प्रसाधनं च । आदिग्रहणेन नासालोमकल्पनादि गृह्यते । Ck.

Putting on shoes has the effect of promoting semen and vision. This may be due to its specific potency (Prabhāva) or it may be beneficial for vision because of averting the disturbance in the visual nāḍī (nerve?) connected with the sole of feet.¹

103. By the two axamples Caraka emphasises on being cautious in averting the internal and external damaging factors.²

CHAPTER VI

3. By 'Ca' after 'Bala' and 'Varṇa' happiness as well as longevity are indicated or Bala and Varṇa themselves include all the results of homeostasis such as happiness etc.

'Ceṣṭā' includes coition, exercise, massage etc. Gaṅgādhara reads 'तस्य' in place of 'यस्य' in Cakrapāṇi's edition. He interprets 'ऋतुसात्म्य' as that which is based on properties contrary to those of the season.³ Sātmya is that which suits the person e.g. the use which gives happiness.⁴ Interpreting the word 'चेष्टाहार-व्यपाश्रयं', he says—the suitability depends on behaviour and diet being contrary to seasons in properties.⁵

4. Cakrapāṇi says—'Kāla' has been said as 'Ṣaḍaṅga' (having six parts), in this context, according to seasons but in other contexts it has been said differently such as 'time has three distinctive features—cold, heat and rains.' Evidently here Kāla has been treated identical with human body which is also said as 'ṣaḍaṅga'.

The northernly course of the sun comprising of the three seasons—śiśira, vasanta and grīṣma—is known as Ādāna (receiving) while the southernly course of the sun comprising of varṣā, śarad and hemanta is known as 'visarga' (releasing). Yogīndranātha quotes a verse from Sūryasiddhānta stating that from

1. अत्र च वृष्यत्वचक्षुष्यत्वे प्रभावात्, यदि वा पादसंबद्धनेत्रपोषिकानाडीप्रत्यवायहरणाच्चक्षुष्यम् । Ck.

2. नगरदृष्टान्तेनान्तरप्रत्यवायहेतुविघातकारिणि कृत्येऽवधानं दर्शयति, रथदृष्टान्तेन च बाह्यस्पर्शादिपरिहारके कृत्येऽवधानं दर्शयति । Ck.

3. ऋतौ सात्म्यं ऋतुगुणविपरीतगुणवत्तया । GD.

4. सात्म्यमुपशयः सुखजनने उपयोगः । GD.

5. चेष्टा व्यायामव्यवसायभ्यंगादयः, आहार अशितादयः, ताभ्यां चेष्टाहाराभ्यां विशेषण अप विपर्ययेण हेमन्ताद्यृतुगुणविपरीतगुणवत्तया आश्रयते यत् सात्म्यम् । GD.

makara-saṅkrānti of the sun six months are in uttarāyaṇa and from karkas-aṅkrānti the other six months are in dakṣiṇāyaṇa.¹

The derivation of 'ādāna' and 'visarga' proposed by Cakrapāṇi is as under—ādāna is that which diminishes the watery portion of the earth and also the strength of the living beings. On the contrary, 'visarga' is that which promotes the watery portion and the strength of living beings.²

Yogīndranātha gives it with a very slight modification of words. He has given 'आदत्ते' instead of 'क्षपयति' and 'ददाति' in place of 'जनयति'.

At the end, Cakrapāṇi mentions the significance of framing technical terms. He says that the technical terms are framed for usage and to convey the meaning indicated by the derivation of the word.³

5. In 'कालस्वभावमार्ग-परिगृहीताः' Cakrapāṇi has taken all the three-kāla, svabhāva and mārga—separately. Kāla is godly and though eternal makes variations in the strength of sun, air and moon according to various unseen factors relating to man. Svabhāva is natural character such as the sun diminishes watery portion, the air roughens and the moon replenishes. Mārga is the course southernly and northernly, the former from karka to dhanu and the latter from Makar to mithuna.⁴ These are applicable according to their possibility such as in case of moon the variation of its course does not produce any difference in effect. The air has no any variation in its course.

Gaṅgādhara, however, gives different explanation. He says that the sun, the air and the moon take up their different courses according to the natural cyclic movement of time.⁵ He also contradicts Cakrapāṇi about the courses of the

1. भानोर्मकरसंक्रान्तेः षण्मासा उत्तरायणम् ।

ककदिस्तु तथैव स्यात् षण्मासा दक्षिणायनम् ॥

2. आददाति क्षपयति पृथिव्याः सौम्यांशं प्राणिनां च बलमित्यादानम्, विमृजति जनयति आप्यमंशं प्राणिनां च बलमिति विसर्गः । Ck.

3. संज्ञाप्रणयनं च व्यवहारार्थं निरुक्तिप्रतीयमानार्थप्रतिपादनार्थञ्च । Ck.

4. कालो देवतारूपः, स च नित्यरूपोऽपि प्राणिनामदृष्टेन नानाविधेन गृहीतः सन् कदाचित् सूर्यबलवायुबल-सोमबलादीन् करोति । स्वभावः सूर्यस्य सौम्यांशक्षयकर्तृत्वादिवर्धिविरोधविरोधक्षणादिः, सोमस्याप्यायनादिः । मार्गो दक्षिण उत्तरश्च, तत्र दक्षिणः कर्कटादयो धनुरन्तः, मकरादिस्तरः । Ck.

5. "कालस्य चक्रवद्भ्रमणस्वभावेन—भ्राम्यमाणाः कालेनैव मार्गेण दक्षिणादिगमनपथेन परिगृहीताः ।"

"कालस्य निर्गणस्य निष्क्रियस्य स्वजन्यत्वेन शीतोष्णवर्षाणामाश्रयत्वे चक्रवद्भ्रमणमेव स्वस्वभावः । तच्चक्रवद्भ्रमणस्वभावात् तत्कालचक्रस्थानां सूर्यादीनां स्वस्वमार्गप्रतिपन्नानां हेतुत्वम् । GD.

moon and the air, by saying that the moon and the air also have various courses.¹

Yogīndranātha analyses the word into two 'kāla' and 'svabhāva-mārga' and interprets as time and natural course. According to time, therefore, the sun, the air and the moon effect variations in seasons and factors of human body due to time factor and their natural course.²

Some interpret that the combined placing of 'arkavāyu' shows the causation of the sun and the air in combined way while the separate, 'somaḥ' indicates the independent role of the moon in visarga.

In my view, vāyu has active role to play with both the sun and the moon. That is why it is called as Yogavāha and has been placed between 'arka' and 'soma' but being rough it is more active in ādāna.

This paragraph is very significant in the sense that it depicts the physiology of 'kāla-puruṣa' based on the factors of sūrya, vāyu and candra which serve as pitta, vāta and kapha respectively in the human body. The famous verse of the Suśruta Saṃhitā represent the same concept of the Caraka Saṃhitā.³ In the preceding paragraph, saṃvatsara (kāla-puruṣa) is said to be ṣaḍaṅga (having six parts) like the anatomical divisions of human body.

6. In ādāna kāla the sun is intense and the air is severe and rough or intensely rough due to association of the sun and thus by causing roughness and predominance of tikta, kaṣāya and kaṭu rasas gradually produces debility in human being.

Here 'gradually' means that appearance of roughness, rough Rasas and consequent debility is in progressive order as in the following table :—

	Śiṣira	Vasanta	Griṣma
1. Roughness	Mild	Medium	Severe
2. Rasa	Tikta	Kaṣāya	Kaṭu
3. Debility	Mild	Medium	Severe

Although kaṣāya has got the highest place in roughness and because of severe roughness in summer there should be predominance of kaṣāya instead of kaṭu and

1. सोमस्यार्कसन्निकर्षगमने दक्षिणोत्तरयोः पन्थाः । वायोश्च मार्गाः सप्त प्रवहनादयः । GD.

2. स्वभावमार्गः स्वभाविकवर्त्म.....अकदियो हि कालानुरोधात् मार्गस्वभाववशाच्च—कारणतां प्रतिपद्यन्ते । JN.

3. विसर्गादानविक्षेपैः सोमासूर्यानिता यथा ।

धारयन्ति जग्देहं कफपित्तानिलास्तथा ॥ S, Su, 21: 8

in spring there should be kaṭu instead of kaṣāya, the emergence of kaṭu having predominance of vāyu and Agni mahābhūtas in summer with predominance of the same mahābhūtas looks appropriate. Likewise, in spring having predominance of vāyu and pṛthivī, kaṣāya with predominance of the same mahābhūtas emerges. The predominance of particular mahābhūtas in a season is due to specific effect of time and can be inferred by observing its effect on beings.¹

'Causing predominance' means that the seasons have not single Rasa but only predominance of the same.

In fact, gradual increase in roughness and predominance of particular Rasas (tikta, kaṣāya and kaṭu) are two different factors which combined together cause debility. Hence apparent anomaly in the order of kaṣāya and kaṭu is also solved as it is not linked with roughness.

In my view, Cakrapāṇi's explanation of the above anomaly is not convincing because if roughness increases in progressive order the predominance of Rasas should also corroborate with that. It is also not known on what basis Cakrapāṇi states the predominance of vāyu and agni in summer and that of vāyu and pṛthivī in spring because the reverse may also be said. The original text would be more appropriately read as 'तिक्तकटुकषायांश्च' instead of 'तिक्तकषायकटुकांश्च'.

8. Variation in strength of human being in different seasons of ādāna and visarga may be summarised in the following table:—

Visarga				Ādāna		
	Varṣā	Śarad	Hemanta	Śiśira	Vasanta	Griṣma
Strength	Low	Medium	High	High	Medium	Low

9-18. As the strength is on the maximum in hemanta (early winter), Caraka has described the seasonal behaviour beginning with hemanta.

In cold season, the cool air checks the exit of body heat and thus causes increase in the internal (digestive) fire just like the pasting of mud by the potter checks the heat from coming out which becomes intensely active inside.² Thus the question raised as to how the cool air being quite dissimilar stimulates the fire is already replied.

1. पृथिव्याद्युत्कर्षश्च कालविशेषप्रभावकृतः कार्यदर्शनादुच्यते । Ck.

2. वायुर्हि हिमसंबन्धादेव बहिर्निगच्छरीरोष्मणो रोधं कृत्वा कुम्भकारपवनाहितपङ्कलेप इवान्तस्य बहेर्बृद्धिमावहति । Ck.

The strength of digestive fire is not only due to its conservation but also depends on the strength of the individual. In a strong person, naturally, the fire is strong.

The vitiation of vāta is also caused by two factors (1) by loss of Rasa dhātu and (2) by cold.

Cakrapāṇi says that thus aggravated vāta causes increase in fire and not irregularity as in case of obesity. This statement of Cakrapāṇi is quite unwarranted and is also misleading. In fact, it lays stress on the point that due to above factors there may be vitiation of vāta which may lead to appearance of some vātika disorder and as such one should avoid the above two causes of vitiation of vāta.

21. This verse is said as un-authoritative by Cakrapāṇi¹ but in view of such verses in context of other seasons (verses 23, 35, 44, 45,) it does not seem to be so.

22-26. 'वसन्ते निचितः श्लेष्मा' is read as 'हेमन्ते निचितः श्लेष्मा' by Gaṅgādhara. (v. 22) Cakrapāṇi argues that here Caraka prescribes eliminative therapy such as emesis etc. which is related to a different type of arrangement of seasons. According to the latter, hemanta consists of pauṣa and māgha months when kapha is accumulated. This gets vitiated in vasanta which comprises of phālguna and caitra. Thus it is concerned with accumulation of kapha generally and not particularly in hemanta. Hence, in verse 23, vasanta should be taken as comprising of the months phālguna and caitra and not caitra and vaiśākha.

'Vamanādinī' (v. 23) indicates all the five measures of evacuative therapy which are applied as necessary.

The word 'Kāyāgni' denotes 'digestive fire' and not dhātvagni.²

33-40. Agnimāndya (mildness of fire) causes vitiation of kapha and pitta due to indigestion and burning respectively. Further, due to non-formation of nutrient Rasa it leads to diminution of dhātu and consequent vitiation of vāta. Thus in rainy season, mildness of fire causes vitiation of vāta etc. and vice versa.³

41-48. When persons accustomed to cold weather or rainy season get exposed suddenly to the scorching sun in autumn they fall victim to the vitiation of pitta. This statement evidently shows that the concept of vitiation of doṣas is nothing but maladjustment to environment. When there is sudden change in environment and

1. केचिदश्रसेव्यप्रतिपादकं ग्रन्थं पठन्ति, स त्वनार्षः । Ck.

2. कायाग्निमिति कायनिर्वर्तकर्मग्निं जाठरं, न तु धात्वग्निवशेषमात्रम् । Ck.

3. अग्निमान्द्यं चापाकविदाहभ्यां कफपित्तकारि, धातुपोषकरसानुत्पादाच्च धातुक्षयेण वातकारि । एतेन वर्षासु बल्लिमान्द्येन वातादिकोपः, वातादिकोपेन च बल्लिमान्द्यमिति दर्शयति । Ck.

the body is also below the level of normal tolerance due to prior aggravation of doṣa, vitiation of doṣa takes place. This is the case in rainy season and spring too when there is sudden change from heat to cold and from cold to heat respectively. Thus the words 'उचित' (accustomed) and 'सहसा' (sudden) are very significant.

The word 'प्रायः' (v. 41) indicates that often pitta gets vitiated in autumn if there is prior accumulation of the same but in case where there is no accumulation of pitta by the careful management of the individual, the vitiation of pitta will not take place in autumn. This fact is applicable in cases of kapha (in spring) and vāta (in rainy season) as well. Cakrapāṇi offers an alternative explanation of 'प्रायः'—He says that it may mean that mostly pitta is vitiated but kapha is also there as subsidiary.¹

Light diet (v. 42) is prescribed in order to stimulate the digestive fire because though pitta being hot is similar to fire it causes agnimāndya due to property of liquidity.²

About the use of various synonyms of śarad like 'घनात्यय', 'धाराधरात्यय' Cakrapāṇi concludes that if there is any specific instruction of the author in using different synonyms, the same should be interpreted otherwise it should be taken as casual statement in a different way.³

It has been said that intake of bitter ghee, purgation and blood-letting should be done in autumn (v. 44). Cakrapāṇi while interpreting this says that there is definite order in application of these measures. First of all ghee processed with bitters should be taken. If pitta is not pacified by this, then the patient should take purgative. If this also fails and there is simultaneous defect of blood, then blood-letting should be advised. Often blood is affected in autumn due to nature of time.⁴

1. प्राय इत्येव वर्षासु पित्तचयप्रतिकूलं विधिं प्रयत्नेनाचरतो न भवत्यपि पित्तचयः, शरदि तु प्रकोपो न भवतीति दर्शयति । एतच्च सामान्यन्यायेन श्लेष्मणो वातस्य च चयप्रकोपयोर्बोद्धव्यम् । यदि वा प्रायः पित्तं प्रकुप्यति श्लेष्मा चानुबलत्वेनेत्यर्थः । Ck.

2. अत्र बह्वैः समानेनापि पित्तेन द्रवांशसंबन्धेनाग्निमान्द्यं क्रियते । Ck.

3. पर्यायशब्दानां पुनः पुनः करणे यत्र तात्पर्यं शास्त्रे प्रतीयते तत्र तदेव वाच्यं, यत्र तु तात्पर्यान्तरं न प्रतीयते तत्र वाक्यभेदेनैव पुनरभिधानमिति । Ck.

4. क्रमश्चात्राचार्याभिरुच्यते, तेन प्रथमं तिक्तसर्पिष्पानं, तेन पित्ताप्रशान्तौ विरेकः, तेनाप्यशान्तौ शोणित-दुष्टौ च सत्यां रक्तमोक्षणं, रक्तं चात्र कालस्वभावाद्दूष्यत्येव प्रायः । Ck.

'Hamsodaka' is the water which is heated fully by sun-rays during day and cooled by moon-rays during night, is ripened (devoid of the defect of sliminess, acidity etc.) due to nature of rainy season, harmless and detoxicated by the rise of agastya constellation.

The title 'Hamsodaka' is interpreted in two ways (1) 'Hamsa' means the sun and the moon, thus water purified by them is known as 'Hamsodaka'. (2) Water worthtaking for swans e. g. pure because they take only pure water.¹

49. 'Okasātmya' is that which becomes suitable on constant use. Thus even unwholesome thing does not produce any defect as poison for the snakes themselves.²

50. Here the word 'guṇa' denotes properties in general thus it includes prabhāva etc. as well.³

The word 'āmaya' also includes 'āmayahetu' (etiological factors). Thus it would denote the factors contrary to disease, etiological factors and those having contrary effects.⁴

CHAPTER VII

5-25. The word. 'Avapiḍaka' (v. 7) means 'use in profuse quantity'. Such quantity of drugs squeezes the impurities.⁵

According to Cakrapāṇi 'Piṇḍikā' means 'the mass of muscles between knee and shank'.⁶ In my view, here 'Jānu' is quite superfluous and as the word 'Piṇḍikā' means the 'calf muscles', 'the mass of muscle in the middle of shank is quite sufficient.

1. हंसशब्देन सूर्याचन्द्रमसावभिधीयते, ताभ्यां शोधितमुदकं हंसोदकम्; यदि वा, हंससेवायोग्यं हंसोदकं, हंसाः किल विशुद्धमेवोदकं भजन्ते । Ck.
2. उपशेते सुखयति, अपथ्यमपि सद् विकारं न जनयति ।....अपथ्यमपि हि निरन्तराभ्यासात् विषमिवाशी-विषस्य तोषघातकं भवतीति भावः । Ck.
3. गुणशब्दश्चेह धर्ममात्रवचनः । यथोच्यते—द्रव्यगुणो द्रव्यधर्म इत्यर्थः तेन विपरीतप्रभावादीनामपि ग्रहणं भवति । Ck.
4. आमयशब्देन आमयहेतुरपि गृहीतव्यः । तत आमयविपरीतानां, आमयहेतुविपरीतानां, तथा प्रभाववैपरीत्यात्तद्विपरीतार्थकारिणाञ्च ग्रहणं भवति । Ck.
5. अवपीडको बहुमात्रप्रयोगः, मात्राधिकत्वेन हि भेषजं दोषान् पीडयतीति कृत्वा । Ck.
6. पिण्डिका जानुजंघामध्यमांसपिण्डिका । Ck.

'Pramāthī' has been wrongly interpreted as 'anulomana' (carminative) by Cakrapāṇi. In fact, Pramāthī is that which churns out the impurity due to tikṣṇa, uṣṇa, viśada and sūkṣma property and thus makes the channels clear. This is put elaborately by Caraka elsewhere.¹ The same idea has been put forth in the form of definition by later authors.² Pramāthī is quite contrary to abhiṣyandī in properties and action.

'Koṭha' (v. 14) is swelling as by wasp-sting.³

'Vyaṅga' is dark patch on face.⁴

Although Suśruta has described thirteen types of udāvarta caused by suppression of thirteen urges (of urination etc.) Caraka has mentioned only six e.g. caused by suppression of the urges for urination, defaecation, flatus, semen, vomiting and sneezing (C. Su. 19. 4 (3). Caraka here seems to have included other cases of suppression in that of 'vāta' or he has termed 'udāvarta' technically only the above six types and not others while Suśruta has taken all the types in it.

'Ākṣepa' (v. 19) is frequent twitching of limbs.⁵ 'Saṅkoca' is contracture in joints.⁶ Supti is numbness.⁷

Bhramā (v. 20) is reeling in which one feels himself as seated on a wheel.⁸

Samvāhana (v. 23) is gentle massage of the body.⁹

26. Cakrapāṇi interprets sāhasa as the action taken without considering own strength.¹⁰

27. Certain terms relating to emotional disorders are interpreted by Cakrapāṇi as follows :—

Lobha—Improper desire for an object.

Śoka—Grief or anxiety due to death of son etc.

1. मद्यं तैक्ष्ण्यौष्ण्यवैशद्यसूक्ष्मत्वात् स्रोतसां मुखम् । प्रमथ्य विवृणोत्याशु— ॥ C. Ci. 8. 166 .

2. निजवीर्येण यद् द्रव्यं स्रोतोम्यो दोषसंचयम् ॥ निरस्यति प्रमाथि स्यात्तद्यथा मरिचं वचा ॥ Śārṅga-dhara, I. 23

3. कोठो वरटीदण्टाकारः शोथः । Ck.

4. व्यंगः श्यामवर्णं मण्डलं मुखे । Ck.

5. मुहुर्मुहुर्गंगानामाक्षेपणमाक्षेपः । Ck.

6. पर्वणामाकुञ्चनं संकोचः । Ck.

7. सुप्तिः स्पर्शज्ञानम् । Ck.

8. भ्रमणं भ्रमो येन चक्रस्थितमिवात्मानं मन्यते । Ck.

9. संवाहनं पाणिना पादादिप्रदेशे सुखमभिहननमुन्मर्दनञ्च । Ck.

10. सहसा आत्मशक्तिमनालोच्य क्रियत इति साहसं, तत्तु गजाभिमुखधावनादि । Ck.

Bhaya—Depression caused by thought of harming agent.

Krodha—Excessive aversion by which one feels himself as if burning.

Māna—Feeling of elevation by assuming existing or non-existing qualities in oneself.

Lajjā—Desire for hiding the hideable.

Nairlajjya—Contrary to the above.

Īrṣyā—Desire for contradicting other's relation with the common object.

Atirāga—Desire for frequent inclination towards a proper object.

Abhidhyā—Thinking for harming others or greed for other's belonging.¹

31. 'इष्टा' means 'desirable', thus load-carrying etc. done as service are eliminated. However, walking is included.²

'Mātrā' means proper amount which does not harm, by which lightness etc. arises but not fatigue, giddiness etc. due to overaction.³

32-33. In 'दोषक्षयः' 'doṣa' means impurity causing morbidity but Cakrapāṇi takes it as kapha doṣa or tridoṣa.⁴

'Śrama' is physical fatigue while 'klama' is 'mental exhaustion'.⁵

36-37. Discontinuance of unwholesome practice and apotion of wholesome one should be in a definite order so that the former does not recur and the latter gets stabilized. The statement of Caraka in this respect has been interpreted by different commentators differently. Cakrapāṇi takes two meanings of 'antara'—one

1. लोभः विषयेऽनुचिता प्रार्थना, शोकः पुत्रादिविनाशजं दैन्यम्, भयं अपकारकानुसंधानजं दैन्यम्, क्रोधः प्रद्वेषो येन प्रज्वलितमिवात्मानं मन्यते, मानः सदसद्गुणाधारोपेक्षात्मन्युत्कर्षप्रत्ययः, जुगुप्सितगोपनेच्छा लज्जा, तद्भावो नैर्लज्यं, समाने द्रव्ये परसंबन्धप्रतिषेधेच्छा ईर्ष्या, अतिराग उचित एव विषये पुनः पुनः प्रवर्तनेच्छा, अभिध्या मनसा पराभिद्रोहचिन्तनं, यदि वा परद्रव्यविषये स्मृहा । Ck.

2. इष्टा अभिप्रेता, एतेन भारहरणाद्यनिष्टा कार्यवशात् क्रियमाणा चेष्टा निरस्यते, चंक्रमणरूपा तु क्रिया प्राप्यते । Ck.

3. मात्रया अनपायिपरिमाणेन; एतावती चेयं शरीरचेष्टा मात्रावती यावत्त्या लाघवादयो वक्ष्यमाणा भवन्ति, चेष्टातियोगवक्ष्यमाणाश्च श्रमभ्रमादयो न भवन्ति । Ck.

4. दोषक्षयोऽत्र श्लेष्मक्षयोऽभिप्रेतः, यदि वाऽग्निकर्तृत्वेन त्रिदोषक्षयोऽपि । Ck.

5. क्लम इह मनइन्द्रियग्लानिः । Ck.

duration and the other interval and as such has furnished two alternative explanations represented in the following table :—

I		
Days	Wholesome practice	Unwholesome practice
1	$1/4$	$3/4$
2	$1/2$	$1/2$
3	$1/2$	$1/2$
4	$3/4$	$1/4$
5	$3/4$	$1/4$
6	$3/4$	$1/4$
7	1	0

II		
Days	Wholesome practice	Unwholesome practice
1	$1/4$	$3/4$
2	0	1
3	$1/2$	$1/2$
4	$1/2$	$1/2$
5	$1/2$	$3/4$
6	$3/4$	$1/4$
7	$3/4$	$1/4$
8	$3/4$	$1/4$
9	$1/2$	$1/2$
10	1	0
11	1	0
12	1	0
13	1	0
14	$3/4$	$1/4$
15	1	0

Gaṅgādhara presents his views as in the following table :—

I		
Days	Wholesome practice	Unwholesome practice
1	$1/4$	$3/4$
2	$1/4$	$3/4$
3	$1/2$	$1/2$

Days	Wholesome practice	Unwholesome practice
4	1/2	1/2
5	1/2	1/2
6	3/4	1/4
7	3/4	1/4
8	3/4	1/4
9	3/4	1/4
10	1	0

II

Days	Wholesome practice	Unwholesome practice
1	1/4	3/4
2	0	1
3	1/2	1/2
4	0	1
5	0	1
6	3/4	1/4
7	0	1
8	0	1
9	0	1
10	1	0

Yogindranātha accepts the first alternative from Cakrapāṇi and the second one from Gaṅgādhara.

Some interpret “पादांश” as one-sixteenth part. Vāgbhata upholds this view. Arunadatta says that if some difficulty is experienced by the person in following the order of one-fourth, that of one-sixteenth should be followed. Yogindranātha supports this but Gaṅgādhara totally rejects it.¹

39-40. In these verses, human constitution has been defined. Here only four types of constitution are mentioned—one having equilibrium of all three doṣas and the other three having predominance of one of the doṣas. The dual types are also included in them as the same are included in the context of fever.²

1. षोडशिकक्रमवादे तु प्रत्यंशापचयप्रक्षेपादिनैकेकवृद्धयान्तरता बोध्या, तत्तु नाचार्याभिप्रेतम् । षोडशपादापचयप्रक्षेपे पक्षदिनान्तरत्वेन तदंशाम्याससत्वादयोक्तित्वाच्च ।”

“षोडशशिकक्रमवादेऽप्येवञ्च बोध्यमिति, तदसम्यक्, अहितस्याभ्यासेनुवृत्तेः । GD.

2. इह च प्रत्येकदोषप्रकृतिग्रहणेनैव द्वन्द्वप्रकृतिरपि ग्राह्यः—निदान इव वातादिज्वराभिधानेन द्वन्द्वज्वराभिधानम् । Ck.

Persons with the types of constitution having predominance of one of the doṣas are 'ever-ill'. The word 'ever-ill' means that though their behaviour would be like healthy men they would at the same time suffer with cracking of skin, irregular digestion etc. because the doṣa is also associated with the constitution. Thus the health of such persons is not actual but formed.¹

Cakrapāṇi discusses several relevant points about human constitution. He says that the human constitution is all the same from birth till death except in case of fatal signs but it is commonly observed that when some vātika disorder affects an individual with balanced or vātika constitution, there is definite aggravation of vāta which is integral part of the constitution. Likewise, when an individual with vātika constitution suffers from paittika disorder, there is some modification in the nature of constitution with leaning towards pitta. Similarly, when there is diminution of one of the doṣas in an individual with balanced constitution, there is definite loss of normal function of the doṣa which amounts to diminution of the constitution it self. Cakrapāṇi replies to these points as below :—

(a) When some disorder due to doṣa similar to the constitution arises there is, in fact, no aggravation of constitutional doṣa but of the one caused by other extraneous factor which leads to rise of a disorder. The constitutional doṣa, in such cases, indicates the strength of the disorder such as the disorder caused by the doṣa similar to the constitutional one is taken as severe.

(b) In case an individual with vātika constitution is affected by a paittika disorder it does not interfere at all with the nature of the constitution. Thus cracking of hands, feet etc. (manifestation of vātika constitution) are already there which is not altered by the extra-constitutional pitta.

(c) The diminution of vāta etc. too which leads to loss of normal function of these doṣas does not affect the normal constitution in any way, the diminution of vāta etc. would not cause diminution of the respective doṣa in human constitution.

At the end, Cakrapāṇi offers an alternative solution. He says that as 'Prakṛti' (normal state) there would be no aggravation, alteration or diminution in human constitution. Thus balanced constitution can't be converted into vātika constitution or vice versa. However vikṛti (abnormal state) characterised by diminution or aggravation of doṣa might be there.²

1. एतेनैतेषां वातलादीनां मुख्यं स्वास्थ्यं नास्ति, किं तर्हि उपचारस्वस्था एते । Ck.

2. यदि वा, प्रकृतेः प्रकोपान्यथाभावक्षया न भवन्तीति प्रकृतित्वेनेति ब्रूमः, तेन समप्रकृतिर्वातप्रकृतिर्न भवति, वातप्रकृतिः पित्तप्रकृतिर्न भवति समप्रकृतिर्वा, विकारावस्था तु हीनाधिकवातत्वादिलक्षणा भवतीत्यर्थः । Ck.

The point why vāta etc. which are, by nature, pathogenic do not harm the individual if they are part of the constitution can't be raised because as they are born together they are not liable to produce such harmful disorder though some disorder may be there according to predominance of doṣa in the constitution.² The point as to why the predominance of doṣa which affects constitution does not avert the conception also does not stand because the doṣas have their aggravation in different degrees and exert their effect accordingly. If they are aggravated highly they do destroy the foetus, otherwise they cause only certain abnormality.²

Gaṅgādhara discusses this topic at length but is not very clear. He starts the discussion with the word 'Sama'. 'Sama' here does not mean 'in equal measure in respect of properties and actions' but 'which can be known only by healthy condition of the body'.³ Interpreting the word 'अनातुराः' he says that the individual having balanced constitution are free from only physical disorders and not mental ones⁴ though in discussing the Suśruta's definition of health, he states the happiness of self, mind and senses as the result of the balanced state of metabolism. In fact, Caraka has not restricted his statement to physical sphere only but has covered the total personality because doṣas do not control and regulate the physical functions only but are also responsible for mental health as mentioned in their normal functions.

He interprets the word 'दोषानुशयिता' correctly and elaborately. The constitution having predominance of one of the doṣas may be called as the state of 'ārogya' but not the state of Prakṛti characterised by equilibrium of doṣas.⁵ Here the word 'Doṣa' indicates 'Duṣṭa' nature of the same⁶ while the word 'sama' indicates their 'aduṣṭa' nature.⁷

1. न बाध्यत नातिबाध्यत इति बोद्धव्यं, वातादिप्रकृतेर्नित्यवातादिविकारगृहीतत्वात् । Ck.

2. प्रबलवातादयो विनाशयन्ति, हीनास्तु विकृतिमात्रं जनयन्ति । Ck.

3. वस्तुतस्तु साम्यं तुल्यत्वं, तच्च न गुणतो न कर्मतः किन्तु शरीरसुखमात्रहेतुमानतः । GD.

4. "समपित्तानिलकफा अनातुराः शारीरव्याधिहीनाः स्वस्था न तु व्याधिमात्रहीना मानसव्याधिमत्वात् । GD.

"व्याधिसामान्याभावेन अनातुरत्वस्यानभिप्रायात् शारीरव्याध्यभावेन तु स्वास्थ्याभिप्रायात्" । GD.

5. "एषां वातलादीनां दोषानुशयितादिवैषम्यलक्षणदुष्टिजनिष्यमाणशरीरदूषिका च दुष्टिस्तदाश्रयत्वेनानुशयिता गर्भाधानावधि यावन्मरणमनुवर्तन्शीलता देहप्रकृतिरारोग्यं न तु साम्यलक्षणप्रकृतिरागर्भाधानात्, "तेषां वातलादीनां—अस्वस्थतारूपा स्वस्थता उच्यते, गर्भादिवाताद्यधिकत्वात् ॥ GD.

6. वातादीनां दोषस्य दुष्टेरनुशयो गर्भात् प्रभृति अनुवृत्तिविद्यते यस्य स दोषानुशयी, तस्य भावो दोषानुशयितेत्यर्थः । GD.

7. इत्थञ्च गर्भादिसमपित्तानिलकफाः अनातुरास्तेषामदुष्टवाताद्यनुशयिता हि प्रकृतिरारोग्यमुच्यते । GD.

Looking to all these facts Caraka is very cautious in using the term 'Prakṛti'. He accepts only the balanced state of doṣa as 'Prakṛti' and not the other ones which denote only the states of the individual having constitutionally predominance of one or the other doṣa. That is why Caraka does not describe the various types of Prakṛti as Suśruta does. Gaṅgādhara concludes accordingly.¹

41. The word 'Sama' with 'Sarvarasa' does not mean that all Rasas should be taken in equal quantity which is not practical because nobody takes sweets in the same quantity as salt or pepper. Hence it means 'in appropriate measure' as favourable to the consumer, or it may mean non-antagonistic nature of substances possessing these Rasas.² Certainly in this respect the requirements of the season would also have to be considered.

Gaṅgādhara says that the equality of Rasas should be known in respect of their effects and not in that of quantity.³

45-50. In these verses, evacuation of doṣas in respective seasons and thereafter use of rasāyana and vājikaraṇa formulations are prescribed as preventive measure for the healthy persons. Commentators have discussed at length the verse 46 which mentions the appropriate months in different seasons for evacuation. These are caitra, śrāvaṇa and mārgaśīrṣa in spring, rainy and autumn seasons respectively. The above are the later months of the seasons. The evacuation is prescribed in these months because the doṣas are aggravated maturely in these months. In earlier months doṣas are not matured and as such are not eliminated properly.⁴ Cakrapāṇi has quoted Dṛḍhabala, Suśruta and Kapilabala (Dṛḍhabala's father) in this connection.

Bhaṭṭāra Hariścandra, however, differs slightly. He interprets 'सहस्य' as the form of 'सह' and thus takes Kārttika instead of Mārgaśīrṣa in autumn. Vāgbhaṭa also supports it.

Somebody has read a verse stating that doṣas accumulated in rainy season etc. should be evacuated in Kārttika, śrāvaṇa and caitra respectively after an interval of three months. Cakrapāṇi has been greatly annoyed over this and kept silent.⁵

1. वस्तुतस्तु समपित्तानिलकफस्यैव पुंसःप्रकृतिमत्ता, न त्वन्येषाम् । GD.

2. समत्वं चेहानुरूपत्वमभिप्रेतं, न तु तुल्यमानत्वं—यदि वा समशब्दोऽविरुद्धवचनः । Ck.

3. समत्वमिह रसानां कर्मणा बोध्यं, न तु मानतः । GD.

4. वसन्तादीनामन्तमासेषु तु वमनाद्यभिधानं संपूर्णप्रकोपे भूते निर्हरणोपदेशार्थं, प्रथमेषु हि मासेषु फाल्गुना-पाढकार्तिकेषु प्रकोपः प्रकर्षप्राप्तो न भवति, चित्तस्य ह्यसम्यक्कुपितस्याविलीनस्य सम्यङ् निर्हरणं न भवतीत्यर्थः । Ck.

5. इत्यस्य तु श्लोकस्य केनापि पठितस्याविरुद्धान्वेषणे बुद्धिमतां न व्यापारः । Ck.

Gaṅgādhara has exposed the apparent contradiction in the above statement because there is no interval of three months uniformly in between. It can be rectified if kārttika is made mārgaśīrṣa by modifying the reading as 'सहसि श्रावणे चैत्रे' instead of 'कार्तिके श्रावणे चैत्रे'.

Gaṅgādhara advances an additional argument in support of Cakrapāṇi that if doṣas are eliminated in earlier months they may be re-aggravated in the later months. Thus it is better to eliminate in later months.

In my opinion, both Cakrapāṇi and Gaṅgādhara are wrong in interpreting the verse. Prevention requires that the impurity accumulated in the preceding season should be washed out in the beginning of the season itself so that it may not cause disorder. Thus purpose would not be served if the patient is advised to wait silently for the whole season and take action for prevention when the season is already being off. Hence the words 'Mādhava', 'Nabhasya' and 'Sahasya' should be taken as representing three seasons (spring, rainy and autumn) and not months. Thus it would mean that preventive measures should be taken up early in the beginning of the seasons so as to avoid the aggravation of doṣas and consequent disorders.

CHAPTER VIII

3. In this context senses are mentioned as five while in other contexts they are stated as eleven according to the view of other system of philosophy. There is no contradiction between the two because this treatise utilises the knowledge available from all the sources and as such there is no anomaly in apparently contradictory statements according to basic difference in various systems of philosophy like vaiśeṣika, sāmkhya etc. which do not go against Āyurveda.¹ Though Manas is accepted as a sense in vaiśeṣika and also by Caraka as the sixth sense (Su. 26), it has not been included here because of having properties more than those of eyes etc. and has been described further in a separate paragraph.

Gaṅgādhara elaborates it further. He says that here only the sensory instruments are intended and not the motor ones because the former are more important.²

1. यतः सर्वपारिषदमिदं शास्त्रं, तेनायुर्वेदाविरुद्धवैशेषिकसंख्यादिदर्शनभेदेन विरुद्धार्थोऽभिधीयमानो न पूर्वापरविरोधमावहतीत्यर्थः । Ck.

2. पञ्चैव बुद्धीन्द्रियाणि बुद्धेः प्राधान्यात्, कर्मेन्द्रियाणामत्रानभिप्रेतत्वात् । GD.

'Indriya-dravya' is interpreted by Cakrapāṇi (Pr. 10) as 'the substance which initiates the senses primarily.'¹ Gaṅgādhara says the same thing in a different way.²

'Indriyādhiṣṭhāna' is interpreted by Cakrapāṇi (Pr. 10) as 'substratum of sense (sense organ)'³ Gaṅgādhara extracts some deeper meaning from this. Distinguishing between 'sthāna' and 'adhiṣṭhāna' he says that the original place is sthāna but when somebody leaving the original place occupies some other place the latter one is called as 'Adhiṣṭhāna'.⁴

'Indriyārtha' is sense object.⁵ Gaṅgādhara interprets 'artha' as 'the entities having similar source'.⁶

The knowledge referred by the means e.g. senses is known as 'Indriyabuddhi'.⁷ Gaṅgādhara says that five types of knowledge relating to senses are stated keeping in view the external knowledge and also the authentic perception and not the knowledge as whole which is essentially one but is manifested as seven-five external (senses) and two internal (in soul and mind).⁸

4. In this paragraph specific features of Manas (mind) are said. Manas is said to be supersensory.⁹ Explaining this Cakrapāṇi gives two reasons in its superbnness one, the vision etc. receive only the external sense objects while manas has feelings of preasure-pain etc. also. Secondly, manas has over-all control and guidance over the senses. Moreover, the word 'atīndriya' may mean that manas is more subtle than vision etc. which are themselves beyond the reach of senses and as such is difficult to be comprehended.

Gaṅgādhara contradicts the last argument saying that vision etc. are also subtle and as such it is not possible to distinguish in the degrees of subtleness. In

1. इन्द्रियाणां प्राधान्येनारम्भकं द्रव्यमिन्द्रियद्रव्यम् । Ck.

2. पञ्चेन्द्रियद्रव्याणि, द्रव्यं प्रकृतिभूतकारणं तत्तु गुणकर्माश्रयसमवायिकारणम् । GD.

3. इन्द्रियाधिष्ठानमिन्द्रियाश्रयः । Ck.

4. पञ्चेन्द्रियाधिष्ठानानि अधिष्ठानमधिकरणमाधारभूतकारणमिति वार्थः । पञ्चेन्द्रियस्थानानीत्यकरणात् परः कश्चित् यत्र स्थितेनान्यत्र यत्राधिकृत्य स्थीयते तदधिकारस्थानं, सूक्ष्मदेहे स्थिते इन्द्रियैर्जातैः स्थूलदेहे चक्षुर्गोलकादिष्वधिकृत्य स्थीयते । GD.

5. इन्द्रियार्था इन्द्रियविषयाः । Ck.

6. अर्थाः स्वसमानयोनिवस्तूनि । GD.

7. असाधारणेन कारणेनेन्द्रियेण व्यपदिष्टा बुद्धयः इन्द्रियबुद्धयः । Ck.

8. पञ्चेन्द्रियबुद्धय इति बाह्यबुद्धयभिप्रायेण प्रमाणीभूतप्रत्यक्षाभिप्रायेण चोक्तं, न तु बुद्धिसाकल्याभिप्रायेण । बुद्धिस्त्वेकैव आत्मगुणः प्रत्यगात्मस्था सा तु षडिन्द्रियाण्याश्रित्य षडभिव्यज्यते । प्रत्यगात्मिकी ह्येका मानसी चापरा द्वे आभ्यन्तरबुद्धी, बाह्या पञ्चेति सप्त । GD.

9. अतिक्रान्तमिन्द्रियमतीन्द्रियम् । Ck.

fact, 'atīndriya' is that which excels senses (vision etc.). The excellence of manas is because of its control over the activity of ten sensory and motor instruments and wider jurisdiction.¹ The last point has been further elucidated by Yogīndranātha.²

Manas is termed as 'Sattva' (in this treatise). However, some say it as cetas'. Cakrapāṇi says that because this view is not contradicted, it may be taken as accepted by Caraka. He takes them (sattva and cetas) as synonyms and states that the synonyms are framed for convenience in use of the treatise.³

Gaṅgādhara proposes derivations of all the above synonyms. According to him, Manas is that by which one thinks. The synonym 'sattva' is due to predominance of the quality of sattva. Cetas is that which makes one conscious. Sattva is the term defining nature while Manas and cetes define action.⁴

Yogīndranātha clearly says that Manas is termed as sattva in the treatise.⁵

In fact, Caraka has given preference to the word 'sattva' over 'manas' the reasons may be as follows—

Manas is a general term denoting nature and function of the entity. It always accompanies ātman till he is liberated. Thus it is also present in Līṅga śarīra (subtle body). On the other hand, 'sattva' is concerned with 'sat' (existence) e.g. which initiates the existence of the gross body as well as its disorders because it is predominantly possessed with rajas and tamas.⁶ Hence Gaṅgādhara's view that 'sattva' is because of the predominance of the quality of sattva is quite reverse and untenable. Cakrapāṇi giving the gist of the features of manas says—'when pleasure etc. and objects of thought etc. are there and the self is also volitive, manas inclines to its object and also goes to the sensory as well as motor instru-

1. वस्तुतोऽतिशयेनेन्द्रियं चक्षुरादिभ्यो यत्तदतीन्द्रियम् । चक्षुरादिभ्योऽतिशयेन्द्रियत्वं चक्षुरादीनां दशानां बुद्धिकर्मेन्द्रियाणां स्वस्वार्थं चेष्टाहेतुत्वमधिकार्यत्वञ्च । GD.

2. इन्द्रियाणि हि प्रतिनियतैकविषयाणि, नैवं मनः, तस्य सर्वैरर्थैरन्वयात् । JN.

3. चेत इत्याहुरेक इतिपरमतस्याप्रतिषेधात् स्वयमप्यनुमतम् । पर्यायकथनं शास्त्रे व्यवहारार्थम् । Ck.

4. मन्यतेऽनेनेति मनः; सत्वमित्येषा संज्ञा सत्वप्राधान्यात् यस्य तत् सत्वसंज्ञकम्, चेत इति चेतयत्यनेनेति चेतः । स्वरूपलक्षणार्थसत्वसंज्ञकमित्याहंकारिकसत्वविकारसत्वप्रधानत्रिगुणत्वात्, कर्मतः लक्षणार्थन्तु मनश्चेतश्चेति द्वयं ज्ञानचैतन्यसाधकतमत्वात् इति । GD.

5. अस्मिन् तन्त्रे मनः सत्वमित्युच्यते । JN.

6. रजस्तमोभ्यां तु मनः परीतं सत्वसंज्ञकम् ।

शरीराणां समुत्पत्तौ विकाराणां च कारणम् ॥ C. Su. 25.11

ments. These instruments move to their functions only when they are affected by mind.¹

Gaṅgādhara has criticised the above statement of Cakrapāṇi on two grounds (1) Pleasure etc. are not objects of mind but of self. Moreover, there is no question of the facing of objects like thinkables etc. Excellence of mind and its objects only means that the self is not averse to them which are the real obstacle.²

‘तदर्थ्यात्मसंपदायत्तचेष्टं’ is not confined to mind but is a general feature of indriyas. The favourable association of object and self is as much necessary for the activity of mind as for the activity of other indriyas like vision etc.³

In the first paragraph, Gaṅgādhara has shown the negative role of the self. In fact, he should have positive will then only consciousness would flow into sensory and motor channels.

In the second paragraph, he has over-jealously been critical to Cakrapāṇi. It is true that ātmasampad (flow of consciousness) is essential for every life-process but the function of sensory and motor instruments are performed through the mediation of mind as Caraka himself has described the process further (Sa. 1). Hence to my mind ‘तदर्थ्यात्मसंपदायत्तचेष्टं’ qualifies manas and not indriyas in general.

5. Though mind appears to be many because of various conditions and attributes, essentially it is one and as such can't attend to several organs at a time that is why all sensory and motor instruments can't work simultaneously.

Sometimes it appears that all five sense objects are being perceived simultaneously such as while eating corn crisps but actually it is not simultaneous but one after the other as in piercing a pile of hundred leaves of lotus plant though it seems wrongly that all the leaves are pierced simultaneously.⁴

1. एतेनैतदुक्तं भवति-यदा सुखादयश्चिन्त्यादयोऽपि विषया भवन्त्यात्मा च प्रयत्नवान् भवति तदा मनः स्वविषये प्रवर्तते, इन्द्रियाणि चाधितिष्ठति इन्द्रियाणि च मनोऽधिष्ठितान्येव स्वविषयज्ञाने प्रवर्तन्ते । Ck.

After स्वविषयज्ञाने Ck. should have added ‘स्वकर्मकरणे च’. Because this fact applies to motor instruments as well. Gaṅgādhara has also said अत्रन्द्रियपदं बुद्धीन्द्रियकर्मेन्द्रियोभयपरम् ।

2. वस्तुतश्चिन्त्यादीनामर्थानांमात्मस्पृहणीयत्वाभावाद्द्वयपद्रहितत्वं मनोऽर्थसंपत् । सुखादयो हि न मनोऽर्थाः आत्मप्रत्यक्षत्वात् । GD.

3. वस्तुतस्तु यथा मनस्त्वर्थ्यात्मसंपदायत्तचेष्टं भवति, तथा चक्षुरादिकमपि स्वस्वार्थ्यात्मसंपदायत्तचेष्टं भवति इतीन्द्रियसामान्यलक्षणत्वादिन्द्रियत्वं मनसो दर्शितमिन्द्रियेभ्यो दशभ्योऽतिशयत्वन्तु चेष्टाप्रत्ययभूतमिन्द्रियाणामित्यनेन दर्शितमिति । GD.

4. दीर्घा शङ्कुली भक्षयतो युगपत् पञ्च ज्ञानान्युत्पद्यन्ते इति तु ज्ञानं युगपदुत्पलपत्रशतव्यक्तिभेदज्ञानवद् भ्रान्तम् । Ck.

This becomes possible due to extraordinary swiftness and instability of mind like sharpness of needle in the latter instance.

Because of the non-simultaneous perception of senses, the greatness (pervasiveness) of mind is also refuted because even if mind were pervasive enough to cover the entire area of sensation it might produce simultaneous perception of all the senses. Hence mind is one and subtle.¹

Looking to the above fact, Gaṅgādhara has modified the reading to cover both the qualities-oneness and subtleness of mind.²

6. Sattva is taken as constitutional according to predominance of one or the other quality. The types of sāttvika constitution has been described elaborately by Caraka. (Sa. 4).

12. Interpreting the word 'Sannikarṣa', Cakrapāṇi says—it is the relation of conjunction or inherence. For instance, in perception of vision it is conjunction while in that of sound, it is inherence.³

17. In this paragraph, by avoiding unsuitable contact of sense objects and intellectual error preventive measures have been said. Likewise, by applying things contrary to the qualities of place, time and self curative measures have been said.⁴

'Sadvṛtta' is the conduct of nobles in respect of physical, vocal and mental behaviour.⁵ Explaining the difference between sat (noble) and asat (ignoble) persons Cakrapāṇi says that those who lead their life with peace, cleanliness and virtue and thereby deserve the objects of virtue, wealth and enjoyment properly are called as sat. On the contrary, the vicious people though existing are said as non-existing (asat) because of their unbecoming conduct.⁶ Literally 'sat' and 'asat' are related to existence. The noble persons have existence meaningful for the society while ignoble persons are useless as if they were not existing.

1. अत एव हि कारणान् महत्त्वमपि मनसो नास्ति, महत्त्वे हि सति युगपत् पञ्चेन्द्रियाधिष्ठानाज्ज्ञानोत्पत्तिः स्यात्, न च भवति, तस्मादेकमणु च मनः । Ck.
2. न चानेकत्वं नाप्येकं ह्येककालमनेकेषु प्रवर्तते । GD.
3. सन्निकर्षः संबन्धः, स च क्वचित् संयोगः, क्वचित् समवायः । तेन चक्षुर्बुद्ध्यादावात्मा मनसा संयुज्यते, मन इन्द्रियेण, इन्द्रियमर्थेन; श्रोत्रबुद्धौ तु श्रोत्रशब्दयोः समवाय इति विशेषः । Ck.
4. एतेन चासात्त्येन्द्रियार्थसंयोगप्रज्ञापराधपरिहाराभ्यामनागताबाधप्रतिषेधरूपा चेष्टोक्ता भवति । उत्पन्नविकार-प्रतिषेधोपायस्तु देशकालेत्यादिना कथ्यते । Ck.
5. सतां वृत्तमनुष्ठानं देहवाङ्मनःप्रवृत्तिरूपम् । Ck.
6. इह जन्मनि जन्मान्तरे च शान्तिशौचाचारादियोगजनितधर्मप्रभावात् त्रिवर्गमव्याकुलमुपयुञ्जानास्तिष्ठन्तीति "सन्त" इत्युच्यन्ते । अधार्मिकास्तु विद्यमाना अप्यप्रशस्तावस्थानत्वेन "असन्त" इत्युच्यन्ते । Ck.

18. The word 'उपस्पृशेत्' has been interpreted by Cakrapāṇi as 'स्नायात्' (should take bath) and alternatively as 'सन्ध्यामुपासीत' (should observe daily prayers).

Gaṅgādhara further explains the latter portion by saying that daily prayers should be observed twice in morning and evening. For the midnoon prayers there is no such prescribed rule.¹

Yogīndranātha, however, takes, it in the sense of 'bath' which should be taken twice daily in the morning and noon as prescribed by Kātyāyana.²

With regard to cutting of hairs etc., the author says that is should be done thrice in a fortnight e.g. on every five days's interval. Cakrapāṇi offers an alternative explanation on the basis of kṣārapāṇi's statement that the word 'pakṣa' may also mean 'month'³ but clearly it is stretching too far. Commenting on this Yogīndranātha says that 'māsa' in the statements of Bhela and Kṣārapāṇi should be taken as fortnight (a part of month) on the basis of the authority of redactor's statement.⁴ Gaṅgādhara interprets it in a different way. He says that hair-cutting is done on every eighth day on the interval of six days e.g. five times a month. Caraka has prescribed the same.⁵

By 'अनुपहतवासा' Cakrapāṇi takes only non-dirty clothes⁶ but Gaṅgādhara interprets it as non-dirty as well as untorn cloths.⁷ Yogīndranātha reads a variant as 'अहतवासा' and interprets it technically on the character given by Pulastya. Accordig to him the cloth washed gently, new, white, with threaded fringe and unworn is known as 'ahata' (unijured), which is regarded as pure for all purposes.⁸

1. सायं प्रातरुपस्पृशेत् स्नायात्, सन्ध्यां चोपासीत । मध्याह्नसन्ध्योपासनायां तथा कालनियमाभावात् । GD.
2. द्वौ कालौ प्रातःकाले मध्यदिने च उपस्पृशेत् स्नायात् । तथा च कात्यायनः प्रातर्मध्याह्नयोः स्नानं वानप्रस्थगृहस्थयोः । JN.
3. यदि वा क्षारपाणिवचनप्रामाण्यात् पक्षशब्दोऽयं मासे वर्तते । पतति पञ्चदशाहाभ्यां पक्षरूपाभ्यां मास इति पञ्चदशाहः पक्षोऽभिधीयते, एवं पतति ऋतुर्मासाभ्यां पक्षरूपाभ्यामिति मासोऽपि पक्षाभिधेयः । Ck.
4. इति भेलक्षारपाणिवचने मासशब्देन तदवयवभूतः पक्षो ग्राह्यः प्रतिसंस्कर्तृवचनप्रामाण्यात् । JN.
5. मासि पञ्च दिनानि तु षट् षट् दिनानि मध्ये विहायाष्टमे दिने श्मश्र्वादिसंहारे भवन्तीति व्यवस्थायाः पक्षस्य त्रिःसंहारयेदित्युपदिष्टम् । GD.
6. अनुपहतवासा अम्लानवासाः । Ck.
7. निर्मलाक्षुण्णवासो विभृयात् । Ck.
8. अहतस्य लक्षणमाह पुलस्त्यः—इषड्वीतं नवं श्वेतं सदृशं यन्न धारितम् ।
अहतं तद्विजानीयात् सर्वकर्मसु पावनम् ॥ JN.

‘सुमनाः सुगन्धिः’ of Cakrapāṇi is read variantly as ‘सुमनः सुगन्धिः’ by both Gaṅgādhara and Yogīndranātha and is interpreted as ‘fragrant with flower garland’.

‘प्रसिद्धकेशः’ is confused by all the commentators. Cakrapāṇi interprets it as ‘hair-dressed’ but looking to the contradiction with the preceding statement regarding hair-cutting thrice a fortnight he tries to reconcile by restricting the hair-cutting on ceremonial occasions. Gaṅgādhara and Yogīndranātha also take the same meaning. In my view ‘प्रसिद्धकेशः’ means ‘styles of hairs as prevalent in the society’. For instance, if small hairs are common, it would look odd to keep long hairs. This idea is expressed by Vāgbhaṭa also by saying that one should have common style of hairs, speech and dress.¹

19. The Nirṇayasagar edition reads ‘कुलच्छायामुपासीत’ which is not commented upon by Cakrapāṇi. Gaṅgādhara interprets it. ‘One should not tread upon the shadow of the noble or his family members’.² Yogīndranātha reads ‘कुलच्छाया’ and interprets that one should not stand under the shadow of river banks because they may fall down.³

In fact, looking to the context of hills, trees, waterfalls etc. The reading ‘कुलच्छाया’ seems to be preferable, to my mind, here ‘कुल’ means not ‘bank’ but ‘कुलद्रुम’ (trees grown on river banks).

The word ‘anārya’ is interpreted by Cakrapāṇi as ‘one who has gone far from sins is ārya and contrary to him is ‘anārya’.⁴ Gaṅgādhara takes ‘sūdra’ by ‘anārya’.⁵ Yogīndranātha takes ‘mleccha’.⁶

Regarding repetition of ‘sāhasa’ etc. Cakrapāṇi offers a general clarification that the idea aforesaid is again said in the proper context. This does not carry the defect of repetition but removes the deficiency of the context as well as lays emphasis on the repeated idea.⁷

1. प्रसिद्धकेशवाग्धेषमसान्त्वपरायणः । A. S., Su. 3.92

Indu has also explained thus “देशकालादप्रसिद्धान् केशादीन् न धारयेत् ।”

2. कुलच्छायां सत्कुलोत्पन्नानां स्ववंशोत्पन्नानां वाच्छायां नोपासीत पदभ्यामिति शेषः । GD.

3. कुलस्य नदीतटस्य छायां नोपसेवेत्, तत्र तिष्ठतस्तत्पाताद् भयं स्यात् । JN.

4. आराद्धूरात् पापेभ्यो यात आर्यः, तद्विपरीतोऽनार्यः । Ck.

5. आराद्धूरात् पापेभ्यो गच्छतीत्यार्यः, तद्विपरीतोऽनार्यः ब्राह्मणक्षत्रियवैश्ययोनिद्विजभिन्नः शूद्रः । GD.

6. अनार्यं म्लेच्छम् । JN.

7. प्रकरणप्राप्तो ह्यर्थः प्रागुक्तोऽपि पुनरभिधीयमानः प्रकृतग्रन्थस्य न्यूनतामुदस्यति, पुनरभिधीयमानार्थगौरवं च दर्शयति, न पुनरुक्तदोषभावहति । Ck.

20. 'Inauspiciousness, based on quarrels, resides in kapittha during day and in curd and parched grain flour during night while in kovidāra always as abode.' This has been quoted by Cakrapāṇi from unnamed source.¹

22. The word 'अन्ययोनि' has been interpreted by Cakrapāṇi as 'the woman of other caste.'² Other commentators have generally followed this. In my opinion, it means female organ of animals (like she-goat etc.) other than human beings. Yogīndranātha has rightly hit this idea.³

29. Maitrī, kāruṇya, harṣa (muditā) and upekṣā are the four attitudes of physicians also mentioned further (Su. 9.26). It seems to be based on Patañjali's aphorism.⁴ Yogīndranātha has explained in right perspective.

On maitrī, Cakrapāṇi has raised the question of violence to animals because flesh of animals is prescribed in diseases. He solves the question himself by saying that because of compassion to animals, their flesh is contraindicated in certain disorders. He summarises that if killing of animals is saving to human life it is not undesirable otherwise it should not be resorted to. But again this is not satisfactory, hence, in conclusion, he says that Āyurveda is science of health and not of religion. Therefore, the question does not arise here even if there be some defect from religious point of view.⁵

Gaṅgādhara restricts this paragraph for stages of life other than that of householder. Curiously he records frequent sexual intercourse by widows during the third stage of life.⁶ He is not very much for celibacy but says that if somebody is not able to resist the urge, he should marry and do as he likes. Similarly, he supports flesh-eating. This may be his personal way of life but does not depict the idea of the ancient sages correctly.

1. दिवा कपित्थे वसति रात्रौ दध्नि च सक्तुषु ।

अलक्ष्मीः कलहाधारा कोविदारे कृतालया ॥

2. अन्ययोनिः असवर्णा । Ck.

3. अन्ययोनिं अजामहिष्यादियोनिम् । Ck.

4. मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यपुण्यविषयाणां भावनातश्चित्तप्रसादनम् ।

(Pātañjala Yogasūtra, Samādhi, 33)

5. न ह्यायुर्वेदविधयो धर्मसाधनमेवोपदिशन्ति, किं तर्ह्यारोग्यसाधनम् । Ck.

6. वानप्रस्थे यदृच्छया ऋतुकालं वर्जयित्वा विधवानां सर्वदैव इति । GD.

CHAPTER IX

1-2. From this chapter the 'Nirdeśa-catuṣka' (quadruple of basic precepts) begins. Nirdeśa-catuṣka is so called because it contains basic precepts on physician, drug etc. which are necessary equally for the healthy and the diseased.¹

'Khuḍḍāka' means minor. This chapter is minor in comparison to the coming chapter 'Mahācatuṣpāda', the major one.²

3. In 'Catuṣpāda', the word 'pāda' signifies according to Cakrapāṇi, essentiality of all the quarters as in a metre which can't come into existence without all the four quarters. To my mind, the idea of catuṣpāda is based on the simile of quadruped animals in which all the four legs are essential for their proper movement. They can't move if any of the legs is defective or absent. Gaṅgādhara indicates the same idea but vaguely.³

This four-legged treatment is effective only when it is Guṇavat (has all the merits). The word 'Guṇa' here also includes 'karma' because even if they have merits but are inactive the treatment would not succeed. That is why in the definition of 'Cikitsā' the word 'Pravṛtti' has been inserted. Cakrapāṇi has rightly noted this point.⁴

The four legs are instrumental in recovery but they are not the only such factors because without them also patients are seen to have recovered.⁵

Gaṅgādhara has interpreted the word 'विकारव्युपशान्तये' in a novel way and thus he wants to include both preventive and curative aspects in it.⁶

4. Disequilibrium of dhātus is abnormality and their equilibrium is normalcy. Here 'Dhātu' means, according to Cakrapāṇi, vāta etc. (doṣa), Rasa etc. (dhātus) and Rajas etc. (psychic doṣas). Disequilibrium means, for all practical purposes,

1. स्वस्थानुरहितं वैद्यभेषजादि निर्दिशतीति निर्देशचतुष्कः । Ck.

2. खुड्डाकत्वञ्चास्य वक्ष्यमाणमहाचतुष्पादमपेक्ष्य । Ck.

3. एषां पादसंज्ञत्वेनोपदेशेन पादभंगे यथाङ्गभङ्गे सति न कस्यापि पूर्णता स्यात् तथा वैद्याद्यन्यतमभंगे भेषजपूर्णता न स्यादिति ज्ञापितम् ॥ GD.

4. इह च वैद्यादयो व्याप्रियमाणा एव विकारप्रशमने कारणं भवन्ति, यतः कारणत्वं कार्यं व्यापारवतामेव भवति । Ck.

5. एते वैद्यादयो विकारशमने कारणमेवेति नियमः, न पुनरेतैरेव विकारप्रशमनमिति नियमः, यतो वैद्यादीन् प्रत्याख्यायापि रोगशान्तिर्भवति । Ck.

6. विकारव्युपशान्तये विकाराणामनुत्पन्नानां विगमाय अनुत्पत्तये, उत्पन्नानां उपशान्तये । GD.

deficiency or excess from normal range.¹ In the above list, malas, should also have been included because they also, along with doṣas and dhātus, support the body.² Cakrapāṇi further says that this concept is for medicine but in other systems of philosophy vikāras are sixteen and prakṛti is the state of equilibrium of guṇas (Sattva, Rajas and Tamas) but essentially there is no difference in the denotation of Prakṛti and vikāra in Āyurveda and other systems of philosophy. Everywhere Prakṛti means the state of equilibrium (Normalcy) and Vikāra that of disequilibrium (abnormality). Secondly, the normal direction of movement is from disequilibrium to equilibrium. According to sāmkhya philosophy, the creation is disequilibrium which is constantly moving towards the goal of equilibrium (dissolution). In the same sense, life and death are said as vikṛti and prakṛti respectively.³ In Āyurveda also, the physician faces the challenge of vikṛti (disorders) and moves to achieve the objective of Prakṛti (health).

Gaṅgādhara interprets vikāra as 'that by which transformation takes place'. This is of two kinds (a) in which the form of the source is not disturbed, (2) in which that of the source is destroyed.⁴

In the second half of the verse 'sukha' and 'duḥkha' mean the cause of sukha (happiness) and duḥkha (unhappiness). Thus the slight variation in doṣas during day and night as well as due to food etc. is not taken as disorder because it is not painful.⁵

Now the question arises—whether dhātuvaishāmya itself is vikāra or the latter is caused by the former. Some take dhātuvaishāmya not as vikāra but as the cause of vikāra and quote authorities on this (C. Su. 10, C. Vi. 1, S. Su. 1). While criticising this view Cakrapāṇi puts counter-question that if vikāra is caused by dhātuvaishāmya how the latter would be treated—as disorder or health? It can't be health because health is dhātusāmya not dhātuvaishāmya. It also can't be disorder because it is the cause of the same. The fact is that there is no such condition when dhātuvai-

1. घातवो वातादयो रसादयश्च तथा रजःप्रभृतयश्च, तेषां वैषम्यं व्यवहृमाणस्वास्थ्यहेतोः स्वमानान्नन्यूनत्वमधिकत्वं वा । Ck.
2. Yogīndranātha rightly says—धातूनां शरीरधारकाणां वातादीनां रसादीनां मलानां चापि वैषम्यम् । Ck.
3. मरणं प्रकृतिः शरीरिणां विकृतिर्जीवनमुच्यते बुधैः । Raghu. 8.87
4. विक्रियते स्वरूपान्यथात्वमुत्पद्यते येनेति विकृतिर्विकारः । स च द्विविधः—स्वरूपानुच्छेदे गुणकसंघानं, स्वरूपोच्छेदे गुणरूपाद्याधानश्च । यथा सुवर्णं कुण्डलं भवति, दुग्धं दधि, काष्ठं भस्म भवतीत्यादि । GD.
5. दिवारान्निभोजनावस्थादिजनितं धातुवैषम्यमुद्वेजकविकाराकर्तृत्वेन सुखमिति व्यवह्रियते । Ck.

ṣāmya is not disorder because in states of diminution as well as aggravation there is always corresponding change in the characters of dhātus.¹ Hence dhātuvaiṣāmya itself may be taken as vikāra. It may manifest in the form of diseases (fever etc.) when aggravated or may not as when diminished, but both these conditions are states of dhātuvaiṣāmya. Thus by the word 'vikāra' both dhātuvaiṣāmya and disorder may be taken.² Those who hold vikāra as disorder caused by dhātuvaiṣāmya have in their mind that the dhātuvaiṣāmya which does not produce any disorder manifestly due to slightness may be treated as dhātusāmya like diurnal variations which do not cause any distress.

Gaṅgādhara, in view of the variations under normal range and also combining the purports of both the halves of the verse, defines prakṛti as 'dhātusāmya' which causes happiness and vikāra as 'dhātuvaiṣāmya' which causes unhappiness.³ Further he says that, by secondary application of effect to cause, disorders such as fever etc. are also taken by dhātuvaiṣāmya.⁴

Yogīndranātha says that in exogenous disorders too, there is disequilibrium of doṣas afterwards or the present context may be taken as that of the innate disorders.⁵ In fact, he should not have left the earlier stand.

As Caraka will say further (Vi. 8), dhātuvaiṣāmya is kāryayoni, dhātusāmya kārya and sukha as kāryaphala. All this is incorporated in this verse.

5. 'Cikitsā' (therapeutic management or treatment) is defined as employment of the four, qualified physicians etc., in case of disorder with an object of recovery. Cakrapāṇi explaining the duties of each member of the team says that physician prescribes medicines and gives instructions about do's and don't's. Drug starts exhibiting its action after use. The attendant prepares medicines and nurses the patient, the duty of the patient is to follow the physician's instructions and inform him about the signs and symptoms of the disease.⁶

1. अथ मतं धातुवैषम्यं भवति, विकारो न भवतीति एषा दशा नास्त्येव, यतोऽवश्यं प्रमाणाधिको दोषः स्व-
लिगाधिको भवति, क्षीणो वा क्षीणस्वलक्षण इति । Ck.
2. तेन धातुवैषम्यं च धातुवैषम्यजाश्च ज्वरादयो विकारा भवन्ति । Ck.
3. सुखानुपाति धातुसाम्यं प्रकृतिः, दुःखानुपाति धातुवैषम्यं विकारः । GD.
4. अत्र धातुवैषम्यशब्देन कारणे कार्योपचारात् धातुवैषम्यज्वरादिरपि विकार उच्यते । Ck.
5. आगन्तुकेऽप्युत्तरकालं वातादिवैषम्यमस्ति, निजानां लक्षणमेतद्वा । JN.
6. प्रवृत्तिर्वैद्यस्य इदं कर्तव्यमिदं न कर्तव्यमित्यादिकोपदेशरूपा, द्रव्यस्य तूपयोगे सति स्वकार्यारम्भरूपा,
परिचारकप्रवृत्तिर्भेषजसंस्करणानुरूपचिर्यादिरूपा, आतुरप्रवृत्तिर्वैद्योक्तानुष्ठानव्याधिस्वरूपकथनादिका । Ck.

Theoretical knowledge is the scientific base of the practice and as such has been given the first place. Clarity of knowledge comes by devotion to the teacher and treatise etc.¹

Cleanliness is useful by its invisible effect. It averts various sources of infection which are not visible to naked eyes.² Yogīndranātha takes cleanliness as purity of body, speech and mind.³

Other qualities like command over hand etc. are included in the above four qualities.⁴

7. The drug should be freely available because even if it is effective but not available it is of no use.⁵ Yogīndranātha, however, interprets 'बहुता' as being endowed with many properties like guru, manda etc. or it should be effective in many disorders.⁶

The drug should also be suitable for the concerned disorder in term of effectivity. It should also be capable of being subjected to various forms of pharmaceutical processing⁷ because one pharmaceutical form is not useful in all disorders nor is suitable for every patient because some are averse to juice and others to paste.

'Sampat' (excellence) means that the drug should not be injured by external agents such as insects, humidity etc. and should be endowed with normal rasas etc.⁸ Gaṅgādhara clarifies it further that the drug should have grown (and collected) in proper season and thus should have full potency.⁹ Yogīndranātha mentions the importance of suitable land.¹⁰ Knowledge of attending means acquaintance with preparation of diet and medicines and nursing.¹¹ Dexterity means skill in the performance of above duties.¹²

1. पर्यवदातत्वं गुरुशास्त्रसेवनादिना । Ck.
2. शौचमदृष्टद्वारोपकारकम् । Ck.
3. शौचं कायवाङ्मनोव्यापारैर्मलीमसैरपरामृष्टत्वम् । JN.
4. जितहस्तत्वादयोऽपरेऽपि वैद्यगुणा अत्रैव गुणचतुष्टयेऽन्तर्भवनीयाः । Ck.
5. अल्पं हि भेषजं गुणवदप्यविद्यमानमिव, असाधकत्वात् । Ck.
6. बहुता गुरुमन्दादिवहुगुणयुक्तत्वं 'अथवा बहुरोगप्रतिकारसमर्थत्वम् । Ck.
7. अनेकविधकल्पना नानाप्रकारस्वरसाद्युपयुक्तकल्पनायोग्यत्वमित्यर्थः । Ck.
8. संपदिति क्रिमिसलिलाद्यनुपहतत्वेन रसादिसंपत् । Ck.
9. यथर्तुसंभूतत्वेन संपूर्णगुणरसवीर्यप्रभावादिमत्ता संपत्तिः । GD.
10. संपत् संपन्नत्वं प्रशस्तभूमिदेशजातत्वादिकम् । JN.
11. उपचारज्ञता यूषरसादिकरणसंवाहनस्वापनादिज्ञता । Ck.
12. दाक्ष्यं स्वरसकल्कवत्त्वादिकल्पनासु यूषरसादिकरणेषु च पाटवम् । JN.

9. In the qualities of patient, emphasis has been laid on freedom from anxiety because anxiety makes the disease worse.¹ 'अभीरुत्वं' may also be taken as 'fearlessness' because if the patient is afraid he may not express his difficulties freely nor can he expose himself to therapeutic operations. Sometimes, as therapy fear is produced in patients as in case of insanity. Likewise, forgetting is induced in case of periodic fevers etc.²

13. Among the four members of the medical team, the physician is said as the chief one. This has been established with positive (V. 11-12) as well as negative examples (V. 13).

14-17. After distinguishing between quacks and qualified physicians by their performance (V. 14), the former have been denounced (V. 15-17).

18. The qualified physician is said as 'Prāṇābhisara'. He should have adequate theoretical knowledge, practical experience and skill.

Analysing the word 'Prāṇābhisara' Cakrapāṇi says that he brings back the departing vital breath.³

Cakrapāṇi's attitude is negative. In fact, 'Abhisara' means 'companion who helps and promotes'. Thus 'Prāṇābhisara' means 'one who promotes life'.⁴

19 In this verse, out of the three trunks (Hetu, Liṅga and Auśadha), the last one is bifurcated in praśamana (cure) and apunarbhava (prevention as well as non-relapse). Caraka says that a physician should have knowledge of all these four (etiology, symptoms, cure and prevention). Yogīndranātha, however, takes śamana and śodhana by praśamana and apunarbhava respectively.⁵

20. Physician should also try to improve his knowledge and skill by contact with experts and constant study etc.⁶

'Vidyā' is learning the concepts of Āyurveda from the treatises. 'Vitarka' is rational approach and critical analysis. 'Vijñāna' is specific knowledge but

1. अभीरुत्वं अविषादः । JN.

अभीरुत्वं गुणः, भीरुत्वस्य रोगकर्तृत्वात् । Ck.

2. अथापि चेतिसंभवेन क्वचिद्भीरुत्वमप्यस्मृतिरपि गुणो भवतीति दर्शयति । Ck.

3. प्राणान् गच्छतो व्यावर्तयतीति प्राणाभिसरः । Ck.

4. प्राणानामभिसराः सहायाः । (स्व०)

5. प्रशमने शमने भेषजे ज्ञानं, अपुनर्भवे अपुनर्भवकरे शोधने च भेषजे ज्ञानम् । JN.

6. विशोधयेत् सद्गुरुमच्छास्त्रसेवादिभिरित्यर्थः । Ck.

विशोधयेत् बाह्यश्रुत्येन कर्माभ्यासेन च बृंहयेत् । JN.

Cakrapāṇi has interpreted it as 'knowledge of other treatises' or 'innate pure knowledge.' 'Tatparatā' is devotion to the profession and 'Kriyā' is constant activity.¹

22. The word 'अलं' is interpreted by commentators as 'useless' but I differ from them. According to me, even one quality is sufficient for a person to be labelled as 'Vaidya' but for being a 'Ṣaḍ vaidya' he should have all the prescribed qualities.

In the above verses, it has been emphasised that the physician is the chief person and that he should constantly make attempt to improve his knowledge and skill in order to render best possible service to the suffering mankind. If physician is qualified and skillful, he can manage the other members of the team even if they are somewhat deficient.²

24. 'Śāstra' (scriptural knowledge) and 'ātmabuddhi' (own intellect) are very important requisites for a physician so that he should not fail in his work. Cakrapāṇi says ātmabuddhi as sahaja buddhi (innate intellect) and Śāstra as acquired intellect which is known as 'Vaināyaki buddhi'.³

26. Here maitrī, karuṇā, muditā and upekṣā—these four vṛttis of yoga philosophy are applied to the attitude of the physician in four different conditions.

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1. विद्या वैद्यकशास्त्रज्ञानम्, वितर्कः शास्त्रमूल ऊहापोहः, विज्ञानं शास्त्रान्तरज्ञानं, किंवा सहजं विशुद्धं ज्ञानम् । तत्परतेह व्याधिचिकित्सायां प्रयत्नातिशयत्वम्, क्रिया पुनः पुनश्चिकित्साकरणम् । Ck.
 2. एतच्च प्रबन्धेन पृथक् पृथक्गुणकथनं वैद्यस्य गुणोत्पादने यत्नातिशयं कारयितुं तथा द्रव्यादिभ्यः पादेभ्यो वैद्यस्यैव प्रधानतोपदर्शनार्थम्; वैद्यो हि पादत्रयं विगुणमपि कल्पनया शिक्षया भन्त्रणेन च संपाद्य चिकित्सितुं पारयति, नतु गुणवद्वैद्यं विना द्रव्यादयः पादाः गुणवन्तोऽपि क्षमाः । Ck.
 3. आत्मन इत्यनेन सहजां बुद्धिं दर्शयति, यतः सहजां बुद्धिं विना शास्त्रज्ञा बुद्धिर्या वैनायकीत्यभिधीयते, सा न सम्यक् चिकित्सासमर्था भवतीति । Ck.

CHAPTER X

3. In 'युक्तियुक्त' the word 'yukti' has been interpreted by Cakrapāṇi as 'Pravṛtti' (administration) and thus 'Yuktiyukta' means 'administered'.¹ But, to my view, 'yukti' here denotes 'rationale' and as such 'yukti-yukta' should mean 'administered rationally'.² Gaṅgādhara follows Cakrapāṇi in toto while Yogīndranātha takes independent and correct view.³

4. 'Upakaraṇa' means 'medicament.' That therapeutics has practically no role in recovery indicates when recovery does not take place even after employing therapeutic measures, and in recovered cases too, the past deed known as 'daiva' (fate) is the cause of recovery and not the medicament.⁴ The examples of ditch and pond represent the unsuccessful and successful cases respectively. Likewise, throwing of a handful of dust in a flowing river represents the case treated unsuccessfully while that in a heap of dust represents one treated successfully. The examples of water and dust indicate evacuative and pacificatory measures respectively or they might mean saturating and desaturating measures. In conclusion, it may be said that one lives or dies, suffers or recovers according his past deed and the therapeutic measures have no role therein.⁵

To my mind, Cakrapāṇi has unnecessarily dragged in the unseen factor, that can be explained with body immunity and incurability of the disease.

5. Caraka holds the principle of nature cure. He says that the ailing person recovers by dint of his immunity, the therapeutic measures only assist in the process of recovery. Cakrapāṇi again explains this on the basis of unseen factor. He says that though the unseen factor is the cause of recovery, it comes quicker if seen measures are supporting to it and thus unseen and seen jointly being strong enough curb the ailment shortly.⁶

1. युनक्तीति युक्तिः प्रवृत्तिरुच्यते, युक्तियुक्तं प्रवृत्तिमदित्यर्थः । Ck.

2. युक्त्या युक्तं प्रयुक्तम् । (स्व०)

3. युक्तियुक्तयोजना साध्येषु योजना, तथा युक्तं साध्येषु प्रयुक्तम्, अथवा युक्तियुक्तं युक्त्या उपपन्नम् । JN.

4. यत्रापि सति भेषजे आरोग्यं भवति तत्रापि भेषजव्यतिरिक्तं कर्मैव दैवसंज्ञकं कारणं, भेषजं तु तत्र दैवागतसन्निधानमकारणमेवेत्यर्थः । Ck.

5. एतेन दैवाख्यकर्मवशादेवायं जीवति म्रियते वा, रोगी भवत्यरोगो वा, न दृष्टभेषजमत्र किञ्चित्करमिति पूर्ववक्ष्यार्थः । Ck.

6. यद्यप्यदृष्टमेवोत्थाने कारणं तथापि यदि दृष्टमपि तत्रानुबलं भवति तदा दृष्टादृष्टोभयबलाच्छीघ्रमेवारोग्यं भवति । Ck.

Discussing this Cakrapāṇi says—past deed is of two types strong and weak. The former shows result positively on a fixed hour as death takes place in a fixed moment. The latter has no such definite results¹ and as such in event of favourable circumstances like unwholesome diet and want of remedial measure it kills otherwise does not. The point is further discussed in the chapter on epidemics (Vi. 3). It can't be asserted that the unseen factor is the cause everywhere and that it exhibits its positive and timely result because the unseen itself is produced by the seen factors like religious sacrifices, murder etc. However, the genuine unseen is that which can't be related to seen factors.² As the seen factors like fire etc. cause heat etc. what to be said of the unseen which can't be consted apart from the concordance of the result of the seen factor. Thus the cases where unseen is weak and the morbidity is caused by the stronger seen factors like unwholesome diet aggravating severe doṣas are curable by employing therapeutics with the powerful four-member team which subdue the doṣas otherwise become incurable.

In my view, the unseen factor does not denote only the past deed but the invisible agents which play active role in antigen-antibody reaction of the body.

9-10. There are variations in degrees of curable disorders which help in deciding the corresponding course of therapeutic action but there are no such variations in incurable disorders in respect of treatment because they do not respond to it. However, there may be variations in respect of their psychosomatic effect such as fatal, agonising etc. Cakrapāṇi says that palliable type of incurable disorders may have variations according to the degree of therapeutic management required for them.³

Gaṅgādhara differs in the respect that he does not accept the variations even in the effect of incurable disorders because it has no any significance⁴ but he follows Cakrapāṇi in accepting variations in case of palliable disorders. Yogīndranātha, however, interprets rightly that incurable disorders, whether palliable or rejectable, donot have any variations as they are 'Niyata' (have fixed character).⁵ Cakrapāṇi

1. द्विविधं कर्म बलवदबलवच्च, तत्र बलवन्नियतविपाककालं, यथेदं कर्मास्मिन्नेव काले मारयति, अबलवच्च मारकं कर्म मारयत्येव परं कालानियमेन । Ck.

2. यद् दृष्टेनानुपपन्नं तत्रादृष्टकल्पना प्रामाणिकी । Ck.

3. यदसाध्यं तदल्पेन मध्येन चोत्कृष्टेन चोपायेनासाध्यमेव, याप्यरूपासाध्यानां त्वल्पोपाययाप्यत्वादिभेदोऽस्त्येव । Ck.

4. असाध्यानां नियतानां सद्यःप्राणहरत्व-कालान्तरप्राणहरत्व-वैकल्यकरत्वादविकल्पने प्रयोजनाभावेन कल्पनाभावः । GD.

5. असाध्यानां याप्यप्रत्याख्येयानां न तु विकल्पना विकल्पः अस्ति, तेषां नियतरूपत्वात् । JN.

and Gaṅgādhara have erred in interpreting 'Niyatānām' as 'those having no response to treatment'.¹

11-13. The word 'deśa' denotes both 'land' and 'body'. Cakrapāṇi and Yogīndranātha have taken 'tulya' (similar in properties) common to both 'kāla' and 'deśa'² but, to my mind, 'deśa' is qualified by 'durupakrama' and not 'tulya'. It means that place or body-part where management is difficult, as Cakrapāṇi himself has said in examples of body-part that vital parts are difficult to be treated.³ Gaṅgādhara also takes this view.⁴

This rule about the easy curability of disorders is of general nature having certain exceptions according to the specific nature of diseases.⁵

14-16. The word 'कृच्छदेशजं' has been interpreted as 'that manifested in difficult body-part'.⁶ Gaṅgādhara, to suit this idea, has changed the version as 'कृच्छदेशजं'. Yogīndranātha also followed Cakrapāṇi and Gaṅgādhara. To my mind, the word 'deśa' here should be interpreted in the same manner as above in the context of easily curable disorders because there seems to be no reason in departure from this. Thus 'कृच्छदेशजं' would mean 'that manifested in difficult place and body-part'.⁷

1. नियतानामिति याप्यव्यतिरिक्तानामनुपक्रमाणाम् । Ck.

नियतानामनुपक्रमाणाम् । GD.

2. वातव्याधौ तुल्यगुणो मरुः । Ck.

दुःखेन उपक्रमः चिकित्सा यत्र स दुरुपक्रमः तुल्यगुणत्वात् । JN.

3. सर्वव्याधीनामेव मर्मलक्षणो देशः । Ck.

4. दुरुपक्रमो दुःखेन क्रियारम्भस्थाने जातो न स्यात् । GD.

5. एतच्च उत्सर्गन्यायेनोक्तं, तेन क्वचिद् व्याधिप्रभावादप्यथाऽपि सुखसाध्यत्वादिलक्षणाभिधानेन विरोधो न वक्तव्यः । यदुक्तं—“ज्वरे तुल्यतुदोषत्वं, प्रमेहे तुल्यदूष्यता । रक्तगुल्मे पुराणत्वं सुखसाध्यस्य लक्षणम् ।” Ck.

6. कृच्छदेशजं मर्मसन्ध्यादिजम् । Ck.

7. कृच्छदेशजं कृच्छ्रे दुरुपक्रमे देशे मर्मसन्ध्यादिदेहावयवे च जातम् । (स्व०)

CHAPTER XI

3. Cakrapāṇi interprets 'eṣaṇā' as 'that by which something is searched or accomplished.'¹ 'Prāṇa' is life, the desire for having long and unaffected life is 'prāṇaiṣaṇā'. 'Paralokaiṣaṇā' is pursuing of virtuous path leading to life hereafter. In fact, it is spiritual search which combines both dharma and mokṣa. 'Prāṇaiṣaṇā' essentially leads to fulfilment of wordly desires (kāma). Thus by three 'eṣaṇās' all the four objectives (dharma, artha, kāma and mokṣa) are covered.² Cakrapāṇi taking 'kāma' in narrow sense says that people naturally are inclined towards it and as such do not require any instruction.

Yogīndranātha accepts mokṣaiṣaṇā only as an alternative because he opines that the treatise (Āyurveda) is concerned with the activities of the bodily life.³

Bhela says dharmaiṣaṇā instead of paralokaiṣaṇā because dharma is the means for improving paraloka and also for mokṣa.⁴

In upaniṣads, the three basic desires are—putraiṣaṇā, lokaiṣaṇā and vittaiṣaṇā.⁵ The former two represent the desire for extending life in this world and hereafter.

4. In Prāṇaiṣaṇā 'prāṇa' means 'life'. 'Prāṇa' in singular number usually denotes 'strength' and in plural number 'life' as mentioned in lexicons⁶ and also used by Caraka.⁷ However, in the present context, 'Prāṇa' in singular number has

1. इष्यते अन्विष्यते साध्यतेऽनयेत्येषणा । Ck.

एषणा इति इष्यतेऽन्विष्यते हितायेच्छा क्रियते इति हितेच्छाक्रिया, अभीष्टभावो यया क्रियया स्यात् सा क्रिया एषणा 'एषणा वासनाः' । GD.

इष्यते अन्विष्यन्ते इति एषणाः कामनाः । JN.

2. एतेन चतुर्वर्गान्वेषणा उक्ता भवन्ति । प्राणैषणा धनैषणाभ्यां हि कामो धनैषणार्थः परलोकैषणया धर्ममोक्षौ । GD.

3. इह मोक्षैषणाया अनभिधानं शरीरसंबन्धं यावत् अस्य तन्त्रस्य प्रवृत्तेः । अथवा परलोकैषणया इह मोक्षैषणा गृहीतैव । JN.

4. प्राणैषणा स्यात् प्रथमा द्वितीया तु धनैषणा ।

धर्मैषणा तृतीया तु पुरुषस्य भवत्यथ । भेल सू० १५।१

5. Br. Aranyaka, U.P. 3.51, 44.22.

6. Amarakoṣa, 2.8.102, 119.

7. C.Ci. 3.141 (प्राणाविरोधिना बलाविरोधिना) । Ck.

been used for 'life'.¹ The fact seems to be that 'Prāṇa' in singular number denotes life as such while in plural number it indicates the entities constituting life.²

5. Here the word 'pāpa' means unhappiness, the product of sin.³

'Upakaraṇa' means life, wealth etc. which serve as instruments in pursuits health, enjoyment and virtue.⁴ It further indicates that wealth should be taken only as means to achieve the worldly pursuits and not as object itself as misers indulge in its accumulation without any use.

Regarding professions, Cakrapāṇi adds accepting gifts, teaching etc.⁵ to the list of the same mentioned by Caraka. Yogīndranātha, however, mentions handicrafts.⁶

6. Regarding 'Paralokaiṣaṇā' there is doubt about the existence of the other world. A group of people having nihilistic view and holding only perception as authoritative means of knowledge do not accept the other world. These people are called as 'nāstika' because they do not believe in existence of soul, results of deeds and re-birth.⁷ On the other hand, there are people who believe in rebirth on the basis of the authoritative testimony. There are also divergent views in this regard. Some of them are as follows :—

(1). Some take mother and father as the cause of birth irrespective of another soul and as such there is no role of the soul in putting on another body after leaving the previous one.⁸

(2). Bhūtas compose the body by themselves and not under the influence of the deeds of soul.⁹ Such is the nature of Bhūtas that by their combination they produce the conscious being as yeast, though not narcotic itself, produces alcohol

1. प्राणशब्दो जीवितवचन एकवचनान्तोऽप्यस्ति ।

In support of this Cakrapāṇi quotes C. Su. 29.3 but there the reading is in plural and not singular.

2. अग्निः सोमो वायुः सत्त्वं रजस्तमः पञ्चेन्द्रियाणि भूतात्मेति प्राणाः । S. Śā. 4.3

3. पापशब्देन पापकार्यं दुःखमुच्यते । Ck.

4. उपकरणम् आरोग्यभोगधर्मसाधनीभूतो धनप्रपञ्चः । Ck.

5. अन्यान्यपीति प्रतिग्रहाध्यापनादीनि । Ck.

6. अन्यान्यपि...कर्मणि शिल्पादीनि । JN.

7. नास्ति पुनर्भवो नास्ति कर्मफलं नास्त्यात्मेत्यादिनास्तिना प्रचरतीति नास्तिकः । Ck.

8. मातापितरावेवात्मान्तरनिरपेक्षावपत्योत्पादने कारणं, तेन पूर्वशरीरं परित्यज्य शरीरान्तरपरिग्रहं रूप आत्मनः परलोको नास्तीति प्रथमवादिनः पक्षः । Ck.

9. नहि भूतानि आत्मकर्मप्रयुक्त्या शरीरमारभन्ते, किन्तु तानि स्वभावादेव प्रवर्तन्ते शरीरमारब्धम् । JN.

which is narcotic. Thus there is no need of a soul for which the world hereafter be accepted.¹

(3). Others hold that God is responsible for creation and as such there is no any scope for the individual soul and His other world.²

(4). Some believe that there is no any fixed order regarding creation but it is only by chance. Hence it can't be said certainly that soul is positively the cause of rebirth.³

Suśruta has utilised all these views together for resolving the various phenomena of life and has taken them as various aspect of 'prakṛti'.⁴

8. Even the existent entities can't be perceived due to certain factors. This topic has been dealt with similarly by 'īśvarakṛṣṇa'.⁵ It has been clarified with examples by commentators. In this respect, Gaṅgādhara has followed Cakrapāṇi while Yogīndranātha has followed Vācaspati Miśra, the commentator on the Sāṅkhyakārikā.

(1). Too much proximity or nearness hinders perception such as the vision is unable to grasp the collyrium applied to eyes.⁶ Similarly one can't see the insect or dust particle entered into the eyes.

1. परिदृश्यमानपृथिव्यादिभूतानामेवायं स्वभावो यत् संयोगविशेषान् मिलिताः सन्तश्चेतनं पुरुषादिलक्षणं कार्यविशेषमारभन्ते, यथा सुरादीनादीनि प्रत्येकममदकराण्यपि मदकरं भक्ष्यमारभन्ते, नात्र कश्चिदात्मा विद्यते यस्य परलोकः स्यादिति स्वभाववादिनो भावः । Ck.

2. परः अन्यः कश्चित् विलक्षणसकलकार्यकारी पुरुष ईश्वराख्यः, तन्निर्माणं जन्मकारणं मन्यन्ते । JN.
परः ऐश्वर्यादिगुणयुक्त आत्मविशेषः, तेन संसार्यात्मनिरपेक्षिणा निर्माणं परनिर्माणं, तत्रापि परस्यैवैश्वर्यादिगुणयुक्तस्यात्मविशेषस्य प्रभावाद् भूतानि चेतयन्ते नात्मान्तरमस्तीति परलोकाभावः । Ck.

3. या इच्छा यदृच्छा आकस्मिकी प्राप्तिः, सा तु काकतालीयन्यायेन संवादकारिणी काचन शक्तिः । तां जन्मकारणं मन्यन्ते । तेषां मते कार्यं प्रति नास्ति कश्चित् कारणप्रतिनियमः । अनिमित्ततो भावोत्पत्तिः कण्टकतैक्ष्ण्यादिवत् । JN.

यदृच्छा कारणाप्रतिनियमेनोत्पादः, न कारणप्रतिनियमेन कार्योत्पादोऽवधारयितुं शक्यते, अवधारक-प्रमाणानां प्रामाण्यानवधारणात् । तस्मादात्मैव पुनर्भवमनुभवतीति न वाच्यमिति यादृच्छिकस्याभिप्रायः । Ck.

4. स्वभावमीश्वरं कालं यदृच्छां नियतिं तथा ।

परिणामं च मन्यन्ते प्रकृतिं पृथुदर्शिनः । S. Śā. 1.11

5. अतिदूरात् सामीप्यात् इन्द्रियघातान् मनोऽनवस्थानात् ।

सौक्ष्म्याद् व्यवधानादभिभवात् समाभिहाराच्च ॥ Sāṅkhyakārikā, 7

6. अतिसन्निकर्षादिनुपलब्धिर्धर्मा नयनगतकज्जलादेः । Ck.

(2). If the object is too distant, it can't be perceived.¹ For instance, if a bird flies in the sky, it is visualised upto a certain distance but beyond that it becomes invisible. Similar examples can be quoted of aeroplanes soaring at a very high altitude.

(3). If the object is covered or intercepted it can't be perceived. One can't see the pitcher or a woman intercepted by a wall.² It may be noted that Caraka has used the word 'āvaraṇa' while Īśvarakṛṣṇa reads 'Vyavadhāna'. The above instances are evidently of vyavadhāna (interception). The example of 'āvaraṇa' (covering) may be 'a child covered with quilt'³ or 'the sun covered with clouds'.⁴

(4). If the vision is weak or defective, one can't perceive an object such as a blind can't see the object even if it is before him.⁵ Similarly, jaundiced eye can't perceive the whiteness a cloth.⁶ Yogīndranātha has combined both those instances.

Here also a distinction can be made between 'karaṇadaurbalya' (of Caraka) and 'indriyaghāta' (of Īśvarakṛṣṇa). The latter is loss of the sense which is correctly exemplified by blindness, deafness etc. but the former denotes not complete loss of the sense but its defects. For example, a person suffering from Myopia can't see an object even at a reasonable distance.⁷ In case of 'अतिविप्रकर्ष' the vision is normal and the distance is too much.

(5). If the mind is not inclined towards that, the object even if received by eyes can't be perceived. For example, if one is engrossed in looking to the face of his beloved, he is quite impervious to even very near object.⁸

(6). If the object is merged with similar substance, it is not possible to perceive it. For example, the drops of water from clouds fallen into a pond can't be perceived.

1. अतिविप्रकर्षाद् यथा दूराकाशगतस्य पक्षिणः । Ck.

2. आवरणाद् यथा कुड्यादिपिहितस्य घटादेः ।

आवरणाद् यथा राजदारादिः । JN.

3. आवरणाद् यथा तूलप्रवारावृतः शिशुः । (स्व०)

4. यथा जलदाद्यन्तर्गतानामदर्शनम् । GD.

5. इन्द्रियघातोऽन्धत्वबधिरत्वादिः । (Vācaspati)

6. करणदौर्बल्याद्यथा कामलाद्युपहतस्य चक्षुषः पटशौकल्याद्यप्रतिभानम् । Ck.

7. यथानेन दूरस्थं दृष्टवता वार्धक्ये दशहस्तदूरेणापि न दृश्यते वस्तु । Ck.

8. मनोऽनवस्थानाद् यथा—कान्तामुखनिरीक्षणप्रहितमनसः पार्श्वगतवचनानवबोधः । Ck.

मनोऽनवस्थानात् मनस अनवस्थानात् कर्मान्तरव्यासक्तेः यथा कान्ताप्रणिहितचेतसः इन्द्रियसंनिकृष्टस्यापि अर्थस्य अनवबोधः । JN.

ved as such.¹ Cakrapāṇi gives the example of a bilva fruit entered into an aggregate of such fruits which can't be identified as such. This example is not impressive because it does not emphasise on perception but identification which is accepted by the commentator himself.² On this account, Gaṅgādhara has preferred Kalāya (peas) etc. to bilva which is a better example.³

(7). If an object is overpowered it can't be perceived such as during day starts are not visible because of being overpowered by the sun light.⁴

8. If the object is very minute, it can't be perceived such as atoms etc.⁵ bacteria and other invisible organisms may also be placed in this category.⁶

9-10. Parents are, no doubt, cause of the origin of progeny but even then transmigration of soul into the foetus is inevitable.⁷ Without this it can't be proved. Caraka has very ably refuted the nihilistic proposition in this regard.

12. The inherent characters of Bhūtas are natural but there are two objections—one, none of the Bhūtas has consciousness as character it is only in the self.⁸ Two, their conjunction and disjunction are not natural but are dependent on some other factor which is not else than 'karma' (action). Karma is the cause of conjunction and disjunction of substances as said earlier (C. Su. 1. 52). Bhūtas sometimes conjoin and sometimes dijoin with the self known as birth and death respectively. This is initiated and maintained by karma. When karma is consumed, the body perishes. In case, conjunction is taken as 'Svabhāva' (nature) of Bhūtas, the body once formed would continue for ever because there is no other factor to control it. Hence only the inherent properties like hardness in pṛthivi, liquidity in water and so on are natural and not conjunction and disjunction of Bhūtas.⁹

1. समानाभिहारात् तुल्यरूपैः सह मेलनात् यथा—जलाशये जलदमुक्तानामुदबिन्दूनाम् । JN.

2. समानाभिहारात् यथा—विल्वराशिप्रविष्टस्य विल्वस्येन्द्रियसंबद्धस्यापि भेदेनाग्रहणम् । Ck.

3. कलायादिराशिप्रविष्टानां कलायादीनाम् । GD.

4. अभिभवात् यथा—दिवसे सौरीभिर्भाभिरभिभूतस्य ग्रहनक्षत्रादेरनुपलब्धिः । JN.

5. अतिसौक्ष्म्याद् यथा परमाण्वादेः । JN.

6. त्रिचतुर्हस्तप्रमाणदेशवर्त्तिनः क्रिमिविशेषलिख्यादेरग्रहणम् । Ck.

7. अपत्यशरीरे मातापित्रोः कारणत्वमनुमतमेव, यतस्तथाविधे मातापित्रोः कारणत्वे सत्यपि चैतन्यहेतोरात्मनः परलोकादागमने प्रेत्यभावोऽखण्डित एवेति । Ck.

8. एतदेव परमेषां लक्षणं स्वाभाविकं, न तावदात्मरहितानामेषां चैतन्यमपि स्वाभाविकमस्तीति । Ck.

स्वो भावो धर्मः स्वभावः । यद् यत् स्वलक्षणमुक्तमाकाशादीनां तथान्येषाञ्च यद् यत् स्वस्वलक्षणं तत्तत् सर्वं तस्य स्वभावः । स्वभावसिद्धिर्भावानामपेक्षिकत्वात् । GD.

9. किन्तु तेषां संयोगे विभागे च कर्मैव कारणं, न पुनः स्वभावः । आत्मना सह भूतानि कदाचित् संयुज्यन्ते, कदाचिद् वियुज्यन्ते, तदेव जन्ममरणम् तत्र संयोगस्य स्वाभाविकत्वे स्वभावस्य दुरतिक्रमतया संयोगानुच्छेदः

The karma of this life can't be the cause of birth as cause must be antecedent to effect. Hence it must be of the past life which proves the other word as well as rebirth.¹

Cakrapāṇi further argues that the character which is not found inherently in single Bhūtas can't be possible when they are joined together because in this case there may be several conscious entities in the body according to different stages like childhood etc. and as such unity of knowledge too would be impossible.²

13. If it is said that some supernatural agent as God other than self is responsible for creation, He may do so by creating only self-less body or the self also. The latter case is untenable because the self is eternal and beginningless and as such can't be created by some other agent. The former case may be accepted if God is taken as creator of the body according to the deeds of the self.³ If by the word 'para' (other than the body of the great) 'self' is meant, creation by 'para' is already accepted by us.

While concluding this, Cakrapāṇi states that even omnipotent God is unable to create the living body without self, the source of consciousness because in that case the creation would be insentient like pitchers etc. Moreover, self, as is eternal, can't be created. Hence it may be accepted that God creates the living body taking along the self linked with the previous life.⁴

In fact, looking to the surprising variations in the world, and in combination of virtue or otherwise with the self can be easily imagined and thus his role in creation of the body with the help of virtue and otherwise may be accepted. Then

विभागानुपपत्तिश्च स्यात् । अतः किञ्चिदपेक्ष्यैव भूतानि कदाचित् संयुज्यते विद्युज्यन्ते च । यदपेक्षन्ते तत् कर्म । JN.

1. न ऐहिकं कर्म इह जन्म प्रति कारणं वक्तुं शक्यते, कारणस्य पूर्ववर्तित्वनियमात् । किं तर्हि तच्च पूर्व-
कृतम् । अनेन पुनर्भवः सिध्यति । JN.

तत् भूतसंयोगविभागकारणजन्मान्तरकृतकर्मस्वीकारात् प्रेत्यभावः स्वीकृतो भवतीति । Ck.

2. ततश्च यत् प्रत्येकं भूतानां न संभवति तत् मिलितानामपि न संभवति चैतन्यं, यतो भूतानामपि संयोगा-
च्चैतन्यसंभवे बहूनि चेतनानि स्युर्वाल्याद्यवस्थाभेदात्, ततश्च जातृभेदात् प्रतिसन्धानानुपपत्तिरिति
भावः । Ck.

3. अथ शरीरमात्रस्य परनिर्माणमभिप्रेतं, तदनुमतमेव, परेणात्मना धर्माधर्मसहायेन तस्य क्रियमाण-
त्वात् । Ck.

4. तस्माच्चेतनाहेतुनित्यत्वेन जन्मान्तरसंबन्धिनमात्मानं गृहीत्वा शरीरं चेतनं परः करोतीति स्वीकरणी-
यम् । Ck.

there is no need of dragging God into this affair or He may be welcome if the self is accepted as above.¹

14-15. The nihilists holding chance as cause of creation do not accept any means of knowledge and as such there can be no examination of facts.² In want of authoritative means of knowledge, there can be no facts to be examined. There is also no doer in their view because there is no rule about certainty of result³ nor is there cause because they take creation of entities without any cause.⁴ They do not believe in gods, sages and accomplished persons who are honoured by the people at large. They do not accept deeds and their results nor is there any self in their view because knowledge, consciousness etc. emerge by chance.⁵ This attitude is sinful of the sins not only relegiously but also pragmatically because in such case the man having no bond or discipline may indulge in all types of sinful activities. Thus this should be totally rejected.⁶ The nihilistic attitude is like darkness in which nothing can be seen and consequently the man falls into a ditch or takes a wrong course. On the other hand, the positivists have searchlight of knowledge⁷ by which they examine everything and thus take right path. Naturally the wise should follow the latter course.

17. Sat is in the form of 'Bhāva' (being) which can be known by positive means of knowledge. On the other hand, asat is in the form of abhāva (non-being) which can be known by negative means of knowledge.⁸

Gaṅgādhara discusses this in detail. He says that the existent being is of two types—examinable and non-examinable. Non-examinables are the subtle creative forces while the gross products are examinables. These are themselves sat

1. एवमपि चेश्वरदरिद्रादिजगद्वैचित्यदर्शनादात्मनो धर्माधर्मयोगवैचित्यं कल्पनीयं, तथा च सत्यात्मन एव धर्माधर्मसहायताऽवश्यं स्वीकरणीया, तस्मात् स एव शरीराद्युत्पत्तौ कारणमस्तु किमपरेणेहात्मविशेष-कल्पनेन । यदि वा, एवमात्मन्यनेकजन्मसंबन्धिनि संसारहेतुधर्माधर्मगुणशालिनि सिद्धे अस्तु सोऽप्यात्म-विशेषः कारणम्, अतो न काचित् क्षतिरिति । Ck.

2. तस्य परीक्षा नास्तीति परीक्षाहेतूनां प्रमाणानामभावात् । Ck.

3. न कर्ता अस्ति, तन्मते कर्तरि फलावश्यं भावनियमाभावात् । JN.

4. न च कारणमस्ति अनिमित्ततो भावोत्पत्तेः । JN.

5. नैव आत्मा अस्ति, ज्ञानचैतन्यादीनां यदृच्छयैव उपपत्तेः । JN.

6. यदृच्छावादी खल्वेकमपि प्रमाणं नानुमन्यते, ततश्च तस्याप्रामाणिकत्वात् प्रमाणं विनैव यत् किञ्चिद् ब्रुवतो न श्रद्धेयं वचनं भवति, तस्मादुपेक्षणीय एवायमिति प्रकरणाभिप्रायः । Ck.

7. बुद्धिरेव प्रदीपो बुद्धिप्रदीपः, तेन प्रत्यक्षादिप्रमाणेन पश्येदित्यर्थः । Ck.

8. सदिति विधिविषयप्रमाणगम्यं भावरूपम्, असदिति निषेधविषयप्रमाणगम्यमभावरूपम् । Ck.

(bhāva) but in contrast to other beings they are asat (abhāva). Thus simultaneously they are both sat and asat.¹

‘Parīkṣā’ denotes ‘means of investigation’ by which the nature of entities is systematised.² They are also called as ‘Pramāṇas (Means of true knowledge). The use of word ‘Parīkṣā’ by Caraka is very significant because he wants to emphasise on the process of investigation which naturally leads to true knowledge (pramā). Finally ‘parīkṣā’ and ‘pramāṇa’ are one and the same but while the former lays emphasis on the process the latter emphasises on the result.³

These means of investigation are fourfold—Āptopadeśa (testimony), pratyakṣa (perception), anumāna (inference) and yukti (rationale).⁴ Gaṅgādhara says that all the forms of Pramāṇas are included in these four.

18-19. ‘Āptopadeśa’ is instruction of āpta (authority). In these verses ‘āpta’ is defined. ‘Āpta’, ‘śiṣṭa’ and ‘vibuddha’ are the three epithets by which such persons are known in the society.⁵

According to Cakrapāṇi, ‘Āpti’ means destruction of the defects of Rajas and Tamas and those who have attained ‘Āpti’ are Āptas. They are ‘śiṣṭas’ because they guide the society with their useful instructions as do’s and don’t’s. They are also ‘vibuddhas’ because the worth-knowing is known them.⁶

Gaṅgādhara quotes Vātsyāyana for the definition of ‘Āpta’ and for other terms he gives his own interpretation.⁷

1. अस्तीति सदस्तु परीक्ष्यमपरीक्ष्यञ्च । तत्रापरीक्ष्यमलौकिकं वस्तु शक्तिब्रह्म सदेव ।...तदव्यक्ताज्जातं यत्किञ्चित् तत्सर्वं ब्रह्माण्डस्थं परीक्ष्यम् । “अस्तीति सदस्तुभावश्चेत्येकोऽर्थः । तेषु सत्सु खलु भावेषु मध्ये पुनरितरेतराद् निम्नं सर्वं सामान्यविशेषभूतं द्रव्यगुणकर्मसमवायाख्यमसच्चाभाव इत्येकोऽर्थः । GD.
2. परीक्ष्यते व्यवस्थाप्यते वस्तुस्वरूपमनयेति परीक्षा प्रमाणानि । Ck.
परीक्ष्यते यथा बुद्ध्या सा परीक्षासाधनं परीक्षा । GD.
3. प्रमासाधनं प्रमाणम् ।
प्रमीयतेऽनेनेति करणार्थाभिधानः प्रमाणशब्दः । GD.
4. “आप्तैरुपदिश्यते यदिदमेवमिदं नैवमित्युपदेश आप्तोपदेशः ।”
“अक्षस्येन्द्रियस्य प्रतिविषयं वृत्तिः प्रत्यक्षम् । मितेन विगेनानु पश्चादर्थस्य मानमनुमानम् ।” युज्यते यथा बुद्ध्या तर्क्यते सा तर्कात्मिका बुद्धिर्युक्तिः । GD.
5. आप्ताः शिष्टाः विबुद्धा इति संज्ञात्रयेणाप्तानां लोके प्रसिद्धिं दर्शयति । Ck.
6. आसी रजस्तमोरूपदोषक्षयः तद्युक्ता आप्ताः । शासति जगत् कृत्स्नं कार्याकार्यप्रवृत्तिनिवृत्त्युपदेशेनेति शिष्टाः । बोद्धव्यं विशेषेण बुद्धमेतैरिति विबुद्धाः । Ck.
7. वात्स्यायनश्चाह स्म —“आप्तः खलु साक्षात्कृतधर्मा यथादृष्टमर्थस्य चिह्न्यापयिषया प्रयुक्त उपदेष्टा । साक्षात्करणमर्थस्याप्तिः, तथा प्रवर्तत इत्याप्तः । ऋष्यार्यस्तेच्छानां समानं लक्षणम् । तथा च सर्वेषां लोके व्यवहाराः प्रवर्तन्ते इति । “यथार्थशासनमर्थस्य शिष्टिः तथा प्रवर्तन्ते इति शिष्टाः । विशिष्टा यथार्थभूता बुद्धिस्तथा प्रवर्तन्ते ये ते विबुद्धाः । GD.

‘नीरजस्तमाः’ is the version adopted by Cakrapāṇi. He explains it with the superlative suffix ‘तमप्’ as ‘those who are superbly devoid of Rajas’. When there is no Rajas, Tamas would also be automatically eliminated as Tamas can’t move without Rajas. One speaks lie either due to ignorance or being under influence of attachment or aversion. Ignorance is caused by Tamas while attachment and aversion are caused by Rajas, thus when there are no Rajas and Tamas and the mind is predominantly sāttvika; these shortcomings and consequent false speech would not be there.¹ Alternatively, Cakrapāṇi accepts the version ‘नीरजस्तमसो मृषा’ which is easier and adopted generally by others. Gaṅgādhara refers to other versions like ‘नीरजस्तमसोऽमृषा’ and ‘असत्यं नीरजस्तमाः’ which give the same meaning.

Cakrapāṇi further says that this definition of ‘Āpta’ relates to those having attained the Brahman intuitively. For the worldly persons, the definition would relate to those having attained true knowledge in specific field and being free from attachment and aversion to the subject.²

By the word ‘āptopadeśa’, ‘śabda-pramāṇa’ is mentioned. In case of its psychological aspect, the knowledge produced by the authoritative instruction is pramāṇa.³

As regards the words ‘āpta’, ‘śiṣṭa’ and ‘vibuddha’ I think, they represent the various stages of the process of enlightenment. ‘Āpta’ is the picture of a true scientist who has attained specialised knowledge in his field pursuing the path of investigation without any bias or prejudice. Bias leads to fallacious results that is why double blind method investigation is preferred to individual findings. Thus there are three stages of the enlightenment :—

(1) Āpti—this is acquisition of knowledge. It consists of assimilating all relevant informations on the subject. Vātsyāyana is right in defining Āpti. Yogīndranātha⁴ has also rightly preferred to follow Vātsyāyana rather than Cakrapāṇi. This stage presupposes the method of observation and experiment which leads to acquisition of correct knowledge.

(2) Śiṣṭi—this consists of observing the discipline of scientific investigation by the worker himself and bringing all others concerned within its domain. Discipline is very essential for systematic growth of a subject or society as whole.

1. असत्यं मिथ्याज्ञानाद्वाऽभिधीयते, सम्यग्ज्ञाने सत्यपि रागद्वेषाभ्यां वाऽभिधीयते, तच्च त्रितयमापि मिथ्याज्ञानरागद्वेषरूपं रजस्तमोनिर्मुक्ते सत्त्वगुणोद्रेकादमलविज्ञाने न संभवतीत्यर्थः । Ck.

2. एतच्चाप्तलक्षणं सहजाप्तब्रह्माद्यभिप्रायेण, लौकिकानां तु पुरुषाणामाप्तत्वं प्रतिविषयसम्यग्ज्ञानसंभवेन तद्विषयरोगद्वेषासंभवेन च बोद्धव्यम् । Ck.

3. आप्तोपदेश इति शब्दरूपप्रमाणलक्षणमुक्तं भवति; बुद्धिप्रमाणपक्षे तु, आप्तोपदेशजनिता बुद्धिः प्रमाणमिति बोद्धव्यम् । Ck.

4. साक्षात्करणमर्थस्य आप्तिः । JN.

(3) Vibuddhi—this is the final stage when enlightenment comes and the worker achieves the goal of specialised knowledge in the subject.

Perhaps Cakrapāṇi too means the same thing when he refers it to the worldly persons.

20. Interpreting pratyakṣa (perception) Cakrapāṇi says sannikarṣa (contact) as of six types¹ (according to Nyāya-vaiśeṣika system).

‘Vyakta’ eliminates incorrect knowledge and doubt. Likewise, ‘tadātva’ eliminates inference which follows perception and memory arising by contact of self, senses, mind and sense objects indirectly.²

As regards definition of pratyakṣa, Cakrapāṇi again leans towards nyāya-system. He says that ‘the contact of four—self, senses, mind and sense objects’—should be taken as the cause of perception and not the definition which should be limited to that which arises from contact of senses and their objects.³

Arguing further he says that by the above proposed definition pleasure etc. where contact of the four is not present would also come under pratyakṣa. Moreover, contact of self is essential generally in all types of knowledge, its inclusion in the definition of pratyakṣa is not at all necessary. In this way, Cakrapāṇi mildly criticizes the definition given by Caraka evidently because of his leaning towards nyāya-vaiśeṣika.⁴

Here buddhi (knowlege) emerging as result of pratyakṣa is said as Pratyakṣa on the basis of usage but in reality pratyakṣa is the means and not the result.⁵

Gaṅgādhara has amply analysed the Caraka’s definition⁶ and has discussed in detail quoting Gautama and his commentator Vātsyāyana.

Yogīndranātha further simplifies it.⁷

1. सन्निकर्षमिति संबन्धात्, स च संबन्धः—संयोगः, समवायः, संयुक्तसमवायः, संयुक्तसमवेतसमवायः, समवेतसमवायः, विशेषणविशेष्यभावलक्षणो बोद्धव्यः । Ck.

2. “व्यक्ता” इत्यनेन व्यभिचारिणीमयथार्थबुद्धि संशयश्च निराकरोति । तदात्वे तत्क्षणं, अनेन च प्रत्यक्ष-ज्ञानान्तरोत्पन्नानुमानज्ञानं स्मरणं च परम्परयाऽऽस्तेन्द्रियार्थसन्निकर्षं व्यवच्छिनत्ति । Ck.

3. आत्मादिचतुष्टयसन्निकर्षाभिधानं च प्रत्यक्षकारणाभिधानपरं, तेन “इन्द्रियार्थसन्निकर्षात् प्रवर्तते या” इत्येतावदेव लक्षणं बोद्धव्यम् । Ck.

4. एतेन सुखादिविषयमपि प्रत्यक्षं गृहीतं भवति, तत्र हि चतुष्टयसन्निकर्षो नास्ति । आत्मसन्निकर्षस्तु प्रमाण-ज्ञानसाधारणत्वेन लक्षणानुपयुक्तः । Ck.

5. इह च प्रत्यक्षफलरूपाऽपि बुद्धिः प्रत्यक्षशब्देनाभिधीयते, तथैव लोकव्यवहारात्, परमार्थतस्तु यतो भवतीन्द्रियादेरीदृशी बुद्धिस्तत् प्रत्यक्षम् । Ck.

6. “या बुद्धिरात्मना नियुज्यमानमनःसंयुक्तश्चोत्राद्यन्यतमेन्द्रियाणां स्वार्थेन सह सन्निकर्षात् तदात्वे तात्कालिकी व्यक्ता खल्वव्यभिचारिण्यव्यपदेश्या व्यवसायात्मिका प्रवर्तते सा प्रत्यक्षं नाम परीक्षाप्रमाणं निरूप्यते । GD.

7. आत्मादिचतुष्टयसन्निकर्षात् तत्कालं यत् अवितथं ज्ञानमुत्पद्यते तत् प्रत्यक्षं प्रमाणम् । JN.

21-22. Inference is based on perception which leads to the idea of invariable concomittance (vyāpti) which is essential for authoritative inference.¹ Cakrapāṇi clarifies the definition as follows—inference is that by which some unseen object is known definitely after the formulation of invariable concomittance.²

Cakrapāṇi also explains the classical types of inference:—

1. From effect to cause—by perceiving the effect cause can be inferred such as by seeing a pregnant woman sexual intercourse is inferred.

2. From cause to effect—by seeing a cause effect can be inferred such as by seed fruit is inferred.

3. From repeated observation—where there is no causal relation, by repeated observation inference can be drawn such as fire is inferred by observing smoke.

In the second type, the cause associated with other auxiliary factors should be understood because seed alone devoid of irrigation etc. would not lead to fruit. presence of entire causative material is essential for production of the effect.³

These three types are known as śeṣavat, pūrvavat and sāmānyatodṛṣṭa in nyāya system.⁴

Gaṅgādhara interprets on the basis of the derivation of the word 'Anumāna' in simple way.⁵

23-24. In these two verses examples of yukti are given as a prelude to definition of the same. 'Karṣaṇa' means 'tilling', but here it denotes 'tilled land'. In the example of churning, Cakrapāṇi has confused the issue—firstly, he interprets 'manthana' as 'Churning stick' and manthāna as churning process. Secondly, he leans towards the version, 'manthaka'⁶ meaning 'one who churns' and 'manthāna' as churning, stick. Thirdly, he interprets 'manthana' as rope for churning'. He does not want to take 'manthana' in the sense of (process of) 'churning' because conjunction of action does not fit.

1. प्रत्यक्षपूर्वमिति व्याप्तिग्राहकप्रमाणपूर्वकम् । Ck.

2. व्याप्तिग्रहणादनु अनन्तरं मीयते सम्यङ्निश्चीयते परोक्षार्थो येन तदनुमानम् । व्याप्तिस्मरणसहायलिङ्गदर्शनमित्यर्थः । Ck.

3. यद्यपि च कारणं कार्यं व्यभिचरित, यतो नावश्यं बीजसद्भावे फलं भवति, तथापि सहकारिकारणान्तरयुक्तं बीजं फलं न व्यभिचरतीत्यभिप्रायो बोद्धव्यः । कारणसामाग्री च कार्यं न व्यभिचरत्येव । Ck.

4. अथ तत्पूर्वकं विविधमनुमानं पूर्ववच्छेषवत् सामान्यतोदृष्टञ्च । NS 1.1.5

5. वस्तुयत् परोक्षं तदनु प्रत्यक्षात् पश्चाद् यन् मीयते ज्ञायते तदनुमानम् । Ck.

6. This version is adopted by Yogīndranātha.

Yukti is analysed as that by which something is joined.¹

25. Entities are produced by combination of several causative factors. Visualising this is yukti. There are two points in it—one, the combination of the causative factors should be in a proper way and two, the combination should be able to produce the effect. These points can be observed in the above examples. The crop can be expected only when the seed is good, land is suitable, season is favourable and facility of irrigation is proper otherwise the effect would not be there even if the factors are present. Likewise, in therapeutic management, if all the four parts of the team are endowed with merit and coordinated judiciously then only the objective would be achieved. Keeping this in view Caraka has included 'Yukti' in Parādi guṇas and defined as such.²

Cakrapāṇi interprets 'बहुकारणयोगज्ञान' as 'those being known by the combination of multiple factors and says that 'yukti' is 'conjecture' which assists the means of knowledge. Though it is, in reality, not a Pramāṇa but assists pramāṇa in knowing an entity and also because people use conjecture in daily usage it is said as pramāṇa. That is why further in other context only three or four pramāṇas have been mentioned eliminating 'Yukti'.³ He also finds it difficult to distinguish it from inference and to accept it as different from the same. Hence he does not relish the proposition of yukti as a separate pramāṇa. Moreover, heads, the effect being produced from the causes is never observed in the present tense and as such its applicability in all the three times would be put to objection.⁴

1. युज्यते संबध्यतेऽनयेति युक्तिः । Ck.

