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ILLUSTRATED
Caraka Saṃhitā
(English Translation with Cakrapāṇi Commentary)
Volume I : Sūtra Sthāna



R. Vidyanath

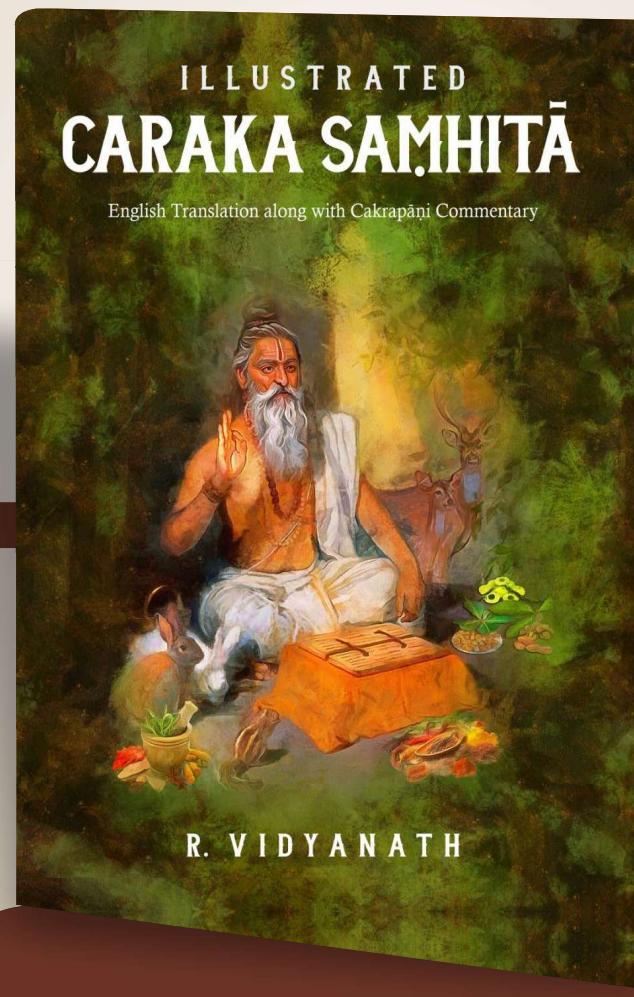
The ONLY book on Caraka Saṃhitā with pictorial presentation of concept.

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- Self explanatory translations of Caraka Saṃhitā with pictorial and tabular presentation for easy understanding and quick remembrance by U.G. Students.
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- Enables self interpretation of Caraka Saṃhitā and Cakrapāṇi commentary.

A must read book for every Ayurvedic Student, Teacher and Practitioner

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ILLUSTRATED
CARAKA SAMHITĀ
English Translation along with Cakrapāṇi Commentary



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About the Book

The basic tenets of Āyurveda are well documented in three major compendia i.e. Brihatrayi. One among them is Caraka Saṃhitā. It has become the source of Āyurvedik Knowledge since time immemorial. Though four strata of Caraka Saṃhitā contributed and updated the principles of Āyurveda to the period of Drḍhabala, later developments have been supplemented by the noted commentators like Cakrapāṇi in their commentaries. The commentary of Cakrapāṇi on Caraka Saṃhitā brings the age-old tenets of Āyurveda to contemporary period making the reader to easily understand the original text without any confusion and misunderstanding. The most of the contemporary physicians of Āyurveda have been habituated to read the Caraka Saṃhitā through English or local language translations rather than going through original Saṃskṛt text and commentary.

As a teacher of Saṃhitā it is my long-cherished dream to translate the entire text of the Caraka Saṃhitā into English with Cakrapāṇi commentary. The objective of taking up this project is that the core concepts of the compendium should reach to every Āyurvedik student. By the grace of God, we can able to complete the first volume within the stipulated time. The remaining part will be released shortly.

Salient features of the 1st Volume Sūtrasthāna

- In this book the original Saṃskṛt text of Cakrapāṇi commentary has also being composed and then translated sentence wise into English in a systematic manner for better understanding by all the readers.
- This book is having the unique feature of presentation of nearly 700 illustrations and tables wherever necessary for easy remembrance of subject.
- The Nyāyās (maxims) mentioned by the commentator have been explained in detail in the text box separately to highlight their importance in understanding various concepts for the benefit of P.G. Scholars.
- This book is also supplemented with the following Annexures
 - a. Important essay questions and short notes.
 - b. Important Ślokās to be learnt by heart.
 - c. Alphabetical index of herbs along with their botanical names.
 - d. Glimpses of Caraka Saṃhitā Sūtrasthāna
 - e. Rare pictures of Charekh Danda



Prof. Vaidya. K.S. Dhiman

I wish to congratulate the attempt of the author, Dr. R. Vidyanath, Retired Professor and HOD Ayurveda Samhita, Dr. B.R.K.R. Govt. Ayurvedic College, Hyderabad to make the Śāstra adept to the modern world through his scholarly work. I hope this work will be of great help to all the stakeholders of Āyurveda and will help them to understand the practice the Śāstra in a better way.



Prof. Vd. Anup Thakar



Prof. B.R. Ramakrishna

This type of presentation is the need of the day for the present day type of education and the students' community. Prof. R. Vidyanath with his vast knowledge of clinical and teaching experience and as an author of more than 22 books on different subjects of Ayurveda has contributed a lot to the field of ancient systems of medicine with a modern look which is a Hercules task and is possible only by a learned all round master like the great author of this book.



Prof. Mahesh Kumar Vyas



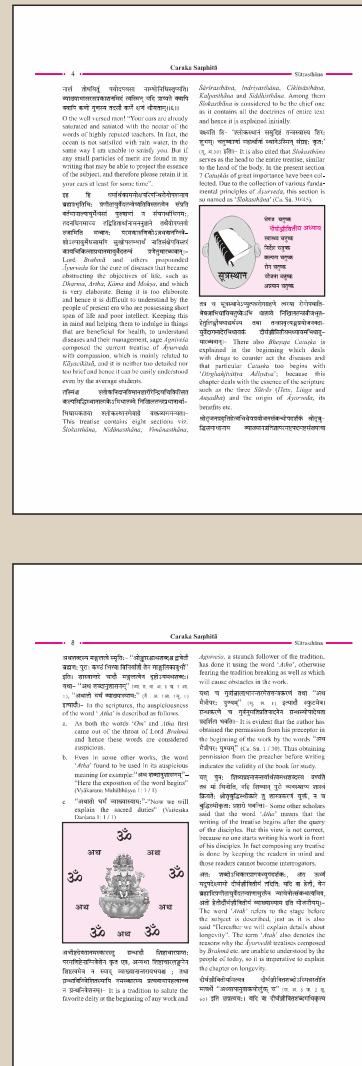
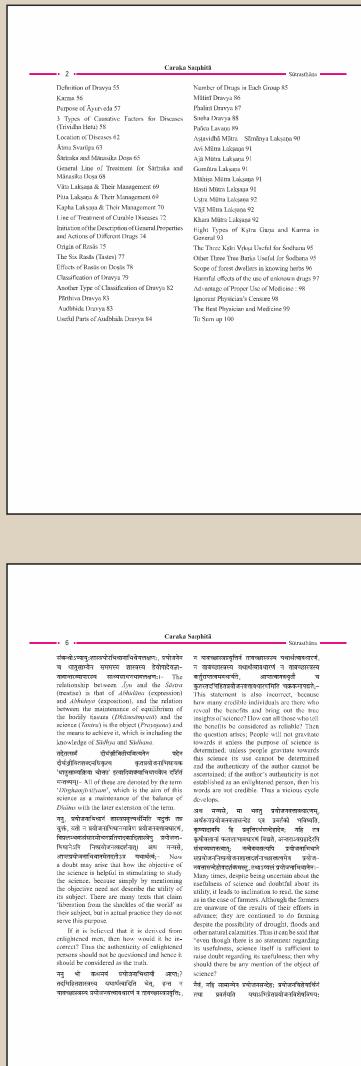
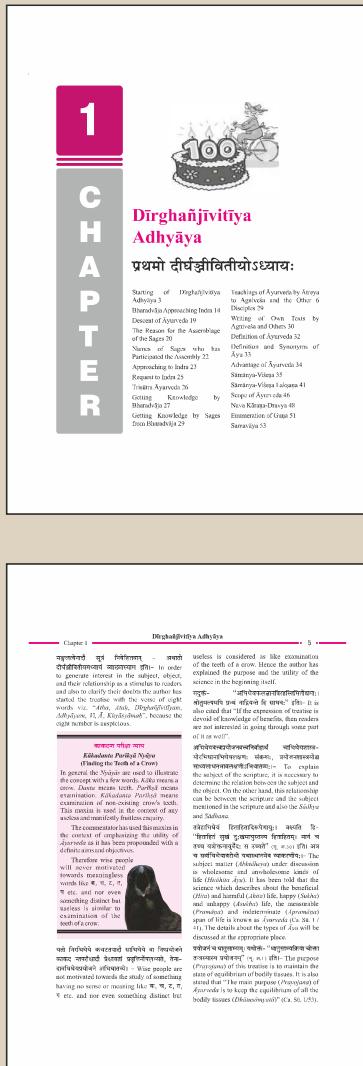
Prof. Yogesh Chandra Mishra

Dr. R. Vidyanath Retd. Prof. and HOD PG Department Ayurveda Samhita and Siddhanta, Dr. B.R.K.R. Goverment College Ayurveda, Hyderabad, has done a great work by translating Caraka Chakrapanidatta commentary into English. I believe that the translator is judicious in presenting a matter comprehensively. Dr. Vidyanath has presented his best in this work and served Ayurveda as well as nation by providing such a unique and simple path to the scholars and students of Ayurveda in our country and abroad. I wish him a successful journey ahead.

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INSIDE BOOK



SALIENT FEATURES

The pattern of explanation which follows throughout the book.

Chapter 2

Apāmārga Tañḍuliya Adhyāya

अपामार्गातण्डुलीयोऽध्यायः



अथोऽपामार्गतण्डुलीयमध्यायं
व्याख्यास्यामः ॥१॥
इति ह साह भावानानेत्रेयः ॥२॥

After *Dirghanjīvitīya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Apāmārga-Tañḍuliya* as taught by Lord Ātreya.

Śirovirecana Dravya [३-६]

अपामार्गस्य चाजानि विष्णुर्लिपिरिद्यानि च।
विडङ्गान्यथं शिश्रूषं सर्वपातुष्कृलणं च ॥३॥
अजाञ्जी चाजग-थां च पीलु-च्वेलां हेणुकाम्।
एष्विका सुरयो खेलो कुड्डेरकफण्डको ॥४॥
शिरीषबीजं लशनं हरिद्रे लवणद्वयम्।
ज्वाराविनां नागां च दद्याच्छीर्षविनेचनैः ॥५॥
गोरेख शिरसः शूले पीनसे दधावधेदके।
क्रिमिल्लभापमारे घासानां प्रमोहकैः ॥६॥

Apāmārga bija: (de-husked seeds of Apāmārga), Pippalī (long pepper), Marica (black pepper), Viḍanga, Sigru, Sarṣapa (white mustard), Tumburu, Ajājī, Ajagandhā, Pilu, Elā, Harenukā (Renukā), Prthvikā, Surasā, Śvetā (Aparajitā), Kuyheraka, Phanijjhaka, Śīrṣa Bijā, Laśuna, Haridre (Haridrā and Dāruharidrā), Lavanya Dwayam (Saindhavalavanya) and Sauvareala Lavanya), Jyotiṣmatī and Nāgara (Śunjhī) are the drugs useful for Śirovirecana (Nasyakarma or earrhine therapy).

Cakrapāni: शीर्षज्विनीती मलिन्यव फलिन्यव पञ्चकमीङ्गभूता उक्तः, अपरायपि च शिष्टलीनेव च भूतीति पञ्चकमीङ्गभूतानि स्मृतः, तथा पञ्चकमीङ्गभूतिविवेश्वर्पि इति वा नोकः, तेनान्तरं शेषपञ्चकमीङ्गभूतिविवेश्वरपञ्चकमीङ्गभूतिविवेश्वरपञ्चाय-कोऽपामार्गातण्डुलीयोऽभिधीयते।- In the previous chapter named *Dirghanjīvitīya Adhyāya*, the author has enumerated some of the drugs useful for *Pāñcakarma* therapy such as *Mūlinī* (herbal roots), *Phalini* (fruits) etc.



Area of interest of U.G. Students

1. The main slokas which are important for U.G. students are explained in systematic manner.
2. Covers the entire CCIM syllabus.
3. Also covers the crux of Cakrapani commentary, for better understanding of concepts for Under Graduates.

Area of interest of P.G. & Others

1. Along with above, the book also covers the entire Charak Samhita Chakrapani commentary so that PG students and other readers need not to refer the Chakrapani commentary from separately.
2. The Cakrapani commentary is also translated line by line to enable the PG students and other readers understand and interpret the commentary.

SALIENT FEATURES

Extract from Chapter 4

Chapter 4 Šadvirecana Šatāśrītya Adhyāya • 167 •

	Jivaniyādi (6) Jāvaniya, Br̥hmaṇiya, Lekhaniya, Bhedaniya, Sandhāniya, Dipaniya
	Balyādi (4) Balya, Varnya, Kaṇṭhya, Hṛdaya
	Trptighnādi (6) Trptighna, Arsoghna, Kuṣaghna, Kaṇḍughna, Krimighna, Viṣaghna
	Stanya-janānādi (4) Stanya-janana, Stanya-śodhana, Šukra-janana, Šukra-śodhana
	Snehopagādi (7) Snehopaga, Svedopaga, Vamanopaga, Virecanopaga, Āsthāpanopaga, Anuvāsanopaga, Širovirecanopaga
	Chardinigrahapādi (3) Chardi-nigrahaṇa, Tr̥ṣṇa-nigrahaṇa, Hikka-nigrahaṇa
	Puriṣa-sangrahanāpiyadi (5) Puriṣa-sangrahanāya, Puriṣa-virajaniya, Mūtra-sangrahanāya, Mūtra-virajaniya, Mūtra-Virecaniya
	Kasa-haradi (5) Kaṣa-hara, Śvāsa-hara, Šodha-hara, Jvara-hara, Šrama-hara
	Dāha-praśamanādi (5) Dāha-praśamana, Śīta-praśamana, Udarda-praśamana, Aṅgamarda-prasamana, Sīla-prasamana
	Śopitasthāpanādi (5) Śopitasthāpana, Vedanāsthāpana, Sañjñāsthāpana, Prajāsthāpana, Vayāsthāpana

Presentation through the medium of charts with pictures for quick revision of the chapter.

