Charaka Samhita - Volume 3

Ayurveda

This document contains Ayurvedic knowledge from Charaka Samhita. Charaka Samhita is Ayurveda's Core Text.

This is Volume 3 from the total of 7 Volumes.

Table of Contents

1. Vimana Sthana
2. Sharira Sthana

Vimana Sthana Contents

1. Rasa Vimana
2. Trividhakukshiya Vimana
3. Janapadodhvansaniya Vimana
4. Trividha Roga Vishesha Vijnaniya Vimana
5. Sroto Vimana
6. Roganika Vimana
7. Vyadhita Rupiya Vimana
8. Rogabhishagjitiya Vimana

Sharira Sthana Contents

1. Katidhapurusha Sharira
2. Atulyagotriya Sharira
3. Khuddika Garbhavakranti Sharira
4. Mahatigarbhavakranti Sharira
5. Purusha Vichaya Sharira
6. Sharira Vichaya Sharira
7. Sharira Sankhya Sharira
8. Jatisutriya Sharira

Vimana Sthana

Preamble of Vimana Sthana (Section on specific principles of quantification)

Vimana Sthana deals with the specific principles of quantification and inference.

Fundamental principles

The word *Vimana* literally means specific measurement. Vimana Sthana is about quantification of vitiation of dosha and other specific factors responsible for causing disease or impair health of an individual. It also describes dietary regulations, causes of epidemics, basic body systems, acquiring knowledge of disease and patient, and medical education. Quantification of dosha is the most important factor because their vitiation is cause of all endogenous diseases. Without measuring the severity of dosha vitiation, the physician cannot manage the diseases properly. The section describes the qualities of an ideal teacher, a medical student and how to acquire medical knowledge. In this regard, means to evaluate a medical treatise and ways to enhance medical knowledge by organizing and attending medical conferences, group discussions and debates are described in detail. The section covers diverse fields like personal health, diet guidelines, social health, medical education, patient examination etc.

Glimpses of chapters

There are eight chapters in Vimana Sthana:

- The first chapter, Rasa Vimana, explains the role of rasa, ghee, oil and honey in dosha vitiation and pacification. *Ashta ahara vishesha ayatana* (eight specific factors to be considered in processing food) are described in this chapter.
- The second chapter , Trividhakukshiya Vimana further guides dietary regulations and its consequences, if not followed properly. The disorders due to *ama* are also described.
- The third chapter, Janapadodhvansaniya Vimana, deals with the prevention of various epidemic disorders caused due to polluted air, water, soil and season. The contamination of these four factors is basic cause of higher mortality rate in an area. The social hygiene aspect is mentioned in this chapter. The lifespan and its gradual decrease according to change in era is predicted here.
- The fourth chapter, Trividha Roga Vishesha Vijnaniya Vimana, explains three ways to acquire knowledge of diseases. These are based upon *aptopadesha* (authentic scriptural knowledge or knowledge given by authority), pratyaksha (direct perception by senses) and anumana (perception based on logical reasoning). The assessment of various psychological factors is also described in detail.
- Sroto Vimana, the fifth chapter, deals with detailed description of srotas (transportation and perfusion channels) in the body. It enlists the root of each

srotas, common features of its vitiation and general principles of its management. The chapter guides to understand the basic body system involved in disease and its treatment protocol in general.

- Roganika Vimana, the sixth chapter, details the five categories of diseases based upon prognosis (curable, incurable), severity (mild, severe), origin (psyche or *soma*), etiology (endogenous, exogenous) and site of origin (*amashaya*, *pakvashaya*). It further describes the *anubandhya* (independent disease) and *anubandha* (dependent upon other disease). The differentiation of disease based upon predominant dosha and its management principles are described.
- The seventh chapter Vyadhita Rupiya Vimana describes how a patient's presentation can misguide the physician about the severity of disease. Thorough clinical examination is necessary for prevention of such error and reach correct diagnosis. The second part of the chapter is about *krimi* (micro-organisms and parasites) and their management. Since the field of microbiology has mostly developed in the last one hundred years, the treatment of *krimi* is not adequate but prevention methods are comprehensive.
- The last chapter of this section, Rogabhishagjitiya Vimana deals with how a medical student can achieve comprehensive knowledge. It explains selection of a treatise, characteristics of ideal teacher, student and his duty during academia. Four types of conversations in a conference are narrated. Discussion techniques and guidelines for developing conference presentation skills are detailed. Further, ten types of examination of a patient are explained with example in clinical practice. Meanwhile, the characteristic features of types of three prakriti (fundamental constitution) and eight sara (qualities of tissues) are described in detail. Comprehensive list of herbs used in five body purification procedures is given for the knowledge of physician. This chapter has compilation of guidelines for a student to achieve success in medical practice.

Researches

1. Sharma B.K. has researched on specifications of Vimana Sthana. [1]
2. Mehta B. K. has studied the theories described in Trividha Roga Vishesha Vijnaniya Vimana.[2]
3. Dani P.P. has also worked upon the philosophical and applied concepts described in Vimana Sthana. [3]

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[1] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

[2] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

[3] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

4. Das Durga has studied the significance of first chapter Rasa Vimana in Vimana Sthana [4]

All Abstracts

The new learners of Vimana sthana can read all abstracts of chapters of this section on the Abstracts - Vimana Sthana page.

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Rasa Vimana

’‘’Vimana Sthana Chapter 1. Taste-based factors for the measurement of diseases and drugs’’’

’‘’Abstract’’’

The word ‘Rasa’ literally means taste sensation, essence, fluid, mercury, flavours. This chapter is related with the tastes of food substance and its importance in diet related to health. Dosha and rasa are the prominent factors for the assessment of diseases and drugs respectively. There are six rasas - madhura (sweet), amla (sour), lavana (saline), katu (pungent), tikta (bitter), and kashaya (astringent). These have pacifying and provoking effect on physiological status of dosha in body. This effect of rasas on dosha is due to conjunction of rasas and dosha by virtue of their similar and dissimilar properties. Their proper use in accordance with the body constitution maintains health, otherwise they vitiate the dosha (increase or decrease) which leads to various disorders in the body. This interaction of rasa and dosha is described in details. Eight specific factors of dieting and twelve guidelines about eating food have been described in this chapter, which are of immense value for those seeking a healthy and long life. These rules set the criteria for categorizing food as wholesome or unwholesome.

’‘’Keywords:’’’ Rasa, taste, diet, codes of conduct for taking food, principles of diet, dietary guidelines, ashta vidha ahara visheshayatana.