2. युक्तिस्तु योजना या तु युज्यते । C. Su. 26

3. जनिश्चायं ज्ञानार्थं, तेन बहूपपत्तियोगज्ञायमानानर्थान् या बुद्धिः पश्यति ऊहलक्षणा सा युक्तिरिति प्रमाण-सहायीभूता । एवमनेन भवितव्यमित्येवंरूप ऊहोऽत्र युक्तिशब्देनाभिधीयते । सा च परमार्थतोऽप्रमाणभूताऽपि वस्तुपरिच्छेदे प्रमाणसहायत्वेन व्याप्रियमाणत्वात्, तथा तयैव ऊहरूपया प्रायो लोकानां व्यवहारादिह प्रमाणत्वेनोक्ता । अत एव प्रदेशान्तरे युक्तिं विना यथोक्तं प्रमाणत्रयं दर्शयिष्यति—“त्रिविधा वा (परीक्षा) सहोपदेशेन” (वि० अ० ४) इति वचनात् । तथा, उपमानं गृहीत्वा रोगभिषग्जितीये शब्दादीनि चत्वारि प्रमाणान्यभिधास्यति । Ck.

4. यत्तु बहुकारणजलकर्षणबीजतुसंयोगाद् भाविसस्यज्ञानं युक्तिरुच्यते, तच्चानुमानान्नार्थान्तरभूतं, तत्रानुमानाद् भेदो दुष्कर इति नाद्रियामहे; किञ्च कारणेभ्यः कार्यं प्रतीयमानं न कदापि वर्तमानं प्रतीयते, ततश्च त्रिकालेति पराहतं स्यात् । Ck.

To support his view, Cakrapāṇi has quoted Śāntarakṣita and his commentator Kamalaśīla who have refuted the Caraka's proposition of yukti as a pramāṇa. They also conclude that it is essentially the same as inference.¹

Gaṅgādhara differs from Cakrapāṇi. He says that tarka (argument) though not mentioned among pramāṇas helps in acquiring the knowledge of reality and as such being instrumental in inference its authoritative value is established. Likewise, because of its being means of the knowledge of reality yukti is said as a separate pramāṇa. Vātsyāyana says that pramāṇa is that which leads to clear understanding. Hence there is no any contradiction between the views of Caraka and Gautama.² It is evident that Gaṅgādhara takes yukti as synonym of tarka.³

Yogīndranātha says that yukti is not a pramāṇa but assists the same. In the form of 'Vyāpti' (invariable concomitance) it helps inference as tarka becomes anumāna only when it is supported by yukti. Thus yukti is a part of anumāna and as such may be conveniently included in the same.⁴

Gaṅgādhara is not right in taking yukti and tarka as synonymous because in that case in 'अनुमानं हि युक्त्यपेक्षस्तर्कः' the word 'yukti' would have no meaning being only repetition of tarka. Yogīndranātha is right in interpreting yukti as vyāpti. 'Yukti' literally means that which joins and here too it performs its function by joining the cause and effect together by establishing the causal relation. It is the causal relation which gives the tarka (argument) the status of inference which is true in all the three times.

Caraka has explicitly mentioned yukti under the four means of knowledge equally along with perception, inference and testimony⁵ and as such there is no room for doubt about the status of yukti as a pramāṇa. Gaṅgādhara has rightly supported the view of Caraka. The utility of yukti in Āyurveda has already been explained.

1. ततश्च सदृष्टान्तत्वादानुमानादभेदो युक्तिः । Ck.

2. "अथ तर्को न प्रमाणसंगृहीतो न प्रमाणान्तरम्, प्रमाणानामनुग्राहकस्तत्त्वज्ञानाय कल्पत इति वात्स्यायनेनाक्षपादाभिप्रायो व्यञ्जितः, तेन प्रमाणसंगृहीतोऽपि तर्को नाप्रमाणं तत्त्वज्ञानाय कल्पत्वात् । तर्कापेक्षस्तर्को ह्यनुमानम् । तदवान्तरीयत्वेन तर्कस्य सिद्धं प्रामाण्यम् ।"

"प्रतिपत्तिहेतुर्हि प्रमाणमिति चोक्तं वात्स्यायनेन । इत्यभिप्रायेणास्मिन्तन्त्रे युक्तिः प्रमाणत्वेन पुनरुक्ता तत्त्वज्ञानसाधनत्वादिति अतो न विरोधश्चरकाक्षपादयोरिति । GD.

3. त्रिवर्गसाधिनी त्रिकाला तत्त्वज्ञानसंधिनी युक्तिस्तर्क इत्यनर्थान्तरम् । GD.

4. वस्तुतस्तु युक्तिः न प्रमाणान्तरं, व्याप्तिरूपा हि सा अनुमानं उपाकरोति । तथा च "अनुमानं हि युक्त्यपेक्षस्तर्कः इति (च० वि० ८) एवं युक्तिः अनुमाने अन्तर्भवति । JN.

5. Also प्रमाणैश्चतुर्भिरुपदिष्टे पुनर्भवः" । (C. Su 11.33.)

26. Caraka says that means of investigation are only these four and none else. By this statement he rejects the other *pramāṇas* like *arthāpatti*, *sambhava* etc. accepted in certain quarters.¹

Both existent and non-existent are known by these means. *Yogīndranātha* explains how the nonexistent is known by *pramāṇas*. He says—‘that which is not cognised like the existent entities by means of knowledge does not exist because if it would have been existing it should have been cognised like them. Thus the means of knowledge illuminating the existing entities also illuminate the non-existing ones.’²

27. The authoritative testimony is *veda* and other scriptures which follow it. By this it is known that virtues like charity, penance etc. lead to heaven and liberation. Thus it is proved that there is rebirth of self which according to effort, leads Him to beaven or liberation.³

30. Although perception does not comprehend rebirth, it provides the signs leading to inference which proves rebirth. Dissimilarity in offerprings of a parent, emergence of astrological signs etc. can not be explained by any other cause but that occuring in previous birth.⁴

31. Relation of this world and the other world is explained with example of fruit and seed. As the presence of fruit presupposes the existence of seed, the present birth presupposes the previous life which exhibits consequences according to the past deeds. Likewise, the fruit would give rise to seed which represents the other world.⁵ Thus the present world and the other world are the two aspects of the cycle like fruit and seed of which one is visible and the other is not.

1. नास्त्यन्येतिवचनेनार्थापत्त्यसंभवादीनामन्यतन्त्रमतानां प्रमाणानां निषेधं करोति । Ck.

2. ननु कथं असतः प्रमाणेन उपलब्धिः सत्यप्युपलभ्यमाने तदनुपलब्धेः ? मैवम् । प्रमाणेन सति गृह्यमाणे तदिव यत्र गृह्यते तत्रास्ति; यद्यभविष्यत् इदमिव व्यज्ञास्यत; विज्ञानाभावात् नास्ति । इत्येव सतः प्रकाशकं प्रमाणं असदपि प्रकाशयति । JN.

3. अभ्युदयः स्वर्गः, निःश्रेयसं मोक्षः, अत्र यथायोग्यतया स्वर्गस्य मोक्षस्य च कारणमिति बोद्धव्यम् । एतेन जन्मान्तरभोग्यस्वर्गानिकजन्मलभ्यमोक्षोपदेशेनात्मनः परलोकः कथितो भवतीति भावः । Ck.

4. पूर्वप्रतिपादितञ्च विसदृशत्वादिवैचित्र्यमुत्तरत्र प्रतिपादनीयञ्च लक्षणोत्पत्त्यादिकारणान्तरादर्शने सति पूर्वजन्मकृतकारणानुमापकमिति परलोकानुमापकं मन्तव्यम् । Ck.

5. फलात् फलसदृशमपत्यदर्शनात्, बीजं पूर्वजन्मकृतं कर्मादिकारणमनुमीयते, तथा फलं च भाविजन्मान्तरे सुखदुःखादि, बीजादिह जन्मकृतात् कर्मणोऽनुमीय इति योजना । Ck.

If seed is the previous deed and fruit the present birth, the latter portions of the above interpretation should be as follows —

बीजं च भाविजन्मान्तरे सुखदुःखादि फलादिह जन्मकृतात् कर्मणोऽनुमीयते ।

Yogīndranātha has rightly interpreted.

In fact, inference of seed from fruit and vice versa, is a very significant statement because it is the test of the perfect cause-effect relationship. If cause can be inferred from effect and vice versa then only cause-effect relationship can be confirmed otherwise not. Yogīndranātha has rightly recognised this fact.¹

32. The living being can take its form only on aggregation of six supporting factors (five Bhūtas and soul). Consciousness is not possible without the soul which is linked with the other world.

The actions of a living being presupposes a conscious agent because body is only an instrument which is incapable of doing anything without the agent. Hence the action presupposes the existence of a conscious self

In the following arguments, Caraka again propounds the laws of scientific truth based on cause-effect relationship.

- (a) 'कृतस्य कर्मणः फलं नाकृतस्य' is the law of agreement in presence and absence. In other words, it is also known as 'Anvaya-vyatireka'. It means that if cause is present, effect is present and if cause is absent, effect is absent.

Taking the example of seed, if seed is present sprout is present otherwise not. Thus seed and sprout are causally related.

- (b) 'कर्मसदृशं फलम्' is the law of concomittant variation. The effect will be commonsurate with the cause. The seeds of paddy will give rise to the sprouts of paddy and not of barley. Yukti is, in fact, establishing cause-effect relationship but Cakrapāṇi says it as 'Ūha' (conjecture)² which is not correct. The above statements represent the scientific methods which can not be based on mere conjecture.

35. The word 'upastambha' is interpreted by Cakrapāṇi as that which staying near the main pillar supports it like the smaller beams supporting the main girder in the house. The past deed guiding the body is the main supporting pillar of the body and diet etc. are the subpillars³ of the body which itself is the main pillar.⁴

1. बीजफलयोः कार्यकारणलक्षणव्याप्तिदर्शनात् फलाद् बीजमतीतं तत् कारणतया अनुमीयते तथा बीजात् वर्तमानात् तत्कार्यतया अनागतं फलञ्चापि । JN.

2. आत्मन ऊहं दर्शयति । Ck.

3. अन्येन स्तम्भमानं धार्यमाणमुप समीपं प्रधानकारणस्य गत्वा स्तम्भयति धारयतीत्युपस्तम्भः, यथा गृहधारणनियुक्तप्रधानस्तम्भसमीपवर्ती तद्बलाधायक उपस्तम्भः, तथेहापि शरीरस्यायुःसंप्रवर्तकेन कर्मणा ध्रियमाणस्याहारादयो धारकत्वेनोपस्तम्भा इत्युच्यन्ते । Ck.

4. प्रथमुपस्तम्भा अभिधीयन्ते मूलभूतशरीरधारकत्वेन । Ck.

Gaṅgādhara reads 'Upaṣṭambha' and interprets it as 'balādhāna (that which supports strength).¹

Yogīndranātha, however, takes diet etc. as subpillars supporting the main pillars which are the three doṣas.²

'Brahmacarya' denotes qualitties like control of senses, cheerfulness etc. which are favourable to spiritual pursuit.³ Cakrapāṇi rightly includes the mental qualities which are necessary for good health.

The adjective 'Yuktivyuktaiḥ' here is quite significant because diet etc. are useful only if they are taken properly otherwise cause illness.⁴

36. In 'युक्तिकृत' 'yukti' is the balanced intake of diet and observance of exercise. Some take the use of Rasāyanas by the word 'Yoga'⁵

Curiously enough, Gaṅgādhara takes 'Vājīkaraṇa' by 'Yoga'.⁶

Yogīndranātha, as an alternative, extends its scope covering Rasāyana, vājīkaraṇa and other such measures.⁷

37. In the context of smell sensation, Cakrapāṇi gives example of kṛṣṇa jiraka etc. for tikṣṇa gandha and vacā etc. for ugra gandha. By tikṣṇa he means that which causes lachrymation (due to irritation) and by ugra 'that which causes vomiting'. By 'abhiṣyandī gandha', he means 'that which causes dampness as curdwater etc.'⁸

Gaṅgādhara, however, gives examples of marica, campaka, jyotiṣmatī respectively for the three.⁹

1. ये शरीरमुपगत्य स्तम्भन्ति ते उपष्टम्भाः । बलाधानं ह्युपष्टम्भाः, यथा गृह्रक्षणार्थं स्तम्भादिकं गृहबलाधानं तथा शरीररक्षणार्थमुपष्टम्भत्रयम् । GD.
2. उप प्रधानस्तम्भानां अनुगत्वेन स्तम्भयन्ति धारयन्ति शरीरमित्युपस्तम्भाः । वातपित्तश्लेष्माण एव त्रयः प्रधानस्तम्भाः, तैः शरीरं धार्यते स्थूणाभिर्गृहमिव (सुश्रुत, सूत्र, २ ।) JN.
3. ब्रह्मचर्यशब्देन इन्द्रियसंयमसौमनस्यप्रभृतयो ब्रह्मज्ञानानुगुणा गृह्यन्ते । Ck.
4. आहारादयश्चेह प्रधानकल्पनया प्रशस्ता एव गृह्यन्ते, युक्त्या प्रशस्तेन योगेन युक्ता युक्तियुक्ताः । Ck.
5. युक्ति आहारचेष्टयोः सम्यक् शरीरेण योजना । अन्ये तु योगशब्देन रसायनप्रयोगं ग्राहयन्ति । Ck.
6. वाजीकरणयोगेभ्यश्च जातं युक्तिकृतमिति । GD.
7. अथवा योगः अत्र रसायनवृष्यादियोगः । JN.
8. तीक्ष्णो गन्धश्चक्षुर्विरेचनकारकः, यथा—कृष्णजीरकादीनाम्, उग्रो वमनकारको वचादीनाम्, अभिष्यन्दी स्तमित्यकारको मस्तु सुरासवादानाम् । Ck.
9. अतितीक्ष्णगन्धो मरिचादीनाम्, अत्युग्रगन्धश्चम्पकादीनाम्, अत्यभिष्यन्दिगन्धो ज्योतिष्मतीक्ष्वकादीनाम् । GD.

Yogīndranātha preferred to remain silent on this point.

38. Though sense objects are five, the unsuitable contact of senses is said as one because sensory integument pervades all the sense organs and as such the nature of receiving the sense object is the same. Secondly, the painful sensation caused by unsuitable contact is also one for all.¹

Thus unsuitable contact being essentially one is divided into fifteen (3×5).²

Even though the sensory nature of the five organs is similar, their differentiation should be kept in mind because the cause of affection to different organs are different and specific ones.³

39. The word 'संकलेशन' is interpreted by Cakrapāṇi as 'painfully exposing the body to intake of alcohol, sun, water etc'.⁴ Gaṅgādhara interprets it as 'afflicting the body with fast etc'.⁵ Here Yogīndranātha follows Gaṅgādhara.

40. Under perverted use of body, speech and mind, all vicious activities like trafficking into other women etc. are included.⁶ The perverted use gives rise to adharma which in turn causes ailments in the similar manner as religious sacrifice produces dharma which leads to heaven.⁷

Some take adharma under perverted kāla (time factor) because the former shows consequences in particular time and not immediately.⁸

46. Here 'तद्विद्य' is interpreted as 'one who knows psychic disorders and their treatment' (psychiatrist).⁹

48. Under external pathway of disorders 'tvak' means not only skin but also the fluid residing in the same. The reason for not reading 'Rasa' explicitly is that

1. स्पर्शनं हि सर्वेष्विन्द्रियेष्वस्ति । अत एव स्पृष्टवैवार्थमिन्द्रियाणि गृह्णन्ति.....सोऽयमेकस्येन्द्रियव्यापकस्य स्पर्शस्यैकरूपोऽसात्म्येन्द्रियार्थसंयोगः अनुपशयादिति दुःखकर्तृत्वात् । Ck.

2. एवं चैकप्रकारस्त्रिप्रकारस्तथा पञ्चदशप्रकारोऽसात्म्येन्द्रियार्थसंयोग उक्तो भवति । Ck.

3. ततश्च स्पर्शनेन्द्रियव्याप्त्यापि नैकस्पर्शनेन्द्रियत्वं चक्षुरादीनाम् एकत्वे ह्येकेन्द्रियोपघातकमन्येषामप्युपघातकं स्यादिति मन्तव्यम् । Ck.

4. संक्लेशनं मद्यातपजलसेचनादिभिः । Ck.

5. संक्लेशनं संक्लेशो व्रतोपवासादिभिः । GD.

6. अनुपदिष्टमित्यनेन परलोकेऽधर्महेतुतया पापकारकं परदारसेवादि ग्राहयति । Ck.

7. शारीरमानसिकवाचनिककर्ममिथ्यायोगेनैवाधर्मोत्पादान्तरव्यापारेणाधर्मजन्यानां विकाराणां क्रियमाणत्वात्, यथा अग्निष्टोमेन स्वर्गः क्रियते धर्मोत्पादावान्तरव्यापारेणैव । Ck.

8. अन्ये तु कालमिथ्यायोगेऽधर्मं क्षिपन्ति, अधर्मो हि कालवशादेव फलति न तत्कालमिति कृत्वा । Ck.

9. तद्विद्य इह मानसव्याधिभेषजवेदी । Ck.

only fluids and dhātus circulating in extremities are meant by 'śākhā' and not Rasa and Rakta which reside in heart and liver-spleen respectively which are included in Koṣṭha.¹

54. 'Daiva' means invisible fate and remedies like incantation etc. which alleviate disorders by the medium of the same are included under 'daivavyapāśraya' treatment or it may relate to propitiating gods who destroy the disorder soon after being satisfied with offering.²

1. त्वक्चेति त्वक्शब्देन त्वक्स्थो रसोऽपि गृह्यते । साक्षात् त्वक् रसानभिधानं हृदयस्थायिनो रसस्य शाखासंज्ञा-
व्यवच्छेदार्थं, तस्य हि कोष्ठग्रहणेनैव ग्रहणम् । अनेन न्यायेन यकृत्प्लीहाश्रितं च शोणितं कोष्ठत्वेनैवा-
भिप्रेतमिति बोद्धव्यम् । Ck.
2. दैवमदृष्टं तद्व्यपाश्रयं तच्च यददृष्टजननेन व्याधिप्रत्यनीकं मन्त्रादि, यदि वा दैवशब्देन देवो उच्यन्ते,
तानाश्रित्य यदुपकरोति तत्तथा, मन्त्रादयो हि देवप्रभावादेव व्याधिहराः, बल्युपहारादिप्रीताश्च देवा एव
प्रभावाद् व्याधीन् घ्नन्ति । Ck.

CHAPTER XII

1-2. According to Cakrapāṇi, 'Kalā' means merit and 'akalā' demerits. Thus 'Vātakalākālā' means merits and demerits of vāta. Or 'kalā' may mean minute part and the other 'kalā' would mean 'further minute divisions'.¹ In this way, vātakalākālīya means minute considerations on vāta.

Gaṅgādhara has accepted the latter meaning.²

Yogīndranātha has synthesised both the above views.³

3. There was a discussion among the sages on this topic. Explaining its significance Cakrapāṇi says that participation of several sages has been shown to exhibit the concurrence of a number of sages and also to maintain the style of treatise and to give it a historical shape.⁴

4. Among the properties of vāta, six such as rūkṣa, laghu, śīta, dāruṇa, khara and viśada are mentioned. In the opening chapter, (Ch. 1, Sūtrasthāna) vāyu is said to possess the properties—rūkṣa, śīta, laghu, sūkṣma, cala, viśada and khara—which are seven in number. Five are common in both but there is controversy about the others. In the former place, dāruṇa is said as the sixth one whereas in the latter dāruṇa is absent and in its place two properties—sūkṣma and cala—are included. It is to be noted that in the opening chapter, the number of properties is not mentioned but in the latter context the number six is specified.

In this regard, Cakrapāṇi has not delved deep into the problem but cursorily said that dāruṇa etc. are additional properties.⁵ 'Dāruṇa' as such is not enumerated

1. कला गुणः, अकला गुणविरुद्धो दोषः, तेन वातकलाकलीयो वातगुणदोषीय इत्यर्थः । यदि वा, कला सूक्ष्मो भागः, तस्यापि कला कलाकला तस्यापि सूक्ष्मो भाग इत्यर्थः । Ck.

2. वातादीनामंशशज्ञानमन्तरेण न स्यात् इत्यतो वातकलाकलीयमारभते । GD.

3. वातस्य कलाकलाज्ञानं गुणादिरूपस्य एकैकांशस्य ज्ञानम् । JN.

4. अन्यानेकविचनरूपतया वातादिगुणवचनं बहुवृषिसंमतिदर्शनार्थं तन्त्रधर्मेतिहायुक्तत्वकरणार्थञ्च । Ck.

5. रूक्षादीनां ज्यायस्त्वादभिधानं, तेन दारुणादयोपि गुणाः बोद्धव्या । Ck. (Su. 1.6.)

in the list of twenty gurvādi guṇas and as such he tries to equate it with cala or kaṭhina.¹

In fact, dāruṇa is kaṭhina because in paragraph 7 'Mr̥du' is said as contrary to 'dāruṇa'. In gurvādi guṇas, mr̥du is paired with kaṭhina. Hence dāruṇa is kaṭhina, this chapter is concerned particularly with vāta and the number of its properties is also specified. Hence this should be taken as more authentic and meaningful. In fact, 'cala' and 'sūkṣma', in respect of vāyu, also denote its physical nature which have been said in the same context by the words 'असंघातवान्' and 'अनवस्थित' (para 3). In paragraph 7, these have been indicated by the words 'शुषिर' and 'गत्वा' respectively.

Gaṅgādhara has rightly pointed it² which is also followed by Yogīndranāth.³

The word 'Āśraya' is interpreted as 'the part of body having similar property' by Cakrapāṇi.⁴ He further explains that though aggravating or pacifying factors do not get contact with vāyu directly, they do it by the medium of the body part where both meet together.⁵

Gaṅgādhara interprets 'āśraya' as 'avakāśa' (space). He means to say that when space is there vāyu is aggravated due to its moving nature but when it does not have it, it becomes stable and pacified.⁶

1. दारुणत्वं चलत्वं चलत्वात्, एवं दीर्घञ्जीवितीयोक्तं चलत्वमुक्तं भवति, यदि वा दारुणत्वं शोषणत्वात् कठिन्यं करोति । Ck.
2. पूर्वाध्याये सप्तगुणो वायुरुक्तः । तत्र सूक्ष्मश्चलश्चोक्तः, इह तु नोक्तः । परन्तु दारुणो गुणोऽधिक उक्तः, पडिमे वातगुणा इति चोक्तम् । तेन न विरुद्धमाशङ्क्यम् । प्रश्नेऽनवस्थितवचनेन चलत्वं कर्म प्रसिद्धमिति मत्वा नेहोक्तम् । सूक्ष्मत्वञ्च प्रश्नेऽसंघातवचनेनोक्तम् । तदप्यनुमत्येह नोक्तमिति । GD.
3. असंघातमनवस्थितमिति प्रश्नवचने असंघातमित्येन सूक्ष्मत्वस्य अनवस्थितमित्येन च चलत्वस्य प्रागेव संग्रहात् तयोरिह अनभिधानम् । JN.
4. आश्रयमिति समानगुणस्थानम् । Ck.
5. एतेनैतदुक्तं भवति यद्यपि वायुना वातकारणानां वातशमनानां वा तथा संबन्धो नास्ति, तथापि शरीर-संबन्धैस्तैर्वार्तस्य शरीरचारिणः संबन्धो भवति, ततश्च वातस्य समानगुणयोगाद् वृद्धिर्विपरीतगुणयोगाच्च ह्रास उपपन्न एवेति । Ck.
6. आश्रयं गत्वावकाशं प्राप्याप्याय्यमानो, विवर्ध्यमानश्चलस्वभावः सर्वत्रातिशयेन चलति । शरीरेऽवकाश-लाभात् सुतरां प्रकोपमापद्यत इत्युच्यते । वायुराकाशमलब्ध्वा खत्वासज्जमानः स्थिरो भवश्चरन् प्रशान्ति-मापद्यते । GD.

Yogīndranātha adds that in the above situation vāyu gets accumulated in found space otherwise it deteriorates.¹

8. Among various functions mentioned in this para, some are perceivable like speech etc., others are inferable like motivation of mind etc. and still others are incomprehensible like formation of foetal shape etc.²

Vāyu is said as 'prakṛti' (original source) of sparśa and śabda (tactile and auditory sense). The former is the inherent property of vāyu itself while the latter is due to its 'anupraveśa' (entry) into Ākāśa. In hearing apparatus too, vāyu plays specific role.³

Gaṅgādhara further explains it by saying that though sound is the specific property of Ākāśa, it is manifested by the stroke of vāyu.⁴

By 'upasarga' Cakrapāṇi takes outbreak of epidemics etc.⁵ while Gaṅgādhara takes disturbances created by demons.⁶ Yogīndranātha comprises both.⁷

11. Cakrapāṇi says that though Agni is in the form of heat of pitta (pittoṣman), it is not identical because pitta is said to be causing mildness of digestive fire and ghee though pitta-alleviating stimulates Agni.⁸

Gaṅgādhara elaborates it further in terms of pañcabhautika concept.⁹

1. आश्रयं गत्वा वायुः आप्याय्यमानः चीयमानः प्रकोपं आपद्यते । स्थितिं अलभमानः, क्षीयमाणावयव इत्यर्थः । JN.
2. वातकर्म्मसु प्रत्यक्षाणि वचनादीनि, मनः प्रेरणाद्यनुमेयं, गर्भाकृतिकरणाद्यगम्यम् । Ck.
3. शब्दकारणत्वञ्च वायोर्नित्यमाकाशानुप्रवेशात् । 'श्रवणमूलत्वं वायोः कर्णशङ्कुलीरचनाविशेषे व्याप्रियमाणत्वात् । Ck.
4. शब्दस्पर्शयोः प्रकृतिर्वायुरेव न त्वाकाशः । शब्दानां मूलप्रकृतित्वेऽप्याकाशस्य शब्दाभिव्यक्तिर्न ह्याकाशाद् भवति स एव वाय्वभिहृन्नेनाभिव्यज्यते । GD.
5. उपसर्गः मरकादिप्रादुर्भावः । Ck.
6. भूतानाञ्चोपसर्गः राक्षसादीनामुपद्रवः । GD.
7. भूतानां प्राणिनां उपसर्गः मरकादिप्रादुर्भावः । अथवा भूतानां पिशाचादीनां उपद्रवः । JN.
8. पित्तान्तर्गत इतिवचनेन 'पित्तोष्मरूपस्य बलैः सद्भावं दर्शयति, न तु पित्तादभेदं, पित्तेनाग्निमान्द्यस्य ग्रहण्यध्याये वक्ष्यमाणत्वात्, तथा पित्तहरस्य सपिषोऽग्निवर्धनत्वेनोक्तत्वात् । Ck.
9. पित्तान्तर्गततेजोभूतबहुलपञ्चभूतविकारसमुदायात्मकं हि पित्तं पञ्चात्मकं, तदन्तर्गतोऽग्निः पञ्चसु पित्तेषु वर्तमानः । GD.

Cakprāṇi while analysing the functions of pitta into five says that Rañjaka pitta has not been mentioned here because its action is not manifested outside.¹ Gaṅgādhara, however, takes normal and abnormal complexion as function of Rañjaka pitta and quantum of heat as that of Bhrājaka pitta.²

1. पक्तिमपक्तिमिति अविकृतिविकृतिभेदेन पाचकस्याग्नेः कर्म, दर्शनादर्शने नेत्रगतस्यालोचकस्य, ऊष्मणो मात्रामात्रत्वे वर्णभेदो त्वग्गतस्य भ्राजकस्य, भयशौर्यादयो हृदयस्यस्य साधकस्य, रञ्जकस्य तु बहिः-स्फुटकार्यदर्शनादुदाहरणं न कृतम् । Ck.
2. ऊष्मणो मात्रामात्रत्वाभ्यां भ्राजकोऽग्निः, प्रकृतिविकृतिवर्णाद् रञ्जकोऽग्निः । CGD.

CHAPTER XIII

1-2. In the previous chapter, doṣas have been described in terms of merit and demerits. Now this quadruplet is designed to formulate their treatment and as such is termed as 'kalpanā-catuṣka' (quadruplet on preparation). Preparation of drugs is termed as 'bheṣajakalpanā'¹ and is described here in terms of drugs used for unction, fomentation, emesis and purgation. Basti (enemation) has not been taken here because of its greater details (to be described later in Siddhisthāna). Pañca-karma begins with unction which is also the main remedy for vāta, the chief among doṣas. That is why unction is described first of all.

3. Sāṅkhyā' is true knowledge and those dealing with it are known as 'sāṅkhyā'.²

4-8. 'Yoni' is the residing base or the source of origin.³ 'Vicāraṇā' is the use of uncting substance except its intake uncombined with other drugs e.g. the use through different media.⁴ 'Vṛtti' means 'management'⁵ (conduct during the period of treatment.).

9-11. Regarding sources of uncting substance, Cakrapāṇi says—the drugs and substances enumerated by Caraka should be taken as the main ones and not in restrictive sense and as such other sources like Nimba etc. may also be understood.⁶

1. भेषजानां कल्पना भेषजकल्पना । Ck.

2. सङ्ख्या सम्यग् ज्ञानं, तेन व्यवहरन्तीति साङ्ख्याः । Ck.

सङ्ख्या सम्यक् वस्तुतत्त्वज्ञानं, तेनाचरन्तीति साङ्ख्याः । GD.

3. कियोनयः किमाधारकारणाः । Ck.

योनिः आकर उत्पत्तिकारणमिति । JN.

4. विचारणा द्रव्यान्तरासंयुक्तस्नेहपानं वर्जयित्वा स्नेहोपयोगः । Ck.

विचारणा उपयोजनाः । JN.

5. वृत्तिरूपचारविधानम् । JN.

6. एते चाविष्कृततमत्वेनोक्ताः, तेन निम्बतैलादयो बोद्धव्याः । Ck.

तेन निम्बशिंशपादेवदारुप्रभृतीनामपि ग्रहणम् । JN.

12. The word 'taila' though literally denotes 'that derived from tila', by usage it includes all the vegetable oils.¹ The usage is not found till Pāṇini (7th cent. B. C.) but is introduced by Kātyāyana (4th cent. B. C.) through a vārtika 'स्नेहे तैलच्' (5.2-21) which means that by then the word 'taila' completely lost its derivative sense and simply became a suffix denoting 'oil'.

13. Ghee, oil, muscle-fat and marrow are regarded as the best ones among all the fats. Among them also ghee is the best because of continuance of saṃskāra. Explaining this Cakrapāṇi says—saṃskāra' (processing or refinement) is addition of new properties' and 'anuvartana' means its acceptance by the host.² It means that oil etc. processed with other drugs do not carry the properties added by processing as ghee does. That is why even on carrying the properties of the drugs like citraka etc. used for processing, ghee does not shed off its properties such as unctuousness, coldness etc. rather it carries its own properties as well as those of processing simultaneously. Hence 'anu' (afterwards) in 'anuvartana' is quite significant because the properties of processing follow its own innate properties.

Question may be raised as to how the properties rūkṣa, uṣṇa of citraka etc. which are quite antagonistic to those (unctuousness and coldness) of ghee coexist. This may be answered with the reason that rūkṣa and uṣṇa properties of citraka belong to its fraction dissolved in ghee while unctuousness and coldness reside in ghee itself, hence because of the difference in location there is no any real contradiction. It is the excellence of ghee in its capacity to carry the properties of processing that it holds on the former without any damage to it.³ It is possible that sometimes by predominance of the properties like uṣṇa etc. of citraka etc. the properties like coldness etc. of ghee are overcome still there is no any adverse effect on the property of unctuousness of the latter due to its predominance and stability. That is why because of predominance of unctuousness ghee etc. are called as 'sneha' (uncting substances).

Others do not agree to it. They say that 'Saṃskārānuvartana' means carrying the properties of the processing drug while losing one's innate property as oils do

1. अत्र यद्यपि योगात्तिलभवमेव तैलं, तथापि रुद्धयेह सर्व एव स्थावरस्नेहास्तैलमित्युच्यन्ते । Ck.

2. संस्कारो गुणान्तरारोपणं, तस्यानुवर्तनमनुविधानं स्वीकरणमिति यावत् । Ck.

3. इदमेव च सर्पिषः संस्कारानुवर्तनं यत् स्वगुणविरुद्धस्यापि तस्यानुपघातेन धारणम् । Ck.

and not ghee¹ which does not lose its own property even while carrying the properties of processing.

Accordingly, Gaṅgādhara has defined 'Saṃskārānuvartana' as carrying even the antagonistic properties of processing drug without any damage to the properties of the host.² On this criterion, Saṃskārānuvartana in taila etc. is less. He further criticizes those who hold that in Saṃskārānuvartana the host should replace its own properties with those of processing and puts counter-instances of sesamum oil, cow's old ghee etc. which do not have any change by processing.³ He also criticizes the attitude of Cakra-pāṇi who mildly accepts subduing of the innate properties of ghee like coldness etc. by predominance of the properties of processing and poses counter-question that in this situation why is ghee preferred to taila etc.? Ghee is preferred only because it pacifies pitta also due to the properties of sweetness and coldness and if these properties are overcome how could ghee perform this function of pacification of pitta.⁴

Yogīndranātha further clarifies it by saying that 'anu' in 'anuvartana' is in the sense of 'saha' (with). Saṃskāra is giving rise to some new property. The properties of ghee co-exist with those of processing but not those of taila etc. they lose their properties on processing. For instance, oil on processing with candana etc. lose its uṣṇa property.⁵

1. अन्ये तु संस्कारानुवर्तनं स्वगुणोपघातेन संस्कारकगुणवहनं ब्रुवते, एतच्च तैले तिष्ठति न सर्पिषीति वदन्ति । Ck.
2. विरुद्धानामपि संस्कारकद्रव्यगुणानामावहनं स्वगुणानुपघातेन यत् तत् संस्कारानुवर्तनम् । GD.
3. ये तु स्वगुणपरित्यागपूर्वकसंस्कारकद्रव्यगुणानामावहनं संस्कारानुवर्तनं, तन्न, तिलतैलगव्यपुराणघृतादिविशेषाणां अविशेषापत्तेः संस्कारेण । GD.
4. एतद्दोषपरिहारार्थमन्ये तु व्याचक्षते—निखिलस्वगुणानुपघातेन स्वगुणविरोधिसंस्कारकद्रव्यगुणानामावहनं संस्कारानुवर्तनम्—तदपि न सम्यक् । यदि हि तत्र घृतस्य शैत्यादिगुणाभिभवः संस्कारकद्रव्यगुणैः स्नेहनगुणमात्रानुवर्तते, तत् कथं तैस्तैर्द्रव्यैर्घृतसाधनमुपदिश्यते न तैलसाधनम्—पित्तं माधुर्यशैत्यत इति वचनासंगतिश्च स्यादिति । GD.
5. अनुरच सहार्थे, निपातानामनेकार्थत्वात् । संस्कारो गुणान्तराधानं, सर्पिषो गुणाः संस्कारगुणैः सह वर्तन्ते न तु तैलादीनाम् । ते तु संस्कारवशात् स्वगुणान् त्यजन्ति । अत्र च उदाहरणं चन्दनाद्यं तैलम् । शीतवीर्य-चन्दनादिद्रव्ययोगात् तैलस्य उष्णत्वं निवर्तते । JN.

17. 'Nirvāpaṇa' means 'that which pacifies burning sensation'. 'Sthirakara' is 'that which provides stability to organs'. In 'Pauruṣopacaya' 'Pauruṣa' means 'Śukra'.¹

In this context, Gaṅgādhara interprets ojas as essence of all dhātus and seat of strength. He further explains 'Nirvāpaṇa' by saying that it is 'pacifying heat and burning as if from fire'. 'Mṛdukara' is 'that which produces softness.'²

18. Ghee is śīta, taila is uṣṇa while vasā and majjā are sādharmaṇa (medium) that is why the latter two are placed in between ghee and taila (C. vi. 8. 150).³

As vasā and majjā are medium in property and promote strength and dhātus their use in mādhaba (Vaiśākha), when there is no excessive cold or heat but there is loss of strength and dhātus, is quite appropriate. The month of Caitra is not so because in spite of other qualities being similar, there is predominance of kapha and as such is not proper time for unction and hence has not been mentioned.⁴ This ruling about time is for general ailments and not for emergent conditions when unction has to be administered even in time with heat and cold.⁵

Gaṅgādhara does not agree with Cakrapāṇi. He says that as the present context relates to seasons, the word 'Mādhaba' means 'spring' in general comprising of the months Caitra and Vaiśākha and not Phālguna and Caitra as mentioned for the purpose of evacuation.⁶ In the same way, 'śarad' and 'prāvarṣ' should also be taken.

1. "निर्वापणं दाहप्रशमनम्" । "स्थिरकरं अंगस्थैर्यकरम्" ।

"पौरुषोपचयः शुक्रोपचयः" । Ck.

2. ओजः सर्वधातुसारो बलाधिष्ठानमिति । निर्वापणमग्निदाहज्वालाप्रशान्तिकरम्, मृदुकरं कोमलत्वकरम् । GD.

3. अत्रोत्तरस्य सर्पिषः शैत्यात्पित्तहरत्वं, तैलस्य तूष्णत्वाद् वातश्लेष्महरत्वं, वसामज्जोस्तु साधारणत्वेन मध्यगतत्वमिति स्थितम् । Ck.

4. एवं वसामज्जोः साधारणत्वेन तथा बल्यत्व-धातुवृद्धिकरत्वाभ्यामनतिशीतोष्णे तथा बलक्षयधातुक्षययुक्ते माधवे प्रयोगो युक्तः । चैत्रस्तु मुख्यसाधारणगुणोऽपि प्रभूतश्लेष्मतया न स्नेहविषय इत्यनुक्तः । Ck.

5. अयं चानात्ययिकविकारे सति कालनियमो ज्ञेयः । अग्रे उष्णे शीते च काले स्नेहोपदेशात् । Ck.

6. माधवे वसन्ते ऋतुवचनप्रकरणात्, न तु वैशाखमात्रे, माधवशब्दोपादानेन चैत्रवैशाखात्मकवसन्तो ग्राह्यः, नतु संशोधनाभिप्रायेणोक्तः फाल्गुनचैत्रात्मको वसन्तोऽत्र गृह्यते । GD.

Yogīndranātha, however, takes a different view. He opines that unction is a part of evacuative process and as such should be administered in seasons prescribed for evacuation. Accordingly, though he interprets 'Mādhava' as 'Vasanta' unlike Cakrapāṇi and like Gaṅgādhara, he takes Vasanta unlike Gaṅgādhara as of Phālguna and Caitra and not Caitra and Vaiśākha.¹

Presumably on the basis of Suśruta's statement (S. Ci. 31) Cakrapāṇi interprets the word 'श्लेष्माधिकः' as 'that having predominance of kapha as well as vāta and kapha.'² In this way he wants to take dual doṣas because predominance of single doṣas is to be treated according to general rule.

Others say that 'Vātapittādhika' also means 'Vātādhika. Likewise, 'Śleṣmādhika' also means one having predominance of vātaśleṣma or pittaśleṣma.³

Gaṅgādhara presents a different reading of the text. He reads 'पित्ते चामलभास्करे' instead of 'पिबेच्चामलभास्करे' the version accepted by Cakrapāṇi. He interprets the whole thing as follows:—

'In case of emergency, in predominance of vāta and pitta one should take unction at night during summer. In predominance of vāta-śleṣma taking unction during summer at day is not prohibited but is prohibited at night. Likewise, one should take unction at day during winter in disorders due to predominance of kapha and also pitta but not of vāta.'⁴

Yogīndranātha, however, bases his observation judiciously on the authorities of Suśruta and Vṛddha Vagbhata and says that, as a general rule, one having predominance of vāta, pitta, vāta-pitta or kapha-pitta should take unction at night while one having predominance of kapha or vāta-kapha should take it at day. However, in case of emergency, unction should be taken at night during summer

1. शरदादयो मन्दशीतोष्णवर्षाः साधारणाः ऋतवः शोधनकालतया उच्यन्ते, तेषु स्नेहपानविधानं इह स्नेहस्य शोधनांगतयैव । JN.
2. श्लेष्माधिकग्रहणमत्यन्तशीतविकारगृहीतपुरुषोपलक्षणार्थं, तेन वातश्लेष्माधिकः श्लेष्माधिकश्च गृह्यते । Ck.
3. अन्ये तु ब्रुवते—वाताधिकग्रहणेन केवलवातस्यापि ग्रहणं श्लेष्माधिक-व्यपदेशाच्च वातश्लेष्म-पित्त-श्लेष्मणोरपि ग्रहणमिति । Ck.
4. आत्ययिके व्याधौपस्थिते तूष्णे ग्रीष्मे रात्रौ वातपित्ताधिके वाताधिके पित्ताधिके च स्नेहं पिबेत् । वातश्लेष्माधिके तु ग्रीष्मे स्नेहपानं दिनेऽपि न प्रतिषिध्यते रात्रौ प्रतिषिध्यते । श्लेष्माधिकं व्याधौ शीते हिमे शिशिरे चामलभास्करे मध्याह्ने दिवा स्नेहं नरः पिबेत् । पित्ते च पिबेत्, वाताधिके प्रतिषिध्यते । GD.

and at day during winter.¹ Moreover, he interprets 'अमलभास्करे' as 'when the sun is clear (not cloudy)'² Unlike Cakrapāṇi and Gaṅgādhara.

22. Regarding quantity of anupāna (vehicles) for uncting substances, Cakrapāṇi says that the vehicle is used for proper assimilation of the uncting substance and as such its quantity may be decided on the basis of normal digestion of the ingested substance and also the traditional practice.³

23-25. In these verses, twentyfour media of unction are enumerated. Cakrapāṇi interprets some of them. 'Vilepī' is a type of gruel having more cereal and little fluid. 'Khaḍa' is soup prepared with some vegetable leaves while Kāmbalika is slightly sour prepared with curd, salt, uncting substance, sesamum etc. 'Leha' is made by cooking sugar etc. 'vicāraṇā' are the media through which the uncting substance is taken.⁴ In this context, rice should be taken duly added with 'uncting substance'. 'Abhyañjana' (oily massage) etc. are though purely unctuous, they are mentioned as media because of their assimilation without contact of digestive fire.

Gaṅgādhara further elaborates it and says that because of this they are mentioned as 'pravicāraṇā' and not 'avacāraṇā'.⁵ He also explains and defines the different media.⁶

27-28. 'Oka' is 'practice', by the word 'puruṣa' all the relative points like place, age, strength etc. are taken.⁷

1. अयमर्थः—वातलः पित्तलः वातपित्तलः श्लेष्मपित्तलश्च पुमान् साधारणे ऋतौ रात्रौ च स्नेहं पिबेत् । श्लेष्मलः वातश्लेष्मलश्च दिवा । समपित्तानिलकफस्तु तत्र दिवैव । स्नेहसाध्य आत्ययिकविकारश्चेत् तदा अत्युष्णवर्षशीतेषु ग्रीष्मादिष्वपि स्नेहं पिबेत् । तत्र उष्णे रात्रौ, शीते च दिवसे । अयं नियमः । JN.
2. अलभास्करे न तु दुर्दिने । JN.
3. अनुपानपरिमाणं तु सम्यग्भेषजपाकार्थं क्रियमाणं भेषजावैकारिकपाकेनैवोन्नेयं, वृद्धवैद्यव्यवहाराच्च । Ck.
4. विलेपी विरलद्रवा यवागूर्बहुसिक्थसमन्विता ज्ञेया । सशाकपल्लवेन कृतो यूषः खडः । "काम्बलिको दधिलवणस्नेहतिलादिकृत ईषदम्लः..." । "लेहः शर्करादीनां पाकात् कृतः" लिह्यत इति लेहः । "प्रविचार्यते अवचार्यतेऽनुकल्पेनोपयुज्यतेऽनयेति प्रविचारणा ओदनादयः । Ck.
5. प्रकर्षेण विशेषात् चर्यते भक्षणपानलेहाभ्यञ्जनादिरूपेण उपसेव्यते यत् तत् प्रविचारणा—न तु सर्वत्रैव जठराग्निसंबन्धेन व्याप्रियन्ते, अभ्यङ्गादीनि हि भ्राजकपित्तोष्मणा पच्यन्ते, तस्मात् प्रविचारणसंज्ञा कृता न त्ववचारणासंज्ञेति । GD.
6. तत्रोदनादोन्नं पञ्चगुणजलसाध्यम् । "विलेपी दरदलितक्षुद्रतण्डुलानां चतुर्गुणजले साधनेन विरलद्रवा बहुसिक्थसमन्विता यवागूः । यवागूः पेया दरदलितक्षुद्रतण्डुलानां षड्गुणजले साधनेन सिक्थसमन्विता द्रवरूपा । सूपो विदलकृतश्चतुर्दशगुणतोयेऽष्टादशगुणतोये वा पक्त्वा पादशिष्टो द्रवः । शाकः फलादि षड्विधः । विदलकृतश्चतुर्दशगुणतोयेऽष्टादशगुणतोये वा पक्त्वाऽर्धशिष्टो द्रवो यूषः । GD.
7. ओकः अभ्यासः । पुरुषग्रहणेन कस्मिन् देशेऽयं पुरुषो वर्तते इति परीक्षया देशोऽप्यवच्छेदो बोद्धव्यः, वयो-बलप्रभृतयश्च बोद्धव्याः । Ck.

29-49. In this context, Yogīndranātha quotes Suśruta who has described five types of dosage instead of three for uncting substance.¹

41-43. Mention of 'Vātapitta-prakṛti' separately from 'Vātapittavikāri' suggests that the persons of vāta-pitta prakṛti should take ghee even in slight kaphaja disorders.²

53-56. 'Abhiṣyaṇṇa' has been interpreted as 'that having disorder of predominantly liquid kapha. Gara is artificial poison. 'Pratānta' is interpreted as 'dehydrated'.³

Gaṅgādhara reads 'Abhiṣyanda' and interprets as 'discharging fluid'.⁴

Yogīndranātha has further elaborated it.⁵

60-61. The word 'asaṅkīrṇa' has been interpreted differently by different commentators. Cakrapāṇi takes it as 'aviruddhavīrya'⁶ (that having no antagonistic items in respect of vīrya).

Gaṅgādhara interprets as 'that which is not prepared by mixing too many things together'.⁷ I have also taken it as 'simple'.

Yogīndranātha says that it is unmixed with unwholesome items, or it may be 'aviruddhavīrya' as taken by Cakrapāṇi.⁸

Explaining the timing of saṁśodhana and saṁśamana sneha Cakrapāṇi says that if pacifying unction is taken after digestion in the morning, it may excite the doṣa by being associated with it because by that time the doṣa covering the bowels is not diminished. In saṁśodhana, this excitation is already desirable.⁹

In this connection, Yogīndranāth says that if saṁśodhana sneha is taken on being hungry, it may go digested due to stimulation of digestive fire without per-

1. सुश्रुतस्तु एकेन द्वाभ्यां त्रिभिश्चतुर्भिरष्टाभिश्च यामैः जरामपेक्ष्य मात्रायाः पञ्चधा भेदमाह । JN.

2. वातपित्तविकारग्रहणेनैव वातपित्तप्रकृतिषु लब्धेषु पुनस्तदभिधानं वातपित्तप्रकृतीनां स्तोकश्लेष्मविकारेऽपि घृतपानोपदेशात् । Ck.

3. अभिष्यणः द्रवप्रधानश्लेष्मविकारी । गरः कृत्रिमं विषम् । अतिप्रतान्तः अतिक्षणद्रवघातुः । Ck.

4. अभिष्यन्दौ स्नावं स्रवन्तौ । GD.

5. अभिष्यण्णाः श्लेष्मप्रसेकिनः । अभिष्यराणगुदा अतीसारिणः । JN.

6. असंकीर्णम् अविरुद्धवीर्यम् । Ck.

7. द्विव्यादिद्रव्याणामेकीकरणेन निष्पन्नपाकं संकीर्णं तदन्यदसङ्कीर्णम् । GD.

8. असंकीर्णं अपथ्येन अभिश्रितम् । अविरुद्धवीर्यं वा । JN.

9. संशमनार्थस्नेहो यदि जरणान्ते प्रातरेव क्रियते तदा कोष्ठोपलेपकदोषस्याक्षयात्तेन दोषेण संबद्धो दोषोत्क्लेशं कुर्यान्न संशमनं, संशोधनार्थस्तु दोषोत्क्लेशं करोतीत्यपेक्षणीय एवेति भावः । Ck.

forming evacuative function. On the other hand, if samśamana sneha is taken in the morning without hunger it may not pacify doṣa because of its non-pervasion in the body due to covering of channels with kapha.¹

This statement about timing is a general rule and as such has no contradiction with the earlier statement that the person having predominance of vāta-pitta should take it at night.²

65-69. 'Ulloḍita' is the supernatant fatty layer of curd. 'kṛśarā' is a dietary preparation made of sesamum, rice and black gram. 'Grahaṇī' is the tract being the seat of digestive fire.³

Explaining the easily purgability of the soft-boweled person, cakrapāṇi says that in hard-boweled person the predominant vāyu in grahaṇī obstructs the laxative action of jaggery etc. while in soft-boweled one the obstructive vāyu is not in grahaṇī, resisting kapha is also slight and pitta having propelling property is strong enough and as such the laxative action of jaggery etc. becomes easy.⁴

Yogīndranātha takes 'takra' (butter-milk) by 'ulloḍita dadhi'.⁵

70-78. Ojas is the essence of all dhātus and is located in heart.⁶ 'Prakṣāraṇa' means dislodging as well as diminution.⁷

The intake of ghee in pitta has been discussed in detail by Cakrapāṇi. He has furnished three alternative interpretations :—

- (a) Ghee particularly unprocessed one should not be taken in pitta associated with āma. It means that ghee processed with bitters etc. may be favourable sometimes but the unprocessed one is totally unwholesome.⁸

1. जातबुभुक्षेण पीतस्तु जठराग्नेः दीप्तत्वात् शोधनकार्यं अकुर्वणि एव स जरां गच्छेत् । संशमनस्नेहः शरीरे यत्र तत्र कुपितं दोषं शमयति । नैशाहारे जीर्णमात्रे तु पीतः स बुभुक्षायां अजातायां तदानीं स्रोतसां कफोप-लेपस्य अनिवर्तनात् न सर्वशरीरं व्याप्नोति । अव्याप्नुवन् च नैव दोषं शमयेत् । JN.
2. एतच्च कालकथनमुत्सर्गेण, तेन "वातपित्ताधिको रात्रौ" इत्युक्तकालविरोधो न भवति । Ck.
3. उल्लोडितं दधिसरः । कृशरा तिलतण्डुलमाषकृता यवागूः । "ग्रहणी कोष्ठस्थान्यधिष्ठानभूता नाडी" । Ck.
4. क्रूरकोष्ठस्य ग्रहणीगतो वायुर्गुडादीनां सरत्वं प्रतिबध्नाति । मृदुकोष्ठस्य हि ग्रहण्यां विरोधको वायुर्नास्ति, स्तम्भकोऽपि श्लेष्माऽल्पः, उद्भूतसरत्वगुणं च पित्तं प्रबलं, तेन गुडादिभिः सुखं विरेचनं भवतीति भावः । Ck.
5. उल्लोडितं दधितक्रम् । JN.
6. ओजः सर्वधातुसारभूतं हृदि स्थितम् । Ck.
7. प्रक्षारयन् स्थानाद् भ्रंशयन् क्षपयञ्च । Ck.
8. एवं गम्यते-संस्कृतं तिक्तकादिभिर्युतं सामे पित्ते तिक्तकादिपाचनगुणानुयोगाद् योग्यं कदाचित् भवत्यपि, असंस्कृतं तु सर्वथा विरुद्धमेव । Ck.

- (b) Simple ghee unprocessed with some drugs should not be taken in conditions of pitta particularly that associated with āma.¹ Thus whenever ghee is indicated, it should be administered after processing it with proper drugs.
- (c) Not only ghee is not to be used in sāma pitta but also oil etc. indicated for vāta and kapha should not be administered if they are associated with āma. In this case, 'पित्ते पेयं' will have to be read as 'पित्तेऽपेयं'.²

Gaṅgādhara has preferred another reading³ and accordingly interprets that ghee should not be used in pitta alone particularly when associated with āma because due to tīkṣṇa and vyavāyī properties of pitta and shena respectively ghee circulates all over the body and consequently due to vikāśī property causes unconsciousness and death.⁴

Yogīndranātha reads 'अनुरजेत्' instead of 'अनुरजेत् or अनुचरेत्' and interprets that simple ghee should not be administered in case of pitta alone particularly when associated with āma because, if given in simple pitta, pitta stimulated by unction produces pain all over the body and if given in pitta associated with āma, the latter assisted by unction destroys consciousness by blocking the channels and causes death.⁵

'Tandrā' (v. 75) of Cakrapāṇi's version is read as 'tandri' by Gaṅgādhara and 'tantri' by Yogīndranātha.

80. This verse has been interpreted similarly by Cakrapāṇi and Yogīndranātha but Gaṅgādhara differs. He proposes a different reading⁶ and interpretation. The former say that in case of complication during the process of unction, the unction should be discontinued and after three days purgative should be administered.

1. केवलमसंस्कृतं सर्पिः पित्ते सामान्येन सामे निरामे वा न पेयं, सामे पित्ते विशेषतः इति योजना । Ck.
2. न केवलं पित्ते सामे सर्पिविशेषतो न पेयं, किं तर्हि तैलादीन्यपि वातश्लेष्मविहितानि तयोः सामयोर्न पेयानीत्यर्थः । Ck.
3. न सर्पिः केवले पित्ते पेयं सामे विशेषतः । सर्वं ह्यनु चरेद् देहं हत्वा संज्ञाञ्च मारयेत् ॥ GD.
4. तस्मात् केवले पित्ते विशेषतः सामे पित्ते सर्पिर्न पेयम्.....हि यस्मात् पित्तस्य तीक्ष्णगुणसहयोगात्, स्नेहस्य व्यवयित्वेन सर्पिः सर्वं देहमनुचरेत्, ततो विकारिगुणेन संज्ञां हत्वा मारयेत् । GD.
5. पित्ते केवले, केवलं द्रव्यान्तरैः असंयुक्तं, अच्छमित्यर्थः, सर्पिर्न पेयम् । सामे पित्ते तु विशेषतः केवलं न पेयं, कुतः ? हि यतः केवले पित्ते सर्पिषि पीते पित्तं स्नेहसहायं सत् सर्वं देहं अनुरजेत् पीडयेत् । सामे-पित्ते तु पीते सामं पित्तं स्नेहसहायं श्रोतःपिधानेन संज्ञां हत्वा मारयेत् । JN.
6. स्नेहात् प्रस्कन्दनो जन्तुस्त्रिरात्रोपरतः पिबेत् । स्नेहञ्च द्रवमुष्णञ्च त्वयहं भुक्त्वा रसौदनम् ॥ GD.

During the period before purgation the patient should be fed on unctuous, liquid and warm rice and meatsoup.

Gaṅgādhara interprets that the patient moved away from unction should abstain from it for three day during which he should take the diet of meatsoup, rice, liquid and warm. Thereafter he should again take the unction.¹

81. Here too, Gaṅgādhara gives different reading² and interpretation. He says that the patient after having taken simple unction for evacuation should be managed like the purged one.

The point of difference among commentators is that Cakrapāṇi takes v. 80-81a in reference to Saṃśodhana and 81b in that to saṃśamana while Gaṅgādhara takes the former in reference to complication during unction and the latter in that to saṃśodhana. Looking to the order of queries in the beginning of the chapter Gaṅgādhara seems to be right.

By the statement that the patient should be managed like the purged one the author wants to emphasise on prohibition of smoking in such case.³

91-94. The word 'yūṣa (v. 93.) means 'decoction'. Here the decoction of drākṣā, āmalaka and sour curd—all these three should be taken as combined and ghee four times of the total quantity.⁴

V.94 is again complicated. According to Cakrapāṇi, there are six dravyas which should be taken equal to ghee while 'kṣāra' is to be used as paste.⁵ But in the present reading if kṣāra is eliminated only five (yava, kola, kulattha, surā and dadhi) remain. Hence it seems that the version according to Cakrapāṇi should be somewhat different,⁶ then only this anomaly could be solved.

Gaṅgādhara retains the version modified as above in first half but the second half as 'क्षीरसर्पिश्च' instead of 'क्षारःसर्पिश्च' consequently he prepared this ghee without any paste.⁷ By 'क्षीरसर्पिः' he takes ghee extracted from milk.

1. अकालादियोजितस्नेहव्यापदि जातायां स्नेहात् तत् स्नेहपानात् प्रस्कन्दनः प्रचलितः सन् स्नेहपानं विहाय व्यहं द्रवमुष्णं मांसरसौदनं भुक्त्वा त्रिरात्रोपरतस्त्रिरात्रं विश्रम्य पुनश्च स्नेहं पिबेत् । GD.

2. स्यात्तु संशोधननार्थाय वृत्तिः स्नेहे विरक्तवत् । GD.

3. वमनविधिं परित्यज्य विरेचनविध्यतिदेशो धूमपानप्रतिषेधार्थम् । Ck.

4. अत्र त्रिभिर्द्रव्यैर्मिलित्वा चातुर्गुण्यम् । Ck.

5. यवकोलादौ षड्द्रव्याणि स्नेहसमानि, क्षारो यवक्षारः कल्कः । Ck,

6. यवकोलकुलत्थानां रसाः क्षीरं सुरा दधि । क्षारः सर्पिश्च तत्सिद्धं स्नेहनीयं घृतोत्तमम् ॥

7. कल्कहीनमिदं सिद्धं स्नेहनीयं घृतोत्तमम् । GD.

Yogīndranātha has not gone deep into the question but has only quoted the related verse from Suśruta (S. Ci. 31-43) which again has different versions. According to one version, kṣāra is there while according to the other one it is replaced by 'māgadhika' but there is no controversy about milk. Therefore, the modification in the existing reading of the nirṇayasāgara edition proposed by me seems to be the right alternative.

98. Uncting substances if added with salt unct the person shortly because they are abhiṣyandī, arūkṣa (non-rough), sūkṣma (penetrating), uṣṇa and vyavāyī.

The word 'abhiṣyandī' has been interpreted by Cakrapāṇi as that breaking the mass of morbidity.¹ Gaṅgādhara interprets it is 'that liquifying the morbidity'² while Yogīndranātha puts it as 'that stimulating secretion from the channels.'³

'Vyavāyī' is that which spreads all over the body before being subjected to digestion.⁴

Gaṅgādhara beautifully explains the function of salt in unction.⁵

But, in my view, the abhiṣyandī property of salt is contradictory to its nature which cleanses channels rather than obstructs it. The word 'Abhiṣyandī' carries the sense of obstruction which may be even due to profuse secretion not getting out. The word 'Abhiṣyandī' (v.54) carries the same sense.

Salt, however, lets the secretion out and thus cleanses the channels. Thus Yogīndranātha is right in his interpretation but the interpretations furnished by Cakrapāṇi and Gaṅgādhara seem to be quite contrary to the sense of 'abhiṣyandī.' I think, the problem may be solved if the version of the text is somewhat modified as 'तद्धि विष्यन्द्यरूक्षं' instead of 'तद्ध्यभिष्यन्द्यरूक्षं'. This would be in consonance of the author's other statements where salt is said as 'विष्यन्दि' and not 'अभिष्यन्दि'.

1. अभिष्यन्दि दोषसंघातविच्छेदकम् । Ck.

2. अभिष्यन्दित्वेन लवणं दोषसंघातं विलापयति । GD.

3. अभिष्यन्दि स्रोतसां स्रावकम् । JN.

4. व्यवायि अखिलदेहव्याप्तिपूर्वकपाकगामि । Ck.

5. अभिष्यन्दित्वेन लवणं दोषसंघातं विलापयति, अरूक्षत्वात् स्नेहयति, सूक्ष्मत्वात् देहान्तः सूक्ष्मप्रदेशं प्रविशति, उष्णत्वात् स्नेहं पीतं शीघ्रं जरयति, व्यवायित्वात् कृत्स्नं देहं स्नेहसहितं व्याप्नोति तस्माच्चिरात् स्नेहयति । GD.

CHAPTER XIV

13. In this verse, symptoms of adequate fomentation are mentioned. It is said that fomentation should be stopped when cold, pain etc. are subsided and should be continued till they are subsided. It conveys two things—one, fomentation should be continued till these symptoms arise and two, if these symptoms do not appear, this should be taken as deficient application of fomentation. That is why the author has not described the symptoms of ayoga separately.¹

14-15. The statement of 'मधुरः स्निग्धशीतलः' in addition to 'ग्रेष्मिक विधि' indicates total abstinence from alcoholic drinks and also special arrangement for regimens as sweet, cold, etc.²

Yogīndranātha further explains the significance of the above application and says that the application of madhura, snigdha and śītala acts as stambhana which is prescribed in case of excessive sudation.³

16-19. The word 'कषायमद्यनित्यानां' has been interpreted variously by Cakrapāṇi as follows :—

- (a) 'Kaṣāya denotes alcoholic drinks prepared with astringent substances.⁴
- (b) Kaṣāyā means 'other than madhura'. Thus the objection that kaṣāya increases vāta and fomentation is useful in the same and as such contra-indication of fomentation in such condition is not justifiable is removed.⁵
- (c) On taking astringent, continuously the body becomes too roughened and stiffened and fomentation if applied in such condition, causes tearing in joints. That is why it is contraindicated.⁶

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1. ततश्च इत एव स्वेदनिवृत्तिविषयशीतादिव्युपरमोत्पादः स्वेदस्य सम्यग्योगलक्षणं तथा शीतादिव्युपरमा-
नुत्पादश्च स्वेदानिवृत्तिविषयोऽयोगलक्षणमुक्तं भवतीति नायोगलक्षणानभिधानमुद्भावनीयम् । Ck.
 2. ग्रेष्मिकोविधिरित्यनेन लब्धे पुनर्मधुरः स्निग्धशीतल इत्यादि वचनं "मद्यमल्पं न वा पेयं" (सू० ६) इत्य-
त्रोपदिष्टमद्यपानस्य प्रतिषेधार्थम्, मधुरशीतादियोगविशेषविधानार्थञ्च । Ck.
 3. एवं हि स्तम्भनरूपः स भवति । अतिस्विन्नस्य स्तम्भनीयतया वक्ष्यमाणत्वात् । JN.
 4. कषायद्रव्यकृतं मद्यं कषायमद्यम् ।
 5. कषायशब्दोऽमधुरवचनः, न तेन यदुच्यते--कषायनित्यस्य वातप्रधानता स्यात् कषायस्य वातकारित्वात्,
वाते च स्वेदो विहित एव, तत् कथं कषायनित्यं प्रतिस्वेदनिषेध इति तन्निरस्तं भवति । Ck.
 6. किंवा कषायनित्या रूक्षातिस्तब्धगात्रा भवन्ति, कषायस्य विरूक्षकस्तम्भकत्वेन, ततश्च तेषां स्वेदः पर्व-
भेदमावहतीत्यतः कषायनित्यनिषेधः । Ck.

Gaṅgādhara interprets 'कषायनित्याः' as 'those taking habitually the decoction such as digestive etc.'¹

Yogīndranātha further elaborates it.²

Explicit contraindication in Rakta-pitta indicates that if such patient suffers from some other disorder treatable by fomentation, there also fomentation should not be resorted to. Even as a preparatory measure for emesis and purgation it should not be observed.³

The word 'Pittin' has been interpreted by Cakrapāṇi as 'that of paittika constitution' while Gaṅgādhara and Yogīndranātha take both paittika constitution⁴ as well as disorders.⁵

In 'madhumehinām', Cakrapāṇi takes 'madhumeha' as pramehas in general. Again 'pittameha' is mentioned to show the particular contraindication in paittika types of prameha.⁶

Yogīndranātha says contraindication generally in prameha and particularly in madhumeha and pittameha.⁷

Gaṅgādhara differs. He says that simply 'meha' would have covered both madhumeha and pittameha and thus specific mention of the latter words has its own significance. 'Madhumeha' indicates that fomentation in this case would affect the ojas. Similarly 'Pittameha' is contraindicated because of association of pitta.⁸

1. कषायनित्याः पाचनादिकषायणां नित्यसेविनः । GD.

2. पीतकषायादिषु स्वेदनादुत्क्लेशादयः स्युः । JN.

3. रक्तपित्तिनामविधानादेव स्वेदे निषिद्धे, पुनः स्वेदनिषेधो रक्तपित्तिनां यद्यन्योऽपि स्वेदसाध्यो वातश्लेष्मजो विकारो भवति तत्रापि स्वेदनिषेधार्थम्, तथा रक्तपित्तिनां वमनविरेचनांगतया प्राप्तस्वेदप्रतिप्रसवनिषेधार्थञ्च । Ck.

4. पित्तिनामिति पित्तप्रकृतीनाम् । Ck.

5. पित्तिनामिति पित्तप्रकृतीनां पित्तव्याधिमताञ्च । GD.

पित्तिनां पित्तप्रकृतीनां पैत्तिकविकारवतां चापि । JN.

6. मधुमेहशब्देन सर्व एव मेहाः गृह्यन्ते, मधुमेहशब्दो हि सर्वेष्वेव मेहेषु वर्तते इति कियन्तःशिरसीये दर्शनीयं, मेहेषु च सर्वेष्वेव शरीरशैथिल्यप्रवृत्तेषु विशेषतः शरीरशैथिल्यहेतुत्वेन स्वेदो न युज्यते । पित्तमेहिनामिति पुनरभिधानं पित्तसंबन्धेन विशेषप्रतिषेधताप्रदर्शनार्थम् । Ck.

7. प्रमेहिणां सामान्यतः स्वेदप्रतिषेधोऽपि मधुमेहिनामिति पित्तमेहिनामिति च तेषां विशेषप्रतिषेधव्यापनार्थम् । Ck.

8. तन्न तन्त्रकर्तुरभिप्रेतम्, मेहिनामिति करणेनैव सिद्धेः । तस्मात् मधुमेहिनामिति ओजःसंसृष्टवायुजमधुमेहिनां कालेनाप्रतिकृतत्वे वायुना मधुरस्यौजसः प्रदुष्ट्या मधुरत्वापन्नसर्वमेहवतां स्वेदेन पुनरोजसो द्रवीभावेणाधिकक्षणसंभवे प्रतिषेधोऽयम् । पुनः पित्तमेहिनां स्वेदप्रतिषेधः । शेषाणां कफादिमेहानां सर्वेषां स्वेदप्राप्तौ कृत इति तत्त्वम् । GD.

Gaṅgādhara interprets 'विदग्धभ्रष्टब्रध्नानाम्' as 'those having inflamed or prolapsed rectum'.¹ Yogīndranātha takes 'विदग्ध' separate from 'भ्रष्टब्रध्न' and interprets 'विदग्ध' as 'that suffering from burns' and the latter as 'with prolapsed rectum'.² I have interpreted it as 'burn, prolapse and inguinal hernia.'

Even in these contraindicated conditions if some emergency occurs which can be treated only by fomentation, it should be applied as a lesser evil.³

20-24. 'Vināmaka' is (aggravated) vāta which bends the body.⁴ Gaṅgādhara takes it as daṇḍāpatānaka etc.⁵

Vijṛmbhaka is bahirāyāma (opisthotonus) or excessive yawning.⁶ Gaṅgādhara and Yogīnaranātha take the latter sense.⁷

'Khalli' is twisting of hand and leg.⁸ 'Vātakaṇṭaka' is aggravated vāta located in ankles.⁹

'Āyāma' is, according to Gaṅgādhara, 'antarāyāma' (Empresthotonus)¹⁰ but Yogīndranātha takes it as extension¹¹ which is confirmed by me.

'Stambha' is the disorder in which the power of movement of body is lost and the body is stiffened.¹²

'Gaurava' means positive heaviness while 'alāghava' is negative of lightness.¹³

1. ब्रध्नं गुदं विदग्धं पक्वं भ्रष्टं वह्निर्गतं वा येषां तेषां पक्वगुदवलीनां गुदभ्रंशवताञ्च । GD.
2. विदग्धः क्षारान्न्यादिना दग्धः । अतिसारादिना च भ्रष्टः स्वस्थानात् प्रच्युतः ब्रध्नः गुदः येषां तेषाम् । JN.
3. एषु चास्वेदविषयेषु यदि स्वेदैकसाध्यः संन्यासादिर्भवति तदा महाप्रत्यवायभयादल्पप्रत्यवायमुपेक्ष्यापि स्वेदो विधेय इति न्यायसिद्धमेव । Ck.
4. विनामकः शरीरविनमनकारी वातः । Ck.
5. विनामके देहविनमनकारिणि दण्डापतानकादिव्याधौ । GD.
6. विजृम्भको वहिरायामः, जृम्भावहुत्वं वा । Ck.
7. विजृम्भके बहुजृम्भणे । GD.
विजृम्भके जृम्भाकारिणि वाते । JN.
8. खल्ली हस्तपदावमोटनम् । Ck.
9. वातकण्टको गुल्फाश्रितो वातः । Ck.
10. आयामोऽन्तरायामो वातरोगः । GD.
11. आयामो दीर्घाभावः । JN.
12. स्तम्भः शरीरचालनशक्तिनाशिरोगः । GD.
13. अलाघव इति पूर्वमुक्तेऽपि पुनर्गौरववचनमंगानां गुरुतरत्वप्रतिपादनार्थं, अलाघववचनं तु लाघवप्रतिषेधमात्रप्रयोजनं नातिगुरुत्वं ब्रूते । Ck.

'Supti' is loss of sensation.¹

29-33. 'स्नेहवत्तिलतण्डुलाः' has been interpreted as 'snehavat' (oily seeds), tila and taṇḍula (rice) by Cakrapāṇi and Yogīndranātha.² Gaṅgādhara takes 'taṇḍula' for dehusked seeds' and links it with both 'snehavat' and 'tila' meaning thereby dehusked seeds of oil-bearing fruits (castor etc.) and tila.³

Both śigru and śobhāñjana are read separately in this context. Cakrapāṇi says that by śobhāñjana the second type known as 'viṭapa śobhāñjana' is taken.⁴ Gaṅgādhara interprets it as 'rakta' (red-flowered type of) śobhāñjana or one having bigger fruits.⁵ Yogīndranātha takes 'blue type of śigru'.⁶

The three formulations for nāḍisveda are meant for vātika, kaphaja and vāta-kaphaja disorders respectively according to Gaṅgādhara.⁷

The Koṣṭhakas (tubs) of water, ghee-milk and oil might also have been designed for the above disorders's kaphaja, vātaja and vātakaphaja respectively.

35-37. Gaṅgādhara says that formulations for upanāha mentioned in verses 35, 36a and 36b are for vātika, kaphaja and vātakaphaja disorders respectively.

By 'uṣṇavīrya' Cakrapāṇi takes 'that obtained for animals like deer etc.'⁸ Yogīndranātha interprets it as 'that obtained from animals being in marshy places etc.'⁹

By 'कौशेयाविकशाटकैः' all the three commentators are unanimous in taking 'kauśeya-śāṭaka' (silk cloth) and 'āvika śāṭaka' (woollen cloth) by it. In my view, we can take cotton piece by 'śāṭaka'. Yogīndranātha says on the authority of vāgbhaṭa that the leaves of vāta-alleviating plants may also be used for the above purpose.¹⁰

1. सुप्तिः स्पर्शज्ञानम् । GD., JN.

2. स्नेहवन्तश्चैरण्डबीजादयः तिलाश्च तण्डुलाश्च स्नेहवत्तिलतण्डुलाः । Ck.

3. यावद्बीजमेरण्डबीजादिकं तत्र प्राधान्यान्निस्तुपीकृत्य ग्रहणार्थं पृथगुक्तं तिलतण्डुला इति । GD.

4. पुनः शोभाञ्जनग्रहणाद् द्वितीयो विटपशोभाञ्जनो गृह्यते । Ck.

5. शोभाञ्जनकः रक्तशोभाञ्जनोऽथवा किञ्चित् स्थूलफलः शोभाञ्जनकः । GD.

6. शोभाञ्जनकः नीलशिग्रुः । JN.

7. क्रमेण त्रिविधविभागेनोक्त्या वातिकादिक्रमोक्तविकारेषु क्रमेण त्रय एते नाडीस्वेदा इति ख्यापितम् । GD.

8. उष्णवीर्यैः मृगादिप्राणिप्रभवैः । Ck.

9. उष्णवीर्यैः उष्णवीर्यान्पादिप्राणिसंभवैः । JN.

10. वातहरपत्रैश्चापि उपनद्धव्यम्, यदाह वाग्भटः । JN.

39-40. Cakrapāṇi informs that the word 'saṅkara' etc. are popularised by tradition and are used in technical sense (and as such do not need grammatical derivation) though in some case like 'Nādisveda' there may be such derivation.¹

'Śukadhānya' is awned cereal like paddy, wheat etc. 'Śamīdhānya' is the source of pulses such as green gram, black gram etc. Pulāka is inferior type of cereal.²

Vesavāra etc. are dietary preparations, 'utkārikā' is a preparation resembling heap of grains.³

Both pañcāṅgula and urubūka are read together. According to Cakrapāṇi pañcāṅgula is a type of eraṇḍa. Yogīndranātha interprets pañcāṅgula and urubūka as white and red varieties of eraṇḍa.⁴

43. The word 'शिरस्पदं' is interpreted as 'mastaka' (head) by Cakrapāṇi and as head and foot by Yogīndranātha.⁵ I agree with the latter.

44. According to Cakrapāṇi, vātika is 'that beneficial in vāta' and uttaravātika is that beneficial in vātaśleṣma where vāta is predominant.⁶

Gaṅgādhara takes vātika as related to pure vāta and uttaravātika as alleviator of tridoṣa with predominance of vāta.⁷

Yogīndranātha interprets 'uttaravāta' as 'vāta combined with other doṣa'.⁸

1. संकरादिशब्दाश्चायुर्वेदपरम्परासिद्धाः, तत्र क्वचिन्नाडीस्वेदादौ नाड्या प्रणीयत इत्यन्वयोऽप्यनुसरणीयः, जेन्ताकादयश्चान्वयनिरपेक्षा एव । Ck.
2. शूकधान्यम् शालिषष्टिकाशुधान्ययवगोधूमादिकञ्च, शमीधान्यं सूपयोनिमुद्गामाषादि, पुलाकस्तुच्छधान्यं तण्डुलहीनं चिप्परूपम् । GD.
पुलाकः तुच्छधान्यकम् । JN.
3. उत्कारिका माषादिकृतोत्काराकृतिव्यञ्जनविशेषः । Ck.
उत्कारिका माषादिकृतमूषिकोत्काराकृतिव्यञ्जनविशेषः । JN.
उत्कारिका माषादिकृतपालकः । GD.
4. पंचांगुल एरण्डभेदः । Ck.
पंचांगुलोश्बूकौ श्वेतरक्तैरण्डौ । JN.
5. शिरः पदं मस्तकम् । Ck.
पदं पादः । JN.
6. वातिकानि वातहराणि, उत्तरवातिकानि उत्तरवाते प्रधानवाते वातश्लेष्मणि हितानीह ग्राह्याणि । Ck.
7. वातिकानि केवलवातहराणि द्रव्याणि, तथोत्तरवातिकानि प्रबलवातत्रिदोषहराणि च यानि द्रव्याणि तेषाम् । GD.
8. वातिकानि वाते केवले हितानि । उत्तरवातिकानि उत्तरवाते वातोत्तरसंसर्गे हितानि । JN.

46. Kūṭāgāra, according to Cakrapāṇi, is circular chamber while Gaṅgādhara and Yogīndranātha take it as well-protected chamber.¹

49. Cakrapāṇi interprets 'kaurava' as 'cotton'² but Gaṅgādhara and Yogīndranātha read it as 'Raurava'. The latter has interpreted it as 'hide of ruru', a type of deer.³

50-52. 'Karṣū' is a ditch having narrow mouth but wider below⁴ like earthen cooking pot.⁵

52-53. 'Kuṣṭhādyā' has been interpreted as 'uṣṇa sugandhidravya' by Cakrapāṇi.⁶ Gaṅgādhara takes ten uṣṇavīrya drugs beginning with kuṣṭha.⁷ Yogīndranātha means uṣṇavīrya drugs such as kuṣṭha etc. mentioned under upanāhasveda.⁸

'हसन्तिकाभिः' is read by Gaṅgādhara as 'स हण्डिकाभिः'.

53. The thirteen types of fomentation are directly concerned with fire and sudate the subject. Hence they are called as 'अग्निगुणसंश्रय'.⁹

64-65a. 'Vyāyāma' is physical exertion like wrestling etc.¹⁰ 'Uṣṇasadana' means the room which heats without direct fire because of having thick walls and no windows.¹¹ Gaṅgādhara takes garbhagṛha (interior chamber).¹²

1. कूटागारमिति वर्तुलागारम् । Ck.

कूटं गूढं सुसंवृतमगारं कूटागारं जेन्ताकम् । GD.

कूटं गुप्तं सुसंवृतमगारम् कूटागारम् । JN.

2. कौरवः कार्पासः । Ck.

3. रौरवं रुसवन्धि अजिनं, रुहः मृगभेदः । JN.

4. कर्षूः अभ्यन्तरविस्तीर्णः स्वल्पमुखो गर्तः । Ck.

5. कर्षूः हण्डिकाकारां मृत्तिकां । GD.

6. कुण्ठाद्यैरिति अत्र आदिशब्दः प्रकारवचनः, तेनोष्णसुगन्धिद्रव्यैरिति भवति । Ck.

7. कुण्ठाद्यैर्दशभिरुष्णवीर्यैः द्रव्यैः । GD.

8. कुण्ठाद्यैः उपनाहस्वेदोक्तैः कुण्ठाद्युष्णवीर्यैर्द्रव्यैः । JN.

9. साक्षादग्नेर्गुणमुष्णत्वमाश्रित्य स्वेदयतीत्यग्निगुणसंश्रयः । Ck.

10. व्यायामः शरीरचेष्टा मल्लक्रीडादिः । GD.

व्यायामः शरीरायासजनकं कर्म । JN.

11. उष्णसदनमिति अग्निस्तत्तापव्यतिरेकेण निर्जालकतया धनभित्तिरतया च यद् गृहं स्वेदयति तद् बोद्धव्यम् । Ck.

उष्णं अग्नियोगं विना वातादिराहित्येन—निर्वातं गृहमिति वाग्भटः । JN.

12. उष्णसदनमग्नियोगं विना वातादिशीतस्पर्शनादिरहितं गर्भगृहम् । GD.

Upanāha is of two types heated and unheated-heated is the same as saṅkara while the unheated one even without contact of fire obstructs the outlet of heat due to thickness (of paste).¹ Gaṅgādhara interprets the former as bandaging after applying hot and thick paste and latter as simple bandaging.² Yogīndranātha follows Gaṅgādhara.

These ten measures sudate the person without direct application of heat.³

65b-66. Localised fomentation such as bolus and tubular methods, generalised fomentation such as bed-fomentation, chamber-heating etc. unctuous and rough fomentations are useful in vāta and kapha respectively. Unctuous-rough one useful in vāta-kapha does not differ from the above two and as such has not been mentioned separately.

'Dvandva' means mutually antagonistic pairs.⁴

1. उपनाहो द्विविधः साग्निरग्निश्च, तत्र यः साग्निरुपनाहः स संकर एव बोद्धव्यः.....यस्त्वनग्निर्बहलत्वेन शरीरोष्मरोधं कृत्वा स्वेदयति स इह बोद्धव्यः । Ck.
2. उपनाहो बन्धनम्, स च द्विविधः साग्निरग्निश्च । तत्र साग्निरुष्णबहलमुपलेपं घनप्रलेपं दत्वा लोमश्चर्माविकवस्त्रकौषेयवस्त्रैर्बन्धनम् निरग्निस्तु सलोमचर्मादिना बन्धनम् । GD.
3. अग्निगुणादृते इति साक्षादग्निसंबन्धेन कृतादुष्णत्वाद् विना । Ck.
4. द्वंद्वं परस्परं विरुद्धं युग्मम् । Ck.
- द्वंद्वं विरोधियुग्मम् । JN.

CHAPTER XV

3-4. Cakrapāṇi interprets 'kraya' as 'paṇya' (sellable commodity) and 'ākraya' as 'mūlya' (price).¹ Gaṅgādhara interprets them together as 'place of trade (market)'.² Yogīndranātha has followed Cakrapāṇi. I have taken 'kraya' as internal trade (available in local markets) and 'ākarya' as import from other countries. Cakrapāṇi's 'paṇya' and 'mūlya' might also mean drugs available in market and obtained as roots from forests.

5. Cakrapāṇi has interpreted various conditions of doṣa in detail such as—

- (a) Diminution, aggravation and normalcy.
- (b) upward, downward and oblique movements.
- (c) located in śākhā, koṣṭha and madhyamārga.
- (d) Moving to own or other place.
- (e) independence or dependence.
- (f) Fractional variations.
- (g) Location in specific dhātus.
- (h) Similarity to time, constitution and pathological substratum etc.³

There are various conditions of drugs such as—

- (a) freshly collected or old.
- (b) Fresh or dried.
- (c) Combination with other drugs.
- (d) Pharmaceutical processing such as juice etc.
- (e) Actions according to properties. etc.⁴

1. क्रयः पण्यम्, आक्रयो मूल्यम् । Ck.

2. क्रयाक्रये क्रयस्थानहृदादितः । GD.

3. तत्र दोषस्यावस्थान्तराणि—क्षयस्तथा वृद्धिस्तथा समत्वं, एवमूर्ध्वदेहगमनं तथाऽधोदेहगमनं तिर्यग्गमनं वा, तथा शाखाश्रयित्वं कोष्ठाश्रयित्वं मध्यमार्गाश्रयित्वं, तथा स्वदेशगमनं परदेशगमनं, तथा स्वतन्त्रत्वं परतन्त्रत्वं, तथाऽंशांशविकल्पः, तथा धातुविशेषाश्रयित्वं तथा कालप्रकृतिदूष्यानुगुणत्वादिकृत्स्नतन्त्र-प्रतिपादितानि ज्ञेयानि । Ck.

4. एवं भेषजस्यावस्थान्तराणि—तरुणत्वं, वृद्धत्वम्, आर्द्रत्वं, शुष्कत्वं, द्रव्यान्तरसंयुक्तत्वं, स्वरसादिकल्पनायोगित्वं, रसवीर्यविपाकैः प्रभावैश्च तस्मिन् देहे दोषादौ तत्तत्कार्यकर्तृत्वमेवमादीनि । Ck.

Deśa such as ānūpa, jāṅgala, sādharāṇa, praśasta etc. variations of kāla are different seasons, forenoon etc., disease conditions, 8-day period of fever etc.

Bala (strength) varies as natural, acquired and imparted by time factor and also classified as superior inferior, medium etc.

Variations of body such as obese-lean, firm-infirm etc. and also according to specific organs.

Diet varies according to source, processing etc.

Sātmya (suitability) varies according to place, time, disease, constitution, nature and practice.¹

Sattva (psyche) varies according to psychic emotions such as fever, grief. etc.

Prakṛti (human constitution) varies according to vāta etc.

Age varies according to childhood, adolescence and oldness and their subdivisions.

Yogīndranātha also says the different forms as variations of diet. He further says—‘vikāra’ is not included here because saṁśodhana is meant for prevention, or ‘doṣa’ may mean ‘vikāra’ (morbidity) as well.² Variations of ‘vikāra’ are curable-incurable, mild-severe etc. and also according to source, location, etiology etc.

6. ‘Udapāna’ is water reservoir. Yogīndranātha interprets it as well.³ Gaṅgādhara did not think the arrangement of drinking water necessary and as such has changed the version as ‘sopāna’ (stairs).

11. Here the word ‘pratigraha’ is interpreted as spittoon by Cakrapāṇi⁴ but Gaṅgādhara interprets it as ‘that who holds up the body’.⁵ This word has come earlier (in paragraph 7) where spittoon and water-pot are to be kept near the bed Yogīndranātha follows Cakrapāṇi and to avoid doubt he has changed the reading as ‘ललाटप्रग्रहे’.

1. सात्म्यं तु देशतः कालतो व्याधितः प्रकृतितः स्वभावतोऽभ्यासतश्च भिन्नं भवति । Ck.

2. इह विकारस्य अनभिधानं संशोधनस्य स्वस्थवृत्ताभिप्रायत्वात् । अथवा दोषग्रहणात् विकारोऽपि गृहीत एव तत्प्रकृतित्वात् सविकाराणाम् । JN.

पूर्वं तु—विकारो नोक्तः, तस्य परीक्ष्यत्वेनैव ग्रहणात्, किंवा दोषग्रहणेनैव तत्र विकारग्रहणम् । Ck.

3. उदकं पीयते अस्मिन् उदपानं कूपः । JN.

4. प्रतिगृह्णन्तीति प्रतिग्रहाः पतद्ग्रहाः । Ck.

5. प्रतिग्रहंश्च ये त्वंगविशेषं धारयेयुः । GD.

14-15. The word 'Pramita' in relation to food has been interpreted by Cakra-pāṇi as habitual intake of one rasa¹ (single substance) which indicates to unbalanced food. Yogīndranātha takes it as 'deficient in quality'.² In fact, 'pramita' seems to mean unbalanced food which does not have all the essential requirements for the body.

'Atihina' has been interpreted as 'that having lost its potency'.³ Yogīndranātha interprets it as inferior food whatever available.⁴ But the word may well be split into two-ati and hīna which may mean excessive and deficient quantity respectively. Yogīndranātha includes these in 'viṣama'⁵ which means irregular. He also mentions 'adhyāśana' separately.⁶

16. 'Annaguṇa' means different Rasas as well as properties like guru, kṛthina etc.⁷

Coming back to prakṛtibhojana (normal diet) in a week is applied only in case purgation is not to follow otherwise after the post-enemetic dietetic regimen, dose of unction is given.⁸

1. प्रमितभोजनं एकरसाभ्यासः । Ck.

2. प्रमितं अल्पं, एकरसमिति केचित् । JN.

3. अतिहीनं नष्टशक्तिकं धान्यादि । Ck.

4. अतिहीनं यत्किञ्चित् तुच्छं भोजनम् । JN.

5. विषमं बहु अल्पं च भोजनम् । JN.

6. अध्यशनञ्चापि । JN.

7. अन्नगुणान् मधुरादीन् गुरुकठिनादींश्च । Ck.

8. एतच्च संसर्जनक्रमादूर्ध्वं सप्तरात्रेण प्रकृतिभोजनगमनं तदा कर्तव्यं यदि वमनानन्तरं विरेचनं न कर्तव्यं भवति, तत्करणे तु संसर्जनक्रमादूर्ध्वमेव स्नेहपानम् । Ck.

CHAPTER XVI

1. The word 'cikitsāprābhṛta' has been interpreted variously but commentators. Cakrapāṇi says that cikitsāprābhṛta means a physician who carefully maintains to offer his medical help well to patients.¹

Gaṅgādhara refutes it and says that 'prābhṛta' means 'equipped' and as such 'cikitsāprābhṛta' will mean the physician who is well-equipped for his duties.²

In fact, apart from the sense of equipment, the word 'prābhṛta' having the verbal root 'bhṛ' possesses the sense of supporting, nourishing and offering. On combining all these, the word would mean that the physician should be so well-equipped (with qualities and instruments) that he can offer a supporting hand to ailing persons.

3-4. Here 'virecana' also includes 'vamana' because the word 'virecana' literally means evacuation in general and thus both emesis and purgation come under its jurisdiction.³

'Sukha' and 'duḥkha' mean health and disease respectively.⁴

The question arises why the author has missed 'mithyāyoga' (perverted applications) here. 'Yoga' is application of proper entity in proper quantity. Ayoga is deficient application or total negation of the same; Atiyoga is its excessive application causing disorder; Mithyāyoga is improper application of the entity.⁵

Thus if purgation is applied to a person having excited kapha it is improper because it goes upwards and thus amounts to perverted application. Similarly, in emesis also. In reply to this it is said that this sort of perverted application comes under 'ayoga' itself as Caraka has stated (Si. 6.). Still it may be admitted that if

1. चिकित्सा प्राभृतरूपा सदा यत्नेन आतुरोपढौकनीयत्वेन च यस्य विद्यते स चिकित्साप्राभृतीयः । Ck.

2. चिकित्सा प्राभृतमुपढौकनं यस्य स चिकित्साप्राभृतो वैद्य इति कश्चिदाह । प्राभृतं प्रकर्षेण भृतिः प्रभृतिः, प्रभरणं संभाराणाम्, चिकित्सायां प्रभरणेन वर्तते यः स चिकित्साप्राभृतो वैद्यः । GD.

3. विरेचयतीत्यत्र वामयतीत्यपि बोद्धव्यं, विरेचनशब्दस्य वमेनऽपि प्रवृत्तेः । Ck.

4. सुखं आरोग्यं, दुःखं विकारः । Ck.

5. यावता यस्य वस्तुन उचितो योगः स योगः, तस्य स्वल्पो वा योगः सर्वथा वा अयोगो अयोगोऽच्यते, तस्यैवातिमात्रयोगो विकारकरोऽतियोगः, अनुचितसंबन्धेन तु वस्तुनो मिथ्यायोगः । Ck.

the defective purgative drug when administered orally, apart from excessive or deficient dose, produces any harmful effect it amounts to perverted application. This may be in case of (pacifying) drugs but in evacuative applications, emesis and purgation, it is ayoga. Moreover, perverted application even if admitted would serve no purpose and as such has not been mentioned by the author.¹

12. In excessive application of emesis, the same symptoms appear as in that of purgation except that the order of excreta differs. In purgation first comes stool and then bile, mucus and wind successively. However, in emesis, the order will be mucus, bile and wind.²

13-19. 'Klama' is the feeling of tiredness (exhaustion) without physical exertion while 'śrama' is the same with slight exertion.³

Insomnia is due to predominance of vāta while excessive sleep due to that of kapha.⁴

21. Laṅghana and pācana pacify the aggravated state of doṣa but it remains at its usual site and recurs when favourable circumstances arise⁵ but by evacuation the doṣa at site too is eliminated and thus the chances of recurrence become remote.

In the latter verse 'prasava' is read as 'prasara' by Gaṅgādhara and interpreted as 'sprout'. Yogīndranātha interprets 'prasava' as 'fruit, flower, leaves etc.'⁶

22-23. In this condition promotive treatment should be given with nourishing diet and not with drugs because they may not be tolerated.⁷

'Anuvāsa' suggests massage etc. which promote the body weight.⁸

1. सत्यं भेषजस्य मिथ्यायोगोऽयं, वमनस्य तु दोषहरणरूपस्यायोग इति, एवं च विरेचनादावपि ज्ञेयम् । यद्यप्यत्रापिमिथ्यायोगः कथञ्चित् पार्येत कल्पयितुं, तथापि प्रयोजनशून्यत्वादाचार्येण पृथङ् न कृतः । Ck.
2. वमनातियोगे विट्पित्तकफवातानामिति न योजनीयं, येन वमनप्रयोगे कफपित्तनिलागमरूपः क्रमो भवेत् । Ck.
3. अनायासकृतः श्रमः क्लमः, श्रमस्त्विह स्वल्पेनायासेन ज्ञेयः । Ck.
क्लमोऽनायासतः श्रम इव, श्रम इति स्वल्पायासेनातिश्रान्त इव भवति । GD.
4. निद्रानाशो प्रधानेन दोषेण, अतिनिद्रता श्लेष्मप्रधानेन । Ck.
5. लङ्घनपाचनाभ्यां रोगकारणीभूतदोषप्रकोपहरणमात्रे कृते रोगो यो निवृत्तः स मूलभूताशयव्यवस्थित-
दोषानुच्छेदाद्यत्किञ्चिदनुगुणकालादिप्राप्त्या पुनः कुपितदोषेण भवतीति भावः । Ck.
6. प्रसवानां फलपुष्पपत्रादीनां । JN.
7. तेन भेषजेन बृंहणं निषेधति, भेषजस्य वीर्यप्रधानस्य तदा दुःसहत्वात् । Ck.
8. सानुवासनैरित्यत्र चकारो बोद्धव्यः, तेनाभ्यांगादिभिश्च बृंहणं पथ्यम् । Ck.

Dehadhātus (body components) always perish by nature whether they are in state of equilibrium or disequilibrium. For this they do not require any other agent.¹

Cakrapāṇi keeping in his mind the principle of momentary dissolution, interprets 'sadā' as quickly. They perish as soon as they arise² but other commentators take it as 'always'.

28. The entities have cause in their origin but not in destruction because all entities perish in the second moment by nature. In natural things, no other cause is required. Thus like other entities, the abnormal body factors perish by nature.³

Some people even in destruction see the cause as absence of the productive cause. Even in this case due to momentariness of the causative chain, the productive cause would not require any other agent in the form of therapeutic treatment.⁴

Yogīndranātha points out that viśeṣa as the cause of diminution applies itself in the latter situation.⁵

31-32. The cause of destruction of entities is not known not because of its non-acquisition but absence as for time which is ever-rotating fastly. Moreover, because of instability it is also not possible to modify the nature of the entity and as such it perishes as it is.

Cakrapāṇi concludes that ever-rotating and eternal time does not require any other agent for its destruction so all the other entities. Whatever depends on other agent can't be inevitable like dyeing of cloth. Thus if destruction would

1. तेषामिति विषमाणां धातूनां समानाञ्च । स्वभावात् विनाशकारणनिरपेक्षादुपरमो विनाशः स्वभावोपरमः । Ck.
2. सदा अविलम्बेन, तेन ओत्पन्तमात्रा एव विनश्यन्तीत्यर्थः । Ck.
3. प्रवृत्तिहेतुः उत्पत्तिहेतुर्भावानामस्ति, निरोधे विनाशे हेतुर्भावानां कारणं नास्ति, यस्मात् सर्व एव भावाः प्रदीपाच्चिर्वदुत्पत्तौ कारणापेक्षिणः, विनाशे तु द्वितीयक्षणाविद्यमानत्वलक्षणे सहजसिद्धे न हेत्वन्तरमपेक्षन्ते, यतो न स्वाभाविकरूपे हेत्वन्तरापेक्षा भवति । Ck.
4. एवमपि हेतुपरंपरायाः क्षणिकत्वेन तत्कार्याणामपि स्वभावादेव नित्यं सन्निहितस्वहेतुविनाशरूपविनाशहेतूनां न विनाशहेतुचिकित्सापेक्षा । Ck.
5. ह्यासहेतुविशेषश्च इति विशेषस्य ह्यासहेतुत्वं अस्मिन्नेव पक्षे उपपद्यते । JN.

require any agent, it would not have been inevitable but that is. Hence it is proved that destruction does not require any cause.¹

At one place Gaṅgādhara brings 'śighragatvāt' in the first half of the verse and makes it a reason for the passing of time not being comprehensible.²

Thus as there is no cause (required) in destruction of an entity nor is its transformation the abnormal dhātus can not be normalised³ (with therapy).

34-35. In view of the concept of svabhāvoparama (subsidence by nature or nature cure), the role of therapeutics and physician is defined in these verses. The idea is that though abnormal dhātus perish as they are they infect the abnormality in subsequent dhātus and as such the pathology continues. In order to break this continuing chain, therapeutics has to be applied by physician. Therapeutics by starting a new chain of normal dhātus competes with that of the abnormal dhātus and obstructs the latter from continuing further. Thus in subsequent stage, the chain of normal dhātus takes place which gives health to the patient. Cakrapāṇi has given a summary of this concept.⁴

The concept of natural subsidence (nature cure) is very significant as it shows the objective and methodology of Ayurvedic therapeutics. Ayurveda believes in nature cure by observance of wholesome diet, drug and conduct. It does not advocate application of forcible methods to subdue the abnormal factors or to make futile attempt to alter their quality. Because of following the concept of svabhāvoparama, Āyurveda emphasises on starting the treatment with saṁśodhana (elimination) of abnormal dhātus (turned into malas) and then applying saṁśamana measures to initiate the chain of normal dhātus. This is the ideal cikitsā of Āyurveda.

1. एवं मन्यते—नित्यगःकालो यथाऽविनश्वरत्वेन न हेत्वन्तरं विनाशेऽपेक्षते, तथा सर्व एव भावाः । यद्वि यस्य हेत्वन्तरापेक्षं न तस्य तदवश्यंभावि, यथा पटस्य रागः । हेत्वन्तरापेक्षी चेद् विनाशः स्यात्, नावश्यंभावी स्यात्, एतद्विपर्ययाच्चानपेक्षत्वं विनाशस्य सिद्धम् । Ck.
2. यथा नित्यगस्य कालस्य सदात्ययोऽनवरतमतीतत्वं ज्ञायते, तस्यात्ययस्य कारणं न ज्ञायते शीघ्रत्वात् । GD.
3. अन्यथाक्रिया अन्यथाकरणं, संस्काराधानमिति यावत् । एतेन विषमे धातौ साम्यं संस्कार आधीयतामित्येवंरूपाऽपि चिकित्सा निरस्ता मन्तव्या । Ck.
4. एवं मन्यते—यद्यपि धातुवैषम्यं क्षणिकत्वेन विनश्वरं, तथापि विनश्यदपि तद्धातुवैषम्यं स्वकार्यं विषममेव धातुमारभते, एवं सोऽप्यपरं विषममिति न धातुवैषम्यसन्ताननिवृत्तिर्धातुसाम्यजनकहेतुं विना । यदा तु धातुसाम्यहेतुरप्युक्तो भवति तदा तेन सहितं वैषम्यसन्ततिपतितमपि कारणं सममेव धातुसन्तानमारभते, यथा—मुद्गरप्रहारसहितो घटपरमाणुसन्तानो विसदृशं कपालसन्तानमारभते । Ck.

CHAPTER XVII

1-2. After discussing the nature and measures of treatment first (in the preceding quadruplets) because of its relative importance, now the diseases, being its object, are being described. Here also due to importance of head and heart among organs as well as Marmas (vital organs), diseases of the same are mentioned first. The title of the chapter is also based on the same.¹

3-7. Māna (measure) of doṣas is their diminution, normalcy and aggravation. 'Vikalpa' is variation caused by contact or otherwise with other doṣas.²

Cakrapāṇi maintains that the word 'Madhumeha' denotes 'Prameha' in general³ (and is not restricted to the specific type known as such caused by predominance of vāta). He supports this by several arguments as follows :—

1. In this very chapter (V. 104) the author says that these boils arise even without prameha on defect of medas. If it would have been in restrictive sense, the word 'madhumeha' would have been used instead of 'prameha'.⁴

2. In the context of treatment too, 'prameha' and not 'madhumeha' is used in relation to boils (C. Ci. 6).⁵

3. As treatment has been prescribed for Madhumeha-piḍakā (boils appeared in prameha), it shows the appearance of boils in prameha in general because madhumeha being incurable, the boils appeared therein would also be incurable and as such there is no sense in prescribing treatment for the same.⁶ Hence 'Madhumeha' denotes 'Prameha' in general.

1. पूर्वचतुष्कचतुष्टयेन भेषजमसिहितं, संप्रति तद्विषयरोगामिधानार्थं रोगचतुष्कोऽभिधातव्यः, चिकित्सा च विधेयत्वेनैव प्रधानमतः प्रथममुक्ता । एवं चांगेषु मर्मसु च प्रधानभूतशिरोहृदयरोगाभिधायकत्वेन कियन्तः शिरसीयोऽभिधीयते । Ck.

2. क्षयस्थानवृद्धयो दोषमाणं, तस्य विकल्पो दोषान्तरसंबन्धसंबन्धाकृतो भेदः । Ck.

3. मधुमेहिका इत्यत्र मधुमेहशब्दः समान्येन प्रमेहवचनः । Ck.

4. यतोऽत्रैव सामान्येन ब्रूते—विना प्रमेहमप्येता जायन्ते दुष्टमेदसः इति अन्यथा हि "विना मधुमेहं" इति कृतं स्यात् । Ck.

5. तथा चिकित्सिते वक्ष्यति सामान्येनैव यत्—"प्रमेहिणां याः पिडका मयोक्ताः रोगाधिकारे पृथगेव सप्त" (चि० ६) इत्यादि । Ck.

6. तथा मधुमेहपिडकानां चिकित्सितोपदेशाच्च सर्वमेहभवत्वं पिडकानां, मधुमेहभवत्वे हि मधुमेहस्यैवासाध्यत्वान्न तद्वैपिडकानामुपक्रमणीयत्वमस्ति । Ck.

4. In other context also, 'Madhumeha' is used for all Pramehas. For instance, it is said that the cases of gulma, madhumeha and Rājayakṣmā become incurable if they have debility and emaciation (C. In. 9). If here 'Madhumeha' were for 'vātika madhumeha' (specifically), the condition of debility and emaciation is unnecessary because by nature it is incurable. Thus it shows that Madhumeha is not for the specific type but for Prameha in general.¹

Suśruta also mentions the appearance of these boils in prameha in general.²

He further explains that as all pramehas originate on sweetening the body they are known as 'Madhumeha'. As Caraka says--bees and ants are attracted to body and urine.

Vāgbhaṭa also offers the same statement³ (A. H. Ni. 10).

Gaṅgādhara is silent on this topic but Yogīndranātha refutes the Cakrapāṇi's view. He says that though Suśruta has used 'Prameha' in the context of boils (Ni. 6), he has used the word 'madhumeha' specifically for this several times. If boils were meant for general prameha, there was no need for framing specific word 'Madhumeha'. In fact, Suśruta does not mention madhumeha separately. In his view, all the pramehas, if neglected, advance to the stage of madhumeha which specially means the condition when the disease is complicated with boils.⁴ (S. Ni. 6; Ci. 12). Thus it is clear that boils appear specifically in madhumeha and not in prameha generally. Hence whenever the word 'prameha' is mentioned in relation to boils it should be taken to mean its specific type madhumeha.⁵

1. किञ्च प्रदेशान्तरेऽपि मधुमेहशब्देनायं सर्वप्रमेहानुक्तवान्, यथा—"गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः । अचिकित्स्या भवन्त्येते बलमांसपरिक्षये" (इ० ६) इति । अत्र हि यदि वातिको मधुमेहोऽभिप्रेतः स्यात्तदा तस्य स्वरूपतः एवासाध्यत्वेन 'बलमांसपरिक्षये सति' "इति विशेषणमनर्थकं" स्यात् । Ck.
2. सुश्रुतेनापि च सामान्येन प्रमेहे एवैताः पिडकाः दर्शिताः । यदुक्तं—तत्र जायन्ते (सु० नि० अ० ६) इत्यादि । Ck.
3. सर्व एव प्रमेहा यस्माद्देहं मधुरीकृत्य जायन्ते तस्मान् मधुमेहा इत्युच्यन्ते; वचनं हि—"षट्पदपिपालिका-भिश्च शरीरमूत्राभिसरणम्" (नि० अ० ६) इति, तथा च वाग्भटः—"मधुरं यच्च सर्वेषु प्रायो मध्विव मेहति । सर्वे हि मधुमेहाख्या माधुर्याच्च तनोरतः" (वा० नि० अ० १०) इति । Ck.
4. सुश्रुतवचने सामान्यतः प्रमेहिशब्दश्रवणात् कश्चिदिह मधुमेहशब्दं सामान्यप्रमेहपरतया व्याचष्टे, तच्चिन्त्यम् । JN.
5. एवं मधुमेहस्य पिडकाहेतुत्वे सिद्धे (प्रमेहिणां याः पिडका मयोक्ताः (च० चि० ६) इत्यादौ यत्र सामान्यशब्दः गृहीतः तत्र स विशेषपरतयैव योज्यः न्याय्यत्वात् सामान्ये हि विशेषः अन्तर्भवति । JN.

As to the prescription of treatment for boils in madhumeha which is incurable he says—"In Caraka's view, madhumeha is of two types due to aggravation of vāta caused by diminution of dhātus or covering by doṣas. Of these the latter one is curable with difficulty and it is for this that the treatment is prescribed.¹

Yogīndranātha is right in specifying madhumeha from prameha. Prameha covers a wide range of the disorders of urine of which madhumeha is one. 'Madhu' in madhumeha is not for 'madhura' (sweat) but it denotes honey which along with sweetness has also kaṣāya (astringent) Rasa due to predominance of vāta.² Madhu is also the symbol of ojas. This distinguishes madhumeha from ikṣumeha wherein urine is out and out sweet. Moreover, every type of prameha has no mādhyāya. Hence to say that madhumeha is like a synonym of prameha is not correct. It is true that all types of prameha, if not managed properly, are converted into madhumeha just as all types of udara into jalodara but it would be wrong to say that jalodara denotes udara in general.

8-11. 'Duṣṭāma' means 'defective āma'. Cakrapāṇi informs of a variant 'uṣṇāmāt' which would mean 'uṣṇa as well as āma'.³

Deśaviparyaya indicates appearance of some epidemic disease in th region.⁴

'Vitiation of blood' indicates that in all diseases of head there is vitiation of blood.⁵

12. Head is called as 'uttamāṅga.' Cakrapāṇi takes 'uttamāṅga' as the uppermost organ.⁶ In my view, 'uttama' may also mean 'the best'.⁷

15-21. 'Śīroroga' means 'Headache', 'roga' here denoting pain.⁸

1. चरकनये द्विविधः मधुमेहः—धातुक्षयेन अनिलप्रकोपात् दोषावरणेन वा—तत्र आद्यः असाध्यः, अन्त्यस्तु कृच्छ्रसाध्यः "कृच्छ्रो मधुमेहः प्रवर्तते" इति । स हि पिडकाहेतुतया विवक्षितः । एवं पिडकानां उपक्रमणीयत्वात् तच्चिकित्सोपदेशः युक्तः एव । JN.

2. ओजः पुनर्मधुरस्वभावं, तद् यदा रौक्ष्याद् वायुः कषायत्वेनाभिसंसृज्य मूत्राशयेऽभिवहति तदा मधुमेहं करोति । C. Ni. 4. 37

3. दुष्टादामात् दुष्टामात् किंवा "उष्णामात्" इति पाठः तत्रोष्णाच्चामाच्चेत्यर्थः । Ck.

4. देशविपर्यय उपसर्गगृहीतत्वं देशस्य । Ck.

5. अस्त्रं च प्रदुष्यतीत्यभिदधानः सर्वशिरोरोगेषु रक्तदुष्टिं दर्शयति । Ck.

6. उपरिष्ठादंगमुत्तमांगम् । Ck.

7. उत्कृष्टमंगमुत्तमांगम् । स्व०

8. शिरोरोगशब्दस्य शूल एव रुजाकरे वृत्तत्वात् । Ck.

'Tikṣṇapāna' means 'irritant drinks' or it may be interpreted as intake of 'tikṣṇa' (marica etc.).¹ There is also a variant tikṣṇāghrāṇāt (due to irritant smell) which is adopted by book Gaṅgādhara and Yogīndaranātha.

27-29. 'संकीर्णभोजन' is interpreted by Cakrapāṇi 'विरुद्धाहार' (antagonistic food). Caṅgādhara and Yogīndranātha take it as the food containing so many various items.²

39-40. In vātika Hṛdroga, 'dara' is interpreted by Cakrapāṇi as 'daradrikā' by which he perhaps means 'palpitation'. For this Yogīndranātha has changed the reading as 'drava'.³ Gaṅgādhara has read 'Bhrama' meaning giddiness.

41-44. 'हीनमध्याधिकैः' means 'aggravated', more aggravated and most aggravated.⁴

Equilibrium does not cause disorder and as such variations are mentioned only of vṛddhi and kṣaya.⁵

Thus total number of various combinations comes to sixtytwo.⁶ Caṅgādhara and Yogīndranātha read 'संसर्गेण नवैते षडेकवृद्ध्या समैस्त्रयः' (V.-42).

45-61. Cakrapāṇi informs that some read only the first verse as example and leave others to be hunted in the entire text while others read in full because of the toptic being difficult.

Cakrapāṇi raises the question as to how pitta in normal state causes burning sensation and vāyu alone can't cause it. This is resolved by the answer that pitta when goes to other place it amounts to aggravation and as such appearance of abnormal symptoms is justified.⁷ Others say that the doṣa even in normal state causes disorder if combined with defective doṣa as blood is vitiated by such doṣas. It is to be noted that Cakrapāṇi does not mention here the process of sthānāpakarṣa, (displacement) of doṣas.

1. तीक्ष्णपानं तीक्ष्णमद्यपानं, किं वा तीक्ष्णंमरिचादि । Ck.

2. संकीर्णभोजनं विरुद्धाहारः ।

बहुद्रव्याणि मेलयित्वैकविधत्वेन निष्पन्नस्य भोजनात् । GD.

संकीर्णभोजनं बहुद्रव्याणि मेलयित्वा अभ्यवहारः । JN.

3. द्रवः द्रुतत्वम् । JN.

4. हीनमध्याधिकैः वृद्धवृद्धतरवृद्धतमैः । Ck.

5. समतायाः स्वातन्त्र्येण विकाराकर्तृत्वात् "वृद्धिक्षयकृत इत्युक्तम्" । Ck.

6. एवं द्विषष्टिप्रकाराः भवन्ति । Ck.

7. यत्र कुपितेन वायुना पित्तं नीतं तत्र शरीरावयवे प्रकृतिमानस्थितमपि पित्तं वृद्धमेव । Ck.

Gaṅgādhara further discusses as to how the normal pitta causes disorders as burning sensation etc. He says that if one of the three doṣas is aggravated and the second one is diminished either of them draws the third one which is in normal state and displacing it causes disorders.¹ This does not occur in conditions when two or the three doṣas are aggravated or in normal stage.² Displacement of doṣa essentially is not aggravation but diminution in its normal site and that is why elimination in such condition is not prescribed but the displaced doṣa is brought back to its normal position by pacifying measures. Thus displacement is not separate from aggravation and diminution.³

Yogīndranātha further explains that the doṣa in normal stage and position does not cause any disorders. It does so if moves to other places or is obstructed in its way.⁴

Vijayarakṣita has also discussed this topic in detail.⁵

62. 'Sva-liṅga' means respective pathological symptoms.⁶ 'Yathābalaṃ' means according to strength. For instance, if doṣas are most aggravated they would cause most severe symptoms and so on.⁷

The diminished doṣas only get their normal features diminished but they are not able to produce disorders because doṣas if aggravated while moving on vitiate dūṣyas and thus produce disorders like fever etc. This can't be done by them in diminution because they are themselves in bad position.⁸

'Sva-karma' means normal functions.⁹

1. वृद्धिक्षयकृतव्याधिषु यस्यैकस्य वृद्धिरपरस्यैकस्य क्षयस्तदैव समस्याकर्षणदुष्टिर्भवति नियमेन, तत्स्वभावात् । GD.
2. वृद्धैकदोषजे समयोः शेषयोर्नहि तत् संसर्गजा दुष्टिर्भवति, न वा वृद्धदोषद्वये समयस्य शेषस्य दुष्टिर्भवतीति । GD.
3. तस्मादाकृष्टपित्तस्य स्वस्थानानयनं विहितम्...स्थानाकृष्टिरपि वृद्धिक्षयविशेषरूपा दुष्टिः, न वृद्धिक्षयव्यतिरिक्तेति । GD.
4. स्वस्थानस्थित एव समो दोषः विकारकारो न भवति । अन्याश्रयेषु हि कुप्यति मार्गरोधाच्चापि । JN.
5. See Madhukoṣa on Mādhavanidāna, 1.5
6. स्वं लिङ्गमिति वैकारिकम् । Ck.
7. यथाबलमिति अतिवृद्धैरति वृद्धं, मध्यवृद्धैर्मध्यवृद्धमित्यादि । Ck.
8. लिङ्गं स्वं जहतीत्यनेन क्षीणानां प्रकृतिर्लिङ्गक्षयव्यतिरिक्तं विकारकर्तृत्वं नास्तीति दर्शयति । यतो वृद्धा उन्मार्गगामिनो दोषा दूष्यं दूषयन्तो ज्वरादीन् कुर्वन्ति न क्षीणः, स्वयमेव दुःस्थितत्वात् । Ck.
9. स्वं कर्मेति प्राकृतं कर्म । Ck.

These sixtytwo variations of doṣas are described as they are preponderant but there may be additional such variations according to degree of diminution and aggravation.¹

Now Cakrapāṇi discusses as to how doṣas are aggravated together when they have mutually antagonistic qualities such as of fire and water. He answers that antagonism can't be determined by seeing such instances but by observing the effect of combined entities.² For instance, fire and water are grossly antagonistic but they cooperate jointly in composition of pāṇcabhautika substances, similarly if such antagonism is accepted, the composition of amla rasa by combination of water and fire would not be possible. Thus as no such effect is found in combination of doṣas, it is not proper to imagine their mutual antagonism. Finally he resorts to prabhāva because if the above position is accepted it would not be possible to defend the condition of subduing weak doṣa by the stronger one in mutual conflict and also diminution of entities caused by viśeṣa. For instance, Nikuca causes tridoṣa because of prabhāva, here amla rasa, as in Āmalaka, does not alleviate vāta and so on. Thus it is due to prabhāva that doṣas do not exclude each other.³ This prabhāva also is due to adṛṣṭa (unseen factor).⁴ It is said that the doṣas do not destroy each other with their contrary properties because of innate suitability as poison even if severe does not kill the snake (C. Ci. 26). Here the word 'sahaja' has been interpreted by Cakrapāṇi as 'daiva' (past deeds).⁵ By this he satisfies himself that this argument would answer all the questions such as if doṣas do not antagonise each other how they could affect the dhātus like Rasa, Rakta etc.⁶

Another question is as to how doṣa reacts antagonistically to the human constitution because their relation is important in genesis of certain syndromes and also in prognosis. This is explained as follows: dissimilarity of constitution

1. एते च द्विषष्टिर्भेदा आविष्कृततमत्वेनोक्ताः तेनैकदोषक्षये द्विदोषवृद्धौ च वृद्धवृद्धतरभेदादिभ्योऽधिकत्वमुद्भावनीयम् । Ck.
2. विरोधो हि भावनां कार्योन्नेयः, नान्यतो दृष्टमात्रेण कल्पयितुं पार्यते । Ck.
3. तस्माद् दोषाणां प्रभावोऽयं दृष्टत्वादवधार्यते यन्न ते परस्परमुपध्नन्ति । Ck.
4. एवं भूतप्रभावत्वे तु तेषामदृष्टमेव कारणं, प्राणिनां दुःखजनकेन ह्यदृष्टेन तेऽविरोधेन निवेश्यन्ते । Ck.
5. सहजं दैववशात् स्वाभाविकं सात्म्यत्वं सहजसात्म्यत्वम् । Ck.
6. अनेन च व्याख्यानेन यथा दोषा अन्योऽयं नोपध्नन्ति तथा रसरक्तदीनापि नोपहन्युः इत्यादि यदुच्यते कैश्चित्, तत् सर्वं निरस्तम् । Ck.

means unfavourableness and not destructiveness. Doṣa when in relation to similar constitution becomes strong and not so in that to dissimilar one.¹

Sometimes there may be slight antagonism between doṣas such as of weak kapha against excessively aggravated vāyu but this alone does not prove the impossibility of dual or triple combination.²

63-72. 'Mala' includes urine and faeces as well as excreta of five sense organs.³ 'Malāyana' means excretory passages of five sense organs, hair follicles and genitals.⁴

73-75. Ojas is described as white and slightly red and yellow. 'Īṣat' may also denote 'little quantity'. In that case it would mean the ojas which is in the measure of eight bindus. This type of ojas is known as 'Para' (primary) while that in the quantity of half añjali is 'apara or apradhāna' (secondary). Thus ojas is of two types as mentioned above.⁵ Hr̥daya is said to be the seat of para ojas (C. Su. 30). This para ojas is the same as 'aṣṭabinduka'.⁶

Here in the context of diminution of ojas, the ardhāñjali type is meant because destruction even of a part of the aṣṭabinduka ojas causes death.⁷ Ojas is, by nature, the essence of all dhātus thus it is included in seven dhātus and is not the eighth one⁸ as also mentioned by Suśruta (S. Su. 15. 19).

Gaṅgādhara interprets differently. He says that 'aṣṭabindu' and 'ardhāñjali' are the same because bindu means karṣa and eight karṣas are equal to ardhāñjali.

1. उच्यते-तत्र प्रकृतेः प्रत्यनीकता अननुगुणत्वेन मन्तव्या, समानां हि प्रकृतिं प्राप्य दोषः प्रवृद्धबलो भवति, असमानां तु प्राप्य तथा बलवान्न भवति, नासमानया प्रकृत्या हन्यते । Ck.
2. अतिवृद्धेन वायुना श्लेष्मणो दुर्बलस्य दुष्टत्वाद् विरोधो भवत्येव क्वचित्, नैतावता संसर्गसंनिपाता-संभवः । Ck.
3. मलानामित्यनेन मूत्रपुरीषयोः पंचेन्द्रियमलानां च ग्रहणम् । Ck.
4. मलयनानीत्यनेन पंचेन्द्रियाधिष्ठानानां मुखनासिकाचक्षुःकर्णानां त्वगिन्द्रियाधिष्ठानभूतानां च लोमकूप-प्रजननानां यथास्वं मलायनानि गृह्यन्ते । Ck.
5. किं वा, ईषदित्यल्पप्रमाणं, तेनाष्टबिन्दुकमोज इति दर्शयति । एतच्चाष्टबिन्दुकं परमोजो ज्ञेयम्, अर्धाञ्जलिपरिमाणं तु यदोजस्तदप्रधानं, तस्माद्विविधमिहौजः । Ck.
6. परस्य श्रेष्ठस्याष्टबिन्दुकस्येत्यर्थः । Ck.
7. इह तु क्षयलक्षणमर्धाञ्जलिमानस्यैव ज्ञेयम्, अष्टबिन्दुकस्य त्वयवनाशेऽपि मृत्युर्भवति । Ck.
8. एतच्चौजः सर्वधातुसमुदायरूपं, तेन सप्तधातुष्वेवावरुद्धमिति नाष्टसप्तधातुत्वातिप्रसक्तिः । Ck.