SALIENT FEATURES

Extract from Chapter 11

Tisraishapya Adhyaya

Chapter 11 • 375 •

दनादीनां चात्युपसेवनमतियोगः, सर्वशोऽनुपसेवनमयोगः, स्नानादीनां शीतोष्णादीनां च सृष्ट्यानामनानुपूर्वोपसेवनं विषयमथानामिहितात्प्रशुच्छृतसंव्यगादिरक्षेति विषयायोगः॥१३ ७॥

Excessive utilization (*Atiyoga*), non-utilization (*Ayoga*) and wrong utilization (*Midhyā-yoga*) of *Indriyārtha* (objects of senses), *Karma* (acts) and *Kāla* (time) are considered as the three types of causative factors for the manifestation of diseases (*Trividha Āyatana*).

The details of the excessive utilization,

S.No.	Name of the sensory Organ	Atiyoga	Ayoga	Midhyā-yoga
1.	<i>Cakṣurindriya</i>	<i>Ati Prabhāvata Dr̥yānām</i> (viewing bright light) Such other objects for longer period	<i>Sarvaso Adarsanam</i> (not at all looking at any objects)	Viewing the objects which are: <i>Atiśīṣṭa</i> (very nearer) <i>Ativiprakṛṣṭa</i> (very far) <i>Raudra</i> (violent) <i>Bhairava</i> (horrible) <i>Dviṣṭa</i> (disliked) <i>Bibhatsa</i> (wicked) <i>Vikṛta</i> (ugly) <i>Vitrāsana adi</i> (terrifying etc.)
2.	<i>Śravayendriya</i>	Roaring noise coming from <i>Sthanita</i> (thundering) <i>Pataḥha</i> (kettledrum) <i>Utkṛṣṭa</i> <i>Śabda</i> (loud cries) etc.	<i>Sarvaso Āśravānam</i> (not at all hearing any sounds)	Hearing the words or sounds which are <i>Ista Vināśa</i> (news related to the loss of liked or desired) <i>Upaghata</i> (news related to injury to the dear) <i>Pradharṣanya</i> (harassing words) <i>Bhiṣṭaya adi</i> (terrifying sounds etc.)
3.	<i>Ghrāṇendriya</i>	<i>Ati-Tiksna Gandha</i> (smelling excessively pungent substances) <i>Ugra Gandha</i> (smelling very strong substances) <i>Abhisyandi</i> (intoxicating odor)	<i>Sarvaso Aghrāṇam</i> (not at all smelling the substances)	Inhalation of smells such as: <i>Pūti</i> (foul smell), <i>Dviṣṭa</i> (unpleasant) <i>Amedhya</i> (filthy) <i>Klinna</i> (rotted) <i>Vīsa-pavana</i> (poisonous gas) <i>Kunapa Gandha adi</i> (cadaver smell etc.)

non-utilization and wrong utilization of objects of senses are shown as follows.

Tabular and Pictorial Presentation throughout the book for clear understanding and easy remembrance of the concept.

SALIENT FEATURES

Caraka Saṃhitā

Sūstrasthāna

28

गोबलीवर्दन्याय
Gobalivarda Nyāya
(The Maxim of Cow and Bull)

Go means the cow and Bala means the ox. Thus Gobalivarda Nyāya means "The maxim of the cow and bull". Here the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow only; and a different word "bull" is used to mean a male cow to distinguish it from the female cow. Similarly the ordinary acceptance of a word is not always what it strictly or derivatively signifies. Thus according to the present Nyāya, it has to be considered as the relative meaning or hidden meaning. While explaining the meaning of the word Ananta-Pāra, the commentator employed this maxim. In this verse the known word is Ananta (without any boundary) and the mysterious word is Pāra. The word Pāra is used for the Ādi by the implication of Gobalivarda Nyāya. Thus, Ananta-Pāra means the science of life i.e. Ayurveda has neither beginning nor an end. The word Ananta means there is no limitation but the word Pāra has certain limitation. Here both the words Ananta and Pāra are contradicted simultaneously set a limitation.



त्रयो हेत्वादयः स्कन्धरूपा यस्य स त्रिस्कन्धः; स्कन्धश्च स्थूलावद्यवः प्रविभागो वा- Hetu, Liṅga and Ausadha

Ausadha are called Triskandha. Skandha means large branches or which consists subdivisions. तत्रैवायुर्वेदग्रहणे मनो यस्य स तन्मनः।- 'Tannanāḥ' means sole concentration of mind is essential in acquiring the knowledge of Āyurveda. मनान् ज्ञानकर्षणसिद्धान्तम्।- 'Muni' is called that whoever is having high thinking. एतन् यस्यादवृत्तं महापरिलक्षणम्: मुनिश्च तेनानन्तपारमयायुर्वेदं हेत्वादिस्कन्धत्रयमालम्बनं कृत्वा यशोवदविरागेऽपि प्रतिप्रवाचनित्याशयः।- Bharadvāja the sage who have immense knowledge and having deep thinking acquired the knowledge of Triskandha Āyurveda within short time.

अचिरात्पिति अचिरेभ- 'Acirāt' means quickly. अत्र च यथा छाल त्रिसूत्रं बुद्धिं यथा चेत्रे देहतिळाष्ठाजानं प्रोवाच तथैव भट्टाजोऽपि त्रिसूत्रं ते दुष्कृते इत्यनेनाग्वेददयाविद्युताग्मनमध्यपरश्वरं; तेन त्रिसूत्रिक्यन्ययोर्पुरास्त्वक्।- This kind of Trisūtra or Triskandha Āyurveda (knowledge of Hetu, Liṅga and Ausadha) known to Brahmā was transmitted to Indra and in turn to Bharadvāja and who also preaches in its entirety to the sages.

तेनेति इत्यादुहीतेनायुर्वेदेन। अभिमतिः अभिमित्याभिमतम्, अतिरिक्तात् अयु-शब्दशायु-कारणे रसायनानां बोद्धवः; येनोत्तरकालं हि रसायनोयोगादयं भट्टाजोऽप्तिमत्यायुर्वेदावद्यति (नक्षिष्य आयुर्वेदकवात- पूर्वं रसायनमावदति स्म); किंवा सविषाण्यपकारात्थधीतायुर्वेदजनितधर्मविशेषताकलमेवामि तमस्तुलें मे भट्टाज इति बोद्धवम्।- By this Trisūtra Āyurveda, the sage Bharadvāja attained extremely long life. Here the commentator has interpreted that the attainment of longevity by Bharadvāja might have been happened in the following two ways.

➤ By knowing Āyurveda he might have well versed with Rasāyana drugs and due to the consumption of those drugs he attained longevity.

Only book to talk about all Nyayas (Maxims) in detail

Another Unique Feature

- Contains the Nyayas (Maxims) as mentioned by Acharya Charaka.
- These Nyayas (Maxims) are must for PG and other readers and Good to Know for UG Students.

SALIENT FEATURES

Annexure - II Important Šlokās

Chapter 1	
Trisūtra Āyurveda	गुणः प्रोक्ता:.....14 9।
ऐतुलिङ्गीयधर्मानं सम्बन्धतुरपगवणम्। त्रिसूत्रे शाश्वते पुरुषे बुद्धिये चेपितामहः ॥१२ ४॥	
Śaṭ Padārtha	...प्रथल्मादि कर्म चेष्टितसुच्छते ॥१४ ९॥
समान्यं च विशेषं च गुणान् इत्यादिकर्मं च ॥१२ ८॥	
समावयं च तज्ज्ञात्या तत्त्वोर्क्तं विधिमार्शिताः।	
Definition of Āyurveda	
हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् । मानं च तत्त्वं व्याकुलमायुर्वैदेः स उच्यते ॥१ १॥	
Definition and Synonyms of Āyu	
गरीरिन्द्रियसत्त्वाभ्यसंयोगो थारि जीवितम् । निवायश्चानुबन्धकं पर्यावैयुपुरुच्यते ॥१४ ७॥	
Samanya-Viśeṣa	
सर्वदा सर्वधारानां समानं शुद्धिकारणम्। हारहेतुर्क्षिक्षेष्य, प्रतिक्रियापत्त्वं तु ॥१ ५॥	
सामान्यवैकल्यक, विशेषस्तु पुरुच्यत्वकृत्। तुल्यार्थात् हि सामान्यं, विशेषस्तु विपर्ययः ॥१४ ५॥	
Purpose of Āyurveda	
सत्त्वमात्मा शरीरं च ऋग्मातितिरुपदेव । लोकालिक्ष्मि संयोगात्मत सर्वं प्रतिष्ठितम् ॥१४ ६॥	
सं पुर्मैततनं तत्त्वं तत्त्वाधिकरणं स्मृतम् । वेदस्यास्त, तदर्थं हि वेदोऽयं संप्रकाशितः ॥१४ ७॥	
Navā Kāraṇa-dravya	
खादीयात्मा मनः कालो दिशश्च इत्यसंप्रगः । संक्रिय चेतनं इवं, निरितिरूपमवेतनम् ॥१४ ८॥	
Enumeration of Guna	
सार्वा गुर्वादयो बुद्धिः प्रवत्तनात्मा: परादवः:	

Annexures

Annexure - I Important Essay Questions and Short Notes

Annexure - II Important Šlokās to be learnt by heart.

Annexures

Annexure III Herbs of Caraka Saṃhitā

S. No	Name of the Herb	Synonyms	Latin Name	Family
1	<i>Abhayā</i>	<i>Harītakī, Ayvadhā, Śivā, Śreyasi, Amṛṇāla</i>	<i>Terminalia chebula</i> Retz.	Combretaceae
2	<i>Abhīṣuka</i>		<i>Pistacia vera</i> Linn	Anacardiaceae
3	<i>Ādhaka</i>	<i>Ādhakī</i>	<i>Cajanus cajan</i> (Linn.) Mills.	Papilionaceae
4	<i>Adhōgudā</i>	<i>Praddhadāraka, Vṛddhadāru</i>	<i>Euphorbia acaulis</i> Roxb.	Euphorbiaceae
5	<i>Agnimanthā</i>		<i>Clerodendrum phlomid-</i> <i>is</i> Linn.	Verbenaceae
6	<i>Agnimukhī</i>	<i>Lāṅgalī, Lāṅga-</i> <i>likā</i>	<i>Gloriosa superba</i> Linn.	Liliaceae
7	<i>Aguru</i>	<i>Loha</i>	<i>Aquilaria agallocha</i> Roxb.	Thymelaceae
8	<i>Aindrī</i>	<i>Gorakṣakarkaṭī, Cibrhata, Gavākṣī</i>	<i>Citrullus colocynthis</i> Schrad	Cucurbitaceae
9	<i>Ainduka</i>		<i>Nikshara</i>	
10	<i>Airavataka</i>		<i>Elaeocarpus serratus</i> Linn.	Elaeocarpaceae
11	<i>Ajagandhā</i>	<i>Phokandī</i>	<i>Cleome gynandra</i> Linn.	Capparaceae
12	<i>Ajājī</i>	<i>Jīrakam</i>	<i>Cuminum cyminum</i>	Umbelliferae
13	<i>Ajāmoda</i>		<i>Apium graveolens</i> Linn.	Umbelliferae
14	<i>Ankalodya</i>	A small variety of <i>Utpala</i>	<i>Nymphaea stellata</i> Willd	Nymphaeaceae
15	<i>Akṣoda</i>	<i>Akṣota</i>	<i>Juglans regia</i> Linn.	Juglandaceae
16	<i>Aluka</i>		<i>Dioscorea</i> Sp.	Dioscoreaceae

Annexure - III

**Herbs of Caraka Saṃhitā along with
Synonyms, Botanical Names and Family**

Annexure IV Glimpses of Sūtrasthāna

➤ Agniveśa, a disciple of sage Ātreya has documented the subject of Ayurveda under the name of *Agniveśa Tantra*. It was redacted at a later period by Caraka and became popular as *Caraka Saṃhitā*. As some of its portion was lost in due course of time *Dṛghabala* (300 AD) once again redacted it and mentioned at the end of the work that it contains 12,000 verses. *Caraka Saṃhitā* 9,530 (8419 verses + 1111 paragraphs) are available and about 2470 verses are lost. It is recognized as one of the works of great trio (*Bṛhatītrayī*).

➤ *Caraka Saṃhitā* contains 8 sections (*Sthānās*) and 120 chapters (*Adhyāyās*) and as mentioned under:

1.	<i>Ślokasthāna</i> (<i>Sūtrasthāna</i>)	30 Chapters
2.	<i>Nidānasthāna</i>	08 Chapters
3.	<i>Vimānasthāna</i>	08 Chapters
4.	<i>Śārirasthāna</i>	08 Chapters

- 5. *Indriyasthāna* 12 Chapters
 - 6. *Cikitsāsthāna* 30 Chapters
 - 7. *Kalpasthāna* 12 Chapters
 - 8. *Siddhisthāna* 12 Chapters
- It is also cited that *Sūtrasthāna* serves as the head to the entire treatise, similar to the head of the body. *Sūtrasthāna* consists of the following 7 *Catuṣkās* and the last 2 chapters are called *Saṅgraha Adhyāya*.