Introduction

The chapter Rasa Vimana deals with rasa and dosha, since rasa is the primary trigger for the action of drugs on dosha. Three rasa act as either enhancers or suppressors for each dosha. Once the action of a particular rasa on a dosha is known, the effect of

[4] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee’s “Taegyo Singi”, 2016, International Journal of Childbirth Education, Pg 34-37

dravya can be predicted in the same manner and after knowing the action of dosha one can understand the disease process. Prolonged usage of certain food articles is known to vitiate dosha. For example, if a person is consuming kshara (alkali) and lavana (salt) for a long time, he is advised to decrease the quantity gradually to prevent the effect on dosha. Typically, it is advised to take meals that have all the six ‘’rasas’’, since that helps neutralize the effect of any particular rasa on a dosha.

Thus, considering the beneficial and harmful effects of food, eight types of dietary regimen have been described in Ayurveda, collectively called ‘’ashta ahara vidhi vishesh aayatana’’, with special instructions like eating freshly prepared warm food that is unctuous, neither more or less in quantity, is suitable to the individual’s capacity to digest, is suitable to the location, and that the food is not eaten too slow or too quickly.

Another agent discussed in this chapter is drugs used in pacifying aggravated dosha. The use of a dravya in a specific scenario depends on its intrinsic rasa and guna and its effect on a dosha. In cases where the use of a food article or an agent/‘’dravya’’ results in direct action that is well understood, is called prakriti samavaya. For example, taila (oil), ghrita (clarified butter) and madhu (honey) are known to pacify vata, pitta and kapha respectively.

This rule is, however, not applicable for all afflictions or agents because when a dravya is combined with another dravya in different quantity and/or of varying purity, then the outcome could be quite different than that of a basic dravya. Such outcomes are known as vikriti vishama samavaya. Rasa, dravya, dosha and vikara prabhava are based upon these two principles. The three dravya mentioned earlier (taila, ghrita and madhu) are largely used in formulations of other drugs, as diet, or as anupana (concomitant drug). These three do not have any side effects. On the other hand, pippali (piper longum), alkaline and saline substances invariably vitiate dosha on frequent use and are advised for limited use.

Sanskrit Text, Transliteration and English Translation

अथातो रसविमानं व्याख्यास्यामः||१|| इति ह स्माह भगवानात्रेयः||२||

athātō rasavimānaṁ vyākhyāsyāmaḥ||1|| iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter Rasa Vimana(Taste-based factors for the measurement of diseases and drugs). Thus said Lord Atreya. [1-2]

Importance and objective of vimana sthana

इह खलु व्याधीनां निमित्तपूर्वरूपरूपोपशयसङ्ख्याप्राधान्यविधिविकल्प बलकालविशेषाननुप्रविश्यानन्तरं दोषभेषजदेशकालबलशरीरसाराहारसात्म्यसत्त्वप्रकृतिवयसां मानमवहितमनसा यथावज्ज्ञेयं भवति भिषजा, दोषादिमानज्ञानायत्तत्वात् क्रियायाः|

न ह्यमानज्ञो दोषादीनां भिषग् व्याधिनिग्रहसमर्थो भवति|

तस्माद्दोषादिमानज्ञानार्थं विमानस्थानमुपदेक्ष्यामोऽग्निवेश! ||३||

iha khalu vyādhīnāṁ nimittapūrvarūparūpōpaśayasaṅkhyāprādhānyavidhivikalpa balakālaviśēṣānanupraviśyānantaraṁ [1] dōṣabhēṣajadēśakālabalaśarīrasārāhārasātmyasattvaprakṛtivayasāṁ [2] mānamavahitamanasā yathāvajjñēyaṁ bhavati bhiṣajā, dōṣādimānajñānāyattatvāt [3] kriyāyāḥ| na hyamānajñō dōṣādīnāṁ [4] bhiṣag vyādhinigrahasamarthō bhavati| tasmāddōṣādimānajñānārthaṁ [5] vimānasthānamupadēkṣyāmō'gnivēśa!||3||

After comprehending the features of a disease in terms of its etiology, prodromal features, signs and symptoms, suitability, number, predominance of morbid factor, classification, proportional variation, intensity and duration, the physician should assess carefully the features of the drugs, agents, and the constitution of the patient (dosha, drugs, place, time, strength, body, constitutional dominance of one or the other dhatu, diet, suitability, psyche, constitution and age) because the therapeutic interventions depend on the knowledge of the features of dosha, etc. A physician having no knowledge of the features of dosha is incapable of controlling the disease. Hence O Agnivesha! For the knowledge of the features of dosha, etc., we shall describe this section on vimana (specific features) [3]

Effect of Rasa

तत्रादौ रसद्रव्यदोषविकारप्रभावान् वक्ष्यामः|

रसास्तावत् षट्- मधुराम्ललवणकटुतिक्तकषायाः|

ते सम्यगुपयुज्यमानाः शरीरं यापयन्ति, मिथ्योपयुज्यमानास्तु खलु

दोषप्रकोपायोपकल्पन्ते||४||

tatrādau rasadravyadōṣavikāraprabhāvān vakṣyāmaḥ| rasāstāvat ṣaṭ-madhurāmlalavaṇakaṭutiktakaṣāyāḥ| tē samyagupayujyamānāḥ śarīraṁ yāpayanti, mithyōpayujyamānāstu khalu dōṣaprakōpāyōpakalpantē||4||

To start with, we shall talk about the effects of rasa, dravya (substance), dosha and vikara (disorder). Rasas, as we know, are six – sweet, sour, saline, pungent, bitter and astringent. These maintain the body in harmony if used appropriately otherwise vitiate the dosha. [4]

Effect of rasa on dosha

दोषाः पुनस्त्रयो वातपित्तश्लेष्माणः|

ते प्रकृतिभूताः शरीरोपकारका भवन्ति, विकृतिमापन्नास्तु खलु नानाविधैर्विकारैः शरीरमुपतापयन्ति||५||

dōṣāḥ punastrayō vātapittaślēṣmāṇaḥ| tē prakr̥tibhūtāḥ śarīrōpakārakā [1] bhavanti, vikr̥timāpannāstu khalu nānāvidhairvikāraiḥ śarīramupatāpayanti||5||

Dosha are three – vata, pitta and kapha. In their normal state, these are beneficial to the body while in an abnormal state, these afflict the body with various disorders. [5]