When it is diminished in first and second degree the symptoms as mentioned here appear while in diminution of the third degree, death ensues.¹

These eighteen types of diminution are the prominent ones and are not restrictive and as such diminution of fluid (udakakṣaya), and that of svara (voice) etc. may also be understood.²

78-89. Ojas, as said above, is the essence of dhātus.³

The number seven of piḍakas (boils) indicate their prominence of prevalence only thus it has no contradiction with the statement of Suśruta who describes more than that.⁴

90-100. 'Vyamlatā' is interpreted by Cakrapāṇi as 'vidāha' while by Gaṅgādhara as 'pakvatā'. Yogīndranātha supports Cakrapāṇi.

101-103. Caraka mentions vidradhi as equal to weapon, serpent, lightening and fire. Cakrapāṇi and also the other two commentators take the latter two as one—lightening fire. They explain that these examples denote injuriousness to vital organs, causing unconsciousness and fatality respectively of vidradhi.⁵

111. Gaṅgādhara reads 'saṅkoca' in place of 'Saṅkotha'.

112-113. 'Sthāna' means position in normal measure.⁶ 'Gati' means prakāra (type) or avasthā⁷ (stage).

114. As in 'Prakopa' and 'Praśama', 'pra' should also be known to have been prefixed to 'caya' thus meaning that there is distinguished accumulation of pitta etc. in rainy season. etc. It further indicates that simultaneously with them there may be accumulation, though slight, of other doṣas as well.⁸

1. तस्याद्यदेवाधर्माञ्जलिमितं तदेवाष्टविन्दुमितं भवति । विन्दुशब्देनात्र कर्षः । कर्षाष्टकमधर्माञ्जलिर्भवति ।
... 'तस्यौजसः क्षये विस्त्रंसे व्यापदि च विभेतीत्यादि लक्षणं भवति' ... 'तदोजसस्तु नाशात् सर्वशः क्षयान्ना
पुमान् विनश्यति । GD.

2. एते चाष्टादश क्षया आविष्कृततमत्वेनोक्ताः, तेन उदकक्षयस्वरक्षयाद्यनमिधानं नोद्भावनीयम् । Ck.
सन्ति हि शारीरभावास्तेभ्योऽधिकाः स्वेदार्तवस्तन्यगर्भस्वरोदकादयः तेषाञ्च क्षया उन्नेयाः । GD.

3. ओजः प्रसादो धातूनाम् । Ck.

4. एताश्च प्राधान्यादुक्ताः । तेन सुश्रुतेऽपि पिडकाधिक्यमुक्तं यत् तन्न विरोधि । Ck.

5. शस्त्रादिदृष्टान्तत्रयाच्छस्त्रवन्मर्मच्छेदकत्वं, सर्पवदाशुसंज्ञाहारित्वं विद्युदग्निवदाशुमारकत्वं ज्ञेयम् । Ck.

6. मानं स्वमानावस्थानम् । Ck.

7. गतिः प्रकारोऽवस्था वा । Ck.

8. चय इत्यत्र प्रशब्दो लुप्तनिर्दिष्टः, तेन प्रकृष्टचयः—एतेन वर्षादिषु पित्तादीनां प्रकृष्टश्चयो भवतीति दर्शयते,
इतरदोषस्यापि च स्तोकमात्रेण चयो यथासंभवं सूचयते । Ck.

Non-simultaneous accomulation etc. mean of the predominant doṣa, thus there is no contradiction of other doṣa such as aggravation of kapha and pitta in early rains.¹

Accumulation of pitta etc. in six seasons is described separately for each doṣa in order, hence there is no anomaly if vāta is aggravated when pitta is accumulated and so on.²

115-118. 'Bala' means cause of bala (strength). 'Mala' is that which makes the body dirty.³

Normal kapha is taken as ojas while the abnormal is sinful (because of producing disorders). By 'ojas', the essence of dhātus or the other 'ślaiṣmika' one may be taken.⁴

Gaṅgādhara interprets 'mala' as that which causes disorder like sluggishness of digestive fire etc.⁵

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1. एकैकश इति अयौगपच्चेन । एतच्च प्राधान्येनैव ज्ञेयं, तेन प्रावृषि श्लेष्मपित्तकोपेनाप्रधानेन न व्यभिचारः । Ck.
 2. अत्र च षट्सु ऋतुषु पित्तश्लेष्मवातानां प्रबलचयादयो विभज्यमानत्वेन, तेन पित्तचयकाले वातस्य कोपः—श्रीष्मे वातचय इति च स्यात् । Ck.
 3. बलमिति बलहेतुत्वेन । मल इति शरीरमलिनीकरणात् । Ck.
 4. ओज इति सारभूतं, यदि वा द्वितीयश्लैष्मिकौजोहेतुत्वेनौजः, वक्ष्यति हि शारीरे—तावच्चैव श्लैष्मिकस्यौजसः प्रमाणम् (शा० अ० ६) इति दुःखहेतुत्वात् पाप्मा । Ck.
 5. मल इति मालिन्यकारः मन्दाग्न्यादिविकारहेतुरुच्यते । GD.

CHAPTER XVIII

16-17. In men, swelling originated in feet (lower part) and spread gradually in upper part becomes difficult to cure. In woman, it is reverse. The reason is that the lower part of men and upper part of women is lighter and as such if the disorder is not controlled then it is difficult to control it in the other part which is heavier.¹ To make it more clear Gaṅgādhara reads 'गुर्वङ्गो' instead of 'सर्वङ्गो'.

19-36. Difference between Galagaṇḍa and Galagraha is that the former arises slowly and as such is of chronic nature while the latter comes forth emergently and is of acute nature.²

Likewise, in visarpa the disorder spreads while in piḍaka it is stable.³

Explaining the pathogenesis of tilaka etc., Cakrapāṇi says that blood gets dried in conjunction with pitta and gives rise to these disorders,⁴ but it does not look sound because in accordance with the context pitta is doṣa which spreads to blood and getting dried up causes the disorder rather than blood taking the lead which is unnatural. Yogīndranātha follows Cakrapāṇi.⁵

Here 'Virodhinām' means 'contrary functions' as 'viṣāda' (depression) in case of vāyu, 'apakti' (indigestion) in case of pitta and 'rauṣya' (roughness) in case of kapha and not contrary doṣas because it is not necessary that aggravation of one doṣa may lead to diminution of the other one particularly in face of the fact that doṣas are not mutually exclusive.⁶

Gaṅgādhara also supports it.⁷

1. पादाभिनिवृत्तः शोथः पुरुषाणां लघावधोदेशे जातः सन् यदा न जीयते तदा गुरुमूर्ध्वदेशं गतः स न पार्यते जेतुं, यो हि लघौ प्रदेशे जेतुं न पार्यते स गुरुप्रदेशगतो नितरामेव न पार्यते । एवं "प्रसृतः स्त्री-मुखाच्च यः इत्यपि ज्ञेयम् । वचनं हि—अधोभागो गुरुः स्त्रीणामूर्ध्वः पुंसां गुरुस्तथा ॥ (सु० सू० ४६) इति । Ck.
2. शनैरिति वचनेन गलगण्डकारिणो दोषाश्चिरक्रिया भवन्तीति दर्शयति, गलग्रहादौ चाशुकारिणो दोषा भवन्ति । Ck.
3. विसर्पस्य पिडकायाश्च तुल्यकारणत्वेऽपि विसर्पे सर्पणशीलो दोषः, पिडकायां च स्थिरो ज्ञेयः । Ck.
4. यस्य पित्तमित्यादौ पित्तं प्राप्य शोणितं कर्तुं शुष्यतीति योजनीयम् । Ck.
5. यस्य प्रकुपितं पित्तं प्राप्य शोणितं शुष्यति, पित्तेन शोणितोच्छोषात् तस्य तिलका ' ' ' जायन्ते । JN.
6. वृद्धिर्वापि विरोधिनामिति उक्तप्राकृतलक्षणविरोधिनां कर्मणां वृद्धिः । ' ' ' यदुच्यते—वृद्धिर्वापि विरोधिनामिति विरोधिदोषाणां, ' ' ' तन्न, यतोऽन्यदोषवृद्धावन्यस्यावश्यं न ह्यपायो भवति, ' ' ' न च दोषाः परस्परघातका इति प्रागेव प्रतिपादितम् । Ck.
7. अत्र कश्चित् वृद्धिर्वापि विरोधिनामिति वाताद्यन्यतमक्षयेऽन्यतमवृद्धिर्भवतीति व्याचष्टे, तन्न ; युगपत् त्रयाणां क्षयानुपपत्तेः पित्तवृद्धौ श्लेष्मणः सर्वांशेन विनाशापत्तेश्च । GD.

CHAPTER XIX

4. 'Āmaviṣa' (Vi. 2-12) is included in alasaka itself and as such has not been read separately. Some say that as it is a toxic condition, it is the subject matter of toxicology and as such is not taken up here.¹

Though there may be different enumerations according to different classifications, the prominent one has been given here. Other details may be seen in respective chapters.²

Cakrapāṇi says that mada itself when advanced is known as madātyaya and as such is not mentioned separately.³ Gaṅgādhara, however, contradicts it. He says that mada and madātyaya are different in nature because the former is caused by vāta etc. and is described in the chapter on blood disorders while the latter is caused by excessive drinking and is described in separate chapter.⁴

Yogīndranātha says that kaphaja tṛṣṇā is not mentioned because kapha being solely liquid is not liable to cause thirst which is caused by vāta and pitta. Suśruta has mentioned kaphaja tṛṣṇā, there kapha acts through vāta and pitta and not itself. Likewise, other types such as bhaktaja, madyaja etc. are covered by vāta and pitta.⁵

He informs that about arocaka there is a variant reading 'वातपित्तकफद्वेषायासाः' as is also seen in other texts like that of Bhela.⁶

1. आम-विषस्य त्रिविधकुक्षीये वक्ष्यमाणस्यालसक एवान्तर्भावात् । अन्ये त्वामविषस्य विषत्वेनान्यविषतन्त्र-विषयत्वादिहाग्रहणमिति ब्रूवते । Ck.

2. इह चोक्तानां रोगाणां यद्यपि प्रकारान्तरेणान्यथाऽपि संख्या भवति; तथाहि—“अष्टौ ज्वराः, द्वावुन्मादौ निजागन्तुकभेदेनेत्यादि; तथापि प्रधानविवक्षया एत एव भेदाः गृहीताः । प्राधान्यञ्च स्वाधिकारे रोगाणामनुसरणीयम् । Ck.

3. अत्र यदा एव मदात्ययरूपतां यान्तीति कृत्वा मदात्ययाः पृथङ् नोक्ताः । Ck.

4. कश्चिदत्र मदात्ययरोगस्य मदरूपत्वेन मदेऽन्तर्भावं व्याचष्टे, तन्न । मदात्ययो हि मद्यपानात्ययः, मदस्तु वातादिदोषकृतो विधिगोणितिके वक्ष्यते । GD.

5. कफस्य केवलद्रवस्य पिपासाकर्तृत्वायोगात् इह कफात्मिका तृष्णा नोक्ता । वातपित्तयोरेव तृष्णाकर्तृत्वेन उक्तत्वात् । JN.

6. क्वचित् वातपित्तकफद्वेषायासाः इति पाठः । स च तन्त्रकर्तुः इति उत्प्रेक्षामहे, समानतन्त्रे तथा दर्शनात् । तथा च भेलः । JN.

About Pāṇḍuroga, Suśruta has not mentioned the type caused by earth-eating but Caraka has said it for specific treatment.¹

Though the disorders are caused by vāta etc. they are named specifically as ūrustambha, gulma etc. on the basis of specific location, formation and etiology.²

Others interpret that the above specifically named disorders though differently taken are essentially caused by vāta etc. because they arise in sites, have symptoms and etiology of the same. Hence all the disorders are caused by vāta etc.³

Gaṅgādhara takes 'symptom' and not form by 'Samsthāna' and as such has given example of ikṣumeha etc. instead of piḍakā, gulma etc. He also contradicts Cakrapāṇi in case of plihodara given as example of 'prakṛtiviśeṣa' on the ground that it may be an example of 'sthāna-viśeṣa' and not 'prakṛti-viśeṣa'. Śitajvara, uṣṇajvara may be suitable examples for the latter.⁴

Here morbidity is not said as simply disequilibrium of dhātus which is already accepted but particular forms of disorder caused by it such as fever etc. which are not different from the same.⁵

Gaṅgādhara further explains it that disorders are not different from doṣas as jar etc. are essentially earth.⁶

7. 'Pra' in 'Pravṛddha' indicates that even in exogenous disorder there is increase of innate doṣas but not so aggravated as to produce symptoms.⁷

1. मृत्तिकायाः दोषप्रकोपद्वारेणैव पाण्डुरोगजननात् सुश्रुते मृद्वक्षणजस्य दोषजेषु अवरोधः कृतः । इह पृथग्भिधानं विशिष्टरूपचिकित्साप्रतिपादनार्थम् । JN.
2. "स्थानं रसादयो वस्त्यादयश्च, संस्थानमाकृतिर्लक्षणमिति यावत्, प्रकृतिः कारणम्" ...तत्र स्थानविशेषादुपदेशो यथा ऊरुस्तम्भरक्तयोनिकामलाप्रभृतयः, संस्थानविशेषात्पिडकागुल्मप्रभृतयः, प्रकृतिविशेषाच्छ्लेष्मप्लीहोदरप्रभृतयः । Ck.
3. यद्यपि प्लीहादिकारणान्तरेण भिन्ना अपि रोगास्तथापि वातादिस्थानजन्यत्वेन तथा वातादिलक्षणयुक्तत्वेन तथा वातादिकारणजातत्वेन वातादिना एव सर्वविकारा इति वाक्यार्थः । Ck.
4. प्रकृतिविशेषेण व्यपदेशस्तु प्लीहोदरादीत्यन्ये, तन्न, स्थानविशेषत्वात् प्लीहादेः । परन्तु शीतज्वर उष्णज्वर इत्यादि रसज्वररक्तज्वरित्येवमादिरूपेण । GD.
5. अत्र च धातुवैषम्यमात्रं विकारो नोक्तः, तस्य वातादिवैषम्यरूपत्वेन सिद्धत्वादेव, यस्तु धातुवैषम्यविशेषो धातुवैषम्यजातो ज्वरादिरूपः, स इह शिष्यं प्रति विकृतवाताद्यभेदेन प्रतिपाद्यते । Ck.
6. यथा मृदात्मका एव घटादयः । GD.
7. "अपि प्रवृद्धः" इति वचनेन आगन्त्वस्थायामपि निजदोषो वृद्धोऽस्त्येव, परं प्रवृद्धोऽसौ न भवति स्वलक्षणाकर्तृत्वेनेति दर्शयति । Ck.

'Anubandha' means that attached subsequently and 'Prakṛti' is the original one. Their relative strength should be considered.¹ Or the former denotes the secondary one and the latter main one.²

Gaṅgādhara discussing the relation between the emotions like passion etc. and fever etc. caused by them says that passion etc. are psychic disorders and their effects fever etc. are exogenous disorders.³

1. अनुबन्धः पश्चात्कालजातः, प्रकृतिर्मूलभूतः, सम्यग् ज्ञात्वा बलवत्त्वाबलवत्त्वादिना । Ck.

2. किं वा, अनुबन्धः अप्रधानः, प्रकृतिः अनुबन्ध्यः प्रधानमित्यर्थः । Ck.

3. कामादीनां मानसव्याधित्वात् तज्जानां ज्वरादीनामागन्तुजत्वात् । Ck.

CHAPTER XX

3. 'Prakṛti' is the initiating cause but Cakrapāṇi interprets it first as svabhāva and then immediate cause like vāta etc.¹ Likewise, adhiṣṭhāna is interpreted by him as 'dūṣya'² but normally it is taken as location such as Āmāśaya etc. Making distinction between 'Prakṛti' and 'Āyatana' he says that prakṛti is immediate (material) cause while 'Āyatana' is external etiological factor such as defective diet and behaviour.³

Variations of doṣas are innumerable due to various combinations, commutation and permutation; bodily organs being the sites are also innumerable in terms of cellular divisions and combinations; symptoms and etiology too are innumerable due to variations and as such disorders also are innumerable from this point of view.⁴

Some read 'एषां विकाराः' in place of 'विकाराः' which is not accepted by Cakrapāṇi who says that if it is to be accepted it may relate to body and mind, the plural number denoting the plurality of their ingredients and functions.⁵

Gaṅgādhara refutes the view of Cakrapāṇi as by 'āgantū' the psychic disorders may also be taken and restricts this word in relation to bodily disorders only. He says that in the chapter of Tisraīṣaṇīya (Su. 11) disorders have been said as of threetypes—mānasa, nija and āgantū. Here mānasa is excluded and as such 'nija and āgantū' denote the bodily disorders only. Āgantū means that which causes painful conditions irrespective of prior accumulation of doṣas. Thus fever caused by either psychic factors or injury is known as āgantū because none of these requires prior accumulation of doṣa.⁶ Bodily disorders caused by psychic factors have also

1. प्रकृतिरिह स्वभावः, ***प्रकृतिः प्रत्यासन्नं कारणं वातादि । Ck.

2. अधिष्ठानं दूष्यम् । Ck.

3. आयतनानि बाह्यहेतवो दुष्टाहाराचाराः । Ck.

4. दोषाः संसर्गांशांशविकल्पादिभिरसंख्येयाः, दूष्यास्तु (अधिष्ठानानि) । शरीरावयवा अणुशः परस्परमेलकत्वेन विभज्यमाना असंख्येयाः, लिङ्गानि कृत्स्नविकारगतान्यसंख्येयान्येव, ***हेतवश्चावान्तरविशेषादसंख्येयाः । Ck.

5. केचित् पुनः, "एषां विकाराः" इति पठन्ति, स तु पाठो नानुमतस्तावत् ; यदि च स्यात्तदा देहमनःप्रत्ययमशकम् "एषां" इति पदं, बहुवचनं हि मनः शरीरयोर्वहुत्वविवक्षया । Ck.

6. वचनमिदं हि शरीरव्याध्यभिप्रायेण । ***आगन्तुत्वं पूर्वसञ्चयदोषानपेक्षत्वे सति दुःखजनकत्वम् । मानसव्याधिकामादिदण्डाद्यभिघाताभ्यां वातज्वरादेश्च जनकयोर्मानसदोषदण्डाद्यभिघाताद्योः पूर्वसञ्चयापेक्षाशीलत्वाभावादागन्तुत्वम् । GD.

their locus in mind and as such there is no anomaly in saying that the (bodily) disorders have two locations as body and mind.¹

Gaṅgādhara explains 'ruk-sāmānya' as 'commonness of disequilibrium of dhātu or painfulness'.²

Discussing further the point of location of disorders, he says that by simply touching an organ it does not become the location (adhiṣṭhāna). In fact, adhiṣṭhāna is that which is the substratum of the disorder having itself been affected by the same. Hence the exogenous and the innate disorders even having been felt by mind can't be treated as psychic nor are they located in mind.³

Gaṅgādhara interprets Prakṛti first as material cause or nature and then as material cause only such as vāta etc.⁴ Curiously enough he interprets 'adhiṣṭhāna' as 'dūṣya' and 'āyatana' as location.⁵

Yogīndranātha takes 'adhiṣṭhāna' in wider sense to cover all the above aspects. 'āyatana' is etiology.⁶

4-5. Both the words 'mukha' and 'preraṇa' have been interpreted by Cakra-pāṇi as 'karaṇa' without distinguishing between them.⁷

Gaṅgādhara, however, distinguishes between the two. Mukha is immediate exciting cause whereas preraṇa is prayojaka karma⁸ (predisposing or initiating cause).

Yogīndranātha says mukha as 'ārambhaka' (initiating) cause.⁹

1. अत्र तु निजागन्तुजावेव शारीरव्याध्याधिकारामिप्रायेणागन्तुनिजभेदादित्युक्तौ । द्विविधञ्चैषामधिष्ठानं मनः शरीरविशेषादित्युक्तेर्नचानुपपत्तिः । शारीराणां काममयादिजज्वरादीनां मनोऽधिष्ठानाभिप्रायात् । न तु मानसकामादिव्याधेरधिष्ठानाभिप्रायेण मनःशरीरविशेषादित्युक्तम् । GD.

2. रूक्सामान्यादिति धातुवैषम्यसामान्यात् दुःखत्वसामान्याद्वा । GD.

3. अधिष्ठानं हि न केवलमाधारवृत्त्वात्मा तूच्यते, किन्त्वाधेयवस्तुनो यः स्वस्वधर्मस्तेनावच्छिन्न आधार उच्यते, यथा बह्वधाधारकर्पूमहानसादिर्वह्निधर्मोष्णत्वावच्छिन्नकर्पूत्वादिमान्, तथा चात्र दूष्यत्वे सत्यधिकरणत्वमधिष्ठानत्वमिति बोध्यम् । सर्वेषामेव हि रोगाणामागन्तुनिजानां स्वजनितदुःखस्य मनोजुभूतत्वान्न मानसत्वम्, न वा मनोऽधिष्ठानमिति । GD.

4. प्रकृतिः समवायिकारणं, स्वभावो वा । ... प्रकृतिः समवायिकारणं, प्रकृतिभूतद्रव्यं वातादिः । GD.

5. अधिष्ठानमपि दूष्यत्वेनावस्थानं रसरक्तादि । ... आयतनं वातादीनां पक्वाशयादि । GD.

6. "अधिष्ठानं सामान्यतः मनःशरीरभेदेन द्विविधमपि शरीरावयवभूतैः वस्त्यादिभिः स्थानैः दूष्यरसरक्तादिभिश्च विभज्यमानं अनेकैव भिद्यते ।" "आयतनं हेतुः" । JN.

7. मुखानि कारणानि । ... प्रेरणं कारणम् । Ck.

8. कारणानि कर्तृभूतानि सन्निवृष्टानि । प्रेरणमिति प्रेरयतीति कर्तरि कृतं प्रयोजकमित्यर्थः । GD.

9. मुखं आरम्भकं कारणम् । JN.

Further elaborating the point Gaṅgādhara says that usually the etiological factors like improper food and behaviour cause disorders through vitiating the doṣas but whenever the etiological factor produces the specific disorder directly it is mentioned as such like pāṇḍuroga caused by earth-eating.¹

8. Basti is mūtrādhāra² (receptacle of urine) and puriṣādhāna is receptacle of faeces.³ Cakrapāṇi has wrongly interpreted it as pakvāśaya⁴ because it is already mentioned there separate from puriṣādhāna which shows that both are not one.

Though vāta is present in the whole body in various types such as prāṇa etc., pakvāśaya is said as its specific site because mostly vātika disorders are rooted here, are difficult to treat if located here and if vāta is overcome at this place, it would pacify all vātika disorders.⁵ That is why basti is so important in vātika disorders. Gaṅgādhara says that the above places are sites of samāna, apāna and vyāna types of vāyu.⁶

Lasikā is slimy portion of body fluid;⁷ Gaṅgādhara has framed a suitable word (dehodaka) for body fluid⁸

Āmāśaya is the seat of both kapha and pitta so Cakrapāṇi distinguishing between these says that the upper portion of the Āmāśaya is the seat of kapha and the lower one that of pitta.⁹ The latter one is called as the midpoint between Āmāśaya (the former one) and pakvāśaya which is nābhi. Vāgbhaṭa has mentioned nābhi as the specific site of pitta.¹⁰

1. तत्रापि मिथ्याहारादीनां प्रतिनियतज्वराद्यारम्भकतया वातादिप्रेरकत्वं न तु व्याधिजनकत्वम् । साक्षादेव यत्र तु बाह्यहेतूनां वातादिप्रेरकत्ववत् साक्षाद्व्याधिजनकत्वं तत्र तज्जत्वेनैवाचार्यव्याधयो व्यपदिश्यन्ते यथा मृत्तिकाजपाण्डुरोगादयः । GD.
2. वस्तिः मूत्राधारः । JN.
3. पुरीषं आधीयते स्थाप्यते अस्मिन् इति पुरीषाधानं पुरीषाधारः । JN.
4. पुरीषाधानं पक्वाशयः । Ck.
5. यद्यपि प्राणादिभेदभिन्नस्य वायोः पृथगेव स्थानानि वक्ष्यति, यथा—‘स्थानं प्राणस्य शीर्षोरः कण्ठजिह्वास्यनासिकाः (चि० 28) इत्यादि, तथापीदं वैशेषिकं स्थानं ज्ञेयं, यतोऽत्र प्रायो वातविकाराः भवन्ति, भूताश्च दुर्जयाः, अत्र च विजिते वाते सर्ववातविकारावजयः इति । Ck.
6. समानापानव्यानानां त्रयाणामधिष्ठानत्वात् प्रायेण वस्त्यादिषु स्थानेषु वातविकाराः भवन्ति । GD.
7. लसीका उदकस्य पिच्छाभागः । Ck.
8. लसीका देहोदकस्य पिच्छाभागः । GD.
9. पित्तस्थानेषु आमाशय इति आमाशयाधोभागः, श्लेष्मस्थानेष्वामाशयः आमाशयोर्ध्वभागः । Ck.
10. पक्वामाशयमध्यस्थम् इति सुश्रुतः (सू० सू० 21) । पक्वामाशययोर्मध्यं नाभिः, नाभिरत्र विशेषतः इति वाग्भटः (अ० ह० सू० 12) । आमाशयस्य अधो भाग एव नाभिः । JN.

Gaṅgādhara says that Āmāśaya is the specific site of pitta because pācaka, rañjaka and bhrājaka—these three types of pitta are located there. If pitta is overcome at this place it is easier to control the paittika disorders.¹

‘Āmāśaya’ as one of the seats of kapha means, as said above, the upper portion of the organ. Uras is said as the specific site of kapha because three types of kapha-kledaka, avalambaka and śleṣaka—are located there and if kapha is overcome there it is easy to control all the disorders of kapha.²

10. Disorders are said to be of two categories—sāmānyaja and nānātmaja, sāmānyaja (general) is the disorder which is caused generally by all the doṣas singly or jointly. Nānātmaja (specific) is the one which is caused by one doṣa specifically.³

It is surprising that both Gaṅgādhara and Yogīndranātha have taken ‘nānā’ in ‘nānātmaja’ in the sense of ‘several’ but neither has analysed the word to make its meaning (specific) clear. In fact, the word may be analysed as ‘Na + anāt-maja’⁴ (that which can’t be produced by the cause other than the specific one).

11. Yogīndranātha says that the disorders listed here are minor ones and as such they are named after the part affected.⁵

‘Nakhabheda’ is ‘tearing of nails’. Gaṅgādhara says it kunakha which is contradicted by himself.⁶

1. तत्राप्यामाशयः पित्तस्य विशेषेण स्थानम्, पाचकरञ्जकभ्राजकानां त्रयाणामधिष्ठानत्वात् । प्रायेणैतेषु स्थानेषु स्थितस्य पित्तस्य जितत्वे सर्वपित्तविकारावजयः स्यात् । GD.

2. अत्राप्युरो विशेषेण श्लेष्मणः स्थानमिति, क्लेदकावलम्बकश्लेषकाणां त्रयाणामधिष्ठानत्वात् । प्रायेणैतेषु स्थानेषु स्थितस्य कफस्य जये सर्वश्लेष्मविकारावजयः स्यात् । GD.

3. सामान्यजा इति वातादिभिः प्रत्येकं मिलितैश्च ये जन्यन्ते । नानात्मजा इति ये वातादिभिर्दोषान्तरा-संयुक्तैर्जन्यन्ते । Ck.

“विकाराः सामान्यजा नानात्मजाश्चेति द्विधा । तत्र सामान्यजा इति सामान्येन तत्तद्व्याधित्वरूपेण जायन्ते वाताद्वा पित्ताद्वा कफाद्वा—ये ते सामान्यजाः । नानात्मजा इति नानात्मकत्वेन बहुव्याधिरूपेण जायन्ते वाताद् वा पित्ताद् वा कफाद् वा ये ते नानात्मजाः । GD.

सामान्यजाः सामान्यजातयः ये वातादिभिः व्यस्तसमस्तैः जन्यन्ते, वातादीनां साधारणाः यथा उदरादयः । —नानात्मजाः नानाजातयः ये वातादीनां एकैकेन स्वतन्त्रेण जन्यन्ते यथा नखभेदादयः । JN.

4. आत्मना जायते आत्मजः, न आत्मजः अनात्मजः, न अनात्मजः नानात्मजः । (स्व०)

5. एते हि क्षुद्रविकाराः । क्षुद्रविकारा यदेवांगं आविशन्ति तदुपपदमेव नाम लभन्ते यथा नखशङ्खललाट-भेदा—इत्येवमादयः । JN.

6. नखभेदः कुनखः ।—यतोऽत्र नखभेदो नखभंगुरता, न तु कुनखः । GD.

‘Vipādikā’ is cracking of sole and palm¹ commonly it is prevalent as ‘cracking of sole’. Yogīndranātha also supports it.²

‘Padbhramśa’ has been interpreted by Cakrapāṇi and Yogīndranātha as falling of feet at the place other than the intended one.³

‘Pādasuptatā’ is read as ‘Pādasupti’ by Cakrapāṇi which is interpreted as loss of sensation or motion in feet.⁴ But, in my view ‘supti’ is generally used in the sense of loss of sensation’. For loss of motor activity, the word ‘ghāta’ or ‘vadha’ is used such as Pakṣāghāta or ‘pakṣavadha’.

‘Vātakhuḍḍatā’ has been interpreted by Cakrapāṇi and Gaṅgādhara by the way of commonly prevalent term ‘cāluka’.⁵ Yogīndranātha elaborates it as ‘vāta in khuḍḍa’ (ankle joint).⁶

Piṇḍikodveṣṭana’ is the pain of the nature of striking with stick in calf muscle.⁷

‘Gr̥dhrasī’, in Cakrapāṇi’s words, is ‘painful gr̥dhrasī’.⁸ Gaṅgādhara says that the approach of Cakrapāṇi to evade the specific disorder in full is not proper because even though in gr̥dhrasī there is contact of kapha in one of the types, it is later association and as such there is no objection to its being specific.⁹

He concludes, after giving several examples, that the general disorders mentioned here should not be taken as vātavyādhī but only the main syndromes which are caused by vāta alone.¹⁰ Yogīndranātha elaborates the same and says that the

1. विपादिका पाणिपादस्फुटनम् । Ck.

2. विपादिका पादस्फुटनम् । JN.

3. पादभ्रंशः पादस्यारोपविषयदेशादन्यत्र पतनम् । Ck., JN.

4. सुप्तिः पादयोर्निष्क्रियत्वं स्पर्शजिता वा । Ck.

5. वातखुड्डता “चालुक” इति प्रसिद्धः । Ck.

6. वातखुड्ड खुड्डवातः, खुड्डः पादजंघासन्धिः । JN.

7. पिण्डिका जान्वधोमांसपिण्डः । तस्योद्वेष्टनं दण्डादिनेव ताडनम् । GD.

पिण्डिकयोः उद्वेष्टनं दण्डादिना ताडनेन वेदना । पिण्डिका जंघाकाण्डस्य पश्चिमे भागे पिण्डाकृति-
कठिनमांसम् । JN.

8. गृध्रसीशब्देन गृध्रसीशूलं गृह्यते । Ck.

9. अत्र कश्चिदाह—गृध्रची गृध्रसीशूलम् ।—तत्र मनोरमम्, यतोऽत्र—गृध्रसी वातव्याधयुक्ता, तत्र...यत्
कफसंबन्ध उक्तः स च नारम्भकत्वेन किन्तूत्तरकालं, नातोऽस्याः सामान्यजत्वम् । GD.

10. अनयैव दिशा एष्वशीतिवातव्याधिषु उन्मादाद्याख्या ये सामान्यजा दृश्यन्ते तेऽत्र न वातव्याधिषु बोध्याः,
किन्तु केवलवातजमनोमत्तत्वमात्रादिरूपेण तत्तत्संप्राप्तिव्यतिरिक्ताः ज्ञेयाः । GD.

syndromes listed here are the specific ones which, in spite of the association of other doṣas, undoubtedly indicate the specific nature of the disorder.¹

Accordingly ūrustambha is taken as only the stiffening of thighs due to vāta and not the disease named as such which arises from a specific pathology.²

‘वृषणोत्क्षेपः’ is another reading for ‘वृषणाक्षेपः’. Yogīndranātha reads ‘वृषणाक्षेपः’ ‘but interprets as ‘वृषणयोः उत्क्षेपः’.

‘viḍbheda’ is diarrhoea caused by vāta without specific pathogenesis of the disease.³ Cakrapāṇi says that in vātaja atisāra too viḍbheda is due to vāta.⁴

‘Hṛddrava’ is palpitation or tachycardia⁵

‘Hanustambha’ and ‘tālubheda’ are variants in place of ‘hanubheda’ and ‘akṣibheda’ respectively. Gaṅgādhara takes ‘bheda’ as stambha⁶ but it does not seem to be correct. In my view, ‘bheda’ is ‘tearing pain’ and ‘stambha’ is stiffening thus the two being quite different can’t be synonymous.

‘Aśabdaśravaṇa’ is dizziness in ears or tinnitus (or auditory hallucination) where there is perception of sound even when there is none.⁷ Gaṅgādhara interprets it as ‘hearing of low sounds’ and not the high one.⁸ The variant ‘uccaiḥśravaṇam’ is accepted by Yogīndranātha. ‘Uccaiḥśruti’ is ‘perception of high sounds only’ while ‘bādhirya’ is total loss of perception of sound.⁹

‘Timira’ is caused by vāta but there may be later association of other doṣas.¹⁰

1. इह पुनः गृध्रस्यादीनां अभिधानं नखभेदादिवत् वातस्य स्वस्थानकर्ममात्रात्कविकारतया । तथा च इह गृध्रसीशब्देन स्फिगादीनां स्तम्भादय बोद्धव्याः ।... एवं एते इह वायोः अव्यभिचारिणिरूपाः यथा नख-भेदादयः, यैः सत्यपि दोषान्तरानुबन्धे विमुक्तसन्देहाः वातिकत्वं अवधारयन्ति विकारेषु भिषजः । JN.
2. ऊरुस्तम्भेन ऊरुस्तम्भनमात्रं वातजन्यत्वेन गृह्यते । Ck.
3. विड्भेदो न वातातिसारीयविड्भेदः परन्तु अतिसारग्रहण्यादिसामान्यजव्याधीनां संप्राप्तिं विना केवल-वातद्रवपुरीषातिनिःसरणं विड्भेदः । GD.
4. वातजातीसारेऽपि विड्भेदो वातजः । Ck.
5. हृद्द्रव इति हृदयस्य द्रुतिः स्फुरणम् । GD.
हृद्द्रवः हृदयस्य द्रुतता । JN.
6. हनुभेदो हनुस्तम्भः, ओष्ठभेदः ओष्ठस्तम्भः, अक्षिभेदोऽक्षिगोलकभ्रमणाभावरूपोऽक्षिस्तम्भः । GD.
7. अशब्दश्रवणं शब्दाभावेऽपि शब्दश्रवणम् । Ck., JN.
8. अशब्दश्रवणमल्पशब्दश्रवणम्, न तूच्चैः । GD.
9. उच्चैः श्रुतिः तारस्वरमात्रश्रवणम्, अल्पशब्दस्य तु सर्वथैवाश्रवणम् । बाधिर्यं शब्दमात्रस्यैवाश्रवणम् । Ck.
10. तिमिरं तु वातजमेव, दोषान्तरसंबन्धस्तत्रानुबन्धरूपः । Ck.

In the list, six disorders (from ardita to daṇḍaka) are described in the chapter on vātavyādhi.¹ But Cakrapāṇi takes them differently. By 'ekāṅgaroga' and 'sarvāṅgaroga' he takes the condition of localised or generalised heat or cold in fever which is caused by vāta.² It is too much stretching and thus he does not seem to be correct.

'Tamaḥ' is entering into darkness.³ 'Bhrama' is the feeling as if one's own body or outward objects are revolving.⁴ Gaṅgādhara takes it in relation to body alone.⁵ Cakrapāṇi interprets it as 'illusion'.⁶

There is a variant 'glāni' in place of 'hikkā'.

'Pralāpa' is incoherent speech.⁷ Gaṅgādhara says that 'atipralāpa' is vātaja whereas 'pralāpa' is pittaja⁸ hence they are quite different. Concluding the topic Cakrapāṇi says that the list only mentions common symptoms and is not restrictive and as such the unmentioned symptoms may also be taken as vātika disorders which are innumerable.⁹

'Ātmarūpa' is the specific character.¹⁰ 'Apariṇāmi' means natural, not caused by any other condition.¹¹

'Karma' here means 'abnormal function. These functions are specific to vāta without association of pitta or kapha but not irrespective of bodily organs.¹²

The same interpretation is given in respect of pitta and kapha as well.

1. अर्दितादयः षट् वातरोगाध्याये वाच्याः । GD., JN.

2. एकं गारोगः सर्वांगरोगश्चेति ज्वरादिषु उष्णत्वशीतत्वादीनां कदाचिदेकांगव्यापकत्वेनैकांगरोगः, तेषामेव कदाचित् सर्वांगव्यापकत्वेन सर्वांगरोगः, दोषान्तरसंबन्धेऽपि व्याप्त्यव्याप्ती वातकृते एव । Ck.

3. तमोऽन्धकारप्रवेशमात्रम् । GD.

4. भ्रमः भ्रमद्वस्तुदर्शनं, स्वदेहभ्रमणज्ञानं वा । JN.

5. भ्रमः गात्रशिरोघूर्णनम् । GD.

6. भ्रमश्च वातिकः स्मृतिमोहरूपः । Ck.

7. प्रलापः असंबद्धवचनम् । JN.

8. अतिप्रलापश्चेति वातकृतः, प्रलापस्तु पित्तकृत इति प्रलापयोर्भेदात् न सामान्यजत्वम् । GD.

9. तत्र येषां हितास्ते प्रधानभूताः प्रायोभावित्वेन, अनुक्तास्तु वातविकाराणामपरिसंख्येयत्वेन ग्राह्याः । Ck.

10. आत्मरूपं संबन्धाश्रयत्वादुपाधिव्यतिरिक्तम् । GD.

11. अपरिणामीति सहजसिद्धं, नान्योपाधिकृतमित्यर्थः । Ck.

अपरिणामि अव्यभिचारि । JN.

12. कर्मणश्चेति विकृतस्य वायोः कर्मणः । स्वलक्षणमिति आत्मीयं लक्षणम् । अत्राप्यपरिणामीति संबध्यते, अपरिणामीति पित्तश्लेष्मसंबन्धनिरपेक्षं, न तु शरीरावयवानपेक्षमिति । Ck.

The specific characters such as roughness etc. are found in the states of equilibrium and diminution also but in relatively lesser degree.¹

‘Sraṃsa’ is slight separation from own place, ‘bhraṃśa’ is the same in pronounced degree.² Gaṅgādhara says ‘sraṃsa’ as slight slipping down.³

In place of ‘vyāsa-saṅga’ Gaṅgādhara reads ‘vyāsaṅga’ and interprets it as ‘attachment to something else’.⁴

‘Vyāsa’ is division or dilatation.⁵

‘Harṣa’ is exhilaration caused by instability of vāyu or due to prabhāva. Gaṅgādhara contradicts it and takes aṅgaharṣa or romāñca⁶ (horripilation).

‘Varta’ is ‘circumvention’ but Yogīndranātha takes it as balling of faeces etc.⁷

‘Toda’ is piercing pain⁸ but Yogīndranātha interprets it as ‘intermittent pain’.⁹

‘Supti’ is numbness.¹⁰ Yogīndranātha takes it as ‘loss of movement’.¹¹

Tastes and colours are produced by vāta due to prabhāva though itself it is devoid of the same.¹²

14-16. Cakrapāṇi has interpreted oṣa as ‘distress as if by side fire’. ‘Ploṣa’ as slight burning, ‘dāha’ as if the whole body is burning, davathu as ‘dhakdhakika’ and dhūmaka as emitting of smoke.¹³

1. एतानि चात्मरूपाणि साम्यहान्यवस्थयोरपि भवन्त्यपि मानाधिक्येनाव बोद्धव्यानि । GD.

2. स्रंसः किञ्चित् स्वस्थानचलनम् , भ्रंशस्तु दूरगतिः । Ck.

3. स्रंस इति स्वस्थानतोऽधस्तात् स्थानान्तरचलनमदूरतः । GD.

4. व्यासंग इत्यन्यासक्तिरित्यर्थः । GD.

5. व्यासः विस्तरणम् । Ck.

6. हर्षः वायोरनवस्थितत्वेन प्रभावाद्वा क्रियते । Ck.

हर्षेत्यंगस्य, तेनांगहर्षो लोमांचः । कश्चिद् वायोः प्रभावात् हर्षो हृष्टचित्तत्वमाह, तन्न । चलत्वगुणकार्य-
मध्यत्वासाहचर्यादनुभवाकौशलात् । GD.

7. वर्तुलीकरणं वर्तः । Ck.

वर्तः पुरीषादीनां वर्तुलीकरणम् । JN.

8. तोदः सूचीवद् व्यथा । GD.

9. तोदः विच्छिन्ना रुक् । JN.

10. सुप्तिः अस्पर्शज्ञानम् । GD.

11. सुप्तिः कर्मणि अचैतन्यम् । JN.

12. रसवर्णौ वायुना रसवर्णरहितेनापि प्रभावात् क्रियेते । Ck.

13. ओषः पार्श्वस्थितेनेव वल्लिना पीडा, प्लोषः किञ्चिद्हनमिव, दाहःसर्वांगं दहनमिव, दवधुः “धकधकिका”
इति लोके, धूमकः धूमोद्धमनमिव । Ck.

Gaṅgādhara has followed it and in addition has given interpretation for the following terms—‘amlaka’ as if eructing sour, ‘vidāha’ as semi-digestion of food, ‘antardāha’ as internal heat, and ūṣmādhikya as excess of external heat.¹

Yogīndranātha has given interpretation of these terms as follows :—

Oṣa—generalised intense burning sensation associated with sweating and restlessness.

Ploṣa—localised non-sweating burning as if by fire-flame.

Dava—burning sensation in mouth, lips and palate.

Davathu—burning sensation in sense organs such as eyes etc.

Dhūmaka—as if fuming in head, neck, throat and palate.

Amlaka—eructation with internal heat and cardiac distress.

Vidāha—various sensations of burning in hands, feet and shoulder.

Antardāha—Burning sensation in belly.²

There is a variant ‘अवयवसदनं’ instead of ‘अंगावदरणं’. Yogīndranāth reads ‘अंगावदरणं’ but interprets ‘अंगानां सदनं दाहः’ ‘perhaps on the idea of ‘अंगसदनं’.

‘चर्मावदरणं’ is the reading adopted by Cakrapāṇi in place of ‘चर्मदलनं’. He distinguishes them by saying that tvagavadaraṇa is cracking of external layer of skin whereas carmāvadarāṇa involves all the six layers.³ Gaṅgādhara reads ‘चर्मदलनं’ but interprets ‘चर्मावदरणं’ as by Cakrapāṇi. Yogīndranātha interprets ‘tvagavadaraṇa’ as tearing of skin as well as muscle.⁴

‘Raktakoṭha’ is red urticarial eruption. Yogīndranātha defines koṭha as ‘circular openingless boils’.⁵ Raktapitta is paittika if not associated with other doṣas.⁶ Gaṅgādhara says that here by Raktapitta only pitta bloodified by the association of blood is taken and not the disease named as such and produced by the specific pathogenesis or Raktapitta is initially paittika though later on joined by

1. अम्लकोऽम्लोद्गिरणमिव, विदाहो भुक्तानामर्धपरिपाकः, अन्तर्दाहः अभ्यन्तरेऽत्युष्णत्वात्, ऊष्माधिक्यञ्च बहिरौष्ण्याधिक्यम् । GD.

2. सर्वाङ्गीणः तीव्रदाहः स्वेदारतिमान् ओषः, प्रादेशिकः स्वेदरहितः अग्न्याचिषेव दाहः प्लोषः, मुखोष्ठतालुषु दाहः दवः, चक्षुरादीन्द्रियेषु दाहः दवथुः, धूमकः शिरोश्रीवाकण्ठतालुषु धूमायनम्, अम्लकः सान्तर्दाहिहृदय-शूलोद्गारः, विदाहः पाणिपादांसमूलेषु विविधः दाहः, अन्तर्दाहः कोष्ठदाहः । JN.

3. त्वगवदरणं बाह्यत्वङ्मात्रावदरणं चर्मावदरणं तु षण्णामपि त्वचां दरणम् । Ck.

4. त्वचः मांसस्य च दरणम् । JN.

5. कोठः मण्डलाकारा निर्मुखा पिटिका । JN.

6. रक्तपित्तं दोषान्तरासंपृक्तं रक्तपित्तं पैत्तिकं ज्ञेयम् । Ck.

vāta etc. and as such is taken as specific disorder of pitta.¹ Yogīndranātha says it as only the disorder of pitta caused in its own place.²

Raktamaṇḍala is circular patch red like ripe ficus fruit. This is described as parimaṇḍala by Suśruta.³

‘Kakṣā’ are the eruptions in axilla which tear the muscles.⁴

Regarding kāmālā, Gaṅgādhara says that though pāṇḍu is a general disease, kāmālā is a specific condition which arises in pittaja pāṇḍu due to aggravation of pitta.⁵

17-19. ‘Tr̥pti’ is continuous feeling of contentment⁶ Yogīndranātha says it as loss of desire for food due to heaviness in bowels. Some take it as feeling of contentment or anorexia.⁷

‘Balāsaka’, according to Cakrapāṇi, is loss of strength or slight fever due to aggravation of kapha or obesity.⁸

Gaṅgādhara interprets balāsaka as ‘diminution of strength’. He contradicts the view that it is a type of fever known as vātabalāsaka because that is not a specific disorder as having been caused by vāta and kapha.⁹

Yogīndranātha adopts the variant as ‘balanāśa’.

Dhamanī-pravicaya is the thickening of blood vessels due to accumulation (of fat).¹⁰ Dhamanīpraticaya, according to Cakrapāṇi, is smearing of blood vessels.¹¹

1. रक्तपित्तञ्चेति रक्तसंसर्गेण रक्तीभूतं पित्तं रक्तपित्तम्, न तु रक्तपित्ताख्यः किं वा तस्यापि वातादि-संसर्गत्वादारम्भे पैतस्यैव कर्तृत्वात् सामान्यजत्वाभावाच्च नानात्मजत्वम् । GD.

2. रक्तपित्तमिह पित्तस्य स्वस्थानजविकारमात्रम् । JN.

3. रक्तमण्डलञ्चेति पक्वोदुम्बरवद्वक्तवर्णत्वात् रक्तमण्डलः, सुश्रुते परिमण्डलाख्य उक्तः । GD.

4. कक्षा कक्षदेशगतमांसदारणाः स्फोटः सुश्रुतक्षुद्रोगोक्ताः । Ck.

5. पाण्डोर्हि सामान्यजत्वेऽपि पित्तपाण्डौ पित्तलाहारात् व्याध्यन्तरत्वेन कामला भवति, तस्मान्न कामलायाः सामान्यजत्वम् । GD.

6. तृप्तिर्येन तृप्तमिवात्मानं सर्वदा मन्यते । Ck.

7. तृप्तिः कोष्ठगौरवात् आहारास्पृहा अनन्नाभिनन्दना, तृप्तिरिव तृप्तिः अरोचक इति केचित् । JN.

8. बलासकः बलक्षयः, किंवा श्लेष्मोद्रेकान् मन्दज्वरित्वं, स्थूलांगता वा बलासकः । Ck.

9. बलासको बलक्षयः, कश्चित्तु—नित्यं मन्दज्वरो—वातबलासकी इत्याह, तन्न । वातश्लेष्मारब्धत्वेन नानात्मजत्वाभावात् । GD.

10. धमनीप्रविचयो धमन्युपलेपेन धमनीनां पुष्टता । GD.

11. धमनीप्रतिचयो धमन्युपलेपः । Ck.

According to Yogīndranātha, it is excessive filling of the vessels.¹ It is a condition of atherosclerosis in which lipids are accumulated on the walls of blood vessels.

‘Śītāgnitā’ is read as ‘śītāṅgatā’ by Yogīndranātha.

‘Udarda’ is common as ‘urticarial patches’ but Yogīndranātha takes it as ‘urobhiṣyanda’ (blocking of chest). Some take it as rigor while some as urticaria.²

‘Supti’ as abnormal function of kapha denotes loss of motion while that of vāta denotes loss of sensation.³ Gaṅgādhara does not see any such difference but only interprets it as difference of location.⁴

Mention of Āmāśaya in the treatment of kaphaja disorders indicates its importance as one of the seats of kapha though earlier chest has been said as the main seat of kapha.⁵ Gaṅgādhara explains that Āmāśaya is the lowest seat of kapha and as such by emesis kapha is eliminated from the lowest to the uppermost part.⁶

Yogīndranātha explains it in a different way. He takes the upper part of the Āmāśaya as ‘Uras’⁷ and thus there is no any contradiction with the earlier statement of the author.

20-22. ‘ज्ञानपूर्व’ means that the physician should have acquired adequate knowledge not only theoretically but also practically by going through the practice of the techniques.⁸

1. धमनीनां प्रतिचयः अतिपूरणम् । JN.

2. उदरदः उरोऽभिष्यन्दः । शीतवेपथुरिति केचित् । अन्ये पुनराहुः—उदरदः स कफोद्भवः इति । JN.

3. श्लेष्मकर्मसु सुप्तिनिष्क्रियत्वेन वाते तु स्पर्शज्ञानेन । Ck.

4. वातस्थाने पादे सुप्तता उक्ता, कफस्थाने तु कफजा इति भेदेन बोध्या । JN.

5. आत्रामाशयमनुप्रविश्येति वचनेन श्लेष्मस्थानेष्वामाशयस्य प्राधान्यं, पूर्वं तु तत्रापि उरो विशेषेण इति वचनेनोरः प्रधानम्, एवमुभयमपि तुल्यं ज्ञेयम् । Ck.

6. श्लेष्मणः सर्वेषु स्थानेष्वामाशयरूपेष्वध आशयस्त्वामाशय एव । ततः प्रभृति ऊर्ध्वहरणेन सर्वाशयश्लेष्महरणं भवतीति । GD.

7. आमाशयस्य ऊर्ध्वभागे उरोलक्षणे । JN.

8. ज्ञानपूर्वमिति कर्मदर्शनजनितज्ञानपूर्वम् । Ck.

ज्ञानपूर्वमिति अन्यत्र कृतास्थापनादिकर्मदर्शनादिजनितज्ञानपूर्वम् । GD.

CHAPTER XXI

3. Eight types of despicable persons in relation to their bodies are described here. Despicability means the contemptuous attitude of the society. In this group, other abnormalities like humpedness etc. may also be included.¹ Gaṅgādhara, however, differs—He says that the author has intended only the generalised abnormalities while humpedness etc. are the localised ones and as such are not mentioned. Further he adds that the despicability here does not lay in ugly physical appearance but functional disability.²

Yogīndranātha takes despicability due to deformity.³

4. Over-obese and overlean persons have other despicable features too. Here the word 'निन्दितविशेषाः', has been interpreted differently by commentators. Cakra-pāṇi says that it means more despicability in comparsion to overtall etc.⁴ Gaṅgādhara, as said earlier, emphasises on the functional features.⁵

Yogīndranātha takes features in addition to deformity.⁶

In obese person, fat is nourished more than the other dhātus because it is extensively spread all over the body and takes all the nourishment overcoming other dhātus.⁷ Yogīndranātha makes it more clear by saying that āhārārāsa (nutrient material) because of obstruction in channels due to medas does not reach the other dhātus and thus nourishes medas only. Moreover, the remnant being not sufficient for nourishment the other dhātus.⁸

1. निन्दितत्वञ्च तेषां लोकविगानादेव । अतिदीर्घश्चेत्यादिचकारः कुब्जादिनिन्दितग्रहणार्थम् । Ck.

2. कुब्जकाणभंगुरादयश्चैकदेशनिन्दितत्वान्नोक्ताः । निन्दितत्वं न दृश्यत्वेन कुत्सितत्वम्, आकृतिसौष्ठवा दति-दीर्घादीनामपि सौन्दर्यात्, किन्तु क्रियाविशेषेऽसाधुत्वम् । GD.

3. निन्दिता वैरूप्यात् लोकैः गर्हिताः । JN.

4. भूय एवेति अतिदीर्घादितुल्यलोकावगानादधिकाः । निन्दिताश्च ते विशेषाश्चेति निन्दितविशेषाः । Ck.

5. भूय इति अतिदीर्घाद्यपेक्षयैव भूयिष्ठं यथा स्यात्तथाऽपरे निन्दितविशेषाः क्रियासु निन्दाविषयधर्मविशेषाः भवन्ति । GD.

6. वैरूप्यव्यतिरिक्ताः निन्दिताश्च ते विशेषाश्चेति निन्दितविशेषाः । JN.

7. तेन यस्मादतिस्थूले शरीरे मेदो देहव्यापकत्वेन लब्धवृत्ति, अतस्तदेव प्रायो वर्धते नान्ये रसादयः, तदभि-भूतत्वात् । Ck.

8. अतिस्थूलशरीरे आहाररसस्य मेदसा संरुद्धस्रोतस्तया सर्वत्र अलब्धवृत्तित्वात् प्रायः मेद एव उपचीयते । तच्छेषः अल्परसः अल्पतया शेषघ्रातूनां पुष्टये नालम् । JN.

5-9. Vāyu is excessively aggravated and as such stimulates digestive fire and does not cause irregularity of the same.¹

12. In place of 'रूक्षस्योद्वर्तनं स्नानस्याभ्यासः' Gaṅgādhara and Yogīndranātha read 'रूक्षस्योद्वर्तनस्नानस्याभ्यासः' and interpret as 'habitual use of rough anointing and bath² (without prior massage of oil).

'Prakṛti' means genes initiating the body.³

16-17. Out of the two, the lean is better because if any disease comes it afflicts the obese more. Cakrapāṇi explaining it says that in the obese saturation further aggravates obesity while desaturation, because of increased digestive fire, is not tolerated by the patient thus the condition becomes difficult to manage. On the contrary, the lean can be managed easily with saturative therapy.⁴ Apart from this, Gaṅgādhara gives another reason that the lean is more capable of movements than the obese.⁵ Yogīndranātha adds that desaturation in the obese may also aggravate vāyu.⁶

19. Cakrapāṇi takes development in general by 'māṃsa'.⁷ Gaṅgādhara contradicts it and furnishes a novel explanation by saying that 'māṃsa' means musculature and 'pramāṇa' anthropometric measurement. The normal person should have balanced musculature and average measurement.⁸ Yogīndranātha takes

1. वायोरनतिवृद्धत्वेनाग्निसंधुक्षकत्वं, न वैषम्यापादकत्वं, यतोऽतिवृद्धो हि वैषम्यं बल्लेः करोति वायुः । Ck.

2. उद्वर्तनञ्च स्नानञ्च तत्तस्य रूक्षस्य स्नेहतैलादिहीनस्य अभ्यासः सततं क्रिया । GD.

रूक्षस्य उद्वर्तनस्नानस्य रूक्षद्रव्यैः कल्पितस्य उद्वर्तनस्य तैलादिहीनस्य स्नानस्य च अभ्यासः सतत-
क्रिया । JN.

3. प्रकृतिः देहजनकं बीजम् । Ck.

प्रकृतिः...मातापित्रोः शोणितशुक्रस्य स्वभावः । GD.

प्रकृतिः बीजस्वभावः । JN.

4. स्थूलस्य दुरुपक्रमत्वात्, यतः स्थूलस्य संतर्पणमतिस्थौल्यकरम्, अपतर्पणं चायं प्रवृद्धाग्नित्वान्न सोढुं
क्षमः, दुर्बले तु संतर्पणं योज्यमेवेति भावः । Ck.

5. अतिकृशस्य गमनागमनादिष्वतिस्थूलतः किञ्चिदधिकयोग्यत्वात्, सन्तर्पणापतर्पणादिषु च किञ्चित्
क्षमत्वम् । GD.

6. स्थूलस्य बृंहणं लघनं च न युक्तम् । बृंहणेन मेदसः अतितरां उपचयः स्यात्, लघनेन च मेदः क्षपणात्
अग्निवातयोः । JN.

7. मांसशब्देनेहोपचयो विवक्षितः, तेन सममुपचयस्य प्रमाणं यस्य स तथा । Ck.

8. कश्चिदत्र—"मांसशब्देनोपचयः—इति व्याचष्टे, तन्न, अतिदीघादिः समोपचयप्रमाणत्वेऽपि निन्दितत्वात् ।
वस्तुतस्तु समे मांसप्रमाणे यस्य स तथा । GD.

musculature 'by māmṣa'.¹ Gaṅgādhara does not seem to be right because the context here is the volume of the body and not the other features like length etc.

20. To reduce the obese, heavy and desaturating diet should be given. On the contrary, the lean should be managed with light and saturating diet.

For the former, Cakrapāṇi gives honey as example. It maintains the digestive fire due to heaviness and lessens fat due to desaturating property. Likewise, inferior cereals like Praśātikā, priyaṅgu etc. made heavy by processing should be given. In case of the lean, light and saturating diet is wholesome because due to lightness it increases digestive fire and due to saturating property it provides corpulence.² Gaṅgādhara also says like this.³

Yogīndranātha elaborates it further with additional examples. He adds that in the lean the digestive fire is also mild and in this condition if heavy food is given it may cause further mildness of fire.⁴

21-28. 'Mākṣika' here means 'honey' (and not the particular mineral). Though honey is used in promoting measures too, there is no anomaly in its use in obesity. In fact, honey is synergistic and as such is used with both types—promotive as well as reducing—measures. By nature too, honey is reducing due to properties like roughness etc.⁵

The effect of viḍaṅga etc. though not heavy, is explained due to prabhāva.⁶ The word 'kālaloha' may also denote 'kṛṣṇa aguru' Loha being synonym of aguru'

1. समं मांसप्रमाणं यस्य सः सममांसप्रमाणः । JN.

2. गुरु चातर्पणं च यथा—मधु, एतद्धि गुरुत्वाद् वृद्धमग्निं यापयति, अतर्पणत्वाच्च भेदो हन्ति । एवं प्रशातिकाप्रभृतीनामतर्पणानां संस्कारादिना गुरुत्वं कृत्वा भोजनं देयम् । कृशानां तु लघु तर्पणं च देयं, तद्धि लाघवाद्ग्नितुद्धिकरं संतर्पणत्वाच्च पुष्टिकृत्...परं लाघवं गौरवं च तत्र संस्कारादिना प्रति-कर्तव्यम् । Ck.

3. प्रशातिकायवादीनामतर्पणानां संस्कारेण च गुरूणां लघुत्वं विधाय भोजनम् । GD.

4. गुरु अतर्पणं अपतर्पणं च यथा माक्षिकशालूकादि ।...यत् लघु संतर्पणं च यथा शालिषष्टिकैर्ण्यमांस-लावकपिञ्जलादिकं तत् कृशानां बृंहणार्थं इष्टम् । अतिकृशस्य अग्निरपि कृशो भवति, तस्माद् यदि अस्मै गुरु अन्नपानादिकं उपयुज्येत, ततः अस्य अग्निसादः स्यात् । JN.

5. माक्षिकस्येति मधुनः, न च मधुनो बृष्यप्रयोगेषु दृष्टत्वाद् बृंहणत्वं वाच्यं, यतो योगवाहि मधु यदा बृष्येण युज्यते तदा बृष्यत्वं करोति, लेखनयुक्तं तु लेखनकरणं तथा स्वरूपेणापि रूक्षादिगुणयोगात् कर्षणम् । Ck.

6. विडंगादिप्रयोगो गौरवनिरपेक्ष एवातिस्थौल्यहरः । Ck.

विडंगादीनान्त्योषधिव्याणां गुरुत्वाभावेऽपि प्रभावात् स्थौल्यकर्षणम् । GD.

29-34. It is said that new cereals should be given but after proper processing to counteract their heaviness so that they may not cause loss of digestive fire. The question may be raised why are cereals like red śāli rice which are light as well as saturating not given rather than the ones which are heavy and require processing. The answer is that both are intended—Red śāli etc., which are naturally light and saturating and new cereals which are more saturating and can be lightened by processing.¹

35. Here 'manas' denotes 'internal senses' (antaḥkaraṇa) or Self accompanied by manas. 'Karmātmānaḥ' means 'senses' or it may denote 'worldly souls'.² Svapna (sleep) is condition of mind aloof from senses.³

Gaṅgādhara says sleep as detraction of senses along with mind from the sense objects.⁴ He, at the same time, contradicts the views of Cakrapāṇi and others by saying that the word 'karmātmānaḥ' excludes internal senses and denote only external senses. When mind is exhausted due to predominance of tamas in hṛdaya, the external senses also become exhausted and retire from their object. This is sleep.⁵

Yogīndranātha adds that if mind does not retire fully from the senses, there is dream.⁶

39-43. In diarrhoea etc. day-sleep is wholesome due to Prabhāva.⁷ In indigestion it is helpful in promoting digestion by stimulating the digestive fire due to obstructing channels.⁸ In case of vigil during night, one should take sleep during day for pacifying the aggravated vāta but before taking food.⁹

1. ननु नवान्नादीनां गुरुणां संस्कारादिना गौरवं प्रतिकर्तव्यमग्निमान्द्यभयात्, तत् किमिति लघून्येव रक्तशाल्यादीनि तत्र न दीयन्ते ? तानि हि प्रकृत्या लघूनि तर्पणानि च मधुरयोगात् ; न, उभयस्याप्यभिप्रेतत्वात् । प्रकृतिलघुतर्पणं च रक्तशाल्यादि, संस्कारादिलघु च नवान्नादि संतर्पणकरमिति । Ck.

2. मनसीति अन्तःकरणे, किं वा मनोयुक्त आत्मा मन इत्युच्यते । "कर्मत्मानः इन्द्रियाणि" किं वा कर्मत्मानः संसर्ग्यत्मानः । Ck.

3. स्वप्नश्च निरिन्द्रियप्रदेशे मनोऽवस्थानम् । Ck.

4. एतेन समनस्केन्द्रियाणां विषयतो निवृत्तिर्निद्रेति ख्यापितम् । GD.

5. कश्चित्तु—एकस्तु स्वप्नो निरिन्द्रियप्रदेशे मनोऽवस्थानमित्याह "तदमूलकम्, वस्तुतस्तु कर्मत्मान इत्यनेन आत्मबुद्धचहङ्काराणां व्यवच्छेदः बाह्यानां दशानामिन्द्रियाणां च ग्रहणम् । मनसश्च क्लान्तिः स्वस्थानस्य हृदयस्य तमसावरणेन निमीलनाद् भवति—स राशिपुरुषस्य स्वापो निद्रा । GD.

6. मनसः अनिवृत्तौ तु स्वप्नदर्शनं स्यात् । JN.

7. अतीसारादिषु च प्रभावाद् दिवाऽपि निद्रा हिता । Ck.

8. अजीर्णपाकार्थं दिवानिद्रा, निद्रा हि स्रोतोऽवरोधेनाग्निबलं कृत्वा शीघ्रमाहारं पचति । Ck.

9. रात्रौ जागरितानां च तज्जनितवातक्षोभशमार्थं दिवास्वप्नः "अयं च दिवास्वप्नोऽभुक्तवतामेव । Ck.

Yogīndranātha says that in case of indigestion day-sleep produces 'dhātu-sāmya' which normalises and thus activates the digestive fire.¹

'Rūkṣa' and 'snigdha' in relation to vigil and sleep denote the effects of the latter. In fact, vigil either in night or day causes roughness but the former is more pronounced while the latter is not so because of unctuousness produced by the night-sleep. Effect of day-sleep may also be explained likewise.²

In my view, the reading 'आसीनप्रचलायितम्' should be correctly put as 'आसीनप्रचलायितम्'. It would mean that sitting is non-rough (it does not cause roughness) while movement is non-blocking (it does not cause blocking of channels). 'आसीनप्रचलायितम्' is interpreted by Cakrapāṇi as 'dozing while sitting' which was the main routine during his time.³ Gaṅgādhara has followed it.⁴ How pracālayita would mean dozing can't be understood. Yogīndranātha has explained it as 'dolana' (swinging movement) while sleeping (dozing).⁵

52-54. The word 'निमित्ततः' excludes the condition caused by ariṣṭa (fatal sign) because it has no apparent cause.⁶

55-57. Predominance of sattva and overcoming tamas can be effected by yogic practices.⁷

Among the causes of the loss of sleep, 'kārya' means businesses. Busy man does not sleep. 'Kāla' means 'age' (old age)—old people generally sleep less. 'Vikāra' (diseases), like colic etc. donot allow person to sleep. 'Prakṛti' (nature)—by nature some people donot get sleep. 'Vāyu' indicates predominance of vāyu.⁸

1. दिवास्वप्नेन अजीर्णिनां धातुसाम्यं भवति, सति च धातुसाम्ये दोषैः स्वस्थानस्थितैः अनुपहतः बल्लिः परिपचनक्षमः भवति । तेन अजीर्णं शीघ्रं पच्यते । कफः वृद्धोऽपि नालं अग्निमान्द्यं जनयितुम् । JN.
2. जागरणस्य स्वप्नस्य च रूक्षत्वं स्निग्धत्वं च तत्कार्यकर्तृत्वादुपचर्यते । किञ्च जागरणं रात्रौ दिने वा रूक्षमेव, परं दिवा जागरणं न विरूक्षणं शरीरे करोति, रात्रिस्वप्नप्रस्निग्धत्वात् । रात्रौ जागरणं तु रौक्ष्यं करोति, तेन तद्रूक्षमुच्यते । एवं दिवास्वप्नेऽपि वाच्यम् । Ck.
3. आसीनप्रचलायितं, उपविष्टस्य किञ्चिन्निद्रासेवनं यदाहुर्जनाः प्रधानं विहारेषु । Ck.
4. स्वप्नविशेषत्वादासीनप्रचलायितस्य उपविष्टस्य किञ्चिन्निद्रारूपस्य । GD.
5. आसीनप्रचलायितं आसीनस्य उपविश्य निद्रां आसेवमानस्य प्रचलायितं दोलनम् । JN.
6. निमित्ततः प्रनष्टेतिवचनपरिष्टजनितनिद्राप्रतिषेधार्थम् । अरिष्टं ह्यनिमित्तमुच्यते शास्त्रे । Ck. निमित्ततः, न तु अरिष्टतः । JN.
7. सत्त्वोदार्यं सत्त्वगुणभूरित्वम् । तमोजयः तमोगुणजयः, स च योगाभ्यासादिना भवति । Ck.
8. कार्यमिति कार्यासक्तो न निद्रां याति । काल इति वार्धक्यं, वृद्धा हि स्वभावत एव जागरूकाः भवन्ति । विकारः व्याधिः शूलादिः । प्रकृतिः स्वभावः, स्वभावादेव केचिदनिद्राः भवन्ति । विकारग्रहणेनैव वाते लब्धे पुनर्वतिग्रहणं विशेषेण वायोनिद्रापहारकत्वप्रतिपादनार्थम् । Ck.

Gaṅgādhara elaborates further. He says that in old age the cause of sleeplessness is subdueing of kapha which is predominant in tamas.¹ Further he takes 'prakṛti' and 'vāyu' together and thus means 'vātaprakṛti'² (vātika constitution).

Yogīndranātha takes pitta also by 'ca'.³

58. Here 'Śrama' (exertion) means 'not excessive' (which might aggravate vāta). Thus the doubt that when exertion causing vāta does not produce sleeplessness is removed. It is also seen that tired people do get sleep.⁴

'Agantuki' is a sign of ariṣṭa. 'Vyadhyanuvartini' which is observed in sannipāta jvara etc.⁵ sleep during day is caused by tamas etc.⁶

Thus there are six types of sleep.⁷

59. In place of 'भूतधात्री' Gaṅgādhara reads 'भूतरात्री' and interprets it as 'भूतानि राति ददाति इति भूतरात्री, तां तथा' (that which gives to beings).

Cakrapāṇi interprets 'भूतधात्री' as 'that which nourishes the living beings like nurse'.⁸

1. कालो वार्धक्यं, तमोभूयिष्ठस्य श्लेष्मजये । GD.

2. प्रकृतिः स्वभावः, वायुः वायुप्रकृतिः । GD.

3. चकाराद् वृद्धं पित्तमपि । JN.

4. श्रमश्चायमनतिवृद्धो भूरिवाताप्रकोपकोऽभिप्रेतः, तेन श्रमस्य वातजनकत्वेन निद्रानाशः किमिति न भवतीति न वाच्यं, दृष्टं चैतद् यच्छ्रान्तानां निद्रा भवतीति । Ck.

5. आगन्तुकी रिष्टभूता, व्याध्यनुवर्तिनी सन्निपातज्वरादिकार्या । Ck.

6. दिवा प्रभवन्ती तु निद्रा तमःप्रभृतिभ्य एव भवति । Ck.

7. इति षट् निद्राः । JN.

8. भूतानि प्राणिनो दधाति पुष्पातीति भूतधात्री, धात्रीव धात्री । Ck.

CHAPTER XXII

4. In this verse, six basic therapeutic measures (ṣaḍupakrama) are mentioned. These are based on the six major vīryas as follows :—

	Measure	Vīrya
I	(1. Laṅghana	Laghu
	(2. Bṛṃhana	Guru
II	(3. Rūkṣaṇa	Rūkṣa
	(4. Snehana	Snigdha
III	(5. Svedana	Uṣṇa
	(6. Stambhana	Śīta

The remaining two (of the eight vīryas)—Mṛdu and Tikṣṇa—are included in these.

These six measures can be divided into three groups as shown above according to three doṣas—kapha, vāta and pitta.¹

9–17. In rūkṣaṇa, raukṣya is the main property and kharatva and vaiśadya are subsidiary ones.²

In definition of stambhana, 'cala' means 'slightly moving' and 'gatimān' as 'with appreciable movement'. Stambhana is that which checks the discharges and movements such as in diarrhoea, haemorrhage, poisoning, burning, pain etc. and not in vāta which it aggravates.³ Though it is not explicitly given, stambhana does this by increasing śīta property as swedana, its contrary, decreases it. Because of this, it aggravates vāta which, in a way, helps in the process of drying and absorbing which results in checking the discharge.

Rūkṣaṇa and laṅghana have almost the same properties but the former has predominance of rūkṣa while the latter that of laghu property. Secondly, laṅghana

1. See my article "चरकोक्त षड्विधवीर्यवाद" in Sachitra Ayurveda, February, 1976.

2. रौक्ष्यमेव प्रधानं बोद्धव्यं, खरत्ववैशद्ये तु तदनुगते । Ck.

3. स्तम्भयतीति निरुणद्धि । चलमिति किञ्चिद्गतमत्र, गतिमन्तमिति प्रव्यक्तगतिमन्तम् । एतच्चातिसार-शोणितस्रुतिविषदाहवेदनादिषु बोद्धव्यं, न केवलवाते, गतिमन्तं प्रति स्तम्भकस्य वर्धकत्वात् । Ck.

may be effected without drug also as by fasting etc. but rūkṣaṇa is done mostly by drugs (and diet). Thirdly, the object of rūkṣaṇa is removal of sneha while that of laṅghana is removal of gaurava. Thus the author's statement that the signs of administration in respect of both are the same indicates only the common observation.¹

In svedana, two pairs of contrary properties—Rūkṣa-snigdha and sara-sthira—are mentioned together. Cakrapāṇi resolves the contradiction by saying that they should be taken as optional.²

Gaṅgādhara contradicting the Cakrapāṇi's view says that kharatva and vaiśadya are mentioned in Rūkṣaṇa because they as signs (being effects) lead to inference of roughness which is not perceived directly.³

18. 'Four evacuative measures' mean the Pāñcakarma minus anuvāsana basti which is br̥mhaṇa in effect.⁴

Cakrapāṇi's commentary beginning with 'पिपासेति' and ending with 'वाय्वग्निगुणभूयिष्ठम्' has been wrongly given under verses 9-17. It should, in fact, come under verse 18 at the end.

Vāyu though not so effective in context of some (as in visarga kāla), is, by nature, lightening.⁵

Cakrapāṇi defines pācana as 'that which helps digestion by stimulating digestive fire or by removing its obstructive cause, such dravyas are predominant in properties of vāyu and agni mahābhūtas.⁶

1. विरूक्षणद्रव्यकथने यद्गुणमेव लंघनद्रव्यमुक्तं तद्गुणमेव विरूक्षणं यद्यप्युक्तं, तथापि रूक्षगुणस्यात्र प्राधान्यं, लंघने तु लघुगुणप्राधान्यं ज्ञेयं, तथा लंघनमद्रव्येणोपवासेनापि क्रियते, विरूक्षणं तु द्रव्यकार्यतयैव प्राधान्यादुक्तं, तेन लंघनविरूक्षणयोर्नैकता । यत्तु वक्ष्यति—“कृतातिकृतलिङ्गं यल्लघिते तद्विरूक्षिते” इति, तत् प्रायोवादात् । विरूक्षणस्य हि मुख्यः स्नेहाभावः साध्यः, लंघनस्य तु गौरवाभाव इति स्फुट एव भेदः प्रतिभाति । Ck.

2. स्वेदनगुणकथने स्निग्धं रूक्षमिति स्निग्धं वा रूक्षं वैत्यर्थः । एवं सरस्थिरावपि विकल्पेन ज्ञेयो । Ck.

3. रौक्ष्यमित्यादि प्राधान्येन रौक्ष्यम्, खरत्ववैशद्ये त्वनुगते इति कश्चिद् व्याचष्टे, (तत्र), रौक्ष्यमितिमात्रोक्त्यैव रूक्षणलक्षणसिद्धौ खरत्ववैशद्ये पुनर्यदुक्ते तद्रौक्ष्यानुमानार्थं लिङ्गत्वख्यापनार्थम् । देहे हि रौक्ष्यं खरत्ववैशद्याभ्यामनुमीयते, न तु प्रत्यक्षमुपलभ्यते । GD.

4. चतुष्प्रकारा संशुद्धिरिति अनुवासनं वर्जयित्वा, तस्य बृंहणत्वात् । Ck.

5. मारुतो यद्यपि सोमसंबन्धात्तथा लंघनं न भवति, तथापि स्वरूपेण लंघनमेव । Ck.

6. पचन्तमग्निं प्रतिपक्षपणेन बलदानेन च यत् पाचयति तत् पाचनं, तच्च वाय्वग्निगुणभूयिष्ठम् । Ck.

Gaṅgādhara does not attach importance to 'removing the obstructive factor' and says that pācana is that which stimulates and strengthens the digestive fire such as saindhava, marica etc.¹

Yogīndranātha follows Gaṅgādhara.²

Cakrapāṇi has rightly observed the two aspects of pācana-pratipakṣakṣapāṇa and agni-baladāna. The former is important in case of the digestive action of tikta dravyas because they do not have agni in their composition and as such do not act directly by stimulating fire but indirectly by removing the obstructive factor which is kapha.³

19-24. The word 'आदौ' indicates that the disorders vomiting etc. are to be managed with pacificatory measures in later state.⁴

According to Cakrapāṇi, 'śīśira' means winter and includes both hemanta and śīśira.⁵ Gaṅgādhara, however, interprets differently. He says that śīśira consisting of pauṣa and māgha months lightening measures other than evacuative ones should be adopted while in that consisting of kārttika and agrahāyana, evacuative measure should be adopted.⁶

Yogīndranātha supports Cakrapāṇi.⁷

25-31. By 'Prabhṛti' ādhyavāta, prameha etc. are to be taken.⁸

In context of rūkṣaṇa, by 'adi' after madhu, parched gram etc. may be taken.⁹

34-37. According to Cakrapāṇi 'क्षुत्पिपासासहोदय' means 'appearance of unbearable hunger and thirst' and not simultaneous (saha) appearance of the same, as

1. पाचनानीति—आहारान् पचन्तं जाठरमग्निं संधुक्षयन्ति तद्बलं वर्धयन्ति च । यानि पाचयन्ति तानि । पाचनानि वाय्वग्निगुणबहुलानि सैन्धवमरिचादीनि द्रव्याणि । GD.

2. पाचयति पचतः अग्नेः पाकशक्तिं अधिकां उत्पादयति यत् तत् पाचनम् । JN.

3. See my article "तित्त द्रव्यों के दीपन कर्म की प्रक्रिया और प्रयोग" in 'Āyurveda Vikāsa' November, 1977.

4. आदाविति वचनमन्ते च्छर्द्यादीनां निरामाणां संशमनीयत्वात् । Ck.

5. शिशिरे इति शिशिरगुणयुक्ते हेमन्ते शिशिरे च । Ck.

6. शिशिरे इति पौषमाघयोस्तत्र पुंसामतिबलवत्त्वात् संशोधनेतरलंघनं, कार्तिकाग्रहायणयोस्तु संशोधनरूपं लंघनम् । GD.

7. शिशिरशब्दः शीतमात्रोपलक्षणार्थः । तेन हेमन्ते शिशिरे च । हेमन्तशिशिरयोः तुस्यविधित्वात् । JN.

8. प्रभृतिग्रहणादाद्यवातप्रमेहादयो ग्राह्याः । Ck.

9. आदिना भृष्टचणकादयः । GD.

Suśruta has said.¹ Gaṅgādhara supports it² but Yogīndranātha accepts the latter meaning on the authority of Vāgbhaṭa and contradicts the Cakrapāṇi's view.³

'Ūrdhvavāta' is 'vāta in upper part of the body'.⁴ Gaṅgādhara also interprets in the similar way. He says that it is a condition in which vāyu moves upwards and is observed as vitiated in upper part of the body.⁵

Yogīndranātha takes śvāsa, hikkā etc. by ūrdhvavāta. Others take it as a particular syndrome in which there is excessive belching.⁶

39-40. The word 'Udvega' means 'upward movement of vāyu or non-desire for medicament'.⁷ Gaṅgādhara takes it as absence of equipoise.⁸

41-42. Cakrapāṇi and Gaṅgādhara interprets 'धातूनां' as 'दोषाणां'⁹ but it is better to adopt the variant 'रोगाणाम्'।

1. क्षुत्पिपासयोरसहः पीडाकरत्वेनोदयः क्षुत्पिपासासहोदयः, न तु क्षुत्पिपासयोर्युगपदुदयः, अत एवोक्तं सुश्रुते..... । Ck.
2. क्षुधापिपासयोरसहोदयः, असहत्वेन क्षुधातृणयोः समस्तयोरुदये इत्यर्थः । GD.
3. चक्रपाणिस्तु—व्याचष्टे, तन्न मनोरमं—तस्मात् क्षुत्पिपासयोः सहोदयः युगपदुदय इति व्याख्यानमेव संगतम् । JN.
4. ऊर्ध्वे काये वात ऊर्ध्ववातः । Ck.
5. ऊर्ध्वे देहे वातो वायुः कुपितत्वेन लक्ष्यते इत्यूर्ध्ववातः । ऊर्ध्वगतिमान् वातः । GD.
6. ऊर्ध्ववातः श्वासहिक्रादिः । अन्ये तु ऊर्ध्ववातं रोगान्तरमेवाहुः । JN.
7. उद्वेग ऊर्ध्ववातवेगः, किं वा भैषज्यानभिलाषः । Ck.
8. उद्वेगः सम्यगात्मत्वाभावः । GD.
9. "धातूनामिति दोषाणां, दोषा अपि धातुशब्दं लभन्ते" इति वचनात् । Ck.
धातूनामिति दोषाणाम्, दोषाश्च धातुसंज्ञकाः भवन्तीति । GD.

CHAPTER XXIII

1-2. The therapeutic measures described in the preceding chapter are divided into two groups—Santarpaṇa (saturating) and apatarpaṇa (desaturating)¹ (according to their effect on metabolism).

3-7. One who saturates himself with unctuous food falls prey to the disorders caused by saturation. 'संतर्पयति' means to use saturating (food). The adjective 'स्निग्धैः' excludes food items which are rough but produce contentment only² (and no saturation).

Gaṅgādhara contradicts the way in which Cakrapāṇi interprets the word 'संतर्पयति'. He says that grammatically the correct interpretation would be 'सन्तृप्यति' and not 'संतर्पणमाचरति'.³ Further he says that santarpaṇa is of two types—unctuous and non-unctuous. The present context relates to the former one.⁴ In my view, such division of santarpaṇa is not at all necessary and proper because non-unctuous items can't have saturating effect. Saktu is not saturating but produces only contentment. Cakrapāṇi's stand in this respect is correct.

8-25. 'Udvartana is anointing after (oily) massage while 'udgharṣa' is without it.⁵

'Lohodaka' means 'water processes with loha (aguru)'. The processing should be done by the method of 'ṣaḍaṅga jala' by decocting to one-half.⁶

In tryūṣaṇādi formulation (V. 18) the quantity of the ingredients will be as in the following 'vyoṣādi' formulation (V. 19-21).⁷

1. व्याख्यातपटुपक्वमाणांमेव संतर्पणापतर्पणभेदेन द्विविधानाम् । Ck.

2. संतर्पयति संतर्पणमाचरति । स्निग्धैरित्यादिवचनमस्निग्धादिभिरपि सक्तुप्रभृतिभिस्तृप्तिमात्रकारकत्वेन संतर्पणनिषेधार्थम् । Ck.

3. सन्तर्पयतीति तृप सन्दीपनप्रीणनयोरिति विभाषितचौरादिको धातुः सन्तृप्यतीत्यर्थः, न तु संतर्पणमाचरतीत्यर्थः, तदर्थे प्रयोगासाधुत्वात् । GD.

4. संतर्पणं हि द्विविधं—स्निग्धं रुक्षञ्च । GD.

5. उद्वर्तनमभ्यङ्गपूर्वकम्, उदघर्षस्त्वनभ्यङ्गपूर्वकः । Ck.

6. लोहोदकाप्लुतः इति अगुरुदकाप्लुतः । उदककरणं च षडङ्गजलविधानेन । Ck.

लोहोदकाप्लुत इति षडङ्गपरिभाषया अगुरुक्वाथमर्धशृतं कृत्वा तदुदकोपहितः सन् मन्थो भवति । GD.

7. इह प्रयोगे वक्ष्यमाणव्योषाद्युक्तप्रमाणेन साहचर्याच्चूर्णादिमानं ज्ञेयम् । Ck.

Santarpaṇa (V. 21) is a term for saktu dissolved in water. (Mantha is a synonym of this (V. 18) but in effect it is apatarpaṇa¹ (desaturating).

Gaṅgādhara interprets 'Santarpaṇa' as 'that which is used in that being saturated or which saturates'.² He calls this formulation as 'Rūkṣa santarpaṇa' which is, in effect, apatarpaṇa.³

For 'śvaitrya' (V. 24) Cakrapāṇi informs of a variant 'śvaitya' which means whitish (pale) complexion.⁴

In his view, 'apatarpaṇa' is not which is contrary to 'tarpaṇa' in general but to saturation caused by unction.⁵

26-30. Apatarpaṇa, as said earlier, is rūkṣa santarpaṇa according to Gaṅgādhara. He mentions it as of two types—non-concrete as fasting etc. and concrete⁶ (rough substances).

'Ūrdhvavāta' is dyspnoea etc. or the particular disorder named so in other texts.⁷

31-38. 'अत्वरमाणेन' (not hastily) (V. 32) indicates that if in a chronic case of debility saturating therapy is applied hastily it might produce untoward effects as loss of appetite—etc.⁸

In 'तर्पणास्तर्पणाश्च' (V. 33) one is the technical term for mantha (prepared of parched grain-flour) and the other means 'saturating'. Thus it shows that in such cases saturating forms of tarpaṇa should be given and not otherwise.⁹ It also shows that tarpaṇa (santarpaṇa) or mantha (a preparation of saktu) may be of two types in effect—saturating or desaturating according to its composition.

1. संतर्पणमिति जलालोडितसक्तरूपतया, तेन संतर्पणसंज्ञस्याप्यपतर्पणता ज्ञेया । Ck.

2. सन्तृप्यन्तं प्रयुङ्क्ते यत्तत् सन्तर्पणं, सन्तृप्यतेऽनेन वा तत्तथा । GD.

3. एतच्च रूक्षसन्तर्पणमप्यपतर्पणं बोध्यम्, स्निग्धसन्तर्पणप्रत्यनीकत्वेनोक्तत्वात् । GD.

4. अपतर्पणमिति स्निग्धसन्तर्पणविपरीतं तर्पणमित्यर्थः, न तु तर्पणमात्रविपरीतमपतर्पणम् । GD.

5. श्वैत्यं श्वित्रित्वं, "श्वैत्यं" इति पाठे श्वेतावभासता । Ck.

6. स्निग्धतर्पणविपरीततर्पणन्तु द्विविधम्—उपवासाद्यद्रव्यभूतं रूक्षादिद्रव्य भूतञ्च ।

7. ऊर्ध्ववातः श्वासादिर्यत्रोर्ध्वं वायुर्याति, किं वा, तन्वान्तरोक्तो रोगविशेष एव । Ck.

8. अत्वरमाणेनेति वचनेन चिरदुर्बले त्वरया क्रियमाणं तर्पणमग्निवधादिदोषं करोतीति सूचयति । Ck.

9. तर्पणास्तर्पणाश्चेति संतर्पणकारकाः मन्थादयः, तेन इह संज्ञामात्रेण ये तर्पणा अपतर्पणकारका व्योषादयस्ते न ग्राह्याः, किन्तु "शर्करापिप्पली" इत्यादिग्रन्थवाच्याः । Ck.

39. 'Amla' means 'soured with pomegranate etc.'¹ The non-unctuous churned drink produces feeling of relief and contentment immediately because of liquid, cold and assimilative natures but if it is combined with unctuous and promotive substances it produces prolonged saturation.²

1. अम्ल इति अम्लदाडिमादियोगात् । Ck.

2. अत्र रूक्षसक्तुकृतस्यापि मन्थस्य द्रवत्वशैत्यदेहानुसारित्वैः सद्यःसंतर्पकत्वं भवत्येव, अत एव "सद्य" इत्युक्तं, स्नेहादिवृंहणद्रव्ययोगात् कालान्तरतर्पकत्वमपि भवति । Ck.

CHAPTER XXIV

1-2. As blood too, like vāta etc. causes various disorders in which the six therapeutic measures described earlier are applied so this chapter on this topic. The title of the chapter is based on the contents.¹ Yogīndranātha says blood as the important among dūṣyas.²

3. The blood is regarded as pure which is produced from proper diet and behaviour.³ Others interpret—the blood formed and having been defective by any cause is repurified by the method described earlier.⁴

4. Gaṅgādhara reads 'प्राणिनां' in place of 'प्राणिनं'.

Cakrapāṇi interprets 'तद्विशुद्धं' in two ways—(1) 'तेन विधिना विशुद्धं तद्विशुद्धं' (purified by the above methods); (2) 'तद् विशुद्धं' (that pure blood).

Vital breath follows blood as it is the chief among the seats of prāṇa. The latter exists with blood and departs with the same.⁵

5-10. 'काले' means 'the autumn season' when usually blood becomes defective and blood-letting is advised to prevent it.⁶

'अजीर्णाध्यशन' has been interpreted by Cakrapāṇi as overeating during indigestion or 'ajīrṇāśana' (eating of uncooked meal) and 'adhyāśana' (eating when the previous meal is not digested).

1. संप्रति वातादिवद् बहुविकारकर्तृत्वेन शोणितस्य शोणितविकाराणां पूर्वोक्तानेवोपक्रमान् लघनबृंहणादीन् विशेषेण दर्शयितुं विधिशोणितयोऽभिधीयते । इयमप्यर्थपरा संज्ञा । Ck.
2. रसादिषु दूष्येषु शोणितस्य प्राधान्यात् । JN.
3. विधिना सम्यगाहाराचारविधिना*** । Ck.
4. अन्ये व्याख्यानयन्ति-शोणितं जातं तावद् भवति, तच्च कारणान्तरदुष्टं सद् विधिना यथोक्तेन पुनः शुद्धं भवति । Ck.
5. प्राणः शोणितं ह्यनुवर्तते इति शोणितान्वयव्यतिरेकमनुविधीयते । Ck.
शोणितस्य प्राणायतनत्वात् । JN.
6. काले चेति शोणितदुष्टियुक्ते शरत्काले । Ck.
काले चेति शोणितस्य दुष्टस्य यदावसेचनं कर्तव्यं तदानीम् । GD.
7. अजीर्णेऽध्यशनमजीर्णाध्यशनं, किं वा अजीर्णस्यापक्वस्याशनमजीर्णाशनम्, अध्यशनं तु पूर्वान्नशेषे यद्भुज्यते । Ck.

Gaṅgādhara interprets it as 'eating during indigestion and just after the previous meal'.¹

Yogīndranātha interprets it like Cakrapāṇi in two ways differing from him in the second interpretation which is similar to that of Gaṅgādhara.² The distinction is made clearly between ajīrṇāśana and adhyaśana. The former is 'eating when the previous day's meal is not digested' and the latter as 'eating again a little after taking normal meal.' Thus one is eating during a disordered condition while the other is repeating the same during normal condition.

Explaining 'संप्रदुष्यति' Gaṅgādhara says that the defect of blood means abnormality in its normal composition, diminution or aggravation.³

Yogīndranātha being overcautious says that blood is affected by these etiological factors through vitiation of doṣas.⁴

11-17. 'शोणिताश्रयाः' indicates that blood is the location of the disorders and is not independent cause of the same like vāta etc.⁵

Explaining the verse 17, Cakrapāṇi says that the measures cold, hot etc. applied only with a view to vāta etc. and not to the condition of blood are not effective in such disorders. They can be so only when proper attention is given to the condition of blood and therapy is planned accordingly.⁶

Gaṅgādhara further elaborates it by saying that disorders of blood are not cured without blood-letting only by the treatment of doṣas.⁷ He also reads 'मुखनासाक्षिपाकश्च' in place of 'मुखपाकोऽक्षिरागश्च' and 'वैरस्यं' in place of 'वैषण्यं'.

1. अजीर्णे सत्यधि चाशनमजीर्णध्यशनम् । GD.

2. अजीर्णध्यशनं अजीर्णे पूर्वभुक्ते अध्यशनं अशनमित्यर्थः, तद्वि अध्यशनम् अथवा अजीर्णध्यशनैः अजीर्णशिनैः अध्यशनैश्च । अजीर्णशनं अजीर्णे पूर्वदिनाहारे अशनं, अध्यशनं इह यथोचितं भुक्त्वा किञ्चित्कालमतिक्रम्य पुनर्भोजनम् । JN.

3. सम्प्रदुष्यतीति शोणितस्य दुष्टिः स्वभावान्यथात्वं क्षयो वृद्धिश्चेति । GD.

4. एभिः निदानैः शोणितं संप्रदुष्यति दोषप्रकोपद्वारेण । JN.

5. शोणिताश्रया इति भाषया शोणितस्य वातादिवत् स्वातन्त्र्येण रोगकर्तृत्वं निराकरोति । Ck.

6. तत्र शीतोष्णस्निग्धरूक्षाद्यैरिति शोणितवृद्धिमनपेक्ष्य वातादिजयार्थमात्रप्रयुक्तैरिति मन्तव्यम् । 'प्रवृद्ध-शोणिताश्रयास्तु वातादय आश्रयप्रभावान्न स्वचिकित्सामात्रेण प्रशाम्यन्ति । Ck.

7. अत्रायं भावः, शोणिताश्रयव्याधीनां वातादिजन्यत्वेऽप्याश्रयस्य शोणितस्य प्राधान्यात् तन्निर्हरणं विनादितो येषां साध्यानां रोगाणां केवलवातादिप्रशमनशीतोष्णाद्युपक्रमैर्न सम्यक् सिद्धिरिति तान् रक्तजान् व्याधीनादिशेत् । GD.

Explaining 'शोणितजाः' Yogindranātha says that it 'means those caused by vitiated doṣas located in blood'.¹

19. 'Doṣapramāṇa' here means 'quantum of morbidity'² but Gaṅgādhara interprets it as 'quantity of defective blood'.³

Out of these four criteria one which is applicable and the safest should be adopted.⁴

22. The different matching colours of pure blood are due to different types of human constitution.⁵

23. After blood-letting, if too cold diet is given it causes loss of appetite and if too hot is given it may further increase the haemorrhage.⁶ So both are to be avoided.

Gaṅgādhara says that the excessively cold diet may check the flowing blood quickly.⁷

24. In 'अव्याहतपक्त्ववेगम्' Cakrapāṇi's reading seems to be 'पक्ति' instead of 'पक्तु' because he interprets as 'unobstructed digestion and natural urges'.⁸

Gaṅgādhara follows Cakrapāṇi but Yogindranātha differs. He interprets it as 'undamaged potency of digestive fire'.⁹

25-29. In 'रससंज्ञावहानि च' 'Saṃjñāvaha' means 'channels carrying sensory aspect of mind' which are spread all over the body. Or it may mean dhāmanis carrying rasadhātu which are attached to heart. Moha (mental confusion) is quite feasible by the damage of heart.¹⁰

1. शोणितजा इति उपचारात् घृतदाहवत् । शोणितादीनां स्वातन्त्र्येण विकारकर्तृत्वायोगात् वातादय एव तत्र प्रकुपिताः तान् विकारान् उत्पादयन्ति । JN.

2. दोषशब्दो ह्ययं रोगे वर्तते । Ck.

3. शोणितरूपदोषस्य च प्रमाणं परिमाणमनुसृत्य । Ck.

4. एषु च पक्षेषु यद् यत्रानत्ययं भवति तत्तत्र ग्राह्यम् । Ck.

5. विशुद्धरक्तलिङ्गे नानावर्णता वातादिप्रकृतित्वान् मनुष्याणाम् । Ck.

6. अतिशीतमग्निमान्द्यं करोति, अत्युष्णं च प्रचलस्यासृजो नितरां प्रचलतां करोति, तस्मान्नात्युष्ण-शीतम् । Ck.

7. अतिशीतमन्नपानमाशु स्तम्भयति । GD.

8. अव्याहता पक्तिश्च वेगश्च पुरीषादीनां यस्य स तथा । Ck.

9. अव्याहतः पक्तुः जाठराग्नेः वेगः सामर्थ्यं यस्य तं अव्याहतपक्त्ववेगं अविनष्टपचनवेगम् । JN.

10. संज्ञावहानीति संज्ञाहेतुमनोवहानि, मनसस्तु केवलमेव शरीरमयनीभूतं, किंवा, रससंज्ञं धातुमावहन्तीति रससंज्ञावहानि । रसवहधमनीनां तु हृदयं स्थानं, तदुपघाताच्च मोह उपपन्न एव । Ck.

Here 'mala' means 'vitiated doṣas'.¹

Gaṅgādhara contradicts the second idea of Cakrapāṇi that 'Rasasmjñāvaha' means manovaha channels attached to heart which, if injured, lead to mental confusion. He argues that only damage to heart can't give rise to the symptom until unless the seat of buddhi is affected.²

Yogīndranātha interprets 'रससंज्ञावहानि' as 'Rasavaha' as well as 'Smjñāvaha' srotas.³

34. 'वातपित्तकफत्रयात्' is interpreted by Cakrapāṇi as by vāta, pitta, kapha and all the three combined.⁴

Gaṅgādhara reads 'वातपित्तकफाश्रयात्' and says that it would exclude the conditions of intoxication caused by areca nut, kodo etc.⁵

Yogīndranātha supports the idea of Cakrapāṇi but reads slightly modified as 'वातपित्तकफात् त्रयात्'.

35-41. Some question that vātaja mūrccā causing blackish-reddish tinge in complexion is fatal but it is not tenable because the tinge arisen without any apparent cause is regarded as a sign indicated approaching death and not the one where cause is known. Here vāta as cause of the disorder is quite evident. Or vātaja mūrccā my cause severe trouble and not death as mentioned by the author himself⁶ (C. in 7.).

Here also Gaṅgādhara does not agree to the alternative view of Cakrapāṇi. He argues that the blackish-reddish shade of complexion caused by vāta is not ariṣṭa (fatal sign) but it is the shade arisen without apparent cause that is ariṣṭa.⁷

1. मला इति दुष्टदोषसंज्ञा । Ck.

2. सन्न्यासे प्राणायतनमाश्रिता इत्युक्त्या सर्वमेव बुद्ध्यायतनाश्रयं विना मनः क्षोभवृद्धिमोहाद्यसंभवात् । हृदयमात्रोपघाते हि चैतन्याभावो संभवति, संभवति च चैतन्याल्पता । GD.

3. रससंज्ञावहानि रसवहानि संज्ञावहानि च । JN.

4. वातपित्तकफत्रयादिति वातात् पित्तात् कफाद् वातपित्तकफाच्च । Ck.

5. एते सर्वे मदा वातपित्तकफाश्रयात् वातात् पित्तात् कफादृते न भवन्ति । एते इति पदेन पूगकोद्रवादिसद्व्यवच्छेदः, तेषां न त्रैविध्यमिति । GD.

6. तत्र वातमूर्च्छयि श्यावारुणा छाया रिष्टरूपत्वात् मरणाय स्याद् वायव्यत्वादिति चोद्यं कुर्वन्ति, उक्तं हि—“वायव्या सा विनाशाय क्लेशाय महतेऽपि वा” (इ०) इति । तन्न, अनिमित्ता हि छाया रिष्टं, न तु दृश्यमाननिमित्ता, इह च वातसंबन्धो दृश्यत एव निमित्तं, किंवा, “क्लेशाय महतेऽपि वा” इति वचनादेव वायव्यच्छायायाः मारकत्वं व्यभिचरितम् । Ck.

7. वायुकृतश्यावारुणच्छाया नारिष्टम्, किन्तु या श्यावारुणप्रतिच्छाया स्यादनिमित्ता तस्या अरिष्टत्वमेवेति बोध्यम् । GD.

‘बीभत्सचेष्टितैः’ (V. 41) means the ‘abnormal movements like foaming of mouth gnashing of teeth, convulsions, rolling of eye balls etc.’¹

42-53. Gaṅgādhara reads ‘गतवेगेषु’ instead of ‘कृतवेगेषु’ or ‘हृतवेगेषु’. Doṣas come with a force and are then exhausted.²

‘सद्यःफलाः’ means the measures showing immediate effect such as irritant application, snuffing etc.³

Some read ‘सौवीरक’ in place of ‘सौवर्चल’.⁴

54-58. Kaumbha-ghṛta is the ghee ten years old but some take it as hundred years old. According to Dalhaṇa, it is eleven to one hundred years old.⁵

1. बीभत्सचेष्टितानि फेनोद्धमनदन्तरवादनाङ्गविक्षेपणनेत्रवैकृतादीनि । GD.

2. कृतवेगेष्विति वेगं कृत्वा क्षीणवर्लेषु, वेगो हि दोषाणां वलक्षयकारणं भवति । Ck.

3. सद्यःफला इति सद्यःप्रबोधकारिकास्तीक्ष्णाञ्जनादयः । Ck.

4. सौवर्चलस्थाने केचित् सौवीरकमाहुः । Ck.

5. कौम्भं सर्पिर्दशाब्दिकम् । Ck.

कौम्भस्य दशाब्दिकस्य शताब्दिकस्य वा । GD.

एकादशोत्तरं शतमिति डल्हणाचार्यः । JN.

CHAPTER XXV

3-4. There is variant 'उपासतां' of the reading 'समेतानां' which is adopted by Gaṅgādhara and Yogīndranātha.

'Kathā' means 'discussion'.¹

7. Cakrapāṇi informs of a variant of the second half of the verse.²

8-9. Ātman associated with karma is the cause of body, disorders etc.³

10-13. Cakrapāṇi says that 'manas' alone may denote with its derivative sense (that by which one thinks). Soul also is liable to be included and as such for accurate defining 'sattvasamjñaka' is added as an epithet.⁴ 'Sattva' means 'mind' only and excludes other entities. It shows that the word 'manas' has connotation wider than that of 'sattva' that is why Caraka has mostly used this word in the sense of mind. It may also mean that the manas which is enshrouded by rajas and tamas is known as sattva and this sattva and not the pure manas,⁵ is the cause of body and disorders.

Gaṅgādhara reads 'व्याधयश्चापृथग्विधाः' in place of 'व्याधयश्च पृथग्विधाः' and interprets that the living beings are produced by rasa (sperm and ovum as products of Rasa) and also maintained by the same from foetal life to the extra-uterine life.⁶

Ap (water) being the source of rasa ultimately becomes the cause of body and diseases.⁷

'आपो निर्वृत्तिहेतवः' may be interpreted in two ways according to Cakrapāṇi—
(1) Ap is the source cause of rasa. (2) As ap is endowed with Rasa, it is the cause of birth.⁸ The second one is more appropriate.

1. कथा तत्त्वजिज्ञासार्थमन्योन्यपृच्छा । Ck.

2. भवन्तोऽर्हन्ति नश्चेत्तुं काशिराजे च संशयम् ।

3. कर्मसहायस्यात्मनः शरीरविकारादिकर्तृत्वात् कारणत्वम् । Ck.

4. मन इत्युक्ते मन्यतेऽनेनेति व्युत्पत्त्याऽऽत्माऽपि शङ्क्येत, तदुक्तं-सत्त्वसंज्ञकमिति । Ck.

5. रजस्तमःपरीतस्य हि मनसो नित्यं शरीर एव स्थितिः, यत्तु निर्दोषं मनस्तत्तु न पुरुषस्य नापि व्याधेः कारणम् । Ck.

6. देवनरादिभूतानि प्राणिनो रसजानि मातापित्रोराहाजरससंभूतशुक्रशोणितर्गभिण्याहाररसेभ्यो जायन्ते । भूतानि प्राणिनस्तेषां व्याधयश्चापृथग्विधाः शुक्रदोषशोणितदोषाहाररसजा एव । GD.

7. एतेन व्याधिपुरुषजनकरसकारणत्वेनापः कारणकारणतया पुरुषविकारयोः कारणं भवन्ति । Ck.

8. आपो निर्वृत्तिहेतव इति रसानां, किं वा यस्याद्रसवत्य आपस्तस्मात्ता निर्वृत्तिहेतवः । Ck.

16-17. Gaṅgādhara and Yogīndranātha read 'शौनकिः' in place of 'कौशिकः' and also 'मातापितृभवा' in that of 'पित्याः मेहादयः.'

Interpreting the word 'पित्याः' Cakrapāṇi says that it means the diseases which are transmitted from parents to the progeny such as prameha, kuṣṭha, piles etc.¹

18-19. Gaṅgādhara reads 'जायते' instead of 'युज्यते'. He explains—all is caused by 'karma' which is known as 'daiva' (fate) formed as product of righteous and unrighteous deeds. Karma is of two types as it bears fruit immediately or later on.²

22-25. Gaṅgādhara reads 'चेतनाचेतनस्यायं कारणं' in place of 'चेतनाचेतनस्यास्य जगतः'.

26-28. 'पक्षसंश्रय' means sticking to one's own side because of attachment. Due to this the views though indefinite are placed as the conclusive ones.³ Thus 'पक्षान्त' means the logical conclusion of a topic.⁴ The attachment to one's own views is regarded as deep darkness which obstructs the true knowledge.⁵ That is why the first condition of the 'apta' (authority) has been mentioned as 'freedom from rajas and tamas' (रजस्तमोभ्यां निर्मुक्ताः).

'Bhāva' means five mahābhūtas etc. and tridoṣas composed of them.⁶

30-32. 'Eva' in 'eka eva' (p. 31) denotes only the importance of the use of unwholesome diet but does not exclude other factors such as unwholesome behaviour and sense objects etc. which also cause disorders.⁷

'Vyādhinimitta' means 'cause of aggravation of disease' or the word 'nimitta' may be taken as denoting initiating as well as aggravating cause.⁸

'Anapavāda' means 'without exception'.⁹

1. पितृतोऽपत्यं गच्छन्तीति पित्याः, आदिशब्देन कुष्ठार्शःप्रभृतयो ग्राह्याः । Ck.
2. सर्वे एव कर्मजः शुभाशुभकर्मफलदैवजः । कर्म हि सद्यःफलं कालान्तरफलञ्च । सद्यःफलमाह्वराचारादि कालान्तरफलञ्च यज्ञादि वैधर्मवैधञ्च पापकर्मणि । GD.
3. पक्षसंश्रयादिति रागतः पक्षसंश्रयात् । निश्चितानिवेति परमार्थतोऽनिश्चिता एव परं पक्षरागाद् बुद्धिप्रकर्षा-
निश्चिता इवाभिधीयन्ते पक्षा इत्यर्थः । Ck.
4. पक्षान्तमिति सम्यगर्थविधारणरूपम् । Ck.
5. पक्षरागश्चेह तत्त्वज्ञानप्रतिबन्धकत्वेन तमःस्कन्ध उच्यते । Ck.
6. ते च महाभूतादयः, तेन महाभूतत्वेनैव वातादीनां ग्रहणम् । Ck.
7. हिताहारोपयोग एव एवेत्यवधारणेनास्य प्राधान्यं दर्शयति नान्यप्रतिषेधम्, आचारस्य स्रग्पनादेस्तथा
शब्दादीनामपि कारणत्वेनोक्तत्वात् । Ck.
8. व्याधिनिमित्तमिति व्याध्यभिवृद्धिनिमित्तं किं वा व्याधिनिमित्तशब्देन सामान्येन जनको वर्धकश्च
हेतुरुच्यते । Ck.
9. अनपवादमिति अव्यभिचारि । Ck.

Explaining the intricacy of the wholesomeness or otherwise of diet Cakrapāṇi elaborates various factors influencing it with examples. Due to these wholesome diet becomes unwholesome and vice versa. For instance, red śāli rice may be unwholesome due to improper quantity, time, processing, land, physique, doṣa and age.¹

33-34. Thus it is concluded that unwholesomeness or otherwise of entities is not by their nature but is related to their quantity etc.² These factors are quite intricate and incomprehensible for the vaidyas in general.³

35. 'Guṇa' denotes properties such as guru-laghu etc. Dravya is the source material such as the main mahābhūta constituting the thing or it may denote the dietary substances such as red śāli rice etc. 'Karma' means 'action' such as vitalising, promoting etc. 'Sarvāvayava' includes other properties like rasa, vīrya, vipāka and prabhāva or these may be included in guṇa itself and 'Sarvāvayava' may be taken as qualifying the quantity etc.⁴

In one of the interpretations of 'सर्वभिषजः' Cakrapāṇi says that it denotes all types of vaidyas related to eight branches of Āyurveda.⁵

Gaṅgādhara reads 'मात्रादीन् सर्वानुदाहरन्तु' in place of 'मात्रादीन् भावानुदाहरन्तः' and says that these factors may be comprehended during application of the concept.⁶

36. 'Āhāra' (diet) is one in the sense that all such objects are ingested.⁷

Diet is of two types according to prabhāva (effect)—wholesome and unwholesome. Cakrapāṇi interprets 'prabhāva' and 'udarka' (final effect). Gaṅgādhara

1. विपरीतकारित्वमिति पथ्यस्यापथ्यत्वं तथा अपथ्यस्य पथ्यत्वं मात्रादिवशाद् भवति । Ck.

2. अनेन च ग्रन्थेन हिताहितत्वं न स्वरूपेण भावानां, किंतु मात्रादिसव्यपेक्षमिति दर्शयति । Ck.

3. मात्राद्यवस्थायाञ्च दुर्ज्ञानित्वेन सर्ववैद्या ज्ञातुमक्षमाः । Ck.

4. गुणत इति इह प्रकरणे गुरुलघुत्वादिगुणयोगतः । द्रव्यतः इति कारणतः, यथा इदमाप्यभिदमाग्नेयमित्यादि । किं वा, द्रव्यत इत्याहारद्रव्याद् रक्तशाल्यादेः । कर्मतः कार्यतः यथा—इदं जीवनमिदं बृंहणमित्यादि । सर्ववियवशश्चेति रसवीर्यविपाकप्रभावेभ्यः । किं वा, गुणशब्देन रसवीर्यादीनामपि ग्रहणं, सर्ववियवशश्चेति मात्रादिज्ञानेन संबध्यते । Ck.

5. सर्वग्रहणं—शल्याद्यष्टांशाध्यायिवैद्यग्रहणार्थम् । Ck.

6. ते भूयिष्ठकल्पाः मात्रादीन् सर्वान् विशेषात् कर्मकाले दृष्ट्वा विविच्योदाहरन्तु । GD.

7. अथभिदादिति अभ्यवहित्यभोगत्वाथभिदान् । Ck.

आहार्यते जिह्वया दन्तैश्चाधो गलान्नीयते वा स आहारः । तस्याहारत्वं जिह्वया सह दन्तैश्च गलादधो नयनमेकविधम् । GD.

says prabhāva as 'vīrya'¹ while Yogīndranātha says it as 'śakti'.² In my opinion, 'prabhāva' here is not in a technical sense but in a general one denoting effect.

Guru-laghu etc. are ten pairs consisting of mutually antagonistic properties. Parādi guṇas are not mentioned here because they are not so useful in the present context.³

Dravya such as awned cereals etc. 'Saṃyoga' is combination of dietary items. 'Karaṇa' is saṃskāra⁴ (processing).

Gaṅgādhara elaborates that properties such as guru-laghu etc. continue with the substance while form, colour etc. are not so.⁵

37. The word 'भूयिष्ठकल्प' means 'majority'. Others take it as 'of similar constitution'.⁶

Gaṅgādhara reads it as 'भूयिष्ठकल्पनाः' meaning 'dietary preparations mostly used'.⁷

38. The suffix 'tamap' in 'Pathyatamatva' denotes 'the best' 'among the entities belonging to the same group. Or it may be taken as ornamental making no difference in sense.⁸ In my view, the 'tamap' mentioned repeatedly indicates emphasis on the item. In this paragraph, the best wholesome item in various groups of diet are mentioned.

Cakrapāṇi says that though kākamācī is destroyer of tridoṣaja (disorders) and is Rasāyana, it is not mentioned here, instead Jivanti is mentioned because the context is of diet in health and not in disease. Kākamācī is mostly used as drug. Moreover, if it is kept overnight, it may cause even death.⁹ On the contrary,

1. द्विविधः प्रभावो वीर्यं यस्य । GD.

2. द्विविधः प्रभावः शक्तिः यस्य । JN.

3. गुरुलाघवादयो युग्माः परस्परविरोधिनो ज्ञेयाः । परत्वादयो गुणा न तथाऽत्रोपकारका इति नेहोच्यन्ते । Ck.

4. द्रव्यं शूकघान्यादिकं, संयोग आहारद्रव्याणां मेलकः, करणं संस्कारः । Ck.

5. आहारस्य हि गुरुलाघवादयो गुणा अनुगता एकान्तेन, रूपादयो गुणास्तु नैकान्तेनानुगताः । GD.

6. भूयिष्ठकल्पानामिति किञ्चिन्मूलबहुनां, अन्ये तु भूयिष्ठकल्पानामिति समानधातुप्रकृतीनामिति ब्रुवते । Ck.

7. भूयिष्ठकल्पना आहारस्य विकारा यवाग्वादयः । GD.

8. पथ्यतमत्व इति तमप्रत्ययः सजातीयेभ्यः प्रकृष्टत्वेन श्रेष्ठतमा इति, किंवा, तमप्रहणं स्वाधिकम् । Ck.

9. यद्यपि काकमाची त्रिदोषघ्नी रसायनी च, तथापीह जीवन्ती स्वस्थहितत्वप्रकर्षादुच्यते । काकमाच्यां त्वयं विशेषः यत् काकमाची पर्युषिता मरणाय । Ck.

Jivanti is commonly used as vegetable that is why it is called as 'Śākaśreṣṭhā' (the best among potherbs) and it also has no untoward effect or defects of kākamāci.

Gaṅgādhara says that Jivanti is useful in both healthy and diseased conditions but kākamāci is useful only in illness.¹

Though some items increase one of the doṣas by their nature, they ultimately prove wholesome from a certain angle due to seasonal variation or constitution. The 'svasthahita' (health-maintaining) dravya does not necessarily increase or eliminate any doṣa but maintain their equilibrium.²

'Kāṇakapota' is, according to Cakrapāṇi, young dove.³ Yogīndranātha says it as 'wild pale dove'. Some take it as 'reddish dove'.⁴ Gaṅgādhara says it in kāṇakauyā.⁵

40. 'Sānubandha' has been interpreted by Cakrapāṇi as 'purposeful,' by Gaṅgādhara as 'secondary' and by Yogīndranātha as 'frequently used'.⁶

'Dravyāṇi' means 'concrete substances (composed of mahābhūta,) but it also indicates the use of 'adravya' (non-concrete) entities.⁷ Perhaps because of this Gaṅgādhara has read 'dravyādīni' in place of 'dravyāṇi', the former having wider connotation.

Gaṅgādhara has categorised the entities mentioned in this paragraph as follows:—

- | | |
|--|---|
| 1. From 'Anna' to 'Māṣa' | —Entities useful in health and disease. |
| 2. From Madanaphala to Mrdbhrṣṭa—
loṣṭranirvāpita udaka | —Entities useful in disease. |
| 3. From atimātrāśana to ekarasābhyāsa | —Actions. |
| 4. From Garbhaśālya to Sarvasannyāsa | —Entities related to actions. |

1. जीवन्तीशाकं शाकानां स्वस्थातुरोभयत्र पथ्यतमत्वेनातुरहिततमकाकमाच्यादिभ्यः श्रेष्ठतमम् । GD.

2. तथा किञ्चिदोषकरस्यापि ऋ(धा)तुभेदेन पथ्यत्वं भवत्येव, किञ्चित् स्वस्थहितत्वं द्रव्यस्य पृथगेव गुणः, न दोषकर्तृत्वं वाऽपेक्षते । Ck.

3. काणकपोत इत्यत्र काणशब्दोऽल्पवचनः । Ck.

4. काणकपोतः वनवासी पाण्डुकपोतः । अन्ये तु अरुणवर्णकं कपोतं प्राहुः । JN.

5. काणकपोतः काणाकौया । GD.

6. सानुबन्धानीति सप्रयोजनानि । Ck.

अनुबन्धनन्ति अप्राधान्यरूपेणोपयोगीनि । GD.

अनुबन्धः पुनः पुनः प्रवृत्तिः बहुशः उपयोगः, तेन सह वर्तमानानि सानुबन्धानि । JN.

7. द्रव्याणीति महाभूतानि,*** द्रव्याणीत्युपलक्षणं तेनाद्रव्यमपि सानुबन्धमुच्यते । Ck.

‘Vṛttikara’ means which maintains the body.¹

‘Hṛdya’ means ‘relishing’.²

Both honey and durālabhā are said as pacifying kapha and pitta but the former is among liquids while the latter among drugs and as such there is no any anomaly.³ Gaṅgādhara interprets it differently. He says that honey is from the group of diet whereas durālabhā is from that of drug.⁴

‘Avikṣīra’ (sheep milk), māṣa (black gram) and ‘śaṣkuli’ (a dietary preparation) are promoters of pitta and kapha from the groups peya (liquids), bhojya (eatables) and bhakṣya (massive eatables) respectively. Or they may be taken equal in respect of this action.⁵ Gaṅgādhara does not agree to this alternative explanation because in that case they would have been read jointly and not separately.⁶

‘Vṛṣya’ is interpreted by Gaṅgādhara as ‘that promoting sexual potency’ while Yogīndranātha says it as ‘that promoting semen’.⁷

‘Abhiṣyandakara’ means ‘producing moistening and oozing in channels’.

It is not understandable how Gaṅgādhara has taken seeds of caturaṅgula⁸ for laxative action because usually the fruit pulp is used.

‘Gudaśoṭha’ has been interpreted as ‘Arśa’ (piles) by Cakrapāṇi⁹ that is why the reading ‘गुदशूलशोथ(फ)हरणाम्’¹⁰ is adopted by Gaṅgādhara and Yogīndranātha.

1. वृत्तिकराणामिति शरीरस्थितिकराणाम् । Ck.

वृत्तिकराणां वर्तनहेतुनाम् । GD.

2. हृद्यानामिति रूच्यानाम् । Ck.

3. मधु श्लेष्मपित्तप्रशमनमिति द्रवद्रव्येषु, दुरालभा त्वौषधद्रव्येषु, तेन दुरालभायाः मधुनश्च श्लेष्मपित्तप्रशमन-
श्रेष्ठत्वावधारणं न विरोधि । Ck.

4. स्वस्थातुरयोः श्लेष्मपित्तप्रशमनानां यवगोधूमादीनां मध्ये मधु श्रेष्ठतमं श्लेष्मपित्तप्रशमनम् । दुरालभा
त्वातुरस्य श्लेष्मपित्तप्रशमनानां श्रेष्ठतया वक्ष्यमाणा नैतेन विरुध्यते । GD.