1. *Bheṣaja Catuṣka*
2. *Svāsthya Catuṣka*
3. *Nirdēśa Catuṣka*
4. *Kalpanā Catuṣka*
5. *Roga Catuṣka*
6. *Yojanā Catuṣka*
7. *Annapāna Catuṣka*

- There are about 43 *Saṃskṛt* commentaries on *Caraka Saṃhitā*. Out of them the following are available partly or fully.

1.	<i>Carakanyāsa</i>	<i>Bhaṭṭāra Hariscandra</i>	4 th cent AD
2.	<i>Caraka Pañjikā</i>	<i>Svāmikumāra</i>	4 th cent AD
3.	<i>Āyurveda Dipikā</i>	<i>Cakrapāni</i>	11 th cent AD
4.	<i>Nirantarapadavyākhyā</i>	<i>Jejata</i>	6 th cent AD
5.	<i>Tattva Candrikā</i>	<i>Śivadās Sen</i>	15 th cent AD
6.	<i>Jalpakalpataru</i>	<i>Gangādhar Roy</i>	19 th cent AD
7.	<i>Carakopaskāra</i>	<i>Yogindranātha Sen</i>	20 th cent AD
8.	<i>Caraka Pradīpa</i>	<i>Jyotiṣcandra Sarasvatī</i>	20 th cent AD

- *Cakrapāni* is popularly known as “*Caraka Caturānana*”. He is considered to be the most authoritative commentator on *Caraka Saṃhitā*.

Annexures

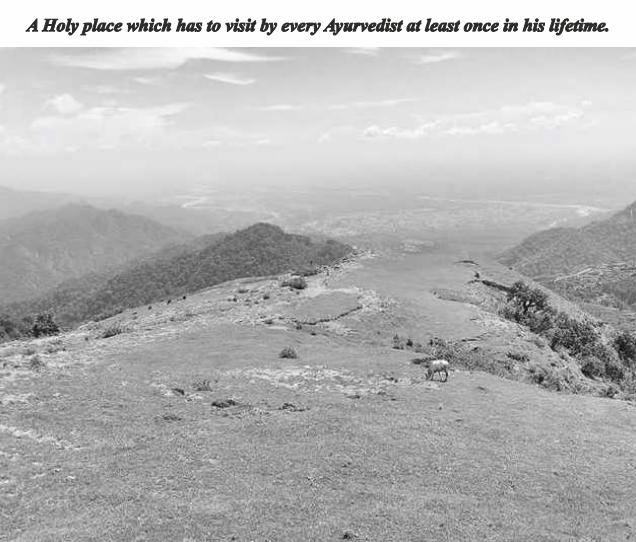
Annexure - IV

Glimpses of *Caraka Saṃhitā Sūtrasthāna*

Designed in a manner which is useful for quick revision and ready reckoner for students to take their exams.

And others to understand the crux of each chapter in short.

SALIENT FEATURES



A Holy place which has to visit by every Ayurvedist at least once in his lifetime.

Charekh Danda

Charekh Danda is located at about 35 Km. away from Kotdwar city, a municipal corporation in the Pauri Garhwal district of Uttarakhand, India. Charkanya Shikhar locally famous as 'Charekh Danda' was once the heavenly abode of the great sage, Maharishi Charak, and it is believed that he has compiled the greatest work known as Charaka Samhita at this place.

Annexures

Annexure - V

Rare photographs of Charekh Danda

**A Holy place which has to visit by every Ayurvedist
at least once in his lifetime.**

With the courtesy of Vishwa Ayurveda Parishad

Dīrghañjīvitīya Adhyāya

प्रथमो दीर्घञ्जीवितीयोऽध्यायः

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Chapter 1

Dīrghāñjīvitīya Adhyāya

प्रथमो दीर्घञ्जीवितीयोऽध्यायः

अथातोदीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः ॥१॥
इति ह स्माह भगवानात्रेयः ॥२॥

After paying tributes to God, Ācārya Agniveśa has propounded the chapter entitled *Dīrghāñjīvitīya Adhyāya* as taught by Lord Ātreya.

Cakrapāṇi:

गुणत्रयविषेदेन मूर्तित्रयमुपेयुषे।
त्रयीभूते त्रिनेत्राय त्रिलोकीपतये नमः ॥१॥



Cakrapāṇi the commentator of *Caraka Saṃhitā* before the start of writing his commentary entitled *Āyurveda Dīpikā* paid salutations to the god to complete the work without any interruption. Lord of the three worlds (*Bhūloka*, *Bhuvarloka* and *Svarloka*), who has three eyes (*Trinetra*) and who manifests in three forms of *Guṇas* viz. *Sattva*, *Rajas* and *Tamas* as *Brahmā*, *Viṣṇu* and *Maheśvara*.

respectively; such Lord has been saluted by the commentator initially.

सरस्वत्यै नमो यस्या: प्रसादात् पुण्यकर्मभिः।
बुद्धिदर्पणसंक्रान्तं जगदध्यक्षमीश्यते ॥२॥

Later he bowed to Goddess Sarasvatī, by whose grace the person performing the acts of compassion can see the God of the universe, which is reflected through the mirror of the intellect.

ब्रह्मदक्षाश्चिदेवेशभरद्वाजपुनर्वसुहताशवेशचरकप्रभृतिभ्यो
नमो नमः ॥३॥

Later he paid salutations to *Brahmā*, *Dakṣa*, *Prajāpati*, *Aśvins*, *Deveśa* (*Indra*), *Bharadvāja*, *Pūnarvasu*, *Ātreya*, *Huṭāśavesa* (*Agniveśa*), *Caraka* and others who propounded *Āyurveda*.

पातञ्जलमहापाठ्यचरकप्रतिसंस्कृतौ।

मनोवाक्यायदोषाणां हर्त्रैऽहिपतये नमः ॥४॥

Salutations to the king of serpents (*Ahipati* i.e. *Patañjali*) who eliminates the defects of mind (*Manas*), speech (*Vāk*) and body (*Kāya*) by means of his works such as *Yogaśūtra*, *Mahābhāṣya* (commentary on the grammar of *Pāṇini*) and the redacted version of *Caraka Saṃhitā*.

नरदत्तगुरुद्विष्टचरकार्थानुगमिन्।

क्रियते चक्रदत्तेन टीकाऽयुर्वेददीपिकाः ॥५॥

The commentary named *Āyurveda Dīpikā* was written by Cakradatta based on the teachings of Naradatta and which follows the principles proposed by *Caraka*.

सभ्याः सद्गुरुवाक्षसुधासुतिपरिस्फीतशृतीनस्मि वो

4

नालं तोषयितुं पयोदपयसा नाम्भोनिधिस्तुप्यति।

व्याख्याभासरसप्रकाशनमिव त्वरितम् यदि प्राप्यते क्वापि
क्वापि काणो गुणस्य तदर्तौ कर्णे क्षणं धीयताम् ॥६॥

O the well versed men! “Your ears are already saturated and satiated with the nectar of the words of highly reputed teachers. In fact, the ocean is not satisfied with rain water, in the same way I am unable to satisfy you. But if any small particles of merit are found in my writing that may be able to project the essence of the subject, and therefore please retain it in your ears at least for some time”.

इह हि धर्मार्थकाममोक्षपरिपन्थिरोगोपशमाय
ब्रह्मप्रभूतिभिः प्रणीतायुर्वेदन्त्रेष्वतिविस्तरत्वेन संप्रति
वर्तमानाल्पायुर्मेधसां पुरुषाणां न संयगथाधिगमः;
तदनधिगमाच्च तद्विहितार्थानमननुशाने तथैवोपलवो
रुज्यमिति मन्वानः परमकाराणिकोऽत्रभवानग्निवे-
शोऽल्पायुर्मेधसामपि सुखोपलभार्थं नातिसंक्षेपविस्तरं
कायाचिकित्साप्रधानमायुर्वेदतन्त्रं प्रणेतुमारब्धवान्।—
Lord *Brahmā* and others propounded *Āyurveda* for the cure of diseases that became obstructing the objectives of life, such as *Dharma*, *Artha*, *Kāma* and *Mokṣa*, and which is very elaborate. Being it is too elaborate and hence it is difficult to understand by the people of present era who are possessing short span of life and poor intellect. Keeping this in mind and helping them to indulge in things that are beneficial for health, to understand diseases and their management, sage Agniveśa composed the current treatise of *Āyurveda* with compassion, which is mainly related to *Kāyacikitsā*, and it is neither too detailed nor too brief and hence it can be easily understood even by the average students.

तरिमश्च श्लोकनिदानविमानशारीरेन्द्रियचिकित्सित
कल्पसिद्धिष्ठानात्मकोऽभिधातये निखिलतत्रप्रधानार्थी-

भिधायकतया श्लोकस्थानमेवाग्रे वक्तव्यमन्यतः।—
This treatise contains eight sections viz. *Ślokasthāna*, *Nidānasthāna*, *Vimānasthāna*,

Caraka Saṃhitā

Sūtrasthāna

Śārīrasthāna, Indriyasthāna, Cikitsāsthāna, Kalpasthāna and Siddhisthāna. Among them *Ślokasthāna* is considered to be the chief one as it contains all the doctrines of entire text and hence it is explained initially.

वक्ष्यति हि— ‘श्लोकस्थानं समुद्दिष्टं तन्त्रस्यास्य शिः:
शुभम्। चतुष्कां महार्थानां स्थानेऽस्मिन् संग्रहः कृतः’
(सू. अ. 30) इति।— It is also cited that *Ślokasthāna* serves as the head to the entire treatise, similar to the head of the body. In the present section 7 *Catuṣkās* of great importance have been collected. Due to the collection of various fundamental principles of *Āyurveda*, this section is so named as ‘*Ślokasthāna*’ (Ca. Sū. 30/45).



तत्र च सूत्रस्थानेऽप्युत्पन्नरोगप्रहणे त्वरया रोगोपतां-
भेषजाभिधायचतुष्केऽभि धातये निखिलतत्रवीजभूत-
हेतुलङ्घौषधाद्यर्थस्य तथा तन्त्रप्रवृत्त्यङ्गप्रयोजनवदा-
युर्वेदागमादेरभिधायकं दीर्घञ्जीवितीयमध्यायमधिधातु-
मारब्धवान्।— There also *Bheṣaja Catuṣka* is explained in the beginning which deals with drugs to counter act the diseases and that particular *Catuṣka* too begins with ‘*Dīrghāñjīvitīya Adhyāya*’; because this chapter deals with the essence of the scripture such as the three *Sūtrās* (*Hetu*, *Līṅga* and *Ausadha*) and the origin of *Āyurveda*, its benefits etc.

श्रोतुजनप्रवृत्तिहेत्वभिधेयप्रयोजनसंबन्धीपदशकं श्रोतुबु-
द्धिसमाधानाय व्याख्यानप्रतिज्ञापरमष्टपदमष्टसंख्याया

प्रतिपक्षं प्रतिपादयिष्याम् इति दर्शयन् तामिमां शङ्कां निरचिकीषुरुक्तानुवादरूपतां स्वग्रन्थस्य दर्शयन्नाह-
इति ह स्माह भगवानत्रेय इति!- How is it possible for *Agniveśa* to describe the entire *Āyurveda*? *Āyurveda* can be completely expounded only when one has comprehensive knowledge of all the specific properties of all medicines. It is also not possible for anyone to have direct perception of all the specific qualities of every substance in the universe and even by positive and negative propositions. For example:

- Normally honey (*Madhu*) supports life but it causes death when it is mixed with equal amounts of *ghee* and also when heated.
- Honey is wholesome for the persons of *Kapha* constitution and the same is unwholesome for the people of *Vāta* constitution.
- Honey is suitable for those who live in marshy land and are unsuitable for those living in dry areas.
- Honey is suitable for prescribing in cold weather, but is unsuitable in summer.
- Honey is beneficial for young and harmful for older persons.
- Honey gives good results when taken in small quantities, but it is harmful if taken in large amounts.
- *Āmadosa*, which is caused by the intake of honey, is more difficult to manage due to its contrary of treatment.
- If honey is taken with *Kākamācī* or with the ripe fruit of *Nikuca*, it causes death or diminishes the strength, complexion, energy and lustre.

In this way the effects of honey are plentiful due to different combinations. So when it is difficult to find all the properties of a substance like honey, how is it possible for a person to have complete knowledge of all the

substances of the whole universe? Therefore how can the teachings of an ignorant are accepted?



In order to remove such doubts from the readers' mind, the author has clarified that he is going to explain the science of life which he has obtained from his preceptor. i.e. 'इति ह स्माह भगवानत्रेय'.

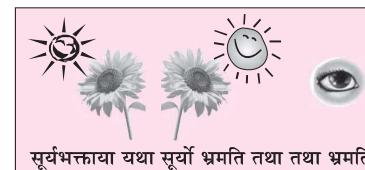
अत्र इतिशब्दे वक्ष्यमाणार्थपरामर्शकः:- Here the word 'Iti' refers to the subject that is going to be discussed.

हशद्वोऽवधारणे; यथा- “न ह वै सशरीरस्य प्रियाप्रिययोरपवर्हतिरस्ति” इति, अत्र न हेति नैवेत्यर्थः।- The word 'Ha' is used to emphasize importance. For example “न ह वै सशरीरस्य प्रियाप्रिययोरपवर्हतिरस्ति” (favorable and unfavorable things related to all living beings can never be avoided). The word 'Ha' together with 'Na' denies the avoidance of favorable and unfavorable in relation to all beings.

अत्र ‘स्माह’ इति स्मस्यव्ययोरेण भूतमात्र एव लिङ्गेण “लट् स्मे” (3/2/118) इति लट्; न भूतानद्यतनपरोक्षे, आत्रेयोपदेशस्थागिनवेशं प्रत्यपरोक्षत्वात्। यथा च भूतमात्रे लिङ् भवति तथाच दर्शयिष्यामः।- Due to the existence of a 'Sma' used in the past tense, the word 'Aha' is used in 'Laf' (present tense) to denote the value of the perfect tense. This

For example: “Day sleep is forbidden for the persons suffering from acute fever”. It doesn't mean that day sleep is indicated in chronic fever. In chronic fever also day sleep is forbidden. Thus for the sake of all the three categories of students *Cetana* and *Acetana Dravyās* are clearly defined. In *Nyāya Darśana* also it is quoted that “Instead of giving much explanation, it is better to give a suitable example for easy understanding”.