तत्र दोषमेकैकं त्रयस्त्रयो रसा जनयन्ति, त्रयस्त्रयश्चोपशमयन्ति|

तद्यथा- कटुतिक्तकषाया वातं जनयन्ति, मधुराम्ललवणास्त्वेनं शमयन्ति; कट्वम्ललवणाः पित्तं जनयन्ति, मधुरतिक्तकषायास्त्वेनच्छ्मयन्ति; मधुराम्ललवणाः श्लेष्माणं जनयन्ति, कटुतिक्तकषायास्त्वेनं शमयन्ति||६||

tatra dōṣamēkaikaṁ trayastrayō rasā janayanti, trayastrayaścōpaśamayanti| tadyathā- kaṭutiktakaṣāyā vātaṁ janayanti, madhurāmlalavaṇāstvēnaṁ śamayanti; kaṭvamlalavaṇāḥ pittaṁ janayanti, madhuratiktakaṣāyāstvēnacchmayanti; madhurāmlalavaṇāḥ ślēṣmāṇaṁ janayanti, kaṭutiktakaṣāyāstvēnaṁ śamayanti||6||

Three ‘’rasas’’ aggravate one dosha while the other three pacify it. For example, pungent, bitter and astringent (rasa) aggravate vata while sweet, sour and saline pacify it. Likewise, pungent, sour and saline rasas aggravate pitta while sweet, bitter and astringent ones pacify it. Sweet, sour and saline rasa aggravate kapha while pungent, bitter and astringent pacify it. [6]

रसदोषसन्निपाते तु ये रसा यैर्दोषैः समानगुणाः समानगुणभूयिष्ठा वा भवन्ति

ते तानभिवर्धयन्ति, विपरीतगुणा विपरीतगुणभूयिष्ठा वा शमयन्त्यभ्यस्यमाना इति|

एतद्व्यवस्थाहेतोः षट्त्वमुपदिश्यते रसानां परस्परेणासंसृष्टानां, त्रित्वं च दोषाणाम्||७||

rasadōṣasannipātē tu yē rasā yairdōṣaiḥ samānaguṇāḥ samānaguṇabhūyiṣṭhā vā bhavanti tē tānabhivardhayanti, viparītaguṇā viparītaguṇabhūyiṣṭhā vā śamayantyabhyasyamānā iti| ētadvyavasthāhētōḥ ṣaṭtvamupadiśyatē rasānāṁ parasparēṇāsaṁsr̥ṣṭānāṁ, tritvaṁ ca dōṣāṇām||7||

In case of the conjunction of rasa and dosha, rasas aggravate those dosha sharing similar properties and pacify those that have opposing or antagonistic properties. This explains six ‘’rasas’’ for the three dosha. [7]

संसर्गविकल्पविस्तरो ह्येषामपरिसङ्ख्येयो भवति, विकल्पभेदापरिसङ्ख्येयत्वात्||८||

saṁsargavikalpavistarō hyēṣāmaparisaṅkhyēyō bhavati, vikalpabhēdāparisaṅkhyēyatvāt||8||

Details of mutual combinations and proportional variations with regard to them are innumerable because these variations are innumerable. [8]

तत्र खल्वनेकरसेषु द्रव्येष्वनेकदोषात्मकेषु च विकारेषु रसदोषप्रभावमेकैकश्येनाभिसमीक्ष्य ततो द्रव्यविकारयोः प्रभावतत्त्वं व्यवस्येत्||९||

tatra khalvanēkarasēṣu [1] dravyēṣvanēkadōṣātmakēṣu ca vikārēṣu rasadōṣaprabhāvamēkaikaśyēnābhisamīkṣya tatō dravyavikārayōḥ prabhāvatattvaṁ vyavasyēt||9||

Whether it is an agent (generically termed ‘’dravya’’ in Sanskrit) with multiple ‘’rasas’’ or a disorder having afflictions of various dosha, one should first critically analyze the role of each rasa or dosha individually and then determine the effect of the ‘’dravya’’ and the disorder. [9]

न त्वेवं खलु सर्वत्र|

न हि विकृतिविषमसमवेतानां नानात्मकानां परस्परेण चोपहतानामन्यैश्च विकल्पनैर्विकल्पितानामवयवप्रभावानुमानेनैव समुदायप्रभावतत्त्वमध्यवसातुं शक्यम्||१०||

na tvēvaṁ khalu sarvatra| na hi vikr̥tiviṣamasamavētānāṁ nānātmakānāṁ parasparēṇa cōpahatānāmanyaiśca [1] vikalpanairvikalpitānāmavayavaprabhāvānumānēnaiva samudāyaprabhāvatattvamadhyavasātuṁ śakyam||10||

But this rule is not applicable universally because in case of complex disorders (and dravya) where the effect is not exactly in accordance with the cause due to multiple causative factors operating, with differing (often conflicting) modes of operation, it is not possible to determine the effect of the dravya or the disease on the basis of the effect of individual rasa or dosha. [10]

तथायुक्ते हि समुदये समुदायप्रभावतत्त्वमेवमेवोपलभ्य ततो द्रव्यविकारप्रभावतत्त्वं व्यवस्येत्||११||

tathāyuktē hi samudayē samudāyaprabhāvatattvamēvamēvōpalabhya tatō dravyavikāraprabhāvatattvaṁ vyavasyēt||11||

In such cases, the effect of the ‘’dravya’’ or the disease is ascertained on the basis of their cumulative action. [11]

तस्माद्रसप्रभावतश्च द्रव्यप्रभावतश्च दोषप्रभावतश्च विकारप्रभावतश्च तत्त्वमुपदेक्ष्यामः||१२||

tasmādrasaprabhāvataśca dravyaprabhāvataśca dōṣaprabhāvataśca vikāraprabhāvataśca tattvamupadēkṣyāmaḥ||12||

Hence we shall describe the concept according to the effect of rasa (individual) and ‘’dravya’’ (total) on one side and dosha (individual) and disease (total) on the other. [12]

‘’Dravya prabhava’’ (effect of ‘’dravya’’)

तत्रैष रसप्रभाव उपदिष्टो भवति| द्रव्यप्रभावं पुनरुपदेक्ष्यामः| तैलसर्पिर्मधूनि वातपित्तश्लेष्मप्रशमनार्थानि द्रव्याणि भवन्ति||१३||

tatraiṣa rasaprabhāva upadiṣṭō bhavati| dravyaprabhāvaṁ punarupadēkṣyāmaḥ| tailasarpirmadhūni vātapittaślēṣmapraśamanārthāni [1] dravyāṇi bhavanti||13||