5. अविक्षीरं पित्तश्लेष्मजननानामिति पेयेषु मध्ये, माषाः... भोज्येषु, शङ्कुल्यः भक्ष्येषु मध्ये, किंवा, त्रयमेतत्
पित्तश्लेष्मजननं प्रति समानम् । Ck.

श्लेष्मपित्तजननानां द्रवद्रव्याणां मध्ये श्रेष्ठतमं अविक्षीरं... त तु कठिनानां द्रव्याणाम् । GD.

6. तद्द्रव्याख्याने अविक्षीरशङ्कुलीमाषाः श्लेष्मपित्तजननानामित्येवं पाठापत्तिः । GD.

7. वृष्याणां पुरुषत्वशक्तिजननानाम् । GD.

वृष्याणां शुक्रजननानाम् ।

8. अभिष्यन्दकराणां शरीरधातुक्लेदकरणपूर्वकस्त्रावकराणाम् । GD.

अभिष्यन्दकराणां दोषधातुमलस्रोतसां क्लेदकराणाम् । JN.

9. मृदुविरेचनानां द्रव्याणां मध्ये चतुरङ्गुलबीजं शम्याकबीजं श्रेष्ठतमम् । GD.

10. गुदशोथः अर्शः । Ck.

In my view, as the present reading exists, 'Gudaśoṭha' may be taken as proctitis which is a condition different from piles. Gaṅgādhara says that this action is found in the root and not leaf etc. of Citraka.¹

With regard to Kāśmaryaphala, Gaṅgādhara reads 'Sāṅgrāhika' instead of 'Raktasāṅgrāhika'.²

Explaining 'Kṣīraghṛta' Gaṅgādhara says that it is ghee obtained directly from milk³, but Yogīndranātha takes kṣīra and ghṛta separate.³

In 'समघृतसक्तुप्राशभ्यासः' Gaṅgādhara reads as 'समघृतसक्तुकाभ्यासः'. 'Sama' has been interpreted as 'Saha' (together with).⁴ Yogīndranātha takes it in the sense of 'equal' as well as 'together with'.⁵

'Udaka' and 'jala' are mentioned separately with different functions, Cakrapāṇi, while justifying it says that separate mention is significant because it denotes its specific role in both the functions separately. This sense would not be clear if it is said jointly as 'उदकमाश्वासनस्तम्भनानाम्' because then it would indicate its superiority in entities having both the functions combined and not separate.⁶

The same may be understood in respect of other entities which several functions are ascribed to. So far as I could understand, the first mention of 'udaka' is in reference to diet and the second one in that to drug and as such there is no any anomaly.

'एकाशनभोजनं' of Cakrapāṇi is read as 'एकभोजनं' and 'एककालभोजनं' by Gaṅgādhara and Yogīndranātha respectively. Cakrapāṇi says that here the idea is of 'easy digestibility' and as such there is no refutation of two meals if they are easily digestible due to good digestive fire, sleep etc.⁷

1. चित्रकमूलं न तु पत्रादिक् । GD.

2. क्षीरोत्थं घृतं न तु दध्युत्थम् । GD.

3. क्षीरस्य घृतस्य च अभ्यासः रसायनानां मध्ये श्रेष्ठः । JN.

4. समघृत इत्यत्र समशब्दः सहार्थः । Ck.

5. समानां तुल्यभागानां घृतसक्तूनां, सघृतसक्तूनां वा, समशब्दः सहार्थेऽपि । JN.

6. उदकमाश्वासनस्तम्भनानामिति वक्तव्ये, यत् पृथक् "उदकमाश्वासकराणां तथा जलं स्तम्भनानां" इति करोति, तेन कर्मद्वयेऽपि जलस्यानन्यसाधारणतां दर्शयति, मिलित्वा गुणपादे ह्यभ्यकर्मकर्तृष्वेव प्राधान्यं स्यात् । एवमन्यत्राप्यनेककर्मकर्तृत्वे यस्य प्राधान्यमुक्तं पिप्पलीमूलादौ, तत्र तथाभूतानेककर्मकर्तृष्वेव प्राधान्यं ज्ञेयं, न पृथक्कर्मणि । Ck.

7. एकाशनभोजनमिति एककालभोजनम्, अनेनैकाशनस्य सुखपरिणामतामात्रमुच्यते, न द्वितीयान्नप्रतिषेधः क्रियते । एतेन द्विभोजनेऽप्यव्याहृतान्निद्रादयः सुखपरिणामकारणत्वेन ज्ञेयाः । Ck.

While explaining 'Kālabhojana', Gaṅgādhara says that time of meal is as suited to the individual. However, generally the second meal is taken after seven and half hours of the first meal and the night meal before three hours in the night.¹

'पराघातनं' is read as 'परायतनं' (meaning other's house) by Gaṅgādhara.

In reference to 'anaśana', आयुषो हासकराणां (Ck.) is read as 'अनायुष्कराणाम्' both by Gaṅgādhara and Yogīndranātha.

अजीर्णाध्यशन (Ck.) is read as 'अजीर्णाशनं' by Gaṅgādhara and Yogīndranātha. As already said earlier, there is difference between 'Ajiṛṇāśana' and 'adhyāśana' and as such Cakrapāṇi's reading seems to be more logical and appropriate.

In 'Pramitāśana', 'Pramita' means 'little' but Cakrapāṇi takes it alternatively as 'delayed meals'.² In fact, 'Pramita' should be taken as 'restricted' and 'alpa' as 'little'.

'Viṣamāśana' means, according to Gaṅgādhara, irregularity of meals in respect of quantity while, according to Yogīndranātha it is in respect of time as well. Cakrapāṇi covers a wider area taking nature, processing etc. in its ambit.³

In 'nindita' (despicable) disorders, Cāraka and Yogīndranātha mention leucoderma, leprosy etc. while Gaṅgādhara mentions eczema, itching etc.⁴

'Mithyāyoga' means the three abnormal yogas other than samyagyoga.⁵

In place of 'puṣṭi' Gaṅgādhara reads 'tuṣṭi' in 'पुष्टिः स्वप्नकराणां'. Nirvṛti is better reading than 'Nivṛtti'. It is interpreted like that by Yogīndranātha⁶ but in the text it is 'Nivṛtti' perhaps due to printing error.

Gaṅgādhara reads 'शस्त्राणां' instead of 'अनुशस्त्राणां' in reference to Jalaukā.

1. कालभोजनं यस्य यः कालोऽभ्यस्त आहारे तस्य तत् कालभोजनम् । ... भोजनकालस्तु सार्धप्रहरद्वयाभ्यन्तरे प्रथमाहारस्य द्वितीयस्याहारस्य कालस्ततः परं सार्धप्रहरद्वयाभ्यन्तरे रात्राववगिकयामात् । GD.

2. प्रमिताशनं अतीतकालभोजनं, स्तोकभोजनं वा । Ck.

प्रमिताशनमल्पमात्रयाशनम् । GD., JN.

3. विषमाशनं कदाचिदल्पमात्रं कदाचिदतिमात्रमशनम् । GD.

बहु चाल्पं अप्राप्ते अतीते वा काले अशनं विषमाशनम् । JN.

विषमाशनं प्रकृतिकरणादिविषमाशनम् । Ck.

4. निन्दितव्याधिः शिवत्रकुष्ठादिः । Ck., JN.

निन्दितव्याधिकराणां पामाविचर्चिकादिकराणाम् । GD.

5. मिथ्यायोगः सम्यग्योगादन्यस्त्रिविधो योगः । Ck.

6. निवृत्तिः मनसः रतिः । JN.

The word 'anuṣaṅgi' is interpreted as recurrent by Cakrapāṇi and Yogīndranātha but Gaṅgādhara says as persistent.¹

In reference to 'Nāstika' Gaṅgādhara reads 'अवर््याणाम्'² instead of 'वर््याणाम्'.

In respect of 'anirveda', 'vārta' is interpreted as 'ārogya' by Cakrapāṇi.³ Gaṅgādhara reads it as 'अनिर्वेदोऽघात्तसारलक्षणानाम्' which is not intelligible. Yogīndranātha does not read it and also 'वस्तिस्तन्त्राणाम्'.

The word 'vijñāna' is interpreted as 'profound knowledge of Āyurveda and allied sciences' by Cakrapāṇi and Gaṅgādhara but Yogīndranātha restricts it to spiritual knowledge.⁴

Gaṅgādhara reads 'कालातिप्रतिपत्ति' instead of 'कालातिपत्ति'.

'असद्वग्रहणं सर्वाहितानां' (Ck.) is read as 'असंबन्धवचनमसंग्रहणसर्वाहितानाम्' by Gaṅgādhara. Yogīndranātha reads 'असंबद्ध' instead of 'असंबन्ध'.

41. 'Agrya' means 'the leading one'. Though the knowledge of disorders also are useful in their treatment, emphasis on these items denotes their importance.⁵ 'Vikāravighāta' means prevention as well as cure of disorders.⁶

42-44. Cakrapāṇi has clarified the distinction between the words 'śreṣṭha' and 'jyāyas' the former being in good sense and the latter in bad sense.⁷

'Avara' is a variant of 'vara' read by Gaṅgādhara and Yogīndranātha and also mentioned by Cakrapāṇi.⁸

1. अनुषंगी पुनर्भावी । Ck.

अनुषंगिणां पुनःपुनर्भाविनाम् । JN.

अनुषंगिणां-नित्यसंलग्नीभूतानाम् । GD.

2. अवर््याणामश्रेष्ठानाम् । GD.

3. वात्सलक्षणानामिति आरोग्यलक्षणानाम् । Ck.

4. विज्ञानमिति औषधादिज्ञानम् । Ck.

विज्ञानं (आयुर्वेदादिशास्त्रेषु) तत्त्वज्ञानम् । GD.

विज्ञानं आत्मादीनां ज्ञानम् । JN.

5. अत्र ज्वरप्रमेहहादयोऽपि स्वरूपेणातिपीडाकरत्त्वानुपगिकत्वादिना ज्ञाताः सन्तश्चिकित्सायामुपयुक्ताः भवन्ति, अतो ज्वरादिज्ञानमपि विकाराणां विघाताय समर्थं भवति । अग्र्याणां च विकारशमकत्वाभिधानं प्राधान्यादुच्यते, स्तुत्यर्थं वा । Ck.

6. विकारविघातश्चेहोत्पन्नानामौषधोपयोगेन, तथाऽनुत्पन्नां स्वास्थ्यपरिपालनेन ज्ञेयः । Ck.

7. तेन श्रेष्ठस्य लक्षणमिति रक्तशाल्यादीनां हिताहाराणां ज्ञेयं, ज्यायस्त्वं चाहिताहाराणां यत्रकादीनामपथ्यतमत्वे प्रकर्षशालित्वम् । Ck.

8. अवर्त्तं अधमत्वम् । JN.

किंवा, "अवर्त्तं" इति पाठः, तदाऽवर्त्तं अन्यथा अनभिप्रेतकर्तृत्वम् । Ck.

45-47. 'Pathya' is defined as 'that which is not unwholesome to 'Pathin' (channels of the body).¹ Here 'patha' includes the entities (doṣas, dhātus) transported by and constituting it thus meaning the entire body. Thus pathya is virtually that which is not harmful to the body.² Or 'pathin' may be the path leading to the objectives such as preservation of health and alleviation of disorder, thus 'Pathya' may be taken as 'that not diverted from this path'.³

Apart from body, pathya should also be favourable to mind. Here 'Priya' means 'hita' (wholesome). In some cases, there may be apparent unpleasantness such as in taking bitter drugs in fever but this also is wholesome in consequence and does not produce any psychic disorder. Hence it is essentially 'hita'. Thus, according to psychosomatic aspect, pathya may be defined as 'that which is harmless to mind and body'.⁴

According to Cakrapāṇi, unpleasantness as related to wholesomeness is not always fixed but varies due to dose etc. For instance, pleasant sweet may become unpleasant or unpleasant bitter may become pleasant according to circumstance. Likewise, ghee is wholesome but it may prove unwholesome if taken in large quantity, spring, processed with antagonistic drugs, in marshy land, obesity and kapha. On the contrary, poison is fatal but it becomes rasāyana if taken in proper dose.⁵

Cakrapāṇi says that though total unwholesomeness may be uncertain, wholesomeness in most cases is certain. The real wholesomeness or otherwise may be determined in relation to dose etc.⁶

1. पथः शरीरमार्गात् स्रोतोरूपादनपेतम् अनपकारकमित्यर्थः । Ck.

2. पथोग्रहणेन पथोवाह्याः दोषाः धातवश्च, तथा पथोनिर्वर्तका धातवो गृह्यन्ते, तेन कृत्स्नमेव शरीरं गृहीतं भवति, ततश्च शरीरानुपघाति पथ्यमिति भवति । Ck.

3. किंवा, स्वस्थस्वास्थ्यरक्षणमातुरव्याधिपरिमोक्षश्चेति पन्थाः, तस्मादनपेतं पथ्यम् । Ck.

4. तेन मनसो हितमिति प्रियार्थः ।—एतेन "मनःशरीरानुपघाति पथ्यम्" इति पथ्यलक्षणमनपवादमुक्तं भवति । यत् ज्वरे तिक्तप्रयोगस्य तदात्वे न मनसोऽनुकूलत्वं, न चैतावता शरीरं प्रत्यपथ्यत्वं भवति । अतो यन्मात्रं मनोऽनुकूलत्वं मानसविकाराकर्तृत्वात् तदपथ्यपदेश्यमेव । Ck.

यच्च मनसः प्रियं सुखानुभवकरं तत् पथ्यं कट्वाद्यास्वादानेन मनसोऽप्रियत्वेऽपि परिणामे सुखजनकत्वान्न मतसोऽप्रियं भवति । GD.

5. नियतं निश्चितमिदमप्रियमेव सर्वदेदमध्यमेव सर्वदेत्येवं रूपं किञ्चिन्नास्ति ।...एवं प्रियमपि मधुराद्यप्रियं, तिक्ताद्यप्रियमपि प्रियम् ।...यथा—पथ्यं तावद् घृतं, तदतिमात्रमपथ्यं भवति, काले च वसन्तेऽपथ्यं, संस्कारेण च विरुद्धद्रव्यसंस्कृतमपथ्यं, भूमौ ज्ञानूपायामपथ्यं, एवं देहेऽतिस्थूले दोषे च कफेऽपथ्यम् । अपथ्यमपि विषं मात्रादीनां हितं भवति । Ck.

तत् पथ्यापथ्यं नियतं निश्चितं न लक्ष्यते, पथ्यापथ्ययोः एकान्तनियमः नास्ति । JN.

6. यस्मादेवमेकान्तमपथ्यत्वमनिश्चितम्, प्रायोवादपथ्यता तु निश्चिता ।...मात्रादीन्याश्रित्य भावानां पथ्यापथ्यत्वं च पारमार्थिकं भवति । Ck.

Gaṅgādhara interprets it differently. He says that whatever is apparently or really unfavourable to psyche and is also unwholesome is not at all desirable.¹

48-49. 'Śarkarā' is mentioned separately as the ninth source material for the āsavas. Discussing this Cakrapāṇi says that dhānya etc. are mentioned jointly because they have varieties but śarkarā (sugar) has none and as such it is read separately and alone. The so known varieties such as yāsaśarkarā and madhuśarkarā would not be considered here because the former is not used as source for āsava and the latter is included in honey itself. Honey is not mentioned as such in this context as it is used with dhānya etc. which are mentioned because of being the main ingredients. Similar explanation may be given for jaggery etc.²

Cakrapāṇi has raised an important point but could not solve it satisfactorily. Other commentators are also silent. The point is that jaggery, honey, sugar etc. are used as media necessary for fermentation which are mostly common for all the āsavas (with certain exceptions) hence Caraka has mentioned the main ingredients used for preparing the āsavas and not the media of sugar. Secondly, he has mentioned different parts of plants used in this preparation. Thus 'Śarkarā' too must be some drug³ (probably taken with all five parts) and not sugar.

The drugs are mentioned singly and as such their Saṃyoga (combination) is understandable not how is vibhāga (disjunction) is possible in them ? Cakrapāṇi answers this question by saying that this vibhāga may be in respect of types or varieties of drugs or the substances used in processing because, apart from the main drug, there are so many substances used in preparation of āsava.⁴

In the context of āsavas, Cakrapāṇi interprets deśa etc. as follows—deśa where the substance is kept such as heap of grains or ash etc. Kāla is the period for which it is kept. Mātrā is quantity of fermenting ingredients. 'Ādi' includes the nature of drug.⁵

These factors are considered with a view to wholesomeness in relation to place, time, body, doṣa etc.⁶

1. यच्चापाततः परिणामे च नियतं मनसोऽप्रियमपश्यन् तत्र लक्ष्यते । GD.

2. धान्यादीन्येकत्वेन पठित्वा पृथक् शर्करां पठति, धान्यादीनामवान्तरजातिमत्त्वात्, शर्करायास्त्ववान्तरजातिर्वास्ति ।***एवं गौडादिवपि बोद्धव्यम् । Ck.

3. See my article 'Śarkarā', Ancient Science of Life, Vol. 2, No. 3 (Jan. 83).

4. तेषां च विभागोऽनुपपन्न एकरूपत्वादिति चेत्, तत्र, तेषामपि सजातीयद्रव्यविभागस्य विद्यमानत्वात् । किं च, संस्कारकद्रव्यविभागस्यापि तत्र शक्यत्वात् । न ह्येकेन द्रव्येण सुरादयः क्रियन्ते, प्राधान्यात्तु धान्यादयोऽभिधीयन्ते । Ck.

5. देशो भस्मराशिधान्यराश्यादिः सन्धानेषु वक्ष्यमाणः, कालस्तु पक्षमासादिस्थापनः, मात्रा सन्धानद्रव्यमात्रा । आदिग्रहणाद् द्रव्यस्वभावेति कर्तव्यतासंग्रहणम् । Ck.

6. तत्तत्कार्यमिति देशकालशरीरदोषादिभिन्नं हितत्वम् । Ck.

CHAPTER XXVI

1-2. In this chapter Rasa, Virya and Vipāka will be described in order to provide knowledge of wholesomeness or otherwise of all the substances. Of these also, Rasa is taken up first as the others also are known from Rasa.¹

3-7. It is style of the author to put the initiative arguments first and then drawing the conclusion so that the students may have a comprehensive view of the subject.²

‘रसाहारविनिश्चयः’ means ‘रसेनाहारविनिश्चयः’ (determination of diet from Rasa) or ‘रसविनिश्चयः’ (determination of Rasa) and ‘आहारविनिश्चयः’ (determination of diet) from vipāka.³

Gaṅgādhara reads ‘शठानघः’ in place of ‘स चानघः’ (V.4) and ‘वाहीको भिषजां वरः’ in that of ‘बाह्वीकभिषजां वरः’ (V.5).

Yogindranātha interprets ‘रसाहारविनिश्चय’ as ‘आहाररसनिर्णय’ (determination of rasa of diet).

8. The first view proposed by Bhadrakāpya is that rasa is nothing else but udaka (water). Cakrapāṇi says that this is based on the view of the followers of Kapila who take dravya as not different from Guṇa.⁴

Chedanīya and upaśamaniya means desaturating and promoting respectively.⁵ Gaṅgādhara interprets them as eliminative and pacifying.⁶ Yogindranātha follows him.⁷

1. कृत्स्नद्रव्यहिताहितत्वज्ञानार्थं रसवीर्यं विपाकाभिधायक आत्रेयभद्रकाप्ययोःभिधीयते । तत्रापि विपाकादीनामपि रसेनैव प्रायो लक्षणीयत्वादसप्रकरणमादौ कृतम् । Ck.
2. मुनिमतैः पूर्वपक्षं कृत्वा सिद्धान्तव्यवस्थापनं शिष्यव्युत्पत्त्यर्थम् । Ck.
3. रसेनाहारविनिश्चयो रसाहारविनिश्चयः, किंवा, अयं रसविनिश्चयः, तथा “परं चातो विपाकानां” इत्यादि-राहारविनिश्चयः । Ck.
4. पूर्वपक्षश्च कपिलमतेन, ते हि रसतन्मात्रं गन्धतन्मात्रं इत्यादिवचनेन गुणाव्यतिरिक्तं द्रव्यमिति ब्रुवते । Ck.
5. छेदनीय इति अपतर्पणकारकः, उपशमनीय इति बृंहणः । Ck.
6. शरीरदोषादिच्छेदनेन वर्तते इति छेदनीयः । शरीरदोषादेरुपशमनेन वर्तते इत्युपशमनीयः । GD.
7. छेदनं दोषादीनां भागशः करणम्—उपशमनं दोषाणां अनुत्क्लेशेन समीकरणम् । JN.

Sādhāraṇa, according to Cakrapāṇi, performs both the functions because of combination of āgneya and saumya qualities or no action may come out due to their mutual antagonism.¹

‘Svādu’ is palatable and ‘hita’ is what does not harm eventually.² Gaṅgādhara has given examples of these as follows :—

1. Svādu-hita-Red śāli, yāva, godhūma, mudga etc.
2. Svādu-ahita-Māṣa etc.
3. Asvādu-hita-Culuki-vasā etc.
4. Asvādu-ahita-Ghṛe of sheep etc.³

‘Āsraya’ is ‘that which is inhabited’. It is dravya. Guṇas are snigdha, guru etc. Karma is promotion or reduction of dhātus etc. Saṁsvāda is variation of taste.⁴

If substratum varies the dependent Rasa also varies because the substratum is cause and variation in cause essentially affects the effect accordingly. On the other hand, variation in effect too affects the cause accordingly, thus variation in rasa leads to consequent variation in guṇas and karmas.⁵

Minute variations in taste such as those in different sweet substances like sugarcane, milk, jaggery etc. are quite evident and absolutely self-perceptible.⁶

9. ‘Yoni’ means ‘ādhārakāraṇa’ (basic cause). Water is the basic cause of Rasas and as cause is different from effect, the difference of water and rasa is quite evident. Such causality of water is already mentioned earlier.⁷ (Su. 1)

1. साधारण इत्याग्नेयसौम्यसामान्यादुभयोरपि लघनवृंहणयोः कर्त्ता, परस्परविरोधादकर्त्ता वा । Ck.

2. स्वादुरिति अभीष्टः, हित इत्यायतावनपकारी । Ck.

3. रक्तशालियवगोधूममुद्गादिः स्वादुश्च हितश्च । माषादिस्तु स्वादुश्चाहितश्च चुलुकीवसादिरस्वादुहितश्च । आविकघृतादिरस्वादुरहितश्चेति । GD.

4. आश्रीयेत इत्याश्रयो द्रव्यं, गुणाः स्निग्धगुर्वादयः, कर्म धातुवर्धनक्षपणादि, संस्वादः रसानामवान्तर-भेदः । Ck.

5. तत्र द्रव्यभेदादाधारभेदेनाश्रितस्यापि रसस्य भेदो भवति, आश्रयो हि कारणं, कारणभेदाच्च कार्यभेदोऽवश्यं भवतीत्यर्थः । गुर्वादिगुणभेदास्तथा कर्मभेदाश्च रसकृता एव । ततश्च कार्यभेदादवश्यं कारणभेद इति पूर्व-पक्षाभिप्रायः । Ck.

6. संस्वादभेदस्तु एकस्यामपि मधुरजाताविशुद्धीरगुडादिगतः प्रत्यक्षमेव भेदो दृश्यते, स तु संस्वादभेदः स्वसंवेद्य एव । Ck.

7. योनिः आधारकारणम्, कार्यकारणयोश्च भेदात् सिद्ध उदकाद्रसभेदः प्रत्यक्ष एवेति भावः । क्षितिव्यतिरिक्त-मुदकमेव यथा रसयोनिस्तथा “रसनार्थो रसस्तस्य” (सू०) इत्यादौ विवृतमेव दीर्घञ्जीवितीये । Ck.

“योनिरुत्पत्तिस्थानम्” । GD.

योनिःउत्पत्तिकारणम् । JN.

As non-concrete actions can't combine together, combination means of their substratum dravyas.¹

'Bhakti' means subjective approach (inclination) towards object and as such it differs from person to person. Hence palatibility or otherwise Can't be rasa but effect of varied rasa related to subjective approach of the person.²

Gaṅgādhara reads it as 'स्वादुः स्वादुताभक्तिः' and interprets that a substance is called as 'Svādu' because of inclination to the taste.³

Yogīndranātha reads it differently⁴ and says that palatability and otherwise are desire and aversion respectively.

Products of Pañca mahābhūta are substratum of and not Rasa themselves. Moreover, they themselves depend on Prakṛti etc., Cakrapāṇi has explained these facts in detail as follows—(a) Prakṛti—such as Mudga is kaṣāya and madhura in rasa but still it is laghu and not guru as required by these rasas.⁵ (b) Vikṛti—the products differ in properties from the source material such as vīhi is guru but its product lājā (parched grains) is laghu. Likewise, the balls prepared of saktu is guru.⁶ (c) Vicāra—when some substance is combined with the other one, the property is changed. For example, honey and ghee combined become toxic and a poison combined with its antidote does not produce its natural effect.⁷ (d) Deśa—is land as well as patient such as in land-śvetakāpotī if grown on anthill is antipoison, the plants grown in himalayas have excellent properties, in patient (body), the flesh of shoulder, trunk etc. is heavier than that of legs.⁸ (e) Kāla—such as mūlaka

1. तयोर्मिश्रीभावादिति कर्मणोरमूर्त्तयोर्मिश्रीभावानुपपत्तौ तदाधारयोर्द्रव्ययोर्मिश्रीभावादिति बोद्धव्यम् । Ck.
2. भक्ति इच्छेत्यर्थः । तेन यो यमिच्छति स तस्य स्वादुरस्वादुरितर इति पुरुषापेक्षौ धर्मौ, रसभेदकार्यावित्यर्थः । Ck.
3. स्वादुः खलु तेषां मधुरादीनां षण्णां रसानां स्वादुता आस्वादनं भक्तिः । GD.
4. स्वादुस्वादुता भक्तिद्वेषौ । JN.
5. प्रकृतिवशा यथा—मुद्गाः कषायाः मधुराश्च सन्तः प्रकृत्या लघवः । एतद्वि लघवं न रसवशं, तथाहि सति कषायमधुरत्वाद् गुरुत्वं स्यात् । Ck.
6. विकृतिवशं च—व्रीहेर्लाजानां लघुत्वं, तथा सक्तुसिद्धपिण्डकानां च गुरुत्वम् । Ck.
7. विचारणा विचारो द्रव्यान्तरसंयोग इत्यर्थः । तेन विचारणावशं यथा—मधुसर्पिषी संयुक्ते विषं, तथा विषं चागदसंयुक्तं स्वकार्यव्यतिरिक्तकार्यकारि । Ck.

The reading adopted by Cakrapāṇi seems to be 'विचारणा' and not 'विचार' as also followed by Gaṅgādhara.

8. देशो द्विविधो भूमिरातुरश्च । तत्र भूमौ "श्वेतकापोती वल्मीकाधिरूढा विषहरी", तथा "हिमवति भेषजानि महागुणानि भवन्ति । शरीरदेशे यथा—सक्थिमांसाद् गुरुतरं स्कन्धक्रोडशिरस्पदाम्" (सू० २७) इत्यादि । Ck.

when tender is destroyer of doṣas but the same when mature aggravates them. Moreover, the plant drugs are collected in different seasons.¹

Gaṅgādhara, however, interprets it differently. He says that evolution of the product from natural source is dependent on deśa and kāla.²

Yogīndranātha closes the sentence as 'पञ्चमहाभूतविकारास्त्वाश्रयाः' and connects the latter word (प्रकृतिविचारः वशाः) with guṇas. Accordingly, in his opinion, guṇas are dependent on these factors³ (and not the substances which are substratum of these guṇas) while Cakrapāṇi thinks that the substances are affected by these factors. Virtually it makes no difference as when dravya is affected guṇa would also be affected accordingly.

Kṣāra is dravya and not rasa because it moves down whereas rasa being actionless can't move.⁴

Unmanifestedness of rasa means 'general perception of taste without any specific determination of sweet etc.'. It is found in water which is the basic source of rasa that is why unmanifested taste is mentioned as normal character of water whereas the manifested one as abnormal character. Due to unmanifestedness of rasa, there is no specific perception of sweet etc. just as a distant object when seen is perceived only as a general figure and not with specific character such as complexion etc.⁵

Unmanifestedness is also in anurasa (subsidiary rasa). The main rasa is manifested while the subsidiary one is unmanifested such as in seeds of bamboo, madhura is the main rasa and kaṣāya is anurasa (which is unmanifested.)⁶ Gaṅgādhara reads 'aṇurasa' instead of 'anurasa' which is 'subtle rasa'.

1. कालवशं तु यथा—मूलकमधिकृत्योक्तं—“तद्वालं दोषहरं वृद्धं त्रिदोषम्” (सू० २७), तथा, “यथा-पुष्पफलमाददीत” (क-१) इत्यादि । Ck.
2. प्रकृतेर्विकृतिविचारणा चेयम्—देशविशेषात् कालविशेषाच्च । GD.
3. प्रकृतिविकृतिविचारदेशकालवशाः, गुरुलघुशीतोष्णस्निग्धरूक्षाद्याः । JN.
4. क्षरणात् अधोगमनक्रियायोगात् क्षारो द्रव्यं, नासौ रसः, रसस्य हि निष्क्रियस्य क्रियाऽनुपपन्ना । Ck.
5. प्रकृतौ कारणे जल इत्यर्थः । अव्यक्तत्वं च रससामान्यमात्रोपलब्धिर्मधुरादिविशेषशून्या, सा च जले भवति, यत उक्तं जलगुणकथने सुश्रुते—“व्यक्तरसता रसदोषः (सु० सू० ४५) इति, इहापि” अव्यक्तरसं च इति वक्ष्यति, लोकेपि चाव्यक्तरसं द्रव्यमास्वाद्य वक्तारो वदन्ति—जलस्येवास्य रसो न कश्चिन् मधुरादिव्यक्त इति विशेषमधुराद्यनुपलब्धेश्चानुद्भूतत्वेन । यथा—दूरादविज्ञायमानविशेषवर्णं वस्तुनि रूपसामान्यप्रतीति भवति, न शुक्लत्वादिविशेषबुद्धिः । Ck.
6. तथाऽनुरसेऽव्यक्तीभावो भवति, प्रधानं व्यक्तं रसमनुगतोऽव्यक्तत्वेनेत्यनुरसः, यथा वेणुयवे मधुरे कषायोऽनुरसः । Ck.

Umanifestedness is also found where there is combination of all anurasas such as in poison. Or the reading may be 'anurasa-samanyita' (adopted by Gaṅgādhara) which would mean 'combination of more than one subtle rasas'.¹

Rasa can't be said as innumerable too because though there are innumerable variations of substratum, properties, actions and taste perceptions, there is no difference in the nature of Rasa. For example, sweet taste in different substrata like rice, ghee, milk etc. is one.²

The same argument is put forth in refuting the view holding innumerable Rasa due to their mutual combination.³

Gaṅgādhara and Yogīndranātha read 'विशेषानेवाश्रयते' and do not read the following word 'विशेषपरिसंख्येयत्वात्'. Secondly, they connect the reason 'परस्परसंसृष्टभूयिष्ठत्वात्' upwards and not as done by Cakrapāṇi, in relation to combination of rasas.

Looking to the context, Cakrapāṇi seems to be right. Gaṅgādhara interprets 'परस्परसंसृष्टभूयिष्ठत्वात्' in relation to rasas whereas Yogīndranātha does in that to Mahābhūtas.⁴ Similarly, in 'गुणप्रकृति' 'Guṇa' is taken 'guṇibhūta' (secondary) rasa by Gaṅgādhara and gurvādi guṇa by Yogīndranātha.⁵

By 'karma' properties like guru-laghu which produce heaviness and lightness and also actions like promotion of rasa, rakta etc. are taken.⁶

1. अनुरससमन्विते इति सर्वानुरसयुक्ते यथा विषे; किं वा, "अनुरससमन्विते" इति पाठः, तेन अनुरसेनैकेन मरिचेन शर्करापानके कटुत्वमव्यक्तं स्यात् । Ck.
2. एवं मन्यते—यद्यपि शालिमुद्गघृतक्षीरादयो मधुरस्याश्रयाः भिन्नाः, तथापि तत्र मधुरत्वजात्याक्रान्तः एक एव रसो भवति बलाकाक्षीरकार्पासादिषु शुक्लवर्ण इव । तथा गुणानां गुरुपिच्छिलस्निग्धादीनामन्यत्वेऽपि कर्मणां वा रसादिवर्धनायुर्जननवर्णकरत्वादीनां भिन्नत्वे सत्यपि न मधुररसस्यान्यत्वं; यत एक एव मधुरस्तत्तद्गुणयुक्तो भवति तत्कर्मकारी चेति को विरोधः । तथा मधुरस्यावान्तरास्वादभेदेऽपि मधुरत्वजात्यनतिक्रमः, कृष्णवर्णावान्तरभेदे यथा कृष्णत्वानतिक्रमः । Ck.
3. अयमर्थः—यद्यपि रसाः परस्परसंसर्गेणातिभूयसा युक्ताः सन्तोऽभिनिवृत्ताः द्विरसादौ द्रव्ये भवन्ति, तथाऽपि न तेषां गुणाः गुरुलघ्वादयः, प्रकृतयो वा मधुरादीनां या या आयुष्यत्वरसाभिवर्धकत्वाच्चाता असंख्येया भवन्ति, किन्तु य एव मधुरादीनां प्रत्येकं गुणाः, प्रकृतयश्च उद्दिष्टास्त एव मिश्रीभवन्ति । Ck.
4. परस्परसंसृष्टे मधुरादिभूयिष्ठत्वान् मधुरादिरेव रस उच्यते । GD.
अयमर्थः—रसानां आश्रयाः द्रव्यसंज्ञकाः तत्तद्भूतगुणभूयिष्ठाः पञ्चमहाभूतविकाराः । भूतानां अन्योन्यसंसर्गबहुलानां अल्पोत्कर्षापकर्षाभ्यां तेषां विशेषा भवन्ति । न च तेन ते मिश्रन्ते । किन्तु संसृष्टरूपाः भवन्ति यथा संसर्गे दोषाः । JN.
5. तत्र तत्र गुणीभूतरसानां प्रकृतयः । GD.
गुर्वादिगुणप्रकृतीनाम् । JN.
6. कर्मशब्देनेह गौरवलाघवादिकारका गुरुत्वादयो रसरक्तादिजननादयश्चापि बोद्धव्याः । Ck.

'Lakṣaṇa' means 'defining character' and distinction based on it is 'Lakṣaṇa-prthaktva'. This is dealt with in paragraphs beginning with 'मधुरो रसः' and again with 'स्नेहनप्रीणनाह्लाद' etc. or the former may be taken to have dealt with 'lakṣaṇa' and the latter with 'prthaktva'.¹

Yogīndranātha reads 'लक्षणं पृथक्त्वेन' and says that though there may be variations in actions like priṇana, snehana etc. the character of 'mukhopalepa' etc. is common in all the madhura dravyas.²

In my view, in paragraph 'मधुरो रसः' etc. the properties and the general effect of rasas are mentioned while in verses 'स्नेहनप्रीणनाह्लाद' etc. local effect of them are described.

10. Before dealing with rasa, character of dravya is described as it is the substratum of rasa which can't be understood without knowing the dravya,³

'Dravya' here means 'kārya dravya' (dravya as product).⁴

Gurvādi guṇas only are mentioned here because they are found naturally in dravyas and are the most important ones in therapeutics. Parādi guṇas are not so and as such are not mentioned here.⁵

In karmas, five evacuative measures known as pañcakarma are mentioned because saṃśodhana precedes saṃśamana and is important for eradication of disorder. Still the word 'karma' has very wide connotation and includes all other actions like Br̥ṃhaṇa etc.⁶

11. The word 'bahula' may be taken as related to all the guṇas like guru, khara etc. or may be restricted to 'gandhaguṇa' only which is the specific

1. लक्षणेन पृथक्त्वं लक्षणपृथक्त्वम् । तत्र लक्ष्यते येन तत्तलक्षणम् । अतस्तु "मधुरो रसः" इत्यादिना ग्रन्थेन तथा "स्नेहप्रीणनाह्लादन" इत्यादिना च यद्वाच्यं, तत्सर्वं गृह्यते । किंवा, लक्षणशब्देन "मधुरो रसः" इत्यादिग्रन्थवाच्यं लक्षणमुच्यते, पृथक्त्वञ्च रसभेदज्ञानार्थं यद् वक्ष्यसि "स्नेहनप्रीणन" इत्यादि तद् गृह्यते । Ck.
2. लक्षणं आस्वादलक्षणं मुखोपलेपादिरूपं पृथक्त्वेन पृथक् पृथक् उपदेक्ष्यामः स्नेहनप्रीणनेत्यादिना । JN.
3. रसानां द्रव्यज्ञानाधीनज्ञानत्वाद्द्रव्यभिधानमग्रे कृतम् । Ck.
4. सर्वं द्रव्यमिति कार्यद्रव्यम् । Ck.
5. अत्र च परत्वापरत्वादीनामिहानभिधानेन चिकित्सायां परत्वादीनामप्राधान्यं दर्शयति, येऽपि तत्रापि युक्तिसंयोगपरिमाणसंस्काराभ्यासा अत्यर्थचिकित्सोपयोगिनोऽपि न ते पार्थिवादिद्रव्याणां शब्दादिवत् सांसिद्धिकाः किं तर्ह्यधीयाः, अत इह नैसर्गिकगुणकथने नोक्तः । Ck.
6. एतच्च प्राधान्यादुच्यते, तेन बृंहणाद्यपि बोद्धव्यम् । Ck.
कर्म वमनादि पञ्चविधं; अत्रैव सर्वकर्मणां अवरोधः । JN.

quality of pṛthivī. Perhaps keeping this in mind the author has given the specific quality at the end connected with 'bahula'.¹ Some explanation may be given with regard to other categories such as Āpya etc.

Though all dravyas are pāñcabhautika they are known as 'Pārthiva' etc. on the basis of the predominance of the particular Mahābhūta.²

Referring to the word 'bahula' Yogīndranātha informs of a reading where it denotes the predominance of the specific quality clearly.³ He himself does not attach much importance to it as Cakrapāṇi has done. He only emphasises that the word 'Bahula' denotes only predominance of these qualities though there are other qualities too because of the pāñcabhautika nature of dravya.⁴

As the dravyas pārthiva etc. have specific qualities they influence the body accordingly and thus prove as drugs. But this is not applicable universally in all cases because it is so only if administered by proper method and with a specific purpose. That is why even poisons are used as drugs and apparently useless substances like grass, earth etc. become useful in some way to treat a disorder.⁵

13. Dravyas act not only by virtue of their properties but also due to dravya (their specific nature) and combination of dravya and guṇa. For example, (a) danti acts as purgative due to dravya-prabhāva (shortened form 'prabhāva'). The effect of precious stones in cases of poisoning is also due to prabhāva, (b) the effect of bitters in fever is because of their guṇa (tikta rasa). Application of heat in case of cold is also on the same basis. (c) Sometimes there is combined affect of dravya and guṇa such as the use of gold in ring form.⁶

1. बहुलशब्दो गुर्वादिभिः प्रत्येकं संबध्यते, किंवा गन्धेनैव, यतो गन्धगुणबहुला पृथिव्येव भवति अत एव द्रव्यान्तरलक्षणेऽपि वैशेषिकगुणोऽन्त एव पठ्यते "रसगुणबहुलानि"—इत्यादि, तेन तत्रापि रसादिभिरेव बहुलशब्दो योज्यः । Ck.

2. सर्वकार्यद्रव्याणां पञ्चभौतिकत्वेऽपि पृथिव्याद्युत्कर्षेण पार्थिवत्वादि ज्ञेयम् । Ck.

पार्थिवानि पृथिवीबहुलपञ्चभूतात्मकानि । GD.

सर्वेषामेव द्रव्याणां पञ्चभूतारब्धत्वेऽपि पार्थिवादिव्यपदेशः तत्तद्भूतस्य उत्कर्षेण । JN.

3. गुरुखर—स्थूलानि गन्धगुणबहुलानि च" इति केचित् । तेषां मते पार्थिवादिद्रव्येषु गन्धादिगुणानामेव बाहुल्यम् । JN.

4. बहुलशब्देन एतत् द्योतयति—पार्थिद्रव्ये अन्येऽपि गुणाः सन्ति सर्वद्रव्याणां पञ्चभौतिकत्वात् । JN.

5. अननेति प्रतिनियतद्रव्यगुणोपदेशेन, यत् पार्थिवादि द्रव्यं यद्गुणं तद्गुणे देहे संपाद्ये तद् भेषजं भवति । युक्तिमिति उपायम्, अर्थमिति प्रयोजनम्—तेन केनचिदुपायेन क्वचित् प्रयोजने किञ्चिद् द्रव्यमौषधं भवति, न सर्वत्र । Ck.

6. द्रव्यप्रभावाद् यथा—दन्त्या विरेचकत्वं, तथा मणीनां विषादिहन्तृत्वमित्यादि । गुणप्रभावाद् यथा—ज्वरे तिक्तको रसः, शीतोऽग्निरित्यादि । द्रव्यगुणप्रभावाद् यथा—कृष्णाजिनस्योपरीति, अत्रापि कृष्णत्वं गुणोऽजिनं

Cakrapāṇi clarifies the terms 'karma' etc. by applying them on śirovirecana. For instance, śirovirecana is 'karma' effected by drug possessing such action. 'Vīrya' is that potency (uṣṇa etc.) by which the drug produces the effect. 'Vīrya' is potency which may be related to dravya or guṇa (known as 'Prabhāva' respectively¹). 'Adhikaraṇa', the locus of action, is head where these drugs act. They are not able to exert their action at other locations. 'Kāla' is the suitable time for administering the drug such as śirovirecana drug is administered in spring season and conditions of heaviness in head etc. 'Upāya' may be 'mode of administration' and also 'mechanism of action'. 'Phala' is the result or objective achieved. Thus 'Karma' is śādhana (measure) and 'phala' the objective to be achieved.²

Gaṅgādhara gives ghee as example of dravya acting through dravyaguṇa-prabhāva.³

14. Sixty three variations of rasa occur due to impact of dravya, deśa and kāla. Cakrapāṇi has explained them as follows—(a) Impact of dravya (Bhūtas) such as madhura due to predominance of soma guṇa. (b) Impact of deśa such as grapes, pomegranates grown in Himalaya region are sweet and at other places sour. (c) Impact of kāla—such as mango in tender age is kaṣāya, in middle age sour and in maturity sweet Likewise, herbs in winter are sweet while in rainy season are sour.⁴

15-21. The word 'yoga' is significant because it indicates the union of rasas as qualities in a drug.⁵

च द्रव्यमभिप्रेतं; यथा वा "मण्डलैर्जातरूपस्य तस्या एव पयः शृतम्" (चि० अ० २ पा० ३), तत्र मण्डलगुणयुक्तस्यैव जातरूपस्य कामुकत्वम् । Ck.

1. शिरोविरेचनद्रव्याणि यच्छिरोविरेचनं कुर्वन्ति तच्छिरोविरेचनं कर्म, येनोष्णत्वादिकारणेन शिरोविरेचनं कुर्वन्ति तद् वीर्यम् । वीर्यं शक्तिः सा च द्रव्यस्य गुणस्य वा । Ck.

कर्म भेषजव्यापारः...वीर्यं शक्तिः सामर्थ्यम् । JN.

2. यत्र शिरोविरेचनं कुर्वन्ति तदधिकरणं शिरः;...यदेति वसन्तादौ शिरोगौरवादियुक्ते च काले...यथा येन प्रकारेण...विधिना कुर्वन्ति स उपायः, यत् साधयन्ति शिरोगौरवशूलाद्युपरमं तत् फलम् । फलमुद्देश्यम्, कर्म कार्यं साधनम्, उद्देश्यं फलं साध्यम् । Ck.

3. गुणप्रभावात् घृतादिकं स्निग्धं रूक्षं वातं शमयति, स्वप्रभावादायुर्वर्धयति । GD.

4. तत्र द्रव्यप्रभावाद् यथा—सोमगुणातिरेकान् मधुरः इत्यादि, देशप्रभावाद् यथा—हिमवति द्राक्षादाडिमादीनि मधुराणि भवन्त्यन्यत्राम्लानि, कालप्रभावाद् यथा—वालास्रं सकषायं तरुणमम्लं पक्वं मधुरं, तथा हेमन्ते ओषधयो मधुरा वर्षास्विम्ला इत्यादि । Ck.

5. अत्र च रसानां गुणत्वेनैकस्मिन् द्रव्ये समवायो योगशब्देनोच्यते । Ck.

25-26. Considering the condition of doṣas and therapy required, rasas are administered singly or combined. The latter may be done by combining single rasa together or by administering drug having such combination in itself by nature.¹ Cakrapāṇi has given certain examples for the substances having more than one rasa—

1. That having two rasas—Mudga (Kaṣāya + madhura).
2. That having three rasas—Bhavya (Madhura + amla + kaṣāya).
3. That having four rasas—Tila (Madhura + tikta + kaṣāya + kaṭu)
4. That having five rasas—Āmalakī and Haritakī (All rasas except lavaṇa).
5. That having six rasas—Eṇa-māṃsa.

Vegetable poison (aconite) also has six rasas but in unmanifested state.

Cakrapāṇi says that No. 5 is not intended here.²

There seems to be slight repetition in V. 26 of the matter in V. 25. Explaining this Cakrapāṇi says that the latter verse deals with the diseased condition while the former one the condition of health. Or the former verse may be taken as the author's view and the latter one as others' view.³

27. The physician having knowledge of 'Rasavikalpa' (variations of rasas) and 'doṣavikalpa' (variations of doṣas) does not confuse in determining the etiology, symptoms and treatment of disorders.

Explaining this Cakrapāṇi says that by knowing the variations of rasas one can comprehend the etiological substance because through rasas almost all actions of dravyas can be known. Likewise, through knowledge of variations of doṣas symptoms may be understood. Finally by knowing rasa-vikalpa and doṣavikalpa course of treatment may be decided as the former determines the characters of drug and the latter about the use of the same.⁴ Or the knowledge of etiology etc.

1. संयुक्तासंयुक्तरसकल्पनं भिन्नरसद्रव्यमेलकाद्वाऽनेकरसैकद्रव्यप्रयोगादेकरसद्रव्यप्रयोगाद्वा भवति '...द्विरसादीनि उत्पत्तिसिद्धद्विरसत्रिरसादीनि । Ck.
2. व्यक्तषड्रसं तु द्रव्यमिहानुक्तं, विषं त्वव्यक्तषड्रससंयुक्तम् । हारीति त्वेणमासं व्यक्तषड्रससंयुक्तमुक्तम् । Ck.
3. किंवा, द्विरसादिभेदो गद एव, स्वस्थे तु सर्वरसप्रयोग एव । '...किंवा, क्वचिदेको रसः इत्यादिना स्वमत-मुक्तम्, अत्रैवार्थे "द्रव्याणि द्विरसादीनि" इत्यादिनाऽऽचार्यान्तरसंमतिं दर्शयति, अत एवान्याचार्यान्तराभि-प्रायेण कल्पयन्तीत्युक्तं, तेन न पौनरुक्त्यम् । Ck.
4. अत्र रसविकल्पज्ञानादेव व्याधिहेतुद्रव्यज्ञानं कृत्स्नमवबुद्धं, रसज्ञानेनैव प्रायः सकलद्रव्यगुणस्य वक्ष्यमाण-त्वात् । दोषविकल्पज्ञानाच्च लिङ्गज्ञानं, यावद्वि लिङ्गं तत् सर्वं दोषविकल्पसंबद्धम् । रसदोषविकल्पज्ञानात् भेषजज्ञानं, यतो रसतः स्वरूपज्ञानं भेषजद्रव्यस्य, दोषतश्च भेषजप्रयोगविषयविज्ञानम् । Ck.

may be understood separately from rasavikalpa and doṣavikalpa. Knowledge of rasavikalpa leads to that of etiology and therapy because in both of them substances and drugs having rasas take part. Symptoms being their affects are also included in them. Likewise, knowledge of doṣavikalpa also helps in this understanding because etiology is that which is similar to doṣa and therapy that which is contrary to it. Symptoms are also related to doṣas.¹

28. Explaining the topic of rasa and anurasa, Cakrapāṇi says that the taste which is quite manifested in the states of fresh as well as dry and from beginning to end is rasa whereas that which is unmanifested in all the above four states is known as anurasa.² Thus anurasa is undefinable and is known only by tinge or is inferred by observing its effect. So 'anu' in anurasa denotes its character of subsidiariness and knowledge after the rasa is known.

Some interpret the verse differently. They say that the taste which is manifested in dry state is rasa whereas that which is found in fresh state but does not continue in dry state is anurasa. For example, pippalī is manifestedly kaṭu in dry state while madhura rasa which is found in its fresh state is quite suppressed in dry state. Hence in pippalī kaṭu is rasa and madhura is anurasa, but in fresh state the rasa is madhura.³

Gaṅgādhara reads 'anurasa'. He says that when a dry drug is put in mouth the taste manifested in the beginning is rasa. Later on when the drug is further dissolved, the anurasa which may be different from rasa is perceived.⁴

Yogīndranātha further elaborates it by saying that the clear perception as sweet, sour etc. is rasa particularly in mature state and in beginning. Anurasa is

1. किंवा, रसविकल्पाच्च तथा दोषविकल्पाच्च हेत्वादिज्ञानं पृथगेव वक्तव्यं, रसभेदाद्धि तत्कार्यं लिङ्गमपि ज्ञायते, हेतुभेषजविज्ञानं तु रसभेदविज्ञानादेव वक्तव्यं, यतो रसभेदवद् द्रव्यमेव विकाराणां हेतुभेषजं च भवतीति एवं दोषभेदं ज्ञात्वा च तस्य समानं हेतुं प्रत्येति, दोषविरोधि च द्रव्यं भेषजमिति । Ck.
2. तेन शुष्कस्य वाऽऽर्द्रस्य वा प्रथमजिह्वासंस्थे वाऽऽस्वादान्ते वा यो व्यक्तत्वेन मधुरोऽयमम्लोऽयमित्यादिना विकल्पेन गृह्यते स व्यक्तः यस्तूक्तावस्थाचतुष्टयेऽपि व्यक्तो नोपलभ्यते; किं तर्ह्यव्यपदेश्यतया छायामात्रेण कार्यदर्शनेन वा मीयते सोऽनुरसः । Ck.
3. अन्ये त्वाहुः... यस्य द्रव्यस्य शुष्कस्य चार्द्रस्य चोपयोगः, तत्र शुष्कावस्थायां यो व्यक्तः स तु रस उच्यते, यस्त्वाद्रावस्थायां व्यक्तः सन् शुष्कावस्थायां नानुयाति नासौ रसः, किन्त्वनुरसः। यथा—पिप्पल्या आर्द्रायाः मधुरो रसो व्यक्तः, शुष्कायास्तु पिप्पल्याः कटुकः, तेन कटुक एव रस पिप्पल्या आर्द्रायाः मधुरस्त्वनुरसः... आर्द्रा पिप्पली व्यक्तमधुररसैव, शुष्का तु मधुरानुरसेति युक्तम् । Ck.
4. मुखे क्षितस्य शुष्कस्य द्रव्यस्य व्यक्तो रस आदौ लक्ष्यते ।
तस्य द्रव्यस्यार्द्राभावे पुनस्तद्द्रव्यस्वरसविपर्ययेणाणुरसो लक्ष्यते । GD.

contrary to it. In conclusion, he says that all substances are composed of five mahābhūtas and as such have several rasas. Out of them predominant and manifested one is rasa whereas that which is subdued and unmanifested, or manifested slightly in end is anurasa.¹

29-35. Paratva is superiority while aparatva is inferiority.² This is applied in respect of deśa, kāla, vayas, māna, pāka, vīrya, rasa etc. Cakrapāṇi has given examples of each as follows—

	<i>Superior</i>	<i>inferior</i>
1. Deśa (place)	arid	marshy
2. Kāla (time)	visarga	ādāna
3. Vayas (age)	youthful	old
4. Māna (measure)	normal	abnormal
5. (Vi) Pāka)		
6. Vīrya)	As are	As are
	suitable	unsuitable
7. Rasa)		

From 'adi' prakṛti, bala etc. may be taken.

Or according to vaiśeṣika, paratva and aparatva may be taken as relative distantness and proximity.³

Planning of therapy which is rational and appropriate is known as Yukti. It consists of determination of the course of treatment according to doṣa.⁴

Saṅkhyā is that by which accurate knowledge of the situation is obtained.⁵ Such knowledge is possible only by mathematical calculation.⁶ For instance,

1. द्रव्यस्य व्यक्तः मधुरोऽयं अम्लोऽयं इत्यादि स्फुटप्रतिभासः रसः लक्ष्यते । *** रसलक्षणविपर्ययेणानुरसः । निष्कृष्टार्थश्च अयम्—सर्वं द्रव्यं पञ्चमहाभूतसमवायसंभवम्, तस्मादनेकरसम् । तत्र यः व्यक्तः स रसः । यस्तु रसेन अभिभूतत्वात् न व्यज्यते, व्यज्यते वा किञ्चिदन्ते स अनुरसः । JN.
2. परत्वं प्रधानत्वम्, अपरत्वं अप्रधानत्वम् । Ck.
परत्वं प्रथमादुत्तरत्वम् । GD.
परत्वं संनिष्कृष्टत्वं उपयोगितायां आसन्नत्वम् । JN.
3. किंवा, परत्वापरत्वे वैशेषिकोक्ते ज्ञेये । तत्र देशापेक्षया संनिष्कृष्टदेशसंबन्धिनमपेक्ष्य विदूरदेशसंबन्धिन-परत्वं, संनिष्कृष्टदेशसंबन्धिनं चापरत्वं भवति । Ck.
4. युक्तिश्चेत्यादौ योजना दोषाद्यपेक्षया भेषजस्य समीचीनकल्पना । Ck.
इयं (युक्तिः) हि तर्कपूर्विका योजना । GD.
5. सम्यक् ख्यायते ज्ञायते अनया ।
6. गणितमिहैकद्वित्यादि । Ck.

when one says that fever is of several types it gives a vague idea but when he says that it is of eight types it gives accurate idea about this.

Saṃyoga here means conjunction of entities when they are combined together and not only as nominal mutual contact.¹

Saṃyoga is of three types—

- (1) Dvandva-karmaja—When two partners participate actively in combination.
- (2) Sarvakarmaja—When more than two partners have active participation.
- (3) Ekakarmaja—When one partner is active.

Cakrapāṇi has given examples of these as fighting of two sheep, active mutual contact of several grains during storage and contact of crow and tree respectively.² Evidently these examples are borrowed from the praśastapāda bhāṣya of vaiśeṣika sūtra but though they are quite alright for physical world they are not suitable for application to medicine. Here Caraka means by 'dravya', the dravyas (doṣas, dhātus and malas) and the commentator ought to have devised some appropriate examples suitable to the context. In my opinion, conjunction of doṣas in disorders caused by two, all and one doṣa may be the suitable examples for these three types respectively.

As saṃyoga is caused by karma, it is anitya.³

According to Cakrapāṇi, vibhāga is vibhakti which is viyoga (disjunction). It is not only negation of saṃyoga but positive entity of vibhāga.⁴

According to me, like saṃyoga, vibhāga is also classified into three types—

- (a) Vibhakti—(excision)—As cutting of guḍūci stems into pieces or excision of some tumour.
- (b) Viyoga—(disjunction)—This is opposite to saṃyoga as in doṣas when they recede from their abnormal site. This may again be of three types like saṃyoga.

1. सहेति मिलितानां द्रव्याणां योगः प्राप्तिरित्यर्थः । Ck.

सहेत्यनेनेहाकिञ्चित्करं परस्परसंयोगं निराकरोति । Ck.

द्रव्याणां द्वन्द्वसर्वकर्मजः सहयोगोऽव्यवधानेन मेलनं संयोगः । GD.

2. तत्र द्वन्द्वकर्मजो यथा—युध्यमानयोर्मेषयोः; सर्वकर्मजो यथा—भाण्डे प्रक्षिप्यमाणानां माषाणां बहुलमाषक्रिया-योगजः; एककर्मजो यथा—वृक्षवायसयोः । Ck.

3. अनित्य इति संयोगस्य कर्मजत्वेनानित्यत्वं दर्शयति । Ck.

4. विभक्तिः विभजनं—संयोगस्य विगमो वियोगः; विभागश्च विभक्तत्वेन ग्रहणं यतो भवतीति भावः । तेन विभक्तिरित्येषा भावरूपा प्रतीतिः, न संयोगाभावमात्रं भवति, किं तर्हि भावरूपविभागगुणयुक्ता इत्यर्थः । Ck.

(c) Bhāgaśo graha (division)—As division of some powder in several doses or of diet in various components.

Prthakatva is that by which some entity is taken as separate from the other one.¹ This is of three types—asaṃyoga (spatial separateness), vailakṣaṇya (class separateness) and anekatā (individual separateness). Cakrapāṇi again, as usual, follows praśastapāda blindly in setting examples for these as follows :—

(a) Asaṃyoga—As separateness of Meru and Himalaya situated at distance from each other.

(b) Vailakṣaṇya—As separateness of buffalo and boar having different class characters.

(c) Anekatā—As separateness of individual grains of black gram.²

According to me, the examples should have direct bearing on Āyurveda and as such should be drawn from the related biological sphere rather than from the isolated physical world. As regards the three types of prthaktva, the following examples may be given—

(a) Asaṃyoga—As head and toe are separate.

(b) Vailakṣaṇya—As haritakī is separate from Āmalakī.

(c) Anekatā—As seven varieties of haritakī are separate from each other.

Parimāṇa is māna (measure). Cakrapāṇi has taken only measure of weight and volume but has left that of length³ though it is important in Āyurveda as in anthropometry etc.

Saṃskāra is processing which infuses new quality.⁴

Abhyāsa (practice) is related to diet, physical exercise etc.⁵ Here Cakrapāṇi has left drug which ought to have been included. In case of rasāyana

1. इदं द्रव्यं पटलक्षणं घटात् पृथक् इत्यादिका बुद्धिर्यतो भवति, तत् पृथक्त्वं भवति । Ck.
2. तत्र यत् सर्वथाऽसंयुज्यमानयोर्महिमाचलयोः पृथक्त्वं एतदसंयोग इत्यनेनोक्तम् । तथा संयुज्यमानानामपि पृथक्त्वं विजातीयानां महिषवराहादीनां, तदाह वैलक्षण्यमित्यादि—विशिष्टलक्षणयुक्तत्वलक्षितं विजातीयानां पृथक्त्वमित्यर्थः । तथैकजातीयानामप्यविलक्षणानां माषाणां पृथक्त्वं भवतीत्याह—अनेकतेति । एकजातीयेषु हि संयुक्तेषु न वैलक्षण्यं नाप्यसंयोगः, अथ चानेकता पृथक्त्वरूपा भवति । Ck.
3. मानं प्रस्थाढकादितुलादिमेयम् । Ck.
4. करणं गुणान्तराधायकत्वं संस्करणम् । Ck.
5. भावस्य पण्डिकादेर्व्याप्यामादेश्चाभ्यसनमभ्यासः । Ck.
येन देहमनोभ्यामेकीभूयाहाराचारविशेषफलं चिरमवतिष्ठते सोऽभ्यासः । GD.

formulations like cyavanaprāśa one has to use it continually for a long period then only its efficacy can be assessed and not by administering a single dose. In my opinion, abhyāsa, śilana and satata-kriya may be related to diet, drug and behaviour respectively.

Parādi guṇas are comparatively of less importance than śabdādi and gurvādi guṇas.¹

36. Guṇa does not exist in guṇa and as such saṃyoga being a guṇa can't be justified to be in rasa which itself is a guṇa. Likewise, the properties such as snigdha etc. are said to be possessed by rasas. To remove this apparent anomaly the author says that in such cases guṇas should be taken to be residing not in guṇa but in its substratum dravya.² For this the author's intention would have to be understood because there is some significance lying under such statements. In the present case, by describing guṇas of rasas the author wants to say that these guṇas unfailingly accompany rasas in dravyas and as such they are understood by the presence of particular rasa. For instance, if one says that 'this dravya is madhura' he need not repeat that 'this dravya is snigdha as well' because it is already understood from the above statement.³

Gaṅgādhara has not explained the issue but only briefly said that it is the author's intention that the guṇas of dravyas would be described through the means of rasas.⁴

87. Therefore, the meaning should be understood according to the context etc. Cakrapāṇi has explained these factors with examples as follows :—

- (a) Prakṛta—(context)—Such as if kṣīra comes in context of vegetable drugs it should be taken to mean 'latex' (of plant) and not 'milk' (of cow etc.)

1. शब्दादिषु च गुर्वादिषु च परादीनामप्राधान्यं सूचयति । Ck.
2. रसगुणानिति रसे स्निग्धादीन् गुणान्निर्दिष्टान् तद्रसाधारद्रव्यगुणानेव विद्यात् । Ck.
3. इह च द्रव्यगुणानां रसेषु यदुपचरणं तस्यायमभिप्रायो यत् मधुरादिनिर्देशेनैव स्निग्धशीतादिगुणा अपि प्रायो मधुराद्यव्यभिचारिणो द्रव्ये निर्दिष्टा भवन्तीति न मधुरत्वं निर्दिश्य स्निग्धत्वादिप्रतिपादनं पुनः पृथक् क्रियत इति । Ck.
4. तस्मादस्य तन्त्रस्य कर्तुरेवमेवाभिप्रायो बोध्यः रसगुणोपदेशेन द्रव्यगुणा उपदेक्ष्यन्ते । GD.

- (b) Deśāntara—(location)—If the contex is of head evacuation the word 'Krimivyādhi' would mean 'worms in head' (and not general helminthiasis).
- (c) Kālāntara—(time)—Such as at the time of emesis 'Pratigraha' would mean 'spittoon' (or bowl) and not holding the body.
- (d) Author's intentions—Such as description of guṇas of dravyas through the means of rasa.
- (e) Upāya—By ways of tantrayukti.

Gaṅgādhara reads 'प्रकृति' instead of 'प्रकृत' but with the same sense,¹ In wider sense, 'prakṛti may mean 'author's style' also.

38. Though rasas are Pāñcabhautika they are six in number according to predominance of one or the other mahābhūta. This is going to be described in the following paragraphs.

38. The rain water is by nature saumya (related to soma) but while falling down through sky it comes in contact with atoms of pṛthivī etc. and thus rasas are manifested.² These rasas are further developed in vegetable and animal beings when they are nourished with the above water. Thus rain water is the main factor in manifestation of rasas and then the ground water.³

Though all the five mahābhūtas are present in all the rasa, there is preponderance of certain mahābhūtas in particular rasas.⁴ This decides the specific nature of the rasa. For instance, in madhura rasa there is preponderance of ap mahābhūta though it is the basic source generally for all the rasas.⁵

Suśruta has shown different composition of amla and lavaṇa rasas. Caraka says participation of pṛthivī and ap in amla and lavaṇa respectively but Suśruta has reversed it. Still there is no difference in effect.⁶

1. प्रकृति प्रकरणम् । GD.

2. भूमिसंबन्धव्यतिरेकेणान्तरीक्षेरितैः पृथिव्यादिपरमाण्वादिभिः संबन्धो रसारम्भको भवतीति दृश्यते । Ck.]

3. अत्र चान्तरीक्षमुदकं रसकारणत्वे प्रधानत्वादुक्तं, तेन क्षितिस्थमपि स्थावरजंगमोत्पत्तौ रसकारणं भवत्येव । Ck.

4. अतिरेकशब्देन सर्वेष्वेव रसेषु सर्वभूतसान्निध्यमस्ति, क्वचित्तु कस्यचिद् भूतगुणस्यातिरेकाद् रसविशेषो भवतीति दर्शयति । Ck.

5. एतच्च मधुरं प्रति अब्गुणातिरिक्तत्वं विशेषोत्पत्तौ कारणत्वेन ज्ञेयं, यच्चाधारकारणत्वमपां, तत् सर्वसाधारणम् । Ck.

6. लवणस्तु सुश्रुते पृथिव्यग्निव्यतिरेकात् पठितः, अस्मिन् विरोधे कार्यविरोधो नास्त्येव । Ck.

Cakrapāṇi raises a question—why is lavaṇa mentioned as uṣṇa when it is composed of both uṣṇa (agni) and śīta (ap) and as such should have been uṣṇa-śīta ? He answers that it is the nature of mahābhūtas that because of particular combination they exhibit particular guṇa and not all such as in makuṣṭhaka ap exhibits only sweet taste and not unctuousness. Likewise, in rock salt even presence of agni does not manifest the property of uṣṇa. Such particular combination is not known and as such is attributed to the unseen factor. However, it can be inferred from the effect. It is on that basis that the composition of rasas is established.¹ Cakrapāṇi shows his helplessness in this matter.²

This also explains why pṛthivī like ap does not initiate any rasa for other combinations such as ap and vāyu etc. do not manifest any rasa.

In different seasons, certain mahābhūta gets preponderant and promotes its specific rasa³ such as ap in early winter, vāyu and ākāśa in late winter and so on. 'Ca' indicates the causation of day and night and also unseen factor⁴ and as such in certain cases even in above seasons there may be possibility of other rasas. On the other hand, in making of seasonal variations preponderance of bhūtas play active role (Su. 6). Thus it may be concluded that the seasonal variation and preponderance of bhūtas are causes interdependent like seed and sprout.⁵

Gaṅgādhara takes both pṛthivī and ap by 'soma'.⁶ He further elaborates the seasonal variations and consequent preponderance of bhūtas caused by vāyu- (air), arka (sun) and moon controlled by cyclically moving time.⁷ On this basis he also describes the nature of seasons.⁸

1. भूतानामयं स्वभावः—यत् केनचित् प्रकारेण सन्निविष्टाः कञ्चिद् गुणमारभन्ते, न सर्वम् । ***अयं च भूतानां सन्निवेशोऽदृष्टप्रभावकृत एव, स च सन्निवेशः कार्यदर्शनेनोन्नेयः । Ck.
2. आगमवेदनीयश्चायमर्थो नात्रास्मद्विधानां कल्पनाः प्रसरन्ति । Ck.
3. षड्भूतकृतेन कालो नानाहेमन्तादिरूपतया कञ्चिद् भूतविशेषं क्वचिद् वर्धयति, स चात्मकार्यं रसं पुष्टं करोति । Ck.
4. चकारेणाहोरात्रकृतोऽपि भूतोत्कर्षो ज्ञेयः, तथाऽदृष्टकृतश्च । Ck.
5. यद्यपि च, ऋतुभेदेऽपि भूतोत्कर्षविशेष एव कारणं ***तथापि बीजांकुरकार्यकारणभाववत् संसारा-नादितयैव भूताविशेषत्वोः कार्यकारणभावो वाच्यः । Ck.
6. जलभूम्योः सौम्ययोगुणाधिक्यात्—अभिव्यज्यते । GD.
7. तेषां विशेषश्च वाय्वर्कसौम्यो भवति । तेषां बलाबले हेतुचक्रवद्भ्रमणस्वभावः कालः । GD.
8. हेमन्तः सौम्यः, शिशिरश्च सौम्यः, सौम्याग्नेयो वसन्तः, आग्नेयो ग्रीष्मः, वर्षाश्च सौम्याग्नेयवायव्याः, शरत् सौम्याग्नेयी । GD.

Yogīndranātha says preponderance of vāyu and pṛthivī in spring and that of vāyu and agni in summer.¹

'Yathādravya' means 'in accordance with dravya'. It again indicates that guṇa and karma of rasas reside in dravya which is the substratum of rasa.²

(1) Madhura tops the list of rasas as it possesses commendable properties like āyusya (life-promoting) etc. and is also often liked by people.³

'Ṣaḍindriya' includes manas 'in addition to five senses'.⁴

'Jivana' meanse resuscitating one who falls uncouncious by injury etc.⁵

'Āyusya' is that which is useful for (promotion of) life-span.⁶ This distinguishes jivana from Āyusya.

'Sandhānakara' means 'that which promotes healing or union'.⁷ In case of emaciation it works by providing nourishment to dhātus and in that of (chest) wound by promoting healing. Or it may be taken to promote healing in 'kṣīṇa-kṣata' (chestwound in the emaciated).⁸

Yogīndranātha prefers the latter meaning.⁹

Bees, ants etc. are attracted to madhura rasa. This fact is utilised in diagnosing the case of diabetes.¹⁰

'Akṣyāmaya' already includes 'abhiṣyanda' (conjunctivitis) and such separate mention of abhiṣyanda denotes either emphasis on the latter or similar affection in nose etc.¹¹

1. वसन्ते पवनपृथिव्योः, ग्रीष्मे वाय्वग्नयोः । JN.

2. यथाद्रव्यमिति यद् यस्य रसस्य द्रव्यमाधारस्तदनतिक्रमेण । एतेन रसानां गुणकर्मणी रसाधारे द्रव्ये वोढव्ये इति दर्शयति । Ck.

3. मधुर आदावुच्यते प्रशस्तायुष्यादिगुणतया प्रायः प्राणिप्रियतया च । Ck.

4. षडिन्द्रियाणि मनसा समम् । Ck.

5. जीवन अभिधातादिमूर्च्छितस्य जीवनः । Ck.

मूर्च्छाद्यभिभूतानां सद्यो जीवनरक्षणं जीवनम् । GD.

6. आयुष्यस्तु आयुःप्रकर्षकारित्वेन । Ck.

7. क्षीणस्य क्षतस्य च सन्धानं करोति भग्नसंयोगं करोति । GD.

8. क्षीणस्य सन्धानकरो धातुपोषकत्वेन, किं वा क्षीणश्चासौ क्षतश्चेति, तेन क्षीणक्षतस्य उरःक्षतः संदधाति । Ck.

9. क्षतक्षीणस्य उरःक्षतस्य सन्धानकरः । भग्नानामपि सन्धानकृत् । JN.

10. षट्पदाद्यमीष्टत्वगुणकथनं प्रमेहपूर्वरूपादिज्ञानोपयुक्तम् । Ck.

11. अक्ष्यामयेनैवाभिष्यन्दे लब्धे विशेषोपादानार्थं पुनर्वचनं, किं वा, अभिष्यन्दो नासादिष्वपि ज्ञेयः । Ck.

अभिष्यन्दो मुखनासादिस्त्रावो न तु नेत्राभिष्यन्दो नाम रोगविशेषोऽक्ष्यामयवचनेन तस्योक्तत्वात् । GD.

(2) Amla rasa satisfies heart. Thus it is the same as 'hṛdya'.¹ Gaṅgādhara relates this to mind which resides in heart.²

Gaṅgādhara attributes the function of propelling down the ingested food to 'prabhāva' of amla rasa. In 'vātānulomana' heaviness due to pāṛthiva nature is given as reason.³ The same may well be applied here.

(3) 'Cyavana' has been interpreted by Gaṅgādhara as 'that which causes discharge' and by Yogīndranātha⁴ as that which loosens down the organs from their normal position.⁵

'Vikāṣi' is interpreted as 'that which removes moisture'⁶ Gaṅgādhara takes it as a type of tikṣṇa (measure) but Yogīndranātha takes it in real technical sense loosening the ligaments.⁷

'Adhaḥsraṁsi' meanse of liquifying or oozing nature.⁸

26-47. Rasa may indicate the other properties like vīrya and vipāka if they are not contrary to it otherwise where vīrya is contrary as in mahāpāñcamūla etc. or vipāka is contrary as in pippalī etc. it may not be applicable.⁹

Gaṅgādhara reads differently the second line of both these verses.¹⁰

Yogīndranātha reads 'वीर्यतो विपरीतानां' instead of 'वीर्यतोऽविपरीतानाम्'.

53-56. It should not be questioned that amla is caused by pṛthivī and lavaṇa by ap and as such lavaṇa should have been lighter than amla because ap is lighter than Pṛthivī. The argument advanced by Cakrapāṇi in its favour is that gurutva or laghutva can't be ascertained on the basis of Bhautika composition.

1. हृदयं तर्पयतीति हृद्यो भवति । Ck.

2. हृदयं तर्पयति हृदयस्थमनस्तर्पणात् । GD.

3. भुक्तमपकर्षयति स्वप्रभावादधस्तात् नयति । वातमनुलोमयति पार्थिवत्वेन गुरुत्वात् । GD.

4. च्यवनः स्रावकरः । GD.

5. च्यावयतीति च्यावनः प्रत्यवयवानां स्वस्थानात् च्युतिकरः । JN.

6. विकाशी क्लेदच्छेदनः । Ck.

7. विकाशी तीक्ष्णप्रभेदः । GD.

विकाशी विकशन्नेवं धातु (सन्धि !) बन्धान् विमोक्षयते । JN.

8. अधःसंसी विष्यन्दनशीलः । Ck.

9. रसद्वारा वीर्यज्ञानं, न तु रसविरुद्धवीर्याणां महापञ्चमूलादीनां—यस्यास्तु पिप्पल्याः कटुकाया अपि विपरीतमधुरपाकित्वं न तत्र कटुरसत्वेनोष्णत्वम् । Ck.

10. "तयोरम्लं यदुष्णञ्च यच्चोष्णं कटुकं तयोः" "वीर्यतो विपरीतानां पाकतश्चोपदेक्ष्यते" । GD.

For instance, madhura having preponderance of ap is heavier than kaṣāya having that of Pṛthivī.¹

This argument is quite untenable because there is no other criterion by which such properties can be ascertained. In fact, these properties are so intimately related to Bhūtas that the latter are inferred on the basis of the former. Hence it can't be accepted that heaviness or lightness can't be determined on the basis of bhautika composition.

As regards comparison between madhura and kaṣāya in this respect, the argument is again fallacious. Madhura is guru and snigdha-śīta due to Pṛthivī and Ap while kaṣāya is alaghu and rūkṣa-śīta due to Pṛthivī and vāyu. Vāyu and not Pṛthivī is predominant in kaṣāya that is why it is regarded as the best one among the rūkṣa rasas but because of contact of Pṛthivī it loses some of its lightness that is why it is said as 'alaghu' (and not guru as in case of madhura). Secondly, madhura is guru in real sense because it produces gurutva by promoting weight in the body. On the contrary, kaṣāya reduces the weight. Pṛthivī in kaṣāya rasa represents mass or solidity which helps vāyu in checking discharges by absorbing the fluid portion and thus solidifying it.

57-58. In describing three types of vipāka, Caraka has used the word 'prāyaśah' which indicates exceptions like pippalī, kulattha etc. where vipāka is of different nature.²

Here the words 'Kaṭu' etc. denote the dravyas being the substrata of these rasas because the former are subjected to digestion and not the latter.³

'Tathā' after 'lavaṇa' indicates that lavaṇa rasa has mostly madhura vipāka.⁴

Though the author has mentioned that he would say the definition of vipāka it was not done. Hence Cakrapāṇi gives the definition according to Vāgbhaṭa quoting him. According to this, vipāka is the quality of ingested material at the end of digestive process.⁵

1. न च वाच्यम्—अम्ले पृथिवी कारणं, लवणे तु तोयं, ततः पृथिव्यपेक्षया तोयजन्यस्य लवणस्यैव लाघवमुचितमिति, यतो न भूतनिवेशेन गौरवलाघवे शक्येतेऽवधारयितुं, तथाहि तोयातिरेककृतो मधुरः पृथिव्यतिरेककृतात् कषायाद् गुरुर्भवति । Ck.

2. प्रायोग्रहणात् पिप्पलीकुलत्थादीनां रसानुगुणपाकितां दर्शयति । Ck.

3. कटुकादिशब्देन तदाधारं द्रव्यमुच्यते, यतो न रसाः पच्यन्ते, किन्तु द्रव्यमेव । Ck.

4. लवणस्तथेति लवणोऽपि मधुरविपाकः प्राय इत्यर्थः । Ck.

5. विपाकलक्षणं तु—जठराग्नियोगादाहारस्य निष्ठाकाले यो गुण उत्पद्यते स विपाकः । Ck.

Gaṅgādhara says that 'vipāka' is that by which result is obtained. Explaining it he adds that 'Pāka' (Pacana) is transformation of substances in respect of form as well as Rasa. Vipāka is a type of that which may be taken as transformation of the ingested material into a different substance with different rasa.¹

Vipāka exists in Rasadhātu.² Gaṅgādhara discusses in detail the view of Suśruta in which Caraka's view is refuted and two vipākas—madhura and kaṭu—are established. In conclusion, he says that, in fact, the concept of three vipāka is based on 'Rasa-pāka' (Transformation in rasas) while that of two vipākas is based on bhūtaguṇapāka (transformation in properties of bhūtas) and as such there is only apparent contradiction and not real one. Thus both the views are correct.³

At the end, he distinguishes vipāka from avasthāpāka by saying that the former is final transformation as Rasa in the first dhātu (Rasa) while the latter is gradual emergence of three rasas in three stages of digestion.⁴

Synthesising the views of Caraka and Suśruta, Gaṅgādhara says that madhura, lavaṇa and kaṣāya have guru pāka while the other three rasas have laghu pāka.

Yogīndranātha mentions various views on this point and discusses them in detail. In his opinion, in the light of Suśruta's view, madhura, amla and lavaṇa because of snigdha property have madhura (guru) vipāka while the other three because of rūkṣa property have kaṭu (laghu) vipāka.⁵

He also says that there is no real contradiction in Caraka's and Suśruta's views. In spite of madhura vipāka of amla rasa, aggravation of pitta due to this is justified by the presence of uṣṇa vīrya in the same.⁶ According to him, the main

1. "यैः पाकैः फलमभिनिष्पद्यते" । पाकः पचनं द्रव्याणां स्वरूपरसयोः परावृत्तिः । सा च स्वरूपान्तरत्वेन रसान्तरत्वेन च परिणतिः । तस्या विशेषो विपाकः । रसान्तरवद्द्रव्यान्तरत्वेन भुक्तानां परिणतिविशेषोऽत्र विपाकः । GD.

2. कटुश्च कटुविशेषेणाभिनिष्पन्नः संस्तत्र रसाख्ये धातौ वर्तते । GD.

3. इत्थं च रसपाकाभिप्रायेण त्रिधाः पाकः उक्तः । सुश्रुते भूतगुणपाकाभिप्रायेण द्विधा पाक उक्तो गुरुश्च लघुश्चेति क्रमेण मधुरसंज्ञः कटुसंज्ञः । ***इति सर्वमतानि साधूनि । GD.

4. इमे मधुराम्लकटुरूपेण रसानां त्रयो विपाकाश्चरमपरिणामा रसाख्या आद्यधातौ गुणाः भवन्ति, न तु पाकारम्भचरमपर्यन्तं पच्यमाने षड्रसद्रव्ये प्रथममध्यमचरमास्ववस्थासु मधुराम्लकटुरूपाः । GD.

5. तत्र पृथिव्यम्बुगुणभूयिष्ठतया स्निग्धानां मधुराम्ललवणानां त्रयाणां एव मधुरः विपाकः । वायुगुणातिरेकात् रूक्षाणां कटुतिक्तकषायाणां त्रयाणां कटुकः । JN.

6. वस्तुतः अविरोधात् । अम्लस्य मधुरविपाकित्वेऽपि उष्णवीर्यतया पित्तजननत्वोपपत्तेः लवणवत् । JN.

reason behind the controversy is that Caraka regards normal pitta as amla and kaṭu but Suśruta takes it as only kaṭu and it becomes amla in the state of vidagdha (which is not normal).¹

Finally, he supports the Caraka's view as it fits into the context of tridoṣa.²

He further says that avasthāpāka is the stage-wise emergence of Rasas during the process of digestion due to contact of sites of respective doṣas while vipāka is the final transformation. Thus the two are quite different.³

In fact, madhura vipāka is guru while the other two are laghu as Caraka himself has said. (V. 62).

63. This is the concluding verse on the topic of vipāka, Cakrapāṇi has utilised the opportunity for discussing different views on the subject. He says—some hold the view of (vi) pāka according to each Rasa such as madhura vipāka of madhura rasa and so on. Others hold that though vipākas are six in number like rasas it is not fixed for each rasa because the potent rasa subdues the weaker ones. Thus the nature of this is uncertain. As both these views create disorder in the field, Suśruta, while refuting them accepts two types of vipāka—madhura and kaṭu. The former is caused by preponderance of pṛthivī and ap mahābhūtas while the latter by that of agni, vāyu and ākāśa (S. Su. 40). Suśruta has done right in refuting the above two views because in those cases the drug or the diet carries the properties of rasa itself even in the stage of vipāka and as such the latter has no significance⁴ but his refutation of amla pāka is not correct because kulattha etc. aggravate pitta due to amla pāka. If it is argued that the above action of vṛhi etc. could be explained with the uṣṇavīrya that would not do because the vīrya alone may be subdued by the combined forces of rasa and vipāka. Moreover,

1. अम्लपाकस्य अभ्युपगमानभ्युपगमयोर्वीजं तु चरकनये पित्तं प्रकृत्या अम्लं कटु च । सुश्रुते तु कटुरसम् । यत् पुनः अम्लत्वं तत् अस्य विदग्धत्वेनैव । JN.
2. वस्तुतस्तु दोषाणां त्रैविध्यात् विपाकस्यापि तदनुगुणतया त्रैविध्यमेव उचितम् । JN.
3. अन्नस्य पच्यमानस्य तत्तद्दोषस्थानसंबन्धात् क्रमात् मधुराद्यवस्थाः भवन्ति, नासौ विपाकः कर्म-निष्ठया । JN.
4. अत्र केचिद् ब्रुवते—प्रतिरसं पाको भवति, यथा मधुरादीनां षण्णां षण्मधुरादयः पाका इति । केचिद् ब्रुवते—बलवतां रसानामवलवन्तो रसा वशतां यान्ति, ततश्चानवस्थितः पाकः । तत्रैतद्विद्वत्तयमपि पाके व्यवस्थाकरणमनादृत्य सुश्रुतेन द्विविधः पाको मधुरः कटुश्चाङ्गीकृतः । द्वैविध्यं च पञ्चभूतात्मके द्रव्ये गुरुभूतपृथिवीतोयातिरेकान् मधुरः पाको भवति, शेषलघुभूतातिरेकात् कटुकः पाको भवति । ...प्रति-रसपाके तथाऽनवस्थितपाके च द्रव्यं रसगुणेनैव तुल्यं पाकावस्थायामपि भवति, तेन न कश्चिद् विशेषो विपाकेन तत्र बोध्यत इति सुश्रुतेन तत्पक्षद्वयमुपेक्षितमिति साधु कृतम् । Ck.

there would be difference in the nature of pitta caused by amla pāka and uṣṇavīrya. Pitta caused by the former would be amla whereas that caused by the latter would be kaṭu. It is also observed that on eating vṛīhi etc. there are sour eructation etc. by which its predominance of sour properties are known. Apart from this, the preponderance of pṛthivī and ap gives rise to madhura pāka and that of agni, vāyu and ākāśa causes kaṭu pāka then what is the objection in manifestation of amlapaka due to preponderance of the mixed bhūtas (Ap and Agni).? In fact, the contradiction between the above views is only apparent and not real because what is solved with amlapāka by Caraka is solved with uṣṇavīrya by Suśruta resulting in no difference in effect of drug. The argument that pitta becomes amla in the state of vidagdha as put forth by Suśruta is also not tenable¹ (Caraka accepts pitta as both kaṭu and amla).

It is questioned that in case of lavaṇa having madhura vipāka its vitiating effect on pitta and rakta could not be explained. Similarly how could tikta and kaṣāya pacify pitta in case of having kaṭu vipaka? It is answered that the above affect of lavaṇa could be explained by way of uṣṇavīrya and vipāka being subdued in this respect would show laxative and diuretic actions etc. In the same way, the cases of tikta and kaṣāya may also be explained.²

Some, under the fear of the above defect, accept the amla pāka of lavaṇa with the help of the word 'tathā', but this can't be accepted in view of the statement of jatūkarna.³

This also should not be questioned as to how there are only three vipākas and not more like tikta etc. because it is due to the nature of bhūtas which could not be questioned.⁴

Then, statement of vipāka looks significant in cases where it is different from rasa such as madhura vipāka for lavaṇa rasa and kaṭu vipāka for tikta and kaṣāya rasas but what is the sense of such statement in cases where there are rasa and vipāka quite similar because in such cases the properties (and actions) of vipāka

1. तृतीयाम्लपाकनिरासस्तु दोषभावहृति, ... तदनभ्युपगमादेव निरस्तम् । Ck.

2. ननु, लवणस्य मधुरपाकित्वे पित्तरक्तादिकर्तृत्वमनुपपन्नं, नैवं, ... अनया दिशा तिक्तकषाययोरपि पूर्वपक्ष-परिहारः । Ck.

3. अन्ये त्वेतद्दोषभयाल्लवणोऽप्यम्लं पच्यत इति व्याख्यानयन्ति, लवणस्तथेत्यत्र तथाशब्देन विप्रकृष्टस्याम्ल-मित्यस्य कर्षणादिति । तन्न ... जतूकर्णवचनात् । Ck.

4. न च वाच्यं, कस्मात्त्रय एव विपाकाः भवन्ति, न पुनस्तिक्तादयोऽपीति, यतो भूतस्वभाव एवैषः, येन मधुरादयस्त्रय एव भवन्ति, भूतस्वभावाश्चापर्यनुयोज्याः । Ck.

might be known with those of rasa itself? This is not so. Vipāka in such cases also has to be stated because rasa and vipāka have different fields of action. Rasa operates till digestion is over while vipāka operates after that. For example, (Kaṭu) rasa of Pippali exerts actions like diminishing mucus in throat, cleansing mouth etc. while its (madhura) vipāka is responsible for its aphrodisiac effect. Moreover, where Rasa is similar to vipāka, the effect would be more pronounced and where they are dissimilar the effect would be feeble.¹

These three types of vipāka are fixed for each drug or diet and are different from the avasthāpāks which are common for all the Rasas.²

Concluding the discussion, it can be said that Caraka has classified vipāka according to tridoṣa (one vipāka for each doṣa) while Suśruta has done this according to effect on dhātus. Caraka's concept is more comprehensive because it describes the effect of vipāka on doṣas, dhātus and malas which are physiological components of the living body. He has also mentioned three vipākas in terms of guru and laghu. It is doubtful whether Suśruta was at all serious about understanding the nature of vipāka as distinct from pāka. He says that vipāka is important because merit or demerit of the ingested substances depends on how they are digested properly or otherwise (S. Su. 40.8). Again he mentions that due to vipāka-doṣa (defective vipāka) water is digested with delay or tympanitis (S. Su.45.6). It is obvious that in these contexts he takes vipāka in the sense of pāka (digestion). I think, because of this misunderstanding and misrepresentations, the terms guru and laghu began to denote the characters of heavy and light in digestion respectively.

64-65. Some hold eight vīryas while other two vīryas. These exclusive views are based on the technical concept of vīrya because in Ayurveda 'vīrya' means the guṇa having predominant action apart from rasa, vipāka and prabhāva. In the view

1. ननु, यश्च रसविपरीतः पाको यथा-लवणस्य मधुरः, तिक्तकषाययोश्च कटुः, स उच्यतां; यस्तु समानगुणो... तत्कथने किं प्रयोजनं? यतो रसगुणैरेव तत्र विपाकगुणोऽपि ज्ञास्यते । नैवं, ...विपाकजश्च रस आहारपरिणामान्ते भवति, प्राकृतस्तु रसो विपाकविरुद्धः परिणामकालं वर्जयित्वा ज्ञेयः, तेन पिप्पल्याः कटुकरसत्वमादौ कण्ठस्थश्लेष्मक्षपणमुखशोधनादिकर्तृत्वेन सप्रयोजनं, मधुरविपाकत्वं तु परिणामेन द्रव्यत्वादिज्ञापनेन सप्रयोजनम् । तथा, यत्र विपाकस्य रसाः समानगुणतयाऽनुगुणा भवन्ति तत्र बलवत् कार्यं भवति, विपर्यये तु दुर्बलमिति ज्ञेयम् । Ck.

प्राग्विपाकाद्धि रसकार्यं भवति, पाकादुत्तरं विपाककार्यं भवति । GD.

2. एतच्च पाकत्रयं द्रव्यमित्यतः, तेन...आहारावस्थापाकाद्भित्तमेव, तत्र ह्यविशेषेण सर्वेषामेव रसानामवस्थावशात् त्रयः पाका वाच्याः । Ck.

of the former school, guṇas such as picchila, viśada etc. do not exhibit action contrary to that of rasa etc. and as such are understood by statement of rasa etc. on the other hand, Mṛdu etc. overcome rasa etc.¹ For example, in pippalī kaṭu rasa is pitta-aggravating but is subdued by Mṛdu and Śīta vīrya and thus pacify pitta. Similarly, in Bṛhat pañcamūla kaṣāya rasa associated with tikta is vāta-aggravating but it is overcome by uṣṇavīrya which exerts vāta-pacifying action. This is also supported by Suśruta. (S. Su. 40)

The view of two vīryas (śīta and uṣṇa) is based on the concept of agniśomiya according to which in the universe śīta and uṣṇa—these two properties are predominant.²

Both these views are acceptable to Caraka, according to Cakrapāṇi, as the author himself uses 'vīrya' in the [technical, sense (C. Su. 26.67 etc.)³

In the verse 65, vīrya is defined. According to Cakrapāṇi,, this definition pertains to vīrya which is synonymous with 'śakti' (potency) in general and not restricted to technical vīryas mentioned above.⁴ Accordingly, Rasa or vipāka or prabhāva or guṇa whichever exerts action is known as vīrya for that action.⁵

Among eight vīryas, mṛdu, tikṣṇa, guru, laghu, snigdha, rūkṣa, uṣṇa and śīta are mentioned by Caraka but Suśruta mentions picchila and viśada instead of guru and laghu because the latter have been taken as vipāka.⁶ Vīrya is instrument of action.⁷

Yogindranātha further explains that the eight guṇas guru etc. are known as vīrya because they have capacity to act while other guṇas do not have.⁸

1. एतच्चैकीयमतद्वयं पारिभाषिकीं वीर्यसंज्ञां पुरस्कृत्य प्रवृत्तम् । वैद्यके हि रसविपाकप्रभावव्यतिरिक्ते प्रभूत-
कार्यकारिणि गुणे वीर्यमिति संज्ञा । तेनाष्टविधवीर्यवादिमते पिच्छिलविशदादयो गुणा न रसादिविपरीतं
कार्यं प्रायः कुर्वन्ति, तेन तेषां रसाद्युपदेशेनैव ग्रहणं, मृदादीनां तु रसाद्यभिभावकत्वमस्ति । Ck.
2. शीतोष्णवीर्यवादमतं त्वग्नीषोमीयत्वाज्जगतः शीतोष्णयोरेव प्राधान्याज्ज्ञेयम् । Ck.
3. एतच्च मतद्वयमप्याचार्यस्य परिभाषासिद्धमनुमतमेव, येनोत्तरत्र "रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते"
इत्यादौ पारिभाषिकमेव वीर्यं निर्देक्ष्यति । Ck.
4. पारिभाषिकवीर्यसंज्ञापरित्यागेन तु शक्तिपर्यायस्य वीर्यस्य लक्षणमाह । Ck.
5. येनेति रसेन वा विपाकेन वा प्रभावेण वा गुर्वादिपरादिभिर्वा गुणैर्या क्रिया तर्पणह्लादनशमनादिरूपा
क्रियते, तस्यां क्रियायां तद्वत्सादि वीर्यम् । Ck.
6. अत्र पिच्छिलविशदौ न वीर्यसंज्ञयोक्तौ गुरुलघू च वीर्यसंज्ञयोक्तौ, सुश्रुते विपाकावुक्ताविति । GD.
7. क्रियासाधनं वीर्यं भवति । GD.
8. गुर्वादीनां अष्टानां वीर्यसंज्ञां शक्तिमत्त्वात्, अन्ये गुणास्तु गुणा एव सामर्थ्यहीनत्वात् । JN.

He says that all the properties situated in the substance by the presence of which action is exhibited are known as *vīrya*.¹

I agree to the Cakrapāṇi's view that both the views of eight and two *vīryas* are acceptable to Caraka but, at the same time the author does not want to restrict them in the technical sense only and keeps them wider so as to include other factors which are instrumental to drug action. That is why he says that '*vīrya*' is that (factor) by means of which action is exerted. In the latter half of the verse 65 the causal relation between *vīrya* and action has been proved with *anvaya* and *vyatireka* (agreement in presence and absence). It is observed that the drug devoid of *vīrya* exerts no action (*नावीर्यं कुर्वते किञ्चित्*) and all actions are exerted by *vīrya* (*सर्वा वीर्यकृताः क्रियाः*) and as such *vīrya* and *kriya* are related as cause and effect. This point has not been elucidated by any of the above commentators.

Though Garaka has mentioned eight *vīryas*, while defining the (therapeutic) actions he has mentioned only six e. g. *br̥ṃhaṇa*, *laṅghana*, *snehana*, *rūkṣaṇa*, *sveda* and *stambhana* which relate to *guru*, *laghu*, *snigdha*, *rūkṣa*, *uṣṇa* and *śīta* *vīrya* respectively. Thus two *vīryas* *mṛdu* and *tīkṣṇa*—are left out. They are virtually included in the above six. These six are again mentioned (C. Su. 26.8) which show their importance among twenty *gurvādi* *guṇas*. From this it is quite evident that Caraka was in favour of accepting six *vīryas* instead of eight. This view is further confirmed by *vāgbhaṭa* (A. S. Su. 17. 19-10).

66. '*Nipāta*' means 'contact with gustatory organ'. Thus *rasa* is known from contact with the tongue (gustatory perception).² *Vipāka* is known from the final effect. '*Karmanīṣṭhā*' means (fulfilment of action such as promotion of *kapha*, *semen* etc. by ingestion of a substance when it is digested and converted to *Rasa*).³

Vīrya is known from '*adhivāsa*' as well as '*nipāta*'. '*Adhivāsa*' means 'stay', thus '*yāvada**dhivāsa*' would mean till stay (in the body). Cakrapāṇi takes it as after *nipāta* and before *vipāka*. According to this, *vīrya* operates during the

1. यद्योगात् क्रिया क्रियते द्रव्ये स्थितं तत्सर्वं गुणजातं वीर्यमेव । JN.

2. निपात इति रसनायोगे । Ck.

3. कर्मनिष्ठयेति कर्मणो निष्ठा निष्पत्तिः कर्मनिष्ठा क्रियापरिसमाप्तिः, रसोपयोगे सति योज्यहारापरिणाम-
कृतः कर्मविशेषः कफशुक्राभिवृद्ध्यादिलक्षणः । Ck.

period from nipāta onwards till vipāka starts. 'Nipāta' here means contact with the body.¹

Thus some vīrya is known from adhivāsa such as the uṣṇa vīrya of meat etc., some is known only from contact such as the tikṣṇa vīrya of Marica etc. and some with both from nipāta and adhivāsa as in case of Marica etc.²

By this it may be concluded—Rasa can be known by pratyakṣa (direct perception), vipāka by anumāna (inference) with the help of the effect and vīrya by both pratyakṣa and anumāna.³

Cakrapāṇi further says that the vīryas like picchila-viśada and snigdha-rūkṣa etc. are also identified through vision and touch.⁴ He also says that vīrya may be sahaja (inherent) or kṛtrima (acquired).⁵ In his view, the character mentioned in this verse is applicable to guru-laghu etc. as far as possible' (यथासंभवं).⁶

Here 'vīrya' means the technical one.⁷

Yogīndranātha further elaborates the point by saying that on contact the vīrya like uṣṇa or śīta is known but in case where it is subdued by Rasa it can't be known on contact but on stay for a certain period from observing the action like softening of the body etc.⁸

In my opinion, Cakrapāṇi has mistaken by saying that the tikṣṇa (vīrya) of Rājikā can be known by smelling it. Likewise, perception of picchila, viśada, snigdha-rūkṣa etc. with vision and touch respectively because vīrya can be known only by observing its effect. The tikṣṇa vīrya of Marica, Rājikā etc. can be

1. अधीवासः सहावस्थानं, यावदधीवासादिति यावच्छरीरनिवासात्; एतच्च विपाकात्पूर्वं निपाताच्चोर्ध्वं ज्ञेयम् । निपाताच्चेति शरीरसंयोगमात्रात् । Ck.

2. तेन किञ्चिद्वीर्यमधीवासादुपलभ्यते, यथा—आनूपमांसादेरुष्णत्वं; किञ्चिच्च निपातादेव लभ्यते यथा—मरिचादीनां तीक्ष्णत्वादिः किञ्चिच्च निपाताधीवासाभ्यां, यथा—मरिचादीनामेव । Ck.

3. एतेन रसः प्रत्यक्षेणैव, विपाकस्तु नित्यपरोक्षः तत्कार्येणानुमीयते; वीर्यं तु किञ्चिदनुमानेन, यथा—सैन्धवगतं शैत्यमानूपमांसगतं वा औष्ण्यं, किञ्चिच्च वीर्यं प्रत्यक्षेणैव, यथा—राजिकागतं तैक्ष्ण्यं घ्राणेन । Ck.

4. पिच्छिलविण्दस्निग्धरूक्षादयः चक्षुःस्पर्शनाभ्यां निश्चीयन्ते । Ck.

5. एतच्च वीर्यं सहजं कृत्रिमं च ज्ञेयम् । Ck.

6. एतच्च यथासंभवं गुरुलघ्वादिषु वीर्येषु लक्षणं ज्ञेयम् । Ck.

7. एतच्च वीर्यलक्षणं पारिभाषिकवीर्यविषयमेव । Ck.

8. निपातमात्रेण औष्ण्यं शैत्यं वा जायते । यस्तु विपरीतत्वात् रसेन अभिभूतं वीर्यं निपातमात्रात् न जायते तत् कालधीवासनेन देहमार्दवादिकरणात् जायते । JN.

inferred on observing the local and systemic effect and not only by smelling them. What is known from smelling is guṇa and not vīrya. Thus the statement that vīrya in some cases could be known from perception is also not correct. In fact, the idea of Caraka is that the impact of vīrya can be felt during the period from the contact of the drug with the body till it is excreted e. g. during the entire period of stay. Here the word 'adhivāsa' is very significant. This includes absorption, assimilation and metabolism of the drug and thus it covers the entire range of pharmacokinetics.

The statement of Cakrapāṇi that the jurisdiction of vīrya extends from nipāta till vipāka starts is also not correct and goes in contradiction with the concept of 'yāvadadhivāsa'. In fact, vīrya exerts during the entire period and course of stay of the drug till it is excreted. Vipāka only acts as a vehicle of vīrya and can influence it in respect of certain actions.

67. Prabhāva is the factor responsible for specific action of drug inspite of having common properties such as rasa, vīrya and vipāka, for example, the purgative action of danti and so on. Cakrapāṇi says that the effect which can't be explained with rasa etc. is due to prabhāva as is said—'प्रभावोऽचिन्त्य उच्यते' (V. 70). Here 'acintya' means that which can't be explained as effect of rasa, vīrya and vipāka.¹

Yogīndranātha says that prabhāva is the cause of the specific action of drug.²

68-72. Here several instances where prabhāva operates have been given. In context of gems, 'कर्म यद् विविधात्मकम्' means various effects such as anti-poison, intestinal antispasmodic etc. Apart from these, all the effects which can't be explained with rasa etc. such as in case of drug like jivana (vitalisers), etc. should be known as due to prabhāva.³

Regarding nature of prabhāva, Cakrapāṇi says that prabhāva is śakti' (power or potency) of the substance which is the same as the particular associated with

1. विशेषः कर्मणामिति दन्त्याद्याश्रयाणां विरेचनत्वादीनान् । सामान्यं लक्ष्यत इत्यनेन रसादिकार्यत्वेन यन्नावधारयितुं शक्यते कार्यं तत् प्रभावकृतमिति सूचयति, अत एवोक्तम्—“प्रभावोऽचिन्त्य उच्यते”; रसवीर्यविपाककार्यतयाऽचिन्त्य इत्यर्थः । Ck.

2. तस्य द्रव्यस्य स विनिष्टकर्महेतुः प्रभावः स्मृतः । JN.

3. कर्म यद् विविधात्मकमिति विषहरणशूलहरणादि । एतच्चोदाहरणमात्रं, तेन जीवनमेध्यादिद्रव्यस्य रसाद्यचिन्त्यं सर्वं 'प्रभाव' इति ज्ञेयम् । Ck.

the generic attribute like 'dantitva' (generic attribute of dant) etc. as śakti is nothing but the own nature of substance and not any other character.¹ What Naiyāyikas call as śakti while discussing the anti-poison effect of poison is, in fact, Prabhāva and as such included in it.² Prabhāva is effective only if there is no obstructing agent.³

According to Gaṅgādhara, prabhāva is a particular (specific) potency which can't be explained with rasa, vipāka etc.⁴ Again he takes prabhāva as dissimilar and inexplicable effect. Thus here 'prabhāva' is taken as karma⁵ (and not the cause of karma). Still further he takes 'prabhāva' in the sense of specific natural characters such as of madhura rasa etc.⁶ Thus he takes 'Prabhāva' in three senses- (a) specific potency, (b) dissimilar effect and (c) natural character.

In V. 72 Gaṅgādhara reads 'गुणसाम्ये, in place of 'बलसाम्ये'.

In my opinion, Prabhāva is the specific potency based on the specific natural composition of substance. The word 'acintya' is used in the context of gems only and as such is restricted and not generalised. In fact, the difference between vīrya and Prabhāva is not based on 'cintya and 'acintya' characters but on sāmānya and viśeṣa as Caraka himself has said (V. 67). Vīrya is responsible for general actions while Prabhāva for the specific ones.

73-79. The word 'vijñāna' means 'defining characters.' Gaṅgādhara reads 'vaiśama' instead of 'vaiśadya'. (V. 79)

80. 'Vairodhika' is the technical term for 'incompatible' (or antagonistic). It means 'that which act as antagonistic to physiological factors'.⁸

1. प्रभावश्चेह द्रव्यशक्तिरभिप्रेता, सा च द्रव्याणां सामान्यविशेषः दन्तीत्वादियुक्ता व्यक्तिरेव, यतः शक्तिर्हि स्वरूपमेव भावानां, नातिरिक्तं किञ्चिद्वर्तमानम् । Ck.

2. नैयायिकशक्तिवादे या च विषयस्य विषयत्वे उपपत्तिरुक्ता ऊर्ध्वाधोगामित्वविरोधलक्षणा साऽन्तर्भागीत्वात् प्रभावादेव भवति । Ck.

3. प्रतिबन्धकाभावविशिष्टस्यैव प्रभावस्य कारणत्वात् । Ck.

4. तत्तद्रसपाकगुणकर्मभिः कार्यतया चिन्तयितुमशक्यस्ततः प्रभावः शक्तिविशेष उच्यते । GD.

5. तद् विजातीयं कर्म खल्वचिन्त्यं स प्रभाव उच्यते । कार्यभूतं कर्मदे कर्मपदार्थः प्रभावः । GD.

6. रसादीनां खलु मधुरादीनामपि यत् स्वस्वलक्षणं स्वभावसिद्धं तत् तस्य तस्य प्रभावकृतमुन्नेयम् । GD.

7. विज्ञायतेऽनेनेति विज्ञानं लक्षणम् । Ck.

विज्ञानं विज्ञानसाधनं स्वरूपतो लक्षणम् । GD.

8. शरीरघातुविरोधं कुर्वन्तीति वैरोधिकाः । Ck.

देहघातुभिः सह विरोधं कुर्वन्तीति वैरोधिकाः । JN.

81. The substances acting incompatibility are antagonistic to dehadhātus. Cakrapāṇi and Yogīndranātha take dhātu and doṣas by dehadhātu¹ but Gaṅgādhara rightly includes malas also. Secondly, Cakrapāṇi interprets 'virodha' as 'dūṣaṇa' (vitiation) but, Gaṅgādhara takes it in the sense of 'nāśaka' (destroyer). In fact, 'virodha' looks more than vitiation causing detriment.²

This 'virodha' is also specific in nature and is formed only in certain cases operating though prabhāva that is why in normal diet the combination of madhura and amla rasa which are mutually antagonistic does not harm.³

'Ādi' includes doṣa, prakṛti etc.⁴ Cakrapāṇi has given instances of all types of antagonism. Cakrapāṇi says that amla with milk is antagonistic only when it is combined singly but if jaggery etc. are also added to it is not so.⁵ He further adds that 'excessive aggravation of vāta' also means slight aggravation of the other two doṣas as well'.⁶

85. Gaṅgādhara reads 'उत्कलेश्य' instead of 'आस्नाय'. Yogīndranātha reads as 'उत्कलेश्व' though the meaning is the same.⁷

'Āhāra' here means 'that which is ingested' and thus includes both food and drug.⁸

1. देहधातूनां रसादीनां वातादीनाञ्च । Ck.

देहधातवः रसादयः वातादयश्च । JN.

2. विरोधमाचरन्ति, दूषयन्तीति यावत् । Ck.

देहधातूनां रसादीनां पुरीषमूत्रवातपित्तकफादीनां स्वेदादीनाञ्च प्रकृतिस्थानां प्रत्यनीकभूतानि गुणविपरीत-गुणयोगेन नाशकभूतानि द्रव्याणि देहधातुभिः सह विरोधमापद्यन्ते, न समानगुणानि । GD.

3. विरोधश्च विरुद्धगुणत्वे सत्यपि क्वचिदेव द्रव्यप्रभावाद् भवति; तेन षड्रसाहारोपयोगे मधुराम्लयोर्विरुद्ध-शीतोष्णवीर्ययोर्विरोधो नोद्भावनीयः । Ck.

4. आदिग्रहणाद्दोषप्रकृत्यादिविरुद्धानां ग्रहणम् । Ck.

5. सहेत्यभिधानं केवलाम्लादियुक्तस्यैव विरोधितोपदर्शनार्थम्; तेन, अम्लपयः संयोगे गुडादिसंयोगे सति विरुद्धत्वं न दुग्धाम्लादीनाम् । Ck.

6. वातञ्चातिकोपयतीति वचनेन पित्तकफावर्णं कोपयतीति बोधयति । Ck.

7. दोषमास्नाय्येति दोषानुक्लिष्टरूपान् जनयित्वा । Ck.

8. आह्लियते इत्याहारो भेषजमपि । Ck.

आह्लियते जिह्वया गलाधः क्रियत इत्याहारः... औषधादीनामप्याहारत्वमतो बोध्यम् । GD.

102-103. The general statement regarding antagonism, however, is modified in specific cases.¹ Secondly, the incompatibility should be known as restricted to the said combination only and not in case of addition of other substances too.²

104-106. The word 'Abhisamskāra' means 'preparation of the body with suitable immunizing substance to prevent the ill-effects of antigens,. Such substance may be specific antidote or that promoting general resistance power.¹³

1. एतच्च वैरोधिकथनं विशेषवचनेन बाध्यते; तेन लशुनस्य क्षीरेण पानं क्वचिन्न विरोधि । Ck.

2. अनेकद्रव्यसंयोगादत्र विरोधिनामविरोधः; विरोधिमात्रसंयोग एव विरोधी भवति Ck.

3. तथाविधैरिति विरुद्धाहारजव्याधिविरुद्धैः । अभिसंस्कार इति सततोपयोगेन शरीरभावनम् । किंवा तथाविधैरिति रसायनप्रयोगैः । एतश्चानागताबाधचक्रित्सतं ज्ञेयम् ।

अभिसंस्कारो भावविरुद्धद्रव्याहारजदोषहरगुणाश्रानम् । GD.

तथाविधैः वैरोधिककुपितदोषप्रतिपक्षभूतैः पूर्वं प्रथमं वा शरीरस्य अभिसंस्कारः...विरुद्धप्रतिपक्ष-गुणवता द्रव्येण देहः तथा दार्ढ्यं ग्राह्यितव्यः यथा विरुद्धमपि द्रव्यं विकारं कर्तुं नालम् । JN.

CHAPTER XXVII

1-2. In this chapter properties and actions of individual food substances are described. In 'anna-pāna', 'anna' includes 'khādyā' and 'pāna' includes 'Lehya'.¹ Thus it denotes all the four types of food. 'Vidhi' here means 'description' of properties and actions of substances.²

3. In the present context, 'प्राणिसंज्ञक' denotes the mobile animal kingdom and eliminates the vegetable world according to Cakrapāṇi³ though food is equally important for both.

Here 'pratyakṣa' means 'grossly evident' and not in the strict sense of authoritative means of knowledge because causal relation between food and prāna is only inferable.⁴

The importance of food is also said in relation to agni.⁵

4. 'Vidhi' also means 'types'.⁶ Water is already said as the best among assuring and cooling agents (Su. 25) but here it is said as moistening because this function was not mentioned earlier. Moreover, here the best functions of water, salt etc. are mentioned whereas in the above context (Su. 25) best substances having similar actions are said.⁷

But Gaḍgādhara has rightly pointed out that the function 'Kledana' of water is the most pertinent in the context of food and as such there is no contradiction with other functions.⁸

1. अत्रान्ने कठिन्यसामान्यात् खाद्यं, पाने च द्रवत्वसामान्याल्लेह्यमवरुद्धं ज्ञेयम् । Ck.

अन्नमशनखादनं चर्वणसामान्यात्, पानं पानलेहरूपं द्रव्याणां गलाधः करणसामान्यात् । GD.

2. द्रव्याणां गुणकर्मकथनमेव चान्नपानविधिः, यतस्तद्वि ज्ञात्वाऽन्नपानं विधीयते । Ck.

3. प्राणिनामित्यनेनैव लब्धेऽपि "प्राणिसंज्ञकानां" इति वचनं स्थावरप्राणिप्रतिषेधार्थम् । Ck.

4. प्रत्यक्षशब्दश्चेह स्फुटप्रमाणे वर्तते, यतः प्राणानामन्नकार्यत्वमनुमानगम्यमेव । Ck.

आहारात् प्राणस्थितिः, अनाहारात् मरणम्—एतत् प्रत्यक्षं दृश्यते । JN.

5. पूर्वमन्नपानस्य प्राणहेतुत्वमुक्तं, तदिन्धना हीत्यादिनाऽग्निहेतुत्वं वर्ण्यते । Ck.

6. किंवा, विधिशब्दोऽशितपीतलीढखादितप्रकारवाची । Ck.

7. यद्यपि "उदकमाश्वासकराणां, जलं स्तम्भनीयानां" (सू० २६) इत्युक्तं, तथापीहानुक्तक्लेदनकर्माभिधानार्थ-पुनरुच्यते । इह जललवणादीनां यत् कर्मोच्यते तत्तेषामितरकर्मभ्यः प्रधानं ज्ञेयम्, अग्न्याधिकारे तु तत्कर्म-कर्तृद्रव्यान्तरप्रशस्तता ज्ञेया । Ck.

8. इहान्नपानप्रकरणात् उदकस्यान्नपानसाधने यत् कर्मणः प्राधान्यं तदुपदेशेन श्रेष्ठतमोपदेशे यदुक्तमुदक-माश्वासकराणां जलं स्तम्भनानामिति तन्न व्याहृत्यते । GD.

Cakrapāṇi distinguishes between prīṇana and Br̥mhaṇa by saying that the former nourishes the emaciated upto the normal level whereas the latter goes beyond that.¹ Gaṅgādhara, however, takes 'prīṇana' as 'tarpaṇa'² (saturating). Yogīndranātha also supports it.³

'जर्जरीकरोति' is interpreted as 'Promoting loosened musculature etc.' by Cakrapāṇi but Gaṅgādhara and Yogīndranātha take it as just reverse.⁴

Although 'Māṣa' is already described further, the description of 'Māṣasūpa' (Black gram pulse) here only indicates that it is not necessary that the product should follow the source material in toto.⁵

'Kṣāra' is mentioned twice in this paragraph once as promoter of digestion and again as harmful for eyes and semen, these being merit and demerit of the substance respectively.⁶

'Prāyaḥ' with 'Pittalam' indicates that amla rasa is the most predominant among pitta-aggravating rasas (the other two being Lavaṇa and kaṭu). Or it may be taken as related to 'amla' (which would mean that amla is mostly pitta-aggravating (except in some cases).⁷

Here 'pitta' is mentioned first because relative superiority of doṣas is not fixed. Secondly, pitta is related to digestive fire which is the most relevant in the context of diet.⁸

According to Cakrapāṇi's reading, mention of only three rasas—amla, madhura and kaṭu—is genuine and as regards that of other three rasas, it has been done carelessly by somebody on the basis of Hārīta.⁹ Gaṅgādhara reads all the six rasas but

1. प्रीणयतीति क्षीणान् पुष्णाति, नत्वतिबृहत्वं करोति; तेन मांसकर्मणा बृंहणेन समं नैक्यम् । Ck.

2. प्रीञ् तर्पणे, तर्पयति तृप्तिं जनयति । GD.

3. प्रीणयति तृप्तिं जनयति । JN.

4. जर्जरीकरोतीति श्लथमांसाद्युपचयं करोति । Ck.

जर्जरीकरोति शरीरशैथिल्यं करोति । GD.

5. न चावश्यं प्रकृतिधर्मो विकृतिमनुगच्छति । Ck.

6. क्षारस्य पाचनत्वं गुणोऽभिहितः, इह तु दृष्टिशुक्रघ्नत्वं दोष इति पृथगुच्यते । Ck.

7. प्रायः पित्तलमिति विशेषेणान्येभ्यो लवणकटुकेभ्योऽम्लं पित्तलम् । एवमन्यत्रापि प्रायःशब्दो विशेषार्थो वाच्यः । किंवा, प्रायः शब्दोऽम्लेन संबध्यते । Ck.

8. अत्र पित्तमादावम्लजन्यतयोक्तं, दोषप्राधान्यस्यानियतत्वात् । किंवा, पित्तोष्मा बलितः, स चेहान्नपानपचने प्रधानः । Ck.

9. इह च षड्रसस्यैव कथनमेतत्त्रयेणैव, अनुक्तानां लवणतित्तकषायानामपि पाकद्वारा ग्रहणात् प्रायः सर्वं तित्तं इत्यादिस्तु ग्रन्थो हारीतीयः, इह केनापि प्रमादाल्लिखितः ।

mentions about the other reading.¹ In Nirṇayasagar edition, two rasas—lavaṇa and kaṣāya—are left out.² Yogīndranātha also follows the same but it seems to be a mistake. Either there should be six rasas or three rasas, there is no sense in mentioning four rasas.

Gaṅgādhara has read 'piṇyāka' instead of 'piṇyāka-śāka' which is also followed by Yogīndranātha. Nirṇayasagar edition reads 'piṇyāka-śāka'.³

8-12. Cakrapāṇi comments that the means of the substances are popular in various regions of the contry and as such it is not possible for any commentator to be acquainted with all of them. Thus they should be mostly known from the inhabitants of those regions. He himself would write what is prevalent in Gauḍa (Bengal) and in some cases of other regions as well.⁴

Explaining the difference among śāli, ṣaṣṭika and vṛihi, Cakrapāṇi says that they are types of paddy maturing in Hemanta (early winter), Grīṣma- (summer) and Śarad (autumn) respectively.⁵ Yogīndranātha says 'vṛihi' as that maturing in rainy season on the authority of the Bhāvaprakāśa.⁶

Red śāli etc. though having madhura pāka cause constipation due to prabhāva.⁷

13-15. Varaka, uddālaka etc. are types of ṣaṣṭika but some take them as inferior cereals.⁸

(V.B) In description of properties of ṣaṣṭika—all the three commentators read differently.⁹

1. केचिदत्राम्लमधुरकटुकानि पठन्ति, न तिक्तकषायलवणानि । GD.

2. These are read by Gaṅgādhara as follows :—प्रायः कषायं वातलमवृष्यं स्तम्भनं शीतञ्चात्यत्र हरीतक्याः, प्रायो लवणं श्लेष्मलमवृष्यञ्चान्यत्र सैन्धवात् ।

3. पिण्याकः तिलकल्कः; निघण्टुकारस्त्वाह—पिण्याको हरितशिग्रुः । Ck.

पिण्याक उमासर्षपादीनां यन्त्रादिपीडितानां निःस्नेहः कल्कः । हरितशिग्रुः इति केचित् । JN.

4. इह च द्रव्यनामानि नानादेशप्रसिद्धानि, तेन नामज्ञाने सामर्थ्यं तथाभूतं नास्त्येवान्येषामपि टीकाकृतां, तेन देशान्तरिभ्यो नाम प्रायशो ज्ञेयं, यत्तु प्रचरति गौडे तल्लेखिष्यामोऽन्यदेशप्रसिद्धञ्च किञ्चित् । Ck.

5. अत्र च शालिर्हैमन्तिकं धान्यं, षष्टिकादयश्च ग्रैष्मिकाः व्रीहयः शारदा इति व्यवस्था । Ck.

व्रीहिरिति शारदाशुधान्यस्य संज्ञा (V. 15) Ck.

6. वार्षिका व्रीहयः । JN.

7. रक्तशाल्यादीनां मधुरपाकित्वेऽपि बद्धवर्चस्त्वं प्रभावादेव । Ck.

8. वरकोद्दालकादयः षष्टिकाविशेषाः, केचित् कुधान्यानि वरकादीनि वदन्ति । Ck.

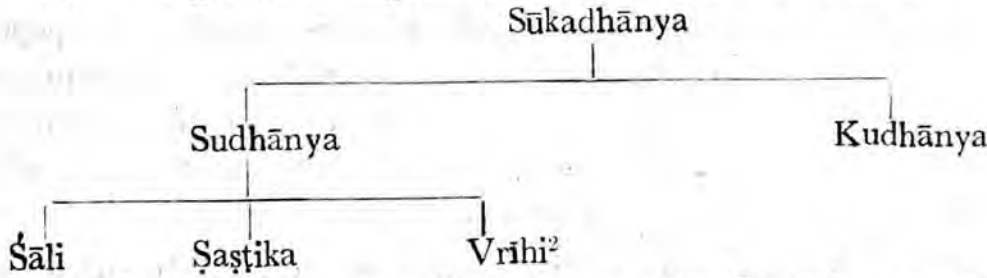
9. शीतः स्निग्धोऽगुरुः । Ck.