यद्यपि चात्मैव चेतनो न शरीरं नामः, यदुक्तं-“चेतनावान् यतश्चात्मा ततः कर्ता निस्त्वयते” (जा.अ.1) इति, तथाऽपि सलि लौष्ण्यवत् संयुक्तसमवयेन शरीराद्यपि चेतनम्। इदमेव चात्मनश्चेतनत्वं यदिन्द्रिययोगे सति ज्ञानशालित्वं, न केवलस्यात्मनश्चेतनत्वं; यदुक्तं-“आत्मा ज्ञः, करणीयागज्ज्ञानं त्वस्य प्रवर्तते” (जा.अ.1) इति!- Although it is the soul (*Ātmā*) which is having conscious, and not the body (*Śarīra*) or mind (*Manas*), still the consciousness of the soul manifests itself only when it is combined with mind and the body. It is like the heat responsible for water in combination with fire. Thus the soul is conscious in the combination of body and mind.

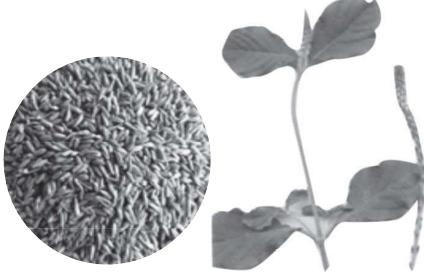


अत्र सेन्द्रियत्वेन वृक्षादीनामपि चेतनत्वं बोद्धव्यं; तथाहि- सूर्यभक्त्या यथा यथा सूर्यो भ्रमति तथा तथा भ्रमणाददृग्नुमीयते, तथा लवली मेघस्तनितश्रवणात् फलवती भवति, बीजपूरकपि शृगालादिवसागच्छेनातीव फलवद्वति, चूतानां च मत्स्यवसासेकात् फलाढ्यतया रसनमुमीयते, अशोकस्य च कामिनीपादतलाहतिसुखिनः स्तबकितय्य स्मर्तानुमानं;- The definition “Sendriyam Cetanam” is also applicable to plant kingdom also. That means plants are also possessing life. For example:

1. *Suryabhakta* (*Helianthus annuus*) moves

CHAPTER

2



Apāmārga Taṇḍulīya Adhyāya

अपामार्गतण्डुलीयोऽध्यायः

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Apāmārga Taṇḍulīya Adhyāya

अपामार्गतण्डुलीयोऽध्यायः



अथातोऽपामार्गतण्डुलीयमध्यायं
व्याख्यास्यामः ॥१॥
इति ह स्माह भगवानात्रेयः ॥२॥

After Dīrghāñjīvitīya Adhyāya, Ācārya Agniveśa has propounded the chapter entitled *Apāmārga-Taṇḍulīya* as taught by Lord Ātreya.

Śirovirecana Dravya [3-6]

अपामार्गस्य बीजानि पिप्पलीर्मिच्चानि च।
विडङ्गान्ध्यं शिग्गुणि सर्वपांसुभुरुणि च ॥३॥
अजाजीं चाजग-न्थां च पीलून्येलां हरेणुकाम् ।
पृथ्वीकां सुरसां श्वेतां कुञ्जेरकफणिङ्ग्रकौ ॥४॥
शिरीषबीजं लशुनं हरिद्रे लवणद्वयम्।
ज्योतिष्मतीं नागरं च द्वाच्छीर्षिरेचने ॥५॥
गौरवे शिरसः शूले पीनसेऽर्धावभेदके।
क्रिमिक्षाधावपस्मारे घ्राणनाशे प्रमोहके ॥६॥

Apāmārga bija (de-husked seeds of *Apāmārga*), *Pippalī* (long pepper), *Marica* (black pepper), *Viḍāṅga*, *Śigrū*, *Sarṣapa* (white mustard), *Tumburu*, *Ajājī*, *Ajagandhā*, *Pīlu*, *Elā*, *Harenukā* (*Reṇukā*), *Pṛthvīkā*, *Surasā*, *Svetā* (*Aparājītā*), *Kutheraka*, *Phaṇijhaka*, *Śirīṣa Bija*, *Laśuna*, *Haridre* (*Haridrā* and *Dāruharidrā*), *Lavaṇa Dvayam* (*Saindhavalaṇa* and *Sauvarcalā* *Lavaṇa*), *Jyotiṣmatī* and *Nāgara* (*Śunthī*) are the drugs useful for Śirovirecana (*Nasyakarma* or errhine therapy).

As Śvetā and Jyotiṣmatī have been included under *Mūlinī* group, roots of those two should be taken for therapeutic use.

The above drugs can be used as *Nasya* in conditions like *Śiro-Gaurava* (heaviness in the head), *Śirahśūla* (headache), *Pīnasa* (coryza), *Ardhāvabhedaka* (migraine), *Krmī-vyādhī* (*Krmijanya* *Śiroroga*/ infectious diseases of the head), *Apasmāra* (epilepsy), *Ghrāṇanāśa* (anosmia) and *Pramohaka* (fainting).



Apāmārga

Cakrapāni:

दीर्घजीवितीये मूलन्यश्च फलिन्यश्च पञ्चकर्माङ्गभूता उक्ताः, अपराण्यपि च पिप्पलीर्मिच्चप्रभृतीनि पञ्चकर्मसाधनानि सन्ति, तथा पञ्चकर्मप्रभृतिविषयोऽपि तत्र नोक्तः, तेनानन्तरं शोषपञ्चकर्मोपयोगिद्रव्यपञ्चकर्मप्रभृतिविषयाभिधाय-कोऽपामार्गतण्डुलीयोऽभिधीयते।- In the previous chapter named Dīrghāñjīvitīya Adhyāya, the author has enumerated some of the drugs useful for *Pañcakarma* therapy such as *Mūlinī* (herbal roots), *Phalinī* (fruits) etc.

and this chapter entitled *Apāmārga Tandulīya* is specifically intended to explore the other drugs such as *Pippalī*, *Marica* etc. which were not quoted earlier and also for initiation of the five bio-purificatory measures.

पूर्वोक्तान्यपि चापामार्गादीनि यत् पुनरिहाभिधीयन्ते तदाचार्य एवाध्यायान्ते 'पूर्वं मूलफलं' इत्यादिना श्लोकद्वयेन समाधास्यति- *Apāmārga* and the other drugs are mentioned in the previous chapter and yet those drugs are cited again in the present chapter. The reason for rementioning of those drugs in this chapter is explicitly stated in the form of *Ślokas* such as 'पूर्वं मूलफलं' at the end.

अपामार्गाबीजीयइति संज्ञावां प्राप्तायामपार्गातण्डुलीयइति संज्ञाकरणमपामार्गादीनां जानां निस्तुष्टाणामेव ग्रहणार्थम्। अध्यायसंक्षेपं तण्डुलेन कृत्वा उपामार्गस्य बीजानीति यद्वीजशब्दं करोति तदङ्गुरजननसमर्थबीजभवानामेव तण्डुलानां ग्रहणार्थम्!- According to the protocol followed by the author in giving the nomenclature for various chapters, the name of the present chapter should be *Apāmārgabījīya* instead of *Apāmārga-Tandulīya*.

Ācārya Cakrapāni has given clarification for the doubt as under. *Tandula* means de-husked seed. To specify the part of the herb, how it should be used for therapeutic purpose 'निस्तुष्टाणामेव ग्रहणार्थम्'- the word *Tandula* is to be mentioned in the title, instead of *Bīja*, which is the starting word of this chapter. It is also specified that, those seeds which are having the capacity of germination only should be used for therapeutic purpose after de-husking तदङ्गुरजननसमर्थबीजभवानामेव तण्डुलानां ग्रहणार्थम्.

यद्यपि चेहोत्सर्गतः पञ्चकर्मप्रवृत्तिर्विमनपूर्विकै भवति, यदुकूं- "साधारणेष्वतुषु वसनादीनां प्रवृत्तिर्भवति" (वि. अ.8) इत्यादि, तथा सुश्रुतेऽयुक्तं- "अवान्तस्य हि सम्पर्विरक्तस्याप्यधःस्तः श्लेष्मा ग्रहणीमाच्छादयति"

(सु.अ.33) इत्यादि;- In general *Vamana* and other purificatory measures should be conducted in the specific order to maintain the healthy state of the individual according to season.

Sūsruta also clearly quoted that conduction of *Virecana* without *Vamana* results in blockage of *Grahanī* by means of *Kapha*. And one can follow the order of *Pañcakarma*, as *Vamana*, *Virecana*, *Āsthāpanavasti*, *Anuvāsanavasti* and *Śirovirecana*.

Hence the drugs useful for *Vamana karma* should be quoted earlier instead of *Śirovirecana Dravya*.

तथाऽपि क्वचित् प्रबलदोषामेवेक्ष्याऽन्यथाऽपि क्रमो भवति, यथा शरद्युद्रिक्ते पिते विरेचनादि, तथा प्रावृष्टि प्रबलवाते बस्त्यादिरित्यनियमर्थमिह शिरोविरेचनमादावभिहितं; यदि वा, प्रधानाङ्गशिरःरोधनलाभिरोविरेचनमातौ कृतम्। यदुकूं- "यदुत्तमाङ्गमङ्गानां शिरस्तदभिधीयते" (सू.अ.17) इति। शालाक्येऽयुक्तं- "अनामये यथा मूले वृक्षः सम्यक् प्रवर्धते। अनामये शिरस्येवं देहः सम्यक् प्रवर्धते" इति।- If the vitiation of a particular *Dosa* is predominant the order of performing *Pañcakarma* therapies can be altered. For example: As *Pitta* is predominant during autumn *Virecana* is indicated, similarly *Vasti* is indicated in the beginning of rainy season.

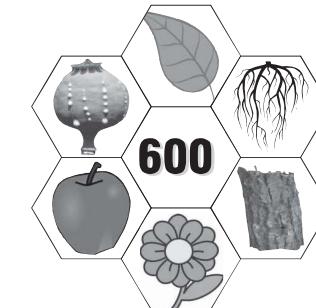
The rationality in explaining *Śirovirecana Dravya* initially may be the head is the most important organ of the body (Ca. Sū. 17/12) and *Śirovirecana* is the best therapeutic procedure for the management of head and neck disorders.

It is also cited in the *Śālākyatantra* that whenever there is no disease in the root of a tree, that tree grows properly; similarly the head should be disease free for proper growth and development of the entire body.

अपामार्गाभिधानमादौ शिरोविरेचनप्राधान्यात्। यदुकूं- "प्रत्यक्मुष्णा शिरोविरेचनानाम्" इति(सू.अ.25)।- Among all the drugs useful for *Śirovirecana*, *Apāmārga*

4

C H A P T E R



॥ Śadvirecana Śatāśritīya Adhyāya ॥

षड्विरेचनशतीयोऽध्यायः

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Chapter 4



Ṣadvirecana Śatāśritīya Adhyāya षड्विरेचनशतीयोऽध्यायः

अथातः षड्विरेचनशताश्रीतीयमध्यायं
व्याख्यास्यामः ॥१॥
इति ह स्माह भगवानात्रेयः ॥२॥

After Āragvadhiya Adhyāya, Ācārya Agniveśa has propounded the chapter entitled Ṣadvirecana Śatāśritīya, as taught by Lord Ātreya.

Cakrapāṇi:

अपामार्गतण्डुलीयेऽन्तःपरिमार्जनमुक्तम्, आरग्वदीये च बहिःपरिमार्जनमुक्तम्; संप्रतिरूपव्यायायद्वयाप्रतिपादितभेषज-चतुष्कावश्यवलव्यमवशिष्टपुरापरिमार्जनमेषजमधिथातुं षड्विरेचनशताश्रीतीयोऽधिथीयते।- In the previous two chapters i.e. Apāmārga Tāṇḍulīya and Āragvadhiya Adhyāya, the author explained about Antahparimārjana dravya (drugs useful for internal cleansing) and Bahihparimārjana dravya (drugs useful for external cleansing) respectively.

The remaining drugs, which were not mentioned in those chapters and useful for both Antahparimārjana and Bahihparimārjana, which are essential for Bheṣaja Catuskāra are going to be explained in the present chapter. आश्रीयत आश्रीयत इत्याश्रितमाश्रय इत्यर्थः।- Āśraya means where the shelter is taken.

षट्संख्यावच्छिन्नानि विरेचनशतान्याश्रीतानि चाधिकृत्य कृतोऽध्यायः षड्विरेचनशताश्रीतीयः, एतेतदुक्तं- षड्विरेचनशतानि, षड्विरेचनाश्रीयः, एतद्वयमधिकृत्य संज्ञेयं प्रणीतेति मन्तव्यम्।- As the present chapter is confined to Ṣad Śata Virecana Yoga (six hundred emetics and purgatives) and Śatāśraya i.e. six useful parts of the drugs such

as *Kṣīra* (milky latex), *Mūla* (roots), *Tvak* (bark), *Patra* (leaves), *Puspa* (flowers) and *Phala* (fruits), the name of the chapter given as Ṣadvirecana Śatāśritīya is justifiable.

Subject dealt with [3]

इह खलु षड् विरेचनशतानि भवन्ति, षड् विरेचनाश्रीयाः, पञ्च कषाययोनयः, पञ्चविधं कषायकल्पनं, पञ्चाशन्महाकषायाः, पञ्च कषायशतानि, इति संग्रहः ॥३॥

The contents of the present chapter are as under:

- *Ṣad Virecana Śata* 600 *Virecana Yoga* which includes both emetics and purgatives.
- *Ṣad Virecana Āśraya*.. 6 sources for *Virecana Yoga* from different parts of a plant.
- *Pañca Kaṣāya Yoni*... 5 sources of decoctions.
- *Pañcavidha Kaṣāya Kalpanā*. 5 types of Pharmaceutical preparations.
- *Pañcāśan Mahākaṣāya*.. 50 groups of drugs.
- *Pañcakaṣāya Śatāni*..... 500 decoctions etc. are briefly explained.