The effects of the six types of rasa were described in an earlier verse. Now we shall describe the effect of ‘’dravya’’. Oil, ghee and honey are the substances capable of pacifying vata, pitta and kapha respectively. [13]

तत्र तैलं स्नेहौष्ण्यगौरवोपपन्नत्वाद्वातं जयति सततमभ्यस्यमानं; वातो हि रौक्ष्यशैत्यलाघवोपपन्नो विरुद्धगुणो भवति, विरुद्धगुणसन्निपाते हि भूयसाऽल्पमवजीयते, तस्मात्तैलं वातं जयति सततमभ्यस्यमानम्| सर्पिः खल्वेवमेव पित्तं जयति, माधुर्याच्छैत्यान्मन्दत्वाच्च; पित्तं ह्यमधुरमुष्णं तीक्ष्णं च| मधु च श्लेष्माणं जयति, रौक्ष्यात्तैक्ष्ण्यात् कषायत्वाच्च; श्लेष्मा हि स्निग्धो मन्दो मधुरश्च | यच्चान्यदपि किञ्चिद्द्रव्यमेवं वातपित्तकफेभ्यो गुणतो विपरीतं स्यात्तच्चैताञ्जयत्यभ्यस्यमानम्||१४||

tatra tailaṁ snēhauṣṇyagauravōpapannatvādvātaṁ jayati [1] satatamabhyasyamānaṁ; vātō hi raukṣyaśaityalāghavōpapannō viruddhaguṇō bhavati, viruddhaguṇasannipātē hi bhūyasā’lpamavajīyatē, tasmāttailaṁ vātaṁ jayati satatamabhyasyamānam| sarpiḥ khalvēvamēva pittaṁ jayati, mādhuryācchaityānmandatvācca [2] ; pittaṁ hyamadhuramuṣṇaṁ tīkṣṇaṁ ca| madhu ca ślēṣmāṇaṁ jayati, raukṣyāttaikṣṇyāt kaṣāyatvācca; ślēṣmā hi snigdhō mandō madhuraśca [3] | yaccānyadapi kiñciddravyamēvaṁ vātapittakaphēbhyō guṇatō viparītaṁ syāttaccaitāñjayatyabhyasyamānam||14||

Oil possesses the properties of unctuousness, hotness and heaviness and as such pacifies vata when used regularly. Vata possesses roughness, coldness and lightness and is thus pacified by the habitual use of oil. In the same way, ghee’s sweetness, coldness and dullness overcomes pitta’s non-sweet, hot and sharp properties. Finally, honey’s roughness, sharpness and astringency neutralizes the effects of kapha’s unctuous, dull and sweet properties. Any other substance which is antagonistic in properties to vata, pitta and kapha will similarly help in pacifying them when used regularly. [14]

Three substances contra-indicated for long term consumption and their effects on body

अथ खलु त्रीणि द्रव्याणि नात्युपयुञ्जीताधिकमन्येभ्यो द्रव्येभ्यः; तद्यथा- पिप्पली, क्षारः, लवणमिति||१५||

atha khalu trīṇi dravyāṇi nātyupayuñjītādhikamanyēbhyō dravyēbhyaḥ; tadyathā- pippalī, kṣāraḥ, lavaṇamiti||15||

Now there are three substances whose excessive use is strictly prohibited in comparison to other ones - long pepper, alkali and salt. [15]

Effect of long term consumption of long pepper

पिप्पल्यो हि कटुकाः सत्यो मधुरविपाका गुर्व्योनात्यर्थं स्निग्धोष्णाः प्रक्लेदिन्यो भेषजाभिमताश्चताः सद्यः; शुभाशुभकारिण्यो भवन्ति; आपातभद्राः, प्रयोगसमसाद्गुण्यात्; दोषसञ्चयानुबन्धाः;- सततमुपयुज्यमाना हि गुरुप्रक्लेदित्वाच्छ्लेष्माणमुत्क्लेशयन्ति, औष्ण्यात् पित्तं, न च

वातप्रशमनायोपकल्पन्तेऽल्पस्नेहोष्णभावात्; योगवाहिन्यस्तु खलु भवन्ति;तस्मात् पिप्पलीर्नात्युपयुञ्जीत||१६|

pippalyō hi kaṭukāḥ satyō madhuravipākā gurvyōnātyarthaṁ snigdhōṣṇāḥ praklēdinyō bhēṣajābhimatāścatāḥ [1] sadyaḥ; śubhāśubhakāriṇyō bhavanti; āpātabhadrāḥ, prayōgasamasādguṇyāt; dōṣasañcayānubandhāḥ;- satatamupayujyamānā hi gurupraklēditvācchlēṣmāṇamutklēśayanti, auṣṇyāt pittaṁ, na ca vātapraśamanāyōpakalpantē'lpasnēhōṣṇabhāvāt; yōgavāhinyastu khalu bhavanti; tasmāt pippalīrnātyupayuñjīta||16||

Long peppers are pungent but sweet in ''vipaka'', heavy, not too unctuous, hot and moistening. They are considered to be among the most effective of drugs and exhibit their good or bad effect fairly quickly. If used properly and sparingly, they are beneficial but still lead to consequent accumulation of''doshas''. If used regularly, however, they aggravate''kapha'' due to their heaviness and moistening properties, ''pitta'' due to their hotness while they are unable to pacify ''vata'' because of little unctuousness and hotness. Hence one should not use long peppers excessively. [16]

Effect of long term consumption of alkali

क्षारः पुनरौष्ण्यतैक्ष्ण्यलाघवोपपन्नः क्लेदयत्यादौ पश्चाद्विशोषयति, स पचनदहनभेदनार्थमुपयुज्यते; सोऽतिप्रयुज्यमानः केशाक्षिहृदयपुंस्त्वोपघातकरः सम्पद्यते| ये ह्येनं ग्रामनगरनिगमजनपदाः सततमुपयुञ्जते त आन्ध्यषाण्ढ्यखालित्यपालित्यभाजो हृदयापकर्तिनश्च भवन्ति, तद्यथा-प्राच्याश्चीनाश्च; तस्मात् क्षारं नात्युपयुञ्जीत||१७||

kṣāraḥ punarauṣṇyataikṣṇyalāghavōpapannaḥ klēdayatyādau paścādviśōṣayati [1] , sa pacanadahanabhēdanārthamupayujyatē; sō'tiprayujyamānaḥ kēśākṣihṛdayapuṁstvōpaghātakaraḥ sampadyatē| yē hyēnaṁ grāmanagaranigamajanapadāḥ satatamupayuñjatē ta āndhyaṣāṇḍhyakhālityapālityabhājō hṛdayāpakartinaśca bhavanti, tadyathā-prācyāścīnāśca; tasmāt kṣāraṁ nātyupayuñjīta||17||