शीतः स्निग्धो गुरुः । GD.

शीतः स्निग्धो लघुः । JN.

Regarding properties of pātala, a type of ṣaṣṭika, Suśruta has different view. Explaining this Cakrapāṇi says that in Suśruta 'pātala' means the cereal and such there is no any contradiction.¹ But this argument is not convincing. It is better to say that Suśruta has different views regarding properties than to take it as a different entity.

Here Gaṅgādhara has given the classification of awned cereals as hereunder—



16-18. Koradūṣa etc. are kudhānya and hastiśyāmaka etc. as tṛṇadhānya.³

Koradūṣa itself pacifies kapha and pitta but in combination with lentils, sour gruel etc. becomes pitta-aggravating and that is why it is mentioned as one of the etiological factors of Raktapitta⁴ (Ni.2)

19-20. Here also (in V.19) there is difference in reading. Ninrayasagar edition reads 'aguru' while Gaṅgādhara and Yogīndranātha read 'guru'.⁵ Cakrapāṇi himself accepts the latter but presumably the reading has been changed by the editor looking to the uncertain attitude of the former. Cakrapāṇi says that yava even though guru causes excessive wind due to roughness or it may be taken as 'aguru' because Suśruta has described it as laghu.⁶ This clarifies the position.

Yava promotes strength by cleansing the channels or by prabhāva. It also pacifies pitta due to being śīta, madhura and kaṣāya as said explicitly by Suśruta.⁷ (Su. 46).

1. सुश्रुते पाटलशब्देनैतद्व्यतिरिक्तो धान्यविशेषो ज्ञेयः, तेन तद्गुणकथनेन नेह विरोधः । Ck.

2. द्विविधं शूकधान्यं कुधान्यकुधान्यभेदात् । तत्र सुधान्यं त्रिविधं शालिषण्टिकव्रीहिभेदात् । GD.

3. कोरदूषादयः कुधान्यविशेषाः । '...श्यामाकादयोऽपि तृणधान्यविशेषाः । Ck.

4. कोरदूषस्य केवलस्य श्लेष्मपित्तघ्नत्वं, तेन यदुक्तं रक्तपित्तनिदाने '...इत्यादिना पित्तकर्तृत्वं. कोरदूषस्य, तत्तत्रैवोक्तनिष्पावकाञ्जिकादियुक्तस्य संयोगमहिम्ना बोद्धव्यम् । Ck.

5. रुक्षः शीतोऽगुरुः ।

रुक्षः शीतो गुरुः । GD. JN.

6. यवस्य गुरोरपि बहुवातत्वं रुक्षत्वात्, किञ्चा, सुश्रुते यवो लघुः पठितः, तेनात्राप्यगुरुरिति मन्तव्यम् । Ck.

7. बल्यश्च शीतः शुद्धिकरत्वात् प्रभावाद्वा । अस्य च शीतमधुरकषायत्वेनानुक्तमपि पित्तहन्तृत्वं लभ्यत एव, तेन सुश्रुते "कफपित्तहन्ता" (सु० सु० ४६) इत्युक्तमुपपन्नम् । Ck.

21-22. Godhūma (wheat) in fresh state promotes kapha but when old it diminishes the same that is why it is recommended as diet in spring season.¹

The use of 'समाप्यते' instead of 'समाप्तः' is significant in the sense that this group contains a large number of substances and as such is not completed but is concluded after describing some important properties of certain substances.²

23-24. The epithet 'वातहरः' denotes the specific anti-yāta property of Māṣa³ (black gram). Moreover, it is also an alround aphrodisiac.⁴

For Rājamāṣa, Cakrapāṇi reads 'तत्स्वादुः' instead of 'सस्वादुः' and interprets as 'sweet like that' (māṣa). Yogīndranātha reads 'स्वादुश्च'. Cakrapāṇi leans towards the variant.⁵

Cakrapāṇi informs of a variant as 'ऊर्णा' (V. 34) meaning 'hairs of linseed.'⁶

50-51. Cakrapāṇi says that the unmentioned and the uncommon species should be known from the experts and the inhabitants of those regions.⁷

56-60. The snatcher animals are of two types—carnivorous and non-carnivorous (as cow etc.)⁸

The adjective 'जीर्ण' with arśa etc. signifies their chronic nature.⁹

61-62. Due to homogeneity, the flesh of goat does not aggravate kapha.¹⁰

1. यत्तु वसन्ते कफप्रधाने "यवगोधूमभोजनः" (सू० ६) इत्युक्तं तत् पुराणगोधूमाभिप्रायेण; पुराणश्च गोधूमः कफं न करोतीत्युक्तमेव । Ck.

श्लेष्मकर इति नवगोधूमः । JN.

2. समाप्त इति वक्तव्ये समाप्यत इति यत् करोति, तेन ज्ञापयति—यत् बहुद्रव्यत्वान्नायं समाप्तो गणः, किन्तु यथाकथञ्चित् प्रसिद्धगुणकथनेन समाप्यते । Ck.

3. वृष्य इत्यादिमाषगुणे स्निग्धोष्णमधुरत्वादिगुणयोगादेव वातहरत्वे लब्धे पुनस्तदभिधानं विशेषवातहन्तृत्व-प्रतिपादनार्थम् । Ck.

4. शीघ्रमिति वचनेन शुक्रस्रुतिकरत्वलक्षणमपि वृष्यत्वं माषस्य दर्शयति, तदेवं संपूर्णवृष्यत्वं माषे बोद्धव्यम् । Ck.

5. किं वा, रूक्षश्चेत्यादि पाठान्तरम् । Ck.

6. ऊर्णापाठपक्षे तस्यैवोर्णा । Ck.

7. यान्यत्रानुक्तान्यप्रसिद्धानि तानि तद्विद्भ्यो देशान्तरिभ्यश्च ज्ञेयानि । Ck.

8. प्रसहाः द्विविधा सांसादा व्याघ्रश्चेतादयः, तथा अमांसादाश्च गवादयः । Ck.

9. जीर्णत्वेनार्शःप्रभृतीनां चिरानुबन्धं दर्शयति । Ck.

10. एतेन शीतगुरुस्निग्धत्वेन युक्तमप्याजमांसं शरीरधातुसाम्यात् कफं न करोतीत्युक्तं भवति । Ck.

The flesh of sheep because of being sweet and cold is also pitta-alleviating. It can aggravate pitta only if combined with such other substances and then may cause raktapitta. (Ni, 2).¹

63-87. Cakrapāṇi informs that some do not read the verse (75), 'चटका मधुरा स्निधाः'²

88-113. Gaṅgādhara reads 'कालीयं' and Yogīndranātha 'कालायं' in stead of 'कालाख्यं' (V. 92).

114-124. Leaves, tubers and fruits are mostly used as vegetable but other parts of plants such as flowers etc. are also used as such.³

125-165. Among fruits those which are sweet as well as sour according to stage or type, the latter aggravate pitta and kapha whereas the former pacify vāta and pitta.⁴ Likewise, the former is śīta and the latter uṣṇa in vīrya.⁵

In V. 137, Cakrapāṇi accepts the variant 'तदेव सिद्धं' instead of 'परिपक्वं च' and interprets it as 'matured in time'.⁶

'Avadāṃsa' is that which produces relish as the spicy preparations. The fruits of lavalī are said to be 'avadāṃśakṣama'.⁷

Pomegranate is non-conflicting to kapha and pitta due to madhura and amla rasas respectively. Thus it alleviates tridoṣa.¹

Cakrapāṇi says that vārtāka is eaten as fruit in south and is known as 'goṣṭhavārtāka'. Properties of this very fruit is described in V. 162. or these properties may be assigned to the uncooked brinjal used as fruit.⁹

'Agnisamaṃ' means 'having vesicant nature'.¹⁰

1. आविकं मांसं मधुरशीतत्वेन पित्तहरमपि बोद्धव्यम्, अत एव शरद्विधावप्युक्तं (सू० ६) इति । रक्तपित्तनिदाने (नि० २) तु वराहमहिषेत्यादिना द्रव्यान्तरसंयुक्तस्यैवाविकमांसस्य रक्तपित्तकर्तृत्वं ज्ञेयम् । Ck.
2. चटका मधुरा इत्यादि केचित् पठन्त्येव, ये तु न पठन्ति...लभ्यते । Ck.
3. पत्रकन्दफलाश्रय इति प्राधान्येन, तेन पुष्पाद्याश्रयत्वमपि शाकवर्गस्य ज्ञेयम् । Ck.
4. परूषकादीनां तु मधुराम्लभेदेन द्विरूपाणां य एव परूषकादयोऽम्लास्त एव पित्तश्लेष्मकरा इति । Ck.
5. अत्र यो मधुरः स शीतः, यश्चाम्लः स उष्ण इति ज्ञेयम् । Ck.
6. सिद्धमिति कालवशात् पक्वम् । Ck.
7. अवदंशकममिति लवलीफलं प्राश्य द्रव्यान्तरे रुचिर्भवति । Ck.
8. अम्लदाडिमं पित्ताविरोधि, मधुरं तु कफाविरोधि, एवं च त्रिदोषहरत्वमस्योपपन्नम् । Ck.
9. वार्ताकं दक्षिणापथे फलवत् खाद्यते यत् गोष्ठवार्ताकसंज्ञकं, तस्येह गुणः; किंवा फलवदसिद्धस्यैव वार्ताकस्योपयोज्यस्यायं गुणः । Ck.
10. अग्निसममिति स्फोटादिजनकत्वात् । Ck.

Gaṅgādhara informs of a variant 'वातपित्तकरं' in place of 'रक्तपित्तकरं' (V. 139). He also says that instead of 'पित्तश्लेष्महराणि' 'वातपित्तहराणि' is the reading accepted by Cakrapāṇi (though he does not mention it).¹

166-177. The substances described in Harita-varga as fresh ginger etc. are used in green (fresh) form like fruit without cooking before or after meals.

The substances used in fresh form are described in this group and those used in dry form are described in the group of spices² (āhārayogi-varga).

178. Wine, though explicitly not sour, is described as such because of exhibiting effect of sours.³

198-208. Cakrapāṇi says that some read the verses beginning with 'श्वेते कषायं भवति' (V. 199) but they are not so common.⁴

209-212. Caraka says that the rivers originating from the Himalayas are wholesome and holy (V. 209) whereas Suśruta says that the same cause heart disease etc. (Su. 45). Cakrapāṇi resolves this apparent contradiction by saying that the statement of Caraka relates to the highland while that of Suśruta to the lowland.⁵

In the same way, there is also controversy regarding water of the rivers originating from Malaya region. Caraka says that it is like nectar whereas Suśruta takes it as causing worms (Su. 45). Cakrapāṇi resolves by saying that the latter relates to water which does not flow through stone and sand.⁶

Likewise, in case of the water of rivers originating from pāriyātra (Aravali hills), Caraka says it as causing head disease etc. while Suśruta takes it as wholesome. Here also the conflict lies in difference in point of view. The statement of Caraka relates to the rivers originating from caves while that of Suśruta those originating from deep pool.⁷

1. हरितानामप्यार्द्रकादीनां फलवदग्निपाकमन्तरेण भोजनस्य प्राक् पश्चाच्चोपयोगात् फलमनु हरितकथनम् । Ck.

2. अयं च धान्यकादीनामाद्राणां गुणः, शुष्काणां त्वाहारयोगिगणे... गुणं निर्देश्यति । Ck.

3. यद्यपि च मद्ये पीयमाने नाम्लरसता प्रतीयते व्यक्ता, तथापि दन्तहर्षमुखस्त्रावाद्यम्लकार्यकर्तृत्वादम्लमेव ।... तेन अम्लप्रभावस्य मद्यस्याम्लरसत्वमेव । Ck.

4. केचित्तु "श्वेते कषायं भवति" इत्यादिग्रन्थं पठन्ति, स तु नातिप्रसिद्धः । Ck.

5. अधित्यकाप्रभवा एव हिमालये नद्यः पथ्या उक्ताः भवन्ति नोपत्यकाप्रभवाः, यतोऽधित्यकाप्रभवास्वेव पाषाणविच्छिन्नत्वादि, अतश्च सुश्रुते यदुक्तं... इति तदुपत्यकाप्रभवाभिप्रायेणेति न विरोधः । Ck.

6. यत्तु तत्रोक्तं "मलयप्रभवाः क्रिमीञ्जनयन्ति (सु० सू० 45) तदपाषाणसिकतावाहिन्यभिप्रायेण, इह पाषाणसिकतावाहिनदीष्वमृतोपममिति न विरोधः । Ck.

7. यत्तु पारियात्रभवानां शिरोरोगादिकर्तृत्वं, तत् पारियात्रदरीभवनदीजलाभिप्रायेण, सुश्रुते तु पारियात्र-तडागभवनदीजलाभिप्रायेणोक्तं (सु० सू० 45) इति । Ck.

The word 'Prāyaḥ' accomodates the exception of the ganga which though flowing to the eastern sea has wholesome water or it may be due to its origin from the Himalayas.¹

Cakrapāṇi comments that Pāriyātra etc. are quite known.²

From the Cakrapāṇi's commentary it appears that in his text V. 212 preceeds V.211.

213-216. Gaṅgādhara and Yogīndranātha read 'बहुधा' instead of 'वसुधा' (V. 213).

217-224. Cakrapāṇi interprets 'Prasanna' as 'flawless'. This also denotes excellence and as such is a property.³

In V.219, 'some read 'स्नेहादूनं' instead of 'स्नेहान्यूनं' and interpret that the buffalow's milk has less fat than the cow's one but has more heaviness and coldness. This is not correct because it is quite evident that the buffalow's milk gives more ghee. Hence the reading 'स्नेहान्यूनं' is preferable.⁴

The word 'ऐकशफं' means 'that of one-hoofed animal' particularly of mare. Some extend it to even ass and mule with the help of 'सर्व'.⁵

Milk is generally śīta and as such 'uṣṇa' means the property relatively to other milks. Similarly, the property like rūkṣa may be explained.⁶

225-227. Cakrapāṇi distinguishes between rocana and arucihara. In his opinion, the former when used produces relish in other substances (in conditions of health) while the latter is used to alleviate the disorder anorexia⁷ but Gaṅgādhara does not make such distinction.⁸

1. प्रायोग्रहणात् पूर्वसमुद्रगमनेऽपि गाङ्गं पथ्यं भवति, किंवा, यथोक्तलक्षणहिमालयभवत्वादेव गाङ्गं जलं पथ्यम् । Ck.

2. पारियात्रादयः स्वनामप्रसिद्धाः पर्वताः । Ck.

3. प्रसन्नमिति निर्दोषं, निर्दोषता तु प्रशस्तत्वेन गुण इत्युच्यते, किंवा गुणानामसंख्येयत्वेन प्रसन्नत्वं गुर्वसि-
पठितमपि गुण एवेति ज्ञेयम् । Ck.

4. महिषीक्षीरगुणे स्नेहादूनमिति महिषीक्षीरं गव्यक्षीरात् स्नेहोत्तमं, गौरवशैत्याभ्यां तु तदधिकमिति केचिद्
ब्रुवते, तन्न, प्रत्यक्षमेव हि महिषीक्षीरादधिकमेव घृतं दृश्यते...तस्मात् "स्नेहान्यूनं" इति पाठः । Ck.

5. ऐकशफमिति वडवायाः । केचित्तु सर्वशब्देन खरवेगसरयोरपि क्षीरस्यायं गुण इति वदन्ति । Ck.

6. उष्णमिति क्षीरान्तरापेक्षया, तेन सामान्यगुणे शीतत्वमुक्तमविरुद्धं भवति...एवं रूक्षमित्येतदपि
व्याख्यायितव्यम् । Ck.

7. अत्र रोचनमित्युक्त्वाऽपि अरुचाविति वचनमरुचिरोगहरत्वेन, रोचनता तुपयोगकाल एव द्रव्यान्तर-
रुचिकरत्वेनोक्ता । Ck.

8. सत्यपि रुचिमत्वे पुरुषेभ्योऽभ्यवह्यमाणं रोचयति रोचनमरुचौ च रोगे ऋस्यते । GD.

Cakrapāṇi explains the usefulness of curd in pīnasa with prabhāva and alternatively with its digestive power.¹ But Gaṅgādhara explains it with the vātaghna property of curd due to uṣṇavīrya and unctuousness.²

Cakrapāṇi again takes resort to Prabhāva in explaining the aphrodisiac effect and usefulness in malaria with rigor because he thinks that these can not be explained with the properties of curd mentioned.³

The anti-vāta effect of curd is already established with the properties like amlatva, uṣṇatva and snigdhatva so the explicit mention of 'vātaghna' is to denote the predominance and exceptions like slowly-formed wine and immature curd. This may be applied in other cases too.⁴

228. The word 'śukrala' is interpreted by Cakrapāṇi as 'śukrasrutivṛddhikara' (that promoting the quantity as well as discharge of semen.).⁵

231-238. 'Vidhi' (V. 232) means 'processing and combination with other drugs having various effects'.⁶ Gaṅgādhara and Yogīndranātha read 'विधिवत्' instead of 'विधिभिः' and interpret as 'used properly as necessary in a particular case'.⁷

Ghee becomes 'old' after ten years. In Gaṅgādhara's view, even one year old may also be taken.⁸

Gaṅgādhara reads 'स्वादु' instead of 'स्वानि'.

Cakrapāṇi says—the ghee obtained from elephant is not described here because it is not used.⁹ In the context of milk (V. 223) he says just reverse as

1. पीनसे चतुर्विधेऽपि प्रभावाद्वितं; किंवा, पीनसपाचकत्वात्सर्वत्र हितम् । Ck.
2. उष्णवीर्यत्वात् स्नेहन्तत्वाच्च वातघ्नं तस्मात् पीनसादौ शस्यते । GD.
3. यच्च वृष्यशीतकहितत्वादि दधिगुणपर्यालोचनयाऽनुपपद्यमानमिह दृश्यते, तत् प्रभावाद् बोद्धव्यम् । Ck.
4. यच्च गुणान्तरादेवाम्लत्वोष्णत्वस्निग्धत्वाल्लभ्यमानपि वातघ्नत्वं पुनरुच्यते तत् प्रकर्षार्थं, तथा अम्लत्वादि-युक्तस्यापि वातहन्तृतादिव्यभिचारदर्शनादिति बोद्धव्यम् । व्यभिचारोदाहरणानि च मन्दकमन्दजातमद्यादीन्यनुसर्तव्यानि । न्यायश्चायं सर्वान्नपानगुणकथने यथासंभवं वर्णनीयः । Ck.
5. शुक्लः शुक्लसृतिवृद्धिकरः । Ck.
6. विधिश्च नानाकर्मकारिभिर्द्रव्यैः संस्कारः संयोगश्च । Ck.
7. विधिवत् तत्तद्व्याधिहरदोषोषधसंस्कृतम् । GD.
विधिवत् विधिना युक्तम् । JN.
8. जीर्णं तु दशवर्षातीतम् । Ck.
संवत्सरातीतमपि जीर्णमुच्यते । GD.
9. अनेन च न्यायेन हस्तिन्यादिसर्पिरपि बोद्धव्यं, हस्तिन्यादिसर्पिव्यवहाराभावात् साक्षान्नोक्तम् । Ck.

'though the use of elephant's milk is not seen in the text, it may be used where applicable.¹

237. Burning property in the mechanically pressed juice occurs when the sugarcane is used along with bark and nodes and if the juice is stale. The use of sugarcane juice in raktapitta should be considered accordingly. Still it is not a rule but only a common phenomenon. To avoid this controversy some interpret 'vidahyate' as 'is digested quickly'.²

242. In these verses, products of sugarcane and their properties are described. The products mentioned are—(1) kṣudraguḍa (2) guḍa (3) matsyaṇḍikā (4) khaṇḍa (5) śarkarā which represent successive stages through purification. They are treacle, jaggery, semisolid yellow sugar, yellow sugar and white sugar respectively. Phāṇita is not mentioned here but is found elsewhere in the text. Phāṇita is included in 'kṣudra guḍa'. Cakrapāṇi interprets them as different in from—kṣudra guḍa is black in colour while phāṇita is sticky (semisolid) in nature.³ Gaṅgādhara says that the juice reduced to one-fourth makes guḍa, that to one-third and half makes kṣudraguḍa and phāṇita respectively.⁴

Yogīndranātha takes these as three types of kṣudraguḍa which is also known as phāṇita.⁵

Cakrapāṇi describes Matsyaṇḍikā as 'that which is in the state of solidification on heating and is in the form of granules like fish eggs'.⁶

Cakrapāṇi's statement that Yāsaśarkarā is the sugar obtained from durālabhā by decocting it is doubtful. Firstly, yāsa and durālabhā are two different plants. Secondly, the sugar obtained from this plant is an exudation collected from the plant surface and not prepared from its decoction.

1. यद्यपि च हस्तिनीक्षीरादीनि शास्त्रे प्रयोगेषु नोक्तानि, तथापि कथितगुणं बुद्ध्वा तत्र तत्र प्रयोज्यानि । Ck.

2. विदाहश्चास्य प्रायशस्त्वग्न्युक्तस्य यन्त्रेण पीडनात् तथा कालान्तरावस्थानाच्च । 'दन्तनिष्पीडितस्यैवाविदाहिनो रक्तपित्ते ग्रहणं भविष्यति, किंवा' कृत्वोपयोगः कर्तव्यः । 'यान्त्रिकस्तु विदह्यते इति वचनं प्रायोवादमाश्रित्य बोध्यम् । अन्ये त्वेतद्दोषभयात् विदह्यत इति शीघ्रं पच्यत इति व्याख्यानयन्ति । Ck. यान्त्रिकस्य विदाहित्वं त्वगादिभिः सह पीडनात् बहिश्चिरिस्थित्या वातातपादिसंयोगाच्च । JN.

3. क्षुद्रगुडोऽसितगुड इत्युच्यते, फाणितं च तन्तुलीभावाद भवति । Ck.

4. चतुर्भागावशेषित इक्षुरसस्तु गुड उच्यते, त्रिभागावशेषित इक्षुरसः क्षुद्र (गुडः) उच्यते, अर्धावशेषितः इक्षुरसस्त्वगुडः फाणितमित्युच्यते । GD.

5. क्षुद्रगुडः फाणितापरनामा चतुर्भागत्रिभागावशेषितो रसः । JN.

6. मत्स्याण्डिका खण्डमध्ये पाकात् घनीभूता मत्स्याण्डनिभा भवति । Ck.

243-249. Cakrapāṇi informs that the verse 224 is read only by some scholars.¹

Honey is yogavāhī (synergistic) because it is produced from various materials and as such possesses several types of potency though unmanifested. When it is combined with a drug, its respective potency is aroused and thus supports the activity of the drug.² However, this may be taken as specific nature (prabhāva) of honey that is why substances like milk etc. produced from various materials do not act as yogavāhī and, on the other hand, śilājatu, taila etc. which have sources not of various nature act as yogavāhī.³ Even though honey is produced from various materials, it has predominance of rūkṣa property and kaṣāya rasa and as such is not used in vātika disorders for unction.⁴

250-256. Among the properties of peyā (liquid gruel) etc. some are produced by processing and combination while others are natural. It should not be questioned that because of being overcome by the properties of peyā etc. those of awned cereals etc. should not be described separately. The reason is that peyā etc. carry their own properties along with those of the basic materials. Thus in similarity of both these, the resultant is strong otherwise deficient.⁵

Peyā is that having more liquid and vilepī is that having less liquid⁶ (and is paste-like).

‘शुद्धानां’ (V. 256) means ‘properly evacuated’ and lajamaṇḍa (gruel-scum prepared of parched paddy) in such cases eliminates the impurities covering the bowels. The view of some scholars that it is useful in cases of defecient

1. केचित् “माक्षिकं तैलवर्णं स्यात्” इत्यादिश्लोकं पठन्ति । Ck.

2. यस्मान्नानारसवीर्यादिभ्यः पुष्पेभ्य उत्पन्नं तन्मधु, तेनानभिव्यक्तनानाशक्तिकमेव । ततश्च येन द्रव्येण वामनीयेन वास्थापनीयेन वा वृष्येण कार्यान्तरकारकेण वा युज्यते तस्यैव कर्म करोति, समानानुकारिद्रव्य-प्रबोधितशक्तित्वात् । Ck.

3. चकारोऽत्र हेत्वन्तरसमुच्चये, तेन प्रभावाच्चेति बोद्धव्यम् । तेन सत्यपि नानौषधिसंभवत्वे प्रभावाच्च क्षीरमद्यादयो योगवाहिनः; तथा, अनानात्मका अपि शिलाजतुतैलादयो योगवाहिनो भवन्ति । Ck.

4. योगवाहित्वेऽपि मधु स्नेहने न प्रयुज्यते वाते, रूक्षादिगुणयुक्तत्वात् । Ck.

नानाद्रव्यात्मकत्वेऽपि मधु रूक्षकषायत्वाभ्यामेवाविर्भूतं भवति । Ck.

5. ते च पेयादीनां गुणाः केचित् संस्कारसंयोगादिजाः, केचित् प्राकृता अपि ज्ञेयाः । न च वाच्यं—पेयादीनामेव गुणेन बाधितत्वाच्छूकधान्यादीनां पृथग्गुणो न वाच्य इति; यतः पेयादयो हि प्रकृतिगुणानुविधायिनः सन्तः स्वगुणमावहन्ति, तेन कृतान्नस्य यो गुण उच्यते स यदि रक्तशाल्यादिप्रकृतावपि भवति तदा बलवान् भवति, अथ प्रकृतौ विपरीतो गुणो भवति तदा कृतान्नगुणस्याल्पत्वं भवतीति मन्तव्यम् । Ck.

6. पेया बहुद्रवा यवागूः, विलेपी विरलद्रवा यवागूः । Ck.

evacuation is not correct because peyā in such cases is contraindicated as it causes blocking of channels.¹

Gaṅgādhara reads 'क्षुत्पिपासापहः' instead of 'क्षुत्पिपासासहः' the reading accepted by Cakrapāṇi. He does not read 'कषायमधुराः शीताः' and instead informs that some read in its place 'मण्डः सन्दीपयत्यग्निं वातं चाप्यनुलोमयेत्' ।

257-259. Cakrapāṇi distinguishes between balya and santarpana. The former produces strength eventually while the latter does it instantly.²

260. Kulmāṣa, according to Cakrapāṇi, is a preparation in the form of apūpa (sweet cake) made of barley flour moistened with hot water and then slightly boiled.³ Yogīndranātha says that it is in the form of water chestnut etc.⁴ Some take kulmāṣa as boiled cereals.⁵

Gaṅgādhara describes kulmāṣa as 'the rice boiled with black gram.'⁶

263-264. Saktu aggravates vāta due to roughness but buttermilk pacifies it having the same property.⁷ The word 'पीताः' indicates that saktus should not be used in solid (piṇḍa) form.⁸ Saktu is said as 'सद्योबला' which means that it produces strength instantly like aphrodisiacs and indicates that it might have adverse effect on strength later on.⁹

265-267. Cakrapāṇi takes 'yāvaka' as adjective of 'vāṭya' which means (odana prepared of roasted barley.¹⁰ Gaṅgādhara interprets 'yāvaka' as gruel-scum prepared of barley.¹¹ Yogīndranātha however, takes it as a type of edibles made of roasted barley.¹²

1. शुद्धानां मलापह इति सम्यक् शुद्धानामपि कोष्ठोपलेपकदोषापहरत्वेन । यदुच्यते — शुद्धानामिति ईषच्छुद्धानां...तन्न सत्, ईषद्विशुद्धे पेया निषिद्धैव । Ck.

2. सन्तर्पणा इति तदात्वेऽपि बलकराः । Ck.

3. यवपिण्डमुष्णोदकसिक्तमीषत्स्विन्नमपूपीकृतं कुल्माषमाहुः । Ck.

4. कुल्माष...शृंगाटादिप्रकारं । JN.

5. अन्ये तु स्विन्ना यवादयः कुल्माषा इत्याहुः । JN.

6. कुल्माषाः माषविदलसहिततण्डुलाः पक्वाः ओदनाः । GD.

7. सक्तूनां रूक्षत्वेऽपि वातलत्वाभिधानं तत्तस्य रूक्षस्यापि वातहारित्वदर्शनात् । Ck.

8. पीता इत्यनेन सक्तूनां पिण्डोपयोगे निषेधं दर्शयति । Ck.

9. सद्योबलाः तदात्वेनैव वाजीकरणवद् बलकराः; एतेन परिणामे बलापहत्वमप्युक्तं भवति । Ck. तदात्वे एव बलं प्रयच्छन्ति, न उत्तरकाले रौक्ष्यात् । JN.

10. यवकृतो वाट्यो यावको वाट्यः, वाट्यश्च भृष्टयवोदनः । Ck.

11. यावको यवकृतो मण्डः, वाट्यो भृष्टयवमण्डः । GD.

12. वाट्यः भृष्टयवकृतः भक्ष्यविशेषश्च । JN.

In my opinion, yāvaka may be yavaudana or yavamāṇḍa (barley water) but vāṭya may be cakes prepared of yava or godhūma commonly known as 'bāṭi'.

Dhānā is 'parched grains' like barley etc.¹ 'Virūḍhadhānā' is interpreted by Cakrapāṇi and Gaṅgādhara as 'germinated grains parched' but Yogindranātha takes it also as 'edibles prepared of parched barley'.²

Śaṣkuli is prepared of rice-flour mixed with sesamum and cooked in oil.³ Gaṅgādhara takes it as a preparation of flour filled inside with paste of sesamum etc.⁴

'Madhukroḍa' is filled inside with honey or jaggery. They are known as 'sapinḍaka' when paste of some flour is also filled in.⁵ Gaṅgādhara takes them as one.⁶

Pūpa is made of flour but it is not vaṭaka as interpreted by Gaṅgādhara.⁷

Pūpalikā is cooked sweet balls made of fine flour. Cakrapāṇi says it commonly known as 'Cāpaḍikā'.⁸

273. 'Yāva' is interpreted as 'flattened berley grains'. Some take it as 'saṃpiṣṭa' common in Gāndhāra region.⁹

Gaṅgādhara breaks it into two 'या वा' the former representing 'पृथुकाः'. By this he says that flattened rice prepared of immature green paddy is digested with distension and also cause diarrhoea.¹⁰

279-283. Some take 'Rāga-ṣāḍava' as one while others as two separate entities—Rāga and Ṣāḍava. Yogindranātha quotes verses describing both of them.

1. धाना भृष्टयवाः । Ck.

2. अंकुरितस्य यवस्य धाना विरूढधानाः । Ck.

विरूढा अंकुरिता यवा भृष्टा विरूढधानाः । GD.

विरूढयवादिकृताः भक्ष्याः वा । JN.

3. शण्कुल्यः शालिपिष्टैः सतिलैस्तैलपक्वाः क्रियन्ते । Ck.

4. शण्कुल्यः प्रसिद्धाः पिष्टपिण्डगर्भे तिलकल्कादिकं दत्त्वा वेष्टयित्वा पक्वाः । GD.

5. मधुक्रोडाः पाकघनीभूतमधुगर्भाः, सपिण्डका इति मधुक्रोडा एव सपिण्टकपिण्डाः मधुशीर्षक एव मधुक्रोडः । Ck.

गोधूमपिण्डमध्ये मधु पूरयित्वा घृते पक्वाः सपिण्डकाः मधुक्रोडाः । GD.

6. मधुक्रोडाः गुडाद्यापूरितोदरतया तद्रसेष्ववगाहनाद्वा मधुरगर्भाः । JN.

7. पूपाः पिष्टिकाः । Ck.

पूपाः माषादिपिष्टकृता वटकाः । GD.

8. नलस्त्वाह—“विमर्द्य समिताचूर्णं मृदुपाकं गुडान्वितम् । धृतावगाहे गुडिकां वृत्तां पक्वां सक्केशराम् ॥

सौगन्धिकाधिवासां च कुर्यात् पूपलिकां बुधः” । पूपलिका चापडिकेति ख्याता । Ck.

9. यावा इति यवचिपिटाः, अन्ये तु गान्धारदेशप्रसिद्धान् संपिण्टसंज्ञानाहुः । Ck.

10. याः पृथुका वा सरसा अपरिणतार्द्रधान्यकृतास्ता विष्टभ्य जीर्यन्ति भिन्नवर्चसश्च भवन्ति इति । GD.

Cakrapāṇi has quoted only the verse for Rāga and interpreted sādava as 'that made of sweet and sour substances'.¹ Gaṅgādhara wrongly contradicts it without knowing the other verse.²

According to Cakrapāṇi, leha of mango and āmalaka is prepared by boiling them. Sugar is added to the decoction and solidified.³ Gaṅgādhara follows Cakrapāṇi but Yogīndranātha gives different method. According to him, leha is prepared of juice heated in the sun or on fire, added with sugar and thus solidified.⁴

284-285. On 'śiṇḍākī' Cakrapāṇi comments that it is popularly known in tirabhukti (tirhut-Bihar).⁵

Yogīndranātha interprets it more elaborately. According to him, vegetables like radish etc. are decocted and fermented on adding kālajīraka and rājikā thus making the preparation sour and sharp. This is 'śiṇḍākī'.⁶

305-306. 'सर्वः क्षारः' includes other kṣāras like svarjikā, ṭaṅkaṇa (Borax) etc.⁷ 'स्वर्जिक्षार' is variant. Gaṅgādhara takes 'सर्वक्षार' as alkali prepared from the ashes of drugs.⁸

308. There is no limit to the accessories to food because of the unlimited aptitude of persons and as such other articles which are not mentioned here such as garlic, mango-pulp etc. may also be understood.⁹

309-310. 'आगच्छति क्षिप्रं' (V. 310) means 'on sowing which grows faster' and ṣaṣṭika rice having such character is the lightest among all types of rice.¹⁰ This rule is applicable to members of one type only and not to those of different types. Thus

1. षाडवस्तु मधुराम्लद्रव्यकृतः । Ck.

2. षाडवस्तु मधुराम्लद्रव्यकृत इति कश्चित्, तत्र, रागशब्देन रागषाडवस्य अभिधानात् । GD.

3. आम्राम्लकलेहास्तु तयोः पृथक् क्वाथेन सशर्करेण घनाः क्रियन्ते । Ck.

4. आम्रस्य आमलकस्य वा रसेन आतपसंयोगात् अग्निसंयोगाद् वा घनीभूतेन सशर्करेण कृताः लेहाः । JN.

5. शिण्डाकी स्वानामप्रसिद्धा तीरभुक्तौ । Ck.

6. मूलकादिशाक क्वथितासुतं कालजीरकराजिकासु भावितं अम्लतीक्ष्णं शिण्डाकीशब्देन उच्यते । JN.

7. सर्वः क्षार इति स्वर्जिकाक्षारटंकनक्षारादिः । Ck.

8. सर्वक्षारो यो यो द्रव्यभस्मकृतः क्षारः । GD.

9. भक्तिः विभाग इत्येतेति यावत्; किंवा भक्तिः इच्छा; तेन पुरुषेच्छानामनियमादुक्तमपि किञ्चित् प्राय आहारयोगि न भवति, तथा अनुक्तमपि रसोनाम्नपेशिकाद्याहारसंयोगि भवतीत्युक्तं भवति । Ck.

10. आगच्छति क्षिप्रमिति उप्तं सच्छीघ्रं भवति; तेन षष्टिकाः सर्वधान्येषु लघवः, ते हि षष्टिरात्रेण भवन्ति । Ck.

there should be no objection if vrihi though grows up faster is not lighter than śāli which grows slower; or 'आगच्छति क्षिप्रं' may be interpreted as 'which is digested shortly'.¹

311. 'Gocara' means 'pasture land' which here indicates the natural habitat of the animal. Thus 'अगोचरभृत' would mean 'that not maintained in its natural habitat; for instance, a marshy animal maintained in arid zone'.²

329-330. The question is how to know the properties and actions of the substances which are not described here. Moreover, it is not possible to describe one and all the entities. Cakrapāṇi says that in case of the undescribed substances one should, first of all, try to elicit the guṇa or the rasa of the same and then with the help of this, the bhautika nature of the substance and on that basis action of the same may be inferred.³

338. Within a species, males are heavier than females. This rule is applicable to quadrupeds. In birds it is quite reverse.⁴

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1. अस्मिंश्च व्याख्याने, व्रीहेः शारदस्य च हैमन्तं शालिं प्रत्यल्पकालत्वेन लघुत्वं प्राप्नोति, तस्मात् सजातीय एव शीघ्रगमनं लाघवहेतुरिति वाच्यम् । किंवा, आगच्छति क्षिप्रमिति भुक्तं सन् क्षिप्रं पच्यते । Ck.
 2. अगोचरभृतं यथा — आनूपं धन्वदेशे पुष्टम् । Ck.
 3. ततश्चानुक्तं द्रव्यं तेनैव गुरुखरादिना गुणेन पार्थित्वादि प्रतिपद्य यथोक्तोपचयादिकर्मकर्तृकतया व्यपदेष्टव्यम् । 'तद्देशीयवचनात्ते ते गुरुखरत्वादयो ज्ञेयाः' किंवा, देशजा यथा तत्तद् द्रव्यं व्यवहरन्ति 'इदं मधुरं, इदमम्लम्' इत्यादि, तत् प्रतिपद्य मधुरत्वाम्लत्वादिप्रतिपन्नपृथिव्याद्यस्य कारणमिति पृथिव्यादीनां गुर्वादिगुणगणेन कर्मणा च रसोक्तेन तद्वक्तव्यम् । Ck.
 4. लिङ्गचन्ते जायन्ते गवादयोऽननेति लिङ्गं जातिः, तेन लिङ्गसामान्ये जातिसामान्ये; एतच्च चतुष्पादाभिप्रायेण बोद्धव्यं, पक्षिषु विपर्ययः । Ck.

CHAPTER XXVIII

3. 'Antaragni' means digestive fire (Jāṭharāgni) which supports and stimulates other fires¹.

The word 'यथास्वेन' denotes both—Bhūtāgni and dhātvagni².

The process of dhātupāka (metabolism) is going on incessantly like time and thereby the dhātus of the body are consumed by their respective fires. To compensate this loss proper and regular diet is essential.³

By 'सर्वधातूष्ममास्तस्रोतः' the factors participating in the process of metabolism are mentioned. It also indicates that each dhātu has its own agni, vāyu and srotas. Disorder in any of them may lead to metabolic disturbance.⁴

The dhātus constantly katabolised are maintained in equilibrium through proper diet and consequently formed dhātus (Rasa etc.). The preceding dhātu nourishes the succeeding ones. That is why dhātus are called as 'dhātvāhāra' consuming (preceding) dhātus for their nourishment.⁵

Yogīndrānātha, regarding antaragni, says that it is 'dehāgni' which is a type of pitta known as pācaka but some take it as body-heat generated by the combination of doṣa, dhātu and mala⁶ (biological activity).

4. Vāta is also caused by fasting but is certainly produced by rough food, hence Caraka's statement that vāta is supported by kiṭṭa (excreta) is quite correct

1. अन्तरग्निना जाठरेण वह्निना । Ck.

2. यथास्वेनोष्मणेति पृथिव्यादिरूपाशितादेर्यस्य य ऊष्मा पार्थिवान्यादिरूपस्तेन...किं वा, यथास्वेनोष्मणेति यस्य रुधिरादेर्य ऊष्मा धात्वग्निरूपस्तेन । Ck.

3. एतेन सर्वदा स्वाग्निपाकक्षीयमाणधातोः शरीरस्याशितादिनोपचयादियोजनमुपपन्नमिति दर्शयति । Ck.

4. यदा हि एकोऽपि धातुपाचकोऽग्निरुपहतः, मास्तो वा धातुपोषकरसवाही व्यानरूपः क्वचिदुपहतो भवति, तथा स्रोतो वा धातुपोषकरसवहमुपहतं स्यात्, तदा अशितादिकं धातूनामवर्धकत्वान्नोपचयादिकारकमिति-भावः । Ck.

5. धातुराहारो येषां ते धात्वाहाराः, धातवो रसादयो नित्यं क्षीयमाणा अशितादिजनितधात्वाहारा एव सन्तः परं स्वास्थ्यमनुवर्तन्ते । Ck.

पूर्वपूर्वधातुराहारो येषां ते धात्वाहाराः । GD.

6. अन्तरग्निः देहाग्निः, स च पित्तविशेषः पाचकसंज्ञकः । दोषधातुमलसंनिपातजनितः अन्तरूष्मा यथा-निर्दिष्टाधिष्ठानकर्मा अग्निः इति केचित् । JN.

though it is not a rule as physical exertion etc. also produce vāta.¹ It appears that Cakrapāṇi is confused here and has not been able to distinguish between koṣṭhavāta (wind in bowels) and śākhāvāta (systemic vāta). In fact, rough diet produces koṣṭhavāta while physical exertion increases śākhāvāta.

Senses are nourished by extremely fine essence of dhātus.² The same fraction is termed as 'aṇiṣṭha bhāga' (minutest fraction) in the Chāndogya Upaniṣad.

Instead of 'शरीरसन्धिवन्ध' Cakrapāṇi's reading is 'शरीरबन्ध' which he interprets as snāyu, sirā etc.³

'Ādi' includes the upadhātus such as 'stanya' (breast-milk, ārtava (menstrual blood) etc.⁴

Now as to how dhātus are nourished by āhāra-rasa (chyle), Cakrapāṇi quotes and discusses various views on this as follows—

(a) Some hold that Rasa is converted into rakta, rakta into māṃsa and māṃsa etc. into successive dhātus.⁵

(b) Even among these some say—'as milk is converted totally into curd, so the entire rasa becomes rakta and so on.'⁶

(c) Others say that Rasa nourishes dhātus in the simile of kedāri-kulyā (irrigation of field through water-channels). According to this, chyle produced from diet goes to Rasa-dhātu and nourishes it with a fraction. The other fraction goes to Rakta dhātu and nourishes it with a fraction. The same process continues in other dhātus.⁷ (see C. Ci. 15, hārta, S. Su. 14).

1. यद्यपि च वातोऽनशनादप्युपलभ्यते, तथापि रुक्षकिट्टादिभोजनमलांशादप्युत्पद्यते, एवेति किट्टात् वातो-
त्पत्तिर्युक्तैव; न चार्यं नियमो यन्मलादेवोत्पद्यत इति, व्यायामादवगाहादेरपि च वातादिसद्-
भावात् । Ck.

2. अत्यर्थशुद्धेनैव धातुप्रसादेनेन्द्रियाण्यारभन्त इति दर्शयति । Ck.

3. शरीरं बध्नातीति शरीरबन्धः स्नायुसिरादिः । Ck.

4. आदिग्रहणादार्तवस्तन्यादिग्रहणम् । Ck.

5. अत्राहाररसाद् रक्तादिपोषणे केचिद्ब्रुवते यत्—रसो रक्तरूपतया परिणमति, रक्तं च मांसरूपतया, एवं
मांसादयोऽप्युत्तरोत्तरधातुरूपतया परिणमन्ति । Ck.

6. अत्रापि च पक्षे केचिद्ब्रुवते—क्षीराद् यथा सर्वात्मना दधि भवति; तथा कृत्स्नो रसो रक्तं भवति, एवं
रक्तादयोऽपि मांसादिरूपा भवन्ति । Ck.

7. अन्ये त्वाहुः—केदारीकुल्यान्यायेन रसस्य धातुपोषणं; तत्रान्नादुत्पन्नो रसो धातुरूपं रसमधिगम्य किय-
ताऽप्यंशेन तं रसं वर्धयति; अपरश्च रसराशिस्तत्र गतः सन् शोणितगन्धवर्णयुक्तत्वाच्छोणितमिव भूत्वा
कियताऽपि शोणितसमानेनांशेन धातुरूपं शोणितं पुष्णाति, शेषश्च भागो मांसं याति, तत्रापि शोणितवद्
व्यवस्था, तथा मेदःप्रभृतिष्वपीति । Ck.

(d) Others say—‘the chyle, in the simile of pigeon in thrashing ground, nourishes dhātus through different pathways (thus the fraction of Rasa nourishing one dhātu does not have any relation with other dhātus) and the channel in succeeding dhātus become narrower and longer. Accordingly the fraction of chyle nourishing Rasa dhātu traverses through Rasa-mārga (pathway leading to rasadhātu) and performs its function. Thereafter the other fraction of chyle traverses through Rakta-mārga and nourishes Raktadhātu and so on. Because of gradual narrowing and increasing length of channels, it takes more time in reaching the successive dhātus¹.

The above four views are known as Pariṇāmavāda, sarvātmāpariṇāmavāda, kedārikulyānyāya and khalekapotanyāya respectively.

Cakrapāṇi criticises the first two views and supports the other two, out of these two also his leaning appears to be towards the khalekapotanyāya.² His arguments for khalekapotanyāya and against pariṇāmavāda are as follows—

(a) In pariṇāmavāda the quick action of aphrodisiacs can't be explained as semen would be formed after a long time through the formation of Rakta etc. whereas it is observed that milk etc. produce quick aphrodisiac action. But in khalekapotanyāya Rasa formed by aphrodisiacs promotes semen quickly on coming in its contact due to prabhāva.³

(b) In pariṇāmavāda, if Rasa is affected all the successive dhātus would be affected similarly according to the nature of cause (Rasa). In khalekapota pakṣa

1. अन्ये त्वाहुः—खलेकपोतन्यायेनायमनरसः पृथक्पृथग्धातुमार्गे गतः सन् रसादीन् पोषयति, न त्वस्य धातु-पोषको रसभागो धात्वन्तरेण समं संबन्धमप्यनुभवति, रसादिपोषकाणि स्त्रोतांस्युत्तरोत्तरं सूक्ष्ममुखानि दीर्घाणि च, तेनैव रसपोषकरसभागो रसमार्गचारित्वाद्रसं पोषयति, एवं रसपोषणकालादुत्तरकाले (रक्तपोषकमार्गचारित्वात्) रक्तपोषको रसभागो रक्तं पोषयति...विदूरसूक्ष्ममार्गचारित्वात्; एवं मेदः प्रभृतिपोषणेऽपि ज्ञेयम् । Ck.

2. एवमादि परिणामवादे दूषणम् ।...केदारीकुल्यान्यायस्तु तुल्यबल एव खलेकपोतन्यायेन;...एवमनयोः पक्षयोर्महाजनादृतत्वेन तुल्यन्यायत्वेन च नैकमपि निश्चितं ब्रूमः, बुद्धिविभवान्न पक्षबलाबलम्, अत्र न कश्चित् कार्यविरोध इत्युपरम्यते । Ck.

3. परिणामपक्षं वृष्यप्रयोगस्य रक्तादिरूपतापत्तिक्रमेणातिचिरेण शुक्रं भवतीति, क्षीरादयश्च सद्य एव वृष्याः दृश्यन्ते; खलेकपोतपक्षे तु वृष्योत्पन्नो रसः प्रभावाच्छीघ्रमेव शुक्रेणः संबद्धः सन् तत्पुष्टिं करोतीति युक्तम् । Ck.

this flaw does not come in because according to it only that very dhātu would be affected the nourishing fraction (of rasa) of which is affected and not all.¹

(c) In medoroga, due to excess of medas the successive dhātu asthi should also be increased according to pariṇāmavāda but it is not so rather reverse is seen².

(d) Sarvātmapariṇāmavāda is quite untenable because if it is accepted, due to fasting for even three or four days one would die because of the absence of rasa. Moreover, after a month's fast, the body should have only sukra³ (and no other) dhātu).

Thus āhārarsa (poṣaka rasa) is different from rasa dhātu (poṣya rasa). Quantity of āhāra-rasa is not certain due to uncertainty of diet. Its location is dhamanī. Practically it is not counted separately and is understood from rasa etc. of which it is causative factor.⁴

Ojas is the essence of all the seven dhātus but as it sustains life, it is mentioned separate from dhātus. Those who accept ojas as the product of śukra, their view is objectionable because then the number of dhātus would be eight. Suśruta has clarified the position.⁵

Malas also act as 'dhātu' when they support the body in their normal state.⁶

At the end, treatment of increased malas is prescribed with eliminative, pacificatory and preventive measures.⁷

The word 'यथावयः' is interpreted by Cakrapāṇi as the condition and measure

1. तथा रसदुष्टौ सत्यां परिणामपक्षे तज्जन्मनां शोणितादीनां सर्वेषामेव दुष्टिः स्यात्, दुष्टकारणजातत्वात् । खलेकपोतपक्षे तु यद्घातुपोषको रसभागो दुष्टः स एव दुष्यति न सर्वे, तदितरेषामदुष्टकारणत्वात् । Ck.
2. तथा मेदोवृद्धौ सत्यां भूरिकारणत्वेनास्थ्नाऽपि भूयसा भवितव्यं, दृश्यते च भूरिमेदस इतरधातु-परिक्षयः । Ck.
3. एषु च पक्षेषु सर्वात्मपरिणामवादो विरुद्ध एव, येन सर्वात्मपरिणामे त्रिचतुरोपवासेनैव नीरसत्वाच्छरी-रस्य मरणं स्यात्, मासोपवासे च केवलं शुक्रमयं शरीरं स्यात् । Ck.
4. तस्याहारोत्कर्षापकर्षविवंधौ, उत्कर्षापकर्षस्य निश्चितप्रमाणत्वाभावात्; स्थानं तु धमन्य एव । पोष-काहाररसस्य तस्य च पृथगसादिधातुभ्यः प्रदेशान्तरग्रहणं न क्रियते, रसादिकारणरूपतया रसादिग्रहणेनैव ग्रहणात् । Ck.
5. अत्र यद्यप्योजः सप्तधातुसाररूपं, तेन धातुग्रहणेनैव लभ्यते, तथापि प्राणधारणकर्तृत्वेन पृथक् पठितं, ये तु शुक्रजन्यमोज इच्छन्ति, तेषामष्टमो धातुरोजः स्यादिति पक्षे तत् खल्वोजः (सु० सू० 15) इति । Ck.
6. मलाख्या अपि स्वेदमूत्रादयः स्वमानावस्थिताः देहधारणाद्धातवो भवन्ति । Ck.
7. एतेन, वृद्धमलानां त्रिविधोऽप्युपक्रमो निदानवर्जनशोधनशमनरूप उक्तो भवति ; तत्र निदानवर्जनं वृद्धमले मलवृद्धिहेत्वाहारपरित्यागादल्पमलाहारोपयोगाद् वा बोद्धव्यं, संशोधनं च उत्सर्गिण इत्यनेनोक्तं, शमनं च शीतोष्णेत्यादिग्रन्थेनोक्तम् । Ck.

of dhātus and parts of the body according to age.¹ Gaṅgādhara states the relative predominance of increase and decrease in different periods of age as follows:²—

- Upto 16 years—incompletely growing stage (vṛddhi)
- at 16 years—Growing stage with all dhātus complete (vṛddhi)
- 16–30 years—Gradually developing (vṛddhi)
- 30–60 years—Dhātus established (samatva-neither vṛddhi nor kṣaya)
- 60–70 years—Deteriorating stage (Hrāsārambha)
- 70-onwards—Gradually decaying.
(old age)

5. The word 'अयनमुखानि' as adjective of 'स्रोतांसि' is interpreted by Cakrapāṇi in two ways—(a) 'अयनानि च तानि मुखानि च' (passage as well as the point of entry). (b) अयनस्य गमनस्य मुखानि मार्गाणि (channels for passage).³

7. 'Vyādhikṣamatva' or 'Vyadhisahatva' is 'immunity' in modern terms. It antagonises the strength of disorders and prevents it.⁴

8. In rasa etc. disorder may be caused by any of the doṣas but in spite of difference in the causative factor (doṣa), the disorders, anorexia etc., arise according to the impact of location because it is the same for all and variations in doṣas may cause only respective variations in the nature of the same disorders.⁵

9–10. Cakrapāṇi distinguishes between 'aśradhā' and 'aruci'. Aśradhā is lack of desire for food though food, if served, may be taken whereas in aruci the food can't be taken.⁶

1. यथावयःशरीरमिति यस्मिन् वयसि बाल्यादौ यादृशं मानं धातूनां तादृशं पुण्यन्तः, तथा यस्मिन् शरीरे प्रकृत्या दीर्घो ह्रस्वे कृशे वा स्थूले वा यादृशं मानं धातूनां तादृशं पुण्यन्त इति योजना । Ck.
2. तत्र षोडशवर्षं यावत् संपूर्णभावेन प्रत्यग्रभावः, षोडशे तु सर्वधातुशरीरं भवति ।...ततश्च त्रिंशद्वर्षं यावत् संपूर्णसर्वधातूनां प्रत्यग्रभावस्तेनाहाररसात् क्रमेण शरीरं वर्धते धातुवृद्ध्या । त्रिंशद्वर्षाद्दूर्ध्वं धातूनां स्थैर्यस्वभावः षष्टिवर्षं यावत्, तेन समभावः शरीरस्य न क्षयो न वृद्धिश्च स्यात् । षष्टिवर्षाद्दूर्ध्वं यावत् ह्लासारम्भस्वभावस्तेन ह्लासारम्भमात्रं शरीरस्य भवति । सप्ततिवर्षाद्दूर्ध्वं क्षयः क्रमेण भवति, वार्धक्यं तदोच्यते । इति यथावयः शरीरमिति बोध्यम् । GD.
3. अयनानि च तानि मुखानि चेत्ययनमुखानि, अत्रायान्त्यनेनेत्ययनानि मार्गाणि, मुखानि तु यैः प्रविशन्ति, एतेन मलानां धातूनां च यदेवायनं तदेव प्रवेशमुखमिति नान्येन प्रवेशो नान्येन च गमनमित्युक्तं भवति । रसादीनां यथास्वनाम स्रोतोमुखं चायनं च । किंवा, अयनस्य गमनस्य मुखानि मार्गाणि; तेन, अयन-मुखानि गतिमार्गाणीत्यर्थः । Ck.
4. व्याधिक्षमत्वं व्याधिवलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति यावत् ।...व्याधिसहानीति व्याध्युत्पाद-प्रतिबन्धकानि । Ck.
5. सत्यपि दोषभेदेऽत्राश्रयस्याभेदादाश्रयप्रभावेणैवाश्रद्धादयो भवन्ति, परं दोषभेदे अश्रद्धादावेव वातादिलिङं विशिष्टं भवति । Ck.
6. अश्रद्धायां मुखप्रविष्टस्याहारस्याभ्यवहरणं भवत्येव, परं त्वनिच्छा, अरुचौ तु मुखप्रविष्टं नाभ्यवहरतीति भेदः । Ck.

‘Āsyavairasya’ is abnormality in taste of mouth.¹

15. The word ‘निन्दितानि’ denotes matting of hair etc. and not abnormal taste, sweetness in mouth etc. or it may mean diminution of life-span etc. in obese persons.²

19. Cakrapāṇi interprets ‘klaibya’ as ‘non-erection of pains’ and ‘aharṣaṇa’ as ‘incapability in sexual act’ but the variant looks appropriate when the position is quite reverse.³ Gaṅgādhara perhaps takes both as one.⁴ Surprisingly Yogīndranātha supports the former reading.

Dalhaṇa interprets these words as ‘impotency’ and ‘lack of desire for woman’ respectively.⁵ According to Yogīndranātha these two factors affect the woman⁶ while Cakrapāṇi mentions abortion etc as affection of the woman caused by defective semen. The affection of progeny is that in the form of diseased, impotent etc.⁷

20. ‘Upaghāta’ is ‘loss of function’ and ‘upatāpa’ is ‘dysfunction’.⁸

22. ‘Bheda’ is ‘breaking’ (excessive elimination) of faeces. Śoṣa is drying of all the excreta. Pradūṣaṇa is all other abnormalities like discoloration etc.⁹

23-30. Mention of ‘basti’ apart from ‘pañcakarma’ indicates its major importance in those disorders.¹⁰

31-32. Four reasons given for movement of malas from koṣṭha to śākhā are interpreted by Cakrapāṇi as follows—Vyāyāma (physical exertion) excites, strong fire liquifies, use of unwholesome things aggravates and fast-moving vāyu pushes up the doṣas.¹¹

1. आस्यवैरस्यं उचितादास्यरसादन्यथात्वम् । Ck.

2. निन्दितानि प्रमेहपूर्वरूपाणीति केशजटिलत्वादीनि, तेषामेव निन्दित्वात्; न त्वास्यवैरस्यमधुरत्वादीनि । किं वा, निन्दितानीति अतिस्थूलगतान्यायुह्यसादीन्यष्टौनिन्दितयोक्तानि । Ck.

3. क्लैब्यमिति ध्वजानुच्छ्रायः, अहर्षणञ्च सत्यपि ध्वजोत्थाने मैथुनाशक्तिः । “क्लैब्यमिति सत्यपि ध्वजोत्थाने मैथुनाशक्तिः, अहर्षणं तु ध्वजानुच्छ्रायः” — (पा०) Ck.

4. क्लैब्यञ्च अहर्षणञ्च व्यवायार्थं शेषसोऽनुद्गमः । GD.

5. क्लैब्यमिति पण्डितेत्यर्थः, अप्रहर्ष इति स्त्रीविषयेऽनभिलाषः । GD. (S. Su. 24.9.)

6. दारवाधा क्लैब्याहर्षणाभ्याम् । JN.

7. अत्रापत्यवाधा रोगिक्लीबाद्यपत्यजनकत्वेन, दारवाधा तु स्त्राविगर्भादिजनकत्वेन । Ck.

8. उपघातो विनाशः, उपतापस्तु किञ्चिद् वैकल्यम् । Ck.

9. भेदः पुरीषस्य, शोषस्तु विशेषेण सर्वमलेषु संभवति, प्रदूषणं तु प्रदुष्टवर्णादियुक्तत्वेन प्राकृतवर्णाद्युपघातः । Ck.

10. पञ्चकर्माणीत्यभिधायापि वस्तय इति वचनं तिक्तोपहितवस्तेर्विशेषेण हितत्वोपदर्शनार्थम् । Ck.

11. तत्र व्यायामक्षोभात्.....ऊष्मणो बह्नेस्तीक्ष्णत्वाद् विलायिताः...हितस्यानवचारणयाऽहितसेवयाऽतिसेवयाऽतिमात्रवृद्धो...द्रुतत्वान् मारुतस्येति चलत्वाद् वायोर्वायुना क्षिप्तो याति । Ck.

CHAPTER XXIX

1-2. The ten are the seats of 'prāṇa' because in event of their injury or loss prāṇa is deranged and lost. These are not the only seats of prāṇa but are the important ones as the prāṇa pervades the entire body.¹

3-4. 'Marmatraya' means 'three most important marmas—Hṛdaya, Basti and Śiras'.²

'Cetanāhetu' is the source of consciousness e.g. self. or cetana and hetu may be taken separately—the former meaning self and the latter etiological and remedial factors. Taking āmaya (symptoms) 'it would denote triskandha while Indriya' etc. denote the spiritual entities. Thus it would cover both intrinsic and extrinsic factors.³

6-7. 'Pratipattijñā' is 'that who knows his duty at the present moment or having presence of mind'.⁴

'शरीराभिनिर्वृत्तिज्ञान' is the science of embryology.⁵

'प्रकृतिविकारज्ञान' is interpreted by Cakrapāṇi on philosophical line⁶ but more appropriately it may be taken as physiology and pathology.

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1. आयतनानीव आयतनानि, तदुपघाते प्राणोपघातात्, तन्नाशे च प्राणनाशात् । न प्राणस्य जीवित्वाख्यस्य शरीरेन्द्रियसत्त्वात्मसंयोगरूपस्य शब्दादय एव परमाशयाः, तस्य कृत्स्नशरीराद्याश्रयत्वात् । Ck.
 2. मर्मत्रयमिति हृदयवस्तिशिरांसि । Ck.
 3. चेतनाहेतुः आत्मा, चेतनासमवायकारणत्वात् । किंवा, चेतनाशब्देनात्मा, हेतुशब्देन तु व्याधीनां जनको हेतुर्निदानरूपस्तथा शमको हेतुर्भेषजरूप उच्यते, आमयशब्देन च लिङ्गमुच्यते । तेन, आध्यात्मिकानीन्द्रियादीनि बाह्यानि च हेतुर्लिङ्गोपघानि यो जानीत इत्युक्तं भवति । एतावच्चैतच्छास्त्रं यत्—आध्यात्मिका-नीन्द्रियाणि तथा हेतुर्लिङ्गोपघानि च । Ck.
 4. प्रत्तिपत्तिज्ञा इति तदात्वे कर्तव्यज्ञाः । Ck.
 5. शरीराभिनिर्वृत्तिज्ञानं यथा शरीरं शुक्रशोणितसंयोगादिभ्य उपजायते तथा ज्ञानम् । Ck.
 6. प्रकृतिविकारज्ञानं सांख्यनयेन शरीरे वक्ष्यमाणम् । Ck.

CHAPTER XXX

3-4. Mahat, artha and hṛdaya are synonymous. Thus 'Mahāmūlā' means 'that which is rooted in mahat' (heart)¹. These synonyms are used in Āyurveda and not in other scriptures.²

'Aṅga' apart from 'śaḍaṅga' denotes the body in its entirety.³

All these entities are mentioned separately without including one in another so as to attach importance to all of them. By inclusion one becomes unimportant.⁴

Gaṅgādhara interprets the word 'mahāphalā' as 'that which fruits mahat' (heart e. g. ojas seated in heart).⁵

Yogīndranātha says that they are called as 'mahāphalā' because their function—carrying ojas—is of great importance.⁶

Regarding dependence of body etc. on heart, he says that this is so because embryologically heart emerges first.⁷

5. 'Pratiṣṭhā' means 'position without any mutual antagonism in functions.' The above entities are related to heart not as support and supported but by the law of agreement in presence (anvaya) and absence (vyatireka). It means that they function normally only when the heart is normal. Grossly one may think of the relation of support and supported between heart and the above entities.⁸

'Dhāri' is one of the synonyms of life as it sustains the body. It is also 'sparsa-vijñāna' as it knows all the objects through contact with senses.⁹ This

1. महामूला इति महद् हृदयं मूलं यासां घमनीनां तास्तथा । Ck.

2. महत्संज्ञा तथा अर्थसंज्ञा च हृदयस्य वैद्यव्यवहारसिद्धा, न सर्वत्र शास्त्रान्तरेषु । Ck.

3. अङ्गं च षडङ्गादतिरिक्तं समुदायरूपमवयविरूपं वा । Ck,

4. एते च षडङ्गविज्ञानादयः प्रति प्रति पठिताः प्रत्येकमेवोपादेयत्वेन; तेनात्र कस्यचिदर्थलब्धत्वेनोपादानं कर्तव्यमिति नोद्भावनीयम्, अर्थलब्धो ह्यर्थः साक्षादनभिधीयमानत्वादप्रधानं भवति । Ck.

5. महाफला-महत्पदेन हृदयं-तात्स्थ्यादोजश्चोच्यते, महदोजः फलन्तीति महाफलाः । GD.

6. महत् फलं ओजोवहनरूपं यासां ताः महाफलाः । JN.

7. षडङ्गादीनां हृदयाश्रितत्वं तेषां हृदयपूर्वाणामेव अभिनिवृत्तेः । JN.

8. षडङ्गादीनां हृदयाश्रितत्वं नाधाराधेयभावेन, किं तर्हि तदन्वयव्यतिरेकानुविधायित्वेन हृदये प्रकृतिस्थे षडङ्गादिभावानां प्रकृतिस्थत्वं, हृदयोपघाते तदुपघातः भवत्वनेनाश्रयाश्रयिभावेन व्युत्पादितेन । Ck.

तेन बाह्यानि चित्त्यानि चिन्ताहृत्वेन हृदि वर्तन्ते, न तु स्वरूपमूर्त्या । GD.

प्रतिष्ठार्थं आलम्बनार्थम् । JN.

9. स्पर्शो विज्ञायतेऽनेनेति स्पर्शं वा विजानातीति स्पर्शविज्ञानं धारि तु शरीरेन्द्रियसत्त्वात्मसंयोगः, शरीरधारणाद्वारीत्युच्यते । Ck.

is seated in heart that is why unconsciousness and death take place if it is injured or breaks down respectively. Though life prevades the entire body, that in heart is the most important one because 'sparśa-jñāna' (sensation) and śarīradhāraṇa (sustaining the body) depend on it.¹

Hṛdaya is also the seat of para ojas. Ojas is of two types—para and apara. The former is in very small quantity e.g. eight drops while the latter also called as ślaiṣmika ojas, is in the quantity of half añjali and is located in vessels attached to heart.² In prameha apara ojas is depleted and not the para ojas because if the latter is depleted even slightly death occurs while in prameha the patient does not die in spite of diminution of ojas.

Though ojas is also synonymous with rasa, in the present context, that being the essence of all dhātus is meant.³

Some take ojas as upadhātu because it can't be eighth dhātu due to not possessing both the functions sustaining and nourishing—though it has got the former function it does not nourish the body. Some take it as specific type of śukra (semen) but this does not appeal. Others say that ojas is the essence of all dhātus and as such not different from them, hence it should not be taken as a separate dhātu or upadhātu.⁴

'Caitanyasaṅgraha' means that consciousness is concentrated in heart by controlling the mind and thus heart is also important from the point of view of yoga and thence to mokṣa.⁵

Yogīndranātha says that heart is called as 'mahat' because it is the seat of all the entities 'śaḍaṅga' etc. and it is called as 'artha' because it works for them.⁶

1. हृद्गतस्तु संयोगः प्रधानं, तदन्वयव्यतिरेकानुविधायित्वात् स्पर्शज्ञानशरीरधारणयोः । Ck.
2. एतेन द्विविधमोजो दर्शयति—परमपरं च; तत्रार्धाञ्जलिपरिमाणमपरं...अल्पप्रमाणं तु परम् ।...अर्धाञ्जलिपरिमितस्योजसो धमन्य एव हृदयाश्रिताः स्थानम् । तथा प्रमेहेऽर्धाञ्जलिपरिमितमेवोजः क्षीयते, नाष्टबिन्दुकम्, अस्य हि किञ्चित् क्षयेऽपि मरणं भवति; प्रमेहे तु ओजःक्षये जीवत्येव तावत् । Ck.
3. ओजःशब्दश्च यद्यपि रसेऽपि वर्तते...तथाऽपीह सर्वधातुसार-ओजोऽभिधीयते । Ck.
4. एतच्चोजः उपधातुरूपं केचिदाहुः; धातुर्हि धारणपोषणयोगाद् भवति, ओजस्तु देहधारकं सदपि न देह-पोषकं, तेन नाष्टमो धातुरोजः । केचित्तु शुक्रविशेषमोजः प्राहुः, तच्च न मनः प्रीणाति । ये तु ब्रुवन्ते—सर्वधातुनां सारसमुदयभूतमोजः, ते रसादिसाररूपतया रसादिभ्यो भिन्नमोज इति पृथग्धातुत्वेनोपधातुत्वेन वा न निर्देश्यमिति पश्यन्ति । Ck.
5. तत्र चैतन्यसंग्रह इति तत्र हृदि आत्मा चैतन्यस्य स्वविषये प्रसृतस्य संग्रहणं करोति, तेन प्रसृतं मनो हृदये निगूह्य योगज्ञो भवत्यात्मेत्युक्तं भवति; ततश्च योगस्य मोक्षसाधनत्वेनोपादेयस्यापि हृदयमेव स्थानमिति हृदयमभ्यर्हितं भवति । Ck.
6. महत् इति षडङ्गादीनां सर्वेषां अधिष्ठानत्वात् । अर्थः इति च तद्वर्तत्वात् हृदयस्य । JN.

9-11. Ojas sustains the foetus in all the three stages of manifestation and as such its greatness (mahattva) is quite evident.¹

Both 'Rasa' and 'Sneha' denote 'essence' which would mean 'essence of essences (dhātus).'²

Because of possessing all these properties ojas is called as 'mahat' and dhamanī which carry it are known as 'mahāphalā'. Mahāphalā is also interpreted as 'that manifested in many ways'. Dhamanīs attached to heart though ten in number divide in numerous branches all over the body.³

Gaṅgādhara adopts the variants of 'संवर्त्तमानः (as 'संवर्धमानः') and 'यस्य नाशो नाशोऽस्ति (as 'यस्यानाशश्च नाशोऽस्ति'). Yogīndranāth adopts the first reading from Cakrapāṇi and the second one from Gaṅgādhara.

12. Cakrapāṇi interprets 'dhmāna' as 'filling up with carried materials rasa etc. 'Sravaṇa' is flowing of rasa etc. to be nourished' and 'saraṇa' is moving from place to place.⁴ According to Gaṅgādhara, 'dhmāna' is 'hollowness', 'sravaṇa' 'the passage of flow' and 'saraṇa' the movement.⁵ Yogīndranāth interprets 'dhmāna' as by Cakrapāṇi but differs in interpretation of the other two. According to him, 'sravaṇa' is oozing of rasa etc. and 'saraṇa' is 'movement of yāta etc.⁶

15. Though food is promoter of vital breath, ahimsā (non-violence) promotes it though righteousness at a wider plane and with stability.⁷

1. एतेन, गर्भाविस्थात्रयेऽपि तदोजस्तिष्ठतीत्युच्यते; परं गर्भादौ शुक्रशोणितसाररूपतया, कललावस्थायां तु रससाररूपतया, अवयवनिष्पत्ती तु स्तलक्षणयुक्तमेव भवत्योज इत्योजसः सर्वाविस्थाव्यापकत्वेन महत्वमुच्यते । Ck.
2. शरीररसस्नेह इति शरीरसारसारं; रसशब्दः स्नेहशब्दश्च सारवचनः, तेन शरीररसानां धातूनामपि सार इत्यर्थः । Ck.
3. यथोक्तगुणशालित्वेनौजो महत्; एतद्वहनेन फलन्तीवेति महाफला धमन्यः । बहुधा वा ताः फलन्तीति ताः हृदयाश्रिता दश धमन्यो बहुधा अनेकप्रकारं फलन्तीति निष्पद्यन्ते; एतेन, मूले हृदये दशरूपाः सत्यो महासंख्याः शरीरे प्रतानभेदाद् भवन्तीत्युक्तम् । Ck.
4. ध्मानात् पूरणाद् बाह्येन रसादिनेत्यर्थः । स्रवणादिति रसादेरेव पोष्यस्य स्रवणात् । सरणाद् देशान्तरगमनात् । Ck.
5. ध्मानान् मध्ये सुषिरभावाद् धमन्य उच्यन्ते । स्रवणाद्रसादिस्रावपथत्वात् स्रोतांस्युच्यन्ते । सरणाद्रसादीनां गमनात् सिरा इत्युच्यन्ते । GD.
6. ध्मानात् रसादिना पूरणात् धमन्यः इत्युच्यन्ते । स्रवणात् रसादेः क्षरणात् स्रोतांसि इत्युच्यन्ते । सरणात् वातादीनां गमनात् सिरा इत्युच्यन्ते । JN.
7. यद्यप्यन्नं प्राणवर्धनं, तथाप्यहिंसैवोत्कृष्टा, अहिंसया हि धर्मजननात्कृतमविचाल्यं भवति । Ck.
अहिंसाशब्देन स्वेतरेषां प्राण्यप्राणिनामनपकारक्रिया । GD.
अहिंसा सर्वभूतानां अनभिद्रोहः । JN.

Meat is important among promoters of body but it is one-sided while scholarship promotes both mind and body and thus is superior.¹

16-19. Caraka says that logical statement should be based on five limbs of syllogism known as 'pañcāvayava' or 'mahānyāya' quite common in Nyāya philosophy. These are pratijñā (proposition), hetu (reasoning), udāharaṇa (example), upanaya (correlation) and nigamana (conclusion).²

Cakrapāṇi has given definitions of some of them.³

Gaṅgādhara mentions names of various texts on Āyurveda such as composed by Agniveśa, Bhela, Jatūkarna, Hārīta, Kṣārapāṇi, Kaṇāda, Vyāsa, Nāgārjuna, Caraka, Suśruta, Puṣkalāvata, Gopura, Rakṣita etc.⁴ Yogīndranātha explains the terms on the basis of Nyāyasūtra and also the contents of the vimānasthāna of the Caraka-saṃhitā. He says 'vyāsa' as analysis of compounded words and 'samāsa' as combination of separate words.⁵ Their results are expansion and brevity respectively.

21. Cakrapāṇi says that Āyurveda is one with Atharvaveda being part of the latter because of having the same purpose.⁶ Gaṅgādhara reads 'ukti' in place of 'bhakti' and says that Āyurveda is included in Atharvaveda.⁷ Yogīndranātha also says the same thing.⁸

1. यद्यपि मांसं बृंहणप्रधानं, तथाऽपि तच्छरीरमात्रबृंहणं, विद्या तु शरीरमनोबृंहणीयाऽतिरिच्यते । Ck.

2. तत्र साध्यत्वेन पक्षवचनं प्रतिज्ञा । लिङस्य पक्षधर्मत्ववचनं हेतुः ।

दृष्टान्तवचनं उदाहरणम् । परामर्शवचनं उपनयः । लिङसंबन्धप्रयुक्तनिश्चितसाध्यत्ववचनं निगमनम् ।

Saptapadārthi, 156.

3. उदाहरणं दृष्टान्तः; उपनयः सिद्धान्तोपपादितस्य साधनधर्मस्य साध्ये पुनः कथनं, यथा—तथा चायं धूमवानिति; निगमनं हेतुसाधितसाध्यधर्मकथनं, यथा—तस्मादग्निमानिति । Ck.

4. आयुर्वेदस्य बहूनि तन्त्राणि सन्ति । अग्निवेश-भेल-जतूकर्ण-पराशर-हारीत-क्षारपाणि-कणाद-नागार्जुन-व्यास-चरक-सुश्रुत-पुष्कलावत-गोपुर-रक्षितादिप्रणीतानि । GD.

5. व्यासः समस्तपदानां पृथक्करणम् । समासः पृथक्पदानां एकीकरणम् । JN.

6. आयुर्वेदस्याथर्ववेदाभेदहेतुमाहः; एतेनैकप्रयोजनत्वादथर्ववेदैकदेश एवायुर्वेदः । Ck.

7. अथर्ववेदान्तर्गत आयुर्वेदः । GD.

चतुर्भ्यो वेदैभ्यो नातिरिक्त आयुर्वेदो, न चावेदो, नापि वेदांगम् किन्त्वथर्वणोऽधिकमगमित्यत उपांगमुच्यते केनचित् । GD.

8. एवं आयुर्वेदः अथर्ववेदे अन्तर्भवति, न अतिरिच्यते । JN.

22. 'चेतनानुवृत्तिः' is 'continuity of consciousness (from fertilisation to death) which is the result of the combination of body, senses, mind and self (Su. 1).¹

Gaṅgādhara again explains all the synonyms of 'āyus'.²

Yogīndranātha says that 'anu' in 'anubandha' means 'saha' (with) and thus it would mean conjunction with prāṇas.³

23. In 'Āyurveda' 'veda' is primarily concerned with 'knowledge'. Its other meanings like acquisition etc. are secondary and as such are not mentioned here. The knowledge of substances and their properties which promote or demote life-span indirectly subserves the purpose of longevity and as such is stated as 'āyus' which again is a secondary derivation and so is mentioned with 'api'.⁴

Gaṅgādhara says that by this Caraka wants to emphasise on the purpose of Āyurveda as to provide knowledge about wholesome and unwholesomeness.⁵

25-26. Sudden appearance of abnormal signs without any apparent cause in relation to senses, sense objects etc. indicates death in a definite period. They are known as ariṣṭas.⁶ Cakrapāṇi has given examples of such signs relating to sense objects, senses, mind, intellect and volition. He further says that ariṣṭas are upto the period of one year because after that there is no death due to ariṣṭa.⁷

'देहप्रकृतिलक्षणं' may be interpreted in two ways—(a) deha, prakṛti and lakṣaṇa. Examples of all these are given by Cakrapāṇi. (b) natural features of body such as śara, prakṛti etc.⁸

1. चेतनानुवृत्तिः चैतन्यसन्तानः; एतच्च गर्भाविधिमरणपर्यन्तं बोद्धव्यम् यद्यपि दीर्घञ्जीवितीये शरीरादिसंयोग आयुरित्युक्तं, तथाऽपि तत्कार्यत्वादिह चैतन्यानुवृत्तिः कार्यकारणयोरभेदविवक्षया आयु-रुच्यते । Ck.

चेतनाऽनुवर्तते यत्र येन चेति चेतनानुवृत्तिरायुः । GD.

चेतनायाः चैतन्यस्य अनुवृत्तिः गर्भात् आरभ्य आमरणात् प्रवाहः । JN.

2. जीव प्राणधारणे, जीवति अस्मिन्निति जीवितम् । पूर्वपूर्वमानापायादनु पश्चादुत्तरोत्तरमानेन बध्नाति यः सोऽनुबन्धः । आयुःशरीरेन्द्रियसत्त्वात्मसंयोगः, धारयितुं शीलमस्येति धारि । GD.

3. अनुबन्धः अनु प्राणैः सह बन्धः संयोगः, अनुः ऽत्र सहार्थे । JN.

4. वेदयति बोधयति । ये त्वत्र तन्त्रान्तरे विदेर्भादयोऽर्था व्याख्याताः, ते न साक्षात्तदर्थजन्या इतीह नोक्ताः । . . . आयुष्यानायुष्ये आयुःकारणत्वेन आयुःशब्देन वक्तव्ये, तेनायुष्यानायुष्यवेदपक्षे गौणी निरुक्तिः "आयुर्वेदः" इति; अत एवात्र अपिशब्दः कृतः । Ck.

5. एतेनायुर्वेदस्य प्रयोजनमुक्तमायुषो हिताहितम् । G. D.

6. अनिमित्ता हि विकृतिरर्थेन्द्रियाणामरिष्टम् । Ck.

7. अत्र च रिष्टप्रस्तावे क्षणादिवर्षान्तकालकथनं वर्षादूर्ध्वं रिष्टजन्यमरणाभावात् । Ck.

8. देहश्च प्रकृतिश्च लक्षणञ्च देहप्रकृतिलक्षणम् । . . . किंवा, देहस्य सहजलक्षणं देहप्रकृतिलक्षणं, तच्च सर्वं सारप्रकृत्यादिलक्षणं बोद्धव्यम् । Ck.

27. Explaining the reason 'अनादित्वात्' Cakrapāṇi says that Āyurveda is eternal because knowable (āyus), knowledge (buddhi) and knower (ayuṣo veditā) are beginningless.¹ This practical eternity of Āyurveda is proved by continuity of traditon.²

In explaining 'सद्रव्यहेतुलक्षणं' Cakrapāṇi has done a good deal of exercise but it is not known why he does not want to take 'auśadha' by 'dravya'. In my opinion, dravya (auśadha), hetu and lakṣaṇa here denote triskandha (three trunks) of Āyurveda.

When the subject āyus etc. are beginningless, the definition of Āyurveda is also such and established by nature.³

Moreover, the definition is not man-made and as such is eternally continuing. So Āyurveda dealing with that is also such.⁴

The nature of entities in respect of their causing and curing disorder is eternal and as such Āyurveda dealing with them is also eternal.⁵

28. Cakrapāṇi interprets 'Kāyacikitsā' as 'treatment of internal fire'.⁶ 'Śalākya' is because of śalākā being important for operating on the different layers (of eye)⁷. One of the branches deal with treatment of viṣa (poisons), gara (latent poison) and vairodhika (toxicity caused by incompatibility).⁸ Nowadays it is named as Agadatantra.

Bhūtavidyā is that which deals with characters and pacification of bhūtas.⁹

Kaumārabhṛtya is that which deals with the management of children.¹⁰

1. एतेन वेद्यवेदनवेदितुणामनादित्वादायुर्वेस्य नित्यत्वम् । Ck.
2. व्यवहारनित्यायुर्वेदार्थाभिधायकस्यायुर्वेदस्य पारंपर्ययोगान्नित्यत्वं साध्यते । Ck.
3. एतेन, आयुरादेरर्षस्यायुर्वेदलक्षणस्यानादितया यथोक्तया स्वभावसंसिद्धलक्षणत्वं व्याकृतं भवति । Ck.
4. एतेन स्वलक्षणस्याकृतकत्वेन व्यवहारनित्यत्वात् तत्प्रतिपादकस्यायुर्वेदस्यापि व्यवहारनित्यत्वम् । Ck.
5. अत्र भावस्वभावनित्यत्वेन हेतुना भावस्वभावस्य व्याधिजनकस्य तथा व्याधिप्रशमकस्य नित्यत्वेन तत्प्रतिपादकस्यायुर्वेदस्यापि नित्यत्वमुक्तं भवति । Ck.
6. कायस्यान्तरग्नेश्चिकित्सा । Ck.
7. पटलवेधशलाकाप्रधानमंगं शालाक्यम् । Ck.
8. गरः कालान्तरप्रकोपि विषं, वैरोधिकं संयोगविरुद्धम् । Ck.
9. भूतानां राक्षसादीनां ज्ञानार्था प्रशमार्था च विद्या भूतविद्या । Ck.
10. कुमारस्य भरणमधिकृत्य कृतं कौमारभृत्यम् । Ck.

Gaṅgādhara offers some alternative interpretations. Regarding śalākā, he says 'śalākā' also means 'rod for applying collyrium' as drug to eyes and because of its importance the branch is named as śālākya.¹ Śalya is foreign body like thorn etc., the branch dealing with this is named as śalyāpahartṛka.² According to him, viṣa includes all the three types—sthāvara-jaṅgama (that derived from immobile and mobile sources), and mānasa; gara is compound poison, vairodhika is toxicity due to incompatibility. Kṛtrima is that which is used by women, enemies etc. with artificial means.³ Kaumārabhṛtya is that which deals with maintenance and nourishment of children.⁴ Rasāyana is that which provides rasa in normal state daily from which the other dhātus do not deteriorate and thus it prevents ageing.⁵ 'Vāja' means semen, that which deals with promoting semen in excellent state even in those who do not have it is known as vājikaraṇa.⁶

Yogīndranātha while interpreting 'kāyācikitsā' says that here kāya may also mean 'deha (body) and thus may denote the generalised diseases of the body.⁷ In Rasāyana, according to him, 'ayana' means āpyāyana (replenishing or the measure to attain excellent dhātus.⁸ Regarding vājikaraṇa, he emphasises on sexual potency rather than on semen.⁹

32. 'Āyurveda' is that which makes āyus (life) known.¹⁰ The entire subject matter is divided into ten broad topics—śarīra, vṛtti, hetu, vyādhi, karma, kārya, kāla, kartā, karaṇa and vidhi.

1. शलाका नेत्रपक्ष्मवेधार्थं शस्त्रविशेषः, किंवा नेत्ररोगशमनार्थं भेषजविशेषोऽञ्जनशलाका, तदुपलक्षित-भेषजमधिकृत्योर्ध्वजत्रुगतानां रोगाणामुपशात्यर्थः । GD.
2. शल्यापहर्तृकमिति शल गतौ शल्यं कण्टकादिकं तस्य अपहर्तारमधिकृत्य कृणादिचिकित्सितम् । GD.
3. विषं स्थावरजंगममानसं, गरः संयोगविषं, वैरोधिकं विरोधे सति यद् दुष्टं, विडार्तवनखादिभिः कृत्रिमं स्त्रीशत्रुप्रभृतिकृतम् । GD.
4. कुमारानां भृतिं धारणपोषणमधिकृत्य चिकित्सितम् । GD.
5. रसस्य सममानेनाहरहरयनं येन तद्रसायनम्, अव्यापन्नरसस्य सर्वदा गमनेनोत्तरोत्तरघातूनामव्यापत्या त्रयःस्थापनादिकं भवति । GD.
6. वाजः शुक्रं; तत् प्रशस्तत्वेन यस्यास्तीति वाजी, अवाजिनं वाजिनं करोत्यनेनेति वाजीकरणम् । GD.
7. कायः देहो वा, तस्य चिकित्सा सर्वाङ्गसंश्रितानां रोगाणां ज्वरातिसाररक्तपित्तादीनां चिकित्सा । JN.
8. रसानां रसरक्तादीनां अयनं आप्यायनं, विशिष्टलाभोपायो वा, तदर्थं तन्त्रं रसायनं नाम । JN.
9. वाजीकरणमिति—येन नरः स्त्रीषु वाजीव मैथुनक्षमः क्रियते तत् वाजीकरणं नाम तन्त्रम् । वजनं वाजः वेगः शुक्रस्य, स विद्यते एषमिति वाजिनः, अवाजिनः वाजिनः क्रियन्ते अनेन इति वाजीकरणम् इति केचित् । वाजः शुक्रमित्यन्ये । JN.
10. आयुर्वेदयतीत्यायुर्वेदः । Ck.

Śarīra is an aggregate of the products of Pañca mahābhūtas and is of various types according to variation in parts etc.¹

Vṛtti is nutrient material in the form of various diets which maintain the body.²

'Hetu' is the cause of disorder such as unwholesome contact of senses with their objects, intellectual error and consequence.³

'Vyādhi' is abnormal state of dhātus.⁴ The other topics are as follows :—

Karma = Treatment

Kārya = State of health.

Kāla = Season etc. and time of treatment (kriyākāla).

Kartā = Physician.

Karāṇa = Remedial measures.

Vidhi = Mode of operation and preperation according to time, disorder and drug.

'Deśa' may be understood as included in hetu and karāṇa.⁵

Gaṅgādhara elaborates it further. From 'hetu' he takes cause of both disease and health. Vṛtti is not only deit but exercise also. Vyādhi, according to him, is not only imbalance of dhatus but also the disease produced by it. 'Karma' is not only cikitsā but also prevention of disorders in the healthy. Kāla is not only season etc. but also states of age, pathological conditions etc. Kārya also means prevention. Karāṇa is not only 'bheṣaja' but all the members participating in the process. Likewise, 'vidhi' is also wider enough to include all operations, regarding drug, diet, exercise etc.⁶

1. शरीरं पञ्चमहाभूतविकारसमुदायात्मकमवयवादिभेदाद्बहुप्रकारम् । Ck.

2. वृत्तिश्चाहारोऽशितपीतादिभेदभिन्ना । Ck.

3. हेतुस्तु व्याधिहेतुरसात्म्येन्द्रियार्थसंयोगप्रज्ञापराधपरिणामलक्षणः । Ck.

4. व्याधिश्च धातुवैषम्यरूपः । Ck.

5. कर्म चिकित्सा, कार्यम् आरोग्यं, कालः ऋत्वादिः, क्रियाकालश्च, कर्ता भिषक्, करणं भेषजं, विधिः विधानं उपकल्पना, सा च कालव्याधिद्रव्यापेक्षया बोद्धव्या...देशस्त्वत्राहितो हेतुग्रहणेन, हितस्तु देशः करणग्रहणेन गृहीतो मन्तव्यः । Ck.

6. वृत्तिराहारविहारौ, ...हेतुर्व्याधीनां...स्वास्थ्यस्य तु...समयोगः, व्याधिर्धातुवैषम्यं तज्जं दुःखञ्च, कर्म क्रिया धातुसाम्यरक्षणं स्वस्थस्य, धातुवैषम्यस्य प्रशमनमातुरस्य, कालस्तु शरीरवयोऽवस्थाव्याधिपक्वाम-चयप्रकोपप्रशमहेतु-वृद्धिहासहेतुत्पत्तिहेतुहेमस्तादिप्रातरादिरूपस्तथा क्रियार्हकालश्च, कार्यं धातुसाम्यं व्याधेः पुनर्भववारणञ्च, ...करणं द्रव्योपस्थातृव्याधितपुरुषस्वस्थपुरुषाः, विधिविधायकमुपकल्पनं भेषजार्थं क्रियार्थमाहारार्थं विहारार्थञ्च । GD.

34. 'Āśraya' means śārīrasthāna because śarīra (body) is the support of all.¹

69. 'विधिना' 'means' in the way which is free from defects like self-contradiction etc.²

'तन्त्रण', according to Cakrapāṇi, means 'supporting the body' or 'protection of Āyurveda'.³ 'अर्थप्रतिष्ठया' means 'by containing the main ideas'.⁴ However, these terms are restrictive and are not to be used beyond that.⁵ 'Adhyāya' is that in which, by which or which one studies.⁶

Gaṅgādhara defines 'Prašna' as 'the statement prompting reply (from the other side) in order to remove one's doubt and with curiosity to know'.⁷

1. आश्रयसंज्ञकं शारीरस्थानं, आश्रयो हि शरीरमुच्यते । Ck.

2. विधिनेति पूर्वापरविरोधादिदोषशून्येन । Ck.

3. तन्त्रणादिति शरीरधारणात्; किंवा, आयुर्वेदानुपालनात् । Ck.

4. अर्थप्रतिष्ठयेति प्रधानभूतार्थविस्थानात् । Ck.

5. एताश्च योगरूढाः संज्ञाः; तेन, अतिप्रसंगो न वाच्यः । Ck.

6. अधीयतेऽस्मिन्, अध्येत्यनेन वा, अधीयते वेत्यध्यायः । Ck.

7. उत्तरवचनप्रयोजकः स्वसंशयादिनिवारणोद्देश्यकज्ञानेच्छाप्रकाशकवचनव्यापारः । GD.

CARAKA-SAMHITĀ

2. NIDĀNASTHĀNA

ATHMA2-AMIAO

AMIAOATHMA2

CHAPTER I

Nidānasthāna deals with nidāna (etiology) and liṅga (symptoms) of diseases because cikitsā (treatment) can be effective only when these two are known beforehand.¹

Nidāna is cause in both genesis and knowledge of diseases. The former is known as hetu (etiology) and the latter consists of five (Nidānapañcaka)—Nidāna (etiology), Pūrvarūpa (prodroma), Rūpa (symptoms), Upaśaya (therapeutic suitability) and samprāpti (pathogenesis).² Thus Nidāna as hetu comes in both.

Before dealing with the etiology of specific diseases like fever etc., general feature of Nidāna is described first because the specific comes only after the general. Moreover, the symptoms etc. can be known only after the disease arises and as such knowledge of Nidāna is very important.³

The symptoms are helpful in vyavahāra (usage) as well as defining the entity. In the present context, so many synonyms of hetu are for usage in texts. Secondly, though separately these symptoms denote different entities together they all define 'karma' and thus distinguish it from their other connotations. Thus hetu is also defined by them.⁴

Caraka has mentioned only eight synonyms of hetu but there can be many more such as yoni, mukha, mūla, prakṛti etc. which are left so as to avoid vastness.⁵

The three types of nidāna are root cause of the disorder and out of them asātmendriyārtha-samyoga (unsuitable contact of senses with their object) is the most important one and as such is read first.⁶

1. हेतुलिङ्गाभिधायकं निदानस्थानमुच्यते, हेतुलिङ्गज्ञानपूर्विका हि चिकित्सा साध्वी भवति । Ck.
2. तत्र व्याधिजनकं निदानं हेतुः, व्याधिबोधकं च कारणं निदान-पूर्वरूपरूपोपशयसंप्राप्तिरूपम् । तत्र हेतुरूपं निदानं जनकं च भवति, व्याधेर्बोधकं च भवति । Ck.
3. तदेवं ज्वरनिदाने वक्तव्ये सर्वव्याधिसाधारणमेव वक्तुमुद्यतः सामान्यपूर्वकत्वाद् विशेषस्य, तत्राप्युत्पन्नस्य व्याधेरलक्षणं युक्तमिति कृत्वा उत्पत्तिहेतुमेव व्यवहारार्थं लक्षणार्थं च पर्यायैराह । Ck.
4. हेत्वादिभूरिपर्यायकथनं शास्त्रे व्यवहारार्थं, तथा हेत्वादिशब्दानांमर्थान्तिरेऽपि वर्तमानत्वे पर्यायान्तरेण समं सामानाधिकरण्यात् कारण एव वृत्तिनियम्यते, तेन, एकस्मिन्नर्थे यस्मिन् शब्दाः प्रवर्तन्ते तत् कारणमितरहेत्वाद्यर्थेभ्यो व्यवच्छिद्यते, तेन, लक्षणार्थञ्च पर्यायाभिधानं भवति । Ck.
5. इह...अष्टावेव हेतुपर्याया उक्ताः, तेनापरेऽपि योनिमूलमुखप्रकृत्यादयो हेतुपर्यायाः...बोद्धव्याः । Ck.
6. एतच्चासात्मध्येन्द्रियार्थादिस्त्रैविध्यं मूलकारणं प्रति नियामकम्...पूर्वोक्तक्रमभेदेनेहासात्मध्येन्द्रियार्थसंयोगस्यादावभिधानेन सर्वेषामेवैषां रोगकर्तृत्वे प्राधान्यं दर्शयति । Ck.

Gaṅgādhara says that the word 'Nidāna', as said earlier, denotes etiology and diagnosis as well as the text dealing with it.¹ But in the context of hetu all the synonyms² denote it as cause of genesis and its process. He further says that the above three types are samavāyī kāraṇa while parents (genetic factors), bacterial infection etc. are nimitta kāraṇa.³ Again, these three factors are said as extrinsic cause while the intrinsic cause is doṣa-dūṣya which are materials for the disease which is caused by imbalance of dhātus.⁴

Yogīndranātha says that whatever dravya, guṇa or karma causes disorders by vitiating doṣas is defined as Nidāna.⁵ He further says that all the Nidānas are included in and covered by the above three asātmeyendriyārthasamyoga etc.⁶

The three divisions of disorders—āgneya (paittika), saumya (kaphaja) and vāyavya (vātika)—are quite comprehensive enough to include all the disorders though they may be innumerable.⁷

The mention of psychic disorders in the last and separately indicates that they are not to be described in detail in the present text which is devoted mainly to physical disorders.⁸

Yogīndranātha concludes that in these five groups all the disorders are included.⁹

5. Cakrapāṇs has given derivative explanation of each of the synonyms of vyādhi which throw light on different aspects of disease.¹⁰

1. (a) निदीयते निष्पद्यते यस्मात्, न तु येन, तन्निदानम् ।
(b) निदीयते निर्दिश्यते व्याधिरनेनेति निदानम् ।
(c) निश्चित्य दीयते प्रतिपद्यते व्याधिरनेनेति निदानम् । निदीयते निवध्यते हेत्वादिसम्बन्धो व्याधिरनेनास्मिन् वेति निदानं निदानस्थानम् । GD.
2. भावानामुत्पत्तिसंपादक इत्येष एक एवार्थो ह्येषां हेत्वादीनां पदानाम् । उत्पत्तिस्तु सत्ता, तत्समानाधिकरणं तदनुकूलव्यापारश्च इत्युभयात्मिका । GD.
3. इत्येवं रोगारोग्ययोः समयोगायोगादियोगरूपं कारणत्रयं असात्म्येन्द्रियार्थसंयोगप्रज्ञापराधपरिणामाख्यं समवायिकारणम् । निमित्तं कारणं तु जनकं मातापित्रादिकं...भूताभिपंगादिकम् । GD.
4. असात्म्येन्द्रियार्थसंयोगादित्रयं बाह्यं कारणं, दोषाः दूष्याश्चाभ्यन्तरम् ।...तद्धातुदैषम्यहेतुकास्तु ज्वरादयो व्याध्यस्तेषूपादानं दोषा वातादयो रसादयश्च दूष्याः । GD.
5. यद् द्रव्यगुणकर्मरूपं दोषप्रकोपद्वारेण व्याध्युत्पत्तेर्निमित्तं भवति तदिह निदानमिति परिभाष्यते । JN.
6. प्रतिरोगं विशिष्य यत् यत्निदानं वक्ष्यते तत् सर्वं अस्मिन्नेव त्रिविधेऽन्तर्भवति । JN.
7. अत्रापि त्रिविधवचनमानन्त्येऽपि रोगाणामाग्नेयत्वाद्यनतिक्रमोपदर्शनार्थम् । Ck.
8. राजसतामसानां च विच्छिद्य पाठेनेह तन्त्रे शारीरव्याध्यधिकारप्रवृत्तेऽधिकारत्वेनाप्रपञ्चनीयत्वं दर्शयति । Ck.
9. तस्मादिह पञ्चविधे गदे सर्वविकाराणामवरोधः । JN.
10. व्याध्यादिशब्दानां व्युत्पत्त्या रोगधर्माः लक्षणीयाः । Ck.

Vyādhi means that which produces various types of pain.
It is called 'āmaya' because of being caused mostly by āma.
Ātañka means that which makes life troublesome.

It is often associated with several complications like Rājayakṣmā and as such is called yakṣmā.

It is called 'jvara' because of causing psycho-somatic distress.
It is 'vikāra' because it causes derangement in body and mind.
It is 'Roga' as it produces pain.¹

Gaṅgādhara interprets these terms somewhat differently on the basis of grammatical derivation.² The words 'Yakṣmā' and 'Jvara' are used as general as well as specific disorders like the word 'Śāla' which is used for tree in general and also for a particular tree.³

6. Without diagnosing the case properly, one can't treat it and as such for this purpose Nidāna-pañcaka' is described which is/are the means of knowing the disorder.⁴

Gaṅgādhara has discussed the role of each of the five in Nidānapañcaka and has said, like Vijayarakṣita in madhukoṣa, that all jointly contribute to the knowledge of disease though they individually might be sufficient in certain cases.⁵

Yogīndranātha says that though they are significant individually, they are all employed in proper diagnosis of disease just as the entity known from aptopadeśa is also acquired with perception because they all have different purposes and are applicable in different states of disease. Nidāna, pūrvarūpa and rūpa are useful to

1. विविधं दुःखमादधातीति व्याधिः, प्रायेणामसमुत्थत्वेनामय इत्युच्यते, आतंक इति दुःखयुक्तत्वेन कृच्छ्र-जीवनं करोति, यक्ष्मशब्देन च राजयक्ष्मवदनेकरोगयुक्तत्वं विकाराणां दर्शयति, ज्वरशब्देन च देहमनःसंतापकरत्वं, विकारशब्देन च शरीरमनसोरन्यथाकरणत्वं व्याधेर्दर्शयति, रोगशब्देन च रुजाकर्तृत्वम् । Ck.
2. तत्र "व्याधि ताडने" इत्यस्य रूपं व्याधिः, अम रोगे चौरादिस्तस्य रूपमामय इति । गद व्यक्तायां वाची-त्यस्य रूपं गद इति संज्ञायाम् । तकि दौःस्थ्ये इत्यास्याङ्पूर्वकस्य रूपमातंकः । यक्ष पूजने इति चौरादिकस्य संज्ञायां यक्ष्मा । ज्वर रोगे इत्यस्य रूपं ज्वर इति । विपूर्वककृजो रूपं विकार इति । GD.
3. यक्ष्मा ज्वरश्चेति रोगसामान्ये यथा वर्तते यथा रोगविशेषे च वर्तते, यथा शालशब्दो वृक्षसामान्ये वृक्ष-विशेषे च वर्तते । GD.
यक्ष्मज्वरशब्दाविह रोगसामान्यवचनौ, विशेषवाचित्वं चानयोः प्रसिद्धमेव । JN.
4. अविज्ञाते हि व्याधौ चिकित्सा न प्रवर्तते, अतः सामान्येन व्याधिज्ञानोपायनिदानपञ्चकाभिधानं युक्तम् । Ck.
5. तस्मान्निदानादिपञ्चकात् समस्तादेव व्याधेरुपलब्धिर्भवति सर्वथैव । एकैकस्मात् तु कस्यचित् कदाचित् कथञ्चित् काचदुपलब्धिर्भवति । GD.⁷

know the disorder from the initial phase to the state of manifestation. Upaśaya is applicable in the state where the character of the disorder is not fully manifested. Samprāpti is important for the knowledge of conditions of pathogenic doṣas. Thus all the five are purposeful.¹

Nidāna is cause. Here all the immediate and distant causes are included. For example, doṣas are immediate causes and unsuitable contact of senses with their objects is the distant cause of disorders.²

The genesis of fever from Rudra's wrath indicates its severity and predominantly āgneya character because krodha is āgneya and it is natural that its product should be similar to it.³

The importance of Nidāna is clarified by Cakrapāṇi as follows—

- (a) If one could know the cause as vāta etc., he can manage the case with application of contrary measures.⁴
- (b) There may be likelihood of occurrence of other complications connected with the doṣa.⁵
- (c) One may have prior indications about the coming disorder by observing the etiological factors.⁶
- (d) If there is any doubt about diagnosis of the disease, observation of the etiological factors leads to confirmation of the same.⁷

1. निदानादीनामेकैकमेव व्याधिवोधकम् .. एकत्र प्रमाणाभिसंख्यस्यापि दृष्टत्वात् । यथा च आप्तैरुपदिष्ट-
मप्यर्थं प्रत्यक्षतो दिदृक्षन्ते एवं निदानेनोपलब्धमपि व्याधिं पूर्वरूपादिभिर्बुभुत्सन्ते हि भिषजः । व्याधेर-
वस्थाभेदेषु जापकतया तेषां प्रयोजनभेदश्चापि । तथा च निदानपूर्वरूपरूपाणि व्याधेर्वीजभावादारभ्य
अभिव्यक्तरूपतां यावत् क्रमात् अवबोधयन्ति । यत्र रूपं नाभिव्यक्तं तत्र केनोपलब्धिः स्यादिति । अतः
उपशयमाह । '...दोषाणां तारतम्यानुबन्ध्यानुबन्धभावादजानं विना न चिकित्सा सम्यक् प्रवर्तते ।'...एवं
निदानादयः पञ्चैव सप्रयोजनाः । JN.
2. कारणं च व्याधीनां सन्निवृष्टं वातादि, विप्रकृष्टं चाथानामयोगादि-तदेतत् सर्वमपि कारणशब्देन
ग्राह्यम् । JN.
3. रुद्रकोपभवत्वेन च ज्वरस्य महाप्रभावत्वं तथाऽऽग्नेयत्वं च प्रतीयते, क्रोधो ह्याग्नेयः, तेन तन्मयो
ज्वरोऽप्याग्नेयः । Ck.
4. वातादिजन्यत्वज्ञानेन च वातादिविपरीतभेषजसाध्यत्वम् । Ck.
5. तथाऽनुद्भूतवातादिविकारान्तरसंबन्धोऽपि भावी कल्प्यते । Ck.
6. असात्म्यरूक्षादिहेतुसेवादशनेन च भावी व्याधिस्तज्जन्य उन्नीयते । Ck.
7. व्याधिपरीक्षायां च सन्देहे जाते यस्य व्याधेर्हेतुसेवा दृश्यते, स परिकल्प्यते, एवमादिहेतुना व्याधिपरी-
क्षणम् । Ck.

In this way, Nidāna is helpful in diagnosis of disease.

Gaṅgādhara says that one disorder causing another is not nidāna but the disorder.¹

Nidāna lead to manifestation of disorder through the stages (kriyākālas) of sañcaya (accumulation), prakopa (aggravation) and prasāra (extension). In the stage of sthānasamśraya (localisation), purvarūpa manifests.²

Yogīndranātha says—Nidāna produces disorder through aggravation of doṣa. Doṣas aggravated by respective etiology give rise to disorder. Thus nidāna is nimittakāraṇa (instrumental cause) while doṣas are samavāyikāraṇa (material cause). Nidāna initiates the disorder. It is to the disease what seed is to the sprout.³

8. The symptoms which precede and indicate the would-be disorder is known as pūrvarūpa (prodroma).⁴

It indicates the arrival of the disorder as the clouds indicate the rains.⁵ pūrvarūpa is of two types—(a) unmanifested form of the coming disorder, (b) symptoms other than the above due to interaction of doṣa and dūṣya. The former is also known as viśiṣṭa pūrvarūpa (specific prodroma) and the latter as sāmānya pūrvarūpa (general prodroma) because they indicate the specific and general features respectively of the coming disorder. The latter do not continue in the manifested stage of the disorder but if they do so, they indicate the incurability of the disorder.⁶ The

1. रक्तपित्तकरो ज्वरो निदानार्थकरो रोग एव, न तु निदानम् । GD.
2. निदानसेवनानन्तरं चयप्रकोपप्रसरानन्तरं स्थानसंश्रये पूर्वरूपाणि भवन्ति । GD.
3. निदानं दोषप्रकोपद्वारेण व्याधेः कारणं भवति । दोषा यथास्वं निदानैः प्रकुपिता हि व्याधिमारभन्ते । निदानं व्याधेः निमित्तकारणं घटस्य कुलालचक्रदण्डादयः इव । व्याधेः समवायिकारणं तु कुपितवातादयः मृदिव घटस्य—निदानं त्वादिकारणमिति आदिकारणमारम्भकं यथा बीजमंकुरस्य । JN.
4. उत्पत्तेः पूर्वं यद् भविष्यद्व्याधेरलक्षणं तत् पूर्वरूपम् । Ck.
5. न च वाच्यं यदनुत्पन्नस्याविद्यमानस्य व्याधेः कथं लक्षणं भवतीति, यतो मेघादपि भाविनी वृष्टिरनुमीयते । Ck.
6. तच्च पूर्वरूपं द्विविधं—एकं भाविव्याध्यव्यक्तरूपं, द्वितीयं तु दोषदूष्यसंमूर्च्छनावस्थाजन्यमव्यक्तरूपं लिङ्गादन्यदेव यथा ज्वरे बालप्रद्वेषरोमहर्षादि । न ह्येतत् पूर्वरूपं ज्वरावस्थायां नियमेन भवति, किन्तु ज्वरपूर्वकाल एव, यत्र तु व्यक्तं भवति स चासाध्यो मतः । यत्तु पूर्वरूपं दोषदूष्यसंमूर्च्छनावस्थानियतं तद् व्याधिमात्रस्य गमकं, न तद्दोषविशेषं गमयति, यत्तु अव्यक्तरूपं पूर्वरूपं, तद्दोषविशेषमपि व्याधेरगमयति । Ck.

unmanifestedness is nondistinctness due to slighness.¹ He concludes that pūrvarūpa is nothing but unmanifested syndrome.²

Gaṅgādhara says that the symptom appeared before manifestation of the disease is pūrvarūpa.³ He contradicts those who accept two types of pūrvarūpa as sāmānya and viśiṣṭa and concludes that pūrvarūpa is only sāmānya (of general nature) which itself may be taken as of two types—universally general and restricted general.⁴ But it is looks only a verbal jugglery.

Yogīndranātha is silent about the types of pūrvarūpa perhaps because of this controversy. He says that pūrvarūpa indicates only the coming particular disorder and not the causative particular doṣa.⁵ He has also elaborated the nature of Pūrvarūpa in his well-known clear style.⁶

9. The feature of the manifested disease is liṅga. It consists of the pratiniyāta or pratyātma lakṣaṇa (specific symptoms) of the disease such as pyrexia in fever, affections caused by particular doṣa and their symptoms and stages like āma, pakva, jīrna etc. complications also come under this.⁷

It appears from the commentary that Cakrapāṇi reads 'अस्मिन्नर्थे' at the end of this paragraph.

Gaṅgādhara says that of the arisen disease some of the symptoms are manifested while others are unmanifested as in a newborn child the organs are manifested but teeth and secondary sex characters are unmanifested. Hence to say that these manifested features are rūpa is not correct. He also contradicts the idea that some premonitory symptoms continue in manifested state of the disease. He defined liṅga as that by which nature (svarūpa) of the disease is known. For example,

1. अव्यक्तता च लक्षणानामियमेव यदल्पत्वेनास्फुटत्वम् । Ck.
2. तेनाव्यक्तान्येव लिङ्गानि पूर्वरूपम् । Ck.
3. व्याधेरुत्पत्तेः पूर्वं यल्लक्षणं तत् पूर्वरूपं व्याधेः । GD.
4. द्विविधं सामान्यं-सर्वसामान्यं तदपेक्षविशेषसामान्यमिति...इति द्विधैव सामान्यं पूर्वरूपमिति । GD.
5. तेन भावी व्याधिविशेषो विज्ञायते, न तु दोषविशेषः । JN.
6. निदानैः प्रकृपिता वातादयः शरीरे स्थानविशेषमाश्रित्य व्याधिमारब्धुं प्रवृत्ताः । तदवस्थस्य व्याधिदिग्भ्यस्य लक्षणं पूर्वरूपम् । JN.
7. उत्पन्न व्याधेः स्वरूपं, तथा वाताद्यामपक्वादिविशेषणविशिष्टं व्याधि-निदानोपशयसंप्राप्तिव्यतिरिक्तं यद् बोधयति, तल्लिङ्गम् । अनेन च व्याधिप्रतिनियतं लिङ्गं—यथा ज्वरस्य सन्तापः, तथा अतिसरणमतीसारस्येत्यादि गृह्यते, तथा वातादिकृतं च वातादिज्वरस्य विषमारम्भविसर्गित्वादि गृह्यते; तथा आमपक्वजीर्णज्वरलक्षणादीनि विशिष्टव्याधिबोधकानि गृह्यन्ते; तथा उपद्रवाभ्रासाध्यताद्यवस्थापक्ष-व्याधिबोधकत्वेन लक्षणान्येव । Ck.

svarūpa of arśa (piles) is 'māṃsāṅkura (protruded veins) and other symptoms like blackishness of skin, nail etc. denote accompanying features. Disease is known by interrogation, observation and inference. Liṅga serves as instrument in all these three.¹

'Upaśaya' means 'that which is wholesome eventually.'² This helps diagnosis in case of hidden disorder³ (see Vi. IV). 'Viparītārthakāri' is contrary in effect.⁴ Cakrapāṇi gives examples of each type of upaśaya as follows :—

Type of upaśay

Example

- | | |
|-------------------------------------|---|
| 1. Drug anti-cause | —Hot drugs, dry ginger etc., in fever caused by cold and kapha. |
| 2. Diet anti-cause | —Meat-soup and rice in fever caused by vāta due to exertion. |
| 3. Behaviour anti-cause | —Night vigil in kapha aggravated by day sleep. |
| 4. Drug anti-disease | —Astringents such as pāṭhā etc. in diarrhoea. |
| 5. Diet anti-disease | —Astringents such as masūra etc. in diarrhoea. |
| 6. Behaviour anti-disease | —Straining in udāvarta (upward course of vāyu) ⁵ . |
| 7. Drug anti-cause and anti-disease | —In vātika śoṭha daśamūla which is both anti-vāta and anti-śoṭha. |

1. उत्पन्नस्य च व्याघ्रलिङ्गं न सर्वं व्यक्तं भवति, किञ्चित् व्यक्तं, किञ्चित्चाव्यक्तम् । यथा जातस्य बालकस्य पाणिपादादिकं सर्वमङ्गं व्यक्तं, श्मश्रुदन्तलोमविशेषशुक्रादिकमव्यक्तं बालायाः स्तनार्त्तवादिकमिति ।—

“पूर्वरूपानुवृत्तिरुत्पन्ने च व्याघ्रौ भवतीति, तदसाधु ।”

“लिङ्गयते प्रादुर्भूतो भावः स्वरूपतो ज्ञायतेऽनेनेति लिङ्गम् ।”

“एवं मांसाङ्कुरादिकमर्शोव्याधिः स्वरूपतो भवत्यस्य लक्षणं, कृष्णत्वङ्मखादिकं तत्समुदायात्मकमर्श इति ।”

व्याघ्रेर्ज्ञानं त्रिविधं—कस्यचित् प्रश्नेन, कस्यचित् प्रत्यक्षेण, कस्यचिदनुमानेन ।—एवं त्रिविधज्ञानकरणं लिङ्गमिति । GD.

2. उपशयनमुपशयः सुखानुबन्धः । Ck.

3. अयं चोपशयो गूढलिङ्गे च व्याघ्रौ ज्ञानोपायो भवति । Ck.

4. विपरीतार्थकारि तदेवोच्यते यद्विपरीततयाऽऽपाततः प्रतीयमानं विपरीतस्यार्थं प्रशमलक्षणं करोति । Ck.

5. हेतुविपरीतमौषधं यथा—शीतकफजे ज्वरे शुष्क्याद्युष्णं भेषजं, हेतुविपरीतमन्नं यथा—श्रमानिलजे ज्वरे रसौदनः, हेतुविपरीतो विहारो यथा—दिवास्वप्नोत्थकफे रात्रौ जागरणं, व्याधिविपरीतमौषधं यथा—अतीसारे स्तम्भनं पाठादि, व्याधिविपरीतमन्नं यथा—अतीसारे स्तम्भनं यथा मसूरादि, व्याधिविपरीतो विहारो यथा—उदावर्ते प्रवाहणम् । Ck.

8. Diet anti-cause and antidise- —In fever due to cold, gruel which is hot as
ase well as anti-pyretic.
9. Behaviour anti-cause and —In drowsiness caused by unctuous daysleep,
anti-disease rough night vigil.
10. Drug acting as anti-cause —Pitta-aggravating hot poultice in swelling
which is predominantly paittika and in matu-
ring stage.
11. Diet acting as anti-cause —Burning food in swelling which is predomi-
nantly paittika and in maturing stage.
12. Behaviour acting as anti- —Terrorising in vātika insanity.¹
cause
13. Drug acting as anti-disease —Emetics like madanaphala etc. in vomiting.
14. Diet acting as anti-disease —Purgative milk in diarrhoea.
15. Behaviour acting as —In vomiting, straining to vomit.
anti-disease
16. Drug anti-cause and —In burn, paste of aguru etc.
anti-disease
17. Diet anti-cause, anti-disease —Urine in alcoholism.
18. Behaviour anti-cause and —Swimming in ūrustambha.²
anti-disease

‘Anupaśaya’ is not described separately as it is covered by ‘nidāna’ itself.²

11. Though disease manifests after Samprāpti, it is mentioned last because it has little role in diagnosis.⁴ It indicates that during the age of Cakrapāṇi and onwards

1. हेतुव्याधिविपरीतमौषधं यथा —वातशोथे वातहरं शोथहरं च दशमूलम्, हेतुव्याधिविपरीतमन्नं यथा—
शीतोत्थज्वरे उष्णा ज्वरघ्नी च यवागूः, हेतुव्याधिविपरीतो विहारो यथा —स्निग्धदिवास्वप्नजायां तन्द्रायां
रूक्षं तन्द्राविपरीतं च रात्रिजागरणं, हेतुविपरीतार्थकार्यौषधं यथा —पित्तप्रधाने पच्यमाने शोथे पित्तकर
उष्ण उपनाहः, हेतुविपरीतार्थकार्यन्नं यथा—पच्यमाने पित्तप्रधाने शोथे त्रिदाह्यन्नं, हेतुविपरीतार्थकारी
विहारो यथा —वातोन्मादे संवासनम् । Ck.
2. व्याधिविपरीतार्थकार्यौषधं यथा—छर्द्या वमनकारकं मदनफलादि, व्याधिविपरीतार्थकार्यन्नं यथा—
अतीसारे विरेककारकं क्षीरम्, व्याधिविपरीतार्थकारी विहारो यथा—छर्द्या वमनसाध्यायां वमनार्थ
प्रवाहणम् । हेतुव्याधिविपरीतार्थकार्यौषधं यथा—अग्निना प्लुष्टेऽगुर्वादिना लेपः, उष्णं हि हेतावग्नौ व्याधौ
च दाहेऽनुगुणं प्रतिभाति; हेतुव्याधिविपरीतार्थकार्यन्नं यथा—मद्यपानोत्थे मदात्यये मदकारकं मद्यम्,
हेतुव्याधिविपरीतार्थकारी विहारो यथा—व्यायामजनितसंभूढवाते जलप्रतरणादिरूपो व्यायामः, अयं हेतो
व्यायामे व्याधौ च संभूढवातेऽनुगुणः प्रतिभाति । Ck.
3. ननूपशयवदनुपशयोऽपि व्याधिविपरीतकोऽस्ति परं निदानग्रहणेनैव गृहीतत्वान्न पृथगुच्यते । Ck.
4. यद्यपि संप्राप्त्यनन्तरं लिङ्गप्रादुर्भावः, तथाऽपि संप्राप्तेर्व्याधिनिरूपणं प्रत्यल्पप्रयोजनत्वाच्छेषतः
संप्राप्तिमाह । Ck.

samprāpti lost its significance in diagnosis and physicians relied only on the other four.

‘Jāti’ means ‘birth’ (manifestation), thus, based on the synonyms, samprāpti may be defined as ‘that which is said by the synonyms samprāpti, āgati and jāti.’¹

Some say samprāpti as only manifestation of the disorder caused by the mechanism of the last causative factor.² Though it is not helpful directly as nidāna etc. in diagnosis, manifestation of the disorder is significant in the respect that no symptom can arise until unless the disorder is manifested. Others, however, do not agree to it because in this form samprāpti does not throw light on any particular aspect of the disorder. Moreover, it is not a rule that only the manifested disorder can be known as it is known even when unmanifested by nidāna and pūrvarūpa in respect of its future course. Hence samprāpti should be taken as ‘manifestation’ of the disorder including the pathogenic process initiated by causative doṣa.³ This sense is conveyed by ‘āgati’ which means ‘moving ahead of the causative doṣa till manifestation of the disorder.’⁴

In this way, samprāpti definitely helps diagnosing the disease.⁵ For instance, in jvara the detailed samprāpti mentioned here gives an idea about the pathological process involved in the disease such as affection of āmāśaya, agni, rasa etc. which again helps diagnosis (and treatment) of the disorder.