Cakrapāṇi:

यद्यपि चाध्यायादाविह खल्वति पदं श्रूयते, तथापि तदप्रधानत्वान्नाध्यायसंज्ञाप्रणयने निवेशितम्।- Even though the chapter is started with the words

'*Iha Khalu*', those words are not included in the name of the chapter because of not having any importance.

इहेति अग्निवेशतन्त्रेऽनन्तिसंक्षेपविस्तरे। एतेन वक्ष्यमाणविरेचनष्टशतानां तथा पञ्चाशन्महाकषायाणां तथा पञ्चकषायशतानां विस्तरकल्पनायामधिकत्वमपि भवतीति सूच्यते।- In this treatise named *Agniveśa Tantra*, the author has delineated the subject matter neither too elaborately nor too concisely. Thus it is inferred the subject that is going to be dealt in detail here such as 600 *Virecana Yoga*, 50 *Mahākaṣāya* and 500 *Kaṣāya* can be definitely more than the mentioned.

अत एव वक्ष्यति कल्पे- “उद्देशमात्रमेतावद्वद्वयमिह षट्शतम्। स्वबुद्ध्यैवं सहस्राणि कोटिर्वा संप्रकल्पयेत्” (क.अ.12) इति। तथाऽत्रैव वक्ष्यति- “न ह विस्तरस्य प्रमाणमस्ति” इत्यादि।- Therefore in *Kalpasthāna* it is told that ‘Here the number 600 formulations are described briefly for the sake of example. By applying the mind one can formulate thousands and crores of varieties (Ca. Ka.12 / 49). In the same chapter it is also cited that there is no restriction in extension or detailed description.

खलुशब्दः प्रकाशने।- The word 'Khalu' is taken to mean to say.

विरेचनशब्देन ह वमनं विरेचनं च गृह्णते। यतो वक्ष्यति कल्पे- “उभयं वा दोषमलविरेचनादिरेचनशब्दं लभते” (क.अ.1) इति।- Here the word *Virecana* implies for both *Vamana* (emesis) and *Virecana* (purgative therapy). It is also told that since both *Vamana* and *Virecana* are capable of eliminating the *Doṣas* from the body the term *Virecana* is applicable for both the therapies (Ca. Ka.1 / 4).

न च वाच्यं दोषमलविरेचनाच्चेद्विरेचनसंज्ञा, तेन बस्तिशिरोविरेचनयोरपि विरेचनसंज्ञाप्रवृत्तिः;

यतस्तन्त्रकारसिद्धेयं संज्ञा न पाचकवद्योगमात्रप्रवृत्तः; तन्त्रकारश्च वमनविरेचनयोरेव योगरूढः संज्ञा विद्यथाति नान्यत्र, तत् कुतोऽन्यत्र प्रसक्तिः।- The term 'Virecana' is given only to emesis and purgative therapies and that too not only simply due to their capacity of elimination of *Doṣas*; and if so, it can be also applicable to *Vasti* and *Śirovirecana*. This term is given by the author after being proven and not just like the pronoun *Pācaka*. As the term *Virecana* is being given only for emesis and purgation therapies as *Yogarūḍha*, the question of applicability of this term to others don't arise. षड्विरेचनशतानीयादि स्वयमेवाचार्यो व्याख्यास्यति।- 'Ṣadvirecana Śatāni'

षड्विरेचनशतानि- 'Ṣadvirecana Śatāni' (षड्विरेचनशतानि) is going to be detailed by the author himself.

पञ्चकषायशतानीत्यकषायशब्देनमधुरादीनांलवण्वर्जानां रसानां कषाययत्वेन परिभाषितानामाश्रयत्वेनौषध-द्रव्यमुच्यते।- 'Pañcakaṣāya Śatāni' – Here by the term *Kaṣāya*, one has to take the five types of drugs useful for preparing the decoctions such as *Madhura* (sweet), *Āmla* (sour) etc. by excluding *Lavaṇa* (saline) taste among *Sādṛasa*.

कषाययोनयः कषायजातयः।- 'Kaṣāya Yonayah' means the source for preparing decoctions.

कषायाणां यथोक्तद्रव्याणां कल्पनमुपयोगार्थं संस्करणं कषायकल्पनम्।- 'Kaṣāya Kalpanā' means the preparation of various types of medicines useful for therapeutics by means of processing.

महाकषाया इति दशसंख्यावच्छिन्नस्यैककार्यकरणा-थोपात्स्योषधगणस्य संज्ञा; यद्यश्यति- “दशेमानि जीवनीयानि” इत्यादिनाः।- The term 'Mahākaṣāya' is given to a group of 10 -10 drugs having the identical action; and which is going to be described as *Daśemāni Jīvanīyāni* etc.

600 Virecana Yoga [4]

षट् विरेचनशतानि, इति यदुक्तं तदिहं संग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदिव्याख्यास्यामः; (तत्र) त्रयस्त्रिशब्दोग्रशतं प्रणीतं फलेषु, एकोनचत्वारिंश-जीभूतक्षेषु योगाः, पञ्चचत्वारिंशदिक्षाकुषु, धामार्पणः षष्ठिधा भवति योगयुक्तः, कुटजस्त्वष्टादाशधा योगमेति, कृतवेदनं षष्ठिधा भवति योगयुक्तं, श्यामात्रिवृद्योग्रशतं प्रणीतं दशापरे चात्र भवन्ति योगाः, चतुरुङ्गानो द्वादशधा योगमेति, लोधं विधौ षोडशयोगयुक्तं, महावक्षो

भवति विंशतियोगयुक्तः, एकोनचत्वारिंशत्
सप्तलाश्छुन्योर्योगाः, अष्टचत्वारिंशहन्ती-
द्वन्द्योः, इति षड्डिवेरेचनशतानि ॥१४॥

In the present chapter 600 *Virecana* *Yoga* (which includes emetics and purgatives) are going to be described in brief (*Saṅgrahena*). The details will be discussed (*Vistareṇa*) in *Kalpasthāna*.

Among these 600 formulations, exact number of *Vamana Yoga* and *Virecana Yoga* pertaining to specific drug is given as under.

Vamana Yoga		Virecana Yoga			
S. No.	Name of the Drug	No. of Formulae	S. No.	Name of the Drug	No. of Formulae
1.	<i>Madanaphala</i>	133	1.	<i>Śyāmā, Trivṛt</i>	110
2.	<i>Jīmūtaka</i>	39	2.	<i>Caturangula</i>	12
3.	<i>Ikṣvākuṣu</i>	45	3.	<i>Tilvaka</i>	16
4.	<i>Dhāmārgava</i>	60	4.	<i>Mahāvrksa</i>	20
5.	<i>Kutaja</i>	18	5.	<i>Saptalā, Śāṅkhinī</i>	39
6.	<i>Kṛtavedhana</i>	60	6.	<i>Daniī, Dravaniī</i>	48
Total		355	Total		245

Cakrapāni:

संग्रहेण उद्देशमात्रेण।- *Sangraheṇa* means *Uddeśa Mātrena* i.e. briefly told.

कल्प एवोपानिषत् कल्पोपानिषतः उपनिषदित्यत्युपयुक्त-
रहस्यविद्योपदेशशास्त्रानमुच्यते वेदे; तद्विहापि
कल्पस्यात्युपयुक्तत्वेन रहस्यवर्णनरिचेनप्रयोगेष्ट-
कत्वात् कल्प एवोपानिषदित्युच्यते।- *Upaniṣads* are
the source for the essence of the most useful
knowledge of *Vedās*. *Kalpopaniṣat* = *Kalpa*
eva *Upaniṣad*. Similarly *Kalpasthāna* is also
considered as *Upaniṣad* as it is embedded within
the core and most useful formulations related
to emetics and purgatives.

Here the number of emetic and purgative

of presentation of this treatise, the author has given brief introduction is given in the beginning and the detailed description is made available in the latter part of the book at the relevant section for better understanding.

One who knows what is fit or proper (*Nyāyavid*) also opined that "The topics which are well-collected are being summarized and will be described in detail".

त्रयस्त्रिंशताऽधिकं योगशतं त्रयत्रिंशद्योगशतम्
 कृतवेदनयोगात्ता योगा वमनस्य, शेषा वरेचनस्य।- The
 formulations started with the number 133 and
 up to *Krtavedhana* are concerned with emesis
 and the rest of the formulae are concerned
 with purgative therapy.

अत्रेति श्यामात्रिवृतोरेव।- ‘Atra’ means which is related to *Śyāmā* and *Trivṛt* only.

स्यामेति स्यामूला त्रिवृत्, त्रिवृदिति अरुणमूला त्रिवृत्।—
Syāma is the plant of *Trivṛt* that contains black colored root and *Trivṛt* possesses red colored root.

Six Virecana Āśraya [5]

घट् विरेचनाश्रया इति क्षीरमूलत्व-
क्यपत्रपष्पफलानीति ॥5॥

The following six are the base for *Virecana* Yoga (emetic and purgative formulae).

1. *Kṣīra* (milky latex)
 2. *Mūla* (root)
 3. *Tvak* (bark)
 4. *Patra* (leaf)
 5. *Puṣpa* (flower)
 6. *Phala* (fruit)

Cakrapāni:

षडित्यादि। षडेव विरेचनाश्रया विरेचनाधिकरणानि।—
‘Sad’ means six. ‘Sad eva Virecana Āśraya



अत्र हि क्षीरमादौ कुर्तं तोक्षणविरेचनत्वात्; उत्तं हि-
“स्नुहीक्षीरा क्षणिविरेचनाम्” (सू.अ.25) इति।— Among them *Kṣīra* is cited initially because it is a drastic purgative drug. And it is also described that “*Snuhī-kṣīra* is the best drug of choice among the drastic purgatives” (Ca. Sū. 25 / 40).

त्वगित्यनेन लोध्रत्वगृह्णते। पत्रमित्यनेन
इक्षवाक्वादिपत्रम्।- *Tvak* means one has to take
the bark of *Lodhra* (*Symplocos racemosa*).

Patra means one has to take the leaves of *Iksvāku* etc. (*Lagenaria sineraria*).

Puspa = *Krtavedhana* (*Luffa acutangula*).

Phala = *Madanaphala* (*Randia dumatorum*).

यद्यक्षत्यकल्पे—“अपुस्यप्रवालानां मुटिं प्रादेशसमिताम्।
क्षीरप्रस्थे शृतं दद्यात् पितोद्विक्ते कफज्जरे” (क.अ.३) इति।
यद्यपि चैरण्डतलात्प्रापरदावीनां क्षीराद्यधिकानामपि
विरेचनाश्रयत्वं संभवति, तथाऽपि तेषामिह तन्त्रे कल्पस्थाने
विरेचनाश्रयत्वेनाभिधानादध्यायादिप्रतिपादिनेहशब्देन
योगादिह षडाश्रया इत्पुरुष्ठेव॥— In addition to the above,
Eranā Taila, *Tāmra*, *Pārada* etc. are also base for *Virecanā Yoga*. There
is nothing wrong in it for non-inclusion of the additional drugs here, because the author

विष्वक्सेनकान्ता प्रियङ्कः (४९)।- *Viṣvakṣenakāntā* means *Priyāṅgu*.

मुक्ता रास्ना- *Muktā* means *Rāsnā*.

श्वेतास्थाने 'श्रेयसी' इति केचित्, सा रास्नाभेदः (५०)॥- It is observed that some scholars have taken *Śreyasī* (another variety of *Rāsnā*) in place of *Śvetā*.

इति पञ्चकषायशतान्वयभिसमस्य
पञ्चाशन्महाकथाय महतां च कथायाणां
लक्षणोदाहरणार्थं व्याख्याता भवन्ति॥१॥

Each *Mahākaśāya* consists 10-10 *Kaśāya* *dravya* and hence the total become 50x10= 500. These 50 *Mahākaśāya* are described by keeping *Lakṣaṇa* (*Guṇa* or feature or property) and *Udāharana* (example) in view.

Cakrapāṇi:

संप्रत्येतान्येव जीवकादीन्युक्ताति प्रत्येकशो द्रव्यगणनया पञ्चकषायशतानि स्युः, दशकगणनया च पञ्चाशन्महाकथायाः शृङ्गग्राहिक्योक्ता भवन्तीति दर्शयत्पुसंहरति- इतीत्यादि- Similar to *Jīvaka*, *Rśabha* etc. in *Jīvanīya Mahākaśāya* here 10 drugs were mentioned in each group, and which comprises a total number of 50 *Mahākaśāya* and 500 drugs. Therefore by picking up anyone of these 50 groups of drugs, one can be able to grasp the therapeutic action of all the 10 drugs of that group similar to *Śrīngagrāhaka Nyāya*. So, by knowing the action of one of the drugs of the group reveals the rest of the nine.

अभिसप्तयेति दशकसंख्यैकवर्गीकृत्य।
लक्षणस्त्रोदाहरणं (लक्षणोदाहरणं), पूर्वं जीवनीयादिसंज्ञा
लक्षणमधिप्रेत्योक्ता; लक्षणोदाहरणार्थमिति
संप्रति जीवकषेषभकादीन्युदाहरणार्थं व्याख्यातानि;
जीवकादिभिर्दशभिर्तत्त्वते ज्ञायते जीवनीयो महाकथायः।
महतां चेति चकारः पञ्चकषायशतानां च

लक्षणस्त्रोदाहरणार्थमिति समुच्चिन्नोति। तत्र जीवकादयः प्रत्येकं पञ्चकषायशतानामेकंकद्रव्यरूपाणां लक्षणस्वरूपं भवन्ति-

शृङ्गग्राहक न्याय

Śrīngagrāhaka Nyāya
(Maxim of Seizing Ox by its Horns)

The word '*Śrīṅga*' has two meanings in general, viz., *Śrīṅga* and *Śikhara*.