Alkali, endowed with hotness, sharpness and lightness at first acts like a liquid, but dries up subsequently. It is used for digestion, burning, and tearing but if used excessively, damages hair, eyes, heart and virility. The people of villages, cities, communes and districts who use it continuously suffer from blindness, impotency, baldness and grey hair, and constricting pain in the cardiac region, such as the inhabitants of the eastern region and China. Hence one should not use alkali excessively. [17]

Effect of long term consumption of salt

लवणं पुनरौष्ण्यतैक्ष्ण्योपपन्नम्, अनतिगुरु, अनतिस्निग्धम्, उपक्लेदि, विस्रंसनसमर्थम्, अन्नद्रव्यरुचिकरम्, आपातभद्रं प्रयोगसमसाद्गुण्यात्, दोषसञ्चयानुबन्धं, तद्रोचनपाचनोपक्लेदनविस्रंसनार्थमुपयुज्यते| तदत्यर्थमुपयुज्यमानं ग्लानिशैथिल्यदौर्बल्याभिनिर्वृत्तिकरं शरीरस्य भवति| ये ह्येनद्ग्रामनगरनिगमजनपदाः सततमुपयुञ्जते, ते भूयिष्ठं ग्लास्नवः

शिथिलमांसशोणिता अपरिक्लेशसहाश्च भवन्ति| तद्यथा- बाह्लीकसौराष्ट्रिकसैन्धवसौवीरकाः; ते हि पयसाऽपि सह लवणमश्नन्ति| येऽपीह भूमेरत्यूषरा देशास्तेष्वोषधिवीरुद्वनस्पतिवानस्पत्या न जायन्तेऽल्पतेजसो वा भवन्ति, लवणोपहतत्वात्| तस्माल्लवणं नात्युपयुञ्जीत| ये ह्यतिलवणसात्म्याः पुरुषास्तेषामपि खालित्यपालित्यानि वलयश्चाकाले भवन्ति||१८||

lavaṇaṁ punarauṣṇyataikṣṇyōpapannam, anatiguru, anatisnigdham, upaklēdi, visraṁsanasamartham, annadravyarucikaram, āpātabhadraṁ prayōgasamasādguṇyāt, dōṣasañcayānubandhaṁ, tadrōcanapācanōpaklēdanavisraṁsanārthamupayujyatē| tadatyarthamupayujyamānaṁ glāniśaithilyadaurbalyābhinirvṛttikaraṁ śarīrasya bhavati| yē hyēnadgrāmanagaranigamajanapadāḥ satatamupayuñjatē, tē bhūyiṣṭhaṁ glāsnavaḥ śithilamāṁsaśōṇitā apariklēśasahāśca bhavanti| tadyathā- bāhlīkasaurāṣṭrikasaindhavasauvīrakāḥ; tē hi payasā'pi saha lavaṇamaśnanti| yē'pīha bhūmēratyūṣarā dēśāstēṣvōṣadhivīrudvanaspativānaspatyā na jāyantē'lpatējasō vā bhavanti, lavaṇōpahatatvāt| tasmāllavaṇaṁ nātyupayuñjīta| yē hyatilavaṇasātmyāḥ puruṣāstēṣāmapi khālityapālityāni valayaścākālē bhavanti||18||

Salt is endowed with hotness, sharpness, moistening, laxative, and relishing qualities and is not much heavy to digest and unctuous. It gives immediate benefits when used proper course and combination. But when used habitually or excessively, it causes accumulation of dosha.

Its excessive usage causes malaise, laxity and debility in the body. The people of villages, cities, communes and districts who use it continuously are exceedingly depressed, have loose muscles and blood and low tolerance for pain. Such inhabitants as those of [https://en.wikipedia.org/wiki/Bahlikas Bahlika], [https://en.wikipedia.org/wiki/Saurashtra_(region) Saurashtra], [https://en.wikipedia.org/wiki/Sindhu_Kingdom Sindhu] and [https://en.wikipedia.org/wiki/Sauvira_Kingdom#:~:text=Sauv%C4%ABra%20was%20an%20ancient%20kingdom,mentioned%20alongside%20the%20Sindhu%20Kingdom. Sauveera] (countries / regions in ancient times) even take salt with milk. Moreover, such regions of the world have barren, saline soil and plants – herbs, shrubs, trees and big trees – that do not grow or are stunted because of damage by salt. Hence one should not use salt too much. Even the persons who tend to use excessive salt fall victims to untimely baldness, graying of hair and wrinkles. [18]

तस्मात्तेषां तत्सात्म्यतः क्रमेणापगमनं श्रेयः| सात्म्यमपि हि क्रमेणोपनिवर्त्यमानमदोषमल्पदोषं वा भवति||१९||

tasmāttēṣāṁ tatsātmyataḥ kramēṇāpagamanaṁ śrēyaḥ| sātmyamapi hi kramēṇōpanivartyamānamadōṣamalpadōṣaṁ vā bhavati||19||

Hence it is beneficial for them to wean themselves away gradually from the habit of using these substances. The habituated things, if given up gradually, cause no or little harm. [19]

Satmya(adaptation/habituation)

सात्म्यं नाम तद् यदात्मन्युपशेते; सात्म्यार्थो ह्युपशयार्थः| तत्त्रिविधं प्रवरावरमध्यविभागेन; सप्तविधं तु रसैकैकत्वेन सर्वरसोपयोगाच्च| तत्र सर्वरसं प्रवरम्, अवरमेकरसं, मध्यं तु प्रवरावरमध्यस्थम्| तत्रावरमध्याभ्यां सात्म्याभ्यां क्रमेणैव प्रवरमुपपादयेत् सात्म्यम्| सर्वरसमपि च सात्म्यमुपपन्नः प्रकृत्याद्युपयोक्त्रष्टमानि सर्वाण्याहारविधिविशेषायतनान्यभिसमीक्ष्य हितमेवानुरुध्येत||२०||

sātmyaṁ nāma tad yadātmanyupaśētē; sātmyārthō hyupaśayārthaḥ| tattrividhaṁ pravarāvaramadhyavibhāgēna; saptavidhaṁ tu rasaikaikatvēna sarvarasōpayōgācca| tatra sarvarasaṁ pravaram, avaramēkarasaṁ, madhyaṁ tu pravarāvaramadhyastham| tatrāvaramadhyābhyāṁ sātmyābhyāṁ kramēṇaiva pravaramupapādayēt sātmyam| sarvarasamapi ca sātmyamupapannaḥ [1] prakṛtyādyupayōktraṣṭamāni sarvāṇyāhāravidhiviśēṣāyatanānyabhisamīkṣya hitamēvānurudhyēta||20||