Though it is concerned with the causative factor, it is described separately in order to throw particular light on the pathogenic process of the disease.⁶

Gaṅgādhara also says the same thing though in different words.⁷

Yogīndranātha also takes samprāpti as manifestation of the disorder including the pathogenic process.⁸

12. ‘Vidhi’ means ‘type’ such as ‘of two types’ etc.⁹ Though types are also

1. संप्राप्त्यागतिजातिशब्देयोऽर्थोऽभिधीयते सा व्याधेः संप्राप्तिः । Ck.

2. तत्रैके व्याधिजन्ममात्रमन्त्यकारणव्यापारजन्यं संप्राप्तिमाहुः । Ck.

3. तस्माद् व्याधिजनकदोषव्यापारविशेषयुक्तं व्याधिजन्मेह संप्राप्तिशब्देन वाच्यम् । Ck.

4. आगतिर्हि उत्पादकारणस्य व्याधिजननपर्यन्तं गमनम् । Ck.

5. इयं च संप्राप्तिर्व्याधिविशेषं बोधयत्येव । Ck.

6. कारणधर्मोऽप्ययं व्याधिजनकदोषव्यापाररूपः संप्राप्तिशब्देन विशेषबोधनार्थं पृथक् कृत्वोच्यते । Ck.

7. जनी प्रादुर्भावे इति सत्तानुकूलव्यापारो जनिधात्वर्थः । ‘‘‘सत्ता सद्भावः प्रकृतिभूतकारणानां रूपान्तरेणानिनिष्पन्नानामनुवृत्तिहेतुः । GD.

8. संप्राप्तिः व्याधेरुत्पत्तिः, एवं दुष्टेन दोषेण व्याधिः एवमुत्पादितः । JN.

9. तेन द्विविधत्वादयो भेदा यतो भवन्ति स विधिः, विधिश्च प्रकारो भेद इत्यर्थः । Ck.

due to number, predominance etc., 'Vidhi' is used for that which is not covered by the above.¹

Gaṅgādhara says saṅkhyā is only distinction but vidhi is type. Explaining further the type (prakāra), he says that prakāra is division of an entity from different angles.²

'Vikalpa' means variations in strength of each fraction of doṣa.³ In other contexts, it is used in the sense of 'variation' only.⁴ For instance, vāta, if vitiated, may be strong sometimes in the fraction of śīta or laghu and sometimes in that of rūkṣa. This happens according to the predominance of that property in etiology.⁵

This helps in planning of treatment.⁶

Yogīndranātha says that vikalpa indicates the relative strength of doṣas according to the degree of severity of etiology, this works only in case of sama-samavāya and not viṣama-samavāya.⁷

Particular time of exacerbation may be related to season, day and food such as fever caused by kapha is aggravated in spring season, in early hours of day, and night and immediately after food.⁸

Some take 'vidhi' as 'past deeds'.⁹

Though in these times there is no new genesis of the disorder, it indicates distinct pathogenesis and throws light on the nature of the disorder. For instance,

1. यद्यपि च संख्याप्राधान्यादिकृतोऽपि व्याधेर्विधिभेदो भवत्येव, तथाऽपि संख्यादिभेदानां स्वसंज्ञयैव गृहीतत्वाद् गोबलीवर्दन्यायात् संख्याद्यगृहीते व्याधिप्रकारेऽयं विधिशब्दो वर्तनीयः । Ck.
2. विधिस्तु प्रकारः, संख्या भेदमात्रम् ।...प्रकारस्तु सजातीयेषु भिन्नेषु धर्मान्तरेण उपपत्तिः । GD.
विधिः प्रकारः । JN.
3. अंशमंशं प्रति बलमंशांशबलं, तस्य विकल्प उत्कर्षापकर्षरूपोऽंशांशबलविकल्पः । Ck.
4. प्रकरणान्तरे तु विकल्पशब्देन भेदमात्रमुच्यते । Ck.
5. तत्र दोषाणामंशांशविकल्पो यथा—वाते प्रकुपितेऽपि कदाचिद् वातस्य शीतांशो बलवान् भवति, ... कदाचित्त्वृक्ष्णांश इत्यादि...अयं चांशांशबलविकल्पो दोषाणां शीतादिगुणोद्भूतहेतुभेदाद् भवति । Ck.
6. एष विकल्पश्चिकित्साविशेषार्थं भवति । Ck.
7. पृथक् समवेतानां च दोषाणां यः अंशांशविकल्पः निदानस्य मृदुमध्यातिमात्रविभागेन स अस्मिन्नर्थे विकल्पः ।...समवाय इह समसमवायः, तत्रैव दोषाणां बलावलज्ञानेन व्याधेर्बलावलज्ञानं, न तु विषमसमवाये । J.N.
8. तत्र ऋतुविनियतो बलकालविशेषो यथा—श्लेष्मज्वरस्य वसन्तः, अहोरात्रविनियतो यथा—श्लेष्मज्वरस्य पूर्वाह्नः प्रदोषश्च, आहारविनियतो यथा—श्लेष्मज्वरस्य भुक्तमात्रकालः । Ck.
9. केचित्तु विधिशब्देन पूर्वकृतं कर्म ब्रुवते । Ck.

if a disorder aggravates in forenoon, it may be presumed to have been caused by kapha and so on.¹

13. It should not be questioned that out of the five nidānas only one may be sufficient for diagnosis then what is the use of describing all the five because all should be described as each one of them has particular significance and can be adequate even if others are not present. For instance, if etiology is not known, the disease may be diagnosed from prodromal symptoms etc. in certain cases, upāśaya alone may be helpful. Exacerbations in a particular time may point to its origin from a particular doṣa. Similarly, Pūrvarūpa may help in diagnosis as well as prognosis of the disease. Hence all the five are necessary.²

It is said that the disease should be examined from the symptoms which indicates that symptoms are separate from disease whereas it is observed that disease is nothing else but the assemblage of symptoms such as fever with pyrexia etc. yakṣmā with coryza, cough etc. this is not true because in scripture symptoms are described of disorder and it is proper only when the two are different. In fact, vikāra is a particular combination of doṣa and dūṣya which is termed as jvara etc. while the symptoms like anorexia etc. are products of disequilibrium in doṣa and dūṣya and thus are different.³

Even if disease is taken as aggregate of symptoms, the subject will be different from its characters as samudāya (composite whole) is different from samudāyi

1. एषु च बलकालेषु यद्यपि व्याधेरभूतप्रादुर्भावरूपा संप्राप्तिर्न भवति, तथाऽपि व्याधिसन्ताने तत्कालं व्याध्युत्पत्तौ संप्राप्तिभिन्नैव भवतीति मन्तव्यम् । इयं च कालविशेषप्राप्त्या बलवद् व्याधिजनिका संप्राप्ति-
व्याधिविशेषं स्फुटमेव बोधयति । यतः पूर्वाह्ने बलसंप्राप्त्या ज्वरस्य कफजत्वमुन्नीयते, मध्याह्ने च बलप्राप्त्या
पित्तजत्वमित्यादि । Ck.

तत्तत्कालेषु व्याधीनामभिवृद्धिदर्शनात् तेषां वातिकत्वादिकं स्फुटमुपलभ्यते । JN.

2. न च वाच्यं यन्निदानादीनां मध्ये चेदन्यतमेनापि व्याधिपरिच्छेदं कर्तुं समर्थस्तत् किं पञ्चकामिधानेनेति ।
यतो यावन्तो ज्ञानोपाया व्याधीनां ते सर्व एवोपदर्शनीयाः । तत्र यो निदानं विस्मृतवान्, तस्य पूर्वरूपादि-
भिव्याधिः परीक्ष्यते, तथा यत्र च पूर्वरूपादयो विस्मृताः सन्दिग्धा वा, तत्रोपशयेन परीक्षा भवति;
एवं कफजत्वसन्देहे ज्वरस्य संप्राप्तिरपि पूर्वाह्ने भुक्तमात्रे वा भवन्ती कफजत्वं गमयतीत्यादि प्रयोजनमनु-
सरणीयम् । यथा पूर्वरूपेणापि लिङ्गसामान्यनिश्चय उक्तः...तथा लिङ्गनिश्चितेऽपि व्याधौ पूर्वरूपेणासाध्यत्व-
मुक्तं इति ।...तस्मान्निदानादिपञ्चकमभिधातव्यमेव । Ck.

3. ननु, लिङ्गेन व्याधिः परीक्षणीय इति वचनाल्लिङ्गव्यतिरिक्तो व्याधिरित्युक्तं भवति, तत्र च न
लिङ्गसमुदायव्यतिरिक्तो व्याधिरुपलभ्यते, विषमारम्भविसर्गित्वादयो हि सन्तापसहिताः ज्वराः, तथा
प्रतिश्यायकासाद्येकादशरूपमेलक एव यक्ष्मा । नैवं, लिङ्गत्वेन शास्त्रे प्रतिपादितानां तदतिरिक्तव्याध्यभावे
लिङ्गत्वानुपपत्तेः ।...विकारश्चेह दोषद्वयमेलकविशेषो ज्वरादिशब्देनोच्यते । स च दोषद्वयविशेषात्मा
ज्वरोऽरुच्यादिभ्यो दोषद्वयवैषम्यविशेषेभ्योऽर्थान्तरमेव । Ck.

(parts aggregated) such as the body is different from its parts. Disease is not pain itself but cause of pain and as such there is no any anomaly in accepting it as avavayī (whole) on this ground.¹ Symptoms are, by nature, disease but are called as such in reference to disease. The same are sometimes taken as symptoms and sometimes disease according to the context.²

Thus the role of pañcanidāna in diagnosis is established.³

15. In Nidānasthāna, the eight diseases which came into existence during destruction of Dakṣa's sacrifice are described with reference to their diagnosis. Rājayakṣmā, though not in the list, is described here because of its importance. This is described before unmāda and apasmāra because the latter are exogenous.⁴

Diseases are described in this section according to the order of nidāna, pūrvarūpa, rūpa, upaśaya and samprāpti but in certain cases, due to specific reason, the order is transgressed. For instance, in jvara, rūpa is described first and then pūrvarūpa because the latter is common for all and the former varies in each type.⁵

In Nidānasthāna, principle of treatment is also mentioned briefly. Similarly, in cikitsāsthāna, diagnosis is mentioned in short, this is because diagnosis and treatment are intimately interlinked. Without treatment, diagnosis would be fruitless and treatment would be futile without diagnosis.⁶ Even then the

1. न च वाच्यं ज्वरलिगारुच्यंगमर्दादिरूपधातुवैषम्यविशेषमेलको ज्वरोऽस्तु, अलं तदतिरिक्तज्वरकल्पनया, लिगलिगिभावश्च समुदायसमुदायिभेदाद्भविष्यतीति । यत एवमप्यरुच्यंगमर्दादिधातुवैषम्यानुगतो धातुवैषम्यविशेषो ज्वररूपोऽवयवीति भिन्न एव वक्तव्यः, जंघाबाहुशिरोन्तराध्यवयवानतिरिक्तमेव शरीरमवयविरूपम् । दुःखमेव व्याधिरिति पूर्वमेव पराकृतम्, तेन दुःखरूपत्वाद् व्याधेरवयवित्वं न संभवतीति वाच्यम् । Ck.
2. लिगानि तु स्वरूपेण व्याधयो भवन्ति, ते च बोद्धव्यव्याध्यपेक्षया लिगानि भवन्ति...लिगलिगिभावश्च जिज्ञासावशाद् भवति । Ck.
3. तस्मात् सुस्थितं व्याधिगमकत्वं निदानादिपञ्चकस्य । Ck.
4. आद्यानित्येन आदौ दक्षाध्वरोद्धवंसे उत्पन्ना ये तेषामिह कथनं दर्शयति । यद्यपि च राजयक्ष्मा पृथगेवोत्पन्नः...तथाऽप्यस्य प्राधान्यादिहाभिधानम्...उन्मादापस्मारयोरगन्तुत्वेन शोषमप्यभिधायान्तेऽभिधानम् । Ck.
5. क्रमेणेति रोगसामान्योक्तनिदानपूर्वरूपरूपोपशयसंप्राप्तिरूपेण । अयञ्च क्रमः क्वचित् प्रयोजनवशाद् बाध्यते, यथाऽत्रैव ज्वरेऽग्रे हि रूपमभिधाय पूर्वरूपमभिधातव्यम् । क्रमभेदप्रयोजनञ्चेह—यत् रूपाण्यत्र प्रतिज्वरमभिधातव्यानि, न तु प्राग्रूपाणि ।
6. निदाने च चिकित्साभिधानप्रयोजनं प्रागेवोक्तम्...चिकित्सते च विकाराणां निदानाद्यभिधानं निदानादिनाऽव्यवधानेन प्रतीते विषये चिकित्सा सम्यक् प्रतीयत इत्यभिप्रायेण । Ck.

dealing of diagnosis separately in a section indicates importance of diagnosis in medicine.¹

16. Jvara has come into existence first of all the physical diseases and as such will be described first. The word 'śārīra' here is significant because jvara is not to be taken as the first among the psychic disorders.² This is in reference to normal person because in those having hereditary diseases like piles etc., these appear prior to jvara.³

17. Vāta etc. are immediate cause.⁴ The eight types of fever are observed in human beings and not in other animals and as such the word 'manuṣyāṇam' is significant.⁵

Āgantu (exogenous), though has various causes and effects, is essentially one which manifests with pain.⁶

Caṅgādhara explains it further. He says that kāraṇa here means 'samavāyi kāraṇa' (doṣas).⁷ Vāta etc. are causes in aggravated state and not in diminished one and as such the same may be understood here.⁸

'Āgantu' is defined as 'that which comes suddenly'.⁹

18. Pūrvarūpa here should be taken as the specific one which consists of the unmanifested symptoms.¹⁰

In Cakrapāṇi's version, there is no mention of 'samprāpti'. He justifies it by saying that it is not so important, is mentioned in all diseases and is covered by etiology itself.¹¹

1. स्थानभेदकरणेन च चिकित्सावदायुर्वेदे निदानस्यापि ज्ञेयत्वेन प्राधान्यं दर्शयति । Ck.

2. शारीराणामित्यनेन कामक्रोधादिमानसं रोगं प्रति न ज्वरस्य प्रथमत्वमिति दर्शयति । Ck.

3. शारीराणां व्याधीनां गर्भेऽपि सहजार्शःप्रभृतिर्भवतीति चेन्न, अवैगुण्येन जातस्य पुंस इत्यभिप्रायात् । GD.

4. एतच्च कारणं वातादि सन्निकृष्टम् । Ck.

5. मनुष्याणामिति वचनेन गोगजशकुन्यादीनां नावश्यमिदं ज्वराष्टत्वमनुगामीति दर्शयति । Ck.

6. आगन्तुर्हि कारणभेदोत्पन्नोऽप्येकरूप एव, यत आगन्तुः सर्वो व्यथापूर्वमेव भवति । Ck.

7. कारणादिति प्रकृतिभूतात् कारणात्, तेन दोषः समवायी कारणम् । GD.

कारणं प्रकृतिः । JN.

8. कारणोपदेशे वृद्धिकारणदर्शनात् क्षयकारणोपदर्शनाभावाच्च कारणत्वं तु वातादीनां ज्वरादिषु न क्षयावस्थायां संभवति तेन वृद्धाद् वातादित्येवमादि व्याख्येयम् । GD.

9. आगमयति हठादुत्पादयति इत्यागन्तुः, आगच्छति हठादुत्पद्यते यतो वेति । GD.

10. पूर्वरूपञ्चेह विशिष्टमव्यक्तलिङ्गविशेषरूपमेव ज्ञेयम् । Ck.

11. संप्राप्तेस्तु वक्ष्यमाणाया इहाप्रतिज्ञानं, तस्याः सर्वरोगे संप्राप्तिभेदाभिधाने च कथितत्वात्, तथा निदानादिवत् संप्राप्तेर्व्याधिवोधनं प्रत्यप्रधानत्वाच्च तन्निदानरूपवातादिधर्मकथनमिति कृत्वा-निदानान्तर्गतमेव । Ck.

19. 'Rūkṣa' property is the chief of all the properties of vāta and as such it is mentioned first.¹

Though Āsthāpana (non-unctuous emema) is vāta-alleviating, it aggravates vāta if applied in excess. It alleviates vāta if applied after unctuous enema and in proper dose.²

20. 'Having entered into āmāśaya' is quite significant because the doṣa can produce jvara only if having entered into āmāśaya affects it. That is why lightening measure, as a rule, is prescribed for purification of āmāśaya in all types of fever.³

Doṣa affects the seat of fire located in a portion of āmāśaya known as grahaṇī.⁴

The word 'rasa' etymologically covers all the dhātus because of incessant transformation in them. It is restricted in the first dhātu known as 'rasa'.⁵

The word, 'ūṣmā' here used for digestive fire indicates its nature as heat and thus differentiates it from pitta which is flamy in nature like the external fire.⁶

Vāyu here is too much aggravated and as such expels the digestive fire instead of stimulating it. Vāyu stimulates the fire where it is only impelling as in case of the obese.⁷

Explaining it Gaṅgādhara says that in this case the poṣaka rasa is affected and not the poṣya rasa (rasa-dhātu).⁸ Further he says that some heat comes out through hair follicles in skin and thus spreads all over the body.⁹

1. वातप्रकोपणं प्रति रूक्षस्य प्रधानत्वेनाग्नेऽभिधानं, रूक्षो हि गुणो वातगुणेषु प्रधानम् । Ck.

2. आस्थापनं यद्यपि वातहरमुक्तं... तथापीहास्थापनस्यातियोगो वातहेतुर्भवेत् एवेति न दोषः ।... निरूहश्चानुवासनं कृत्वा युक्त एव, मात्राकृतश्च साधारणवातहर इति सिद्धान्तः । Ck.

3. प्रविश्यामाशयमित्यनेन ज्वरकर्तृदोषस्यामाशयदूषकत्वं दर्शयति । अत एव सर्वज्वरेष्वामाशयविशुद्धयर्थं लघनमुत्सर्गं तो वदन्ति । Ck.

4. वह्निस्थानस्यामाशयैकदेशत्वेनामाशयप्रवेशेऽपि नावश्यं ग्रहणीरूपवह्निस्थानदुष्टिविशेषेण लभ्यत इति, अत एवोक्तं ऊष्मणा सह मिश्रीभूयेति । Ck.

5. रसतीति रस इति व्युत्पत्तिमात्रेण रक्तादिषु रससंज्ञां निषेधयति, यत्रैव रससंज्ञा रूढा तं ग्राहयति । Ck.

6. इह चोष्मशब्देन पाचकाग्निं व्यपदिशन् पाचकस्य वह्नेरूष्मरूपतां दर्शयति, बाह्यवह्निसदृशज्वालाकरं पित्तं निषेधयति । Ck.

7. वायुश्चात्रातिबुद्धत्वेन वह्नेनिरासकः, तेनाग्निदीप्तिं न करोति । यत्र हि प्रेरकमात्रो भवति वायुस्तत्र वह्नेर्बुद्धिं करोति; यथा—मेदस्विनः कोष्ठे चरन् वायुरग्निबुद्धिकरो भवति । Ck.

8. आद्यं रसनामानमाहारपरिणामतो यो द्रवरूपो धातुस्तं धातुं न तु तत्पोषितं रसनामानं धातुं शरीरम् । GD.

9. जाठराग्नेरीष्यं बहिर्निरस्य कियदंशेन रोमकूपतस्त्वग्गतं कृत्वा केवलं शरीरं... अनुप्रपद्यते । GD.

Yogīndranātha quotes the relevant extracts from Caraka (Ci. 3) and Suśruta (Uttara, 39) and says that the doṣa is mixed with its own heat or the heat of dhātu and accompanies the āhārarasa known as āma rasa and thereby obstructs the channels carrying rasa and sveda. Further it affects the digestive fire, expels it and thus increasing the body heat by its own heat and the heat of digestive fire it produces fever.¹ Irregular onset and remission of fever may be taken in respect of the parts affected or the time of the rise in temperature.²

Exacerbation of vāyu in certain periods as in empty stomach, evening and so on is commonly observed but not always otherwise irregularity in remission etc. could not be explained.³

Cakrapāṇi explains piṇḍikā as 'musculature' in the middle of leg below knee.⁴

Differentiating between annarasakheda and arocaka, he says that the former is 'loss of desire for food' while the latter denotes 'non-taking of food even if introduced in mouth'.⁵

Though unsuitability of the factors mentioned under etiology denotes, by presumption, the suitability of those contrary to them, it is mentioned explicitly because presumption is not always certain. For example, daysleep is prohibited in acute fever, by this it may be presumed that the same is indicated in chronic fever which is not correct.⁶

1. आमाशयं प्रविश्य ऊष्मणा दोषोष्मणा घातूष्मणा वा मिश्रीभूय आद्यं प्रथमं आहारपरिणामघातुं रसना-
मानं रसाख्यं आमरसं अन्ववेत्य अनुगम्य रसस्वेदवहानि स्रोतांसि पिधाय छादयित्वा तेषां मार्गमावृत्य
अग्निं जाठरमुपहत्य मन्दीकृत्य तस्य ऊष्माणं पक्तिस्थानात् अग्निस्थानाद् बहिर्निरस्य निक्षिप्य केवलं
कृत्स्नं शरीरं अनुप्रपद्यते अभिसर्पति । तदा अग्नेः ऊष्मणा स्वेनोष्मणा चापि देहोष्माणं एघयन्
ज्वरमभिनिर्वर्तयति । JN.
2. विषमत्वं च कदाचिच्छिरो गृहीत्वा भवति, कदाचित् पृष्ठं...किंवा, ज्वरारम्भमोक्षकालानवस्थितत्वमेव
वैषम्यम् । Ck.
3. यच्च वायोर्जरणान्तदिवसान्तादिषु बलवत्कार्यकर्तृत्वमुक्तं, तदपि प्रायिकत्वेन ज्ञेयम्, अन्यथा एतदेवा-
रम्भादिवैषम्यं न स्यात् । Ck.
4. पिण्डिका जान्वधो जंघामध्यमांसपिण्डिका । Ck.
5. अन्तरसखेदः...सर्वरसेष्वनिच्छेद्यर्थः । अरुचिस्तु वक्ष्यमाणा वक्त्रे प्रविष्टान्नानभ्यवहरणाद् बोद्धव्या । Ck.
6. निदानोक्तानामनुपशय इति वचनेनैव विपरीत उपशयोऽर्थलब्धोऽपि स्पष्टार्थमुच्यते, किंवा, अथापित्तेर-
नैकान्तिकत्वेन उच्यते, यथा—नवज्वरे दिवास्वप्ने प्रतिषिद्धेऽश्रापित्या पुराणज्वरे दिवास्वप्नः प्राप्नोति, अत्र
च तत्र दिवास्वप्नो न विहित इत्यर्थापत्तेरनैकान्तिकत्वं वदन्ति । Ck.

The unsuitability is indicated only for those factors which are explicitly mentioned under etiology and not others presumed, that is why alcohol is suitable in case of alcoholism though apparently seemed as etiological factor.¹

Gaṅgādhara commenting on the last point under the symptoms of vātika jvara says that the unsuitability of etiological factors and suitability of the contrary one denote aggravation and diminution of vāy and thereby lead to the knowledge of the vātika nature of the fever. Thus the word 'anupaśaya' and 'upaśaya' are not in their original sense here.²

Yogīndranātha confirms the same thing by sāmānya-viśeṣa and anvaya-vyatireka.³

24. Pitta, though uṣṇa, extinguishes the digestive fire due to its liquidity which is contrary to the nature of fire.¹ (see C. Ci. 15). Cakrapāṇi further says that temperature rises gradually in pittaja jvara and not suddenly as in vātika jvara.⁵

Gaṅgādhara elaborating further says that irregular diet even though free from hot, salt etc. aggravates pitta and as such has been read separately.⁶

On damage of fire by liquid pitta he comments that such damage of non-liquid fire is possible by liquid fire.⁷

Explaining 'Bhrama', he says—it is like seeing the objects rotating and also such feeling in one's own body. Though bhrama is mentioned as one of the eighty vātika disorders, (C. Su.), it is listed here as well as under vātika fever only to show that it is caused by both vāta and pitta. Some say that even in paittika fever there is association of vāta which causes bhrama but it does not look sound because vāyu here is not the initiating cause. Others say—it arises as a new product by

1. निदानोक्तानामित्यत्रोक्तग्रहणादयदेव निदानत्वेनोक्तं तस्यैवानुपशयित्वं निदर्शयति, न पुनर्यस्यापाततो निदानत्वं प्रतिभाति; तेन, मदात्ययादौ मद्यादेर्निदानत्वेन प्रतीयमानस्यापि उपशयित्वमेव । Ck.
2. ताभ्यां वृद्धिहासे च व्याधि वातजत्वादिरूपेण ज्ञापयत इति वृद्धिहासयोर्लिंगत्वेनेदं वचनं न त्वनुपशयोपशययोरिति । GD.
3. वातज्वरनिदानत्वेनोक्तानां रुक्षलघुशीतादीनां अनुपशयः दुःखावहत्वं ज्वरस्य वृद्धेः, वृद्धिः सामान्यात् । अन्वयेनोक्त्वा व्यतिरेकेणाह । 'निदानविपरीतानां स्निग्धगुरुष्णादीनां उपशयः सुखानुबन्धित्वं उपशमनात् । विपर्ययाद्घ्रासः । JN.
4. द्रवत्वादग्निमुपहत्येतिवचनादुष्णस्यापि पित्तस्य द्रवत्वेनाग्निविपरीतेन गुणेनाग्निहन्तृतां दर्शयति । Ck.
5. पित्तज्वरे वातज्वर इव न सहसा वल्लिक्षेपणं भवति, किन्तु शनैः स्तोकक्रमेणेति । Ck.
6. विषमाहारस्तु उष्णलवणादिद्रव्यव्यतिरेकेणापि पित्तं कोपयतीतिख्यापनार्थं पृथक् पदं कृतम् । GD.
7. द्रवतैजसेनाद्रवतैजसोपघातः सम्भवति । GD.

particular combination of doṣa and duṣya but this is also not acceptable because such step may create disorderliness. Some interpret 'bhrama' and false perception due to affection of eyes by pitta.¹

On atisāra he comments—'atisāra' here denotes 'passing of liquid stool' due to laxative-nature of pitta and not diarrhoea as disease which is mentioned as one of the complications of fever. Some say that the former condition is of pittaja jvara while the latter one is the condition known as jvarātisāra (fever associated with diarrhoea). In fact, such diarrhoea is possible in pittajvara because diarrhoea is possible in pittajvara because of common pathogenesis. Some say this condition as jvarātisāra while others contradict it with argument that jvarātisāra may be found even in cases of predominance of vāta etc. that is why it requires specific treatment because antipyretics are generally laxative whereas diarrhoea requires astringent therapy. Gaṅgādhara does not agree to it and says that this sort of discrimination is not at all necessary because it is not seen in the works of Caraka, Suśruta etc. Moreover, treatment of both the conditions, fever and diarrhoea like pācana, laṅghana etc. is similar.²

25-26. Cakrapāṇi discusses the entry of kapha into āmāśaya, the point is—when kapha is already seated in āmāśaya how can it enter there? It is resolved as follows—there are also other seats of kapha such as chest hence there is no anomaly in entry of that kapha. In case of pitta, where it is seated only in āmāśaya, its entry is not mentioned but only contact with the heat. Pitta is situated in āmāśaya, it only moves to the seat of fire (grahaṇi) which is portion of the āmāśaya.³

27. Cakrapāṇi informs that 'śītapīḍakā' is known as 'śvetapīḍakā' in other texts.⁴ Gaṅgādhara takes it as common allergic eruption.⁵

1. भ्रमश्चक्रस्थितस्येव भ्रमणशीलवस्तुदर्शनमिव स्वदेहभ्रमणज्ञानञ्च । यद्यपि महारोगाध्याये वातजाशीति-
विकारेषु भ्रमोऽभिहितस्तथापि 'रजःपित्तानिलाद् भ्रम' इतिवचनात् वातजत्ववत् पित्तजत्वमपि भ्रमस्य
स्थापनार्थमिदं वचनं...केचित्तु पित्तदूषितनेत्रत्वेन शंखः पीत इति ज्ञानवद् भ्रमज्ञानमाहुः । GD.
2. अतीसार इति पित्तस्य सरत्वेन सद्रवविट्प्रवृत्तिर्नत्वतीसाररोगः तस्य ज्वरोपद्रवत्वेनोक्तत्वात् । केचित्तु
यदा सद्रवपुरीषप्रवृत्तिस्तदा पित्तज्वर एव, यदा तूपद्रवत्वेनातिसाररोगस्तदा ज्वरातिसार इतीच्छन्ति ।
वस्तुतस्तु...लघनादिसमोपक्रमदर्शनात् । GD.
3. ननु श्लेष्मण आमाशयः स्थानं, तत् किं प्रविश्यामाशयमिति वचनेन ? नैवं, श्लेष्मण उरोऽपि प्रधानं स्थानं
तेनेहोरःस्थस्यापि श्लेष्मण आमाशयप्रवेशं दर्शयति । यत्र केवलामाशयवृत्तिं पित्तं, तत्र "आमाशयं
प्रविश्य" इति न कृतं, किन्तु "आमाशयादुष्माणमुपसृज्य" इति कृतम् । पित्तं ह्यामाशयप्रविष्टमेव
भवति, तच्चामाशयैकदेशस्थं वह्निस्थानं स्वस्थानाद् गच्छतीति युक्तम् । Ck.
4. शीतपिडकास्तन्त्रान्तरे श्वेतपिडका उच्यन्ते । Ck.
5. शीतपिडकाः शीतमारुतादिसंभवकोटवच्छोफा उदरं इत्याख्याः । GD.

28. Fasting, though does not aggravate pitta and kapha, may vitiate all the three doṣas due to its diminishing effect on agni. In fact, fasting aggravates vāta and pitta—in case of the latter it absorbs the liquid portion.¹

Doṣas aggravated simultaneously cause dual or aggregative fever. Their simultaneous aggravation is explained with prabhāva.²

The four means of exogenous fever are said only because of their predominance, so other means like particular odours, organic infection, unfavourable stars etc. may also be taken.³

In such fever, pain appears first and then the association of doṣas or pain may be taken as prodroma, then the specific symptoms (pyrexia) appears without manifestation of symptoms of vāta etc., finally when doṣas are associated, the symptoms of particular doṣas are manifested.⁴

For a certain period means 'a period of three to seven days'.⁵

It should not be questioned how anorexia etc. which appear in manifested fever can be called as prodroma because when they are associated with other symptoms they are known as 'līṅga' otherwise 'pūrvrūpa'.⁶

35. Though fever is originated from śleṣmā (āma), it is fiery in nature because of having been manifested from the wrath (of Rudra).⁷

In wider sense, the verb-root 'jvara' denotes all types of pain and thus covers all diseases; it is restricted in the specific distress which fever gives.⁸

1. अनशनं यद्यपि न पित्तश्लेष्मकरं, तथाप्यग्निमान्द्यकरत्वात् त्रिदोषकरमपि भवति, तेनानशनं वातपित्तकरं बोद्धव्यम्, यत्तु पित्तहरत्वमुक्तमनशनस्य, तत्तु पित्तद्रवांशक्षयात् । Ck.
2. विषमाशनादीनां यथायोग्यं प्रभावात् द्वन्द्वसन्निपातदोषकोपकत्वं बोध्यम् । अन्यथा पञ्चमहाभूतानामपि परस्परविरुद्धगुणत्वात् जगदारम्भानुपपत्तिश्च । GD.
3. तेन, ओषधिगन्धभूताभिर्बगदुष्टग्रहनिरीक्षणादयोऽप्यागन्तुज्वरहेतवो बोद्धव्याः । Ck.
4. आगन्तौ प्रथमं व्यथा भवति, पश्चाद्दोषानुबन्धकृतानि लक्षणानीति दर्शयति । किंवा, व्यथापूर्वमिति वचनादागन्तौ ज्वरे व्यथैव पूर्वरूपमिति वदन्ति । रूपं तु यदेव ज्वरस्य प्रत्यात्मिकं संतापरूपं तदेव वातज्वरादिलक्षणरहितं बोद्धव्यं प्रथमतः उत्तरकालीनदोषानुबन्धे तु यथावक्ष्यमाणदोषलिङ्गान्येव भवन्ति । Ck.
5. किञ्चित्कालमिति स्तोककालं, केचित् व्यहं वदन्ति, अन्ये सप्ताहमाहुः । आगन्तौ हि सप्ताहादूर्ध्वं दोषलिङ्गानि भवन्तीति दृष्टम् । Ck.
6. न चारुच्यादीनां व्यक्तज्वरभावित्वेन पूर्वरूपत्वं हन्यते, यतो लिङ्गान्तरयुक्तान्यरुच्यादीनि लिङ्गानि भवन्ति, लिङ्गान्तरविरहितानि तु पूर्वरूपाणि । Ck.
7. क्रोधभवत्वेन च श्लेष्मजन्मस्याप्याग्नेयत्वं दर्शयति, क्रोधो ह्यग्निरूपः, तेन तन्मयोऽपि ज्वरस्तथैव । Ck.
8. ज्वरयतीति निरुक्त्युपदर्शनेन ज्वरशब्दस्य रुग्जनकत्वेन सर्वव्याधिबोधकत्वेऽपि ईदृशो यो ज्वरयति चेदृशवेदनया स ज्वर इति योगरूढवृत्त्या सन्तापलक्षणनिरुक्तस्यास्य रोगस्य वाचकः । GD.

The fever is known by different terms in different animals¹ and beings.²

36. Light diet serves the purpose of laṅghana as it produces lightness or it may be applied in case of fever caused by vāta etc. where laṅghana proper is not advised. In vātika fever also laṅghana is applied to a certain extent with a view to the seat of doṣa.³

37-40. 'Ūṣmā' (p. 37) here means the heat of fever and not that of pitta which is covered by 'pitta'. Thus ghee because of alleviating pyrexia has been mentioned as contrary to disease (fever)⁴ and also contrary to doṣa as explained before.⁵

In the beginning paragraph, 'ūṣmā' is mentioned while the same is left out in the concluding verses. In this context, discussing the relation between 'ūṣmā' and 'pitta'. Cakrapāṇi says—'all heat in the body is from pitta (A. H. Ci. i., C. Su. 17) but sometimes it looks different from pitta. For instance, in kaphajvara, heat is there without pitta. Likewise, in pittaja agnimāndya, though pitta is aggravated, the heat in the form of fire gets diminished. Thus pitta and ūṣmā are both different and non-different.⁶ Taking them as different, ūṣmā is mentioned separately from pitta in the paragraph while in the concluding verses they have been taken as one.

The question arises how ghee is benefecial in pitta as it possesses unctuousness which is similar in both. The answer is that unctuousness is slight while the hotness is the predominant property of pitta which is counteracted by the coldness of ghee. Though pitta is composed of Ap too, its coldness and unctuousness are subdued by agni which is dominant. Still, the liquidity is not affected as in hot water.⁷ In fact, the combination of bhūtas and the products thereby is quite unknown. Thus inspite of several bhūtas entering into composition only a certain property is manifested. For example, in śāli rice, sweetness is there but not

1. हस्तिषु पाकलो, गोषु खेरिको, मत्स्यानामिन्द्रजालो, विहंगानां आमरक इत्यादिशब्दैः । Ck.

2. See Aṣṭāṅgasamgraha, Ni. 1. 5

3. लघ्वशनस्यापि लाघवकर्तृत्वेन लघनत्वात्, किंवा, यत्र वातादिज्वरे लघनं न कर्तव्यं तत्र लघ्वशनं बोद्धव्यम्—आमाशयसंबन्धेन वातोऽपि मनाग्लघनीयः स्थानापेक्षया भवतीति भावः । Ck.

4. ऊष्माणञ्चेति ज्वरप्रभावभूतमूष्माणं, न पित्तोष्माणं, तस्य पित्तग्रहणेनैव ग्रहणात् । अनेन ज्वरस्योष्महरणेन सर्पिषो ज्वरव्याधिप्रत्यानीकत्वं दर्शितं भवति । Ck.

5. तस्मादिति दोषव्याधिप्रत्यनीकत्वात् । Ck.

6. ब्रूमः, यावानूष्मा शारीरः स पैत एव—किन्तु नासावूष्मा कदाचित् पित्तेन साम्येऽप्येको भवति, यथा कफज्वरे, पित्ताग्निमान्द्ये, तदेवमूष्मा पित्ताद् भिन्नोऽभिन्नश्च भवति । Ck.

7. पित्ते "सस्नेहं" इतीषदर्थेन सशब्देनाल्पस्य स्नेहस्याभिधानात्, उष्णत्वं तु पित्ते प्रधानम् । Ck.

heaviness. Similarly, pitta inspite of being unctuous causes roughness in chronic fever due to predominance of agni.¹

If unctuousness of pitta can be removed why not the roughness of vāta ? Cakrapāṇi answers—Guṇas are peculiar and are of two kinds—(a) removable and (2) non-removable. The properties like śīta of vāta and sneha of pitta, which are not always observed belong to the former category while others to the latter.²

Yogīndranātha interprets 'ūṣmā' as antaragni (internal fire) being epithet of pitta. Alternatively, he takes it as śarīroṣmā (body heat).³

The idea mentioned in paragraph is repeated in concluding verses only in order to make it clear and intelligible, or details are described in prose so that the ideas may be clear and the same are abbreviated in verse so that they may be grasped easily.⁴

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1. अदृष्टकृतं एवायं भूतानामुत्पादः, तेन कश्चिदेव गुणः पांचभौतिकत्वेऽपि द्रव्याणामाविर्भूतो भवति, न तु सर्वे । Ck.
 2. न च वाच्यं, यत् सांसिद्धिकमपि चेत् पित्तस्य स्निग्धत्वमपैति तदा वातस्यापि रौक्ष्यं किमिति [नापैतीति, यतो विचित्रा एव हि गुणा अप्रतिक्षेपणीयाः, प्रतिक्षेपणीयाश्च । तत्र ये न सर्वदा दृश्यन्ते वातशैत्यं... पित्तस्नेहादयः त एव प्रतिक्षेपणीयाः, नान्ये; तथैव दृष्टत्वात् । Ck.
 3. पित्तम् ऊष्माणं अन्तरग्निभूतं, एतच्च पित्तस्य उष्णत्वख्यापनार्थं शरीरोष्माणं वा । JN.
 4. तद्व्यक्तिव्यवसायार्थमित्यत्र तद्व्यक्तिर्गद्योक्तार्थस्य व्यक्तिः प्रसन्नतेति यावत्, व्यवसायः अध्यवसायः ग्रहणमित्यर्थः । किंवा...प्रपञ्चाभिधानमर्थव्यक्त्यर्थं बोद्धव्यं, संक्षेपाभिधानं तु व्यवसायार्थम्, तेन गद्यश्लोकाभिधानाभ्यां व्यक्तिव्यवसायौ क्रियेते । Ck.

CHAPTER II

1-3. Pitta itself in a particular (abnormal) state is known as raktapitta and not rakta and pitta.¹

5. According to Caraka's definition of raktapitta, Cakrapāṇi gives derivation of the word 'raktapitta' in the following ways—

- (a) Pitta combined with rakta
- (b) Pitta vitiating rakta
- (c) Pitta simulating rakta.²

Pitta simulating rakta (blood) in odour and colour is the general character of raktapitta. The specific one will be said as according to its direction and other symptoms of associated doṣas.³

Gaṅgādhara explains it as movement of pitta mixed with blood which is vitiating by its own.⁴

Yogīndranātha follows Cakrapāṇi.⁵

7. Upadrava (complication) is a sort of symptom and as such is not beyond nidānapañca.⁶

Complications are explicitly mentioned here and not in the context of fever. This means that these complications are certain and commonly observed in rakta-pitta and no so in fever. The same may be understood in case of gulma etc.⁷ Svarabheda is read separately which indicates its prevalence.⁸

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1. पित्तमेवावस्थावशाल्लोहितपित्तमित्युच्यते...न तु रक्तञ्च पित्तञ्च रक्तपित्तमिति । Ck.
 2. एतेन, "रक्तयुक्तं पित्तं रक्तपित्तम्" इति प्रथमा निरुक्तिः, "रक्ते दूष्ये पित्तम्" इति द्वितीया, "रक्तवत्" पित्तं रक्तपित्तम्" इति तृतीया दृश्यते । Ck.
 3. एतदेव च रक्तपित्तस्य सामान्यलक्षणं यद् रक्तगन्धवर्णानुविधानं, विशेषलक्षणं तु ऊर्ध्वादिभेदेन कफादि-संबन्धादेवेह बोद्धव्यं, चिकित्सितेऽपि 'सान्द्रं सपाण्डु' इत्यादिना लक्षणं वक्ष्यति । Ck.
 4. तेन स्वदूषितलोहितमिश्रितपित्तप्रवृत्तिर्बोद्धव्या । GD.
 5. तस्मादिह रक्तसंसृष्टं रक्तदूषकं रक्तसदृशं वा पित्तं रक्तपित्तमिति शाकपार्थिवादिवत् समासः । न तु रक्तञ्च पित्तञ्चेति द्वन्द्वः । JN.
 1. उपद्रवस्य लिङ्गभूतत्वेन निदानपञ्चकानतिरिक्तत्वम् । Ck.
 7. रक्तपित्ते चैते उपद्रवाः प्रायोभावित्वेन नियता इत्यभिधीयन्ते; ज्वरे तुपद्रवाः नियताः न सन्ति, तेन तत्र नोक्ताः, एवं गुल्मादावपि प्रायोभावित्वेनोपद्रवकथनं व्याख्येयम् । Ck.
 8. स्वरभेदश्चेति पृथक्पाठेन स्वरभेदस्य प्रायोभावित्वमाह । Ck.

8. Discussing the prognosis, Gaṅgādhara says that the upward haemorrhage is curable because of having treatment with purgative which is best for elimination of pitta. Secondly, the availability of drugs is better because two rasas, kaṣāya and tikta, are useful in this condition. The downward type is palliable because it is treated with emesis which is not good for elimination of vāta and pitta. Moreover, the number of available drugs is also less as only madhura rasa is applicable in such case.¹

11. Santarpaṇa and apatarpaṇa measures are applicable in downward and upward types respectively.²

12-14. Purgative is the main remedy for the main cause (pitta) of the disease, medium remedy for kapha which is in medium state of aggravation and as vyādhi-pratyanika (anti-disease) because of eliminating pitta from the opposits passage. Thus, from all angles, purgative is the good remedy for upward type of raktapitta.³

21-23. 'Akarma' may taken as 'improper treatment' or 'unrighteous conduct'.⁴

'Kaścit' is significant because only certain disorders reach the state of incurability not all. A number of disorders subside naturally without any treatment.⁵

'Sādhyayāpya-parikrama' has been explained by Cakrapāṇi in three ways—

(a) That which follows both the paths.

(b) That which moves from the state of sādhyā to yāpya and that of yāpya to pratyākhyeya.

(c) That which moves from the state of sādhyā to yāpya.⁶

1. विरेचनोपक्रमणीयत्वात् इति विरेचनं पित्तहराणामिति पित्तहरौषधेषु श्रेष्ठतमविरेचनेन उपक्रमयोग्यत्वात् । बह्वौषधत्वाच्चेति मधुराम्ललवणकटुवर्जं कषायतिक्तौषधत्वात् । ...वमनस्य प्रतिमार्गहरणतयोपयुक्तस्य वातपित्तजयौषधत्वेन श्रेष्ठत्वाभावात्, अल्पौषधत्वाच्चेति वातपित्तहरणे मधुरभेषजमेव यौगिकं, न तु अम्ललवणौ पित्तवर्धकत्वात्, न वा कटुतिक्तकषाया वातवर्धकत्वादिति ऊर्ध्वगापेक्षयाऽल्पौषधत्वं बोध्यम् । GD.

2. संतर्पणेनेति अधोगस्य, अतर्पणेनेति ऊर्ध्वगस्य । Ck.

3. एवं व्याधिप्रधानकारणे पित्ते प्रधानशमनत्वात्, तथा मध्यकुपिते च कफे मध्यभेषजत्वात्, प्रतिमार्गहरणरूपतया च व्याधिप्रत्यनीकत्वाद् विरेचनमूर्ध्वगे साधु भेषजम् । Ck.

4. अकर्मतः अचिकित्सातः, किंवा, अकर्मत इति अधर्मादसाध्यव्याधिजनकात् । Ck.

5. कश्चिदिति वचनेन अचिकित्सया न सर्वे तिलकालकमशकादयोऽवश्यमसाध्या भवन्तीति दर्शयति, तेषामचिकित्सायामपि साध्यत्वात् । Ck.

6. साध्ययाप्यपरिक्रमादिति साध्ययाप्यमार्गाभ्यां परिक्रमादुभयमार्गानुसारित्वात्, किंवा, साध्ययाप्ययोः परिक्रमः...तत्र साध्यपरिक्रमो याप्यमार्गगामित्वम्, एवं याप्यस्य परिक्रमोऽसाध्यमार्गगामित्वम्...किंवा...साध्यस्य याप्येन परिक्रमादित्यर्थः । Ck.

CHAPTER III

1-3. 'इह पञ्च' (five here) indicates more than this in other contexts (see Ci. 5).¹ Cakrapāṇi sees significance in the word 'nicaya' and says that it is more severe and incurable in comparison to sannipāta which may be curable as in case of fever.²

4-5. The disorders having pain as chief complaint are diagnosed often on the nature of the same. That is why 'vedanā' is mentioned separately from 'Linga'.³

Gaṅgādhara interprets it as 'relief in pain'.⁴

'कठिनीभूतम्' qualifies 'mahāsrotas' and, thus means 'hardened gastrointestinal tract.' In the reading 'कठिनीभूतः', it qualifies 'vāta' and means condensation of vāta due to excessive aggravation.⁵

The first 'piṇḍita' denotes the rounded condition of vāta while the second one denotes the protruded condition of the affected region.⁶ Because of this it looks like bush and as such is termed as gulma.⁷

Yogindranātha explaining the sites of gulma says—vātagulma mostly occurs in basti, pittagulma in nābhī and kapha-gulma in hṛdaya and both sides.⁸

8-9. Cakrapāṇi interpreting the word 'आमाशयैकदेशे' says—basti is not the site

1. इह पञ्चेति वचनाच्चिकित्सितेऽधिकान् गुल्मान् सूचयति । Ck.

2. सन्निपातशब्दं साध्यज्वरादिसन्निपातेऽपि वर्तमानं परित्यज्य निचयशब्दः कृतः, अत्यर्थं हि असाध्यरूपश्चायं निचयः । Ck.

3. समुत्थानेत्यादौ लिङ्गान्तर्निविष्टा वेदना पृथगुच्यते, गुल्मादिष्वन्तर्गतेषु वेदनाप्रधानविकारेषु प्रायो वेदनयैव विशेषावधारणं भवति । Ck.

4. वेदनोपशयेति वेदनाया यातनाया उपशय इत्यर्थः । GD.

5. "रौक्ष्यात् कठिनीभूतम्" इति महास्रोतोविशेषणम् । "यदा तु "रौक्ष्यात् कठिनीभूतः" इति पाठस्तदा वातविशेषणं, वातस्य कठिनत्वमत्यर्थं प्रकोपेण घनत्वमेव बोद्धव्यम् । Ck.

6. पिण्डित इति कुण्डलीभूतः । "पिण्डितश्चेति द्वितीयपिण्डितशब्देन मांसाद्युत्तुण्डनेन गुल्मप्रदेशस्यापि पिण्डितत्वमुच्यते । Ck.

7. "पिण्डितत्वाद् गुल्म इत्युच्यते" इत्यनेन लतादिगुल्मसादृश्यनिबन्धनां गुल्मसंज्ञां दर्शयति । Ck.

8. तत्र वस्ती वातगुल्मस्य प्रायोभावः स्वाश्रयत्वात् । एवं नाभौ पित्तगुल्मस्य, हृदि पाश्वर्योश्च श्लेष्मगुल्मस्य । JN.

of gulma caused by pitta or kapha. Vāta-gulma may occur in basti too and that is why 'mahāsrotas' is mentioned in that context which includes basti as well.¹

10-11. Cakrapāṇi informs of a variant 'अतिसुहितस्य of अबुभक्षस्य' which would mean 'over-saturated'.²

12. Sānnipātika gulma is incurable because of mutually contradictory treatment which is again due to vikṛti-viṣamasannipāta. Thus in curable tridoṣaja fever etc. inspite of contradictory treatment, there is no incurability (because of the absence of vikṛti-viṣama-sannipāta).³

13-14. Raktagulma occurs only in women because of obstruction in menstrual discharge. However, in men gulma may occur by common affection of blood (see Ci. V, Su. 24).⁴

In raktagulma the signs of pregnancy are mostly found but the difference is that the gulma pulsates wholly while the foetus quivers with limbs.⁵

Treatability of raktagulma in the tenth month is due to the specific nature of the disease by which it gets loosened in the tenth month and as such becomes managable. It is not that one has to watch and wait till the tenth month to eliminate the doubt of pregnancy because it can be done as above. Moreover, sometimes delivery may take place even after tenth month.⁶

1. आमाशयैकदेशे संवर्त्येतिवचनात् पित्तगुल्मस्य कफगुल्मस्य च बस्तिः स्थानं न भवतीति दर्शयति ।... वातगुल्मस्य तु बस्तिरपि स्थानं भवति, अत एव तत्र सामान्येन महास्रोत इति कृतं, महास्रोतोग्रहणेन च बस्तिरपि गृह्यते । Ck.

2. श्लेष्मगुल्मे अबुभक्षस्येति अबुभक्षितस्य, "अतिसुहितस्य" इति वा पाठः । Ck.

3. इह च विप्रतिषिद्धोपक्रमत्वं विकृतिविषमसन्निपातेन बोद्धव्यम् । तेन, साध्यत्रिदोषज्वरादौ वातादिविरुद्धोपक्रमत्वं सदपि नासाध्यतामापादयति । Ck.

4. तेनैवंरूप आर्तवप्रतिबन्धजन्यः शोणितगुल्मः पुरुषस्य न भवति । सामान्यशोणितदुष्टिजन्यस्तु पुरुषस्यापि भवति । Ck.

5. केवलः स्पन्दत इति नैकदेशेन; गर्भो ह्येकदेशेनापि स्पन्दते, तेनैतल्लक्षणं गर्भशंकाव्यावर्तकम् । Ck.

6. दशममासचिकित्स्यत्वञ्चेह व्याधिमहिम्ना बोद्धव्यं, दशममास एवायं शिथिलीभूतः सन् चिकित्स्यो भवतीति व्याधिप्रभावः ।...यत्तु समगर्भलिङ्गत्वेन गर्भशंकानिरासार्थं रक्तगुल्मस्य दशममासापेक्षणं, तन्न, दशममासादवर्गपि पिण्डितस्पन्दनेन रक्तगुल्मस्यावधारणम्, तथा दशममासादूर्ध्वमपि गर्भाविस्थानस्य दृष्टत्वेन गर्भशंकानपगमाच्च । Ck.

CHAPTER IV

1-3. All types of prameha are caused by tridoṣa but with predominance of one or the other doṣa it is called as kaphaja etc.¹ From 'vikāra' Cakrapāṇi takes symptoms and complications of prameha or other tridoṣaja disorders.² Yogīndranātha accepts only the alternative explanation.³ Gaṅgādhara, however, explains it in a unique way. He says that tridoṣaja pramehas are twenty but there are innumerable types of prameha which are caused by one or two doṣas etc.⁴

4. Cakrapāṇi interprets 'anubandha' as 'anukūla' (favourable). According to him, when nidāna (etiology), doṣa and dūṣya are favourable to each other, then only, there is manifestation of disease. Elaborating it further he says that Nidāna and doṣa are mutually favourable when they are similar in properties and there is no resistance on either side.⁵ Doṣa and dūṣya are favourable to each other when the former with similar properties and without opposition affects the latter which is favourable disposed to the former with non-resistance and similar properties.⁶

Yogīndranātha follows Cakrapāṇi.⁷

This concept is applicable generally in all disorders particularly in prameha.⁸

6. When kapha predominates in liquidity, it causes prameha otherwise not.⁹

1. सर्वमेहेष्वेव त्रिदोषाः कारणम्, अधिकत्वाच्च श्लैष्मिकादिव्यपदेश इति । Ck.

2. विकारा इति प्रमेहलिङ्गोपद्रवरूपाः, किंवा, अन्येऽपि ये केचन त्रिदोषजास्ते ग्राह्याः । Ck.

3. न केवलं प्रमेहाः, अन्येऽपि अपरिसंख्येया विकाराः त्रिदोषप्रकोपनिमित्ताः भवन्ति । JN.

4. त्रिदोषनिमित्ताः प्रमेहाः विंशतिरेव भवन्ति, परन्त्वपरे एकदोषजादयः प्रमेहविकारा अपरिसंख्येया भवन्ति दोषविकल्पेन वृद्धैर्दोषैर्दूष्यादिसंयोगेनापरिसंख्येयभेदात् । GD.

5. परस्परं नानुबन्धन्ति परस्परं प्रतिकूला भवन्ति, अनुबन्धो ह्यनुकूलेऽभिप्रेतः । Ck.

6. तत्र तदेव निदानं दोषमनुबन्धनाति यद् भूयःसामान्यादविरोधेन दोषं दूषयति ।...दोषस्य चेदमेव निदानानुबन्धित्वं यत्—निदानं दोषजननं प्रति समानगुणत्वं, समानगुणतया हि दोषो निदानस्य व्याधिजननं प्रत्यनुकूलो भवति ।...दोषस्य दूष्यानुबन्धित्वं यद्—दूष्यं व्याधिकारणं सामान्यगुणत्वादिधर्मयोगादविरोधेन दूषयति, तथा दूष्यस्य च दोषानुबन्धित्वं यद् दोषस्य दूषणं प्रति शिथिलत्वसमानगुणत्वादिनाऽनुकूल्येनावस्थानम् । Ck.

7. परस्परं नानुबन्धन्ति अनुसरन्ति अन्योन्यानुगुणाः न भवन्ति । JN.

8. एतच्च प्रकरणं सर्वविकारसाधारणमपि प्रमेहस्य परस्परानुबन्धिभिरेव निदानादिभिर्जन्यत्वं भवतीति ख्यापयितुं प्रमेहनिदाने कृतम् । Ck.

9. बहुद्रवः श्लेष्मा दोषविशेष इति बहुद्रव एव कफो मेहजनको नाल्पद्रवः इति । Ck.

8. In the initial stage itself kapha is produced abundantly by the etiological factors which is possessed of particular initiation and potency to cause prameha.¹

Explaining 'prakṛti-vikṛtibhūta' Cakrapāṇi says—when all the normal properties of kapha are affected and vitiation is high the disease gets stabilised and if it is too high, the same becomes incurable. Alternatively, 'prakṛti' may mean 'similar' and 'vikṛti' 'dissimilar'. Thus when doṣa and dūṣya are both similar and dissimilar, the disease becomes stabilised or incurable.²

Gaṅgādhara wants to read 'asādhya' as 'sādhya' and that is why he offers explanation on that line. He says what when doṣa and dūṣya are similar, the disease is curable due to similar treatment (Samakriyatvāt).³

Yogīndranātha, however, takes a middle course. He says that kaphaja prameha is curable but when it is associated with predominant vāta and pitta it becomes palliable or incurable.⁴

9-11. 'Vaiṣamyā' (disequilibrium) here means aggravation only and not diminution as the latter is not capable of causing such disorder. However, aggravation and diminution may be understood in terms of the degree of disequilibrium such as aggravation of first degree, second degree and so on. Thus if some property is pronounced as whiteness in śūkrameha, the other properties of kapha too should be taken as in the state of disequilibrium in relative terms of hāni or vṛddhi as mentioned above.⁵ Alternatively, the degree of disequilibrium may be decided

1. प्रमेहनिदानेन हि कफोऽयं प्रमेहकरणाभिमुख एव जनितो भूरिश्च, ततो भूरित्वात्तथा प्रमेहकरणशक्ति-योगाच्च तथा प्रकुप्यतीति युक्तम् । Ck.

2. प्रकृतिविकृतिभूतत्वादिति प्रकृतिभूतैर्गुणैः सर्वैरेव विकृतत्वात्, सर्व एव यस्माच्छ्लेष्मणो गुणा विकृतास्तस्मात् प्रकोपप्रकर्षात् स्थिरो भवति, अतिप्रकर्षात्त्वसाध्य इत्यर्थः । किंवा, प्रकृतिभूतः श्लेष्मा समाने दूष्ये मेदोवसादौ विकृतिभूतश्चासमाने शोणितादौ, तेन समानासमानत्वादित्यर्थः । तथा च समानदूष्य-प्राप्त्या बलित्वम्, असमानदूष्यप्राप्त्या च विरुद्धोपक्रमत्वं कफस्य भवति, ततश्च स्थैर्यमसाध्यता वा युक्तेति मन्तव्यम् । Ck.

3. प्रकृतिविकृतिभूतत्वादिति प्रकृत्या हेतुना प्रकृत्यनुरूपेण विकृतिभूतत्वात् विकृत्या विकृतिभूतत्वाभावात् दूष्यहरक्रियासाध्यत्वेन समक्रियत्वाच्च । GD.

4. प्रमेहा विकृतयः, तत्प्रकृतिश्च श्लेष्मा ।...श्लैष्मिकैषु स्थैर्यमसाध्यत्वं च अनुबन्धिनोः पित्वातयोरुत्पन्नत्वादेव बोद्धव्यम् । यदा कफस्य प्राधान्यं तदा ते साध्याः । JN.

5. वैषम्यमिह वृद्धिकृतमेव बोद्धव्यं, क्षयरूपवैषम्यस्यैवंरूपव्याध्यजनकत्वात् । वैषम्य एव वृद्धवृद्धतरत्वादिना हानिवृद्धौ बोद्धव्ये, तेन श्वेतादिगुणवृद्ध्या ये शुक्रमेहा उक्ताः, तेष्वपीतरे श्लेष्मगुणाः हानिवृद्धिरूपवैषम्य-युक्ता सन्तीत्यर्थः । Ck.

according to the number of properties involved such as in some cases two or three or four properties may be pronounced.¹

Cakrapāṇi says that it is not that the ten kaphaja pramehas are in order of ten properties mentioned here but may be associated with one or more properties irrespective of the order.²

'Sāndraprasāda' is one word but in sāndrameha only a portion of this property is manifested.³

The disorders are named after the properties or some type having these properties.⁴

Gaṅgādhara says that these names are given on the basis of doṣa which is main as active agent and not of dūṣya.⁵ He adds that though there is no any rule about the properties involved, there may be some property other than these and in that case it would be named after that as 'surāmeha' in the Suśruta-Saṃhitā.⁶

Yogīndranātha, evidently on the basis of Suśruta, says that though there is no difference in doṣa and dūṣya, various types of prameha arise due to their predominance or otherwise in the combination such as combination of dyes make various colours.⁷

22-23. 'Viśeṣa-vijñāna' is 'differential diagnosis' by which one syndrome is differentiated from the other simulating one.⁸

Cakrapāṇi has made complicated exercise to solve the anomaly of the read-

1. किंवा, वैषम्ये सति क्वचिद् द्वयोः क्वचित् त्रयाणां क्वचिच्चतुर्णां गुणानां वृद्धिर्भवतीति दर्शयति । तेन गुणसंख्योत्कर्षापकर्षाद्वानिवृद्धी ज्ञेये । Ck.
2. न चेह श्वेतादिदशगुणयोगाद् यथासंख्यं दश प्रमेहाः, किन्तु व्यस्तसमस्तगुणयोगाच्च । Ck.
3. सान्द्रप्रसादशब्देनैक एव गुणो गणनीयः, सान्द्रमेहव्यपदेशस्तु सान्द्रप्रसादगुणैकदेशेनोद्भूतेन ज्ञेयः । Ck.
4. यथा शीतमेह-शुक्लमेह-सान्द्रमेहेषु, अत्र हि शीतादिगुणाख्यैव मेहा व्यपदिश्यन्ते, इतरेषु तूदकमेहादिषु न श्वेतादिगुणसंज्ञातुल्यं नाम, किं तर्हि श्लेष्मणो नैकगुणयुक्तोदकादितुल्यत्वेन गुणयोगप्रवृत्तत्वाद् गौण-मुदकमेह इति । Ck.
5. अत्र श्लेष्मणः कर्तृत्वेन प्राधान्यात् तद्धर्मणैव नामविशेषः कर्तुं युज्यते, न त्वप्रधानमेदःक्लेदादिधर्मैर्ग । GD.
6. गुणान्तराणां तु नियमो नास्ति, परन्तु उक्तगुणानामतिरिक्तगुणं सूत्रं दृष्ट्वा तद्गुणयोग उन्नेयः । GD.
7. एवं दोषदूष्याणामविशेषेऽपि तेषामुत्कृष्टापकृष्टसंयोगेन प्रमेहेषु नानात्वमुपपद्यते, यथा वर्णानां उत्कृष्टाप-कृष्टसंयोगेन शबलादिभेदाः । JN.
8. विशेषविज्ञानार्था...परस्परभिन्नलक्षणप्रतिपादकाः । Ck.

ing 'kāṇḍakṣu'¹ but it is all futile. In fact, the reading is incorrect and it should be 'ikṣvālī'.

Gaṅgādhara has solved it by cutting the root of the doubt by taking kāṇḍekṣu as ikṣuvālīkā² but evidently it is based on confusion.

Yogīndranātha has also erred here by following Gaṅgādhara.

24-26. Paittika types of pramehā are manifested quickly because of the nature of pitta which is quicker than kapha.³

27-35. The sites of doṣa (pitta) and dūṣya (medas) are in close proximity and such the morbidity is always there and is difficult to overcome.

Secondly, doṣa is located in medas and as such because of contradictory treatment these types are difficult to cure.⁴

Moreover, the severity may be ascribed to the nature of the disease.⁵

Gaṅgādhara interprets 'saṃsrṣṭa' as 'pitta associated with kapha'. When it is located in medas it becomes palliable otherwise curable.⁶

Yogīndranātha interprets 'Saṃsrṣṭa' as 'excessively vitiated'. He also follows Gaṅgādhara in some respect.⁷

1. ननु इक्षुवालिकामेहे काण्डेक्षुरससंकाशमिति किमित्युच्यते, इक्षुवालिकाकाण्डेक्ष्वोरर्थान्तरत्वात् । नैवम्, इक्षुवालिकारसस्य तथा काण्डेक्षुरसस्य चैकरूपताप्रतिपादनार्थमुभयोरुपादानं, किंवा, काण्डेक्षुरसतुल्योऽपि तथेक्षुवालिकारसतुल्यश्चेक्षुवालिकामेहो भवतीत्युभयोपादानाद् दर्शयति । Ck.

2. काण्डेक्षु इक्षुवालिका । GD.

3. श्लेष्मणो हि क्षिप्रकारि पित्तं, तेन क्षिप्रतरोत्पादो युक्तः । Ck.

4. संसृष्टं सन्निकृष्टं दोषस्य पित्तस्य मेदसश्च स्थानं यस्मात् पित्तस्य ह्यामाशयः स्थानं, तथा मेदसोऽपि यत् स्थानं वपावहनं तदप्यामाशयैकदेश एव, तेन दोषदूष्ययोः स्थानप्रत्यासत्या दूषणं नित्यं प्रत्यासन्नत्वाद् दुर्जयमिति भावः । किंवा, संसृष्टदोषं मेदोरूपं स्थानं यस्य स तथा, एष विरुद्धोपक्रमत्वे हेतुः । तेन, यस्मात् पित्तरूपेण दोषेण संबद्धं मेदोरूपं स्थानं, तस्माद् विरुद्धोपक्रमता । यदि पित्तस्य मधुरशीतादि पथ्यं, तदपथ्यं मेदसः, यच्च मेदसः कटुकादि पथ्यं, तदपथ्यं पित्तस्य । Ck.

5. चकाराद् व्याधिप्रभावाच्च याप्यत्वमिति दर्शयति । Ck.

6. सर्वत्रैव प्रमेहेषु त्रिदोषजत्वेऽपि कफस्य प्राधान्ये संसर्गात् पित्तप्रमेहेषु पित्तवत् कफोऽपि प्रधानस्तेन कफेन संसृष्टस्य दोषस्य प्रकरणात् पित्तस्य मेदःस्थानत्वात्...यदा पित्तं मेदःस्थानं न गत्वा प्रमेहकरं भवति तथा पित्तजा अपि प्रमेहाः साध्या भवन्तीति बोध्यम् । GD.

7. संसृष्टो दोषो यत्र तत् संसृष्टदोषम्, अतिदुष्टमित्यर्थः । अथवा संसृष्टो दोषो पित्तकफाख्यौ यत्र तत् दोष-संसर्गादिप्यतिदुष्टम् ।...मेदसोऽनतिदुष्टत्वे तु पैत्तिकाः साध्याः । JN.

36-37. Vāyu, by dint of its own specific nature, makes ojas as kaṣāya because when vāta is aggravated it generates kaṣāya rasa by Prabhāva.¹

28-46. Vātika pramehas are 'Mahātyayika' in the sense that they cause loss of dhātus like majjā etc. which are essential for the body. They are also 'Viruddhopakrama' (having contradictory treatment) because what (unctuous etc.) is wholesome for vāyu is unwholesome for medas.²

Gaṅgādhara elaborating it says that it is fatal because of the above reason.³

1. स्वमहिम्ना च वायुरोजः कषायं करोति, यतो वातो हि वृद्धः प्रभावात् कषायरसं करोति । Ck.

2. महात्ययिकत्वादिति मज्जप्रभृतिसारभूतधातुक्षयकरत्वात् । विरुद्धोपक्रमत्वं तु यद् वायोः स्निग्धादि पथ्यं, तन् मेदसोऽपथ्यम् । Ck.

3. वसामज्जलसीकौजसां गंभीरधातूनामपकर्षणोत्पत्त्याऽऽशुमारकत्वात् । GD.

•महात्ययिकत्वात् मज्जप्रभृतिसारभूतधातुस्त्रावकत्वेन आशु विनाशकारित्वात् । JN.

CHAPTER V

Seven materials, when deranged, compose the cause of kuṣṭha. If the reading is accepted as 'प्रकृतिविकृतिमापन्नानि' then it would mean 'affected by the specific etiology of kuṣṭha.' It would further indicate that in case such etiology is absent and vāta etc. are vitiated due to other factors, there would not be manifestation of kuṣṭha but of visarpa which has also the same pathogenic material as its cause.¹

Though pathogenic material is the same in both kuṣṭha and visarpa, the latter arises by doṣa spreading in nature and having predominance of Rakta otherwise kuṣṭha takes place.² The severe pain in visarpa is due to specific defect of rakta and its treatment is also prescribed mainly of raktaduṣṭi.³ Others, however, say that in visarpa the vitiation of seven materials is not necessary but takes place on merit whereas in kuṣṭha vitiation of all the seven is, as a rule, essential.⁴

'Prakopana' means specific etiology of the disease vitiating doṣas because without this the morbidity causing disease can't take place.⁵

'दोषोपघातविकृताः' means that dhātus are affected by vitiated doṣas as dhātus can't be affected without them. Alternatively, it may mean the specific morbidity of dhātus causing kuṣṭha and not the general one in the form of diminution or aggravation.⁶

1. प्रकृतिरिति कारणमित्यर्थः... किंवा, प्रकृतिविकृतिमापन्नानि इति पाठः, तदा प्रकृत्या कुष्ठकारणेन विकृतिमापन्नानीत्यर्थः । एतेन च यदा कुष्ठजनकहेतुव्यतिरेकेण वातादीनां विकृतिर्भवति न तदा कुष्ठोत्पादो भवति, किन्तु विसर्पोत्पाद इति दर्शयति । विसर्पे हि... एत एव सप्त विकृताः कारणम् । Ck.
2. यद्यपि कुष्ठविसर्पयोर्दोषद्वयकृतं साम्यमस्ति, तथापि विसर्पणशीलेन रक्तप्रधानेन च दोषेण विसर्पजम्, अन्यथा तु कुष्ठजमेति व्याधिभेदोत्पत्तिः । Ck.
3. तथा विशिष्टशोणितदुष्टिवशादेव विसर्पे प्रबला वेदना भवति, तथा रक्तचिकित्सायाः प्राधान्योपदेशाच्च रक्तप्राधान्यं विसर्पे ज्ञेयम् । Ck.
4. अन्ये तु ब्रुवते—विसर्पे नावश्यं दोषद्वयसप्तकदुष्टिः, किन्तु सप्तानां तत्र दुष्टिर्योग्यतया दृश्यते, कुष्ठे तु सर्वत्र प्रतिनियमेन सप्तकदुष्टिः । Ck.
क्षिप्रविसर्पणशीलप्रबलरक्तपित्तैर्जन्यते विसर्पः, कुष्ठानु ज्विरक्रियस्थिराप्रबलरक्तपित्तैरिति । GD.
5. प्रकोपणविकृता इति कुष्ठनिदानप्रकोपणविकृताः, विना प्रकोपणं व्याधिजनकविकृत्यभावात् । Ck.
6. दोषोपघातविकृता इत्यनेन दोषोपघातादेव धातूनां विकृतिर्भवतीति दर्शयति, न दोषमन्तरा धातवो दुष्यन्तीत्यर्थः । किंवा, कुष्ठकारणानां धातूनां क्षयवृद्धिमात्ररूपविकृतिं निराकृत्य दोषभिसंबन्धरूपां दुष्टिं ग्राहयति । Ck.

‘केवलं शरीरं’ indicates that after manifestation, the disease involves other tissues of the body in addition to the above four. The latter have been given importance with regard to initial and general pathogenesis but in advanced stage it involves other tissues too. This also means the specific pathology in which disease manifests first in skin and then to rakta etc. as described by Suśruta.¹

Gaṅgādhara interprets ‘dravya’ as ‘Samavāyī kāraṇa’ (material cause).²

4. Specific syndromes are observed in particular types due to qualitative variation of doṣa and location.³ ‘Amśāṃśakalpanā’ means ‘variations in vitiation of one of the qualities of doṣa’ such as sometime vāyu may get vitiated in terms of its roughness and sometimes in that of coldness and so on.⁴ Because of these variations kuṣṭha, though similar in etiology, is said as of seven types. Apart from this, it is said as of eighteen types⁵ and even innumerable. Seven types denote the Mahā-kuṣṭhas⁶ (Leprosy proper).

In incurable type such variations of doṣas are not considered because they have no use for treatment.⁷

One question arises that the division in seven types is too narrow to cover the eleven types of kṣudra kuṣṭha (minor skin diseases). It is answered that the above division is based on the involvement doṣas such as one, two or three of them and

1. केवलं कृत्स्नं दुष्टचतुष्टयातिरिक्तमपीत्यर्थः । एतेन, प्रथमोत्पत्तौ कुष्ठे चतुर्धातुदुष्टिनियमः, उत्पन्नस्य त्वस्थिसिरादिदूषणमपि भवतीति दर्शयति । तत्र सुश्रुते कुष्ठस्य प्रथमं त्वगाश्रयस्य पश्चादुत्तरोत्तरधातूनामनुगमनमुक्तम्, ...तदिहाप्यविरुद्धमेव । ...चतुर्धा दुष्टिश्चेह कुष्ठोत्पादे सामान्यदुष्ट्यभिप्रायेणोक्ता, वैशेषिकी तु दुष्टिस्तेषां क्रमेणैव भवति । वैशेषिकदुष्टिश्चेह “केवलं शरीरमुपतपन्ति” इति वचनाद् व्याख्येया । Ck.
2. द्रव्याणीति समवायिकारणानि । GD.
3. दोषांशांशविकल्पस्य तथा स्थानस्य च विभागेन वेदनविशेषः कुष्ठे भवति । Ck.
4. दोषाणामंशमंशं प्रति विकल्पो कुष्ठेऽंशांशकल्पना, क्वचिद्वायुः स्वस्य रूक्षांशेन प्रकुपितो भवति, क्वचिच्छीतांशेनेत्यादि । Ck.
5. यतश्च समानेऽपि हि कारणे दोषांशांशविकल्पस्थानविभागेन वेदनादिविशेषः कुष्ठभेदकोऽस्ति, अतः सप्तविध इत्यादि योजनीयम् । Ck.
6. सप्तविध इति अत्रैव वक्ष्यमाणमहाकुष्ठभेदेन, अष्टादशविधस्तु चिकित्सावक्ष्यमाणभेदेन, अपरिसंख्येयस्तु वेदनाद्यवान्तरभेदेन । Ck.
7. प्रत्याख्येये व्याधौ सन्नपि दोषभेदकृतो भेदोऽचिकित्स्यत्वेन चिकित्साविशेषाप्रवर्तकत्वान्नेह क्रियते, साध्ये तु चिकित्साभेदार्थं क्रियत इति युक्तम् । Ck.

as the kṣudra kuṣṭhas have no types other than these, they are covered well by it. The only difference is that kṣudra kuṣṭha are less severe.¹

5. The nomenclature 'kāpāla' etc. for different types of kuṣṭha is based on the similarity with the substance as well as the traditional use in scripture. In sidhma only the latter basis is presumed.²

Kṣudra kuṣṭhas are not mentioned here as they are covered by the mahākuṣṭhas themselves.³

7. 'Pariharṣa' is interpreted as 'Jhinajhinikā'⁴ (tingling sensation).

8. Here 'Sidhma' is different from 'sidhmapuṣṭikā' which is described by Suśruta under kṣudra kuṣṭhas though by the name sidhma. Likewise, Suśruta has read dadru under mahākuṣṭha due to its persistent nature while Caraka reads it under kṣudra kuṣṭha because it does not enter into consecutive dhātus nor is it so painful.⁵

Yogīndranātha, however, does not make any such distinction and takes it as a minor disease.⁶

1. किं चैवं क्षुद्रकुष्ठाप्रवेशे कथमिहाचार्योऽनिदाने सप्तकुष्ठाभिधानेन कृती स्यात् ? उच्यते, इह सप्तविध-
कुष्ठाभिधानेनैकदोषजद्विदोषजत्रिदोषजकुष्ठाभिधानं कृतं न चैतत्प्रकारत्रयात् प्रकारान्तरं क्षुद्रकुष्ठाना-
मप्यस्ति, तेन क्षुद्रकुष्ठेषु यत्कुष्ठं यद्दोषजं वक्तव्यं तस्येहोक्ततद्दोषलक्षणयुक्तत्वेनावरोधो व्याख्येयः ।
परं क्षुद्रकुष्ठं महाकुष्ठोक्तदोषलक्षणानामल्पत्वं भवतीति ज्ञेयम् । Ck.
2. कुष्ठानां कापालादिसंज्ञाः कपालादिसादृश्यप्रयुक्तास्तथा शास्त्रव्यवहारसिद्धाश्च बोद्धव्याः । नहि सिध्म-
संज्ञायामन्वयोऽस्ति, तेन शास्त्रव्यवहारसिद्धैव सिध्मसंज्ञा । Ck.
3. इह च क्षुद्रकुष्ठानभिधानमुक्तन्यायेन महाकुष्ठान्तर्गतत्वादेवेति बोद्धव्यम् । Ck.
4. परिहर्षो जिनजिनिका । Ck.
5. सिध्मकुष्ठं यथोक्तलक्षणं सिध्मपुष्पिकाव्यतिरिक्तमेव ब्रूवते, सिध्मपुष्पिकाभिप्रायेण च सुश्रुते सिध्मकुष्ठं
क्षुद्रकुष्ठेषु पठितम् । दद्रु तु सुश्रुते महाकुष्ठे पठितमपीह क्षुद्रकुष्ठे पठितमुत्तरोत्तरधात्वनुप्रवेशाभावात्,
तथाऽऽत्यर्थपीडा रहितत्वाच्च । सुश्रुते तु तदनुबन्धित्वप्रकर्षान् महाकुष्ठे पठितम् । Ck.
6. सिध्मकुष्ठानि प्रायः ऊर्ध्वकाये भवन्ति ।...सिध्मकुष्ठं सुश्रुते क्षुद्रकुष्ठेषु पठ्यते । JN.

CHAPTER VI

4. 'Urahstha' means 'that which resides in chest'. 'Urasya' means 'pertaining to chest' such as tachycardia, angina etc.¹

6-7. Gaṅgādhara and Yogīndranātha adopt the other reading²

Interpreting the word 'योगक्षेमकर' Cakrapāṇi says Yogakṣemakara is that which is beneficial on application such as non-suppression of natural urges; or 'Yoga' means achievement of body in respect of strength, complexion etc. and 'kṣema' averting the future troubles'. In this way, Yogakṣemakara would mean promotive and preventive measures.³

Gaṅgādhara interprets it as 'useful for life'.⁴

Yogīndranātha interprets somewhat differently.⁵

7 (1) 'Rasa residing in heart' means Rasadhātu nourished by annarasa (chyle). Some take it as ojas.⁶ Gaṅgādhara follows the former while Yogīndranātha the latter view.⁷

9. "परं धाम" is interpreted as 'superior essence' by Cakrapāṇi while as 'final phase' by Gaṅgādhara and Yogīndranātha.⁸

1. उरःस्थमिति स्वभावादुरःस्थम् । उरस्या इति उरोगताः हृद्द्रवशूलादयः । Ck.

2. यस्त्वामाशयमभ्युपैति तेनास्य वर्चो भिद्यते । Here Gaṅgādhara takes āmāśaya as uttaraguda while Yogīndranātha says that diarrhoea takes place due to vāyu situated in āmāśaya.

3. योगेन ये क्षेमकरास्ते योगक्षेमकराः, ते चेह मूत्रपुरीषाविधारणादयः ।...किंवा, योगाः शरीरस्य बलवर्णाद्युत्कर्षयोगाः, क्षेमा अनागताबाधप्रतिषेधाः । Ck.

4. योगक्षेमकरेषु यैः कर्मभिः शरीरात्मयोगः क्रियते तत्सर्वेषु कर्मसु आत्मनः शरीरेष्वेव योगकरेषु प्रयतेत । GD.

5. योगक्षेमकरेषु योगेन सम्यग्योगेन क्षेमकरा ये भावास्तेषु । अथवा योगक्षेमं...अप्राप्तप्रापणं योगः, क्षेमं प्राप्तारक्षणं, तत्करेषु । JN.

6. हृदयस्थायी रस इति धातुरूपोऽन्नरसपोष्यः ।...केचित्तु हृदयस्थायी रस इति ओजो ब्रुवते । Ck.

7. हृदयस्थरसस्य...उपक्षयादुत्तरोत्तरधातुशोणितादीनां कार्याणां पुष्ट्यभावात् शोषं प्राप्नोति । GD. हृदयस्थायी रस ओजरूपम् । JN.

8. परं धाम इति उत्कृष्टसारम् उत्कृष्टत्वञ्च शुक्रस्यातिप्रसादरूपत्वात् ।

परं धामेति चरमस्थानम् । GD.

परं धाम परमं स्थानं चरमावस्था । JN.

10. Here 'Upaśaya' is the same as 'Upayoktā' (Vi. 1), because suitability is the main criterion of the examination of upayoktā¹ (consumer).

12. The disease is named 'Rājayakṣma' because of two reasons—(a) Initially it affected the king (of stars—Moon), (b) It is most severe among the disorders. Cakrapāṇi proposes two derivations of the word 'Rājayakṣmā' according to the above two meanings.²

Gaṅgādhara interprets the word with a different grammatical derivation.³

Yogīndranātha follows Gaṅgādhara.

13. In prodroma, pratiśyāya etc. are mostly caused by kapha though śoṣa is produced mainly by vāta. It is because of association with kapha residing in chest. Due to importance of location kapha gets vitiated and gains upper hand among the symptoms so much so that the disorder is known commonly as 'kapharoga'.⁴

14. Enumeration of eleven symptoms is not restrictive and as such there is no any conflict with the allied statement made in the section on treatment.⁵

15. After 'अपरिक्षीणबल' again mention of 'बलवान्' is significant because the latter denotes natural resistance which plays important role in prevention and therapeutics. In its presence even a debilitated patient fights against the disease effectively.⁶

1. अत्र चोपशयशब्देन उपयोक्ता यो रसविमाने वक्तव्यः स एव गृह्यते । 'अनेन हि तत्रोपयोक्तृपरीक्षया सात्म्यमेव परीक्ष्यत इत्युक्तम् । Ck.

उपशय ओकसात्म्यं, तेन उपयोक्तुर्ग्रहणं भवति । JN.

2. तेन कष्टतमत्वाच्च तथा चन्द्रमसः प्रागुत्पन्नत्वाच्चेति हेतुद्वयं ज्ञेयम् । यदा कष्टतमत्वात्तदा "राजेव यक्ष्मा राजयक्ष्मेति निरुक्तिर्वोद्धव्या । उदुराजस्येति वचनाद् राजसंज्ञत्वं सोमस्य दर्शयति । ततश्च "राजो यक्ष्मा राजयक्ष्मा" इति निरुक्तिर्भवति । Ck.

3. यक्ष्मणां रोगाणां राजा इति राजदन्तादित्वात् पूर्वनिपाते रूपसिद्धिः । GD.

4. पूर्वरूपेषु प्रतिश्यायादिः प्रायः कफयुक्तपूर्वरूपोत्पादो वायुनापि प्रधानेन क्रियमाणे शोषे उरःस्थश्लेष्म-संसर्गाद् बोद्धव्यः । यतश्च प्रायेण कफोऽत्र स्थानमहिम्ना प्रकुपितो भवति, तेन शोषं कफप्रधानलिगत्वेन श्लेष्मरोग इति च ब्रूवते । Ck.

5. कासश्वासादयश्च ये एकादशरूपा उदाहरणार्थं व्याख्याता न ते प्रतिनियमार्थम्, तेन चिकित्सिते वक्ष्यमाण-मेकादशरूपचतुष्टयं भिन्नलक्षणं न विरोधि । Ck.

6. अपरिक्षीणबलाभिधानेऽपि बलवानिति पदं सहजबलयुक्तत्वोपदर्शनार्थम्, सहजबलो ह्युपक्षीणबलोऽप्यक्षीण-बलवद्भवतीति भावः । Ck.

CHAPTER VII

4. 'समलविकृतोपहितानि' has been interpreted by Cakrapāṇi as 'those mixed with dirty and antagonistic items' or 'the filthy items served by those affected with leprosy etc.'¹

Yogīndranātha follows Cakrapāṇi.²

In 'tantra-prayoga', Cakrapāṇi takes 'tantra' as 'body' and thus interprets 'the practices conducive to body.'³

Gaṅgādhara takes 'the tantrik practices.'⁴

Yogīndranātha interprets it simply as 'conduct prescribed by scripture.'⁵

6. Cakrapāṇi has interpreted 'Udarditva', as 'affection in upper part of the body'⁶ but in my opinion, it is 'suffering from urticarial patches.'

Both Gaṅgādhara and Yogīndranātha have accepted the other variant.

(1) After prodroma, the disease arises quickly and there is no big interval as in other disorders.⁷

18. Combination of incurable ones such as association of violent god etc. in Tridoṣaja type of insanity. Likewise, combination of curable and incurable ones such as association of violent factors in the disorder caused by single doṣa or in pleasure-seeking type association of tridoṣa.⁸

1. समलैः अशुचिभिः, विकृतैः वैरोधिकैः, उपहितानि मिश्रीकृतानीति समलविकृतोपहितानि, किंवा समलैः मलिनैः, विकृतैः कुष्ठिव्यंगादिभिः परिजनैः उपहितानि उपदौकितानीति समलविकृतोपहितानि । Ck.

2. समलानि विकृतानि यानि द्रव्याणि तैः उपहितानि उपस्कृतानि, समलैर्मलिनैः विकृतैः कुष्ठद्यादिभिश्च परिजनैः उपनीतानि वा । JN.

3. तन्त्रं शरीरं, तस्य परिपालनार्थं सद्बृत्तोक्तः प्रयोगः । Ck.

4. तन्त्रप्रयोगं वेदादिशास्त्रोक्तं स्वाभीष्टदेवसिद्धिराजादिवशीकरणोच्चाटनादिनिमित्तं प्रयोगं शवारोहणादिकर्म । GD.

5. तन्त्रप्रयोगं शास्त्राचारम् । JN.

6. उर्ददित्वमूर्ध्वकाये पीडितत्वम् । Ck.

7. पूर्वरूपानन्तरं शीघ्रमेवोन्मादो भवतीति दर्शयति, अन्ये रोगा यथा पूर्वरूपे भूतेऽपि चिरेण भवन्ति न तथोन्माद इत्यर्थः । Ck.

8. आसाध्यसंयोगमिति यदा त्रिदोषजोन्मादे हिंसादिना देवादिनाऽनुबन्धो भवति तदाऽसाध्योः संयोगो भवति । साध्यासाध्यसंयोगस्तु एकदोषजे उन्मादे हिंसाद्युन्मादयोगात्तथा रत्यर्थोन्मादे त्रिदोषोन्मादानुबन्धाच्चेति ज्ञेयम् । Ck.

आसाध्ययोर्द्वयोः निजागन्त्वोः परस्परं संयोगमसाध्यं विद्यात् । साध्यस्य निजस्यासाध्यैनागन्तुना संयोगं साध्यस्यागन्तोः असाध्येन निजेन संयोगं वा असाध्यं विद्यात् । GD.

CHAPTER VIII

3. Apasmāra is only of four types inspite of association of exogenous factor which shows that it is not caused independently by the exogenous factor like unmāda.¹

4. The word 'viṣama' indicates the irregular paroxysms of the disease.²

'Sreṣṭhatama āyatana' indicates that though there are other seats of consciousness, hṛdaya is the most important of all because of being the particular seat of the same.³

Doṣas hidden in hṛdaya and sense organs when excited by emotions precipitate the epileptic fit.⁴

5. 'Tamaḥpraveśa' is entering into darkness (of unconsciousness). While under fit the epileptic does not know anything as entered into darkness.⁵

8. In paittika type, the fit goes off quickly but somewhat delayed in comparison to that of vātika type because vāyu is more quick-acting than pitta.⁶

Distinguishing between 'ugra' and 'bhairava', Cakrapāṇi says that the former is more or less violent but the latter means fierce though non-violent.⁷

9. As said earlier, epilepsy is not caused by exogenous factors independently and as such these symptoms appear slightly.⁸

1. चत्वार इति वचनमागन्तुसंबन्धेऽप्यपस्माराणां चतुष्कप्रतिपादनार्थम् । अपस्मारो हि नोन्मादवत् स्वतन्त्रेणागन्तुना क्रियते । Ck.

आगन्तुरपस्मारः अनुबन्धरूप एव जायते, न तु आगन्तून्मादवत् स्वतन्त्रसमुत्थानः । JN.

2. विषमत्वेन कदाचिदपस्मारवेगकृत्त्वं दर्शयति । Ck.

3. श्रेष्ठतममायतनमिति अनेनान्योऽपि शरीरदेशोऽन्तरात्मनः स्थानं, हृदयं तु श्रेष्ठतमं, तत्रैव चेतनाविशेषनिबन्धनादिति दर्शयति । Ck.

4. ते च लीनाः सन्तः कामादिभिरीरिताः पुनर्हृदयमिन्द्रियायतनानि च विशेषेण पूरयन्ति यदा, तदा अपस्मरति अपस्मारेवगयुक्तो भवति । Ck.

5. तमः प्रवेशोऽज्ञानसाधर्म्यात् । अपस्मारवेगवान् हि तमःप्रवेशे इव न किञ्चिद् बुध्यते । Ck.

6. पित्तापस्मारे यद्यपि विशेषलक्षणे क्षणेन संज्ञां प्रतिलभमानमित्युक्तं, तथापि वातिकापेक्षया कालप्रकर्षो ज्ञेयः, पित्तादपि हि वायुः शीघ्रकारी भवति । Ck.

7. उग्रं हिंसकमिव, भैरवं तु अहिंसकमपि भयजनकं श्मशानादि । Ck.

8. एतेन, सर्वापस्मारे भूतसंबन्धो भवति, न च स्वतन्त्रोऽपस्मारो भौतिको भवतीति दर्शयति । Ck.

एतेन च स्वातन्त्र्येणागन्तव्यपस्मारसंभवो न भवतीति दर्शयति, यदि हि स्वतन्त्र एवागन्तुः स्यात्तदा न स्तोकमागन्तुर्लिंगं स्यात् किन्तु सर्वमेव । Ck.

11-14. 'Sādhāraṇa' means general such as anti-dōṣic like emesis etc. and pacifying to gods etc. such as offering, auspicious etc.¹

16-19. Sometimes one disease produces another one. Here the word 'nidā-nārthakara' is significant because it shows that in consequential disease too the pathological process has its root in etiology causing the original disease and as such its acceptance as an additional etiological factor is overruled.²

21. When a disease gets subsided after producing the other disease, it serves only one purpose (e. g. of etiology) but when it continues along with that it serves the purpose of both (e.g. etiology as well as disease).³

40. The disorders which are dependent on fever etc. are described as their symptoms and are treated with the measures useful for the main disease but when they are independent and are treated as such they are diseases.⁴

42-44. Taking 'Nidāna' as denoting 'the binding rope during milching cow, some propose derivation of the word (Nidāna' as 'that by which the pentad (etiology etc.) is bound together.'⁵

1. साधारणमिति दोषप्रत्यनीकं वमनादि, देवादिप्रत्यनीकञ्च बलिमंगलादि । Ck.

2. निदानरूप इति वक्तव्ये यन्निदानार्थकर इति ब्रूते, तेन व्याधिना व्याध्यन्ते क्रियमाणेऽपि मूलभूतव्याधिजनक एव हेतुव्याधिजन्येऽपि व्याधौ मूलव्याधिजननावान्तरव्यापारो निदानमिति दर्शयति । तेन रोगजन्येऽपि रोगे मूलभूतासात्त्येन्द्रियार्थादि कारणत्रयमेव कारणं भवतीति न चतुर्थकारणान्तरापत्तिरित्यतिप्रसंगो वाच्यः । ज्वरकारणान्येव हि उष्णादीन्यतिमात्राणि ज्वरमभिनिर्वर्त्य रक्तपित्तमपि कारणान्तरवर्धितशक्तीनि जनयन्तीत्याद्यनुसरणीयम् । Ck.

3. अत्र यो हेत्वर्थं व्याधिजननं कृत्वा प्रशाम्यति स एकार्थकारी, यस्तु हेत्वर्थं व्याध्यन्तरजननं कृत्वा स्वयमप्यनुवर्तते स उभयार्थकारी । यदा कासं समारभ्यापि स्वयमनुवर्तते तदा प्रतिश्यायः स्वयञ्च रुजार्कतृत्वेन रोगार्थकरः, कासजनकत्वेन हेत्वर्थकरश्च भवति, यदा तु कासं जनयित्वा स्वयं निवर्तते तदा कासकाले निवृत्तत्वात् हेत्वर्थमात्रं करोति । Ck.

4. यदा ज्वरादिपरतन्त्रा जायन्तेऽरुच्यादयः, तदा पारतन्त्र्याल्लिङ्गान्येव ते, नामयाः । आमयो हि स्वतन्त्रः स्वचिकित्साप्रशमनीयो भवतीत्यायुर्वेदस्थितिः, ज्वरलिङ्गरूपास्त्वरुच्यादयो ज्वरप्रशमनीया एव । Ck.

5. केचिदत्र निदीयते निबध्यते हेत्वादिर्पंचकमनेनेति निदानमिति निदानशब्दव्युत्पत्तिं कुर्वन्ति, निदानशब्देन च गवां दोहनकालनिबन्धनरज्जुरुच्यते इति ब्रूवते । Ck.

CARAKA-SAMHITĀ

3. VIMĀNASTHĀNAM

CAKAKA-SAMHITA

3. VIMANASTHANAM

CHAPTER I

1-2. The word 'Vimāna' means 'the features by which doṣas, drugs etc. are' known specifically.¹

Gaṅgādhara interprets it as 'that by which the things are measured as they are.'²

Yogīndranātha says it as specific knowledge about rasas etc.³

3. 'Māna' means 'features in terms of effects etc'.⁴

4. Cakrapāṇi interprets 'Prabhāva' as Śakti (explicable or inexplicable).⁵ Gaṅgādhara explains similarly.⁶

In my opinion, here Prabhāva is used in the sense of 'effect' and not 'power'. It is in the sense of power when it is used technically ilke vīrya. Gaṅgādhara has confused the two.⁷

"सम्यगुपयुज्यमानाः" means 'Samayoga' (balanced use) while 'मिथ्योपयुज्यमानाः' means unbalanced one e. g. negative, perverted and excessive uses.⁸

6. Rasas produce doṣas in condition if there is no any antagonistic factor otherwise not as in case of arka etc.⁹

Cakrapāṇi further says that madhura etc. are effective particularly in doṣas produced by 'kaṭu etc. (Rasas) which are totally antagonistic and not in that caused by night vigil etc. where sleep etc. are particularly useful.¹⁰

1. विशेषेण मीयते जायते दोषभेषजाद्यनेनेति विमानं, दोषभेषजादीनां प्रभावविशेष इत्यर्थः । Ck.

2. विशेषेण यथायोग्यतया मीयतेऽनेनेति विमानम् । GD.

3. विमानं रसादीनां विशेषमानम् । JN.

4. मानमिति प्रभावादिविशेषः । Ck.

5. प्रकृष्टो भावः प्रभावः शक्तिरित्यर्थः, स चेहाचिन्त्यश्चिन्त्यश्च ग्राह्यः । Ck.

6. प्रभवन्ति... कर्मसमर्थाः भवन्त्येतैः स्वभावैर्वा गुणैर्वा कर्मभिर्वेति प्रभावाः । GD.

7. प्रभावो ह्यचिन्त्य उक्तः, स खलु भावानामुत्पत्तिकाले तद्भावारम्भकद्रव्यसंयोगे तद्द्रव्यनिष्ठकर्मभिर्यद् विजातीयं कर्मरिभ्यते तदचिन्त्यं कर्म, तस्य कार्यस्य द्रव्यस्य गुणस्य कर्मणो वा प्रभाव उच्यते, सा शक्तिर्नतु कर्मातिरिक्तेति । GD.

8. मिथ्याशब्द इहायोगातियोगमिथ्यायोगेषु वर्तते । Ck.

9. कटुतिक्तकषाया वातं जनयन्तीति असति परिपन्थिनीति ज्ञेयं, तेनाकगुरुगुडूच्यादीनां तिक्तानामपि वाताजनकत्वे न दोषः, तत्र ह्युष्णवीर्यता परिपन्थिनी विद्यते । Ck.

10. यश्च कट्वादिजो वायुस्तमेव मधुरादयः सर्वात्मवैपरीत्याद् विशेषेण शमयन्तीति दर्शयति, जागरणादिजे हि वायौ जागरणादिविपरीतः स्वप्नादय एव विशेषेण पथ्याः । Ck.

10. 'Vikṛtviṣamasamavāya' has been interpreted differently. Cakrapāṇi himself has dealt it in several ways. At first, he bifurcates it into vikṛtisamavāya and viṣamasamavāya; the former is exemplified by madhura taṇḍulīyaka where Rasa is ineffective due to vikṛtisamavāya and the latter by tila where kaṣāya, kaṭu, tikta and madhura rasas are joined unequally so that it aggravates pitta and kapha.¹

Such abnormal or irregular combinations take place due to cause being of various natures or measures, mutual antagonism and other variables. But, in this way, even in irregular combination the increased or the diminished guṇas can lead to the knowledge of the particular rasa or doṣa and thus the effect of the whole may be known by the part. Looking to this defect, Cakrapāṇi prefers another explanation as follows—There are two types of combination of rasas and doṣas—one similar to its source and the other dissimilar to the same. The former is known as Prakṛtisamasamavāya and the latter as Vikṛtviṣamasamavāya.² According to this, Vikṛtviṣamasamavāya is a one word. Those who split it into two as said above, the viṣamasamavāya is the same as vikṛtviṣamasamavāya.³

Gaṅgādhara says the same thing but in different language tracing the origin of these two types.⁴

Yogīndranātha explains it in a novel way. He says that both Prakṛti and vikṛti have samasamavāya or viṣamasamavāya. The former has no variation whereas the latter has many.⁵

1. विकृतिविषमसमवेतानामिति विकृतिसमवेतानां तथा विषमसमवेतानाञ्च । समवेतानामिति मिलितानां रसानां दोषाणाञ्च । तत्र रसस्य विकृतिसमवायो यथा मधुरतण्डुलीयके, मधुरो हि प्रकृत्या स्नेहवृष्यत्वादिकरः, तण्डुलीयके तु विकृतिसमवेतत्वेन तन्न करोति । विषमसमवेतास्तु तिले कषायकटुतिक्तमधुराः यदि हीम रसाः समया मात्रया समवेताः स्युस्ततस्तिलोऽपि पित्तश्लेष्महरस्त्रिदोषहरो वा स्यात्, पित्तकफकरस्त्वयम्, तेनात्र रसानां क्वचित्कर्तृत्वमकर्तृत्वञ्च क्वचिदिति वैषम्यमुच्यते । Ck.
2. तदेवं दूषणदर्शनादन्यथा व्याख्यायते—यत् द्विविधो मेलको भवति रसानां दोषाणाञ्च—प्रकृत्यनुगुणः, प्रकृत्यननुगुणश्च । तत्र यो मिलितानां प्राकृतगुणानुपमर्देन मेलको भवति, स प्रकृतिसमसमवायशब्देनोच्यते, यस्तु प्राकृतगुणोपमर्देन भवति, स विकृतिविषमसमवायोऽभिधीयते, विकृत्या हेतुभूतया विषमः प्रकृत्यननुगुणः समवायो विकृतिविषमसमवाय इत्यर्थः । Ck.
3. ये तु विकृतिविषमसमवायौ पृथगेव कुर्वन्ति, विषमसमवायस्य वैषम्यतारतम्येनातिबहुप्रपञ्चितत्वात् विषमवयवगुणानुमानं दुःशकमिति कृत्वा, तदपि द्रव्यविकारप्रभावेणैव व्यपदिशन्ति । Ck.
4. सर्वे हि भावा द्विविधमारभ्यन्ते समवायिभिः कारणैर्देशकालकारणविशेषवशात् प्रकृतिसमसमवायेन विकृतिविषमसमवायेन च । GD.
5. प्रकृतौ विकृतौ वा दोषणां संसर्गः द्विविधः, समसमवेततया विषमसमवेततया च । ...दोषाणां विकृतिविषमसमवाये नानाविकल्पाः, विकृतिसमसमवायस्तु एकः । JN.

11. In case of Vikṛtviṣamasamavāya, the nature of the ingredients should be known after the same of the combination is known. Citing examples for this, Cakrapāṇi says that in equally combined honey and ghee, the toxic effect cannot be traced to the components. Likewise, in Sūryāvarta the specific nature of disease cannot be ascribed to vāta etc. In both these cases the effect is due to particular combination and can't be explained on the basis of components.¹

In Sannipāta where there is Prakṛtisamasamavāya, the symptoms are only aggravation of those of individual doṣas but in case of vikṛtviṣamasamavāya, symptoms are quite different and as such have been described separately.²

Similarly in Rasa, in Āmrāta where madhura is prakṛtisamasamaveta the action as vāta-pitta-alleviating is already understood and as such need not be mentioned, but in vārtāka where kaṭu-tikta is vikṛtviṣamasamaveta its vāta-alleviating action is mentioned explicitly.³

Sometimes in case of prakṛti-samasamavāya too, the action of drug and symptoms of disease is mentioned but for emphasis and clarification.⁴

12. Cakrapāṇi says that here the effect of vīrya and vipāka may be included in dravyaprabhāva or rasaprabhāva in case of vikṛtviṣama-samavāya and Prakṛti-samasamavāya respectively.⁵

14. Taila and vāta are mutually antagonistic but taila gets upper hand when it is applied continuously. Similarly ghee overcomes pitta.⁶

1. समधृते हि मधुसर्पिषि सूर्यावर्त्ताख्ये वा दोषसमुदये न संयुज्यमानमधुधृतगुणक्रमागतं मारकत्वं, न च वातादिदोषप्रभावगतं सूर्यवृद्ध्या वर्धिष्णुत्वं सूर्यावर्त्तस्य, किं तु संयोगमहिमकृतमेव । Ck.
2. प्रकृतिसमसमवायरूपं सन्निपातं ज्वरनिदाने दोषलिङ्गमेलकेनैवोक्तवान्.....यस्तु विकृतिविषमसमवेतस्त्रिदोष-कृतो ज्वरस्तस्य चिकित्सते—'क्षणे दाहः क्षणे शीतम्' (चि० ३) इत्यादिना लक्षणमुक्तम् । Ck.
3. एवं रसेऽपि, यत्रास्त्राते मधुरत्वं प्रकृतिसमसमवेतं, तत्रास्त्रातं मधुरमेतन्मात्रमेवोक्तं, तेन, मधुरसामान्य-गुणागतं तस्य वातपित्तहरत्वमपि लभ्यत एव । यत्र वार्ताके कटुतिक्तत्वेन वातकरत्वं प्राप्तमपि च विकृति-विषमसमवायात्तत्र भवति, तत्राचार्येण 'वार्ताकं वातघ्नं' (च० सू० २७) इत्युक्तमेव । Ck.
4. यत्तु प्रकृतिसमसमवायकृतरसदोषगुणद्वारा प्राप्तमपि द्रव्यगुणं विकारलक्षणं च ब्रूते, तत् प्रकर्षार्थं स्पष्टार्थं चेति ज्ञेयम् । Ck.
5. इह द्रव्याणां वीर्यप्रभाव-विपाकप्रभावौ च द्रव्यप्रभावे रसप्रभावे वाऽन्तर्भावनीयौ । तत्र यौ रसानुगुणौ वीर्यविपाकप्रभावौ तौ रसे, यौ तु रसक्रमोक्तवीर्यविपाकविपरीतौ वीर्यविपाकौ तौ द्रव्यप्रभावे बोद्धव्यौ । Ck.
6. सततोपयोगेन हि तैलं वातादधिकं भवति, तेन वातं जयति ।सर्पिः खल्वेवमेवेति । Ck.

Cakrapāṇi further explains that here 'Prabhāva' means 'potency of drug in general' and not 'the specific and inexplicable' one. Hence in the present case though the substance acts through guṇas it is possible only due to the potency of the substance. Hence it should be taken as dravyaprabhāva. In case where the action is explained by means of Rasa, it is taken as Rasa-prabhāva.¹

Some say that this too is inexplicable potency and because of this in mutual contact taila overcomes vāta and so on. Some, however, do not favour it. They say that the victory of vāta is due to constant practice and there is no any case for inexplicable potency.²

15. Cakrapāṇi says that citraka, bhallātaka etc. also should not be used excessively.³

16. Pippalī is wholesome if used for a short period but is unwholesome if continued for long. It has merits if used in small doses and for short period.⁴

Pippalī also acts as agonist such as in aphrodisiac formulations and those for fever, gulma, kuṣṭha etc.⁵

The above injunction about pippalī has got certain exceptions such as pippalī-rasāyana and vardhamānapippalī in gulma. The commentator is silent on the reasons for it and only [says that pippalī is innocuous in the above indications if used by the prescribed method as said by the sages.⁶

Others say that the excessive use of pippalī is contraindicated for processing of diet and not for independent use.⁷

1. इह च प्रभावशब्देन सामान्येन द्रव्यशक्तिरुच्यते, नाचिन्त्यशक्तिः, तेन तैलादीनां स्नेहौष्ण्यादिगुणादपि वातादिशमनं द्रव्यप्रभावादेव भवति । 'तेन द्रव्यप्रभाव एव वाच्यः । यदा तु रसद्वारा कार्यं द्रव्यस्य चिन्त्यते, तदा रसप्रभाव इति व्यपदेशो भवति । Ck.

2. अन्ये तु ब्रुवते—यत् तैलादीनां वातादिशमनत्वं प्रत्यचिन्त्य एव प्रभावोऽयमुच्यते । 'एतच्चान्ये नेच्छन्ति, यतस्तैलादीनां सततमभ्यस्यमानमिति पदेनाधिक्यमेव वातादिजयकारणमुक्तम् । Ck.

3. अन्यदपि चित्रकभल्लातकाद्येवंजातीयं नात्युपयोक्तव्यम् । Ck.

4. सद्यः शुभकारिण्यः, अत्यभ्यासप्रयोगे त्वशुभकारिण्यः, 'अल्पकालेऽल्पमात्रे च पिप्पल्यादिप्रयोगे सद्गुणाः भवन्ति । Ck.

5. योगवाहित्वेन कटुकानामपि पिप्पलीनां वृष्यप्रयोगेषु योगः, तथा ज्वरगुल्मकुष्ठहरादिप्रयोगेषु ज्वरादीन् हन्ति पिप्पली । Ck.

6. अयं च पिप्पल्यतिप्रयोगनिषेधोऽपवादं परित्यज्य ज्ञेयः । तेन पिप्पलीरसायनप्रयोगस्तथा गुल्मादिषु च पिप्पलीवर्धमानकप्रयोगो न विरोधमावहति । उक्ते हि विषये यथोक्तविधानेन निर्दोषा एव पिप्पल्य इति ऋषिवचनादुन्नीयते । Ck.

7. अन्ये तु, अन्नसंस्करणे पिप्पल्यादीनामतिप्रयोगो निषिध्यते, न तु स्वातन्त्र्येणेति ब्रुवते । Ck.

'Constant use' means 'use in high doses and continuously'.¹

Yogīndranātha defines 'Yogavāhin' as 'that acts like a drug with which it is combined'.²

18. Cakrapāṇi interprets 'glāni' as 'emaciation' or 'malaise'.³

21. 'आहारविधिविशेषायतन' means 'factors for wholesomeness or otherwise of the type or method of food'.⁴

(2) At the time of creation the creative Bhūtas place their properties in the product and after creation the processing modifies it by superimposing some other properties. This is done by subduing the natural property such as cooking makes the rice light.⁵

Nature creates substances with their definite properties. Processing replaces only non-inherent properties and not the inherent ones.⁶

Where there is transformation of the substance itself, modification in properties can be explained accordingly.⁷

Thus it is clear that the change in properties can be effected in two ways—

(a) by effecting change in the substance itself, and

(b) by subduing the natural non-inherent properties and replacing them by other stronger ones.

By 'ādi' grinding, enchanting etc. are also taken.⁸

1. सततमुपयुज्यमाना इति अतिमात्रत्वेन तथा सततप्रयोगेण चेति ज्ञेयम् । Ck.

2. योगं द्रव्यान्तरेण संयोगं वहन्ति इति योगवाहिन्यः, यादृग् द्रव्येण संयुज्यन्ते तादृक् कर्म कुर्वन्ति । JN.

3. ग्लानिः मांसापचयो हर्षक्षयो वा । Ck.

4. आहारस्य विधिः प्रकारो विधानं वा इत्याहारविधिः, तस्य विशेषो हितत्वमहितत्वञ्च, तस्यायतनानीत्याहारविधिविशेषायतनानि । Ck.

5. तेनोत्पत्तिकाले जनकभूतैः स्वगुणारोपणं, संस्कारस्तृप्तिरस्यैवा तोयादिना गुणान्तराधानम् । तच्च प्राकृतगुणोपमर्देनैव क्रियते, यथा—तोयाग्निसन्तिकर्षणशौचैस्तण्डुलस्थं गौरवमुपहत्य लाघवमन्ने क्रियते । Ck.

6. स्वभावो भावानामुत्पत्तौ नान्यथा क्रियते । तेन, जातिप्रतिबद्धं माषादीनां गुरुत्वं न तज्जातौ स्फोटयितुं पार्यते, संस्कारेण तु तदन्यथाकरणमनुमतमेव दृष्टत्वात् । कश्चित्तु गुणो द्रव्याणां संस्कारादिनाऽपि नान्यथा क्रियते, यथा वह्नेरौष्ण्यं, वायोश्चलत्वं, तैलस्य स्नेह इत्यादि । एते हि यावद्द्रव्यभाविन एव गुणाः । गौरवादयस्तु पुराणधन्यादिष्वप्यपगमदर्शनान्न यावद्द्रव्यभाविनः । Ck.

7. यत्र तु संस्कारेण व्रीहेर्लाजलक्षणं द्रव्यान्तरमेव जन्यते, तत्र गुणान्तरोत्पादः सुष्ठ्वेव । Ck.

8. आदिग्रहणात् पेषणाभिमन्त्रणादि गृह्यते । Ck.

आदिना धान्यराश्यादिषु स्थापनादिभिश्च गुणविशेषाधानमुन्नेयम् । GD.

Gaṅgādhara reads 'guṇādhāna' instead of 'guṇāntarādhāna' and interprets it as superimposition of noninherent properties.¹

(3) 'Samyoga' (combination) denotes only joining of main items and not of those used as impregnating substances.²

(4) In 'quantity of food, 'total quantity' as well as 'quantity of different items' are considered. The former is known as 'Sarvagraha' (consideration of the whole) and the latter as Parigraha (consideration itemwise). This is very important from the view of the concept of 'balanced diet' because in it each item is considered such as carbohydrate, protein etc. With regard to their requirement for the body.³

Carkapāṇi is not justified here to mention drug⁴ where the context is purely of food.

(5) 'Deśaśātmya' means use of substances contrary to nature of the place such as hot, rough etc. in marshy place; cold and unctuous in arid zone etc.⁵

1. गुणाधानमिति ये गुणा न स्वाभाविकास्तेषां योग आधानमित्युत्तरकालं गुणयोगः करणम् । GD.

गुणान्तरस्य स्वभाविकादन्यस्य गुणस्याधानमुत्पादनं हि संस्कार उच्यते । 'स्वभाविकगुणा द्रव्येषु उत्पद्यमानेषु ये सहैव जायन्ते, उत्पन्नानां तेषां पुनः तोयाग्निसन्निकर्षादिभिः गुणान्तराणि आधीयन्ते । JN.

2. संयोगस्त्वह प्राधान्येनैवोपलभ्यमानद्रव्यमेलको विवक्षितः, तेन भावनादिष्वपि यद्यपि संयोगोऽस्ति, तत्र भावनाद्रव्याणां प्राधान्येनानुपलब्धेर्न संयोगेन ग्रहणम् । Ck.

3. सर्वस्येति मिश्रीकृतस्यान्नमांससूपादेरेकपिण्डेन मानम् । परिग्रहः पुनः 'एकैकशयेनेति अन्नस्य कुडवः, सूपस्य पलं, मांसस्य द्विपलमित्याद्यवयवमानपूर्वकं समुदायमानम् । Ck.

4. मात्रावदाहारस्योपधस्य च यत् फलम् । Ck.

5. देशसात्म्येन च देशविपरीतगुणं सात्म्यं गृह्यते, यथा-आनूपे उष्णरूक्षादि, धन्वनि च शीतस्निग्धादि । Ck.

CHAPTER II

3. Space has to be kept free for doṣas otherwise it affects the food.¹

7. 'Āmāśayagata' indicates that the vāyu vitiated is samāna and not apāna which is situated in pakvāśaya.²

8-9. Psychic factors cause āmadoṣa by Prabhāva. The undigested food produces āmadoṣa or it affects the body while associated with vitiated doṣas.³

10-11. 'Alasaka' includes daṇḍālasaka as well as āmaviṣa because their main feature is similar.⁴

According to Gaṅgādhara, vilambikā described elsewhere separately is, in fact, a synonym of alasaka.⁵

12. In alasaka, vāta and śleṣmā are the main causative factors and pitta as secondary.⁶

Here 'āma' means undigested food or immature annarasa⁷ (chyle).

Cakrapāṇi interprets 'ajirṇāśana' as 'ingesting uncooked food' because 'eating during indigestion' is already covered by adhyaśana.⁸

1. दोषावकाशस्थापनं ह्याहारोपकारत्वादाहारस्येत्युच्यते, दोषावकाशानवस्थाने ह्याहारो दोषैर्दूष्यते । Ck.

2. आमाशयगता इति वचनेनाग्निसहाय (समान) स्यैव वायोः कोपो भवति, न पक्वाशयगतस्येति दर्शयति । Ck.

3. कामादिभिर्मानस उपघातः प्रभावादेवामं दूषयति...आमस्यापक्वस्याहारस्य प्रदोष आमप्रदोषः । आममेव प्रदूषयतीति, अत्र कर्मकर्तृत्वे अच, दुष्टं भवतीत्यर्थः । किंवा, आममपक्वं सद्दुष्टदोषसंपर्काच्छरीरं दूषयतीति ज्ञेयम् । Ck.

आममभ्यवहृतमपक्वं तेन कृत प्रदोष इत्यामप्रदोषः । GD.

4. अलसक एव दण्डालसकामविषयोरवरोधो ज्ञेयः । तयोरपि हि दोषोऽप्रवर्तमानत्वादलसीभूत एव भवति । Ck.

5. तन्त्रे त्वस्मिन् स्थूलादीनां तीव्रत्वातीव्रत्वयोर्दोषबलापेक्षत्वान्न ताभ्यां व्याध्यन्तरं विलम्बिकेति मनसि कृत्वा नोक्ता विलम्बिका । सा चालसकस्यैव नामान्तरमिति बोध्यम् । GD.

6. दोषद्वयव्यापारवचनाद् वातश्लेष्मणोरलसके प्राधान्यमुच्यते, पित्तं तु सामान्यवचनसिद्धमप्रधानमस्त्येव । Ck.

7. अत्रापक्व आहारोऽन्नरसो वा अपक्व आम उच्यते । Ck.

8. अजीर्णस्यापक्वस्याशनमजीर्णशनम्, अजीर्णं भोजनस्याध्यशनशब्देन लब्धत्वात् । Ck.

Yogīndranātha differentiates between 'adhyāśana' and 'ajīrṇāśana'—the former being 'eating over the previous one' while the latter is eating during indigestion of the previous meal.¹ I also hold the same view.

Āmaviṣa is incurable because of contradictory treatment of āma and viṣa. The former requires hot measure which is against viṣa. Likewise, the latter requires cold treatment which is not appropriate for āma.²

Toxic feature of āma is due to specific etiology.³

This is a form of alasaka itself and not an independent entity.⁴

1. अध्यशनमिह भुक्तस्योपरि भुक्तम्, अजीर्णं प्राग्भुक्ते अशनं अजीर्णाशनम् । JN.

2. विषे शीता क्रिया, आमे अजीर्णे च उष्णा इत्युपक्रमविरोधः । JN.

आमापेक्षया यदुष्णं क्रियते तद्विषविरुद्धं, यच्च विषापेक्षया शीतं क्रियते तदामविरुद्धम् । Ck.

3. विषसदृशता चामस्यामजनकहेतुविशेषप्रभावाद् भवति, मधुघृतसमसंयोग इव विषत्वम् Ck.

4. एषोऽन्तर्विषाख्य आमप्रदोषोऽलसकस्यैव प्रभेदो न त्वतिरिक्तः । GD.

CPAPTER III

1-2. Two types of factors produce diseases in living beings—one, common and the other uncommon. The latter is exclusive for each individual such as diet etc. influencing the states of doṣas while the former consists of the factors like air, water, land and time which are common for the people and as such when vitiated cause common disorders in the form of epidemics which destroy the community.¹

4. The word 'Rtuvaikārika' means 'which produce defects in seasons including water, land, air. Alternatively, it may mean 'the phenomena which are not in accordance with the seasons.'²

'Bhū' (land) also includes 'jala' (water) and 'anila' (air) because though land is the main source of plants, water and air also play important role in their growth and formation of active principles.³

The word 'Saumya' is address to Agniveśa but some take it as adjective to Bheṣaja.⁴

"ये चास्माननुकांक्षन्ति, यांश्च वयमनुकांक्षामः" 'should not be taken in narrow sense but in the broadest one because the objective of Ātreya was universal welfare and not personal benefit. They also denote the curability of the disease.'⁵

9-11. In these verses relative importance of air, water, land and time is is described. According to the author, their importance rises in progressive order

1. विविधो हेतुर्व्याधिजनकः प्राणिनां भवति-साधारणः, असाधारणश्च, तत्रासाधारणं प्रतिपुरुषनियतं वातादि जनकमाहाराद्यभिधाय बहुजनसाधारणं वातजलदेशकालरूपं साधारणरोगकारणमभिधातुं जनपदो-दध्वंसनीयोऽभिधीयते । Ck.

जनपदानां जनसमूहानामुद्ध्वंसनमधिकृत्य कृतं विमानं तं तथा । GD.

2. ऋतुविकाराय भूता ऋतुवैकारिकाः, ऋतुविकारश्चोपलक्षणं, तेन जलेदशवातविकाराय भूता इति मन्तव्यम् । किंवा, ऋतुवननुरूपाः ऋतुवैकारिकाः । Ck.

3. भूरपिचेत्यपिवचनाज्जलानिलो च ग्राह्यति, तेन भूस्तावदोषधीनां प्रधानं कारणं, सा रसादीन् प्रतिविधा-स्मति, जलवातावपि चौषधीनां रसादीन् प्रतिविधास्यत इत्युक्तं भवति । Ck.

4. अग्निवेश इति पदेन तथा सौम्य इति पदेन संबोध्यते । अन्ये तु सौम्यपदं भेषजविशेषणं कुर्वन्ति । Ck.

5. एतेनान्येषामपि येषां भेषजसाध्या रोगास्ते आसामोषधीनां रसादीनुपयोक्ष्यन्तीत्यर्थः । 'यदि च ये आस्मद्गता, यांश्च वयं प्रयोजनवशादनुगताः ते उपयोक्ष्यन्तीति व्याख्यायते, तदा आत्रेयस्य पक्षरागित्वे-नास्तत्वं न संभवति, 'सर्वप्रजानां पितृवच्छरण्यः' (चि० 5) इति वचनाच्चास्य नीरागत्वमुक्तम् । Ck.