In *Samskrit* rhetoric, '*Śrīṅga*' word has been used as *Parvata Śrīṅga*, *Paśu Śrīṅga* and *Viśaya Śrīṅga*. *Parvata Śrīṅga* means 'the top of the mountain' or 'apex of the hill' or 'crest of mountain (high priority)'. *Paśu Śrīṅga* means 'horn of the animal.' In general, when it is necessary to get control over a mad bull, the best way is to hold it, by its horns only. *Viśaya Śrīṅga* stand for *Pradhānarūpa* and *Mukhyarūpa Viśaya* (main or important subject). Hence, '*Śrīngagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used.

To understand the classification of *Dasmāni* this *Nyāya* is quoted. Five hundred *Kaśāya* and fifty *Mahākaśāya* have been explained. The *Dravyā*s are grouped according to their specific action / *Karma* as *Dasmāni*. This concept can be clearly understood with the help of *Śrīngagrāhaka Nyāya*. (Ca. Sū. 4/19)



Abhisamasya means by putting 10-10 drugs in one group. *Lakṣaṇodāharana* means describing the characteristics along with examples. By quoting the examples *Jīvaka*, *Rśabha* etc. it should be understood that these 10 drugs belongs to *Jīvanīya Mahākaśāya*. Here '*Mahatān ca*' means the characteristics along with examples for 500 decoctions. The '*Ca kāra*' refers to accumulated or collected together. There the features of all the 500 drugs such as *Jīvaka* etc. consist of.

यदि वा लक्षणार्थं पुरुदाहरणार्थं चेति; तत्र मन्दबुद्धीना लक्षणार्थं पञ्चकषायशतपञ्चाशन्महाकथायज्ञानार्थमित्यर्थः, बुद्धिमतां तूदाहरणार्थं इष्टात्मार्थम्॥- Thus the above mentioned 50 *Mahākaśāya* are described for the sake of practical orientation for less intelligent people and highly intelligent people should be considered this presentation as an example.

नहि विस्तरस्य प्रमाणमस्ति, न चाच्यतिसंक्षेपोऽल्पबुद्धीनां सामर्थ्यायोपकल्पते, तस्मादन्तिसंक्षेपेणानतिविस्तरेण चोपदिष्टाः। एतावन्तो ह्यलमल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च स्वातक्षण्यानुमानयुक्तिकृशलानामनुकृत्यज्ञानायेति ॥२०॥

There is no boundary in elaborative presentation of subject matter. Too elaborate and too brief presentation may not be helpful for less intelligentsia. Hence the present topic has been explained by the author neither too elaborately nor too briefly. Whatever is expounded here is more than sufficient for practicing medicine by less intelligent people. The highly intelligent people will consider the present explanation as an example and will include many more other drugs, which were not mentioned in the above list by means of inference and logical thinking.

Cakrapāṇi:

ननु कषायद्रव्याणि यावन्ति सन्ति तावन्ति वाऽभिधीयनां, दृष्टान्तार्थं द्वित्राणि वा; तत्र किमर्थमयं नातिविस्तरो नातिसंक्षेप इत्यत्राह- नहीत्यादि। न हि विस्तरस्य प्रमाणमित्यतापरिच्छेदोऽस्ति, तेन विस्तरो नातिधीयत इत्यर्थः। अतिसंक्षेपोऽपि द्वित्रलक्षणापिधानरूपो नाल्पबुद्धीनामनुमानकृशलानां सामर्थ्याय चिकित्साव्यवहारायोपकल्पते। एतावन्तो यथोक्ताः।- It is highly impossible for anybody to quote all the drugs existing in the universe, which are useful in different disease conditions. Mentioning of 2 or 3 drugs as an example is not at all useful for less intelligent to understand. The rationality in describing neither too elaborately nor too briefly is as under.

Whatsoever described here in the context of 50 *Mahākaśāya* which are useful in 50 different disease conditions is adequate for understanding the subject matter properly and also doing practice by mediocre students. Similarly the subject matter discussed here can be taken into granted as an example and for guidance by the highly intelligent people to find out newer drugs by means of rational thinking and by inference.

अलं समर्थः।- *Alam* means having the ability.

व्यवहारयेति चिकित्साव्यवहाराय- 'Vyavahārāya' means for therapeutic purpose.

स्वलक्षणस्य भावः स्वातक्षण्यं, तेनानुमानं, तत्र कुर्वन्तीति बूद्धिमतो हि, जीवकादयो हि सिन्धशीतमधुवृष्टादिगुणयुक्ताः सत्ते जीवने कुर्वन्तीति धूयोदर्शनादवधार्यं तदृष्टयुक्तेऽन्यत्रापि द्राक्षापयोविदायादौ तज्जातीयत्वेन जीवनानीत्यनुमित्य, यथा जीवकादीनामेकजीवनकार्यकर्तुत्वेन महाकथायत्वं, तद्वत् पाठास्पदाङ्गाभृतीनामप्यतीसाहराणामतीसारहरम-हाकथायत्पित्यनुपानेन कृत्यमेव कथायं प्रतिपद्यन्त इति भावः।।- 'Svalakṣaṇa' means the features of the drugs. Due to the properties of *Snigdha*, *Śīta*, *Madhura*, *Vṛṣya* etc., a wise physician can

5

CHAPTER



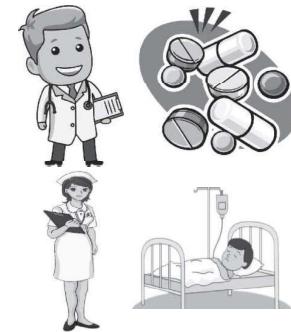
Mātrāśitīya Adhyāya

मात्राशितीयोऽध्यायः

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9

CHAPTER



Khuḍḍāka Catuśpāda Adhyāya

खुड्डाकचतुष्पादोऽध्यायः

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means courage is one of the qualities of a patient. Fear itself is the cause for the disease as mentioned in the 25th chapter as *Viṣādo Rogavardhanānām* i.e. sorrowfulness is the best cause to increase the diseased state.

अथापि चेतिशब्देन क्रिच्छ्रास्त्वमयस्मृतिरपि गुणे भवतीति दर्शयति; यथोन्मादे “सर्वेणाहृतद्रेष्णे” इत्यादिना त्रासनमुक्तं चिकित्सायां, तत्र यदाप्यभीरुः स्याद्ग्रोगे तदा चिकित्सा न फलति. अस्मृतिस्तु ज्वरवेगागमनकालास्मरणेभिन्नेता, यदुक्तं— “ज्वरवेगं च कालं च चिन्तयञ्जयेत् तु यः। तस्येष्टु विचित्रैश्च प्रयोगैनाशयेत् स्मृतिष्” (च.अ.३) इति॥— ‘Athāpi ca’ denotes do at times fear and forgetfulness become the merits in treating certain diseases. For example in *Uhmāda*, threatening the patient with a snake is a part of treatment. If the patient is not afraid of serpent, the treatment would not succeed. Similarly forgetfulness is the requisite quality in *Viṣamajvara*. If the patient remembers the time of onset, the temperature persists. In such conditions one has to adopt certain measures to weaken the memory by diverting his mind by means of lovely and amusing acts.

Importance of Physician [10-17]

कारणं घोडशगुणं सिद्धौ पादचतुष्टयम्।

विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु॥10॥

In fact the above mentioned 16 qualities of the four limbs (*Pādacatusṭaya*) are the causative factors responsible for the success in treatment; however the physician occupies the most important position by virtue of his wisdom towards medicine (*Vijñātā*), administrative capacity (*Sāśitā*) and by prescribing the medicine according to suitable dosage (*Yoktā*).

Cakrapāṇi:

एवं वैद्यादीनां चतुर्णामिपि कारणते सिद्धे वैद्यस्य प्राधान्यं

दर्शयति- कारणमित्यादि। विज्ञाता औषधस्य। शासिता परिचारकस्य- एवं कुर्वेद मा कुर्विति। योक्ता आतुरस्य। एतेन वैद्यपाठीना भेषजादीना प्रवृत्तिः, वैद्यस्तु स्वतन्त्रः, ततश्च वैद्यः प्रधानमिति वाक्यार्थः॥— Though all the four are responsible for the success of treatment, the physician has been given importance among all, as he is the chief cause.



Vijñātā means who is the knower of drugs. *Sāśitā* means who can able to give instructions to the attendants such as to do like so and should not to do like so.

Yoktā means who is able to prescribe and prepare medicines for his patient. As the physician is independent and the rest of three are under his control, he is the chief among all.

पक्तौ हि कारणं पक्तुर्यथा पात्रेन्द्रनानलाः।
विजेतुर्विजये भूमिश्मूः प्रहरणानि च॥11॥
आतुराद्यास्तथासिद्धौ पादाः कारणसंज्ञिताः।
वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक्॥12॥

The author has tried to explain the importance of physician by quoting positive propositions (*Anvaya Drṣṭānta*), negative propositions (*Vyātireka Drṣṭānta*)

and positive and negative proposition (*Anvayavyātireka Drṣṭānta*) as under.

Positive Propositions (*Anvaya Drṣṭānta*):

- In the process of cooking the vessels (*Pātra*), the fuel (*Indhana*) and the fire (*Anala*) are the requisite supporting factors for the cook.
- For victory, the requisite supporting factors for the conqueror are the suitable land for war (*Bhūmi*), the army (*Camū*) and the weapons (*Praharanāni*)

Similarly in the success of treatment the physician requires the supporting factors such as the patient, attendant and the medicine.



Cakrapāṇi:

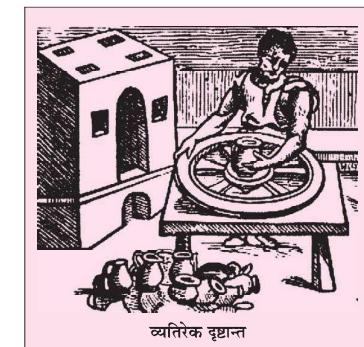
एतदेवाभ्यर्थितत्वादृष्टान्तद्वयेन दर्शयति- पक्तावित्यादि। पक्तौ पाके कर्तव्ये, पात्रस्थानीय आतुरः, परिचारक इन्द्रनरूपः, अनलौ भेषजरूपः। कारणमिति उपकरणम्। भूमिः युद्धानुगुणो देशः। अत्रापि पूर्ववेदवातुरादिस्थानीयत्वं भूम्यादीनाम्॥— Here in this verse two examples are quoted to highlight the efficacy of physician for easy understanding by everybody.

In the first example of cooking; the vessel is compared with the patient, the fuel with the attendant and the fire with the drug. Similarly in the second example the suitable land for battle is compared with the patient, the army with the attendants and the weapons with the medicine.

मृहण्डक्रक्षसूत्रादाः कुम्भकाराद्वे यथा। नावहन्ति गुणं वैद्याद्वते पादवर्यं तथा॥13॥

Negative Proposition (*Vyātireka Drṣṭānta*):

Without the involvement of potter, all the other substances useful for the fabrication of pot such as clod of clay (*Mṛt*), the stick to rotate the wheel (*Dāṇḍa*) and the wheel (*Cakra*) etc. are mere useless. Similarly the other three limbs (*Pādatrayam*) are of no use in the treatment.

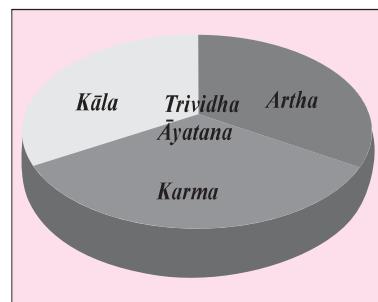


दनादीनां चात्युपसेवनमतियोगः,
सर्वशोऽनुपसेवनमयोगः, स्नानादीनां
शीतोष्णादीनां च स्पृश्यानामनानुपूर्वोपसेवनं
विषमस्थानाभिघाताशुचिभूतसंस्पर्शदयश्चेति
मिथ्यायोगः॥३७॥

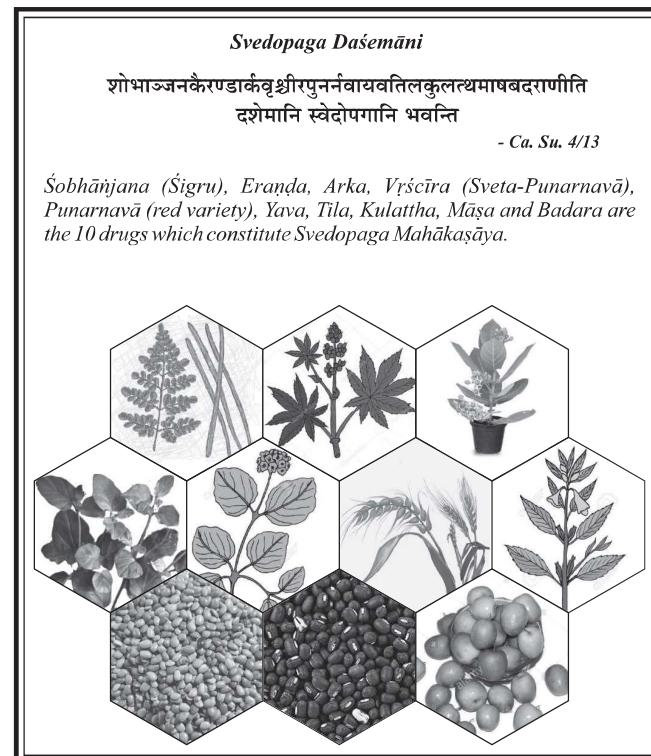
Excessive utilization (*Atiyoga*), non-utilization (*Ayoga*) and wrong utilization (*Midhyā-yoga*) of *Indriyārtha* (objects of senses), *Karma* (acts) and *Kāla* (time) are considered as the three types of causative factors for the manifestation of diseases (*Trividha Āyatana*).