Satmya(habituation) means that which suits the self. Satmya and upashaya have the same meaning. Based on one's habitual usage of rasas, satmya could be categorized into three types- superior, inferior and medium/average. The use of all the rasas collectively is considered superior, those that use only one rasa are considered inferior, while all scenarios that lie between these two are considered medium. Effort should be made to gradually move up from the inferior and the medium types of satmya to the superior type. Even if one has achieved the superior satmya or is habituated of using all the rasas collectively, the individual should strive to abide by the factors of dietetics and nutrition as mentioned in the following verse. [20]

''Ashta vidha ahara visheshayatana'' (eight specific factors for diet)

तत्र खल्विमान्यष्टावाहारविधिविशेषायतनानि भवन्ति; तद्यथा- प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपयोक्त्रष्टमानि (भवन्ति)||२१||

tatra khalvimānyaṣṭāvāhāravidhiviśēṣāyatanāni bhavanti; tadyathā- prakṛtikaraṇasaṁyōgarāśidēśakālōpayōgasaṁsthōpayōktraṣṭamāni (bhavanti)||21||

These are eight specific factors of method of dieting - prakriti (nature), karana (processing), ''samyoga'' (combination), rashi (quantity), desha (place), kala (time/ stage of the disease), ''upayoga -samstha'' (rules for use) and ''upayoktra'' (consumer). [21]

तत्र प्रकृतिरुच्यते स्वभावो यः, स पुनराहारौषधद्रव्याणां स्वाभाविको गुर्वादिगुणयोगः; तद्यथा माषमुद्गयोः, शूकरैणयोश्च (१) |२२|

tatra prakétirucyate svabhÁvo yah, sa punarÁhÁrauÒadhadrvyÁÆÁm svÁbhÁviko gurvÁdi guÆayoga½, tadhythÁ – mÁÒamudgyo½, ÐÚkareÆayoÐca ||1||

Prakriti is ''swabhava'', or the natural attribute or trait of a substance, such as heaviness, etc. For example, the prakriti of black gram or pork is heavy, while that of green gram or deer meat is light. [22.1]

करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः| संस्कारो हि गुणान्तराधानमुच्यते| ते गुणास्तोयाग्निसन्निकर्षशौचमन्थनदेशकालवासनभावनादिभिः कालप्रकर्षभाजनादिभिश्चाधीयन्ते (२) |२२|

karaÆam puna½ svÁbhÁvikÁnÁm dravyÁÆÁmabhisaÉskÁra½| SaÉskaro hi guÆÁntarÁdhÁnamucyate, te guÆÁstoyÁgnisannikarÒaÐaucamanthana deÐa kÁlavÁsanabhÁvanÁdibhi½ kÁlaprakarÒabhÁjanÁdibhiÐcÁ dhÍyante ||2||

''Karana'' (processing) is the making or refinement of the dravya, or the ''samskara'' that are added to the properties of those substances. These properties are imparted by contact of water and fire, by cleansing, churning, place, time, infusing, steeping, etc. and also by the medium used for storage or processing (e.g., copper vessel, or earthen pot), etc. [22.2]

संयोगः पुनर्द्वयोर्बहूनां वा द्रव्याणां संहतीभावः, स विशेषमारभते, यं पुनर्नैकैकशो द्रव्याण्यारभन्ते; तद्यथा- मधुसर्पिषोः, मधुमत्स्यपयसां च संयोगः (३) |२२|

saÉyoga½ punardvayorbahÚnÁm vÁ dravyÁÆÁm saÉhatÍbhÁva½ sa viÐeÒamarabhate, yam punarnekaekaÐo drvyÁÆyÁrabhante, tadhyathÁ madhusarpiÒo½, madhumatsyapayasÁm ca saÉyoga½|| 3||

''Samyoga'' (combination) is the aggregation or combination of two or more ''dravya''. This exhibits peculiarities that are not seen in case of individual substances, such as combination of honey and ghee, and that of honey, fish and milk. [22.3]

राशिस्तु सर्वग्रहपरिग्रहौ मात्रामात्रफलविनिश्चयार्थः| तत्र सर्वस्याहारस्य प्रमाणग्रहणमेकपिण्डेन सर्वग्रहः, परिग्रहः पुनः प्रमाणग्रहणमेकैकश्येनाहारद्रव्याणाम्| सर्वस्य हि ग्रहः सर्वग्रहः, सर्वतश्च ग्रहः परिग्रह उच्यते (४) |२२|

rÁÐistu sarvagrahaparigrahav mÁtrÁmÁtraphalaviniÐcayÁrtha½, Tatra sarvasyÁhÁrasya PramÁÆagrahaÆamekapiÆÕena sarvagaha½, parigraha½ puna½ pramÁÆagrahaÆamekaekaÐ yenÁhÁradravyÁÆÁm, sarvasya hi graha½ sarvagrha½ sarvataÐca graha½ parigraha uryate ||4||

Rashi (quantity) consists of ''sarvagraha'' (account of a whole amount or unit) and ''parigraha'' (account of part of a substance, or of individual parts (in case the substance is a combination of multiple ingredients or parts)) which ascertain the effect of any food article taken in proper or improper quantity. [22.4]

देशः पुनः स्थानं; स द्रव्याणामुत्पत्तिप्रचारौ देशसात्म्यं चाचष्टे (५) |२२|

deÒa½ puna½ sthÁnam, sa dravyÁÆÁmutpati pracÁrau deÐasÁtmyam cÁcaÒte || 5||

Desha denotes the geographic region relating that the substance(s) are local or endemic to, and thus, are suitable to. [22.5]

कालो हि नित्यगश्चावस्थिकश्च; तत्रावस्थिको विकारमपेक्षते, नित्यगस्तु ऋतुसात्म्यापेक्षः (६) |२२|

kÁlo hi NityagaÐcÁvasthikaÐca tatrÁvasthiko vikÁramapekÒate, Nityagastu ètusÁtmyÁpekÒa½ || 6||