इति प्रजाहितैषित्वमात्रमात्मनः ख्यापितम् । GD.

and as such time factor is above all and can't be avoided while other factors may be avoided even with great effort.¹

12-13. 'Mṛtyusāmānya' means 'commonness in past deeds causing death' and 'karma-sāmānya' means 'commonness in past deeds only'.² For instance, if persons in a group indulge in inauspicious act, they all would die simultaneously by force of the past deeds or if such act is done separately and the past deed matures at one time, all such people would die simultaneously.³

It shows that some diseases are incurable if fatal signs appear while others even without them are incurable because of the certain fatal past deeds.⁴

Alternatively, 'mṛtyu-sāmānya' may mean 'common fatal disease' and 'karma-sāmānya' as past deed responsible for the same.⁵

The word 'aniyata' means that the death initiated by weak past deed can be averted with these measures.⁶

19-20. Cakrapāṇi interprets 'adharma' as worldly one meaning neglect of duty relating to maintenance of community. He reads "तन्मूलं वा"⁷ but Gaṅgādhara and Yogīndranātha read "तन्मूलञ्च" meaning thereby the evil past deed as the root of adharma.⁸

The causative factor is transmitted through touch (direct contact) and

1. स्वभावादेव वातापेक्षया जलं दुष्परिहरं भवति, जलाच्च देशः, देशाच्च कालः । 'कालस्तु सर्वथा त्यक्तुमशक्य इति सर्वेष्वेव गरीयान् । Ck.
2. येषां न मृत्युसामान्यमिति न मृत्युजनकदेवसाम्यं येषामस्तीत्यर्थः । सामान्यं न च कर्मणामिति न च मारककर्मसामान्यं येषामस्तीत्यर्थः । Ck.
3. केचिद्धि संभूयैव जन्मान्तरे ग्रामदाहादिकर्म कुर्वते स्म, तत्कर्मबलान् संहतमृत्यव एव भवन्ति, किं वा पृथगपि मारकं कर्म कृतं केषाञ्चिदेककालं विपच्यमानं भवति, तेऽपि समकालमृत्यवो भवन्ति । Ck,
4. तत्र न मृत्युसामान्यमित्यनेनोत्पन्नरिष्टत्वादेव केचिदसाध्या इति दर्शयति, न कर्मसामान्यमित्यनेन केचिच्चाजातरिष्टा अपि नियतमारककर्मवशादसाध्या भवन्तीति दर्शयति । Ck.
5. किंवा, न मृत्युसामान्यमित्यनेन च मारको व्याधिः साधारण उच्यते, न कर्मसामान्यमित्यनेन च मारक-व्याधिजनकं कर्मोच्यते । Ck.
6. अनियत इति वचनेन दुर्बलकर्मारब्धो हि मृत्युः पार्यत एवैवं प्रतिकर्तुमिति दर्शयति । Ck.
6. तस्य मूलमधर्म इति ऐहिकमधर्मं दर्शयति । तन्मूलं वेति तस्य वातादिवैगुण्यस्य मूलं पूर्वकृतं वा कर्म । तेनैहिको वाऽधर्मो जन्मान्तरकृतो वाऽधर्मो वातादिवैगुण्यस्य कारणमिति ब्रूते । Ck.
8. तन्मूलं तस्याधर्मस्य मूलं पुनः पूर्वकृतं असत्कर्म । JN.

food (including water). Apart from this, unsuitable odor and pollution of air is also a medium.¹

Gaṅgādhara says that—time factor, air and land affect by contact while water etc. and plants by ingestion.²

Yogīndranātha, however, relates contact with air and ingestion with others.³

29-35. 'Daiva' means 'past deed' and 'puruṣakāra' means 'effort'.⁴ Life-span of a person though determined for particular age such as of hundred years in kali⁵ has variations on both sides according to the above two. Puruṣakāra mainly consists of the proper management of the person with wholesome diet etc. and application of Rasāyana etc. Span of life is mostly decided by past deed while health and happiness is provided by Rasāyana etc.⁶

Some think that life-span is determined for all but it does not stand to logic. It is a common fact that Rasāyana is taken to prolong one's life-span. It would be useless if life-span be determined for one and all.⁷

In fact, life-span and its quality depends on the balance of daiva and puruṣakāra. Both play equally important role in this. In case of predominance, one subdues the other.

Only effort can't be taken as the cause of life-span because if it would be true nobody would die on adequate treatment—the person dies in such case due to his past deed. Similarly in case of his survival, the past deed itself may be the potent factor.⁸

1. स्पृश्याभ्यवहार्यदोषादिति स्पृश्यस्य वा जलादेरभ्यवहार्यस्य च कृत्स्नस्य दुष्टत्वात् । एतच्च प्राधान्येन ज्ञेयं, तेन दुष्टपवनगन्धदोषोऽपि ज्ञेयः, असात्म्यगन्धोऽपि दुष्टत्वात् उक्तः । Ck.
2. ऋतोः स्पर्शदोषात्, जलादेः स्पर्शाभ्यवहारदोषात्, वातस्य क्षितेश्च स्पर्शदोषात्, ओषधीनां स्पर्शाभ्यवहारदोषात् । GD.
3. स्पर्शदोषः वातस्य वैगुण्यं सूचयति, अभ्यवहार्यदोषश्च शेषाणाम् । JN.
4. पुरुषकारस्त्विह जन्मनि कृतं कर्म सामान्येनोच्यते । तत्र बलिमंगलादि अदृष्टजननत्वाद् व्याप्रियते, तथा भेषजादि रसरुधिरद्वारा । Ck.
5. नियतस्येति युगनियतस्य, कलौ वर्षशतप्रमाणस्येत्यर्थः । Ck.
6. तेन युगनिश्चितं च शतवर्षं, तथा तदधिकं चानियतं महता कर्मणैव क्रियते, पुरुषकारेण तु महताऽस्य सुखित्वं रोगोपघातात् क्रियते, रसायनेन च जरादिव्याधिप्रतिघातः क्रियते । Ck.
7. किञ्चानियतायुष एव पुरुषा रसायनाधिकारिणो भवन्ति, नियतायुषं प्रति रसायनस्याकिञ्चित्करत्वात् । Ck.
8. यदि दृष्टमायुःकारणं स्यात्, न तदा भेषजैः सम्यगुपपादितानां मृत्युः स्यात्, यतश्च सत्यपि चिकित्सा कर्मवशात् मृत्युर्भवति, तेन यत्रापि चिकित्सा जीवयतीति मन्यते, तत्रापि कर्मवास्ति जीवनकारणमिति । Ck.

Some potent past deed matures in a determined time while others are not so and require secondary factors like personal hygiene etc. for aggravation.¹

Those who hold that the past deeds are determined in respect of time, maturation and both say that even the unejoyed deeds are destroyed by expiation etc., some deeds, however, may be undetermined in these respects.²

Thus it may be concluded that because of determined and undetermined nature of past deeds, life-span is also accordingly both determined as well as undetermined.³ It is not possible to accept either of the two absolutely.

42-44. 'Laṅghana-pācana' indicates that along with pācana, Laṅghana is also done otherwise in case of Br̥mhaṇa which is contrary to agni the object of pācana may not be achieved.⁴

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1. इदं मारकं कर्म... यस्मिन् काले पुरुषकाराख्यं दृष्टकर्मनुगुणं प्राप्नोति तस्मिन् काले सहकारिसान्निध्यो-
पवृंहितबलं मारयति, यदा तु दृष्टमपथ्यसेवादि न प्राप्नोति न तदा मारयति । Ck.
 2. ये तु ब्रुवते—किञ्चित् कर्म कालनियतं यदा पच्यते तस्मिन् काले पच्यत एवेति कालनियमः, विपाकनियतं
तु—इदं कर्म विपच्यत एव, न तु विपच्यते इति न, कालविपाकनियतं तु यथा—इदं कर्म अस्मिन्नेव काले
विपच्यत एवेति, एतच्च कालविपाकनियतत्वाद् बलवदुच्यते, एतदेव दृष्टावाधनीयमिति, तेषां मते,
अभुक्तमपि क्षीयते दुर्बलकर्म प्रायश्चित्तादिनेति बोद्धव्यम् । परं विपर्ययेऽपि तदा किञ्चित्त्वविपाककाल-
नियतमिति वक्तव्यं स्यात् । Ck.
 3. एवं कर्मणः विपाककालनियतानियतत्वात् आयुषो नियतानियतमानत्वम् । Ck.
 4. लंघनपाचनमिति वचनेन यत्र पाचनं क्रियते तत्रावश्यं स्तोकमात्रया लंघनमपि क्रियत इति दर्शयति,
पाचनकाले हि यदि बृंहणं क्रियते तदा बृंहणेनाग्नेः प्रतिकूलेन पाचनं न स्यात् । Ck.

CHAPTER IV

3. There are three means for knowing the specific features of diseases e. g. the three Pramāṇas—authority, perception and inference. Here yukti is not mentioned separately as it is included in inference. These three pramāṇas jointly or singly are applicable for diagnosis.¹

Gaṅgādhara analyses the word 'vijñāna' in the sense of 'pramāṇa'.¹

Yogīndranātha says that 'rogaviśeṣa-vijñāna' means 'that by which etiology etc. of diseases is known'.³

The reading is 'upadeśa' in both p. 3 and 4 as adopted by Gaṅgādhara and Yogīndranātha and also commented by Cakrapāṇi, the present reading 'āptopadeśa' seem to be misprint.

Gaṅgādhara clarifies the means first into two groups—(a) by which reachable object are known, (b) by which unreachable objects are known. Again this (vijñāna) is of three types.⁴

Yogīndranātha justifies the order of the Pramāṇas. Upadeśa comes first as it makes the basis for pratyakṣa and anumāna. Pratyakṣa always precedes anumāna.⁵

4. The pramāṇas mentioned above are described here because of their reference. If the topics under reference are not described it amounts to textual deficiency.⁶

Authorities have knowledge free from doubt, indirect and partial acquisition. Moreover, they know the entities with certainty, direct experience and wholly because those of the other category do not have the complete knowledge of all the

1. रोगाणां विशेषो यथा वक्ष्यमाणो विज्ञायते येन तद्रोगविशेषविज्ञानम्, उपदेशप्रत्यक्षानुमानरूपं प्रमाणत्रयम् । अत्र तु युक्तेरनुमानान्तर्गतत्वादेव न पृथक्करणम् । एतच्च प्रमाणत्रयं क्वचिद्रोगे मिलितं, क्वचिद् द्वयं, क्वचिदेकं परीक्षायां वर्तते । Ck.

2. विज्ञानं—विशेषेण ज्ञायन्ते प्रमीयन्तेऽनेन तद्विज्ञानं प्रमाणम् । Ck.

3. रोगाणां विशेषः प्रकोपणादिः विज्ञायतेऽनेन इति रोगविशेषविज्ञानम् । JN.

4. तद् द्विविधमप्राप्यार्थग्रहणलक्षणं, प्राप्यार्थग्रहणलक्षणं चेति । तत्पुनस्त्रिविधम् । GD.

5. उपदेशस्य प्रागभिधानं प्रत्यक्षानुमानयोः प्रवृत्तिनिमित्ततया ज्यायस्त्वात् । न ह्यनुपदिष्टं किञ्चित् प्रत्यक्षानुमानाभ्यां अवबुध्यते । अनुमानात् प्राक् प्रत्यक्षम्, प्रत्यक्षपूर्वत्वादनुमानस्य । JN.

6. आसौपदेशादिलक्षणाभिधानं प्रकरणागतत्वात् क्रियते, प्राकरणिको ह्यर्थोऽनुच्यमानो न्यूनो भवति । Ck.

features of the subject. Cakrapāṇi does not accept mathematics also as authoritative.¹

This sort of universal authority may be very rare and as such for practical purposes authoritativeness is counted for a particular subject.²

Pratyakṣa is that which is acquired directly through senses and mind. The former is known as 'Bāhya Pratyakṣa' (external perception) and the latter as 'mānasa pratyakṣa' (mental perception).³

Interpreting anumāna, Cakrapāṇi says that tarka is indirect knowledge derived from essential concomitance.⁴

Gaṅgādhara interprets the definition of āpta somewhat differently. According to him āptas are those who know the real or unreal nature of all the entities with their memory of truth.⁵ He further says that only the knowledge obtained of the reachable objects is Pramāṇa.⁶

Regarding Pratyakṣa, Gaṅgādhara reads 'मनसा' instead of 'आत्मना' and says that Pratyakṣa is of seven types relating to five senses, mind and buddhi.⁷

Gaṅgādhara takes yukti as tarka (reasoning) and as such the definition of anumāna may also be put as 'तर्कापेक्षस्तर्कः अनुमानम्'.⁸

Yogīndranātha, however, says that āptas are those who have doubtless knowledge of the scriptures.⁹

1. वितर्कः कथंता अनिश्चितज्ञानमिति यावत्, स्मृतिः स्मरणज्ञानं, विभाग एकदेशः, एतद्विपर्ययाभिश्चयेनानुभवेन च कात्स्न्येन च ये भावान् जानते, तेऽवितर्कस्मृतिविभागविदः । वितर्कादिवेदी तु नासः प्रतिपाद्यवस्त्वशेषविशेषाविज्ञानात् । ...स्मृतिज्ञानं स्मृतिशास्त्रजं ज्ञानं गणितज्ञानञ्च, एतच्च ज्ञानद्वयं साक्षादर्थदर्शकं दुरवबोधेन मिथ्याज्ञानत्वसंभवादप्रमाणमपीति नोपादेयम् । Ck.

2. एवंभूतञ्चासत्त्वं कस्यचिद्ब्रह्मादेः सर्वत्रैव भवति, लौकिकस्य तु यस्मिन्नेव विषये वितर्कादि न भवति तत्रैवोपदेशः प्रमाणमिति ज्ञेयम् । Ck.

3. यदात्मनेन्द्रियैश्चक्षुरादिभिरव्यवधानेन गृह्यते रूपादि तत् प्रत्यक्षमिति बाह्यं प्रत्यक्षं गृह्णाति, मनसा चेत्यनेन च मनसाऽव्यवधानेन यदुपलभ्यते सुखादि, तच्च मानसं प्रत्यक्षं गृह्णाति । Ck.

4. तर्कोऽत्राप्रत्यक्षं ज्ञानम् । युक्तिः संबन्धोऽविनाभावः, तेनाविनाभावजं परोक्षज्ञानमनुमानम् । Ck.

5. अवितर्केण वितर्कं ऊहापोहात्मकस्तं वितर्कं विना सदैवाविच्छेदेन युक्तज्ञानेन त्रैकालिकानां सर्वेषामेव भावानां तत्वेन स्मृत्या विभागसदसद्रूपत्वं विदन्ति ये ते अवितर्कस्मृतिविभागविद आप्ताः । GD.

6. प्राप्यार्थग्रहणलक्षणं हि ज्ञानं प्रमाणम् । GD.

7. तत्र स्वयं ...आत्मनां पञ्चभिरिन्द्रियैर्यत् सन्निकृष्टं वस्तुपलभ्यते मनसा यदुपलभ्यते बुद्ध्या च यदुपलभ्यते तदुपलब्धिज्ञानं प्रत्यक्षम् । तेन सप्तविधं प्रत्यक्षं भवति । GD.

8. युक्त्यपेक्षस्तर्कोऽनुमानं, तर्कापेक्षस्तर्कः ...युक्तिरेव तर्कः । GD.

9. आप्ता हि-अवितर्कं यथा तथा स्मृतीनां शास्त्राणां विभागं विध्ययवादानुवादवचनरूपं विदन्ति ये ते तथोक्ताः । शास्त्रतत्वे निःसंशयितज्ञानसंपन्ना इत्यर्थः । JN.

In definition of Pratyakṣa, he follows Cakrapāṇi.¹

He takes yukti as tarka according to Gautama which is nothing but vyāpti (invariable concomitance) by which cause-effect relationship is established between things.²

5. 'Jñāna' here means 'Pramāṇa'.³ Though pratyakṣa and anumāna are the two main instruments of knowledge during examination of the patient, authority too helps in this. The information given by the patient is also taken as reliable means of knowledge.⁴

Gaṅgādhara says that one should take up the examination of the patient after having acquired complete knowledge of all the disease directly from his teacher, then only his diagnosis can be faultless.⁵

8. Some of the inferable factors are known from the patient by interrogation which is easier and makes basis for inference.⁶

'मनोऽर्थव्यभिचरणेन' means that the condition of mind should be known by proper attending to its objects but Cakrapāṇi, out of the context, has taken it for proving the existence of mind. Yogīndranātha has interpreted it rightly.⁷

1. इन्द्रियप्रत्यक्षं शब्दादिकं, मानसप्रत्यक्षं सुखदुःखादिकम् । JN.

2. विज्ञातेऽर्थे कारणोपपत्तिदर्शनात् अविज्ञातेऽपि तदवधारणं युक्तिः...सा च व्याप्तिरूपा...युक्त्यपेक्षस्तर्कः युक्त्या कार्यकारणभावोपपत्त्या अविज्ञातस्यापि अर्थस्य विज्ञानं...अनुमानम् । JN.

3. ज्ञायतेऽनेनेति ज्ञानं प्रमाणम् । Ck.

4. व्याधिपरीक्षासमये ह्याप्तोपदेशोऽपि व्याप्रियते...तथा कोष्ठमृदुदारुणत्वादिपरीक्षायां चातुरवचनरूपाप्तोपदेशोऽपि व्याप्रियते । Ck.

5. सर्वं गुरुमुखात् सर्वथा सर्वरोगं ज्ञात्वा कर्मकाले प्रत्यक्षानुमानाभ्यां सर्वथा सर्वं रोगं निदानादिभिः परीक्ष्य चरमकालमध्यवसानमदोषं भवति । GD.

आदौ गुरुमुखात् शृणोति, ततः श्रुतमेवार्थं प्रत्यक्षानुमानाभ्यां परीक्षेत । JN.

6. अनुमानगम्यतया वक्ष्यमाणाः केचिदस्मिन्बलादय आतुरोपदेशगम्या अपि भवन्ति...यद्यपि ग्रहणीमादवाद्यनुमानादपि पार्यते ज्ञातुं, तथाप्यनुमानस्य बुद्धिप्रयासबहुत्वेनातुरपृच्छयैव सुखोपचाररूपया विद्यात् । Ck.

7. अर्थाः मनस इन्द्रियाणाञ्च, तेषामव्यभिचरणं...यथायथग्रहणं, तेन मत्तः सत्त्वसंज्ञकं परीक्षेत । JN.

CHAPTER V

3. 'मूर्तिमन्तः' means 'those having measure of non-pervasive material'. such measure is known as 'mūrti'.¹

'भावविशेषाः' means created entities.²

'Abhinirvṛtti' means 'continuous transformation.'³ Parīṇāma (transformation) means adopting the form of successive dhātus by leaving the same of preceding ones.⁴

'Ayanārthena' indicates that srotas are meant for carrying the (moving) dhātus from one place to another and are not so for stable ones.⁵ The idea is that the increase of blood can't be effected until unless the rasa undergoing transformation into blood does not meet with the blood situated at different place which again is not possible without a suitable passage (srotas). Nourishment of successive dhātus is also not possible without srotas as the transformation of the nutrient portion of blood etc. for the successive dhātus takes place only by srotas. The same principle is applicable for the physical entities.⁶

The passage is specific for each dhātu. One passage can not serve different dhātus because they are situated at different places.⁷

Doṣas move in the entire body and as such grossly they have no specific passage but use all the srotas as the same but minutely speaking they have also their specific srotas as said by Suśruta (Su. 7). Unlike Suśruta, Caraka has not mentioned distinction between dhamanī, sirā and srotas.⁸

1. मूर्तिमन्त इति असर्वगतद्रव्यपरिमाणवन्तः, असर्वगतद्रव्यपरिमाणं हि मूर्तिरुच्यते । Ck.

2. भावविशेषा इति उत्पत्तिमन्तो विशेषाः । Ck.

3. अभिनिर्वर्तन्त इति सन्तानन्यायेन । Ck.

4. परिणाममापद्यमानानामिति पूर्वपूर्वरसादिरूपतापरित्यागेनोत्तरोत्तररक्तादिरूपतामापद्यमानानाम् । Ck.

5. अयनार्थेनेति वचनाच्च स्थिराणां धातूनामभिवाहीनि भवन्ति स्रोतांसि, किन्तु देशान्तरप्रापणेनाभिवाहीनि भवन्ति । Ck.

6. एवं मन्यते—रक्तस्य वृद्धिः शोणितरूपतया परिणमता रसेन मिलितेन कर्तव्या, स च स्थानान्तरस्थस्य रसस्य रुधिरेण समं मेलको न गमनमार्गं स्रोतः संज्ञकमन्तरा भवति । अयं तावदभिसन्धिः—स्रोतःकारणिको हि धातूनां प्रायो रक्तादीनामुत्तरोत्तरधातुपोषकमार्गपरिणामो भवति, तच्चाप्युत्तरधातुपोषणं नान्तरेण स्रोतो भवति । यश्च रक्ते न्याप्यः, स सर्वत्र शारीरे भावे । Ck.

7. न चान्यस्रोतसाज्यधातुपुष्टिः संभवति; सर्वपोष्याणां भिन्नदेशत्वात् । Ck.

8. दोषाणां तु सर्वशरीरचरत्वेन यथास्थूलस्रोतोऽनभिधानेऽपि सर्वस्रोतांस्येव गमनार्थं वक्ष्यन्ते, सूक्ष्म-जिज्ञासायां तु वातादीनामपि प्रधानभूता धमन्यः सन्त्येव, यदुक्तं सुश्रुते... इत्यादि । न च चरके सुश्रुते इव धमनीसिरास्रोतसां भेदो विवक्षितः । Ck.

Mind etc. pervade all the sentient body parts but not the insentient ones like hairs, nails etc. Doṣas move even in them.¹

In 'prāṇavaha', 'Prāṇa' means the particular type of vāta known as 'Prāṇa' which is mostly concerned with the respiratory process, though generally vāta moves in all the srotas'.²

'Mūla' means 'the place of origin'.³

Cakrapāṇi has tried to define some of the anatomical structures like kloma and vapā but at last accepts his ignorance about them. When he says asthi (bone) as 'dravarūpa' (in liquid form), perhaps he means the specific nutrient materials for bone carried in circulation.⁴

Morbidity in portable dhātus necessarily implies that of the passage and as such the symptoms of the pathological condition of both are the same. In certain cases, the channels are affected without morbidity in dhātus such as excessive discharge etc. Hence the objection that there was no need of mentioning the affection of channels and so on does not stand.⁵

Loss of perspiration etc. are also observed as one of the prodroma of kuṣṭha, but when they are alone they may be taken as indicating the affection of svedavaha srotas and if associated with other symptoms they may indicate kuṣṭha.⁶

Though the purpose of the knowledge of the roots of channels is not explicitly mentioned, it is important because if they are damaged or injured, they may give

1. चेतनावच्छरीरमित्यनेनाचेतनकेशनखादिप्रदेशं सत्त्वादिगमने निषेधति, दोषास्तु तत्रापि यान्तीति । Ck.
2. प्राणवहानामिति प्राणसंज्ञकवातवहानाम् । एतच्च प्राणाख्यविशिष्टस्य वायोविशिष्टस्रोतः, सामान्येन तु वायोः सर्वा एव धमन्य इति न विरोधः । Ck.
3. मूलमिति प्रभवस्थानम् । Ck.
4. क्लोम हृदयस्थपिपासास्थानम् । वपावहनं-वपा उदरस्था स्निग्धवर्तिका यामाहुर्जनास्तैलवर्तिका ।... तदत्रातीन्द्रियार्थदर्शगम्ये नास्मद्बिधानां बुद्ध्यः प्रभवन्ति । अस्थ्यपि द्रवरूपमस्त्येव स्रोतोवाह्यमिति कृत्वा अस्थिवहानामित्युक्तम् । Ck.
5. ये तु ज्वते—रसादिदुष्टेरभिन्नेव तद्वहधमनीदुष्टिरिति तेषां मते पृथग्धमनीदुष्टयभिधानमनुपपन्नं, तथा धमनीदुष्टया यद् धातुदुष्टिं वक्ष्यति...तदनुपपन्नम् । धमनीदुष्टया तु तद्वाह्यदुष्टिरवश्यं भवतीति कृत्वा धातुदुष्टिलक्षणैरेवेह धमनीदुष्टिरुक्ता, रक्तादिधातुदुष्टयतिरिक्तं तु धमनीदुष्टिलक्षणं "अतिप्रवृत्तिः" इत्यादिनाऽत्रैव वक्ष्यति । Ck.
6. अस्वेदनादिकं स्वेदवहदुष्टिलक्षणं कुष्ठपूर्वरूपेऽप्यस्ति, तेन यत्रान्यत् कुष्ठपूर्वरूपदर्शनं भवति, तत्र कुष्ठपूर्वरूपता निश्चेतव्या, एतावन्मात्रलक्षणोदये तु स्वेदवहधमनीदुष्टिरिति । Ck.

rise to severe disorder as may happen to a tree if its root is damaged.¹ Cakrapāṇi here says srotas as 'dhamanī'.

Yogīndranātha reads 'Vukka' instead of 'vṛkka' and interprets it as 'two muscular (solid) lumps one in right and the other in left side.'²

9. 'संवृतासंवृत' means closed at the tip and open at the root.³

Some take the last three words (sthāna, āśaya and niketa) as synonyms of the root of channels while other say them as synonyms of channels themselves.⁴

Cakrapāṇi takes 'इतरेषां' for both srotas and dhātus and explain that the affected srotas damage the neighbouring srotas and so dhātus inject their defects in other dhātus.⁵

'Sthāna' is taken by Cakrapāṇi as 'āśaya' (location)⁶ but Gaṅgādhara takes it as 'balanced position'. Both Cakrapāṇi and Gaṅgādhara hold that the affected srotas can affect srotas only and so dhātus can affect dhātus only.⁷

In fact, srotas and dhātus are interacting and thus when one is affected naturally the other can't escape. But, as said earlier, there are conditions when they can be affected exclusively from the other. Though, as a rule, srotas affects srotas and dhātus the other dhātus, consequently the other partner is also affected.

If we go deeper, srotas and dhātus too are affected by doṣas because only their nature is to affect. As dhātus have no such feature, the affection of one dhātu by the other means the same by the doṣa located in that dhātu.⁸

1. धमनीनामिह मूलज्ञाने यद्यपि साक्षात् प्रयोजनं नोक्तं, तथापि मूलोपघाताद् वृक्षाणामिव धमनीनां महानुपघातो भवतीति ज्ञेयम्, अत एव सुश्रुते स्रोतोमूलविद्वलक्षणान्युक्तानि । Ck.

2. वृक्को मांसपिण्डद्वयं, एको दक्षिणपार्श्वे स्थितः, अपरश्च वामपार्श्वे । Ck.

3. संवृतासंवृतानीत्येका संज्ञा, तत्राग्रे संवृतानि, मूले संवृतानि । Ck.

4. स्थानादिपर्यायान् केचिद्धमनीमूलस्य पर्यायानाचक्षते, अन्ये त्वेतानपि धमनीपर्यायानाहुः; धमन्योऽपि हि रसादिस्थानं भवन्त्येवेति कृत्वा । Ck.

5. इतरेषाञ्चेत्यादिनोक्तमर्थं स्रोतांसि चेत्यादिना विवृणोति । स्रोतांसि धातवश्च दुष्टाः प्रत्यासन्नानि स्रोतांसि धात्वन्तराणि च स्वदोषसंक्रान्त्या दूषयन्तीत्यर्थः । Ck.

6. स्थानस्था इति आशयःस्थाः । Ck.

स्थानस्थाः स्वमानस्थाः । GD.

7. स्रोतांसि प्रकुपितानि स्रोतांस्येवान्यवहानि प्रदूषयन्ति, न तु तद्वाह्यान् धातून्, धातवश्च प्रकुपिताः सर्वधातूनेव दूषयन्ति न त्वन्यधातुवहानि स्रोतांसि । GD.

8. दोषस्वभावादिति दोषाणामेवायं स्वभावो यद्दूषकत्वं, न धात्वन्तराणां, तेन धातुना दुष्टिर्धातुदुष्टिः धातुगतदोषकृतैव ज्ञेया । Ck.

10-22. 'अकालयोनिगमन' is interpreted by Cakrapāṇi as 'going to woman without sex-urge and in improper track'.

Gaṅgādhara takes it as 'going to woman when she is in menstruation.

Yogīndranātha explains 'akāla' as prohibited days.¹

'दोषगुणैः समः' indicates aggravation of doṣas because diminished doṣas do not affect others but only lose some of their characters.²

The word 'विगुण' means 'of antagonising and affecting nature' and not of contrary properties because day-sleep, fatty food etc. though similar to medas affect the same.³

Gaṅgādhara reads 'ऋतुभिः' instead of 'धातुभिः' and interprets 'विगुण' as contrary to whatever is prescribed in seasons (and are likely to cause disorders).⁴

Yogīndranātha interprets it as 'विपरीतगुण' (having contrary properties).⁵

29-31. The symptoms of disorder of srotas are said generally and not according to those of doṣa in order to avoid expansion. However, the physician should diagnose the particular disorder also keeping the condition of doṣas in view.⁶

1. अकालयोनिगमनादिति अहर्षकालगमनात्, तथाऽनुचितयोनी गमनात् । Ck.

अकालयोनिगमनादिति रजस्वलागमनात् । GD.

अकाले निषिद्धदिने पर्वादौ, अयोनी निषिद्धयोनी । JN.

2. दोषगुणैः सम इत्यनेन दोषातिवर्धकत्वं दर्शयति । क्षीणाश्च दोषा नान्यदुष्टं कुर्वन्ति, किन्तु स्वयमेव क्षीण-स्वलिङ्गाः भवन्तीति वेदितव्यम् । Ck.

3. धातुभिर्विगुण इति धातुविरोधकस्वभाव इत्यर्थः, न तु धातुविपरीतगुणो विगुणः, दिवास्वप्नमेषादयो हि मेदसा समानगुणा एव मेदोदूषका उक्ताः । Ck.

4. यस्मिन्नृतौ यद्विहितं तद्विपरीत आहारश्च विहारश्च ऋतुभिर्विगुणः स्यात् । GD.

5. धातुभिर्विगुणः विपरीतगुणः । JN.

6. दुष्टलक्षणं सामान्यं वाताद्यविशेषितं***वातादिविशेषेण चेह विस्तरभयाद्दुष्टिर्नोक्ता, तेन वातादिविशेष-लिङ्गाधिक्याद् दुष्टिर्निर्णेतव्या । Ck.

CHAPTER VI

1. By 'āmāśaya-samuttha' all the kapha-pittaja disorders and by 'pakvāśaya-samuttha' all the vātaja disorders are taken, thus covering all the disorders.¹

'Mr̥du' is mild (alpabala) while 'dāruṇa' is severe (mahābala) which acts quickly or kills the patient after a short period.²

4. One entity can be divided from various points of view in several categories. In this there is no contradiction because one-ness of the entity is due to one common factor while plurality is due to several factors taken in view.³

Hence, diseases classified in two groups from various angles also come to ten as total number without any anomaly.⁴

Yogīndranātha interprets 'bhedaprakṛti' as basic disorders like fever etc.⁵ and not the basis of classification.

7. That the same doṣa aggravated by specific etiology located in different dūṣyac auses several disorders due to various potentiating factors is quite reasonable.⁶

8. Here interaction and collaboration between psychic and somatic disorders is shown. It is said that when these disorders continue for long, they affect each

1. आमाशयसमुत्थत्वेन आमाशयाश्रयाः कफपित्तजाः सर्वे गदा गृह्यन्ते, पक्वाशयसमुत्थग्रहणेन सर्वे वातजाः, एवं सर्वविकारावरोधः । Ck.

2. मृदु अल्पबलं, दारुणं तु महाबलं ज्ञेयम्, दारुणं किञ्चित्कालातिपातादेव बलवत्त्वाद् मारयति । Ck.
अकष्टकारित्वं मृदुत्वं, आशुकारित्वादिरूपं दारुणत्वम् । GD.

3. एवं मन्यते-यद्धर्मयोगविवक्षयैकत्वमुक्तं, तद्धर्मविवक्षयैव यदि बहुत्वमप्युच्यते रोगाणां ततो विरोधो भवति, न हि तदैवैकचानेकं चेत्युपपन्नम् । यदा तु धर्मान्तरयोगविवक्षया बहुत्वमुच्यते, न तदा विरोधः, बहुत्वाभिधानकाले बहूनामेव रोगधर्माणां विवक्षितत्वात्, तेन रोगाणामेकत्वमेकधर्मविषयं, बहुत्वं च बहुधर्मविषयमिति नास्ति विरोधः । Ck.

4. एतेनैतद् दर्शयति—यद्यपि द्विशब्दो रोगप्रभावे तथा धलादौ च समानः, तथापि एकत्र “प्रभावभेदात्” इत्यनुप्रयोगान्तरमपेक्ष्य प्रभावद्वैविध्ये वर्तते तथा “बलभेदात्” इत्यनुप्रयोगान्तरमपेक्ष्य च द्विशब्दो बलद्वैविध्ये वर्तते इत्यादि । तेनार्थान्तराभिधायिभिर्द्विशब्दैर्भिद्यमानस्य दशत्वमप्युपपन्नं तथा द्वित्वञ्चेति भावः । Ck.

5. भेदप्रकृतय इह ज्वरातिसारादिरूपाः । JN.

6. हेतुविशेषदुष्टो हि स एव दोषो दूष्यान्तरगतश्च विभिन्नशक्तियोगाद् बहून् विकारान् करोतीति युक्तमेव । Ck.

other. Cakrapāṇi also says that they enhance their mutual strength. This is applicable in psychic and somatic disorders separately as well as jointly.¹

10. Cakrapāṇi says—mostly the etiological factors are similar to doṣas. For instance, amla, lavaṇa and kaṭu aggravate pitta. Out of them, amla generated pitta along with kapha, lavaṇa kapha alongwith pitta and kaṭu pitta alongwith vāta. Likewise, in spring season in addition to kapha, vāta and pitta are also aggravated. In rainy season pitta accumulates and gets aggravated in autumn along with kapha. The summer causes accumulation of vāta due to roughness but also, does a little of pitta due to hotness.²

11. Cakrapāṇi adds that the independent doṣa produces disorders in its own aggravating time while the dependent one does in aggravating time of the independent doṣa and also excited by the same. Thus the independent doṣa is also important and main in producing its disorders.³

12. By the word 'śārīreṣu' all types of agni are intended but the description given is only for jāṭharāgni which only shows its utmost importance. jāṭharāgni is the root of all agnis.⁴

Gaṅgādhara takes 'śārīra agni' as jāṭharāgni alone and not other agnis.⁵

13. Caraka admits only one prakṛti e.g. having all the doṣas in equilibrium resulting in health. Condition having imbalance e.g. predominance of one or the

1. अनुवर्तमाना इत्यनेन यदैव ज्वरादयः कामादयो वा बलवत्त्वेन चिरकालमनुवर्तन्ते, तदैवानुबध्नन्ति प्रायः, यदा तु स्तोककालावस्थायिनो भवन्ति, न तदा प्रायोऽनुबध्नन्ति । किंवा, अनुवर्तमानाः परस्परबलमभिवर्धयन्तः, अत्र च परस्परशब्देन शारीराणां शारीरेण, मानसानां मानसेन, शारीराणां मानसेन, मानसानां शरीरेण चानुबन्धो ज्ञेयः । Ck.

2. प्रायो हि शारीराणां वातादीनां समान एव हेतुर्भवति । यथा—हृम्लं लवणं कटु च पित्तकरं, तत्राम्लं सकफं पित्तं करोति, लवणं च सपित्तं कफं करोति, कटु तु सवातं पित्तं करोति । तथा वसन्तः श्लेष्मकारकोऽप्यादानत्वेन वातपित्ते च करोति, तथा वर्षास्वपि पित्तं चीयमानं शरदि प्रकुप्य कफानुगतमेव कुप्यति, तथा ग्रीष्मो वातचयं रूक्षत्वेन कुर्वन् उष्णत्वेन मनाक् पित्तचयमपि करोति । Ck.

3. किंवा, स्वतन्त्र इत्यनेनापि स्वविकारकरणे प्राधान्यमुच्यते, स्वतन्त्रो हि दोषः प्रकोपकाले विकारान् करोति, अस्वतन्त्रस्तु स्वतन्त्रप्रकोपकाले एव विकारं प्रधानदोषेरितः सन् करोति । Ck.

4. शारीरेष्विति सामान्यवचनेन सर्वशरीरगतानग्नीन् ग्राहयति, विवरणे तु जाठराग्नेरेव यच्चातुर्विध्यमुक्तं, तज्जाठराग्नितीक्ष्णतादिमूलकमेव त्वगग्न्यादितीक्ष्णत्वादिकमिति ज्ञापयति । Ck.

5. शारीरेषु इत्यनेन शैताग्निधात्वग्नीनां निरासः । GD.

other doṣa, according to him, are, strictly speaking, no prakṛti because they are not in balanced position. They can only be called as vātala, pītala and śleśmala.¹

‘रूक्षप्रायाणि’ instead of ‘रूक्षणि’ indicates that excessively rough substances, though pacifying kapha, might cause malnutrition and aggravation of vāta.²

1. तेन, यादृगिदं दोषाणां कलाकाष्ठादिवैषम्यं परित्यज्याविर्भूतविकाराकारित्वेनादूरान्तरं साम्यमिष्यते, तादृगेव प्रकृतावपि साम्यमस्त्येवेति भावः । अन्ये तु वैषम्यं नाद्रियन्त एव, व्यपदेश्यरोगाजनकत्वात् । दोषप्रकृतिरिति दुष्टदोषभाविता प्रकृतिः । Ck.

सा सा वातादिदोषस्याधिक्यरूपा विकृतिः प्रकृतिरुच्यते । GD.

2. श्लेष्मविजयार्थं रूक्षस्यैव हितत्वेन रूक्षाणीति वक्तव्ये यद् रूक्षप्रायाणीति करोति, तेनात्यर्थरूक्षान्नस्य वातानुगुणत्वेन तथा धात्वभोषकत्वेन चासेव्यत्वं दर्शयति । Ck.

CHAPTER VII

4. 'उपक्रमयुक्तिज्ञान' is interpreted by Cakrapāṇi as 'proper application of remedy according to disorder. Gaṅgādhara takes all the three upakrama, yukti and jñāna separately. Yogīndranātha follows Cakrapāṇi.¹

5-7. Cakrapāṇi suggests the reading 'व्याधितरूप' instead of 'व्याधिरूप'.²

'Ayoga' here means 'improper application apart from deficient one covering excessive and faulty applications as well.'³

8-9. Cakrapāṇi rightly says that 'sahaja krimis' are natural and nonpathogenic organisms which are innumerable.⁴

10. Some say Pipilikā as likṣā (minute louse). In fact, the nomenclature regarding worms are not only mentioned in scriptures but also prevalent among people in different regions.⁵

13. 'Ūrṇāṃsū' has been interpreted as 'thread of sheep wool'⁶ but it may also denote the same of cobweb'.

14-15. 'Apakarṣaṇa' (extraction) could be done by manual operation or eliminative measures.

'Prakṛtivyaghāta' is 'destroying the root cause like śleṣmā etc.'⁷

Gaṅgādhara takes apakarṣaṇa as manual extraction and prakṛtivyaghāta as elimination of stool, kapha etc.⁸

Yogīndranātha says apakarṣaṇa as śodhana and prakṛtivyaghāta as śamana.⁹

1. उपक्रमस्य भेषजप्रयोगस्य विकारेण समं योजना उपक्रमयुक्तिस्तस्याः ज्ञाने । Ck.

उपक्रमस्य युक्तेश्च ज्ञाने च । GD.

उपक्रमः चिकित्सा, तस्या युक्तिः युक्तत्वं तस्याः ज्ञानम् । JN.

2. "व्याधितरूपम्" इति तु पाठः सुगमः । Ck.

3. अतियोगेन (अयोगेन ?) इति असम्यग्योगेन, तेनातियोगमिथ्यायोगयोर्ग्रहणं भवति । Ck.

4. शरीरसहजास्त्ववैकारिकाः क्रिमयो विशतेरप्यधिका भवति । Ck.

5. क्रिमीणां संज्ञा स्वशास्त्रव्यवहारसिद्धा देशान्तरप्रसिद्धा च बोद्धव्या । Ck.

6. ऊर्णांशुसंकाशा इति मेषलोमतुल्या । Ck.

7. अपकर्षणं हस्तादि संशोधनानि च । प्रकृतेः कारणस्य श्लेष्मादिरूपस्य विघातः प्रकृतिविघातः । Ck

8. प्रकृतिविघात इति मलकफशोणितपुरीषाणां प्रकृतीनां निर्हरणादिना प्रतीकारः । GD.

9. अपकर्षणं शोधनं, प्रकृतिविघात उपशयः । JN.

16. Application of so many measures in one day is due to specific nature of the disease but this should be done only when the patient is strong enough to tolerate it.⁴

17. The word 'gatarasa' is very significant. It indicates that the quantity of water and period of boiling for decoction is determined by what makes the drug extracted fully. This should be kept in mind always while preparing decoction. One should not stick blindly to technical method of preparation.⁵

19. 'Śaikhārika kaṣāya' means 'decoction of viḍaṅga in Ayurvedic tradition.'⁶ Gaṅgādhara and Yogīndranātha take apāmārga.⁷

21. 'Pippalyādipaṅcavarga' is 'pañcakola'.⁸

30. Saṁśodhana is apaharaṇa (apakarṣaṇa) and saṁśamana is viḡhāta.⁹

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1. एतच्चैकदिन एव भूरिकर्मकरणे व्याधिप्रभावाद् बोद्धव्यम् । एतच्चैकाहेन सर्वकरणं यदि शरीरबलादि-संपद्युक्तः पुरुषो भवति परं कर्त्तव्यं नान्यथेति । Ck.
 2. अनेन कषायसिद्धिलक्षणेन यावता जलेन पाकेन चौषधानि गतरसानि भवन्ति, तावदेव जलं देयं, तावांश्च पाकः कर्त्तव्यः, नावश्यं परिभाषया सर्वत्रेति क्रमं दर्शयति । Ck.
 3. विडङ्गकषायो हि वैद्यकव्यवहारात् शैखरिककषाय उच्यते । Ck.
 4. शैखरिकोऽपामार्गः । GD.
 5. शैखरिककषायेण अपामार्गकषायेण । JN.
 6. पिप्पल्यादिपञ्चवर्गोऽत्रैव पेयादिक्रमोक्तपञ्चकोलम् । Ck.
 7. अत्र संशोधनमपहरणं, संशमनं विधातः । Ck.

CHAPTER VIII

1-2. It is very important for a physician to have clear and correct knowledge and for this a clear idea of the method of study, teaching and discussing and also of means etc. is essential. This chapter deals with them.¹

3. One should take up the study of Āyurveda keeping in mind his capacity, object, place and time. It is only for them that they should examine the text and for others it is not intended.²

'Doṣa' with 'punarukta' is significant because repetition is not always a defect and it is to be avoided only when it is so.³

4. The teacher should be fully equipped with necessary instruments and accessories of treatment otherwise he would not be able to demonstrate to the students.⁴

He should also be 'अनुपस्कृतविद्य' which means that his knowledge of Āyurveda should be added with but not overshadowed by the other subjects.⁵ Gaṅgādhara reads 'उपस्कृतविद्य' meaning whose knowledge is refined and strengthened. Yogin-dranātha follows Gaṅgādhara.

1. रोगचिकित्साकारित्वं चास्य चिकित्सोपयुक्तस्य सम्यग्ज्ञानसाधनस्याध्ययनविध्यादेस्तथा करणकारणा-
देशचाभिधानाज्ज्ञेयम् । Ck.
2. एवं मन्यते—यः आयुर्वेदलक्षणे कार्ये स्वशक्त्यपेक्षया गौरवं मन्यते स न वर्तते, यश्चायुर्वेदफलेनारोग्यादिना
अर्थी न भवति स च तथा, यश्चानुपादेयायुर्वेदज्ञाने देशे स्थितः स च तथा, यस्य च वपुषो वाध्यव्यलक्षणः
कालः स चायुर्वेदाध्ययनान्तगमनाशक्तत्वादेव यथोक्तानुपपत्तिदर्शनाद् भिषग् भवितुं नेच्छति, अतो न तान्
प्रत्यायुर्वेदशास्त्रपरीक्षामप्युपदिशामः । Ck.
3. अपगतपुनरुक्तमिति कर्तव्ये यद्दोषपाठं करोति, तेनाधिकरणवशप्राप्तं यत् करोति तत् पुनरुक्तमदोषं
भवति । Ck.
4. उपकरणवन्तमिति अनेनानुपकरणे गुरौ चिकित्सावृत्त्यभावात् कर्मदर्शनं न भवति । Ck.
उपकरणवन्तं वस्तिनेत्रशस्त्राद्युपकरणवन्तम् । GD.
उपकरणवन्तं भेषजद्रव्यवन्तम् । JN.
5. अनुपस्कृतविद्यमिति शास्त्रान्तरज्ञानेन नास्त्येवोपस्कृता विद्या यस्य स तथा, यः आयुर्वेदज्ञः सन् शास्त्रान्त-
रेणापि संस्कृतो भवति, स तु नितरामुपादेयः । Ck.
उपस्कृतविद्यं तदायुर्वेदीयतन्त्रविद्या येन तदर्थपर्यवदातत्वेनोपाजिता पुनरुपस्कृता शास्त्रान्तरसमूहाध्ययनेन
संहतीकृता वा भूषणीकृता वा दृढतायां पुनः पुनः प्रतियतिता वा तर्कान्वितीकृता वा । अनुपस्कृतविद्य-
मिति पाठे तु अविकृतीभूता यस्य विद्या तम् । GD.
उपस्कृता शास्त्रान्तरज्ञानेन संस्कृता विद्या येन तम् अनुपस्कृतविद्यमिति पाठे तु अविकृतविद्यम् । JN.

8. Physical fitness and excellence indicates the intelligence and one having contrary features is often mentally retarded¹ that is why the student should be examined in this respect.

‘Anurāga’ means ‘interest in the study’ and ‘anurakta’ means ‘devoted to the teacher’.²

‘Tadvidyavṛtta’ has not been commented upon by Cakrapāṇi. Gaṅgādhara and Yogīndranātha take it as one who is in the profession of vaidya.³ Though it is not improbable that some professional man should join as a student, it would be more appropriate to interpret it as ‘one living in the circle of vaidya and having adopted their conduct.’

9-10. Cakrapāṇi interprets ‘hiraṇya’ and ‘hema’ as processed and unprocessed gold respectively.⁴ Gaṅgādhara and Yogīndranātha do not read ‘hema’ and thus there is no problem for them.

16. Friendly discussion is also called as ‘saṃvāda’. Hostile discussion is in the form of jalp and vitaṇḍā.⁵

26. Here ‘Vāda’ is in the sense of hostile discussion which consists of statement and counter-statement. On the contrary, friendly discussion is meant for knowledge.⁶

28. In jalpa, both the participants support their views with arguments but in vitaṇḍā one party only finds faults with the other one without justifying his own stand.¹

1. इहा शिष्यगुणेषु ऋजुचक्षुर्मुखनासावंशन्वादयो गुणाः सहजलक्षणत्वेनोपादेयाः । अतो विपरीतलक्षणो हि जडो भवति । Ck.

2. अनुरागशब्देनाध्ययनानुराग उच्यते, अनुरक्तमित्यनेन च गुरावनुरक्तमुच्यते । Ck.

3. तद्विद्यस्तेन वृत्तमुपार्जितार्थेनावर्तते यस्तम् । GD.

तद्विद्यवृत्तं तद्विद्यवृत्त्या वर्तयन्तं वैद्यवृत्तिकमित्यर्थः । JN.

4. हिरण्यशब्देनाघटितं हेम गृह्यते, हेमशब्देन च घटितम् । Ck.

5. सन्धायसंभाषा नये “संवाद” इत्युच्यते, विगृह्यसंभाषा जल्पवितण्डारूपा ज्ञेया । Ck.

6. वादशब्देन चेह विगृह्य पक्षप्रतिपक्षवचनमात्रमुच्यते, सन्धायसंभाषया तु तत्त्वबुभुत्सोर्वाद उक्तः । Ck.

.. वितण्डायामप्युत्तरवादिनः परपक्षदूषणलक्षणः पक्षोऽस्त्येव, परं स्वमतं न साधयतीति भेदः । Ck.

स्वस्वपक्षस्य स्थापनापूर्वकं परपक्षदूषणकथनं जल्पः, परपक्षदोषवचनमेव वितण्डा नाम स्वपक्षस्थापना-हीनमिति । GD.

30-31. While in Nyāya, there is five-limbed syllogism, Caraka mentions pratijñā separate from sthāpanā which consists of the other four (hetu, dṛṣṭānta, upanaya and nigamana). Cakrapāṇi says that pratijñā is also sthāpanā to the other and thus combining both from this point of view it becomes similar to that in Nyāya. Caraka mentions Pratijñā separate because it is sthāpya (to be established) and others under sthāpanā.¹

Gaṅgādhara elaborates it and says that sthāpanā is of two types-(a) with similar instance (b) with dissimilar instances.²

32. Pratiṣṭhāpanā is known as fallacious reason called as 'prakaraṇa-sama' in Nyāya.³

33. Though 'hetu' is the statement of invariable concomitance, here pratyakṣa etc. have been said as such because of being source of the same.⁴

Gaṅgādhara says that the process of critical analysis leading to right knowledge is hetu. They are four pratyakṣa, anumāna, aitihiya and aupamya. He also gives examples in each case. He further says that 'Pramāṇa' is a general term while 'hetu' is particularly applied to these four.⁵

Yogīndranātha does not involve in this controversy and interprets simply on

1. स्थापयति सिद्धमर्थं परं प्रति साधयतीति स्थापना । सा च साध्यं परं प्रति हेत्वादिभिश्चतुर्भिः साधयति । प्रतिज्ञाऽपि परं प्रति स्थापना भवति, यतः पञ्चावयवमेवानुमानं भवति, सा त्विह स्थाप्यत्वेनैव लब्धेति न स्थापनायामिहोदाहृता । Ck.
2. वादिनः प्रज्ञापनीयेन धर्मेण विशिष्टस्य धर्मिणः साध्यस्य परिग्रहवचनं साध्यनिर्देशः प्रतिज्ञा नामोच्यते... प्रति इत्थंभावेन जानीते यन् सा प्रतिज्ञा । स्थिरीकरणं स्थापना नामोच्यते, सा द्विधा दृष्टान्तसाध्यर्थेण हेतुना वैधर्म्येण च हेतुना । GD.
3. इयं च प्रतिष्ठापना आन्वीक्षिक्यां प्रकरणसमाख्यं हेतुदूषणम् । Ck.
4. हेतुश्चाविनाभावलिङ्गवचनं यद्यपि, तथापीह लिङ्गप्रग्राहकाणि प्रत्यक्षादिप्रमाणान्येव यथोक्तहेतुमूलत्वेन हेतुशब्देनाहेति बोद्धव्यम् । Ck.
5. उपलभ्यर्थस्तु प्रमाबुद्ध्यनुकूलगुणदोषविचारादिव्यापारः । हानोपादानोपेक्षा बुद्धिः प्रमा फलं, तदुपलब्धिकारणं व्यवसायात्मिका निश्चयबुद्धिः प्रत्यक्षादिकः ।...प्रमाणत्वं हि सर्वप्रमाणनिष्ठं सामान्यं न तु विशेषः, प्रत्याक्षायन्यतमत्वेन्तु विशेष इति । यथा वह्निमान् पर्वतो धूमादिति प्रत्यक्षो हेतुधूमः । अयमातुरो मन्दाग्नित्वात् इति जरणशक्त्यानुमितो मन्दाग्निर्हेतुः, नित्यः पुरुषोऽकृतकत्वादिति ऐतिह्यो हेतुरकृतकत्वम्, अस्य मुखं कान्ततमं चन्द्रोपमत्वादित्यौपम्येन हेतुरिति । एतदुपलब्धिकारणचतुष्टयं दृष्टान्तसाध्यवैधर्म्याभ्यां साध्यसाधनमिति । GD.

the lines of Nyāya. He takes pratyakṣa etc. by 'api' (also) and thus keeps them separate from hetu.¹

Caprapāṇi takes 'tattva' as 'liṅga'.²

34. Here 'mūrkhā' means 'common folk'. Drṣṭānta is that which makes the thing known equally to scholars as well as common folk and is recognised universally. It is related to well known object and also to the object to be known and thus helps establishment of the proposition.³

36. Uttara is known as 'Jātyuttara' in Nyāya.⁴

38. 'Śabda' here means the garland of letters enlightening the meaning by force of sign.⁵ Authoritative words are of two types—(a) composed by the highest authority like Brahmā etc. (b) composed by worldly authorities. The former is included by 'Aitihiya', the latter too is a part of that denoting truth.⁶

Gaṅgādhara has mentioned two types of śabda (a) in form of letters (b) as sounds.⁷

Yogīndranātha says śabda as in the form of letters composed in sentences—vedic as well as secular.⁸

39. The word 'ātman' is here for manas and thus covers internal perception while 'indriyas' denote external perception. Direct acquisition of knowledge is the main feature of Pratyakṣa which distinguishes it from anumāna which is indirect means of knowledge.⁹

1. उपलब्धेः साध्यज्ञानस्य कारणं साधनं उदाहरणसाधर्म्यवैधर्म्याभ्यां साध्यस्य प्रज्ञापनं हेतुः । ...उपलब्धि-साधनत्वेन इह प्रत्यक्षादीनामपि संग्रहमाह । JN.

2. तत्त्वमिति तल्लिङ्गम् । Ck.

3. लौकिकानां पण्डितानाञ्च योऽर्थोऽविवादसिद्धः स दृष्टान्तो भवति, न पण्डितमात्रसिद्धः ...प्रसिद्धसाध्य-साधनसंबन्धश्च दृष्टान्तः साध्यं साधयतीति भावः । Ck.

4. उत्तरशब्देनेह जात्युत्तरमुत्तराभासमीप्सितम् । Ck.

5. शब्दशब्देनेह संकेतबलादर्थप्रकाशिका वर्णमालोच्यते । Ck.

6. आत्मोपदेशशब्दस्तु द्विविधः—परमात्मब्रह्मादिप्रणीतः, तथा लौकिकात्मप्रणीतश्च । ऐतिह्यशब्देन परमात्म-प्रणीतोऽवच्छिद्यः, लौकिकात्मप्रणीतश्च शब्दैकदेशरूपः सत्यप्रकारविहितो ज्ञेयः । Ck.

7. द्विविधश्चायं शब्दो वर्णात्मको ध्वनिमात्रश्च । GD.

8. शब्द इह वर्णात्मकः लौकिकवैदिकसाधारणवाक्यरूपः । Ck.

9. आत्मनेति मनसा, तेन मानसप्रत्यक्षं सुखाद्यमवबुध्यते । इन्द्रियैश्चैत्यनेन बाह्यं प्रत्यक्षं गृह्यते । स्वयमुपलभ्यते इति साक्षादुपलभ्यते, अनेन चेन्द्रियव्यापारे सत्यपि यदनुमानविज्ञानं तदसाक्षात्कारित्वान्न प्रत्यक्षमिति दर्शयति । Ck.

Yogīndranātha clarifies it further and says that 'atmanā' means here 'ātman' associated with manas because this association is essential factor in the acquisition of knowledge.¹

42. 'प्रतिपाद्यतया' should be inserted before 'अधिकृत्य' because the main purpose of upamāna is the knowledge of similarity in the view of Bhaṭṭa while in Nyāya it denotes only relation between the two things.²

Gaṅgādhara says that aupamya is the expression of similarity known priority with perception, inference and testimony.³

Yogīndranātha, according to Gautama, says that aupamya is the means of knowledge of the unfamiliar by the familiar one on the basis of similarity.⁴

43. Saṃśaya is the state of indcision because of looking to the points both for and against.⁵

Gaṅgādhara reads the definition differently⁶ and explains it on the basis of definition given in Nyāya.⁷

According to Yogīndranātha, saṃśaya is indecision in respect of doubtful entities.⁸

45. 'Savyabhicāra' is non-exclusive and is the cause of doubt and as such not doubt itself.⁹

Gaṅgādhara says—vyabhicāra means 'non-exclusive application' and thus one

1. आत्मना मनसा युक्तेन, आत्ममनःसंयोगस्य ज्ञानसामान्ये कारणत्वात् । JN.

2. यदा तु भट्टनयेनोपमानं व्याख्येयं तदा सादृश्यं प्रतिपाद्यतया अधिकृत्येति योजनीयं, तेषां सादृश्यप्रतिपत्तिरूपमानार्थः । न्याये च संज्ञासंज्ञिसंबन्धप्रतीतिरूपमानफलम् । Ck.

3. यदन्येन वस्तुनान्यस्य वस्तुनः सादृश्यं साधर्म्यं प्रत्यक्षानुमानासोपदेशैः प्रमाणैः पूर्वं प्रमाय यत् प्रकाशते तत् प्रकाशनमौपम्यं नामोच्यते । GD.

4. सादृश्यमधिकृत्य अन्येन प्रसिद्धेन अन्यस्य अप्रसिद्धस्य प्रकाशनम् । प्रसिद्धस्य सादृश्येन अप्रसिद्धस्य प्रज्ञापनं औपम्यं उपमानम् । तदुक्तम् अक्षपादेनापि—प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम् । JN.

5. अनिश्रयः पाक्षिकविरुद्धधर्माविमर्शकरं ज्ञानम् । Ck.

6. संशयो नाम सन्दिग्धेष्वर्थेष्वनिश्चयः । GD.

7. सन्दिग्धेषु समानानेकधर्मोपपत्तेर्विप्रतिपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्च विमृष्टेष्वर्थेषु अनिश्रयो विशेषापेक्षो विमर्शः संशयो नामाभिधीयते । GD.

8. सन्दिग्धेषु अर्थेषु अनिश्रयः तत्त्वानवधारणं संशयः । JN.

9. सव्यभिचारमिति अनैकान्तिकम् । अनैकान्तिकं...संशयजनकमेव, तेन संशयेन सममेकता न शङ्कनीयाऽनैकान्तिकस्य । Ck.

with vyabhicāra is savyabhicāra. It is the non-exclusive statement which is applicable in some cases while not so in others.¹

In Nyāya, it is hetvābhāsa.²

48. Arthaprāpti is what is commonly known as Arthāpatti. This is of two types—(a) Śrutārthāpatti (implication by hearing) (b) Dr̥ṣṭārthāpatti (implication by seeing).

It is not one of the Pramāṇas but utmost it can be included in Anumāna.³

49. Cakrapāṇi has interpreted sambhava according to Satkāryavāda of sāmkhya system which means kārya as manifestation of the cause itself which is in unmanifested state.⁴

Here 'śaddhātu' and 'ahita-hita' represent material and instrumental causes respectively. In respect of material cause, the above interpretation is correct but in case of the latter it does not fit. According to Satkārya-vāda, the effect is the manifestation of the material and not of the instrumental cause.

Gaṅgādhara takes 'Sambhava' as 'Sambhāvanā' (probability) which is essentially inference.⁵ From 'śaddhātu' he takes, apart from śaddhātu, puruṣa, semen, ovum, uterus, menses and time.⁶

Yogīndranātha concludes that Sambhava is also the knowledge of one's existence by another's on the basis of invariable concomitance.⁷ Thus he integrates both the views.

1. व्यभिचार एकत्राव्यवस्था, सह व्यभिचारेण वर्तत इति स व्यभिचारः । 'यद् व्यभिचारणमेकान्तवचनं क्वचित् तथा क्वचिदन्यथेति तत् सव्यभिचारं व्यभिचारेण सहितं वर्तमानम् । JN.

2. न्यायनये चायं हेत्वाभासः । JN.

3. अर्थप्राप्तिरिति अर्थापत्तिरित्यर्थः । इह उक्तेनेति वचनाच्छ्रुतार्थापत्तिरेव विवक्षिता दृष्टार्थापत्तिरपि त्वेतत्सामान्यत्वेन ज्ञेया । इयञ्चार्थापत्तिरन्यथोपपत्त्या न प्रमाणमिति न प्रमाणप्रकरणे पठिता, या तु दोषरहिता साऽनुमानान्तर्गतैवेति भावः । Ck.

4. संभवति विद्यतेऽस्मादिति संभवः । कारणं हि अव्यक्तस्वजन्मकार्यमुक्तम्, यतः कारणं सत्कार्यवादिमते कार्ययुक्तमेव, तेन षड्धातौ गर्भोऽस्त्येव, एवमहितेऽपि व्याधिरस्त्येव, स उत्तरकालं व्यज्यते इति सांख्यमतेनोक्तम् । Ck.

5. यो यतः संभवति स तस्य संभव उत्पत्त्यादिषु संभावनाहेतुरिति । अविनाभाववृत्त्या संबन्धयोः समुदाय-समुदायिनोः समुदायेनेतरस्य ग्रहणं संभवस्तदप्यनुमानमेव । GD.

6. षड्धातुः पुरुष इह न केवलो गर्भस्य संभावनाहेतुः । अदुष्टशुक्रशोणितगर्भाशियपुष्पकालाश्च हेतवः इत्यतः षड्धातव इति बहुवचनान्तमुक्तम् । GD.

7. यस्य अविनाभाविनः सत्ताग्रहणात् अन्यस्य सत्ताग्रहणं सोऽपि तस्य संभवः, यथा द्रोण आढकस्य । JN.

56. 'Vākchala' includes upacāracchala' of Nyāya.¹

57. 'Ahetu' is impotent reason.² It is commonly known as hetvābhāsa which is of five types in Nyāya.³

64. If one puts allegation to the other without refuting his allegation is virtually acceptance of both desired (allegation on other) and undesired (allegation on himself). This is 'abhyanuñā' known as 'Matānuñā' in Nyāya.⁴

65-66. In Nigrahasthāna, apratibhā etc. mentioned in Nyāya also be understood as included.⁵

68. 'इष्टफलानुबन्ध' means 'fruit (of action) at present and continued in future.'⁶

69. Kāraṇa (karttā) means 'one who does independently' thus 'kāraṇa' is independent doer.⁷ Evedently Cakrapāṇi has given this definition as in Pāṇini's Aṣṭādhyāyī (स्वतन्त्रः कर्त्ता 1-4-54)

Cakrapāṇi reads 'यत्' with due regard to kāraṇa in neuter gender but Gaṅgādhara reads it 'यः' evidently related to 'कर्त्ता'. He also defines it on the basis of Pāṇini.⁸

Yogīndranātha says—kāraṇa is that who performs action.⁹

70. Karāṇa is that which acts as an immediate instrument in the action performed by the doer with the object of fulfilment of the same. Thus kāraṇa (karttā) is the conscious agent which impels other causes as well whereas karaṇa is the

1. अत्र वाक्छले उपचारच्छलं न्यायोक्तं संभवति । Ck.

2. अहेतुः असाधकहेतुरित्यर्थः । Ck.

3. हेतुलक्षणाभावात् हेतुसामान्यात् हेतुवदाभासमानो हेतुरहेतुरुच्यते... गौतमेन तु पञ्चविधो हेत्वाभास उक्तः । GD.

वस्तुतो न हेतुः, किन्तु हेतुरिव आभासते इति हेत्वाभासः ।... न्यायनये हेत्वाभासाः पञ्च-सव्यभिचारः विरुद्धः प्रकरणसमः साध्यसमः अतीतकालश्च । JN.

4. इष्टानिष्टाभ्युपगमो यथा—“भवान् चौरः” इत्युक्ते स्वदोषमपरिहृत्य वचनं भवानपि चौरः” इति एतद्वि वचनं स्वीयमनिष्टं चौरत्वं परस्य चेष्टं चौरत्वमभ्यनुजानाति । तदेव न्याये “मतानुज्ञा” शब्देनोच्यते । Ck.

5. अत्र चाप्रतिभादयोऽपि न्यायोक्ता अन्तर्भावनीया विद्वद्भिः । Ck.

6. इष्टं तादात्विकं फलमनुबन्धश्चायतीयफलं यस्य तदिष्टफलानुबन्धम् । Ck.

7. करोतीति स्वातन्त्र्येण करोति । तेनेह कारणशब्देन स्वतन्त्रकारणं कर्तृलक्षणमुच्यते । Ck.

8. करोतीति तत्क्रियां फलरूपां निष्पादयति या क्रिया तत् कारकं, तदाश्रयो मुख्यं यत् तत् कारणं, स एव हेतुः, स कर्त्ता । GD.

9. यत् करोति क्रियां निष्पादयति तत् कारणम् । एवं च कारयतीति कारणं, अत्र स्वार्थे णिच् । JN.

(unconscious) tool which is the maximum helpful in performance of the act under the doer.¹ Evidently this interpretation is again based on Pāṇini (साधकतमं करणम्—1-4-42).

Here 'प्रयतमानस्य' is important because Prayatna (effort) can be made only by the conscious and not the unconscious agent.²

71. '(Kārya) yoni' is the material cause which having been transformed manifests as effect. For instance, earth is the material cause of pitcher because earth itself is transformed into pitcher.³

Gaṅgādhara clarifies it with further examples.⁴

Yogīndranātha says it as Prakṛti and gives example of rice.⁵

87. In Further clarification of the definition of karaṇa it is said that karaṇa is the instrument which is different from kāryayoni, prakṛti, deśa, kāla and upāya.⁶

Cakrapāṇi clarifies this difference.⁷

Gaṅgādhara and Yogīndranātha take 'विशेषतः' in the sense of speciality and

1. उपकरणायेति कर्तुः संपाद्ये कार्ये सन्निहितं सहकारितया व्याप्रियते, कार्याभिनिर्वृत्ताविति कार्याभिनिर्वृत्तिमुद्दिश्य । एतेन यः कारणान्तरप्रेरकः, स चात्र कर्त्ता कारणशब्देनोच्यते, यत्तु कर्त्रधीनव्यापारे साधकतमं, तत् करणम् । कर्तृत्वञ्च तस्येव मुख्यं यो हि बुद्धिप्रयत्नादियुक्तत्वादितरकारणप्रेरको भवति । Ck.
2. प्रयत्नस्तु चेतनाधातुर्लिंगं, नाचेतने वर्तते, तेन भिषगादेः कर्तुश्चिकित्साभिनिर्वृत्तौ प्रयतमानस्य भेषज-शस्त्रादिकमुपकरणायोपकल्पते । GD.
क्रियतेऽनेनेति करणम् । साधकतमं करणमिति । JN.
3. कार्यस्य योनिः समवायिकारणं कार्ययोनिः, या योनिः कारणरूपा विक्रियमाणा रूपान्तरमापद्यमाना कार्यत्वमापद्यते कार्यरूपा भवतीत्यर्थः । तत्र घटस्य मृत्तिका कार्ययोनिः, मृदेव ह्यवस्थान्तरप्राप्त्या घटो भवति । Ck.
4. मधुरादिरसद्रव्याणि भुक्तानि पक्वानि रसरक्तादिरूपमापद्यन्ते इति रसरक्तादिकार्याणां योनिर्मधुरादिः । एवं वातादिर्ज्वरादिकार्याणां योनिः । GD.
5. कार्यस्य योनिः प्रकृतिः समवायिकारणम् । तण्डुलानोदनं पचतीत्यत्र तण्डुलाः कार्ययोनिः, कार्यमोदनम् । JN.
6. कार्ययोनिः प्रवृत्तिदेशकालोपायेभ्योऽप्यद् यत् कर्तृरूपकरणं भवति तत् करणमिति दर्शयति । Ck.
7. कार्ययोनिर्हि लोके विकार्यकर्मतया साधकतमात् करणात् पृथगुच्यते, प्रवृत्त्युपाययोस्तु कर्तृकरणादि-धर्मत्वेन न करणसंज्ञा, देशकालौ तु न साधकतमौ, तेनोपायान्तेभ्यो यथोक्तविशेषेण यत् कर्तृरूपकरणं भवति तत् करणम् । Ck.

as such explains that instrument has got some speciality in comparison to the other factor kārṇayoni etc.¹

Remedy is mentioned here as of two types—rational and spiritual. The third one—psychotherapy is covered by these two.²

Formless entities like fear etc. do not recover health directly but do so indirectly by effecting doṣas which bring health in balanced state. Only formed remedies (drugs) can be material cause in producing the normal śarīra dhātus while the formless ones act as helping measures in the same.³ However, as the latter are mentioned as one of the types of bheṣaja it can be taken as remedy as well.⁴

Yogīndranātha clarifies the divisions of medicine. Daivavyapāśraya is that which brings recovery by effecting past deeds through incantations etc. Yuktivyapāśraya is treatment by effecting the digestive fire. According to him, sattvāvajaya is not mentioned here because the context is of somatic disorders. 'Dravya' here means the formed entities composed of five bhūtas.⁵

'Adravva-bheṣaja' also includes other accessories of treatment such as attendant etc.⁶

1. उपायान्तेभ्यो विशेषतश्च । उपायान्तेभ्योऽष्टम्यः कार्यकर्तुर्यदुपकरणायोपपद्यते तत्पुनर्भेषजं करणमभिधीयते । GD.
कार्ययोन्यादिभ्यः उपायान्तेभ्यः विशेषतः विशिष्यैव यत् कर्तुं उपकरणाय उपकल्पते उपकरणं भवति तत् करणं भेषजम् । JN.
2. अत्र दैवव्यपाश्रययुक्तिव्यपाश्रयद्विविध्ये तु सत्वावजयोऽपि भेषजमवरुद्धं ज्ञेयं, सत्वावजयो हि दृष्टद्वारोपकारी युक्तिव्यपाश्रये, यथाऽदृष्टद्वारोपकारी तु दैवव्यपाश्रये प्रविशति । Ck.
3. एवं मन्यते-भयादयोऽमूर्ता भावा न साक्षादारोग्यकारणानि भवन्ति, किं तर्हि शरीरस्थितानेव वातादीन् तथा कुर्वन्ति समत्वेनोत्पद्यमानान् येनारोग्यं भवति । न ह्यमूर्तानि मूर्तानां शरीरधातूनामुत्पत्तौ समवायिकारणानि भवन्ति । भेषजं तु द्रव्यभूतं समशरीरोत्पादे समवायिकारणं भवत्येव, तेन द्रव्यस्यारोग्यं प्रति साधकतमत्वं साधु, अमूर्तानां तु भयादीनां न भेषजवत् साधकतमत्वमिति कृत्वा द्रव्यजन्य एव धातुसाम्ये तेषामुपायत्वं युक्तम् । Ck.
4. एवं सूक्ष्मया बुद्धया भयादीनामुपायत्वं, स्थूलया तु बुद्धया भेषजत्वमपीति कृत्वा भयादिषु भेषजव्यवहारश्चाचार्याभिमतो द्विविधभेषजोऽर्थोऽद्रव्यभूतभयादिग्रहणादुन्नीयते । Ck.
5. दैवमदृष्टं व्यपाश्रयो यस्य तत् दैवव्यपाश्रयं यद् दैवमाश्रित्य धातुसाम्यकरं, मन्त्रादिकं ह्यातुरस्य शुभादृष्टोत्पादनेन पापमुपहत्य तन्निमित्तरोगमुपशमयति । युक्तिः योगः जठराग्निसंयोगः, सा व्यपाश्रयो यस्य तत् युक्तिव्यपाश्रयम् । '...सत्वावजयस्य इहानभिधानं शारीररोगाधिकारात् ।'...द्रव्यमिह पांचभौतिको मूर्तो भावविशेषः । JN.
6. तेन भयादिषु तथोपायशब्दाभिधेयेषु च अद्रव्यभूतभेषजप्रयोगो भवतीति दर्शयति । Ck.

Some read as 'उपायान्ताभिप्लुतम्' and take only deśa and kāla as formless remedies but this does not appeal much.¹

98. 'Jarjara' here means 'hoarse' or 'shattered'² but Cakrapāṇi interprets it as 'sound like that of a broken earthen vessel.'³ Once he takes as a musical instrument.⁴

101. Yogīndranātha takes vikṛti as dhātuvaiṣamya but Gaṅgādhara has taken fever etc. caused by dhātuvaiṣamya and not the latter itself as it is not perceivable and as such can't be examined.⁵

102-15. Cakrapāṇi, has interpreted 'sāra' as relatively pure dhātu.⁶ I understand it as constitution of the individual in respect of dhātus and as such it may also be called as 'dhātuprakṛti' analogous to 'doṣaprakṛti'.

Cakrapāṇi has read 'शिखरदशना' (p. 109) and has interpreted as (having good-looking teeth'.⁷ Gaṅgādhara follows it, but Yogīndranātha is right in reading it as 'शिखरिदशना' meaning crested or pointed teeth like pomegranate seeds.⁸ It is regarded as a sign of beauty in Indian culture.⁹

116. Saṁhanana is saṁhati (compactness).¹⁰

117. The measurement of the body of individual is on average. Even the same of the individual parts particularly in uneven ones is taken of the middle portion.¹¹

The measurement of the human body from toe to head is 84 aṅgulas or 3½

1. ये तु "उपायान्ताभिप्लुतम्" इति पठन्ति, ते देशकालावेव अद्रव्यभूतभेषजमिति वदन्ति, वदन्ति च द्रव्यशब्देन क्वाथकल्काद्युपयोजनीयं द्रव्यमुच्यते इति । एतच्च नातिमनोहारि । Ck.

2. जर्जरः असंहतः स्वरः । GD.

3. जर्जरः भग्नपात्रध्वनिसमः । Ck.

4. जर्जरः वाद्यभाण्डविशेषः । Ck. (C. IN. I. 14)

5. विकृतिविकारः धातुवैषम्यम् । JN.

विकारोऽत्र धातुवैषम्यनिमित्तो ज्वरादिः, न तु धातुवैषम्यं ज्वरादितोऽनुमेयत्वेनाप्रत्यक्षत्वात् । GD.

6. सारशब्देन विशुद्धतरो धातुरुच्यते । Ck.

7. शिखरदशना इति शोभनदशना । Ck.

8. शिखरिदुन्नताग्राः दशनाः दन्ता येषां ते । JN.

9. See Kālidāsa's Meghadūta, II. 9 (तन्वी श्यामा शिखरिदशना पक्वबिम्बाधरोष्ठी-)

10. संहतिरिति निबिडसन्धानतेत्यर्थः । Ck.

11. परिणाहपरिणामं च यदुच्यते तन्मध्यस्थानस्य, तेनासमपरिणाहमानेषु जंघादिषु मध्यस्थानमानमेतज्ज्ञेयम् । Ck.

hasta with own hand. This should be taken as of entire body and not sum total of individual parts because in this way there may be some variation which is adjusted within the respective parts.¹

Suśruta mentions the measurement of the entire body as 120 aṅgulas instead of 84. This anomaly may be solved by difference in the measure of aṅgula itself and not of the body. Suśruta's 120 aṅgulas are equal to Caraka's 84.²

118. 'Sātmya' here is 'okasātmya' (suitability by practice).³

122. The average life-span of man is 100 years but it may be on higher or lower side. Cakrapāṇi says that in that case division of stages such as childhood etc. would also vary. Accordingly, if a man lives upto 120 years stages of his life are divided as below—

Childhood	— upto 36 years
Adult	— upto 72 years
Old	— thereafter

In case of the life-span of 80 years, it would be—

Childhood	— 25 years
Adult	— upto 50
Old	— thereafter ⁴

125. The division of year is elaborated by Cakrapāṇi as follows—

two types— uttarāyana, dakṣiṇāyana

three types— winter, summer, rains.

six types— according to seasons.

twelve types— „ months

twenty four types „ fortnights

Further divisions may be made by prahara etc.⁵

1. केवलमिति पादतलात् प्रभृति शिरःपर्यन्तः चतुरशीत्यङ्गुलं भवति, एवं सार्धत्रिहस्तप्रमाणत्वं शरीरस्य स्वहस्तेन भवति । अत्र प्रत्यवयवोत्सेधेन चतुरशीत्यङ्गुलादधिकं यच्छरीरं भवति, तदवयवानामवयवान्तर-
दैर्घ्यानुप्रविष्टानां ग्रहणात् । तेन प्रत्यवयवदैर्घ्यमानेन न चतुरशीत्यङ्गुलं गणनीयं, किन्तु समुदितमेव
शरीरम् । GD.

2. सुश्रुतेन समं योज्य मानविरोधः, सोऽत्राङ्गुलिमानभेदाच्छमयितव्य । Ck.

3. अत्र सात्म्यशब्देन ओकसात्म्यमुच्यते । Ck.

4. तेन, तस्य विंशतिवर्षाधिकशतं यद्यायुरुपलभ्यते***ततो वृद्ध इत्यादि विभजनीयम् । Ck.

5. संवत्सरोऽयनभेदेन द्विविधः, शीतोष्णवर्षभेदेन त्रिविधः, ऋतुभेदेन षोढा, मासभेदेन द्वादशधा, पक्ष-
भेदाच्चतुर्विंशतिधा, प्रहरादिनाऽनेकधेति ज्ञेयम् । Ck.

'Prāvṛṭ' means 'early rains'¹ which consists of āṣāḍha and śrāvaṇa and continues for further two months as varṣā. This division of seasons is from the point of view of eliminative therapy. There is no śīśira in this arrangement.²

Other division is where śīśira is added after hemanta by deleting prāvṛṭ. Thus one division has prāvṛṭ and the other śīśira. About this some advance argument on the basis of Kaṣyapa that the former division is made in the southern bank of Gaṅgā river where rains are predominant whereas the latter is recognised on the northern side where cold is predominant. Cakrapāṇi does not agree to this because the division is made with a specific purpose of elimination and not from geographical point of view.³

149. Addition or subtraction in a formulation is permissible only in respect of a gaṇa (specified group of drugs) and not in case of others where action depends on the composition itself.⁴

150. Here 'taila' means oils as mustard oil etc. among them tila oil is superior.⁵

157. The section is termed as 'vimāna' because it gives specific knowledge about doṣas etc.⁶

1. प्रथमप्रवृष्टशब्देनाषाढश्रावणावुच्येते । Ck.

2. अस्मिन्नृतुक्रमे शिशिरो नास्ति । GD.

3. ये तु ब्रुवते—गंगाया दक्षिणे कूले वर्षा बहु भवति तेन तत्र प्रावृडोदिक्रमः, गंगोत्तरकूले शीतं बहु भवति, तेन तत्र हेमन्तशिशिरो भवतः, उक्तं हि काश्यपेन...। एतच्च न, अत्र "संशोधनमधिकृत्य" इति वचनात्... तेन काश्यपोक्तदेशभेदेन प्रावृडादिक्रमो न तावदिहाभिमतः । Ck.

4. इमौ चावापोद्धारौ गणोक्त एव द्रव्ये प्रायो ज्ञेयौ...ये तु संयोगमहिम्ना कार्यकरा अगस्त्यहरीतक्यादयः, न तेष्ववापोद्धारौ कर्तव्यौ । Ck.

5. अत्र तैलमिति तैलभूतं सर्पपस्नेहादि । तैलप्राधान्यादिति स्थावरस्नेहेषु तिलतैलस्यैव प्राधान्यादित्यर्थः Ck.

6. निरुक्तिश्च दोषादयो विशेषेण मीयन्ते जायन्ते एभिरिति विमानानि । Ck.

CARAKA-SAMHITĀ

4. ŚĀRĪRASTHĀNA

CHARLES-LEONARD

AMSTERDAM

CHAPTER I

1-2. Therapeutics is concerned with human body and as such unless human body is known with all the details, one can't treat it properly. Hence śārīrasthāna is meant to deal the science relating to human body in respect of its cause, origin, maintainance, growth etc. Here also the most important aspect is puruṣa who is the object of treatment and at the same time leads to liberation from all the miseries and that is why the opening chapter of the section is devoted to him.¹

3-15. Here 'Puruṣa' is used in general sense which means embodied (karma-puruṣa) as well as bodyless consciousness. The coverings of consciousness are known as dhātu as they hold it.²

16. 'Khādī' means the five bhūtas (Ākāśa, Vāyu, Agni, Apa, Pṛthivī) which include five senses as well, 'Cetanā' is consciousness consisting of soul associated with mind. The concept of Puruṣa is accepted by the vaiśeṣika system of philosophy and is utilised in medicine. The same ṣaḍdhātuka Puruṣa is defined by Suśruta.³

The word 'Puruṣa' is derived as 'that who lies in the body'⁴

1. कर्तव्यचिकित्साया अधिकरणं शरीरं ज्ञातव्यं भवति, यतोऽप्रतिपन्नेऽशेषविशेषतः शरीरे न शरीर-विज्ञानाधीना चिकित्सा साधवी भवति, अतः शरीरं कारणोत्पत्तिस्थितिवृद्ध्यादिविशेषैः प्रतिपादयितुं शरीरं स्थानमुच्यते । अत्रापि चात्यन्तिकदुःखोपरममोक्षकारणचिकित्सोपयुक्तपुरुषभेदादिप्रतिपादकतया प्रधानत्वेन कतिधापुरुषीयोऽध्यायोऽभिधीयते । Ck.

चिकित्साधिकरणशरीरीयतावद्भावज्ञानस्य तत्र हेतुत्वात् तावत् शरीरीयभावज्ञानार्थमधुना शरीरस्थान-मारभते...तस्य पुरुषस्य सर्वभावप्रतिष्ठानस्य शरीरमानसोभयव्याधिचिकित्साविषयत्वेन शरीरेषु भावेषु प्राधान्यात् प्रथमतस्तद्भेदादिज्ञानहेतुं कतिधापुरुषीयं शरीरमध्यायमाह । GD.

2. पुरुष इत्यनेन चाविशेषेण पुरुषशब्दाभिधेयोऽर्थोऽभिधीयते । यतः "खादयश्चेतना षष्ठा" इत्यादिना, तथा चतुर्विंशतिकभेदभिन्नश्च कर्मपुरुष एव शरीरी वाच्यः, तथा चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञक इत्यनेनात्मैव शरीररहितः पुरुषशब्दार्थत्वेन वाच्यः । पुरुषधारणाद् धातुः, तेन धातुभेदेनेति पुरुषधारणार्थभेदेन । Ck.

अथात्र धातुधारणपोषणोपादानहेतुरारम्भकोऽर्थः । GD.

3. चेतनाषष्ठा इत्यत्र चेतनाशब्देन चेतनाधारः समनस्क आत्मा गृह्यते, खादिग्रहणेन चेन्द्रियाणि खादिमयान्यवरुद्धानि । अयञ्च वैशेषिकदर्शनपरिगृहीतश्चिकित्साशास्त्रविषयः पुरुषः, अयमेव "पञ्चमहाभूत-शरीरिसमवायः पुरुषः (सु० सू० १) इत्यनेन सुश्रुतेनाप्युक्तः । Ck.

4. पुरि शरीरे शेते इति पुरुषः । Ck.

Pure consciousness is also known as Puruṣa but this is not so practical 'from the point of view of medicine which deals with the ṣaḍdhātuka Puruṣa'¹

Though the word 'Puruṣa' is applied to all living beings, mainly it is used for human being which is the most important of all.²

Gaṅgādhara says that Puruṣa is of three types consisting of six, one and twenty four principles out of which is first one is important in Medicine.³

Yogīndranātha says that pure consciousness (Puruṣa) is the twenty fifth principle according to Sāṃkhya.⁴

17. The ṣaḍdhātuka Puruṣa is further analysed into twenty four Principles according to sāṃkhya philosophy. Though Puruṣa is accepted as the twenty fifth principle as mentioned above here both Puruṣa and Prakṛti are included in 'avyakta,' thus the number twenty four.⁵ Prakṛti is aṣṭadhātukī—consisting of eight principles e.g. avyakta, mahat, ahaṅkāra and pañca tanmātrā. Cakrapāṇi puts them carelessly and without proper order.⁶

It seems that Gaṅgādhara takes ṣaḍdhātuka as sūkṣmaśarīrī and caturvīmśatika as sthūlaśarīrī,⁷ but, in fact, both are virtually the same only the latter being expanded in details.

18-19. Here 'manas' (mind) is defined with its specific character and properties. Conjunction of mind with senses is the invariable factor in perception. If mind is there perception is there; on the other hand, if mind is absent, perception is also absent. Thus by law of agreement in presence and absence, mind is proved

1. न चेतनाधातुरूपः पुरुषश्चिकित्सायामभिप्रेतः...चिकित्साविषयस्तु षड्धातुक एव पुरुषः । Ck.

2. अयञ्च पुरुषशब्दो गवादावपि षड्धातुसमुदाये यद्यपि वर्तते, तथापि सर्वप्रधाने नर एव विशेषेण वर्तते, तेन नातिप्रसिद्धो गवादौ पुरुषशब्दः । Ck.

3. षड्धातुक एकधातुकश्चतुर्विंशतिधातुकश्चेति धातुभेदेन त्रिविधः पुरुषो भवतीति ज्ञापयितुं प्रथमं षड्धातुकं विवृणोति । GD.

4. सांख्यमतमनुसरति, तत्रादौ पञ्चविंशं तत्त्वमाह, चेतनेति । JN.

5. षड्धातुरूपमेव पुरुषं पुनः सांख्यदर्शनभेदाच्चतुर्विंशतिकभेदेनाह...यद्यपि पञ्चविंशतितत्त्वमयोऽयं पुरुषः सांख्यैरुच्यते...तथापीह प्रकृतिव्यतिरिक्तश्चोदासीनं पुरुषमव्यक्तत्वसाधर्म्यादव्यक्तायां प्रकृतावेव प्रक्षिप्य अव्यक्तशब्देनैव गृह्णाति, तेन "चतुर्विंशतिकः पुरुषः" इत्यविरुद्धम् । Ck.

6. अष्टधातुकीति खादिपञ्चकबुद्धयव्यक्ताहंकाररूपा । Ck.

7. योज्यौ षड्धातुकः सूक्ष्मशरीरी पुरुषस्ततः षड्धातुकात् सूक्ष्मशरीरिपुरुषात्...चतुर्विंशतिधातुभेदेन चतुर्विंशतिकः...पुरुषः स्मृतः...इत्यादिना...स्थूलशरीरिप्रजासर्गं उक्तः । GD.

as cause of perception.¹ Similar definitions are found in nyāya and vaiśeṣika.² In language, Caraka's definition looks closer to that of vaiśeṣika.

20-21. In these verses, objects and functions of mind are mentioned. Cintya, vicārya, ūhya, dhyeya and saṃkalpya—these five are the objects of mind. Cintya is the consideration about worth-doing or otherwise. Vicārya is that of critical analysis about rightness or otherwise. Ūhya is conjecture or hypothesis. Dhyeya is about emotions and thinking. Saṃkalpya is that about which merit or demerit is considered.³

'Yatkiñcit' includes the objects other than those mentioned here such as pleasure etc. Though all the objects are processed through mind, here the objects of mind are specific to it without depending on other senses, but by this the number (twenty four) of principles will not exceed as the above objects of mind are virtually in the form of the known five sense objects and as such there is no chance of recognising the mental objects as the sixth one. Pleasure etc. too are included in buddhi and thus are covered by the above number.⁴

The function of analysis by mind is detailed as follows—mind analyses the sense objects on the basis of merits and demerits, their acceptability or otherwise, ahaṅkāra produces self-attachment and finally buddhi takes decision whether they are accepted or not.⁵

1. एवं मन्यते—यदा युगपदिन्द्रियार्था इन्द्रियैः संयुज्यन्ते तदा क्वचिदिन्द्रियार्थं ज्ञानं भवति क्वचिन्न भवतीति दृष्टं, तेनेमौ ज्ञानभावाभावौ ज्ञानकारणान्तरं दर्शयतः, यच्च तत् कारणान्तरं तन्मनः । Ck.
2. युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् । न्या० सू० १।१।१६
आत्मेन्द्रियार्थसन्निकर्षज्ञानस्य भावोऽभावश्च मनसो लिङ्गम् । वै० सू० ३।२।१
3. चिन्त्यं कर्तव्यतया अकर्तव्यतया वा यन्मनसा चिन्त्यते, विचार्यम् उपपत्त्यनुपपत्तिभ्यां यद् विमृश्यते, ऊह्यञ्च यत् संभावनया ऊह्यते एवमेतद् भविष्यति इति, ध्येयं भावनाज्ञानविषयम्, संकल्प्यं गुणवत्तया दोषवत्तया वाऽवधारणाविषयम् । Ck.
4. यत् किञ्चिदित्यनेन सुखाद्यनुक्तविषयावरोधः । मनसो ज्ञेयमिति इन्द्रियनिरपेक्षमनोग्राह्यम् । एते च मनोऽर्थाः शब्दादिरूपा एव, तेन षष्ठ्यर्थकल्पनया न चतुर्विंशतिसंख्यातिरेकः । सुखादयस्तु शब्दादिव्यतिरिक्ता मनोऽर्थाः बुद्धिभेदग्रहणेनैव ग्राह्याः । Ck.
5. चतुर्विधं हि विकल्पकारणं सांख्याः मन्यन्ते—तत्र बाह्यमिन्द्रियरूपम्, आभ्यन्तरं तु मनोऽहंकारो बुद्धिश्चेति त्रितयम् । तत्रेन्द्रियाण्यालोचयन्ति निर्विकल्पेन गृह्णन्तीत्यर्थः, मनस्तु संकल्पयति हेयोपादेयतया कल्पयतीत्यर्थः; अहंकारोऽभिमन्यते “ममेदमहमत्राधिकृतः” इति मन्यत इत्यर्थः, बुद्धिरध्यवस्यति “त्यजाम्येनं दोषवन्तमुपाददाम्येनं गुणवन्तम्” इत्यध्यवसायं करोतीत्यर्थः । Ck.

Here ahaṅkāra is not separately mentioned but included in buddhi.¹

24. Caraka describes senses as composed of bhūtas whereas sāmkhya mentions them as evolved from ahaṅkāra. Cakrapāṇi says that it may be taken as different view of āyurveda or it is only formal based on the specific perception by the senses and accordingly to denote the predominance of the particular bhūta.²

Gaṅgādhara says that the view of sāmkhya is in relation to ṣaḍ-dhātuka puruṣa and not caturviṃśatika one.³

Yogīndranātha explains the controversy on the basis of its application in medicine.⁴

27-28. Sound etc. are specific qualities of bhūtas—ākāśa etc. Each bhūta thus giving its quality and the last one (pṛthivī) is associated with all the other four bhūtas and thus possess all the five qualities.⁵

Yogīndranātha explaining the word 'mahābhūta' says that bhūta is subtle but is said as 'mahā' because it pervades all the products.⁶

31. Sound etc., the sense objects, are essentially the products of gross mahābhūtas. Thus sound is the product of ākāśa, sparśa of vāta and so on.⁷ In this way, the object of senses is the particular mahābhūta and its quality such as the object of auditory sense is ākāśa as well as its quality sound and so on.⁸

1. बुद्धिर्हि त्यजाम्येनमुपाददामीति वाऽध्यवसायं कुर्वन्ती अहंकाराभिमत एव विषये भवति, तेन बुद्धिव्यापारेणैवाहंकारव्यापारोऽपि गृह्यते । Ck.
2. यद्यपि च सांख्ये आहंकारिकाणीन्द्रियाणि...तथापि मतभेदाद्भौतिकत्वमिन्द्रियाणां ज्ञेयं, किंवा, औपचारिकमेतद् भौतिकत्वमिन्द्रियाणां ज्ञेयं, उपचारबीजञ्च यद्गुणभूयिष्ठं यदिन्द्रियं गृह्णाति तत्तद्भूयिष्ठमित्युच्यते, चक्षुस्तेजो गृह्णाति तेन तैजसमुच्यत इत्यादि ज्ञेयम् । Ck.
3. यच्च सांख्ये कपिलेनोक्तम्—न भौतिकानीन्द्रियाण्याहंकारिकत्वश्रुतेरिति, तत् षड्धातुपुरुषस्थानामिन्द्रियाणां भौतिकत्वसंशयमभिप्रेत्योक्तं न तु चतुर्विंशतिकराशिपुरुषस्थेन्द्रियाण्यभिप्रेत्य । GD.
4. सांख्यनये इन्द्रियाणि आहंकारिकाणि...अस्मन्नये तु इन्द्रियाणि भौतिकानि इति कृत्वा वर्ण्यन्ते, चिकित्साधिकारात् “भूतेभ्यो हि परं यस्मात्तास्ति चिन्ता चिकित्सते” (सु० शा०) । JN.
5. शब्दादयो यथासङ्ख्यं खादीनां नैसर्गिकाः गुणाः ज्ञेयाः । यस्तु गुणोत्कर्षोऽभिधातव्यः, स हि अनुप्रविष्ट-भूतसंबन्धादेव । तेन पृथिव्यां चतुर्भूतप्रवेशात् पञ्चगुणत्वं, एवं जलादावपि चतुर्गुणत्वादि ज्ञेयम् । Ck.
6. खादीनि सूक्ष्मभूतानि, महत्त्वं सर्वविकारव्यापित्वात् । JN.
7. अर्थशब्देन तु येऽभिधीयन्ते ते स्थूलखादिरूपा एव ज्ञेयाः, येनाकाशपरिणाम एव शब्दः, वातपरिणामः स्पर्शः इत्यादि दर्शनम् । Ck.
8. एतेन यच्छ्रोत्रग्राह्यं तत् सर्वमाकाशं शब्दश्च, यत् स्पर्शनेन गृह्यते तत् सर्वं वायुः स्पर्शश्चेत्यादि ज्ञेयम् । Ck. पंचार्थाः इति स्थूला आकाशादयः शब्दादिरूपाः, गुणगुणिनोर्हि परमार्थतो भेदी नास्त्येवास्मिन् दर्शने । Ck (U. 64)

45. The word 'Āgama' here means 'Pramāṇas' in general but some take it in restrictive sense of authority.¹

68-69. In great dissolution, the order is just reverse of what is in evolution. Such as mahābhūtas dissolve in tanmatrā, this in budhi and buddhi in prakṛti. The same order is in liberation but in respect of individual only.²

70-74. Respiration is not found in all Pāṇcabhāutika beings but only in animate ones and not in inanimate ones like dead body, bricks etc. Apart from bhūtas, mind alone can't be Self because that also is instrument and requires some doer who is Self. Similarly, senses can't be Self as they are unable to synthesize the perception of other senses. Hence, existence of some one who could synthesize all the sense perceptions in integrated whole is inferred. Thus it is proved that there exists Self apart from bhūtas, senses and mind.³

77-78. Cakrapāṇi distinguishing between svatantra and vaśīn says that the former moves to action after being impelled by somebody else whereas the latter moves as he wishes without other's motivation.⁴ 'Impelled by somebody else' is not given by Gaṅgādhara and Yogīndranātha. In my view, svatantra and vaśīn represent the objective and subjective view respectively of the same thing.

82. If the continuance of soil is beginningless like soul, then soil also must be eternal like soul. The answer is that soul is beginningless by nature whereas soil

1. आगमयन्ति बोधयन्तीति आगमाः प्रमाणान्येव, अन्ये त्वागमप्रमाणाभ्यां शास्त्राण्येव ब्रुवते । Ck.

आगमादिभ्यः आप्तोपदेशादिभ्यः प्रमाणेभ्यः । GD.

आगमाः प्रमाणानि । JN.

2. महाप्रलये हि महाभूतानि तन्मात्रेषु लयं यान्ति, तन्मात्राणि तथेन्द्रियाणि चाहंकारे लयं यान्ति, अहंकारो बुद्धौ, बुद्धिश्च प्रकृतौ इति लयक्रमः । अयञ्च लयक्रमो मोक्षेऽपि भवति, परं तु तत्र तं पुरुषं प्रति । Ck.

3. प्राणापानादयो न भूतमात्रे भवन्ति, निरात्मकेष्विष्टकामृतशरीरादिष्वदर्शनात् । न च मन एव भूतातिरिक्तमात्मा भवितुमर्हति, यतस्तस्यापि करणरूपस्य प्रेरणाद्यात्मनः कर्त्रा कर्तव्यम् । नापीन्द्रियाण्यात्मत्वेन स्वीकर्तुं पार्यन्ते, यतस्तथा सति इन्द्रियान्तरोपलब्धमर्थं नेन्द्रियाणि यज्ञदत्तोपलब्धमर्थं देवदत्त इव प्रतिसन्धातुं समर्थानि भवेयुः, अस्ति चेन्द्रियान्तरोपलब्धार्थप्रतिसन्धानं यथा सुरभिचन्दनं स्पृशामीत्यत्र । तस्मान् मन इन्द्रियभूतातिरिक्त आत्मा तिष्ठतीति ज्ञेयम् । Ck.

4. इह स्वतन्त्रः परात्मना ईश्वरादिना प्रेरितप्रवृत्तिरुच्यते, वशी तु स्वयमपि प्रवर्तमान इच्छावशात् प्रवर्तते, न प्रेरितप्रवृत्तिरूपत्वेनेप्सितेऽनीप्सिते च वर्तते इति स्वातन्त्र्यवशित्वयोर्भेदः । Ck.

looks similar because of its unbroken continuance and as such its beginninglessness is secondary.¹

98. Dhī, dhṛti and smṛti are components of Prajñā.²

By 'Kālasamprāpti' those which are manifested in time and not necessarily produced in that are taken. As karmaja disorders arise from intellectual error they are mentioned here separately for clarification otherwise, in fact, they should have been included in kālasamprāpti as they manifest in particular time. Thus 'संप्राप्तिः कालकर्मणाम्' denotes diseases manifested in particular time and not produced in the same.³

Yogīndranātha clarifies that the separate mention of karma should not be confused with the fourth type of etiological factor as it is included in Prajñāparādha itself and thus covered by the time already mentioned.⁴

110-112. 'Yāma' here does not mean 'Prahara' (quarter of day or night) but one-third portion. It is also recognised as such elsewhere that is why night is known as Triyāmā.⁵

Gaṅgādhara says that three yāmas should be counted by leaving the first and the last half yāma.⁶

115. The word 'Niṣpratikriya' means which can't be counteracted by ordinary treatment, but amenable to the use of Rasāyana. Thus there is no any conflict.

1. ननु यदि क्षेत्रपरम्पराऽप्यनादिस्तदा तस्यात्मवदुच्छेदो न प्राप्नोति, यदनादि तन्नित्यं भवति, यथा आत्मेति दृष्टं ? ब्रूमः—अनादित्वेऽपि यत् स्वरूपेणैवानादि तन्नोच्छिद्यते यथा आत्मा, यत्तु उच्छित्तिधर्मकं बुद्ध्यादि तदुच्छिद्यत एव, सन्तानस्तु सन्तानिभ्योऽतिरिक्तो नास्त्येव, यदनादि स्यात्, तेन सन्तानस्यानादित्वं भाक्तमेव । Ck.

2. धीधृतिस्मृतयः प्रज्ञाभेदाः । Ck.

3. कालसंप्राप्तिग्रहणेन चेह ये कालव्यक्तास्ते गृह्यन्ते, नावश्यं कालजन्याः कर्मजास्तु प्रज्ञापराधजन्या एवेह कर्मजन्यत्वेन विशेषेण शिष्यव्युत्पत्त्यर्थं पृथगुच्यन्ते, कालव्यञ्ज्यत्वेन च कर्मजा इह कालसंप्राप्तिजन्येष्ववरोद्धव्याः । तस्मादिह संप्राप्तिः कालकर्मणामित्यनेन न कालजन्या गदा उच्यन्ते, किन्तु कालव्यञ्ज्याः । Ck.

4. इह पुनः कर्मापि रोगहेतुरुच्यते, तेन निदानचातुर्विध्यं स्यात्, मैवं, ये कर्मजा व्याधयस्ते प्रज्ञापराधजन्या एव, नातिरिच्यन्ते । JN.

5. "रात्रेर्यामास्त्रयश्च ये" इति त्रयो भागाः पूर्वात्रयमध्यरात्रापररात्ररूपाः, न तु यामः प्रहर इति ज्ञेयम् । अन्यत्रापि च भागत्रये यामत्रिभागं कृत्वा अभिधानशास्त्रे त्रियामा निशाऽभिधीयते । Ck.

6. रात्र्याः पूर्वार्धयामादूर्ध्वमर्धविक्षेपार्धयामात् ये यामास्त्रयः । GD.

Or even after Rasāyana treatment finally senility takes over and as such these natural disorders are unremediable.¹

Yogīndranātha clarifies it further. He says that nature can't be counteracted even by Rasāyana which can check senility if it comes prematurely. So premature death can also be checked.²

127. Cakrapāṇi interprets the word 'ātmata' in a negative way as 'the state of non-pathology'. Thus asātmya is that which, on use, damages the normalcy.³

Yogīndranātha takes it as that which does not suit.⁴

129. Balanced use or contact of all these factors is very rare because some of them get imbalanced and that is why the people almost always suffer. They are labelled as healthy by ignoring slight affections.⁵

130-131. The use or contact of senses etc. is the cause of happiness and misery and is proved as such by anvaya-vyatireka (law of agreement in presence and absence) because, inspite of existence of senses and their object, if contact is there, effect is present otherwise not.⁶

133. 'Sparsa' denotes 'direct contact' of senses with their objects including mind. It is commonly observed that eye can perceive an object when it comes in contact otherwise not. This is true in case of other senses as well.⁷

1. निष्प्रतिक्रियः इति साधारणचिकित्सया रसानवर्ज्यया न प्रतिक्रियते रसायनेन तु प्रतिक्रियत एव, तेन रसायनप्रयोगेण समं न विरोधः । किंवा, स्वाभाविका जरादयो रसायनजनितप्रकर्षादुत्तकरकालं पुनरवश्यं भवन्तीति निष्प्रतिक्रियत्वेनोक्ताः । Ck.
2. स्वभावः निष्प्रतिक्रियः न प्रतिकार्यः रसायनतोऽपि । जरा यदाऽकाले भवति तदा प्रतिकार्यः । मृत्युरप्यकालजः प्रतिकार्यः । JN.
3. आत्मतां अविकृतरूपतां न याति । एतेन यद्युक्तं प्राकृतरूपोपधातकं भवति, तदसात्म्यमिति । Ck.
4. यत् सहात्मतां न याति आत्मनि नोपशेते तत् असात्म्यमिति विद्यात् । JN.
5. सुदुर्लभ इति कालादिसम्यग्योगस्य अयोगादिविरहत्वेन सुदुर्लभत्वात् । प्रायो हि कालादीनां मध्येऽन्यतरेणाप्ययोगादिना पुरुषः संबध्यते, तेन च नित्यातुरा एव पुरुषाः भवन्ति । अल्पं च रोगमनादृत्य स्वस्थव्यपदेशः पुरुषाणां क्रियत इति भावः । Ck.
6. इन्द्रियार्थयोर्योगाभावे अकारणत्वेन, सति तु योगे कारणत्वेन योग एवान्वयव्यतिरेकाभ्यां कारणमवधार्यते । Ck.
7. स्पर्शनेन्द्रियसंस्पर्श इत्यनेनेन्द्रियाणामर्थेन संबन्धं स्पर्शनेन्द्रियकृतं दर्शयति, चक्षुरादीन्यपि स्पृष्टमेवार्थं जानन्ति, यदि ह्यस्पृष्टमेव चक्षुः श्रोत्रं घ्राणं वा गृह्णाति, तदा विदूरमपि गृह्णीयात्, न च गृह्णाति । तस्मात् स्पृष्टवैवेन्द्रियाण्यर्थं प्रतिपद्यन्ते । मानसस्तु स्पर्शश्चिन्त्यादिनाऽर्थेन समं सूक्ष्मोऽस्त्येव । Ck

Yogīndranātha clarifies it quoting a line from Viśvanāthakārikā.¹

154. Saṃjñā is indiscriminate knowledge, Jñāna is discriminate knowledge and vijñāna is effort of buddhi. Or Saṃjñā may be knowledge by name, jñāna as knowledge of truth and vijñāna as scriptural knowledge.²

Gaṅgādhara reads it as 'समज्ञानविज्ञानात्' and Yogīndranātha as 'समग्रज्ञेय-विज्ञानात्'.

155. After the line 'निःसृतः सर्वभावेभ्यः' the following line is missed and as such should be inserted—'गतिर्ब्रह्मविदां ब्रह्म तच्चाक्षरमलक्षणम्'.

Thus the verse ending with 'निःसृतः सर्वभावेभ्यः' should be numbered as 155 and that with 'ज्ञानं ब्रह्मविदां' as 156. The concluding verse will be 157.

1. त्वङ्मनःसंयोग एव ज्ञानहेतुः । JN.

2. संज्ञा आलोचनं निर्विकल्पकं, ज्ञानं सविकल्पकं, विज्ञानं बुद्धयध्यवसायः । किंवा, संज्ञा नामोल्लेखेन ज्ञानं, विज्ञानं शास्त्रज्ञानं, तत्त्वज्ञानमपि हि मोक्षं जनयित्वा निवर्तत एव । Ck.

CHAPTER II

1-2. In the previous chapter, the spiritual basis is discussed. Now the sexual creation beginning with embryology is being described.¹

4. Cakrapāṇi says that semen produced from the diet consisting of six rasas is pure. It is only by excessive use that madhura rasa promotes semen and amla rasa damages the same.²

In fact, 'Rasas' here are not used in technical sense. They denote the components of diet which, in the long run, produce semen. Though semen is Pāñca-bhautika like other body constituents, ākāśa is not mentioned here because it is pervasive and combines with semen in the uterus itself and thus the question of its moving with semen does not arise.³

The word 'pāda' indicates that all the four mahābhūtas take equal part in composition of semen.⁴

Similarly, the word 'guṇa' indicates that combination of vāyu etc. in normal condition produces normal semen otherwise it becomes abnormal.⁵

18-21. Describing the abnormalities of sex in foetus causing impotency and explaining 'dviretas', one of its types, Cakrapāṇi says that the person affected has got the normal morphology of male and female in respect of common organs like eye, nose etc. but are devoid of specific sexual organs and secondary characters—breast, moustache etc. The reason is that these organs and characters are caused by predominance of either male or female seed (sperm or ovum) but here both are in equal proportion.

1. पूर्वाध्याये शरीरस्यादिसर्ग आध्यात्मिकः उक्तः, संप्रति गर्भादिरूपं सर्गमभिधातुमतुल्यगोत्रीयोऽभिधीयते । Ck.

2. शुक्रञ्च षड्रसाहारोत्पन्नमेव विशुद्धं भवतीति कृत्वोक्तं—षड्भ्यो रसेभ्य इत्यादि । यत्तु मधुरस्य शुक्रजनकत्वमम्लादीनाञ्च शुक्रविघातकत्वमुच्यते तदत्यर्थोपयोगादिति ज्ञेयम् । Ck.

3. आकाशं तु यद्यपि शुक्रे पाञ्चभौतिकेऽस्ति, तथापि न पुरुषशरीरान्निर्गत्य गर्भाशयं गच्छति, किन्तु भूतचतुष्टयमेव क्रियावद् याति, आकाशं तु व्यापकमेव तत्र गतेन शुक्रमेव संबद्धं भवति । Ck.

4. वाय्वादिषु शुक्रारम्भकेषु पादव्यपदेशेन सर्वेषां तुल्यशुक्रारम्भकत्वं दर्शयति । Ck.

5. वाय्वादिपादवदिति वक्तव्ये यत् गुणपदमधिकं करोति, तेन प्रशस्तगुणवतामेव वाय्वादीनां विशुद्धशुक्रारम्भकत्वमिति दर्शयति । Ck.

वाय्वादीनां चतुर्णां पादानां गुणवन्न वैगुण्ययुक्तम् । GD.

Alternatively, there may be sexual organs but no secondary characters.¹

In 'pavanendriya', the word 'indriya' is used for 'śukra'.²

In 'saṃskaravāha', the semen comes out after its passage is cleared by treatment with douche, aphrodisiacs etc. The types āsekya, saugandhika and kumbhika described by Suśruta come under this because in these also semen is mobilised by some external measure.³

Gaṅgādhara says that dviretas (hermaphrodite) is of two types—one by equal sperm and ovum and the other by affection of seed with vāta etc.⁴

Yogīndranātha also explains similarly.⁵

Cakrapāṇi analyses deeply on genetic basis and says that 'Upataptabija' means 'affected genes producing seed'.⁶

23-27. The psychological condition of the woman during conception plays vital role in shaping the progeny. It may be due to Prabhāva or modulating of seed on that line. Such exerting or psychic factor is observed in other cases too.⁷

Mind acquires its nature by particular genes or deeds.⁸

1. स्त्रीपुंसलिङ्गीति स्त्रीपुरुषसाधारणनासिकाचक्षुरादिलिङ्गयुक्तः, यानि तु स्त्रीपुंसयोरसाधारणान्युपस्थध्वजस्तनश्मश्रुप्रभृतीनि तानि चास्य न संभवन्तीति । असाधारणानि लिङ्गानि वृद्धेन शुक्रेण रक्तेन वा जन्यानि, इह समरक्तशुक्रावधत्वेन नास्यान्यतरवृद्धिरिति नोपस्थध्वजादिविशेषलिङ्गभवनम् । किंवा, स्त्रीपुंसलिङ्गीति स्त्रीपुंसयोर्यलिङ्गमुपस्थध्वजरूपं, तद्युक्त एवं स्त्रीपुरुषलिङ्गी, उत्तरकालभावीनि त्वस्य स्तनश्मश्रुप्रभृतीनि न भवन्ति । Ck.
2. पवनेन्द्रियत्वमिति पवनशुक्रत्वम् । Ck.
3. संस्कारेण वसतिवाजीकरणादिना परं यस्य शुक्रमदुष्टद्वारं सत् प्रवर्तते स संस्कारवाहः । अत्र च संस्कारवाहेन सुश्रुतोक्ता आसेक्यसौगन्धिककुम्भीका अन्तर्भावनीयाः, यत एतेऽपि संस्कारविशेषेणैव शुक्रं त्यजन्ति । Ck.
4. द्विविधो हि द्विरेता नपुंसकः—एकस्तु समांशात् बीजात् शुक्रशोणितात् भवति, द्वितीयस्तु उपतप्तबीजात् वातादिदोषेण जनकबीजशुक्रशोणितोपतापात् । GD.
5. समांशात् बीजात् शुक्रशोणितात् । उपतप्तात् बीजाद्वा । JN.
6. उपतप्तबीजादिति उपतप्तबीजनकबीजभागात् । Ck.
7. गर्भापपत्तौ बीजग्रहणकाले मनो यं जन्तुं व्रजेत्, यं प्राणिनं मनसा ध्यायति । एतच्च बीजग्रहणकालीनं मनसाऽनुष्ठानं प्रभावादेव चिन्त्यमानसदृशमपत्यं करोतीति ज्ञेयं, किंवा, तत्कालीनचिन्तयैव बीजं चिन्त्यमानजन्तुसदृशारम्भकशक्तिकं क्रियते । दृष्टश्च मानसानामपि भावानां भूतविशेषकरणे शक्तिविशेषः—यथा संकल्पः शुक्रोदीरणं करोति, तथा दोहदाप्राप्तौ तच्चिन्तया गर्भविकृतिः, ईर्ष्याभयादीनां चोजः—शुक्रक्षयकर्तृत्वमित्यादि । Ck.
8. अतूकं प्राक्तनाव्यवहिता देहजातिः—अपिशब्दात् कर्मसंबन्धं जातिसंबन्धश्च दर्शयति । तेन कर्मवशादपि सत्त्वं राजसं, तामसं, सात्त्विकं वा भवति, तथा मानुषादिजात्यनुरूपं च भवति । Ck.

Gaṅgādhara relates 'anūka' with mother and father and says that the progeny inherits the mental faculty accordingly.¹

Yogīndranātha follows Cakrapāṇi.²

31-36. Explaining 'bījadharma' Cakrapāṇi says—the chain of bhūtas engrained in soul is like seed e.g, has got the characteristic of seed. As seed produces similar sprout, the chain of bhūtas also produces similar one in the form of body.³ The subtle body gives rise to the gross body.⁴

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1. यथानूकं गर्भारम्भकाले मातृपितृसत्त्वानुरूपं सत्त्वं मनश्च मनः—सदृशत्वहेतुं मातृसत्त्वानूकसत्त्वं मातृसदृशत्वहेतुं पितृसत्त्वानूकसत्त्वं पितृसदृशत्वहेतुं व्यवस्येत् । GD.
 2. सत्त्वं मनः यथाऽनूकं यथा रूपस्वरचरितानुकरणं तथा व्यवस्येत् । प्राक्तनजन्माभ्यासवासनया इह जन्मनि सत्त्वावेशो जन्यते । तत्तत्सत्त्वावेशात् तत्तद्रूपस्वरचरितानि अनुकरोति । JN.
 3. स आत्मलीनभूतसन्तानो बीजधर्मा बीजस्वरूपः, बीजं हि स्वसदृशमंकुरं करोति, तेनायमप्यात्मलीनो भूतसन्तानः सदृशं देहरूपं भूतान्तरसंगं कुर्वन् बीजधर्मा भवति । Ck.
 4. तेनागमादेव सांख्यदर्शनरूपादातिवाहिकशरीराद् व्यक्तं शरीरमुत्पद्यते । Ck.
स सूक्ष्मभूतसन्तानः बीजधर्मा । यथा बीजादङ्कुरो जायते तथा । अत एव स्थूलशरीराणि । JN.

CHAPTER III

1-2. The word 'avakrānti' has been interpreted by Cakrapāṇi as 'composition or manifestation.'¹ Literally it means 'descending'. 'Utkrānti' and 'avakrānti' are philosophical terms meaning 'ascending' and 'descending' respectively. When the spirit leaves the body and goes up, it is utkrānti and when it descends to accept the limitation of body it is avakrānti.

Gaṅgādhara and Yogīndranātha have explained like this.²

3. Explaining the word 'Rtu', Cakrapāṇi says that menstruation appears periodically as in seasons like autumn etc. Moreover, as seeds sown in proper season grow properly, semen inserted during ṛtukāla is productive.³

'तथायुक्ते' indicates normalcy of semen, vaginal tract etc. during coitus also as even then semen may be damaged due to envious emotion etc.⁴

Though consciousness is omnipotent and as such there can't be any movement in it, it is said like this because of movement of mind impelled by deeds and associated with consciousness.⁵

'Aupapāduka' means 'instrument in linking spirit with another body.'⁶

In this paragraph earlier man is mentioned first but later on while concluding woman (mātrja) is mentioned first. Explaining this change of order, Cakrapāṇi says that the earlier mention is based on the fact that man is active in coitus and also causes formation of skeleton for holding up the body. The later mention is

1. गर्भस्यावक्रान्तिः मेलकः, उत्पत्तिरिति यावत् । Ck.

2. गर्भावक्रान्तिमिति लीकान्तरादेवाधस्तात् । GD.

अवक्रान्तिः जीवस्य अवतरणम् । JN.

3. आर्तवदर्शनं च शरदाद्यृतुसाधर्म्याद् ऋतुशब्देनोच्यते । यथा ऋतावुप्तानि बीजानि प्ररोहन्ति, तथा आर्तवदर्शनाख्येऽपि ऋतौ शुक्ररूपं बीजमुत्पत्तिमिति ऋतुसाधर्म्यम् । Ck.

4. तथायुक्ते चेत्यनेन तु मैथुनसमयेऽपि शुक्रयोन्यादीनामदुष्टिरुच्यते । मैथुनकाले हि ईर्ष्यादिना शुक्रदुष्टिः संभाव्यते । Ck.

5. यद्यप्यात्मा विभुत्वात् सर्वगतत्वेन न क्वचिदपि याति, तथापि यत्रास्य कर्मवशान् मनो याति, तत्रैव चैतन्योपलब्धेरात्मापि गत इति व्यपदिश्यते । Ck.

6. औपपादुकमिति आत्मनः शरीरान्तरसंबन्धोपपादकम् । Ck.

औपपादुकमात्मनः शरीरग्रहणे साधकतमत्वेनोपपत्तिकरम् । GD.

सत्त्वं तु शुक्रशोणिताभ्यामात्मानमभिसंबध्नातीति तस्यौपपादुकत्वम् । JN.

due to greater importance of mother who bears the foetus during the whole period of pregnancy.¹

5. The concluding idea is that all the six factors combined together produce the foetus. The word 'Samudita' (combined) is important because no factor is potent to produce it irrespective of other factors. But it does not, in any way, affect the causal potency of the single factor where the effect is produced by the combined whole. Otherwise threads also would lose their causality if they do not produce cloth in want of other instrumental factors. The causality of mother etc. in respect of foetus is to the extent that it can't be produced without the same (mother etc.)²

Cakrapāṇi interprets 'jarāyu' as 'amarā'³ (aparā, see Ch. 8. 23) and thus seems to be confused in distinguishing between the two. Jarāyu is amniotic membrane while amarā is placenta.

8. Cakrapāṇi interprets 'antarātmā' as pure spirit and 'garbhātmā' as the ṣaḍ-dhātuka one.⁴

In the latter portion of the paragraph, Caraka explains the phenomena according to satkāryavāda of sāṃkhya philosophy.⁵

9. If the doer is unable to produce the effect in want of instruments, he can't be labelled as non-doer. For instance, the potter, even though not making pitchers etc. in want of earth etc. is always the cause of pitchers because he has got the potency for the same. Similarly is the soul for the body.⁶

1. अत्र यद्यपि पुरुषस्यानुपहृतेतस इत्यनेन पितृव प्रथममुक्तः, तथापि मातृप्रधानतां गर्भस्य दर्शयितुं मातृजश्चायमिति प्रथमं कृतम् । माता च गर्भे प्रधानं कारणं, येन आसेकात् प्रभृति प्रसवपर्यन्तं मातुरेव गुणदोषावनुविदधाति गर्भः । प्रथमं तु पुरुषस्य मैथुने स्वातन्त्र्यात् तथा शरीरधारकप्रधानास्थिकारणत्वाच्चाग्नेऽभिधानं कृतम् । Ck.