The details of the excessive utilization,

S.No.	Name of the sensory Organ	Atiyoga	Ayoga	Midhyā-yoga
1.	Caksurindriya	<i>Ati Prabhāvata Drśyānām</i> (viewing bright light) Such other objects for longer period	<i>Sarvaso Adarśanam</i> (not at all looking at any objects)	Viewing the objects which are: <i>Atiśiṣṭa</i> (very nearer) <i>Ativiprakṛṣṭa</i> (very far) <i>Raudra</i> (violent) <i>Bhairava</i> (horrible) <i>Dviṣṭa</i> (disliked) <i>Bibhatsa</i> (wicked) <i>Vikṛta</i> (ugly) <i>Vitrāsana adi</i> (terrifying etc.)
2.	Śravānendriya	Roaring noise coming from <i>Sthanita</i> (thundering) <i>Pataḥa</i> (kettledrum) <i>Utkṛṣṭa</i> <i>Śabda</i> (loud cries) etc.	<i>Sarvaso Aśravanam</i> (not at all hearing any sounds)	Hearing the words or sounds which are <i>Iṣṭa Vināśa</i> (news related to the loss of liked or desired) <i>Upaghata</i> (news related to injury to the dear) <i>Pradharṣaṇa</i> (harassing words) <i>Bhīṣana adi</i> (terrifying sounds etc.)
3.	Ghrāṇendriya	<i>Ati-Tiksṇa Gandha</i> (smelling excessively pungent substances) <i>Ugra Gandha</i> (smelling very strong substances) <i>Abhisyandi</i> (intoxicating odor)	<i>Sarvaso Agṛhāṇam</i> (not at all smelling the substances)	Inhalation of smells such as: <i>Pūti</i> (foul smell), <i>Dviṣṭa</i> (unpleasant) <i>Amedhya</i> (filthy) <i>Klinna</i> (rotted) <i>Viṣa-pavana</i> (poisonous gas) <i>Kuṇapa Gandha adi</i> (cadaver smell etc.)



non-utilization and wrong utilization of objects of senses are shown as follows.





Chapter 23

Samtarpanīya Adhyāya

सन्तर्पणीयोऽध्यायः:

अथातः संतर्पणीयमध्यायं व्याख्यास्यामः॥१॥
इति ह स्माह भगवानात्रेयः॥२॥

After *Lauṅghana-Bṛhmaṇīya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Samtarpanīya Adhyāya*, as taught by Lord Ātreya.

Cakrapāni:

व्याख्यातशुद्धप्रकमाणमेव संतर्पणापतर्पणभेदेन द्विविधानं द्विविधविषये प्रवृत्तिं दर्शयितुं संतर्पणीयोऽधिधीयते॥- In the previous chapter the author has explained about *Śadūpakrama* and those six can also be incorporated into 2 types of therapies i.e. *Samtarpaṇa* and *Apatarpaṇa*. Keeping this in view the present chapter called '*Samtarpanīya Adhyāya*' has been described.

Samtarpaṇa Dravya [३-४]

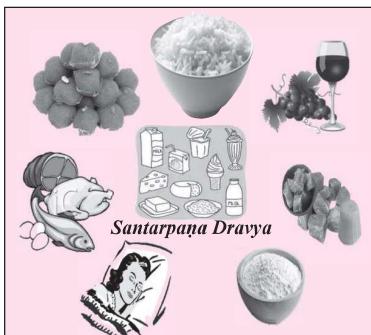
संतर्पयति यः स्निग्धैर्मधुरैर्गुरुपिच्छिलैः।
नवाज्ञेन्वमद्यैश्च मांसैश्चानूपवारिजैः॥३॥
गोरसैर्गोडिकैश्चान्नैः पैष्ठिकैश्चातिमात्रशः।
चेष्टाद्वेषी दिवास्वान्नश्चासनसुखे रतः॥४॥
रोगास्तस्योपजायन्ते संतर्पणनिमित्तजाः।

The following are the substances and activities which causes *Samtarpaṇa* (satiation):

- Intake of unctuous (*Snigdha*), sweet (*Madhura*), heavy (*Guru*) and slimy (*Picchila*) substances.
- Intake of the food prepared with newly harvested grains (*Navānna*)

- Indulging in drinking freshly prepared alcoholic beverages (*Nava-Madya*)
- Consumption of the meat of marshy (*Ānūpa*) and aquatic (*Vārija*) animals
- Excessive use of milk and milk products (*Gorasa*), jaggery and its preparations (*Gaudikaiśca Annai*), rice flour preparations (*Piṣṭānna*).
- Aversion towards physical activities (*Ceṣṭā-dveṣṭī*)
- Indulging in day sleep (*Divāsvapna*)
- Keeps lying or sitting comfortably over bed (*Śayyā-āsana-sukhe-rataḥ*)

*With excessive use of the above food items and activities, people will get sick due to over nourishment.



Cakrapāni:

संतर्पयति संतर्पणमाचरति।- 'Samtarpayati' means

Chapter 25

Yajjaḥpuruṣya Adhyāya

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हिताहितावयव इत्यादि। अत्रादौ 'इति' शब्दोऽध्याहार्यः; तेन इति हिताहितावयव आहारविकाराणां व्याख्याते भवतीति पूर्वैर्गैव योजनीयम्॥- 'Hitāhita avayava' means wholesome and unwholesome food substances. By the word 'Iti' it is to be understood that the food substances described earlier. In this way the wholesome and unwholesome food substances are described.

Agryā Dravya [४०-४४]

अतो भूयः कर्मण्डधानां च प्राधान्यतः सानुबन्धानि द्रव्याण्यनुव्याख्यास्यामः।

Now the author is going enumerate the best drugs of choice for specific actions including animal products and other factors as follows.



1. अत्रं वृत्तिकराणां श्रेष्ठम्- Food is the best one for maintains the body.
2. उदकमाशासकराणां- Water is the best one for the revival.
3. (सुरा श्रमहरणां)- Alcoholic beverages are the best one to relieve fatigue.
4. क्षीरं जीवनीयानां,- Milk is the best one among the invigorating substances.

5. मांसं बृंणीयानां,- Mutton is the best one among nourishing substances.
6. रसस्तर्पणीयानां,- Mutton soup is the best one among refreshing substances.
7. लवणमन्त्रद्रव्यरूचिकराणम्,- Salt is the best one to increase the deliciousness of the food substances.
8. अम्लं हृद्यानां,- Sour substances are the best for having pleasant taste.
9. कुकुटो बल्यानां,- Cock meat is the best one to increase strength.
10. नक्रेतो वृथाणां,- Semen of crocodile is the best aphrodisiac substance.
11. मधु श्लेष्मपित्तशमनानां,- Honey is the best one among all the *Kapha* and *Pitta* alleviating substances.
12. सर्पिर्वातपित्तशमनानां,- Ghee is the best one among all the *Vāta* and *Pitta* alleviating substances.
13. तैतं वातश्लेष्मप्रशमनानां,- Oil is the best one among all the *Vāta* and *Kapha* alleviating substances.
14. वमनं श्लेष्महरणां,- *Vamana* (emesis) is the best therapeutic procedure for the alleviation of *Kapha*.
15. विरेचनं पित्तहरणां,- *Virecana* (purgation) is the best therapeutic procedure for the alleviation of *Pitta*.
16. वस्तिर्वातहरणां,- *Vasti* (medicated enemas) is the best therapeutic procedure for the alleviation of *Vāta*.
17. स्वेदो मार्दवकरणां,- *Sveda* (fomentation) is the best therapeutic procedure for causing softness in the body.
18. व्यायामः स्थैर्यकरणां,- *Vyāyama* (physical

fermented curd) are unwholesome by nature; but they will become wholesome with reasonable effort. For example: The poison equivalent to the seed of a sesamum is useful in *Udara* (Ci. 13/178).

यत् तृणपांशुप्रभृतीनि नोपयुज्यन्ते, अतो न तानि भेषजानीत्युच्चते; तत्र, तेषामपि भेषजस्वेदाद्युपायत्वेन भेषजत्वात्।— The statement of that “the grass and dust are not the medicine” is wrong because they are also useful for *Svedakarma*, and hence they also considered as medicine. In such circumstances what do you say about other drugs? There is nothing to say; but one has to accept that all the substances in the universe as medicine.

Modus Operandi of Drugs [13]

न तु केवलं गुणप्रभावादेव द्रव्याणि कार्युकाणि भवन्ति; द्रव्याणि हि द्रव्यप्रभावाद्वृणप्रभावादद्रव्यगुणप्रभावाच्च तस्मिंस्तस्मिन् काले तत्तदधिकरणमासाद्य तां तां च युक्तिपर्यं च तं तपष्यभ्रेत्य यत् कुर्वन्ति, तत् कर्म; येन कुर्वन्ति, तद्वीर्यं; यत्र कुर्वन्ति, तदधिकरणं; यदा कुर्वन्ति, स कालः; यथा कुर्वन्ति, स उपायः; यत् साधयन्ति, तत् फलम्॥1 3॥

It is not that the substances act only on the basis of their qualities. To be frankly speaking, they work on the basis of their own nature or qualities or both at appropriate time, in a given place, in appropriate circumstances and situations. The effect so produced is considered as their action (*Karma*); the factor responsible for the manifestation of the effect is known as *Virya*; where they act is the *Adhikarana* (location); when they act is the time (*Kāla*); how they act is

the *Upāya* (method of conduction); what they accomplish is the achievement or therapeutic effect (*Phala*).



Cakrapāni:

पार्थिवादिद्रव्याणां गुरुखरादिगुणयोगाद्वेजत्वमुक्तं, तेन गुणप्रभावादेव भेषज स्वादिति शङ्कां निरस्यत्राह- न तु केवलमित्यादि।— The substances that hold the dominancy of *Prthvi Mahābhūta* and the

in the wet stage is known as *Anurasa*.

यथा- पिप्पल्या आर्द्रया मधुरो रसो व्यक्तः, शुक्रायास्तु पिप्पल्या: कटुकः; तेन कटुक एव रसः पिप्पल्या:, मधुरस्त्वनुरसः; यस्तु द्राक्षादीनामाद्रवस्थायां शुक्रावस्थायां च मधुर एव, तत्र विपरिपरिण नास्ति, तेन तत्र मधुर एव रसः; नित्याद्रिप्रयोज्यानां तु काञ्जिकत्रादीनामादौ व्यक्तो य उपलभ्यते रसः, अनु चोपलभ्यते य: सोऽनुरसो युक्तस्तिक्तव्यादिः;

For example:

- *Pippali* is possessing *Madhura Rasa* during its wet stage and *Katu Rasa* in its dry state. Thus *Katu Rasa* can be considered as *Rasa* and *Madhura Rasa* as *Anurasa*.
- *Drākṣa* and other substances possessing *Madhura Rasa* only in both wet and dry states; and hence there is no contradiction about the taste of *Drākṣa* etc. The *Rasa* is *Madhura* only.
- *Kājī* and *Takra* are the substances that should always be used in the wet form. In those substances whatever taste is being perceived initially is known as *Rasa* i.e. *Amla Rasa* and taste perceived afterwards is known as *Anurasa* i.e. *Tikta Rasa*.
- तथा, आर्द्रावस्थायां शुक्रावस्थाविपरीतो यः पिप्पल्या इव मधुरः, सोऽनुरस इति। किंच्चाद्रापि पिप्पली मधुरसैवेति पश्यामः, यतो वक्ष्यति- “रसेभाल मधुरा चार्द्रं गुरुवस्त्रिगदा च पिप्पली” (सू. अ. 27) इति; मधुरस्य तत्रानुरसते गुरुत्वं लोपकर्त्तव्यानुपपत्तानि; तेन, आर्द्रा पिप्पली व्यक्तमधुरसैव, शुक्रा तु मधुरानुरसेति युक्तम्॥ -
- As mentioned earlier in contrast to the dry state of *Pippali* is sweet in taste, when it is in wet condition. It is said that the fresh *Pippali* aggravates *Kapha*, *Madhura* in taste, *Guru* (heaviness) and *Snigdha* (unctuous)—*Sūstrasthāna* 27/297. If *Madhura Rasa* is being accepted as *Anurasa* of *Pippali*, the properties of

Śleṣmalā, *Guru* and *Snigdha* cannot be explained. Thus it can be understood that *Pippali* is possessing *Madhura Rasa* as the main taste when it is in the wet state and *Anurasa* when it is in the dry state.

Parādi Guṇa [29-30]

परापरत्वे युक्तिश्च संख्या संयोग एव च। विभागश्च पृथक्त्वं च परिमाणमथापि च॥१२ १॥ संस्कारोऽन्यास इत्येते गुण ज्ञेयाः परादयः। सिद्धयुपायाश्चिकित्साया लक्षणैस्तान् प्रचक्षमहे॥३०॥

The following ten are called *Parādi Guṇa*. Since these are useful in achieving success in treatment, the characteristics of these ten will also be described.

1. *Para* (superiority).
2. *Apara* (inferiority).
3. *Yukti* (proper application).
4. *Saṅkhya* (number for enumeration).
5. *Samyoga* (conjunction or combination of two or more drugs).
6. *Vibhāga* (disjunction or division).
7. *Pṛthaktva* (separation).
8. *Parimāṇa* (measurement).
9. *Samskāra* (processing or transformation).
10. *Abhyāsa* (regular practice).

Cakrapāni:

संप्रति पूर्वोक्तगुरुवदिगुणातिरिक्तान् परत्वापरत्वादीन् दशगुणान् रसधर्मवेतोपेष्टयनाह- परेत्यादि।— Apart from the *Gurvādi Guṇas* which were explained earlier, the author is now going to explain 10 more attributes such as *Para*, *Apara* etc. based on the *Rasa* by starting the verse with the word

'Para'.

तच्च परत्वं प्रधानत्वम्, अपरत्वम् अप्रधानत्वम्।-
 'Paratva' means superiority and 'Aparatva' means inferiority.