Kala is time. It can be taken to be the ever moving time, as in seasons (e.g., suitable to seasons), or as duration from the standpoint of a condition (e.g., a condition that does not get treated within a specific duration becomes incurable). [22.6]

उपयोगसंस्था तूपयोगनियमः; स जीर्णलक्षणापेक्षः (७) |२२|

upayogasaÉsthÁ tÚpayoganiyama½, sa jÍrÆalakÒaÆÁ pekÒa½ ||7||

''Upayogasamastha'' denotes the rules for dieting. This depends on the digestible features (of the food). [22.7]

उपयोक्ता पुनर्यस्तमाहारमुपयुङ्क्ते, यदायत्तमोकसात्म्यम्| इत्यष्टावाहारविधिविशेषायतनानि व्याख्यातानि भवन्ति||२२||

UpayoktÁ punaryastamÁhÁramupayukte yadÁyattamo kasÁtmyam, ItyaÒÔÁvÁhÁravidhiviÐeÒÁyatanÁni vyÁkhyÁtanÍ Bhavanti || 22||

''Upayokta'' is the one who consumes the food. On him depends the oka-satmya (i.e.,habituation developed by practice). Thus, are described the specific factors of the method of dieting. [22]

एषां विशेषाः शुभाशुभफलाः परस्परोपकारका भवन्ति; तान् बुभुत्सेत, बुद्ध्वा च हितेप्सुरेव स्यात्; नच मोहात् प्रमादाद्वा प्रियमहितमसुखोदर्कमुपसेव्यमाहारजातमन्यद्वा किञ्चित्||२३||

ēṣāṁ viśēṣāḥ śubhāśubhaphalāḥ parasparōpakārakā bhavanti; tān bubhutsēta, buddhvā ca hitēpsurēva syāt; naca mōhāt pramādādvā priyamahitamasukhōdarkamupasēvyamāhārajātamanyadvā kiñcit||23||

The characteristics of the eight factors mentioned in the above verses are inter-dependent (for example, a substance of optimum quantity taken in the right season and in the right place). Any regimen prescribed should be done after gaining a thorough understanding of the food articles from these eight aspects for them to be wholesome. Food or any other dravya that is liked but is unwholesome and likely to result in unpleasant consequences should not be used by ignorance or carelessness. [23]

Methods of taking meals (Ahara vidhi vidhana)

तत्रेदमाहारविधिविधानमरोगाणामातुराणां चापि केषाञ्चित् काले प्रकृत्यैव हिततमं भुञ्जानानां भवति- उष्णं, स्निग्धं, मात्रावत्, जीर्णे वीर्याविरुद्धम्, इष्टे देशे, इष्टसर्वोपकरणं, नातिद्रुतं, नातिविलम्बितम्, अजल्पन्, अहसन्, तन्मना भुञ्जीत, आत्मानमभिसमीक्ष्य सम्यक्||२४||

tatrēdamāhāravidhividhānamarōgāṇāmāturāṇāṁ cāpi kēṣāñcit kālē prakṛtyaiva hitatamaṁ bhuñjānānāṁ bhavati- uṣṇaṁ, snigdhaṁ, mātrāvat, jīrṇē vīryāviruddham, iṣṭē dēśē, iṣṭasarvōpakaraṇaṁ, nātidrutaṁ, nātivilambitam, ajalpan, ahasan, tanmanā bhuñjīta, ātmānamabhisamīkṣya samyak||24||

The prescribed method of eating for the healthy and the sick (in certain cases) who take wholesome food timely and habitually is that one should eat warm, unctuous food in proper quantity, after the previously consumed food is digested. The food eaten should be non-antagonistic (i.e., not unsuitable to one's constitution or habit) and should be consumed in a favorable place, with all the favorable accessories, not too fast, not too slow, not while talking or laughing, and with full concentration. [24]

Eat warm and freshly cooked food

तस्य सादगुण्यमुपदेक्ष्यामः- उष्णमश्नीयात्; उष्णं हि भुज्यमानं स्वदते, भुक्तं चाग्निमौदर्यमुदीरयति, क्षिप्रं जरां गच्छति, वातमनुलोमयति, श्लेष्माणं च परिह्रासससयति; तस्मादुष्णमश्नीयात् (१) |२५|

tasya sādguṇyamupadēkṣyāmaḥ- uṣṇamaśnīyāt; uṣṇaṁ hi bhujyamānaṁ svadatē, bhuktaṁ cāgnimaudaryamudīrayati, kṣipraṁ jarāṁ gacchati, vātamanulōmayati, ślēṣmāṇaṁ ca parihrāsasayati [1] ; tasmāduṣṇamaśnīyāt (1)|25|

(I will now explain their merits). One should eat warm (freshly cooked food) because it tastes well and the food consumed stimulates the digestive process, gets digested quickly, normalizes functions of vata dosha and reduces kapha dosha (which obstructs digestion process).[25.1]

Eat unctuous food

स्निग्धमश्नीयात्; स्निग्धं हि भुज्यमानं स्वदते, भुक्तं चानुदीर्णमग्निमुदीरयति, क्षिप्रं जरां गच्छति, वातमनुलोमयति, शरीरमुपचिनोति, दृढीकरोतीन्द्रियाणि, बलाभिवृद्धिमुपजनयति, वर्णप्रसादं चाभिनिर्वर्तयति; तस्मात् स्निग्धमश्नीयात् (२) |२५|

snigdhamaśnīyāt; snigdhaṁ hi bhujyamānaṁ svadatē, bhuktaṁ cānudīrṇamagnimudīrayati [2] , kṣipraṁ jarāṁ gacchati, vātamanulōmayati, śarīramupacinōti, dr̥ḍhīkarōtīndriyāṇi, balābhivr̥ddhimupajanayati, varṇaprasādaṁ cābhinirvartayati; tasmāt snigdhamaśnīyāt (2)|25|

One should eat unctuous because it tastes well, the food consumed stimulates any dormant digestive process, gets digested quickly, normalizes functions of vata, nourishes body, provides firmness to sense organs, increases strength, and enhances complexion. [25.2]