2. समुदितेभ्य इति वचनात् प्रत्येकं मात्रादीनामितरकारणनिरपेक्षाणां गर्भकारणत्वं निषेधयति । तेन, मात्रादिगर्भकारणसन्निध्येऽपि गर्भकारणान्तरजीवावक्रमाद्यभावात् गर्भानुत्पादो युक्त एव । न च सामग्रीजन्ये कार्ये एकदेशस्याजनकत्वेनाकारणत्वम् । एवं सति तन्तूनामपि पटकारणानां कारणान्तरासान्निध्ये पटाजनकत्वेनाकारणत्वं स्यादिति भावः । इदमेव गर्भस्य मात्रादिजन्यत्वं यत् मात्रादिव्यतिरेकेणानुत्पद्यमानत्वम् । Ck.

3. जरायुः अमरा, येन वेष्टिताः मनुष्यादयः प्रजायन्ते । Ck.

4. अन्तरात्मोच्यत इत्यनेन गर्भकारणभूतमात्मानं षड्धातुसमुदायवर्त्यात्मशब्दाभिधेयाद् व्यावर्त्तयति । Ck.

5. सतो हीत्यादिना सत्कार्यपक्षं सांख्यमतं दर्शयति । Ck.

6. एवं मन्यते—मृदाद्यभावात् घटमकुर्वन्नपि कुम्भकारः कारणमेव घटस्य भवति, घटजननशक्तियुक्तत्वात् । तथाऽऽत्मापि करणदोषादकुर्वन्नपि तथाविधं गर्भं, तज्जननशक्तत्वेन भूयोदृष्टत्वात् कारणमेव भवति ।

Then the foetus can't be produced by a dissimilar cause as the desired plant can't come out from a dissimilar seed.¹

10. In earning virtue and vice and consequent birth, soul is the final cause while in ātmajñāna (spiritual knowledge) it is the immediate cause through instrument of mind.²

13. Cakrapāṇi accepts the variant (‘यज्जीवं स्पृक्शरीरेण’ and interprets ‘स्पृक्शरीर’ as ‘the subtle body’ or the body having tactile sensation that is why the parts of the body having no touch sensation are devoid of consciousness too.³

The same person becomes sāttvika, rājasa or tāmasa at different times. His personality is determined on the predominance of one or more of them.⁴

14. On this subject, though all the six factors are responsible in formation of foetus, the explicit mention of the same in the context of sātmya and rasa indicates that these two are not so much essential as the other four because only the latter take active part in formation of foetus while the former provide nourishment after it is formed.⁵

1. अन्यत इति विजातीयात् । सदृशमेव कारणात् कार्यमुत्पद्यते, येन न शणस्यांकुरोत्पत्तिर्नारिकेलबीजाद् भवति । अबीजादिति कार्यत्वेनाभिमतांकुरस्याबीजात् । एतेन गर्भस्य यच्चैतन्यं तदचेतनेभ्यो भूतेभ्यो न भवति, किन्तु चेतनाधातोरात्मन एवेति दर्शयति । Ck.
2. अत्र तत्तद् देवादिपश्वादियोनिगमनादौ धर्माधर्मजन्ये धर्माधर्मस्यापि जनकत्वेनात्मैव मूलकारणमुच्यते, आत्मज्ञानप्राणापानप्रेरणादौ तु मनः करण आत्मैवाव्यवधानेन कारणम् । Ck.
3. नित्यमात्मानं स्पृशतीति स्पृक्, शरीरमातिवाहिकशरीरम्...किंवा, स्पृक्शरीरेणेति स्पर्शवता शरीरेण... एवं मन्यते...यदि मनोऽत्रात्मनः शरीरसंबन्धेन स्वीक्रियते तदा व्यापकत्वादात्मनः सर्वत्रैवोपलब्ध्या भवितव्यं न च भवति, तस्माद्यत्रैव स्पर्शवति शरीरे मनः प्रतिबद्धं भवति, तत्रैवायं सुखाद्युपलभते । स्मृगिति विशेषणेन शरीरस्य मूत्रनखकेशादौ मनोगमनाभावादात्मनोऽनुपलब्धिं दर्शयति । Ck.
4. तान्येकपुरुषे भवन्तीत्यनेनैक एव पुरुषः कदाचिद्धर्मक्रियायां सात्त्विको भवात्, कदाचित् कामचिन्तायां राजसः, कदाचिन् मोहे तमोमय इति दर्शयति ।...एकदैव सात्त्विकादयो धर्मा न भवन्ति, किन्तु पर्यायेण भवन्ति ।...प्रायोवृत्त्येति भूयिष्ठा यस्य सात्त्विकवृत्तयो भवन्ति स सात्त्विकः... उच्यते इत्यादि । Ck.
5. अत्र च प्रकरणे यद्यपि मात्रादीनां सर्वेषां समुदितानामेव गर्भं प्रति कारणत्वं, तथापि मातापित्रात्म-सत्वानि विहाय सात्त्व्यरसयोरेव कारणत्वव्युत्पादेन यत् “समुदायोऽप्यत्र कारणम् इत्युक्तं तत्रैवं मन्यते- अत्र यथा मात्रादयश्चत्वारोऽवश्यं गर्भं प्रति कारणभूता न तथा सात्त्व्यं रसो वा, येन शुक्रशोणितसत्त्वात्म-संसर्गादेव गर्भो भवति नावश्यं गर्भमेलके सात्त्व्यरसयोरपेक्षा । गर्भमेलकोत्तरकालं सात्त्व्यरसयोरसाभ्यां गर्भस्य हि पुण्ड्यादयो जन्यन्ते । Ck.

17. The genes carry the genetic basis of all the body parts and thus produce the person having similar body parts but the senses are governed by the deed enshrined in the soul. Thus even in patients of leprosy, the disease is transmitted to the offspring only if the genes are affected otherwise not. On the other hand, in case of senses, it is only by chance that the offspring of a blind man comes as blind.¹

22-24. No being is 'eka' (only as effect without cause) and 'ahetuka' (without doer). As pitcher is produced by potter with the help of earth, wheel etc., the preception of sense object is also performed by the doer (Self) with senses and mind.²

25. Cakrapāṇi comments that Bharadvāja here is not the teacher of Ātreya but somebody else belonging to the Bharadvāja clan whose doubts have been removed by Ātreya.³

1. एवं मन्यते—मनुष्यबीजं हि प्रत्यंगबीजभागसमुदायात्मकं स्वसदृशप्रत्यंगसमुदायरूपपुरुषजनकम्, इन्द्रियाणि च योगसाधनानि आत्मप्रतिबद्धकर्माधीनानि । तेन पिता यदि कुष्ठ्यपि भवति, बीजञ्चादुष्टं भवति कुष्ठाधारत्वगादिजनकं ततो निष्कुष्ठान्येव त्वगादीन्यनुपतप्तत्वगादि बीजात् सदृशानि जायन्ते; यदा त्वति-वृद्धकुष्ठतया पित्रोर्वीजमपि कुष्ठजनकदोषेण दुष्टं भवति, तदा दुष्टत्वगादिवीजभागात् कुष्ठदुष्टैव त्वज्जायते...एवं कुष्ठिनोऽपि यदि हेतुबलात् बीजे कुष्ठजनको दोषो भवति, तदा कुष्ठिनोऽपि कुष्ठवदपत्यं भवति ।...यदाऽन्धेऽपत्ये दृष्ट्युपघातकमशुभं भवति, तदा काकतालीयन्यायादन्धजातोऽप्यन्धो दृश्यते Ck.
2. भावः उत्पत्तिधर्मा, एकः सन् कारणहितः सन्, न वर्तते नोत्पद्यते । तथा भावः कारणजन्यत्वे सत्यपि अहेतुक इति अर्कतृको न वर्तते नोत्पद्यते, किन्तु कर्तृकुम्भकाराधिष्ठितान्येव मृच्चक्रादीनि प्रवर्तन्ते । तस्मात् विषयज्ञानान्यपि इन्द्रियमनोरथैस्तथा कर्त्रा चात्मना जन्यन्त इति भावः । Ck.
3. भरद्वाजशब्देनेह नात्रेयगुरुच्यते, किन्तु अन्य एव भरद्वाजगोत्रः कश्चित्; तेन तस्य संशयच्छेदनमात्रे-येणोपपन्नमेव । Ck.

CHAPTER IV

5. 'Kukṣi' here means 'a portion of uterus'.¹ The word 'saṁyoga' is significant because it means 'proper union' which indicates union of soul with the subtle body and not that of omnipotent consciousness which produces foetus.²

6. The body is the seat of consciousness apparently and not really because the latter does not require any localised seat except that the body becomes such as the field of enjoyment.³

From the point of view of pañcabhūtas, the persons is said as composed of the products of five bhūtas but from other angles it is defined differently such as according to constituents it is one consisting of twenty four principles and from another angle it consists of the six factors mother etc. but the latter classifications are not contradictory to the former as Pañcamahābhūtas are already included in them.⁴

The word 'stri' is significant as it denotes—'one in which foetus develops'.⁵

'Para' denotes 'essence' or 'that which manifestes at the end'.⁶

Though śukra pervades the entire body, it manifests in the form of semen.⁷

1. कुक्षिगते इति कुक्ष्येकदेशगतगर्भाशयगते । Ck.

2. संयोग इति सम्यग्योगे, तेन जीवस्यातिवाहिकशरीरेण योगः संगृह्यते, न चात्मनो व्यापकत्वेन यो योगो भवति गर्भजनकः । Ck.

3. चेतनाधिष्ठानभूत इति आत्मनो भोगायतनस्वरूप इत्यर्थः चेतनाशब्देन ह्यात्मोच्यते । किंवा, भूतशब्दः सादृश्ये, तेनाधिष्ठानमिवात्मनः शरीरं, नतु परमार्थतो निराश्रयस्यात्मनो भोगायतनत्वव्यतिरेकेण शरीरमाश्रयो भवति । Ck.

4. अनया युक्त्येति अनया भूतविकाररूपया योजनया पञ्चमहाभूतविकारसमुदायात्मको भवति, अन्यया युक्त्या कतिधापुरुषीयोक्तश्चतुर्विंशतिको भवति, तथा मातृजादिरूपचिन्तया मात्रादिसमुदायात्मको भवतीत्यर्थः । न चैतेषां पक्षाणां विरोधोऽस्ति, यतो मातृजादिव्यपदेशेऽपि पञ्चमहाभूतविकारत्वमविरुद्धमेव, येन मातृजादयोऽप्यस्य महाभूतविकारा एव,.....चतुर्विंशतिकत्वेऽपि च पञ्चमहाभूतात्मकरूपतैव तत्र प्रपञ्चिता । Ck.

5. स्त्रियायत्यस्यां गर्भः इति स्त्री । Ck.

6. पर इति सारः, किंवा, परकालोत्पन्नः परः, शुक्रं हि सर्वधातुभ्यः परमुत्पद्यते । Ck.
परः श्रेष्ठश्चरमः । GD.

7. शुक्रभूत इति शुक्ररूप एवाङ्गादङ्गात् संभवति व्यज्यते, तेन नाङ्गेभ्यः शुक्रमुत्पद्यते, किन्तु शुक्ररूपतयैव स्थितं व्यज्यते । Ck.

When it is expelled with exhilaration it gets established in uterus resulting in conception. If there be no exhilaration or is obstruction in expulsion, conception does not take place.¹ Thus both psychic and somatic factors are involved there.

In 'Guṇa-grahaṇa', the word 'guṇa' is used for guṇa (bhūtas) or 'apradhāna' (secondary) which is again bhūtas, atmā being pradhāna.²

In great dissolution, the products merge into prakṛti and thus in the end only prakṛti and puruṣa, in unmanifested state exist. Again when creation begins, mahat etc. evolve out of prakṛti. In this process, among bhūtas, ākāśa is produced first, then vāyu etc. emerge. The producibility of ākāśa should be taken as according to sāṃkhya philosophy.³

During formation of foetus, the Self takes up ākāśa within sperm and ovum as ākāśa.⁴ Here 'upādatte' carries the sense different from that of 'sṛjati'. Cakra-pāṇi comments that the process of acceptance of bhūtas is to be known only from scripture because there is no scope for argument.⁵

Gaṅgādhara takes 'guṇagrahaṇa' as acceptance of qualities such as desire, aversion, pleasure, pain etc.⁶

9-10. 'Sarvadhātu' here means 'all bhūtas' or all dhātus in essence.⁷

The organs in the foetus are both sat and asat. Sat because they are present in subtle form and asat because they are not seen grossly.⁸

1. हर्षभूतेनेति हर्षमयतां गतेन, उदीरितश्चाधिष्ठितश्चेत्यनेन उदीरणकाले तथा निःसरणकाले हर्षमयात्मा-धिष्ठानं शुक्रस्य गर्भाशयप्राप्तिकारणं दर्शयति । यदि शुक्रप्रवृत्तिकाले पुरुषो हर्षरहितः स्यान्न तदा सम्यक् शुक्रप्रवृत्तिः, तथा वेगविधातान्न गर्भाशयप्राप्तिर्भवति । Ck.
2. गुणग्रहणायेत्यत्र गुणशब्देन गुणगुणिनोरभेदोपचाराद्गुणवन्ति भूतान्युच्यन्ते । किंवा, गुणोऽग्रधानं, प्रधानश्चात्मा, तद्व्यतिरिक्तानि च भूतानि गुणाः । Ck.
3. महाप्रलये हि विकारस्य प्रकृतौ लयात् प्रकृतिपुरुषावेव परमव्यक्तरूपौ तिष्ठतः । ततश्च सर्गारम्भे प्रकृतेर्महदादिप्रपञ्च उत्पद्यते क्रमेण, तत्र प्रथममाकाशमुत्पद्यते, ततो वाय्वादीनि व्यक्तानीति सांख्य-सिद्धान्तः । आकाशस्य च जन्यत्वं सांख्यमतेनैव ज्ञेयम् । Ck.
4. उपादत्ते इति शुक्रशोणितगतमाकाशमाकाशमयतया स्वीकरोति । Ck.
5. अयञ्च भूतग्रहणक्रम आगमसिद्ध एव, नात्र युक्तिस्तथाविधा प्रसरति । Ck.
6. गुणग्रहणाय इच्छाद्वेषप्रयत्नसुखदुःखबुद्धिस्मृतिधृतिग्रहणाय । GD.
7. धातुशब्देन च भूतान्युच्यन्ते, किंवा, रसादिधातुबीजानि । Ck.
8. अज्ञानाञ्च बीजरूपतया स्थितत्वेन सत्त्वम्, अव्यक्तभावाच्चासत्त्वम् । Ck.

11. 'Aṅga' means 'main divisions of the body' while 'avayava' means subdivisions.¹

12. Body constituents are classified according to bhūtas from applied point of view as in case of increase or decrease in any constituent the increase or decrease in application of the concerned bhūta is prescribed.²

Lightness is more in ākāśa than that in vāyu, that is why it is mentioned as one of the qualities of ākāśīya constituent.³

13. Here entities mean spiritual as well as material.⁴

14. 'Vyañjana' means 'secondary sex characters' such as beard, mustaches, breast etc.⁵

Among the organs those which are parmanent exhibit the sex such as vulva and penis or such body parts like chest, cheek etc. bear the secondary sex characters, in appropriate time according to nature and not earlier like the seed which though sown within soil gerninates in proper time.⁶

The specific sex characters pertain either to Self or to bhūtas. Upto 'anavasthāna' they relate to the former and thereafter to the latter.⁷

1. अङ्गानि शिरःप्रभृतीनि, अवयवाश्चेत्यङ्गावयवाः । Ck.

2. पुनश्चेह भूतजन्यत्वेनाभिधानमङ्गानां क्षये वा वृद्धौ वा सत्यां तत्कारणभूतभूतोपयोगप्रतिषेधाभ्यां वृद्धि-क्षयजननज्ञानार्थम् । Ck.

3. लाघवं यद्यपि वायौ पठन्ति...तथापि आकाशेऽतिशयितं ज्ञेयं तेनेहाकाशविकारे पठन्ति । आकाशं हि अत्यर्थसूक्ष्मत्वाद् वातादपि लघु । Ck.

4. भावविशेषा आध्यात्मिका अन्तरात्मसत्त्वाहंकारादयः, भौतिका वा मूर्तिक्लेदादयः । Ck.

5. व्यञ्जनानि श्मश्रुस्तनादीनि । Ck.

व्यञ्जनानि स्तनाधःकुन्तलश्मश्रुकक्षलोमाकृतिविशेषाश्च । GD.

6. य एव नित्या उपस्थादयस्त एव स्त्रीलिंगतां पुल्लिंगतां विभ्रति । तत्रोपस्थरूपो नित्यो भावः स्त्रीलिंगं, शेफश्च पुल्लिंगं, उपस्थलिंगाकारविरहितं च रुन्ध्रमात्रं नपुंसकलिंगं भवति । किंवा, स्त्रियः पुल्लिंगं स्तनादि, पुरुषस्य वा श्मश्रुप्रभृति, नपुंसकस्य वा स्त्रीपुंससमानाकाररूपं जातोत्तरकालभावि, तदपि य एव नित्या भावाः उरःकपोलप्रभृतयस्त एव कालवशाद् विभ्रतीति वाक्यार्थः । उर एव हि स्तनारम्भक-बीजयुक्तं स्त्रिया उत्तरकालं स्तनवद् भवति, एवं कपोल एव श्मश्रुबीजयुक्तः श्मश्रवान् भवति । ...यतो बीजमहिमाज्यं यत् स्वकाल एवं कार्यं करोति, यथा-अवनिपतितमपि शाल्यादिबीजमृतुप्राप्तावेवाङ्कुरं जनयति । न च स्वभाव उपालम्भमर्हति । Ck.

7. प्रधानसंश्रया इति आत्मसंश्रयाः, गुणसंश्रया इति शुक्रशोणितगतभूतसंश्रयाः । गुणशब्देनेह भूतान्युच्यन्ते । ...क्लेव्याद्यनवस्थानपर्यन्तं प्रधानसंश्रयं, शेषं गुणसंश्रयम् । Ck.

Gaṅgādhara interprets 'pradhāna' as 'main' and 'guṇa' as subsidiary.¹

Yogīndranātha follows Cakrapāṇi.

Distinguishing between śaithilya and mārḍava, Cakrapāṇi says that the former relates to the combined state while the latter to the original quality.²

24. As foetus is immature, the ojas within that is unstable. Here the ojas of mother means that of the foetus itself in relation to mother and not of the mother herself because in the latter case the reason—immaturity of the foetus—would be redundant as the mother's body is quite mature. Moreover, in that case, mother's death would also be possible which is not intended by the author. The text clearly mentions that in either case it is the foetus which suffers and not the mother.³

Gaṅgādhara reads 'संपूर्णत्वात्' and interprets that as foetus is mature both mother and foetus exchange ojas.⁴

27. Upasneha and upasveda are the terms denoting the mechanism of growth of the foetus upasneha means 'constant supply of untrition' and upasveda as proper heating.⁵

30. 'गर्भाशयबीजभागावयव' means 'a portion of the genes producing uterus' or both uterus and ovum.⁶

'Ārtava' though manifests after 12 years of age, it is present even in foetus. Defect of this basic factor (ovum) give rise to sexual abnormalities in foetus.⁷

1. प्रधानसंश्रयाः पुरुषाश्रिताः पुत्रकराः स्त्रीसंश्रिताः कन्याकराः, गुणसंश्रयाः स्त्रीगताः पुत्रकराः पुरुषसंश्रयाः कन्याकराः । GD.

2. शैथिल्यं अनिबिडसंयोगता, यथा—दृढशणतन्तुविरलवापितस्य पटस्य शैथिल्यं, मार्दवं तु निबिडसंयोगस्यापि सहजावयवमार्दवं, यथा पटसूत्रे निरन्तरवापितपटस्य मृदुत्वम् । Ck.

3. मातुरोजो गर्भं गच्छतीति यदुच्यते तद् गर्भौज एव मातृसंबद्धं सन् मात्रोज इति व्यपदिश्यते । यदि तु मातुरेव यदोजस्तद् गर्भं गच्छतीत्यर्थः स्यात्तदा गर्भस्यासंपूर्णत्वादिति हेतुः संपूर्णमातृदेहस्थितस्यौजसो गमनेऽसंगतः स्यात्, तथा, यथा गर्भौजसो मातर्यवस्थानसमये जन्म गर्भमरणकरं भवति, तथा मातुरोजसो गर्भाविस्थाने संति यद् गर्भजन्म, तत्र मातुरपि मरणं स्यात्, न चैतदिष्टं, येनोभयथापि गर्भस्यैवात्र मरणमुच्यते, न मातुः । Ck.

4. गर्भगर्भिण्योः परस्परत ओजोग्रहणं मुहुर्मुहुः रसवहनाडीभिर्भवति, कस्मात् । गर्भस्य संपूर्णत्वात् । GD.

5. उपस्नेहो धातुनिष्यन्दसंबन्धः, उपस्वेदः शरीरस्योष्मणा परं गर्भस्य स्वेदनम् । Ck.

6. गर्भाशयजनको बीजभागो गर्भाशयबीजभागः, किंवा, गर्भाशयस्य तथा बीजस्य चार्तव्यरूपस्य जनको भागः । Ck.

7. आर्तवञ्च यद्यपि द्वादशवर्षाद्ूर्ध्वं व्यज्यते, तथापि अतिवोत्पत्तिर्गर्भकाल एव भवति । येन सतामेवार्तवदन्तश्मश्रुप्रभृतीनां काले व्यक्तिर्भवति, तेन आर्तवारम्भकस्यापि बीजस्य गर्भकाले प्रदोष उपपन्नः । Ck.

CHAPTER V

1-2. Cakrapāṇi interpret 'Puruṣavicaya' as enumeration of the (parts of) Puruṣa in respect of similarity with the outer world.¹

According to Gaṅgādhara, it means specific knowledge about Puruṣa.² Yogīndranātha follows Cakrapāṇi.³

5. About the items unsaid, Cakrapāṇi fills up some of the gaps such as Bṛhaspati is mati, Gandharva is Kāma etc.⁴

Gaṅgādhara details it further on anthropometric basis showing similarity between puruṣa and parama-puruṣa who is loka himself.⁵

6-7. Here by 'Ātman' is meant 'Puruṣa as composed of six constituents' and 'Loka' (that who sees) as Puruṣa and not the outer world. Thus 'sarvaloka' means 'all living being'.⁶

11-12. In 'udayana', 'ut' is avyaya meaning mokṣa thus 'udayana' meaning 'means of mokṣa'⁷ Yogīndranātha explains it as 'path of elevation'.⁸

13-15. Veiling factors for mind are five in number (e.g. senses) and such here in simile five veiling factors for the sun are mentioned.⁹

26-19. Cakrapāṇi interprets yoga as 'concentration of mind diverted from sense objects to the Self. 'Sāṃkhyā' is true knowledge and that who deals with it is sāṃkhyā'.¹⁰

20. The word 'pasyataḥ' indicates observation but without desire or aversion.¹¹

1. पुरुषस्य विचयनं लोकसामान्येन गणनं पुरुषविचयः । Ck.

2. पुरुषं विशेषेण चिनोत्यस्मिन्ननेन वा । GD.

3. पुरुषस्य विचयः विचयनं लोकसामान्येन गणनं ज्ञानं वा । JN.

4. अनुक्तानामित्यनेन मतिः बृहस्पतिः, कामः गन्धर्वः इत्यादि सामान्यमूह्यम् । Ck.

5. तत्र पुरुषो यथा स्वांगुलिमानेन चतुरशीत्यंगुलिमितस्तथा परमव्योम परमात्मा परमपुरुषः शिवोऽपि लोकाख्यः स्वांगुलिमानेन चतुरशीत्यंगुलिमितः...इत्येवं लोकपुरुषयोर्देहप्रदेशविभागवस्तुविभागाभ्यां सामान्यमुक्तमिति । GD.

6. आत्मशब्देन षड्धातुसमुदायात्मकः पुरुष इहोच्यते...लोकशब्देनेह प्रकरणे लोके इति कृत्वा पुरुष एवोच्यते, न जगद्रूपो लोकः ।...सर्वलोकशब्देन सर्वप्राणिनो ग्राह्यति । Ck.

7. उत् इत्यव्ययं मोक्ष इत्यर्थः, उदयनानि हि मोक्षोपाया इत्यर्थः Ck.

8. उदयनमूर्ध्वगमनमार्गः मोक्षोपाय इत्यर्थः । JN.

9. सत्त्वस्य पञ्चैवेन्द्रियाणि ज्ञानावरकाणि भवन्तीति कृत्वा सूर्यस्यापि पञ्चैव ग्रहादयश्चावरका उक्ताः । Ck.

10. योगमिति विषयव्यावृत्तस्य मनस आत्मन्येव परं योगम् । संख्या तत्त्वज्ञानम्, तथा वर्तत इति सांख्यः । Ck.

11. पश्यत इति पश्यत एव परं, न तु रज्यतो नापि द्विषत इत्यर्थः । Ck.

CHAPTER VI

1-3. 'Sarīra-vicaya' means 'analytical knowledge of body'.¹

Only after such knowledge of the body, one can know the wholesome and the unwholesome for the same and thus maintain or provide health.²

4. Going to the state of disequilibrium may be partial or total which may cause troubles or destruction. Others, however, object that even on partial imbalance there is no such effect as in case of increase of semen by the use of aphrodisiacs or that of dhātus in a growing child.³

This is not correct because the increase of dhātus in a growing child is actually within normal limit as desired for that age. Likewise, increase of semen by the use of aphrodisiac too is within normal range if it does not cause any disorder. The only criterion of normalcy of dhātus is their non-causing of disorder. The normal measure of dhātus in añjali is not perceivable and as such their normalcy can be known by physiological state. Thus going to imbalance means 'increase or decrease from the normal range'.⁴

Others again say that imbalance is caused not only by increase or decrease but also in their physiological state such as in ch. 17 the normal doṣa is also said to cause disorder and as such it may be taken as imbalance. This also is not appealing because everywhere dhātus in physiological state are said to be free from disorder. In the above references, though pitta etc. are in normal range

1. शरीरस्य विचयमं विचयः, शरीरस्य प्रविभागेन ज्ञानमित्यर्थः । Ck.

विचयो विचयनं विज्ञानम् । GD.

2. शरीरस्य रक्तादिरूपस्य स्वभावरूपं तत्त्वं ज्ञात्वैव इष्टमस्य वृद्धस्य धातोरसमानगुणतया ह्लासकत्वेनोपकारकमिति, तथोक्तविपर्ययाच्चापकारकमिति ज्ञानं जायते, नोपकार्यशरीरतत्त्वज्ञानेऽसतीति वाक्यार्थः । Ck.

3. तेन यदापि धातवो वैषम्यमापद्यन्ते, तदापि नावश्यं क्लेशविनाशौ भवतः. अकातस्त्र्येनेतिपदेन क्लेशविनाशव्यभिचारस्याभिहितत्वात् । दृष्टञ्चैतत्, यथा—वृष्यप्रयोगाच्छुक्रवृद्धौ सत्यामपि न क्लेशविनाशौ भवतः, तथा बालस्य वर्धमानधातोरपि गुण एव परं दृश्यते । Ck.

4. तच्च नातिसुन्दरं, यतो बालस्य वर्धमानधातोरपि वयोऽनुरूपाः प्राकृतमानस्थिता एव धातवो, भवन्ति, तेन न ते प्राकृतमाना वृद्धा उच्यन्ते । या तु वृष्यप्रयोगजा शुक्रवृद्धिः सा यदि विकारकारिका न भवति तदा तु प्राकृतमानान्तर्गतैव । एतदेव धातूनां प्राकृतमानं यदविकारविकारित्वम् । अञ्जल्यादिमानं तु अदूरान्तरेणाभिहितमपि नित्यपरोक्षतया पुनः स्वाभाविकधातुलक्षणैरेव ज्ञातव्यं, तस्माच्छुक्रस्य यावती वृद्धिरदोषा, तावती प्राकृतमानावस्थारूपैव । प्राकृतमानातिरिक्तौ चेह वृद्धिह्लासौ वैषम्यगमन-शब्देनोच्येते । Ck.

they are led to other places where there is actual increase which is responsible for disorder and not the normal state.¹

In case of Rakta etc. where they are in normal range but having been associated with vitiated vāta etc. cause disorder, the vitiated doṣas are mainly responsible for the same and secondarily dhātus (dūṣyas) too become victims of imbalance. Thus, on principle, the normal dhātus can never cause disorder.²

Gaṅgādhara says the same thing but for this he has done a long exercise by twisting the version³ which was not at all necessary.

Yogīndranātha interprets 'अकात्स्न्येन' and 'प्रकृत्या' in the sense of 'acquired' and 'congenital'.⁴

5. Increase and decrease is effected simultaneously in antagonistic dhātus. For instance, a drug which increases kapha will, at the same time, decrease vāyu which is antagonistic to kapha.⁵

In 'viparītaguṇa' there is emphasis on guṇas because action is dominated by them in relation to substance. For instance, cow's urine is though similar substan-

1. न केवलं वृद्धिहासगमनमेव वैषम्यगमनं किन्तु प्रकृत्या च वैषम्यगमनं धातूनां भवतीति व्याख्यानयन्ति, तथा हि—“प्रकृतिस्थं यदा पित्तं (सू० 17) इत्यादौ प्रकृतिस्थस्यापि दोषस्य विकारकर्तृत्वमुच्यते, विकारकारकस्य च दोषस्य प्रकृतिस्थताऽपि वैषम्यार्थक्रियाकारित्वेन वैषम्यशब्देनोच्यते, तदपि नाति-सुन्दरम् । येन, प्रदेशान्तरेष्वपि त्रिविधां गतिं प्रतिपाद्य प्रकृतिस्थता धातूनां निर्विकारा एवोक्ता । ...यत्तु प्रकृतिस्थं यदा पित्तं, “इत्यादौ स्वमानावस्थितपित्तादेर्विकारकर्तृत्वं तत्प्रदेशान्तरनीतस्य पित्तादेस्तत्र तत्र प्रदेशे वृद्धस्यैव विकारकर्तृत्वं, स्वमानस्थितोऽपि दोषः प्रदेशान्तरं नीतः सन् तत्प्रदेशस्थ-दोषापेक्षया वृद्ध एव भवति, तेन तत्रापि वृद्धस्यैव विकारकर्तृत्वम् । Ck.
2. यत्रापि स्वमानावस्थितानामेव रक्तादीनां वातादिदुष्ट्या विकारकर्तृत्वं, तत्रापि वातादय एव वृद्धाः प्राधान्येन विकारकराः, रक्तादयोऽपि तत्र दुष्टदोषसंबन्धाधीनस्वगुणा वृद्धस्वगुणा वा भवन्ति, ततो गुण-हानिवृद्धिभ्यां वृद्धिहासौ दूष्येऽपि तिष्ठत एवेति न प्रकृतिस्थस्य विकारकारित्वमिति पश्यामः । Ck.
3. अकात्स्न्येन सर्वेषां धातूनामसाकल्येन सकलधातूनां हि सामान्याभावेन, युगपद्वृद्धेर्विशेषाभावेन तु हासस्य-चासंभवात् । ...प्रकृत्या च विरोधिनां धातूनां यौगपद्येन एककालं वृद्धिहासौ भवतः यद्यत्र कश्चिद्धातुः समो वर्तते वृद्धह्रस्वाभ्याञ्चाकृष्यते तदापि सोऽपि वृद्धह्रस्वान्तर्गत एव स्यात् । तत्र क्षीणो यत्राकृष्यते तत्र वृद्धिः स्यादिति युगपद् वृद्धिहासौ भवतः । यदि नाकृष्टः स्यात्तदा दुष्टो न स्यादिति भावः । GD.
4. धातूनां स्वप्रमाणतः हासवृद्धी न्यूनाधिकत्वं हि वैषम्यम् । तच्च निमित्ततः प्रकृत्या च भवति । तत्र निमित्ततो वैषम्यं निदानसेवनात्, प्रकृत्या वैषम्यं वातलादीनाम् । JN.
5. यद्धि भेषजं, यथा—क्षीरं कफशुक्रादिवृद्धिकरं, तत् कफशुक्रादेर्विपरीतगुणस्य वातादेः प्रत्यवायकरं भवति, हासकरं भवतीत्यर्थः । Ck.

tially to kapha in respect of liquidity it acts against it due to properties like kaṭu, uṣṇa, rūkṣa etc.¹

6. Proper administration of drug indicates the use of drug in proper dose etc. and also the period of administration by which equilibrium of dhātus is restored. If these points are not kept in mind, the drug can not exert desired action. For instance, to diminish aggravated kapha and to increase diminished pitta and thus to bring homeostasis whatever measures like kaṭu drugs etc. are employed prove injurious by again causing disequilibrium if continued long even after homeostasis is restored.²

Cakrapāṇi further says that such type of restoring homeostasis is only in cases where aggravation and diminution of antagonistic dhātus are involved, not universally. Thus in case where only aggravation of doṣas is present and no diminution, measures to diminish are employed predominantly rather than to increase.³

Yogīndranātha interprets 'samyak' (properly) as drug administered with consideration of doṣa, dūṣya etc.⁴

7. In both preventive and curative medicines, the ultimate object of treatment is to maintain or restore homeostasis.⁵

Even in case of health, one has to maintain balance by using rasas, guṇas

1. विपरीतस्येति कर्तव्ये यद् विपरीतगुणस्येति करोति, तेन जातिवैपरीत्याद् गुणवैपरीत्यमेव ह्लासकारणं प्राधान्येन दर्शयति । तेन, गोमूत्रं द्रवत्वेन जात्या समानमपि कटूष्णरूक्षादिविपरीतगुणयोगात् कफस्याप-
हारकमेव । Ck.
2. सम्यगुपचर्यमाणमित्यनेन उचितमात्रादिप्रयोगं तथा धातुसाम्यावधिभेषजप्रयोगञ्च दर्शयति, मात्रादिविगुणं हि भेषजं न स्वोचितां क्रियां करोति । यथा—वृद्धस्य कफस्य क्षीणस्य च पित्तस्य क्षयवृद्धिभ्यां साम्यार्थं यदुपयुज्यते कट्वादि तत् साम्यापत्त्युत्तरकालमप्युपयुज्यमानं पित्तवृद्ध्या कफक्षयेण पुनर्वैषम्यमावहति, तस्मादेतदोषव्यावृत्त्यर्थं सम्यगुपचर्यमाणमिति कृतम् । Ck.
3. एवंभूतञ्च धातुसाम्यकरणं यत्रैव विरोधिनां वृद्धिह्लासौ विद्येते तत्रैव ज्ञेयम्, न सर्वत्र । तेन यत्र वृद्धिरेव परं दोषाणां न क्षयः कस्यचित्, तत्र यथा वृद्धस्य दोषस्य क्षयाधानमुक्तं न तथा क्षीणस्य वर्धनमिति ज्ञेयम् । Ck.
4. भेषजं सम्यक् दोषदूष्याक्षपेक्षया अवचार्यमाणम् । JN.
5. धातुसाम्यात्मको रोगप्रशमो हि भेषजसाध्यो न धातुसाम्यादतिरिच्यते, तथा स्वस्थस्योजस्कररसायने-
नापि धातुसाम्यमेव विशिष्टमाधीयते, तेन धातुसाम्यादतिरिक्तमायुर्वेदसाध्यं नास्तीति भावः । Ck.

and diet in judicious way so that no doṣa is aggravated or diminished.¹ Moreover, physical exercises are practised properly to help bringing homeostasis.²

8. To maintain equilibrium of dhātus, activity contrary to place, time and self should be practised and also proper use of diet. 'Atmā' (self) here means 'body constitution'. Activity contrary to place such as sleep in arid zone, activity contrary to time such as exercise in spring season and that contrary to self such as exercise, vigils for obese persons.³

'Atiyoga' here means all improper yogas—ayoga, atiyoga and mithyāyoga.⁴

Gaṅgādhara reads 'सर्वाभियोगोऽनुदीर्घानां' instead of 'सर्वातियोगसन्धारणम्'. Explaining this Yogīndranātha says that one should purify his body by employing emesis etc. in spring etc. and also should hold up the unimpelled urges.⁵

9. Cakrapāṇi explains that 'samānaguṇa' is similar in all respects (including form) while 'Samānaguṇabhūyiṣṭha' is similar in majority of points. The examples respectively are flesh to flesh and milk to semen.⁶ Yogīndranātha says that the former refers to dravya while the latter to guṇas.⁷

1. साम्यानुग्रहार्थमिति सत एव साम्यस्य परापरसाम्योत्पादेन परिपालनार्थम्...पययिणेति उचितक्रमेण, स च क्रमो यथा—मधुरमुपयुज्य तज्जन्यकफवृद्ध्यादिप्रतिबन्धार्थं कट्वाद्युपयोज्यमित्यादि रसक्रमः, तथा गुरुमुपयुज्य तत्कार्यप्रतिबन्धार्थं लघूपयोग इत्येवंप्रकारो गुणानामुपयोगक्रमः, आहारादिविकारेष्वपि खाद्याद्युपयुज्य तत्पाकार्यं पेयोपयोगः इत्यादिकः क्रमः । Ck.

2. मधुरप्रकारभूयिष्ठं य आहारप्रकारमुपयुक्ते तस्य मधुरसमानकफादिवृद्धिमाशङ्क्य कफादिकर्मक्षयकरी या व्यायामादिचेष्टा तथा साम्यमाधीयते । किंवा, तद्विपरीतकरी तथा समत्वेन च आज्ञाता या चेष्टा सा तद्विपरीतकरसमाज्ञाता, तेन क्रियमाणमतियोगादि निषेधयति । Ck.

3. आत्मशब्देनेह शरीरमुच्यते, देशविपरीतं कर्म यथा—मरौ स्वप्नः, कालविपरीतं कर्म यथा—वसन्ते व्यायामः, आत्मविपरीतं कर्म यथा—स्थूलशरीरे व्यायामजागरणादि । Ck.

4. त्रिक्रान्तो योगमित्यतियोगो मिथ्यातियोग योगरूपो ज्ञेयः Ck.

5. सम्यक् सर्वाभियोगः वमनादिसर्वकर्मणां वसन्तादिषु विहितानां सम्यक् अनुष्ठानम् । अनुदीर्घानां सन्धारणं वेगधारणम् । JN.

6. समाना एव परं गुणा यस्य तत् समानगुणं, यथा मांसं मांसस्य, समानगुणभूयिष्ठं यदल्पसमानगुणं, यथा शुक्रस्य क्षीरम् । Ck.

Further it is said that विपरीतगुणभूयिष्ठ is अल्पसमानगुण thus in the above statement अल्पसमानगुणं should have been 'अल्पासमानगुणं' ।

7. तस्मादिह समानगुणैरित्यनेन द्रव्यं बोद्धव्यं समानगुणभूयिष्ठैरित्यनेन च गुणाः बोद्धव्याः । तथा च यद् द्रव्यं समानप्रकृतिकं तदेव समानगुणं यथा मांसं मांसस्य । द्रव्यं न समानप्रकृतिकं किन्तु समानगुण-भूयिष्ठं यथा शुक्रस्य क्षीरसर्पिषी । JN.

10. Sāmānya is taken in respect of guṇa (properties) as well as jāti (form) such as flesh to flesh. This is applied also in cases where form is different but properties are similar such as milk to semen.¹

Karma here includes sedentary habit, anxiety etc. Actions generally exert their effect due to prabhāva and thus mention of similarity in properties is not made.²

Cakrapāṇi gives example of milk as samānaguṇabhūyiṣṭha of semen³ but Gaṅgādhara places goat's flesh as substitute of human flesh.⁴ This does not seem to be correct because these types of flesh are samānaguṇa and not samānaguṇabhūyiṣṭha.

Yogīndranātha clarifies that in cases of samānaguṇa and samānaguṇabhūyiṣṭha action takes place due to dravyasāmānya and guṇasāmānya respectively.⁵

12. 'Kālayoga' is interpreted by Cakrapāṇi as 'attainment of proper time' such as development of body in adolescence from seventeen years of age and onwards. 'Svabhāva' means the invisible factor of nature. 'Avighāta' is absence of injurious factors such as excessive sexual act, mental stress etc.⁶

Gaṅgādhara rightly takes the seasons of the year as well as the sex and age factor.⁷

Yogīndranātha relates 'avighāta' to 'āhāra' and thus interprets in restricted sense as 'non-antagonism of diet under transformation of dhātus'.⁸

13. Cakrapāṇi takes śukra as bija and ārtava as well as garbhāśaya as kṣetra⁹

1. तच्च सामान्यं सर्वथा समानगुणजातिरूपं भवति, यथा—पोष्यपोषकयोर्मसयोः । तत्रचिच्च विजातीयेऽपि गुणा एव पोष्यपोषकवृत्तयो भवन्ति, यथा क्षीरशुक्रयोः । Ck.
2. कर्मशब्देनेहास्याचिन्तादयोऽपि गृह्यन्ते । कर्म तु प्रायः प्रभावादेव वृद्धिकरं भवतीति कृत्वा समानगुणतापरिग्रहो न कृतः । Ck.
3. शुक्रे क्षीणे यदि शुक्रान्तरं न प्राप्यते, प्राप्तं वा घृणादिवशादनुपयोज्यं स्यात् तथा समानगुणभूयिष्ठानां क्षीरादीनामुपयोगः कर्तव्यः । Ck.
4. ये समानगुणा मनुष्यमांसादयोऽसेव्याश्चाहारविकारास्तत्र धातौ तत्समानगुणभूयिष्ठानामन्यद्रव्यत्मकानामन्नप्रकृतिकानां छागादिप्रकृतिकानाञ्चाहारविकाराणामुपयोगः स्यात् वृद्धिकरः । GD.
5. क्षीरादीनि भिन्नप्रकृतिकान्यपि शुक्रस्य समानगुणभूयिष्ठानि भवन्ति, तस्मात् शुक्रं वर्धयन्ति, तत्र वृद्धिः गुणानां सामान्यात् । द्रव्यसामान्यात् वृद्धिस्तु शुक्रमेव शुक्रमाप्यायते चेत् । JN.
6. कालयोग इति वृद्धिकारकयौवनादिकालयोगः । यौवनादौ हि सप्तदशवत्सरादिकाललक्षणे कालमहिम्नैव वृद्धिर्भवति । स्वभावशब्देनादृष्टमुच्यते, तेन स्वभावसंसिद्धशरीरवृद्धिहेतुरदृष्टम् अविघातश्चेति शरीरवृद्धिविघातकारातिव्यवायमनोभिघातादिविरहः । Ck.
7. कालो नित्यगः कृतयुगादिः हेमन्तादिश्च तथावस्थिकश्च स्त्री पुमांश्च, बाल्ययुवत्वादिः । GD.
8. अविघातः आहारस्य परिणामतः शरीरधातुभिः अविघातः । JN.
9. बीजस्य शुक्ररूपस्य, तथा क्षेत्रस्पर्तवगर्भाशयरूपस्य । Ck.

while Yogīndranātha interprets bīja as śukra as well as ārtava and kṣetra as garbhāśaya.¹

14. 'Samayoga' is interpreted as 'balanced use of the eight factors regarding diet.'²

Gaṅgādhara and Yogīndranātha accept the other variant 'Samayoga'.

15. Apart from 'apakarṣana', stimulation of fire is also function of samāna vāyu.³

17. The excreta coming out profusely from the orifices are taken as malas because of their painful nature. On the other hand, those secretions which only make a coating in channels serve useful purpose and as such are not malas.⁴

The word 'Paripakva' means also 'suppurated' material. Or the reading may be 'aparipakva' which would mean the dhātus in āma state which are virtually taken as malas.⁵

The word 'kupita' generally means doṣas in aggravated or diminished state because kopa is the abnormal state of doṣas.⁶ Other śarīra dhātus which traverse in wrong channel and also indigestion etc. which cause painful condition are taken as malas.⁷

Gaṅgādhara also mentions krimis as malas⁸ but that does not seem to be correct because they are not malas but are produced by mala.

The statement of Cakrapāṇi that abnormality of doṣas in general whether aggravation or diminution is kopa deserves consideration. Usually kopa means aggravation when already accumulated doṣas tend to take abnormal course. This clearly indicates increase and not diminution.

18. 'Duṣṭa' means aggravated by their etiology. The diminished doṣas do not affect others.⁹

1. बीजं शुक्रार्तवं, क्षेत्रं गर्भाशयः । JN.

2. समयोगः इति आहारस्य प्रकृत्याद्यष्टाहारविधिविशेषायतनसम्यग्योगः । Ck.

3. वायुरपकर्षतीत्युपलक्षणं, तेन अग्न्युत्तेजनमपि समानाख्यस्य वायोर्बोद्धव्यम् । Ck.

4. बहिमुखा इत्यनेन य एव छिद्रमलाः प्रभूततया बहिनिःसरणाभिमुखाः, त एव पीडाकर्तृत्वेन मलाख्याः, ये तु स्रोत उपलेपमात्रकारकास्ते गुणकर्तृतया न मलाख्याः । Ck.

5. परिपक्वाश्च धातव इति पाकात् पूयतां गताश्च शोणितादयोऽपि मलाख्याः, किंवा, "अपरिपक्वा" इति पाठः, तदा सामा धातवो मलाख्याः इति ज्ञेयम् । Ck.

6. कुपिताश्चेति पदेन वातादयः सामान्येन क्षीणा वृद्धा वा गृह्यन्ते, विकृतिमात्रं हि वातादीनां कोपः । Ck.

7. ये चान्येऽपीत्यादिना विमार्गगतान् पीडाकारकान् शरीरधातून् तथाऽजीर्णादीन् ग्राहयन्ति । Ck.

8. ये चान्येऽपीति अजीर्णादिक्रिम्यादयस्तिष्ठन्ति तान् सर्वान् । GD.

9. दुष्टा इति स्वहेतूपचिताः, क्षीणास्तु नान्यदुष्टिं दोषाः कुर्वन्तीति प्रतिपादितमेव । Ck.

The word 'saṁsparsanād' is interpreted differently. Some say that vitiated doṣas go only upto the point having tactile sensation and as such can affect dhātus only upto that limit. Hence hairs, dead nails etc. are out of their approach.¹

Cakrapāṇi refutes the above view and says that 'saṁsparśa' means 'contact' and as such the vitiated doṣas cause damage to dhātus with which they come in contact. Even malas including hairs, nails etc. are not beyond their reach.²

Gaṅgādhara interprets saṁsparsana as tactile sensation and says that the movement of vitiated doṣa is not beyond the skin.³

Yogīndranātha follows Cakrapāṇi.⁴

24. Regarding abnormal presentation of the foetus, Cakrapāṇi comments that in such state the foetus comes out even with leg.⁵ Here Gaṅgādhara refers to the description of abnormal presentation under mūḍhagarbha.⁶

27. In reference to āptopadeśa, Cakrapāṇi mentions kumāratantra composed by Brahmā etc.⁷

28. At the end of the chapter, Caraka discusses the problem of kālamṛtyu and akālamṛtyu. In several places he has raised the question. Perhaps he could not solve the riddle finally.

Here the conclusion is that we should accept both instead of sticking to either side. Here 'kāla' means 'proper time' and 'akāla' 'improper time' in relation to the average life-span.⁸

1. "यावत् संस्पर्शनादिति स्पर्शनेन्द्रियं व्याप्य, तेन शरीरधातूनां दूषणे स्पर्शनेन्द्रियपर्यन्तमेव दुष्टदोष-गतिर्भवति, तेन न केशादिषु दुष्टदोषगतिः । यत्तु पलितादिकेशे मृतनखे वा पुष्पं तत् स्पर्शवच्छरीरसंस्थि-तेनैव दोषेण कृतं, न पुनर्मृतनखे केशेष्वपि स्वमार्गचारी दोषः प्रचरति" इति ब्रुवते । Ck.

2. वयं तु ब्रूमः "यावत् संस्पर्शनादिति स्पर्शसंबन्धात्, तेन शरीरधातूनां यावत् स्पर्शनाद् दुष्टदोषगतिर्भवति, सा च सर्वा विविधाशितपीतीयोक्तैव, न ततोऽधिका दुष्टिर्देहस्यास्ति । तत्र हि "कृत्स्नमलग्रहणात् केशनखौ मलौ गृहीतावेव । एतेन तु नखाग्रकेशाग्रस्फुटनादि मृतनखाग्रकेशाग्रगतेन दोषेणैव कृतं भवति । Ck.

3. यावत् संस्पर्शनादिति शरीरधातूनां संस्पर्शनेन्द्रियत्वञ्च यावत् । ".....त्वगतीता तु न दुष्टदोषगतिर-स्तीति । GD.

4. शरीरधातूनां संस्पर्शनात् यावत् एतावती तावत्पर्यन्तैव दुष्टदोषाणां गतिः । इत्थञ्च केशरोमादिषु खालित्यपालित्यादौ वातादिदुष्टिजन्यत्वमुपपद्यते । JN.

5. विकृत्या चरणेनापि निर्गमो भवतीति दर्शयति । Ck.

6. अतोऽन्यथा मूढगर्भोक्तप्रकारेण प्रसवो विकृतिः । GD.

7. आप्तोपदेशोऽत्र कुमारतन्त्रोपदेशो ब्रह्मादिप्रणीतः । Ck.

8. इह प्रकरणे कालशब्देनोचितः कालोऽभिधीयते, अकालशब्देनानुचितः कालः, न तु कालविरहः । Ck.

CHAPTER VII

1-3. In the preceding chapter the human body has been described according to dhātus. In the present chapter it is going to be described in number of body parts as such knowledge is directly and primarily concerned with treatment.¹

‘शरीरसंख्यानप्रमाण’ may be interpreted as follows-(a) measure of the number of the body parts (b) enumeration as well as measurement. In case of the variant ‘शरीरसंख्यानामप्रमाण’ number, name and measurement of the body parts are taken.²

Gaṅgādhara takes ‘Pramāṇa’ in the sense of ‘means’ (of knowledge).³

Yogīndranātha reads ‘संख्याप्रमाण’ and interprets ‘number and measurement.’⁴

4. Caprapāṇi interprets ‘सिध्मकिलाससंभवाधिष्ठाना’ as ‘the seat of the pathology causing sidhma and ‘kilāsa’.⁵ Yoigndranātha does not want to make such distinction.⁶

Suśruta describes seven layers of tvak (skin) among which ‘avabhāsini’ (illuminating) is the outermost one. The last one ‘māmsadharā’ is, in fact, fascia attached to the muscle.

5. In modern anatomy too, for the purpose of dissection and description, six broad divisions of the body are made :—

1. Superior extremity (bāhu)—2
2. Inferior extremity (sakthi)—2
3. Head and neck (sirogrīva)—1
4. Chest and abdomen (antarādhi)—1

6. The number of bones, according to Caraka, is 360 including nails, teeth and their sockets. Suśruta, however, accepts it as 300 including only teeth out of

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1. पूर्वाध्याये धातुभेदेन शरीरमभिधाय एतदेव शरीरभयवसंख्याभेदेन प्रतिपादयितुं शरीरसंख्याध्यायोऽभिधीयते । अवयवसंख्याभेदेन च शरीरज्ञानं प्राधान्येन साक्षात् साधनं चिकित्सितोपयुक्तम् । Ck.
 2. संख्यानस्य प्रमाणमित्युक्ता संख्यानप्रमाणं, तच्च “षट् त्वचः” इत्यादि ग्रन्थवाक्यं, किंवा, संख्यानञ्च प्रमाणञ्च संख्यानप्रमाणं, तत्र “षट् त्वचः” इत्यादि संख्यानं, “दशोदकाञ्जलयः” इत्यादि शरीरावयव-प्रमाणं; किंवा, संख्यानाम-प्रमाणज्ञानहेतोः” इति पाठः, तत्र संख्यानस्य प्रमाणस्य च दत्तमेवोदाहरणं, नामज्ञानं तु “एका गोजिह्विका” इत्यादिग्रन्थेन भवतीति व्याख्यानयन्ति । Ck.
 3. संख्यानस्य संख्यायाः ज्ञानस्य प्रमाणं साधनम् । GD.
 4. संख्या प्रमाणञ्च । JN.
 5. सिध्मकिलाससंभवाधिष्ठानेति सिध्मकिलासौ यतो दोषात् संभवतः तस्य दोषस्याधिष्ठानभूता । Ck.
 6. सिध्मकिलासौ कुष्ठभेदौ, तयोः संग्रहः, तस्याधिष्ठानभूता, तामाश्रित्य सिध्मकिलासौ जायेते । JN.

the above and cartilages. Modern Anatomy does not take these as bones and as such excluding them accepts the number of bones as 206.

Nails, though enumerated under malas, are also read under bones because of their similar appearance.¹

Gaṅgādhara says that the additional bones described by Caraka are not so useful in surgical treatment and as such have not been taken care of by Suśruta and not that they are non-existent.²

9. The seats of vital air mentioned here are somewhat different from what is mentioned earlier (Su. 29). Here nābhi and māṃsa have replaced śaṃkha. But taking both the readings together, the number of the seats may be twelve instead of ten.³ It may be noted that the prāṇas (vital air) are also twelve.

Yogīndranātha says that as śaṃkhas are included under bones, they are not read under seats of vital air.⁴

10. According to Cakrapāṇi, kloma is the seat of thirst, basti is the receptacle of urine, uttaraguda is the upper portion of colon where faeces are accumulated and adharaguda is the lower portion of the same wherefrom they are excreted, vapāvahana is the seat of fat which is known as tailavarttikā.⁵

Gaṅgādhara takes both phuppusa and uṇḍuka by kloma. About uttaraguda and adharaguda, he says that the former carries the mature faeces and the latter is the lower end of the guda having three folds and measuring five and half digits and which expels faeces.⁶ Quoting authority of Amarakoṣa, he says vapāvahana as the seat of medas.⁷

1. यद्यपि नखा विविधाशितपीतीये मलभागपोष्यत्वेन मले एव प्रक्षिप्ताः, तथापीहास्थितारूपयोगस्यापि विद्यमानत्वादस्थिगणनायां पठिताः । Ck.
2. शल्यतन्त्रेषु येषामस्थनां विशेषेण शस्त्रक्रियाचिकित्सिते नास्ति तानि षष्ट्यस्थीनि नोपदिश्यन्ते, न तु न सन्तीति कृत्वा नोपदिश्यन्ते । GD.
3. इह दशप्राणायतनेषु दशप्राणायतनीयौ शंखौ परित्यज्य नाभिर्मांसञ्च गृहीतं, तेन नाभिर्मांसयोरपि प्राणायतनत्वं तथा शंखयोश्च पाठद्वयदर्शनाद् बोद्धव्यम् । Ck.
4. शंखयोरिह अस्थिगणे परिपठितत्वादग्रहणम् । JN.
5. क्लोम पिपासास्थानम्, वस्तिः मूत्राशयः, उत्तरगुदः यत्र पुरीषभवतिष्ठते, येन तु पुरीषं निष्कामति तदधरगुदम्, वपावहनं मेदःस्थानं "तैलवर्तिका" इति ख्यातम् । Ck.
6. क्लोमशब्देनात्र पुष्फुस उण्डुकश्चेति द्वयम् । "उत्तरगुदञ्चेति तत् पक्वं पुरीषं यद् वहति, अधरगुदञ्चेति अर्धपंचांगुलिमानं त्रिवलिरूपं गुदं, तस्याधोभागः पुरीषं यद् विसृजति । GD.
7. हृन्मेदस्तु वपा वसेति तद्वहनं मेदःस्थानम् । GD.
वपावहनं हृन्मेदस्तु वपा वसेति तद्वहनम् । JN.

14. Though snāyu (ligaments) etc. are perceptible, it is not easily possible to comprehend them in totality and as such are said as 'tarkya'¹ (inferrable).

15. 'Vasā' is muscle-fat and 'mastiṣka' is the unctuous portion within the head.²

The adjective 'ś'aiṣṇika' qualifying ojas denotes its type other than the eight-dropped one which is carried in ojavaha dhamanis and is similar to pure kapha in properties. Ojas has already been described as of two types—para (superior) and apara (inferior) earlier.³

Gaṅgādhara interprets in similar way but in different words.⁴

Śarīra-paramāṇus (cells) are innumerable because of their huge numbers, utter minuteness and imperceptibility. Vāyu is the main factor in their conjunction and disjunction but it does so associated with the specific nature of karma (deeds).⁵

Gaṅgādhara has changed the version 'वायुः कर्म स्वभावश्च' making karma and svabhāva separate. Thus vāyu is guided by karma as well as svabhāva.⁶

Yogīndranātha follows Cakrapāṇi.⁷

1. यद्यपि स्नाय्वाद्यपि प्रत्यक्षं भवति, तथापीह वक्ष्यमाणसंख्यायुक्तं सर्वं स्नाय्वादि न प्रत्यक्षेण सुकरग्रह-मिति तत्कर्ममित्युक्तम् । Ck.
2. वसा मांसस्नेहः, मस्तिकः शिरोगतस्नेहः । Ck.
3. श्लैष्मिकस्योजस इत्यनेन यदोजोऽष्टविन्दुकं तद्व्यतिरिक्तस्योजस ओजोवहधमनीवाह्यस्य विशुद्धश्लेष्म-समानगुणस्यार्धाञ्जलिप्रमाणतां दर्शयति । ओजो हि परावरभेदेन द्विविधमर्थेदं महामूलीये दर्शितमेव । Ck.
4. मस्तिकस्य मस्तिकान्तरस्थस्य वृत्तिकाख्यस्यार्धाञ्जलिः...श्लेष्मणश्चोजस ओजोधात्वाख्यश्लेष्मणः श्लेष्मविशेषस्य तावदेवार्धाञ्जलिरेव । अष्टविन्दुवात्मकन्तु यदोजः तन्न वृद्धिहासयोगि तत्कर्म, तन्नाशाद्वि-नाशः स्यादिति । विन्दुर्हि कर्षप्रमाणम्, तेऽष्टौ अर्धाञ्जलिः । GD.
5. न केवलो वायुः किन्तु कर्मस्वभावपरिगृहीत एव । तेन यदा संयोजकस्वभावेन कर्मणा परिगृहीतो वायुर्भवति तदा परमाणूनां संयोगं कुर्वन् शरीरमारभते, यदा तु वियोजनस्वभावेन कर्मणा वायुः परिगृ-हीतो भवति तदा विभागं परमाणूनां विनाशरूपं जनयतीत्यर्थः । Ck.
6. कर्म शुभाशुभक्रियानिष्पन्नसंस्कारविशेषधर्माधर्मपरिणामः स्वभावश्च तत्तत्पुरुषशरीरारम्भकतया संयोगे विनाशकतया च विभागे तेषां परमाणूनां स्वभावोऽपि कारणमित्यर्थः । GD.
7. कर्मण अदृष्टाख्यस्य तत्तदात्मनियतस्य स्वभावश्च । कर्मप्रेरितो हि वायुः परमाणूनां संयोगं विभागश्च करोति । परमाणूनां संयोगः जन्म शरीरोत्पत्तिः, विभागः शरीरविनाशः । JN.

CHAPTER VIII

1-2. The word 'jāti' means 'the causative factors of birth'. In this chapter how birth takes place is discussed.¹

3. As pointed out earlier (int. P. XX Vol I), there is an anomaly in the order of 'अव्यापन्नशुक्रशोणितगर्भाशययोः' which should be correctly as 'अव्यापन्नशोणितगर्भाशय-शुक्रयोः' Cakrapāṇi observed this but supported the present version on the ground of brevity.²

Perhaps, this version is meant to indicate the importance of soil on one hand and of seed on the other that is why in 'स्त्रीपुंसयोः' woman is mentioned first and in the adjective semen is mentioned first.

Cakrapāṇi says that here 'prajā' means both male and female progeny but others take only male one.³

4. Here 'madhura auṣadha' means all drugs having sweet taste because of its property of promoting semen but others take it restricted for the drugs of jīvanīya group.⁴

Gaṅgādhara interprets it as jīvanīya drugs⁵ while Yogīndranātha takes the drugs mentioned in madhura skandha⁶ (vi-8).

1. जातिशब्देन जन्मकारणमुच्यते, तस्य सूत्रं जन्मोपायकथनं, तदधिकृत्य कृतोऽध्यायः जातिसूत्रीयः । Ck.

जातिर्जन्म, तस्याः सूत्रं संग्रहेण तदुपायकथनम् । GD.

जातिर्जन्म, तस्याः सूत्रं संग्रहेण तदुपायकथनम् । JN.

2. स्त्रीपुंसयोरिति क्रमनिर्देशं कृत्वा "अव्यापन्नशोणितगर्भाशयशुक्रयोः" इति निर्देशो यथाक्रमानुरोधाद् यद्यपि युज्यते, तथाप्यल्पाक्षरं पूर्वं निपततीति न्यायमाश्रित्य क्रमभेदेन निर्देशः कृतः । Ck.

अव्यापन्नशुक्रशोणितगर्भाशययोः शुक्रशोणितगर्भाशयाः स्त्रीपुंभ्यां (पुंस्त्रीभ्यां ?) यथायोगमन्वीयते, न तु स्त्रीपुंसयोरिति यथाक्रमं, तेन शुक्रं पुंसः, शोणितगर्भाशयौ च स्त्रियाः । JN.

3. श्रेयसीं प्रजामिच्छतोरित्यत्र श्रेयसी प्रजा गुणवान् पुत्रो गुणवती च कन्याऽभिप्रेता, यतोऽत्र कन्योत्पाद-विधानमपि लेशतः करिष्यति, अन्ये तु पुत्रमेव श्रेयसीं प्रजामाहुः, यतोऽत्र सर्वं पुत्रमेवोद्दिश्य विधानं प्रायः करिष्यति । Ck.

4. मधुरौषधशब्देन सर्वमधुरौषधग्रहणं, मधुरस्य विशेषेण शुक्रवृद्धिकरत्वात्, अन्ये तु मधुरौषधशब्देन जीवनीय-गणमिच्छन्ति । Ck.

5. मधुरौषधैर्जीवनीयौषधैर्दशभिः । GD.

6. मधुरौषधसिद्धाभ्यां मधुरस्कन्धनिर्दिष्टौषधसिद्धाम्याम् । JN.

5-8. 'Other diseases' (p. 6) means despicable diseases like leprosy etc.¹

10-14. It appears that 'आज्यशेष' (p. 11) is read as स'पिराज्यार्थ' by Cakrapāṇi. He interprets it as butter meant for ghee, or 'sarpi' is ghee and 'ājya' is the same incanted with hymns.²

15. 'Tejodhātu' is active not only in fair complexion but also in dark and cloudy one.³

Gaṅgādhara further explains it that as ap is the basic factor for rasa so is tejas for complexion. The variations, however, appear due to combination of other bhūtas.⁴

19. Pūṃsavana⁵ (the rite for producing male child) can be effective in change of sex before it is manifested in the second or third month of pregnancy. Thus this rite is meaningful if performed by the second month.⁶

The leaf-buds of the Banyan tree grown in chowshed are used. Specific power comes in the substance due to having grown in a particular place. This is a case of prabhāva which is beyond arguments.⁷

Gaṅgādhara explains 'विवर्तन' as 'change of female and neuter sex to male one' and that should be done before third month.⁸

1. अन्येन वा विकारेणेति कुष्ठादिना जुगुप्सितेन रोगेण । Ck.

अन्येन विकारेण कुष्ठादिना । JN.

2. सर्पिराज्यार्थमिति नवनीतं घृतार्थं, किंवा, सर्पिघृतमेव, आज्यार्थमिति मन्त्रपूतघृतकरणार्थम्, आज्यशब्देन मन्त्राभिमन्त्रितं घृतमुच्यते । Ck.

3. तेजोधातुः कृष्णवर्णं श्यामवर्णं च वर्तते । Ck.

4. तैजसो हि वर्णस्तस्मात्तेजोधातुर्वर्णकरो यथाऽऽप्यो रसो रसकरश्चाब्धातुरिति तत्र भूतान्तरयोगो वर्णस्य वैशेष्यकरो भवति, यथा भूतान्तरयोगोऽब्धातोः रसवैशेष्यकरः । यथाऽऽपोऽव्यक्तरसास्तथा तेजोऽव्यक्तरूपं स्वरूपतः । GD.

भूतानां तथा तथा परस्परसंसर्गस्य वर्णवैशेष्यहेतुत्वेऽपि यत् अग्निस्तत्तद्वर्णकर्तृतया उच्यते तद्रूपगुणत्वात्, रूपमग्नेर्हि आत्मगुणः । JN.

5. पुंसवनमिति पुंस्त्वकारकं कर्म । Ck.

पुमांसं सूयतेऽनेनेति, पुंसवनम् । GD., JN.

6. यावन्न स्त्रीत्वं पुंस्त्वं वा गर्भस्य व्यक्तं तावदेव तद् वक्ष्यमाणं कर्म लिङ्गपरिवृत्तिकरं भवति । व्यक्तिस्तु द्वितीये मासे भवति.....किंवा तृतीये मासे अंगप्रत्यंगाभिव्यक्तेर्व्यक्तीभावो ज्ञेयः...तेन वक्ष्यमाणं कर्म मासद्वयं यावत् कर्तव्यम् । Ck.

7. अत्र च स्थानादिविशेषपरिग्रह एव फलदो भवतीति वचनादुन्नीयते, नात्रास्मादृशां युक्तयः प्रभवन्ति । Ck.

8. सर्वम् अर्वाक् त्रिमासात्...स्त्रीनपुंसकबीजयोः पुंस्त्वरूपेण विवर्तनं कर्तव्यम् । GD.

Yogindranātha, however, takes it both ways e.g. from male to female and vice versa.¹

20. Defining 'garbhashthāpana', Cakrapāṇi says that the measures which counter-acting the factors causing injury to foetus reestablish it are called as garbhashthāpana.²

According to Yogindranātha, garbhashthāpana is that which sustains the formed foetus.³

21. Kali is verbal quarrel while kalaha is physical one according to Cakrapāṇi.⁴ He further says that though the bad consequences of excessive use of all the six rasas are described, separate mention of substances like madya, godhā etc. indicate the specific effect of the particular substances.⁵

Though before conception too, the use of unwholesome things causes defects in foetus through vitiating ovum in woman and sperms in man, it damages foetus instantly during pregnancy as well. Hence the unwholesome things should be avoided particularly by women.⁶

24. 'तदर्थकारि' here means 'the measures serving the same purpose' such as spitting for emesis and anal suppository for purgation.⁷

Gaṅgādhara reads 'तदनुकारि' instead of 'तदर्थकारि' perhaps to avoid the complication expected from the technical meaning of the word.

25-26. When there is association of āma in abortive haemorrhage it is difficult to treat because they are both mutually antagonistic. In treatment of abortion, checking measures are employed which are cold, soft and sweet but they are against

1. विवर्तनं परिवर्तनं स्त्रियाः पुंस्त्वं पुंसश्च स्त्रीत्वम् । JN.

2. स्थितस्य गर्भस्य गर्भोपघातकभावप्रभावखण्डकत्वेन यत् पुनः स्थितिकारकं तद् गर्भस्थापनमुच्यते । Ck.

3. गर्भस्थापनं तद् यज्जातं गर्भं स्थिरीकरोति । JN.

4. कलिः वाचिकः, कलहस्तु शारीरिकः । Ck.

5. तत्र षण्णामपि रसानामत्यर्थोपयोगे दोषमभिधाय यत् पुनर्मद्यादीनामत्यर्थसेवने पृथग्दोषं ब्रूते, तद्द्रव्यप्रभावस्य दोषविशेषाभिधानार्थमिति ज्ञेयम्... गोधामांसेन शर्कराश्मरीत्यादि, तेषां द्रव्यप्रभावादेव ज्ञेयाः । Ck.

6. यद्यपि गर्भग्रहणात् प्रागपि स्त्रिया अपथ्यसेवाऽऽर्तवदुष्टिद्वारा गर्भे विकारं जनयति, तथा पुरुषस्यापथ्यसेवा शुक्रदुष्टिद्वारा गर्भे दुष्टिं जनयति... तथापि गृहीतगर्भायाः स्त्रिया अपचारविशेषेणाव्यवधानाद् गर्भदुष्टिकराः भवन्ति ।

स्त्री विशेषेणेत्यनेन पुरुषोऽपि वर्ज्येदिति दर्शयति । Ck.

7. तदर्थकारिभिर्वेति यथा वमनार्थकारि निष्ठीवनं, विरेचनार्थकारिणी फलवर्तिः । Ck.

āma as they produce it.¹ On the other hand, āma is treated with light, rough and hot measures which go against the hamorrhage.²

27-29. Cakrapāṇi explains 'bhautika' as 'that which is benefecial in demonic (microbiological or psychological) affections such as vacā, guggula etc. or the mahā-paiśācika ghr̥ta.³

Gaṅgādhara and Yogīndranātha explains in the same way.⁴ The latter, however, informs that the reading 'bhautika' is absent somewhere.⁵

32. Cakrapāṇi interprets 'garbhadhārīṇī' as placenta.⁶

'Putra' here is not restricted to male child, there may be female child as well. Thus the monthly regimen prescribed for the pregnant woman does not guarantee the birth of a male child.⁷

33. About sūtikāgāra, Cakrapāṇi informs that this is the place where the woman stays in antenatal as well as postnatal stages.⁸

34. Cakrapāṇi interprets 'kaṇakaṇika' as follows—'kaṇa' are the broken pieces of rice' 'Kaṇika' are the same but somewhat bigger in size.⁹ Gaṅgādhara and Yogīndranātha follow this. In my opinion, as it is in the midst of other plants, it may also be some herb.

'Sūcīpippalaka' is interpreted as needle-like instrument or needle-holder.¹⁰

48. Commenting on the measure of intake of unctuous substance and gruel

1. विरुद्धोपक्रमत्वादिति गर्भस्त्रावे हि स्तम्भनं कर्त्तव्यं, तच्च शीतं मृदु मधुरञ्च, तच्चामविरुद्धम्, आमजनकत्वात् । Ck.
2. लघुरुक्षोष्णाद्युपचारस्त्वामे उपक्रमः, स च पुष्पप्रवृत्तौ विरुद्धः । GD.
आमे हि उष्णतीक्ष्णादिका क्रिया, गर्भे तु तद्विपरीता, अतो विरुद्धोपक्रमत्वम् । JN.
3. भौतिकं भूतोपघातहितं वचागुग्मुल्वादि, किंवा महापैशाचिकं धृतं वक्ष्यमाणम् । Ck.
4. भूतोपघातेभ्यो हितं वचागुग्मुल्वादिकं भूतोन्मादापस्मारोक्तं द्रव्यं भौतिकम् । Ck.
भौतिकं भूतहितम् । JN.
5. क्वचित् भौतिकेति न पट्यते । JN.
6. गर्भधारिणी अपरा । Ck.
7. अत्र पुत्रमिति प्रशस्तत्वेनोक्तं, तेन कन्याञ्चेति बोद्धव्यम् । अतो न प्रतिमासीयेन कर्मणा पुत्रजन्मैव परं भवतीति व्याकृतम् । Ck.
8. यत्र गर्भिणी प्रसूता यत्र च तिष्ठति तत् सूतिकागारमुच्यते । Ck.
9. कणः कुण्डक इति ख्यातः, कणिका तु कुण्डकात् स्थूलास्तण्डुलावयवा उच्यन्ते । Ck.
10. सूच्याकारे शस्त्रे सूचीपिप्पलकौ, किंवा, सूची यत्र स्थाप्यते स सूचीपिप्पलकः । Ck.

twice a day after bath, Cakrapāṇi says that this custom pertains to arid or hilly region and not to marshy region because of predominance of kapha there.¹

55. Slight appearance of saline taste in breast milk vitiated with kapha may be known due to specific effect of combination of doṣa and dūṣya.²

56. Cakrapāṇi informs of a variant 'प्रकृतिविशेष' for 'प्रतिविशेष' and explains that looking to the constitution of the wet-nurse, quantum of emesis etc. should be prescribed.³

Kaṣāya in plural indicates that the drugs of the group pāṭhā etc. may be used collectively or singly.⁴

57. The adjective 'kṣīrīṇi' means 'laticiferous' such as dugdhikā etc.⁵

62. 'Maṇi' here means 'stones of the amulets prescribed in Atharvaveda.'⁶

69. This last verse is read only by some scholars, as stated by Cakrapāṇi.⁷ Perhaps that is why he does not seem to be interested in explaining it.

1. अयन्तु व्यवहारो नानूपदेशे, प्रबलरुफत्वात् प्राणिनाम्, किन्तु जाङ्गलदेशव्यवहार इति ज्ञेयम् । Ck.

2. लवणानुरसमिति श्लेष्मदुष्टे क्षीरे दोषदूष्यसंमूर्च्छनप्रभावाज् ज्ञेयम् । Ck.

लवणानुरसं श्लेष्मणः प्रदुष्टस्य लवणरसत्वात् । JN.

3. "प्रकृतिविशेष" इति यदा पाठस्तदा प्रकृतिविशेषमपि धात्र्या अवेक्ष्य वमनादीनां बहुत्वालपत्वविशेषः कर्तव्यः । Ck.

4. कषायाणामिति बहुवचनाद् व्यस्तसमस्तानां पाठादीनां कषाया गृह्यन्ते । Ck.

5. क्षीरिण्यश्च दुग्धिकाकलम्बिकादयो दृश्यमानक्षीराः । Ck.

6. मणय इति मुक्तादिमणयः, अथर्ववेदोक्ताश्च । Ck.

7. केचिच्छारीरस्थानशब्दव्युत्पत्तिदर्शकं श्लोकं पठन्ति । Ck.



CARAKA-SAMHITĀ

5. INDRIYASTHĀNA

САРАКА-САМИТА

5. INDIRIYASTHANA

CHAPTER I

1-2. The disease is to be treated only if it is curable and as such the physician should know the signs which indicate incurability of the disorder leading to death of the patient. Thus indriyasthāna, section on such signs, is very important and as such is given place before the cikitāsthāna (section on treatment).

'Indra' means 'prāṇa' (vital breath) and the sign indicating its end is known as 'indriya' or 'riṣṭa'.¹ Thus the section or chapter dealing with this is also known as such.²

3. Cakrapāṇi says that by 'varṇa' (complexion) roughness etc. associated with it and perceivable with eyes are also taken.³ Gaṅgādhara contradicts it by saying that roughness etc. are mentioned as to be examined in the context of complexion and voice.⁴

'Ārambha' is interpreted by Cakrapāṇi as 'initiation of incurable disease'⁵ but Gaṅgādhara takes it as 'inclination to action'⁶ and Yogīndranātha as 'movement'.⁷

Similarly, 'upāya' has been interpreted as combination of disorders⁸ both by Cakrapāṇi and Yogīndranātha but Gaṅgādhara takes it as 'remedial measures'.⁹

Differentiating between chāyā and praticchāyā, Cakrapāṇi says that the

1. इन्द्रशब्देन प्राण उच्यते, तस्यान्तगतस्य लिंगं रिष्टाख्यभिन्द्रियम् । Ck.

इन्द्रः प्राणस्तस्य लिंगमितीन्द्रियं रिष्टम्, अथवा इन्द्रोऽन्तरात्मा तस्य लिंगमिति इन्द्रियं रिष्टमरिष्ट-मित्यनर्थान्तरम् । GD.

इन्द्रस्यात्मनो लिंगमितीन्द्रियम् । इह इन्द्रियशब्देन रिष्टमुच्यते, रिष्टमायुषः क्षयसूचकं लिंगम् । JN.

2. इन्द्रियस्य रिष्टरूपस्य प्रतिपादकोऽध्यायः इन्द्रियः । Ck.

3. वर्णशब्देन च वर्णसहचरिताश्चक्षुर्ग्राह्या रौक्ष्यादयोऽपि गृह्यन्ते । Ck.

4. वर्णग्रहणेन ग्लानिर्हर्षरौक्ष्यस्नेहा व्याख्याता इति कश्चित्, तन्न, वर्णस्वरमधिकृत्य ग्लानिर्हर्षरौक्ष्यादेः परीक्ष्यत्वेन निर्देशात् । GD.

5. आरम्भ इति अरिष्टव्याध्युत्पादारम्भः । Ck.

6. आरम्भः क्रियासु प्रवृत्तिः । GD.

7. आरम्भश्चेष्टा । JN.

8. उपाय उपगमनं व्याघ्रिमेलक इत्यर्थः । Ck.

व्याघ्ररूपगमः । JN.

9. उपायो व्याघ्रप्रतिकाराय यो यः उपायः । GD.

former is related to bhūtas and as such is of five types while the latter is body's shadow. Gaṅgādhara says chāyā as 'dehachavi' (lustre) and praticchāyā as shadow.¹

4. The signs located in patient should be known with upadeśa (testimony) and yukti (reasoning). Cakrapāṇi takes here yukti as anumāna² (inference) while Gaṅgādhara takes it as tarka (argument) which is not different from anumāna.³

The signs located in the patient should be examined physiologically as well as pathologically as pathology is based on physiology. These, however, are known with pratyakṣa (perception) etc⁴ Physiology is not concerned directly with the knowledge of riṣṭa but only indirectly being the base of pathology.⁵

7. The third type of vikṛti (nimittānurūpa) is said as 'animitta' which means without apparant explicit cause. This is in relation to the patients and not messengers etc. while others take it in case of the latter as well.⁶

Such signs may also be divided into two catagories—(1) Pretaliṅgānurūpa (signs of the dead) (2) pretaliṅgānanurūpa (otherwise). The former indicates imminent death while the latter immediate one.⁷

8. The normal shades of complexion are mentioned first because the knowledge of the abnormality is based on that of normalcy.⁸

1. छाया भौतिकी पञ्चरूपा, प्रतिच्छाया तु देहच्छाया । Ck.

छाया देहस्य छविः, प्रतिच्छाया लोके या तु छायेत्युच्यते । GD.

छाया वर्णप्रभाश्रया, प्रतिच्छाया जलादर्शादिषु प्रतिबिम्बम् । JN.

2. युक्तितश्चेत्यनुमानतः इत्यर्थः । Ck.

3. युक्तितः तर्कतोऽनुमानतश्च, युक्त्यपेक्षो हि तर्कोऽनुमानं तर्कभिन्नम् । GD.

युक्तिः युक्त्या अनुमानेन इत्यर्थः । JN.

4. यतः प्रकृतिज्ञानाधीनं विकृतिज्ञानं भवति, प्रकृतिविकृतिपरीक्षा त्वत्राधिकृतैः प्रसिद्धैः प्रत्यक्षादिभिरेव ज्ञेया । Ck.

5. प्रकृतिनिरिष्टज्ञाने व्याप्रियते, प्रकृतिग्रहणं तु तज्ज्ञानाधीनत्वात् विकृतिज्ञानस्य । JN.

6. अनिमित्तामिति तदात्वेऽनुपलभ्यमाननिमित्तां, न तु पुनः सर्वयैवाहैतुकीम्, यद्वा 'अव्यक्तनिमित्तत्वमिहानिमित्तत्वं ज्ञेयम् । तद्दूतादिगतारिष्टाव्यापकतया पुरुषाश्रयिरिष्टमात्राभिप्रायेण ज्ञेयम् । अन्ये तु 'सर्वरिष्टाव्यापिकैवेयमनिमित्तता । Ck.

7. तेनात्यर्थमायुःक्षयनिमित्तां 'प्रेतलिङ्गानुरूपामिति प्रेतसदृशीं, 'या त्वन्या प्रेतलिङ्गानुरूपा वर्णाश्रया सा प्रत्यासन्नमरणबोधिका, तेन सा नात्यर्थं क्षीणायुःकार्या । Ck.

8. प्रकृतिज्ञानान्तरीयकत्वाद् विकृतिज्ञानस्य प्रकृतिवर्णनिव तावदाह । Ck.

The division of normal and abnormal complexions should be taken as 'mostly' and not in the restrictive sense because sometimes the normal complexions appear as abnormal ones and vice versa.¹

9. The reading 'अभूत्वोत्पन्नान्' has been changed as 'अदूरोत्पन्नान्' by Gaṅgādhara which means 'arisen not distantly' while the former means 'arisen for the first time.' Accepting the former reading Cakrapāṇi explains that in the case where a person of dark complexion attains fair one by the use of rasāyana but after discontinuing it again reverts to the earlier position, it would not be taken as ariṣṭa because the earlier complexion is only regained.² Gaṅgādhara, on the basis of the alternative reading, says that the change of complexion due to advancement of age would also not come in this category.³

10. 'Harṣa' here means 'upacaya' (development) because psychic exhilaration can't be the object of vision.⁴

1. इह च प्रायेण ये वर्णाः प्रकृत्या भवन्ति ते प्रकृतिवर्णा उच्यन्ते, ये तु प्रायेण विकृत्या भवन्ति ते विकृतिवर्णा उच्यन्ते इति ज्ञेयम् । तेन प्रकृतिवर्णा अपि कदाचिद् विकृतिवर्णा भवन्ति, तथा विकृतिवर्णा अपि जन्मप्रभृतिजायमानतया कदाचित्प्रकृतिवर्णा भवन्तीति ज्ञेयम् । Ck.
2. तेन नायं दोषः, अत्रहि पूर्वभूत एव वर्णः पुनर्भवति, तेन न रिष्टम् । Ck.
3. अदूरोत्पन्नान्, न तु दूरोत्पन्नान्, तेन जन्ममात्रं यो वर्णस्तदुत्तरं कैशोरादौ यद् वर्णान्यथात्वं तद् वारितम् । GD.
4. हर्ष इहोपचयो ज्ञेयः, मानसहर्षस्येह चाक्षुषाधिकारेऽऽङ्गतत्वात् । Ck.

CHAPTER II

3-5. Caraka, in these verses, has established the invariable concomitance between riṣṭa and death as between flower and fruit.¹ In the latter case, there may be certain exceptions as in case of salix and ficus² but in the former one there can be none. Thus if specific sign appears it can't terminate but in death, Similarly, there can't be death which is not preceded by such sign.³ Cakrapāṇi has discussed this point in detail considering cases of variations. In this connection, he says that the adjective 'जातस्य' is quite significant which means 'fully grown.' It is only in this condition that ariṣṭa causes death. Otherwise if it is slightly or partially developed, death is not certain.⁴

Others interpret 'jāta' as 'niyata'. In their view, ariṣṭa is of two types (1) niyata (certain) and (2) aniyata (uncertain). In the former case death is certain while in the latter one, it is doubtful.⁴

This, however, is not agreed to by others. They assert that the learned author has very forcefully established the invariable concomitance of riṣṭa and death. The objections raised by opponents can be solved by logical interpretations.⁵

Others say that such invariable concomitance is applicable only in case of timely death and not otherwise but this is not correct because the above rule is applied without any distinction to all cases.⁶ Even in case of untimely death when the disease, due to unwholesome behaviour, transcends the remedial measures fatal signs appear then and there. If one does not accept it, then in case of fixed life-span, a disease born by unwholesomeness can't approach the stage of incurability. Thus as pathogenic factors grown of unwholesomeness cause incurable disease

1. अव्यभिचारितफलसंबन्धमेव पुष्पं ज्ञेयम् । Ck.

2. फलेनानुबन्धीति यथा—वेतसपुष्पम्, यस्य पुष्पं न पूर्वजमिति यथा—अश्वत्थादिफलम् । Ck.

3. जातस्येति संपूर्णस्य, किंचिदुदिते ह्यरिष्टेऽसंपूर्णे नावश्यं मृत्युः । Ck.

4. अन्ये तु जातस्य नियतस्येति वर्णयन्ति, द्विविधं हि रिष्टं नियतञ्चानियतञ्च । Ck.

5. एतच्चान्ये न मन्यन्ते, आचार्येण रिष्टमरणयोरव्यभिचारस्य महता प्रयत्नेन दर्शितत्वात् । संशयप्राप्तमिति वचनं मरणप्रतिपादकमेवाचार्येण भङ्गयन्तरेणोक्तं, यथाऽऽचार्यस्य रिष्टार्थस्तथा तदग्रन्थ एव व्याख्यास्यामः । Ck.

6. अन्ये तु कालमृत्यावेव रिष्टपूर्वकं मरणं भवतीति वर्णयन्ति, 'तच्च न, अविशेषेण कालाकालमरणे रिष्टसद्भावनियमाभिधानात् । Ck.

due to utter carelessness, they also cause, in a similar way, the signs indicating imminent death.¹ The effect of ariṣṭa (death) can be averted only by god's will, use of rasāyana etc.²

7. The word 'jñāna' here has been interpreted as synonym of 'riṣṭa' meaning that by which death is known.³

8-16. Distinguishing between 'mṛta' and 'kuṇapa, Cakrapāṇi says that the former means carcass and the latter cadaver.⁴

1. अकालमृत्यौ च यदैव क्रियापथमतिक्रान्तोऽपचारजनितो व्याधिर्भवति, तदैव परं रिष्टं भवति, 'यश्चैनं न स्वीकरोति तस्य नियतायुषोऽपचारजन्यव्याधेरसाध्यता कदापि न स्यात्, येन, यथा—अपचारजा दोषा अतिशयप्रमादादसाध्यव्याधिजनका भवन्ति, तथा मरणपूर्वरिष्टजनका अपि भवन्ति । Ck.
2. इह यदरिष्टस्य नियतफलत्वमुक्तं तदन्यत्र रसायनतपोजपादिभ्यो बोद्धव्यम् । JN.
यत्तु रसायनादिना बाध्यत्वं रिष्टस्य तदनुमतमेव, रसायनमहेश्वरप्रसादादयो हि सर्वलोकमर्यादामपि हन्तुं क्षमाः । Ck.
अतएव यत्रारिष्टं पुरःसरं पूर्वं सरति तत्र मरणमस्ति, यच्चत्र रसायनतपोजप्यतत्परत्वं मरणहरमन्त्रब्राह्मणञ्च न प्रयुङ्क्ते तदा GD.
3. ज्ञायते मरणमनेनेति ज्ञानं रिष्टम् । Ck.
4. मृतानीति मानुषव्यतिरिक्तानि गवादीनि मृतानि, कुणपानि तु मानुषशरीराणि । Ck.

CHAPTER III

4. Palpation should be done with hand in normal temperature e.g. not too hot or too cold.¹

In case of teacher's wife etc. the physician should get them examined by some other assistant.²

When existing parts such as testicles disappear, it is a *riṣṭa*.³

Cakrapāṇi says that 'sraṃsa' is slight movement, 'bhraṃśa' is going down too far and 'dhāvana' is moving to side.⁴

Gaṅgādhara interprets 'prakṛtiṣṭha' as normal e.g. free from disorder so that there may not be any difficulty in perception.⁵

He accepts the reading 'cyavana' and interprets it as 'dislocation'.⁶

Yogīndranātha takes prakṛtiṣṭha as that having normal touch sensation.⁷

In his view, sraṃsa is looseness, bhraṃśa descending and cyavana dislocation.⁸

1. प्रकृतिस्थेनेति नात्युष्णशीतेन । Ck.

2. गुरुदारादेः स्वयं स्पर्शो यदा न युज्यते तदा कर्तव्यमाह-परिमर्शयेद्वाऽन्येन । Ck.

3. सतामसद्भाव इति, अत्र च वृषणादीनां सतामिति ज्ञेयम् । Ck.

4. स्नः सनाग्मनं, भ्रंशस्तु सुदूराधोगमनं, धावनं तु पार्श्वतो गमनम् । Ck.

The reading is dhāvana (and not cyavana) according to Cakrapāṇi.

5. प्रकृतिस्थेन पाणिना न तु विकारयुक्तेन, तेन हि सम्यक् स्पर्शो न ज्ञायते । GD.

6. धावनं सन्धीनां स्वस्थानाद् विश्लेषः । GD.

7. प्रकृतिस्थेन पाणिना स्पर्शनेनेत्यर्थः । JN.

8. स्नः शैबिल्यं, भ्रंश अधोगमनं, धावनं स्वस्थानात् विश्लेषः । JN.

CHAPTER IV

5-6. The word 'animitta' here means 'absense of any extreneous cause leading to indication of pathology'¹ while 'svastha' denotes absence of any defect in function of senses.²

Gaṅgādhara, however, takes 'svastha' as qualifying persons and thus interprets as 'different from the healthy persons.'³

Yogīndranātha follows Cakrapāṇi.⁴

7. In this context, Cakrapāṇi says that such signs appear due to specific impact of the ariṣṭa.⁵

6. In ariṣṭas where there is no mention of the period approaching death, generally it is taken as one year because it is the maximum limit in ariṣṭas.⁶

13-18. Again explaining the absence of explicit cause in ariṣṭas, Cakrapāṇi says in such case abnormal visions are perceived without apparent cause.⁷

24-25. The word 'dṛṣṭ' here is used in wider sense denoting the power of perception of senses in general which naturally includes vision.⁸

Gaṅgādhara has changed the reading and has taken dṛṣṭi in sense of 'vision'.⁹

1. अनिमित्तेनेति विकृतिज्ञानजनकबाह्यहेतुव्यतिरेकेण । Ck.

2. इन्द्रियगतिकृतज्ञानजनकदोषनिरासस्तु "स्वस्थेभ्यः" इति विशेषणैर्नैव कृतः । Ck.

3. स्वस्थेभ्यः पुरुषेभ्यो विकृतमनिमित्तेन भिषगालक्षेत । GD.

4. स्वस्थेभ्य इन्द्रियेभ्यः । JN.

5. अयञ्चारिष्टमहिमा यदेवंरूपमेव रिष्टं भवति, एवमुक्तारिष्टेषु तथातथोत्पादः स्वमहिम्नैव ज्ञेयः । Ck.

6. येषु चेह रिष्टेषु मरणकालनियमो नोक्तस्तत्र संवत्सरमवधिर्भवति, ततः परेण हि रिष्टे मरणानभिधानात् । Ck.

7. व्याकृत्यादिकारकहेतुव्यतिरेकेण व्याकृत्यादियुक्तरूपदर्शनमरिष्टम् । Ck.

8. दृष्टिः उपलब्धिः, तथा दृष्ट्या दृष्टिशक्तिरूपचारादुच्यते, तेन ऋते दृष्टिमिति उपलब्धिं विना । Ck.

9. इन्द्रियाणामृते दृष्टेरिन्द्रियार्थान् न पश्यति । विपर्ययेण यो विद्यात्तं विद्याद् विगतायुषम् ॥

10. इन्द्रियाणां मध्ये दृष्टेः ऋते चक्षुषी विना । GD.

Yogīndranātha follows Gaṅgādhara.⁸

Cakrapāṇi accepts the reading 'adoṣajān' which means 'the abnormality not caused by doṣas' such as double vision due to vāta, non-perception of sweet due to pitta etc.⁴

1. य इन्द्रियाणां मध्ये दृष्टेः ऋते अन्यैरिन्द्रियैः स्पर्शनादिभिः इन्द्रियार्थान् स्पर्शादीन् विषयान् न पश्यति न जानाति । JN.
2. अदोषजानित्यनेन च दोषस्वभावादिन्द्रियाण्यर्थग्रहणं निराकरोति, यथा-अङ्गुलियन्त्रितं चक्षुर्वातदुष्ट-याऽऽसन्नवस्तुद्वयमिन्द्रियाविषयं पश्यति, तथा पित्तदुष्टं रसनं गुडं न मधुरं प्रत्येतीति बोध्यम् । Ck.

CHAPTER V

1-2. The chapter deals with ariṣṭas relating to pūrvarūpa (prodroma). Giving first place to this signifies importance of pūrvarūpa in diseases.¹

3-5. Cakrapāṇi interprets 'bhinnābhinna' as 'general and specific while others take it in the sense of mentioned and unmentioned.'²

12-13. According to Cakrapāṇi, 'āṭopa' is 'movement of wind with sound in belly.' 'Graha' here means 'sign by which something is perceived.'³

Gaṅgādhara takes 'graha' as 'grahaṇa'⁴ (seizure). Yogīndranātha follows Gaṅgādhara.

16-17. Cakrapāṇi comments that when in prameha there are other prodromal symptoms and that mentioned in these verses is the symptom, the patient dies of prameha otherwise due to any other disease.⁶

18-23. 'Udardita' (V. 16) is interpreted by Cakrapāṇi as 'that having udarda (urticaria) or suffering from upward movement of vāyu.'⁷

Gaṅgādhara interprets it in a curious way. He analysis 'लुप्तचित्तमुददितम्' as 'लुप्तचित्तमुदा-र्दितम्' and explains as that suffering from exhilaration caused by vacant mind.⁸

Yogīndranātha follows Cakrapāṇi.⁹

1. सूत्रे त्वग्रे व्याधिवचनेन पूर्वं रूपाद् व्याधेः पूर्वरूपबोध्यस्य प्राधान्यं दर्शयति । Ck.

2. भिन्नाभिन्नानीति साधारणासाधारणानि । ... अन्ये तु "भिन्नाभिन्नानीति उक्तानुक्तानीति ब्रुवते । Ck.

भिन्नाभिन्नानि विशेषसामान्यानि । GD.

भिन्नानि पृथक् अभिन्नानि मिलिता । JN.

3. आटोपः कुक्षौ शब्दवद् वातभ्रमणम् । गृह्यतेऽनेनेति ग्रहो लिङ्गमित्पर्यः । Ck.

4. ग्रहो ग्रहणम् । GD.

5. ग्रहो ग्रहणम् । JN.

6. तत्र च यदा प्रमेहपूर्वरूपान्तराणि भवन्ति, एतच्च लक्षणं भवति, तदा प्रमेहेण मृत्युः, यदा तु प्रमेहपूर्वरूपाणि न भवन्ति, तदा येन केनापि व्याधिना मृत्युर्ज्ञेयः । Ck.

7. उददितमिति, उदरदुक्तं, यद्वा, उददितं ऊर्ध्ववातादितम् । Ck.

8. लुप्तचित्तत्वेन मुदा हर्षभावेन प्रवर्तमानेन अर्दितं व्यथितम् । GD.

9. उददितमुदरदुक्तम् । JN.

27-40. 'कश्चिदेव प्रमुच्यते (V. 40) indicates that these dreams do not act as *riṣṭas* in the healthy and thus their application is not universal without exception.¹

41-42. Though 'manovaha srotas' (mind-carrying channels) are not mentioned separately, mind is stated to move through the entire living body and as such all channels are pervaded by mind, particularly as mind is specifically located in heart, the ten *dhamanī*s attached to heart may be taken as 'manovaha srotas'.²

44-46. Out of the seven types of dreams, the first five are fruitless while the last two (*bhāvika* and *dosaja*) bear fruit.³

In Cakrapāṇi's version, the last two verses (45-46) are read only by some.⁴

1. कश्चिदेव प्रमुच्यते इति अरोगान् प्रति नैतत्स्वप्नानानां रिष्टत्वं, तेन, अशोमेव्वेतेषां मरणव्यभिचारेण नैकान्तत्वेन रिष्टत्वमिति वदन्ति । Ck.
2. मनोवहानि स्रोतांसि—यद्यपि पृथग् तोक्तानि, तथापि मनसा "केवलं चेतनावच्छरीरमयनभूतं" (वि० ५) इत्यभिधानात् सर्वशरीरस्रोतांसि गृह्यन्ते, विशेषेण तु हृदयाश्रितत्वात् मनसः तदाश्रिता दश धमन्यो मनोवहा अभिधीयन्ते । Ck.
3. पूर्वं दृष्टादिकल्पितान्तं पञ्चविधस्वप्नमफलम् : : : पारिशेष्याद्भाविकं दोषजन्यञ्च सफलम् । Ck.
4. "दृष्टः प्रथमयामे यः" इत्यादिग्रन्थं केचिदत्र पठन्ति । Ck.

CHAPTER VI

3-6. In this chapter, the incurable diseases which too serve as *riṣṭa* indicating imminent death are described. Though they are not, strictly speaking, *riṣṭa* they may be taken as such because they are described in this context. There can't be any objection to this too.¹

7-10. 'Gambhīrajā' here does not denote the technical type of hiccup but means 'that originated from deep sites like umbilicus etc. because the above type (Gambhīrā) is, by nature, incurable and as such the qualifying clause 'शोणितं चातिसार्यते' would be meaningless.²

Gaṅgādhara does not agree to it.³

The adjective 'रोगौ' emphasises specifically on the painful condition of the syndrome.⁴

'Durlabha' here is in the sense of 'alabhya' (non-available). Others, however, take it in the sense of doubtful death which is not acceptable to us.⁵

11-13. 'ज्ञातिसंघं स संक्लेश्य' indicate the chronic nature of the disease which finally ends in death.⁶

15-19. 'डम्बरी' means 'that having fixed look' or excitement.⁷

1. एतदध्यायप्रतिपाद्यानाञ्चासाध्यव्याधीनां मरणसूचकेन रिष्टेन समं मरणसूचकतया साधर्म्यादनरिष्टानामपि व्याधीनामभिधानमिति ब्रुवते, यदि एत एवासाध्यव्याधयो मरणपूर्वरूपतया रिष्टरूपा एव भवन्ति, तथापि न काचित् क्षतिः । तेनारिष्टाधिकारादरिष्टत्वमेव एतदध्यायवाच्यानां व्याधीनाभिच्छामः ।

Ck.

2. गम्भीरजा इति गम्भीरनाभ्यादिदेशजा, न तु गम्भीरा, तस्याः स्वरूपत एवासाध्यत्वेनोक्तत्वात् "शोणितं चातिसार्यते" इति विशेषणमनर्थकं स्यात् । Ck.

3. गम्भीरजा नाभिप्रवृत्ता गम्भीरा नाम हिक्का । GD.

4. आनाहृतिसारयोः रोगत्वे सिद्धेऽपि "रोगौ" इति विशेषेण रुजाकर्तृत्वोपदर्शनार्थम् । Ck.

5. इहालभ्य एव जीविते "दुर्लभं" इत्युक्तं, यथा सर्वथाऽलभ्ये दुर्लभमिति । अन्ये तु, दुर्लभभाषया अनियतं मरणे रिष्टमिति ब्रुवते***अनियतरिष्टताऽस्वारस्यं त्वस्माभिःपुष्पितक एवोक्तम् । Ck.

6. ज्ञातिसंघं स संक्लेश्येति वचनेन चिरमस्य रोगोऽनुवर्तते ततस्तु म्रियत एव । Ck.

7. डम्बरी स्तब्धाक्षावलोकी, किंवा डम्बरी संरम्भवान् । Ck.

20. The word 'प्राणाः' is interpreted as 'vital breath.'¹

21-24. 'प्रकृतिः परिहीयते' may be interpreted in two ways—

(a) personal qualities like good conduct etc. are diminished (b) there is diminution in dosic constitution which is fixed from birth.²

1-6. In this chapter, the remarkable diseases which are not easily cured, though they are not, strictly speaking, incurable, they may be taken as such because they are chronic in this context. There can be any objection to this too.

7-10. 'Gambhīra' here does not denote the technical aspect of incurable but means that originated from deep sites like difficulty in breathing, etc. (Gambhīra) is by nature, intractable and as such the qualifying word 'शक्ति' would be meaningless.

Gāṅgādhara does not agree to it.

The adjective 'शक्ति' emphasises specifically on the fatal condition of the syndrome.

'Durbala' here is in the sense of 'alabya' (non-avoidable). Others however, take it in the sense of doubtful death which is not acceptable to us.

11-13. 'इति' indicates the chronic nature of the disease which finally ends in death.

15-19. 'इत्यर्थ' means 'that having fixed look' or excitement.

1. एतद्वाच्यं किं चान्तराश्रयं वायव्यं उरसि प्रकुपिता वहन्ति । Ck. 'इति' कीर्ति एव प्रकृत्यैव ।
2. प्राणनिर्गमोन्मुखत्वमाख्यायते । GD.

3. प्रकृतिः परिहीयते इति स्वभावः सुशीलत्वादिरूपः क्षीयते, किंवा, प्रकृतिर्जन्मप्रतिबद्धा श्लेष्मप्रकृत्यादिरूपा हीयते । Ck.

4. अत्राहोऽत्राहोऽत्राहो इति शब्दोऽत्राहो इति शब्दोऽत्राहो इति शब्दोऽत्राहो इति शब्दोऽत्राहो । GD.

5. प्राणाश्चोरसि वर्तन्ते इयि वायव्य उरसि प्रकुपिता वहन्ति । Ck. 'इति' कीर्ति एव प्रकृत्यैव ।
6. प्राणनिर्गमोन्मुखत्वमाख्यायते । GD.

7. प्रकृतिः परिहीयते इति स्वभावः सुशीलत्वादिरूपः क्षीयते, किंवा, प्रकृतिर्जन्मप्रतिबद्धा श्लेष्मप्रकृत्यादिरूपा हीयते । Ck.

8. अत्राहोऽत्राहोऽत्राहो इति शब्दोऽत्राहो इति शब्दोऽत्राहो इति शब्दोऽत्राहो इति शब्दोऽत्राहो । GD.

CHAPTER VII

7. In this verse, the word 'chāyā' denotes praticchāyā as well and as such description relates to both. Saṁsthāna (shape) and pramāṇa (size) relate to praticchāyā while varṇa (colour) and prabhā (brilliance) relate to chāyā. In fact, praticchāyā is the chāyā similar in shape and size while chāyā is the substratum of colour and brilliance and is of five types¹ (according bhūtas).

Gaṅgādhara, however, differs. He takes chāyā as 'own body' and not praticchāyā² (shadow).

Yogīndranātha follows Cakrapāṇi.³

8-9. Chāyā and praticchāyā are defined here. Image of the body similar in shape and size reflected in water, mirror etc. is known as praticchāyā (shadow). Chāyā is shade combining complexion and brilliance.⁴

Surprisingly Gaṅgādhara takes both chāyā and praticchāyā in the sense of shadow the former relating to shape and size while the latter to colour and brilliance.⁵

Yogīndranātha follows Cakrapāṇi.⁶

10-13. Out of the five types of chāyā, the vāyavi chāyā (predominant in vāyu mahābhūta) is quite despicable. If it is congenital, it creates trouble and if suddenly arisen leads to death.⁷

1. एतच्च छायाप्रतिच्छायायोः समानं सूत्रम् । तत्र संस्थानेन प्रमाणेन च प्रतिच्छायायाः स्वरूपकथनं, तथा वर्णेन प्रभया च छायायाः स्वरूपकथनम् । तत्र संस्थानेन प्रमाणेन च सदृशी छाया प्रतिच्छाया ज्ञेया, वर्णेन प्रभया च लक्षिता वर्णप्रभाश्रयाऽप्येवंक्ष्यमाणा पञ्चविधाच्छाया ज्ञेया । Ck.

2. छाया स्वमूर्तिर्नात्र प्रतिच्छाया । GD.

3. इह छायाशब्देन प्रतिच्छायाऽपि उच्यते । JN.

4. प्रमाणसंस्थानसदृशतया जलादिषु या छाया सा प्रतिच्छाया, छाया तु या पञ्चविधा सा वर्णप्रभाश्रया वर्णप्रभासहचरितोपलभ्यते । Ck.

5. प्रमाणसंस्थानयोः प्रति स्वरूपा या छाया जलादिषु सा प्रतिच्छाया, एवं जलादिषु वर्णप्रभाश्रया वर्णप्रभयोरपि अनुरूपा या छाया सापि प्रतिच्छाया, छायामाह लोके । GD.

6. जलादर्शादिषु या देहस्यच्छाया सा प्रतिच्छाया उच्यते, छाया तु वर्णप्रभाश्रया पञ्चभूतात्मिका । JN.

7. वायवी गर्हितेति वायवी रिष्टाय प्रायो भवति । अकस्मादुत्पन्ना विनाशाय, सहजा तु वायवी क्लेशाय । Ck.

16-17. Here chāyā and prabhā are differentiated. Chāyā is shade while prabhā is lusture or brilliance. The former overcomes complexion whereas the latter enlightens it. Consequently, shade can be observed from near while brilliance is known even from distance.¹

Gaṅgādhara further clarifies it.²

Yogīndranātha proposes a new idea. He says that chāyā in conflict with complexion enlightens it in essence while prabhā enlightens generally. He places an additional point in differentiation between the two—chāyā is based on pañca bhūtas while prabhā arises from tejas.³

18-20. 'Saṃsrṣṭa' means mutually combined or born of combined doṣas.⁴

In place of 'व्यापन्ना ग्रहणी' there is variant 'व्यापन्नग्रहणी' which would mean 'one whose grahaṇī is deranged.'⁵

1. वर्णमाक्रामतीति छायाक्रान्तो वर्णो नोपलभ्यते सम्यक् । आसन्ना लक्ष्यतेच्छाया, यथा चित्रगता छाया प्रत्यासनैव लक्ष्यते । भाः प्रकृष्टा प्रकाशते, यथा मणिमौक्तिकादीनां प्रभा दूरादुपलभ्यते । Ck.

2. छाया न दूराल्लक्ष्यते परन्त्वासन्ना नैकयद्मापन्ना च लक्ष्यते । भाः प्रभा तु प्रकृष्टा विप्रकर्षेण दूरादपि लक्ष्यते, इति छायाप्रभयोर्भेदः । GD.

3. छाया वर्णमाक्रामति प्रतिद्वन्द्वभूतेव वर्णस्यात्मानं प्रकाशयति, प्रभा तु वर्णप्रकाशिनी वर्णं प्रकाशयति । ... छाया पञ्चभूतात्मिका, प्रभा तु तेजःप्रभवा, छायाप्रभयोरयमपि च भेद उन्नेयः । JN.

4. संसृष्टा इति परस्परसंबद्धाः, किंवा, संसृष्टदोषजन्याः । Ck.

5. व्यापन्ना ग्रहणीतिच्छेदः, किंवा, व्यापन्ना ग्रहणी यस्य स "व्यापन्नग्रहणी" इति पाठः । Ck.

CHAPTER VIII

8-9. Though the *ariṣṭa* relating to pulling of hairs is already mentioned earlier (in. 3), it is repeated to show its application in both healthy and the diseased. Secondly, in the earlier context, it relates to pulling of hairs only while here it refers to unrooting of the same. Thirdly, the earlier reference indicates only approaching death while the latter one indicates also the remaining period of life.²

of inviolability of death in case of right.

Gāṅgādhara interprets as doubtful death.

18-22. *Sankhaks*, though described earlier (2a. 18) is again described just as to denote its fatal character.

[illegible]

1. एतच्छायाप्रकरणवक्तव्यमपि शीघ्रभारकत्वव्यापनार्थमिह शीघ्रमारकरिष्टेषु पठितम् । Ck.
2. यद्यपि “तस्य केशलोमानि” इत्यादिनैव एतदरिष्टमित्युक्तं, तथापीहानुरस्वस्थविषयप्रतिपादनार्थं पुनरभिधानम् । किञ्च, तत्र “प्रलुच्येरन्” इति पदेन केशानामनुत्पादनमुक्तं, नेह तथेति विशेषः Ck.
“तत्र तेन परासुतामात्रज्ञानमुक्तं, इह आयुःशेषस्य प्रमाणकालोऽपि JN.

CHAPTER IX

14-17. Cakrapāṇi again raises the discussion on invariability of death after appearance of riṣṭa. Initiating the discussion, he says that some scholars, looking to the statement 'संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते' (V. 15), proclaim that, because of uncertainty of riṣṭa, Ātreya also had doubt about death in such cases. But it is not correct as the venerable preceptor has established the invariability of death on riṣṭa forcefully which is also explained by me earlier. Moreover, such a great scholar like Ātreya was totally devoid of doubts and as such no case of doubt can be ascribed to him. Wherever reference of doubt is observed it shows the particular style of the author. To clarify some point, he first raises doubt and then after analysis gives decision. This may be seen in reference to prameha (Ci. 6.). Here also by the above statement he raises doubt and finally gives his verdict in favour of invariability of death in case of riṣṭa.¹

Gaṅgādhara interprets as doubtful death.²

18-22. 'Sāṅkhaka, though described earlier (Su. 18) is again described just as to denote its fatal character.³

1. "संशयप्राप्तमात्रेयः इत्यादौ, अनियतारिष्टतया आत्रेयस्यात्र मरणं प्रति सन्देह इति ब्रूते । तच्च न, रिष्टस्य मरणाव्यभिचारित्वमाचार्येण प्रयत्नेनोक्तं व्युत्पादितत्वास्माभिः । किञ्च, न च वीतसंशयस्यात्रेयस्य संशयोऽस्ति, तेन शिष्यव्युत्पत्यर्थमयमाचार्यः संशयं दर्शयति, तथा निर्णयं करोति, "यथा" दृष्ट्वा प्रमेहं मधुरं सपिच्छं अधूपमं स्याद् द्विविधो विचारः (चि०) इत्यादौ संशयं दर्शयित्वा निर्णयं दर्शितवान्, तथेहापि दुर्बलस्य सहसा रोगमुक्तौ रिष्टं वा स्यात्, सर्वथा सन्तर्पणाद् व्याधिक्षयो वा स्यादिति सन्देहः, रिष्टपक्षे तु मरणं तत्र "अथ चेत्" इत्यादिना परीक्षामारभते, परीक्षायाञ्च मांसरसेन विशेषालाभे रिष्टत्वावधारणं भवतीति सुव्यवस्थोऽयं ग्रन्थः । Ck.

2. तस्य जीवितं संशयप्राप्तमात्रेयो मन्यते कश्चित् कश्चित् जीवति महाकण्ठेनेति संशयप्राप्तमित्यनेन व्यापितम् । GD.

3. सूत्रस्थानोक्तोऽपि शंखक इह मरणसूचकतया रिष्टत्वेनोच्यते । Ck.

CHAPTER X

1-2. Here by the word 'sadyah' some take seven days while others three days.¹

3-20. 'सिप्रायन्ते' (V. 19) means 'excessive flow of sweat from the body as siprā river, or it may mean 'lethargy'.²

Gaṅgādhara adds horripilation.³

Yogīndranātha emphasises on cold clammy perspiration.⁴

1. सद्यः शब्देनेह केचित् सप्तरात्रमिच्छन्ति, अपरे त्रिरात्रम् । Ck,

2. सिप्रायन्त इति सिप्रा नदी, तद्वत् स्वेदातिप्रादुर्भावादाचरन्तीति सिप्रायन्ते, किंवा, सिप्रायन्त इति शिथिलीभवन्ति । Ck

3. सिप्रा नदी सेवाचरन्ति स्वेदबाहुल्येन रोमाञ्चयन्ते वा । GD.

4. गात्राणि सिप्रायन्ते सिप्रा नदीव आचरन्ति अतिस्वेदप्रादुर्भावात् शीतीभवन्ति । JN.

CHAPTER XI

3. 'Jyoti' means body-heat, thus 'añujyoti' would mean deficient body-heat.¹ Gaṅgādhara, as alternative, takes digestive heat.²

7. Specific mention of 'ṣaṭ' signifies the combined role of the six entities.³

10-11. Though semen etc. are already mentioned earlier (Ch. 9), the compounded mention here indicates the sinking of all these which serves as ariṣṭa if aversion to close friends is also there.⁴

Gaṅgādhara emphasises on the latter item.⁵

25-26. 'Samavartī' means Yama (god of death). Others, however, take it as 'kālamṛtyu (timely death). Thus they hold that all riṣṭas are related to timely death.⁶

Gaṅgādhara takes 'Yama' but Yogīndranātha adopts a middle course by interpreting it as 'kāla' for which all are equal.⁷

29. In this verse, the definition of ariṣṭa is given. 'Atikrānta' means 'transcending'. This definition pertains only to the signs appearing in patient's body and as such is not applied to other ones observed in messengers etc. Hence deficient application of the definition should not be doubted. All types of ariṣṭas are covered by the definition given in the first chapter while explaining the word 'indriya'.⁸

1. ज्योतिः सकलशरीरान्तर्गतं तेजः, अणुज्योतिर्मन्दाग्निः । Ck.

2. अणु ज्योतिः सर्वशरीरगतं तेजः, अल्पो वा जठराग्निर्यस्य सः । GD.

3. संख्येयनिर्देशादेव षट्त्वे लब्धे पुनः षडिति पदं षण्णां समुदितानामेव निवृत्तिरिष्टमिति दर्शयितुम् । Ck.

4. रेत इत्याद्यिष्टं "निष्ठ्यूतञ्च पुरीषञ्च" (इ० ७) इत्यादिना यद्यप्युक्तं, तथापीह समासवचनात् समुदितानामेव रेतःप्रभृतीनां मज्जनं स्वजनद्वेषे सति मारकं भवतीति ज्ञेयम् । Ck.

5. यद्यपि नवमाध्याये निष्ठ्यूतञ्च पुरीषञ्चेत्यादिना रिष्टमिदमुक्तम्, तथाऽप्यत्र स्वजनद्वेषत्वलक्षणमधिक्रमिति लक्षणान्तरमिदं न पुनरुक्तम् । GD.

6. समवर्त्तिन इति यमस्य, अन्ये तु समवर्त्तिशब्देन कालमृत्युं ब्रुवते, चशब्देनोक्तवक्ष्यमाणसकलारिष्टग्रहणं कुर्वन्ति, तेन सर्वमेव रिष्टं कालमृत्योः परं भवतीति वर्णयन्ति । Ck.

7. समवर्त्तिनः कालस्य, तस्य सर्वभूतेषु समभावेन वर्त्तनात् । JN.

8. दूतादिगतरिष्टलक्षणमेतन्न भवति, किन्तु शरीरगतारिष्टलक्षणं तेन नाव्याप्तिर्लक्षणस्य वाच्या । सर्वरिष्टव्यापकन्तु लक्षणं, यथा-आयुषीऽन्तर्गतस्य लिङ्गमिति । तच्चेन्द्रियपदेनैवोक्तमिति प्रथमाध्याय एव इन्द्रियपदव्याख्यायां प्रोक्तम् । Ck.

Earlier riṣṭa is mentioned as causeless but here the same is said as caused by doṣas. Is it not contradiction? No, causelessness means 'absence of any apparent cause. Hence causation of doṣas in ariṣṭas may be observed as vitiated due to particular impact of imminent death but without general etiology like intake of rough food etc. Here also the same interpretation may be resorted to.¹

Gaṅgādhara further clarifies it. He explains ariṣṭa as 'the sign indicating certain death.'²

1. ननु निर्निमित्तं रिष्टमित्युक्तम्, इह दोषजन्यत्वं रिष्टानामुच्यते इति कथं न विरोधः । न, निर्निमित्तत्वं ह्यनुपलभ्यमाननिमित्तत्वमुक्तं, तेन रूक्षादिहेतुप्राप्तिमन्तरेण प्रत्यासन्नमरणप्रभावकुपितदोषजन्यत्वं तत्तदरिष्टानामुच्यते, तेनेहाप्यनुपलभ्यमानव्यक्तनिमित्ततासद्भावान्न विरोधः । Ck.

2. "अतिक्रान्ता उल्लंघ्य", तदेव नियतमरणाख्यापकं लिंगमिति बोध्यम् । GD.

CHAPTER XII

9-24. Though messengers serve the interest and wish the welfare of the patient, they behave sometimes otherwise under the malign influence of past deeds which appear as ariṣṭa.¹

25-31. 'Diptā dik' is that in which sun is there or southerly direction.²

32-39. 'Viśikhāni' (V. 34) means 'broken'. Other variant is 'vaśikāni' meaning empty.³

Yogīndranātha interprets 'viśikha' as 'nirvāṇa' (extinguished)⁴

43-61. 'Tantra' means 'body' and 'yantra' means its parts such as veins, ligaments etc.⁵

Gaṅgādhara interprets it as 'gross body'.⁶

Yogīndranātha takes it as mechanical body.⁷

65-66. The signs suddenly appearing and indicating generally fortune or misfortune are called as 'autpātika'.⁸

71-79. Cakrapāṇi interprets 'कन्यापुर्वर्धमानानां' as 'growing male and female child placed in lap'. Others take 'vardhamāna' as 'earthen plates' and explain the above as 'earthen plates with male and female figures'.⁹

Gaṅgādhara reads it as 'कन्यानां वर्धमानानां' and means 'young unmarried girls'.¹⁰

Yogīndranātha accepts Gaṅgādhara's reading but takes 'kanyā' and 'vardhamāna' as separate the latter meaning 'earthen plate'.¹¹

1. दूताश्च यद्यपि रोगिहितमिच्छन्ति, न प्रजिघांसवश्च भवन्ति***तथापि यथातुरस्य विनाशो भवति तथा दैवप्रेरिताः सन्त आगच्छन्तो दूताः प्रजिघांसव इव उच्यन्ते । Ck.

2. दीप्ता दिक् यस्यां सूर्यो वर्तते, किं वा दक्षिणा दिक् दीप्तोच्यते । Ck.

3. विशिखानीति खण्डितानि, किंवा "वशिकानि" इति पाठः तदा शून्यानीत्यर्थः । Ck.

4. विशिखानि निर्वाणानि" । JN.

5. तन्त्रं शरीरं, तस्य यन्त्रं सिरास्नाय्वादिरूपं तन्त्रयन्त्रम् । Ck.

6. तन्त्रयन्त्रेषु स्थूलदेहेषु । GD.

7. तन्त्राणि शरीराणि एव यन्त्राणि । JN.

8. सामान्येन शुभाशुभसूचकं यदकस्मादुद्भवति तदौत्पातिकमुच्यते । Ck.

औत्पातिकमाकस्मिकम् । JN. (V-60)

9. कन्यापुर्वर्धमानानामिति अङ्कारोपिताः कुमार्यः कुमाराश्च वर्धमानाः, पुरुषोत्तमवत् समासः, अन्ये तु, वर्धमानाः शरावा इत्याहुः । Ck.

10. कन्यानां वर्धमानानां, कन्यानामवृढानामङ्कुरितयौवनानाम् । GD.

11. वर्धमानाः शरावाः । JN.

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