Para, Apara & Yukti Lakṣaṇa [31]

देशकालवयोमानपाकवीर्यरसादिषु ।

S. No.	Various Parameters	Paratva (superiority / par excellence)	Aparatva (inferiority / non-excellence)
1.	Deśa (habitat)	Maru Deśa (arid land)	Ānūpa Deśa (marshy land)
2.	Kāla (time / season)	Visarga Kāla (nourishing period)	Ādāna Kāla (debilitating period)
3.	Vaya (age)	Taruṇa Vaya (young age)	Apara (childhood and old age)
4.	Māṇa (measurement)	Proper measurements of body parts mentioned in Śārīrasthāna (7/15)	Improper or disproportionate measurements of body parts.
5.	Vipāka (taste after digestion)	Yogya (suitable to the person) Madhura Vipāka	Ayaugika (unsuitable to the person) – Amla, Kaṭu Vipāka
6.	Vīrya (potency)	Yogya (suitable to the person) Śīta Vīrya	Ayaugika (unsuitable to the person) – Uṣṇa Vīrya
7.	Rasa (taste)	Yogya (suitable to the person) Madhura Rasa	Ayaugika (unsuitable to the person) – Kaṭu Rasa

आदिग्रहणात् प्रकृतिबलादीनां ग्रहणम्।- The word 'Ādi' refers to be considered Prakṛti (body constitution), Bala (body strength) etc. also.

किंवा, परत्वापरत्वे वैशेषिकोक्ते ज्ञेये; तत्र देशपेक्षया सञ्चिकृष्टदेशसंबन्धिनमेष्ट्य विद्वरदेशसंबन्धिनि

परत्वं, सञ्चिकृष्टदेशसंबन्धिनि चापरत्वं भवति; एवं सञ्चिकृष्टविप्रकृष्टकालापेक्षया च स्थिरिते परत्वं, यूनि चापरत्वं भवति। यवःप्रवृत्तिषु परत्वापरत्वं यथासभवं कालदेशकृष्टमेवेहोपयोगादुपचरितमव्यभिहितं, यतो न युणे मानादौ गुणात्तरसंभवः।- If the terms of *Para* and *Apara* are taken according to *Vaiśeṣika* system of philosophy, regarding *Deśa Paratva* it is known that comparatively far off would be regarded as *Para* and the nearer would be *Apara*. Based on the same analogy of relative distance and proximity, the distance of old age should be *Para* and young age should be *Apara*. In fact *Vaya* etc. are included in *Kāla* and *Deśa*, because age is measurement of time, while *Māṇa* being an attribute and cannot have another attribute.

युक्तिश्चेत्यादौ योजना दोषाद्यपेक्षया भेषजस्य समीक्षीयनकल्पना, अत एवोक्तं- या तु युज्यते; या कल्पना यौगिकी भवति सा तु युक्तिरूच्यते, अयौगिकी तु कल्पनाऽपि सती युक्तिरूच्यते पुत्रोऽप्यपुत्रवत्। युक्तिश्चेयं संयोगपरिमाणसंस्कारादान्तर्गताऽप्यत्युपयुक्तत्वात् पृथगुच्यते।- The 'Yukti' is that which implies the selection of appropriate therapy based on the nature of *Dosas* vitiated. In other words *Yukti* is that which is rationally or appropriately planned and which should be useful. However in spite of being rationally or appropriately planned, but if useless, it cannot be considered as *Yukti*; similar to the imaginary son who is not born is no son at all. Although this rational appropriate scheme is included in the form of *Samyoga*, *Parimāṇa*, *Samskāra*, it is most important to mention it separately.

➤ *SanṄkhya* means number or calculation in the form of one, two, three etc.

➤ *Samyoga* (conjunction) is the special cause of conventional expressions of contact between two objects. The combination of two things, many things and one thing with another is called *Samyoga* and which is non-eternal.



Saṅkhyā & Samyoga Lakṣaṇa [32]

संख्या स्थान्नितिं, योगः सह संयोग उच्यते।

द्रव्याणां द्वन्द्वसंयैककर्मजोऽनित्य एव च॥३२॥

Cakrapāni:

संख्या लक्षयति- संख्येत्यादि।- By starting the verse with 'Saṅkhyā' the author has presented

the characteristics of *Sankhyā*, *Samyoga* etc. गणितमिहैकद्वित्यादि।- Here the term ‘*Ganita*’ refers to the count of the numbers one, two, three etc.

संयोगमाह- योग इत्यादि।- By the term ‘*Yoga*’ it denotes the characteristics of *Samyoga*.

सहेति मिलतान् द्रव्याणां योगः प्राक्तिरित्यर्थः; सहत्प्रनेनेह किंचित्करं परस्परसंयोगं निरकरोति।- ‘*Samyoga*’ means the special cause of conventional expressions of combination between two entities. Here the term ‘*Saha*’ signifies the rejection of the union of two objects.

तद्देदमाह- द्वद्वेत्यादि। तत्र द्वद्वकर्मजो यथा-युध्यमानयोर्मेषयोः; सर्वकर्मजो यथा-भाण्डे प्रक्षिप्यमाणानां माणाणां बहुतमापक्रियायोगजः, एकर्कर्मजो यथा-वृक्षवायसयोः। अनित्य इति संयोगस्य कर्मजत्वेनानित्यत्वं दर्शयति।- ‘*Samyoga*’ is of 3 types.

- *Dvanya-karmaja*: If the activity is found both in the conjunct objects, it is known as *Dvanya-karmaja Samyoga*. For example: Fighting between 2 sheep.
- *Sarva-karmaja*: Combining many a number of things is known as *Sarva-karmaja Samyoga*. For example: Addition of one grain of *Māṣa* (blackgram) in a vessel containing many such grains.
- *Eka-karmaja*: Combination of one movable thing with the stable object is known as *Eka-karmaja Samyoga*. For example: Sitting of a crow on a tree.

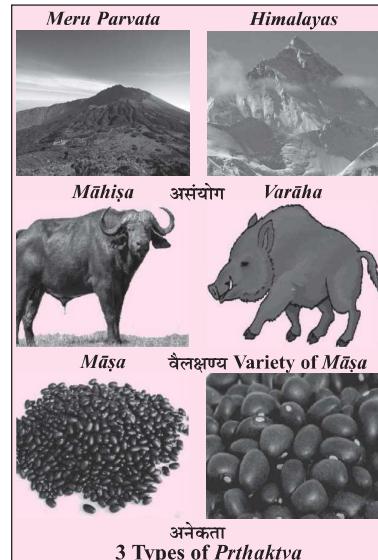
Vibhāga & Pr̄thaktva Lakṣaṇa [33]

विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः। पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता॥13 3॥

➤ *Vibhāga* (disjunction) is the attribute which destroys the conjunction. The

division of particles or division of combined objects is called as *Vibhāga*. Absence of combining factor is also called as *Vibhāga*.

➤ *Pr̄thaktva* is the special cause of conventional expressions such this is distinct from that. Separation or segregation of the things basing on their distinct qualities is called *Pr̄thaktva*.



Cakrapāni:

विभागमाह- विभागस्त्वित्यादि।- By starting the verse with ‘*Vibhāgastu*’ the author has presented the characteristics of *Vibhāga*.

विभक्तिः विभजनम्। विभक्तिमेव विवृणोति- वियोग इति; संयोगस्य विगमो वियोगः।- ‘*Vibhāga*’ means

birds becomes useless.

Body Parts of Animals [334-335]

शरीरावयवः: सक्षिथिरः स्कन्धादयस्तथा।

सक्षिथिमांसाद्वरुः स्कन्धस्ततः कोडस्ततः शिरः ॥13 3 4॥

वृषणौ चर्म मेद्वं च श्रोणी वृक्कौ यकृद्वदम्।

मांसाद्वरुतरं विद्याद्याथास्त्वं मध्यमस्थि च ॥13 3 5॥

➤ The edible body parts in the animals and birds are thighs (*Sakthi*), head (*Śira*), shoulder (*Skandha*) etc.

➤ In general the flesh of the shoulder is heavier than thighs. The flesh of the flanks (*Kroḍa*) is heavier than the shoulders and the flesh of the head is much heavier when compared with the flesh of flanks.

➤ In comparison with the flesh of above body parts, the flesh of testes (*Vṛṣaṇa*), skin (skin), penis (*Medhra*), pelvis (*Śronī*), kidneys (*Vṛkka*), liver (*Yakṛt*), rectum (*Guda*), muscles of middle part of the body (*Madhyama māṃsa*) and bones (*Asthi*) are heavier than one another in their successive order.

Cakrapāni:

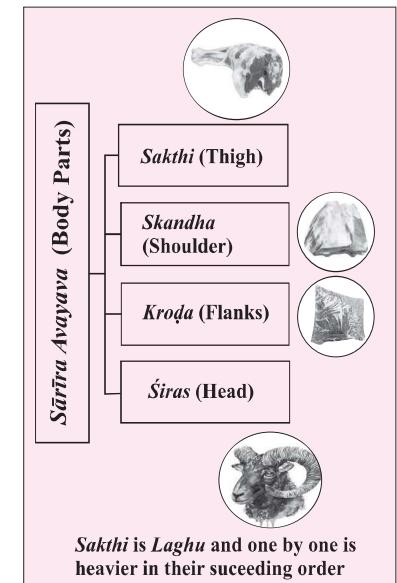
मांसाद्वरुतरं विद्यादिति गुरुत्वेन प्रतिपादितसक्षयादिमांसाद्वप्त्वादि गुरुतरं विद्यादिति।- The heaviness of meat should be known on the basis of the parts of the body. The flesh of the body parts like testes (*Vṛṣaṇa*) is heavier than thighs (*Sakthi*).

यथावामिति एकशरीरसक्षयादीनामवैतत्त्वैरव्यादि, नत्प्रवापेक्षया।- ‘*Yathāsvam*’ means for the assessment of heaviness and lightness one has to compare the flesh of the same animal with the flesh of its own body parts but not with the

other animal.

मध्यमिति अन्तराधि।- ‘*Madhyam*’ means *Antarādhī* i.e. middle part of the body (trunk).

अस्थि इति अस्थिस्थितं मांसम्।- ‘*Asthi*’ means the flesh attached to the bones.

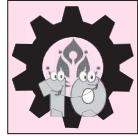


Sakthi is *Laghu* and one by one is heavier in their succeeding order

अन्ये तु मध्यमिति अस्थिमध्यगतं मज्जानं बुवते; तत्रातिमुन्दरं, तस्योत्तरोत्तरातुगौरवकथनेनैव लब्धत्वात्।- Some other scholars opined that *Madhya* as *Asthi Madhya* i.e. *Majā*. But it is not correct, as the heaviness of tissues is said that they are progressively heavier.

Svabhāva [336]

स्वभावाल्लघवो मुद्रास्तथा लावकपिङ्गलाः। स्वभावाद्वुर्गवो माशा वराहमहिषास्तथा ॥13 3 6॥



Chapter 29

Daśa Prāṇayatanīya Adhyāya दशप्राणायतनीयोऽध्यायः

अथातोदशप्राणायतनीयमध्यायं व्याख्यास्यामः॥१॥
इति ह स्माह भगवानात्रेयः॥२॥

After Vividhāśitapūrīya Adhyāya, Ācārya Agniveśa has propounded the chapter entitled *Dasa Prāṇayatanīya Adhyāya*, as taught by Lord Ātreya.

Cakrapāni:

संप्रत्यध्यायद्वयेऽवशिष्टे वक्तव्ये पूर्वध्याये 'प्राणायतनसमुद्धः' इति प्राणायतनसब्दकीर्तनाद्वाप्राणायतनीय उच्चते; किंवा, अयं दशप्राणायतनीयः सूत्रस्थानोपसंग्रहः; शेषाध्यायस्तु सर्वतन्त्रसंग्रह इति पश्चादुच्चते।— Now the author is going to explain the remaining subject matter in the two chapters. In the previous chapter the diseases inflicting 'Prāṇayatana' have been discussed. Thus in continuation, the description of *Prāṇayatana* is detailed in the present chapter. In fact this chapter is the summary of the section *Sūtrasthāna* and the next chapter is the gist of entire compendium and hence it is described later.

इयमप्यर्थपरा संज्ञा, न शब्दानुकरिणी।— The title of the chapter 'Prāṇayatana' should not be taken on the basis of the meaning and it should be understood as on the basis of contents.

आयतनानीव आयतनानि, तदुपचारे प्राणोपचारात्, तत्राणे च प्राणनाशादित्यर्थः।— 'Āyatanāni' means the residing place. If any injury happens at these places leads to various diseases and the destruction of these places results in death.

न प्राणस्य जीविताख्यस्य शरीरेन्द्रियसत्त्वात्मसंयोगरूपस्य

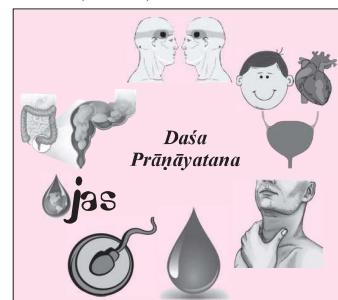
शङ्खादय एव परमाशयाः, तस्यकृत्स्नशरीराद्याश्रयत्वात्।— Only 'Śankha' etc. are the not the seats of life, as life is the combination of the body, sense organs, mind and the soul and it pervades the whole body.

Daśa Prāṇayatana (The Ten Seats of Life) [3]

दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः।
शङ्खौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसी गुदम्॥३॥

Following are the ten seats of life where life exists.

➤ Śāṅkhau (temples)	-	2
➤ Marmatrayam (vital organs)	-	3
➤ Kanṭha (throat)	-	1
➤ Rakta (blood)	-	1
➤ Śukra (semen)	-	1
➤ Ojas (essence of tissues)	-	1
➤ Guḍa (rectum)	-	1



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Caraka Saṃhitā

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'यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित्'

"Whatever the knowledge that is found elsewhere is also available in this treatise, but whatever is not found here cannot be found anywhere else."

-Ca. Si 12/54