Eat in proper quantity

मात्रावदश्नीयात्; मात्रावद्धि भुक्तं वातपित्तकफानपीडयदायुरेव विवर्धयति केवलं, सुखं गुदमनुपर्येति, न चोष्माणमुपहन्ति, अव्यथं च परिपाकमेति; तस्मान्मात्रावदश्नीयात् (३) |२५|

mātrāvadaśnīyāt; mātrāvaddhi bhuktaṁ vātapittakaphānapīḍayadāyurēva vivardhayati kēvalaṁ, sukhaṁ gudamanuparyēti, na cōṣmāṇamupahanti, avyathaṁ ca paripākamēti; tasmānmātrāvadaśnīyāt (3)|25|

One should eat in proper quantity without disturbing vata, pitta and kapha because that only helps promote one's life-span, easily passes down the bowels, does not disturb the agni (digestive capacity), and gets digested without discomfort. [25.3]

Eat after complete digestion of previous meals

जीर्णेऽश्नीयात्; अजीर्णे हि भुञ्जानस्याभ्यवहृतमाहारजातं पूर्वस्याहारस्य रसमपरिणतमुत्तरेणाहाररसेनोपसृजत् सर्वान् दोषान् प्रकोपयत्याशु, जीर्णे तु भुञ्जानस्य स्वस्थानस्थेषु दोषेष्वग्नौ चोदीर्णे जातायां च बुभुक्षायां विवृतेषु च स्रोतसां मुखेषु विशुद्धे चोद्गारे हृदये विशुद्धे वातानुलोम्ये विसृष्टेषु च वातमूत्रपुरीषवेगेष्वभ्यवहृतमाहारजातं सर्वशरीरधातूनप्रदूषयदायुरेवाभिवर्धयति केवलं; तस्माज्जीर्णेऽश्नीयात् (४) |२५|

jīrṇē'śnīyāt; ajīrṇē hi bhuñjānasyābhyavahr̥tamāhārajātaṁ pūrvasyāhārasya rasamapariṇatamuttarēṇāhārarasēnōpasr̥jat sarvān dōṣān prakōpayatyāśu, jīrṇē tu bhuñjānasya svasthānasthēṣu dōṣēṣvagnau cōdīrṇē jātāyāṁ ca bubhukṣāyāṁ vivr̥tēṣu ca srōtasāṁ mukhēṣu viśuddhē cōdgārē hr̥dayē viśuddhē vātānulōmyē visr̥ṣṭēṣu ca vātamūtrapurīṣavēgēṣvabhyavahr̥tamāhārajātaṁ sarvaśarīradhātūnapradūṣayadāyurēvābhivardhayati kēvalaṁ; tasmājjīrṇē'śnīyāt (4)|25|

One should eat when the previous meal is digested because if one eats before earlier meal is digested, mixing with undigested food will vitiate all the dosha quickly. On the other hand, when one eats after the previous meal is well digested, the dosha do not get vitiated or unsettled from their natural locations, agni is stimulated, appetite is increased, entrances of the channels get cleared, eructation is pure, heart is normal, there are natural urges to pass bodily wastes and there is no obstruction to their passage, and the eaten food enhances one's life without afflicting any dhatu. [25.4]

Eat suitable combination of food

वीर्याविरुद्धमश्नीयात्; अविरुद्धवीर्यमश्नन् हि विरुद्धवीर्याहारजैर्विकारैर्नोपसृज्यते; तस्माद्वीर्याविरुद्धमश्नीयात् (५) |२५|

vīryāviruddhamaśnīyāt; aviruddhavīryamaśnan hi viruddhavīryāhārajairvikārairnōpasr̥jyatē; tasmādvīryāviruddhamaśnīyāt (5)|25|

One should take food consisting of the items that are non-antagonistic in nature to ensure one is not afflicted with the disorders caused by food that is unsuitable to the individual. [25.5]

Eat at right place and with right accessories

इष्टे देशे इष्टसर्वोपकरणं चाश्नीयात्; इष्टे हि देशे भुञ्जानो नानिष्टदेशजैर्मनोविघातकरैर्भावैर्मनोविघातं प्राप्नोति, तथैवेष्टैः सर्वोपकरणैः; तस्मादिष्टे देशे तथेष्टसर्वोपकरणं चाश्नीयात् (६) |२५|

iṣṭē dēśē iṣṭasarvōpakaraṇaṁ cāśnīyāt; iṣṭē hi dēśē bhuñjānō nāniṣṭadēśajairmanōvighātakarairbhāvairmanōvighātaṁ prāpnōti, tathaivēṣṭaiḥ sarvōpakaraṇaiḥ; tasmādiṣṭē dēśē tathēṣṭasarvōpakaraṇaṁ cāśnīyāt (6)|25|

One should eat in a favorable place and with favorable accessories because it is important to feel comfortable and satisfied while eating. [25.6]

Do not eat too fast

नातिद्रुतमश्नीयात्; अतिद्रुतं हि भुञ्जानस्योत्स्नेहनमवसादनं भोजनस्याप्रतिष्ठानं च, भोज्यदोषसाद्गण्योपलब्धिश्च न नियता; तस्मान्नातिद्रुतमश्नीयात् (७) |२५|

nātidrutamaśnīyāt; atidrutaṁ hi bhuñjānasyōtsnēhanamavasādanaṁ bhōjanasyāpratiṣṭhānaṁ ca, bhōjyadōṣasādgaṇyōpalabdhiśca na niyatā; tasmānnātidrutamaśnīyāt (7)|25|

One should not eat too quickly to ensure the food does not get into the wrong passage, and that the person is able to ascertain the qualities and taste of the food or even detect any defects in the food. [25.7]

Do not eat too slowly

नातिविलम्बितमश्नीयात्; अतिविलम्बितं हि भुञ्जानो न तृप्तिमधिगच्छति, बहु भुङ्क्ते, शीतीभवत्याहारजातं, विषमं च पच्यते; तस्मान्नातिविलम्बितमश्नीयात् (८) |२५|

nātivilambitamaśnīyāt; ativilambitaṁ hi bhuñjānō na tṛptimadhigacchati, bahu bhuṅktē, śītībhavatyāhārajātaṁ, viṣamaṁ [3] ca pacyatē; tasmānnātivilambitamaśnīyāt (8)|25|

One should not eat too slow, because by eating too slow one does not get satisfaction, eats much, and the food becomes cold and is digested irregularly. [25.8]

Eat with proper concentration on eating and with normal mental state

अजल्पन्नहसन् तन्मना भुञ्जीत; जल्पतो हसतोऽन्यमनसो वा भुञ्जानस्य त एव हि दोषा भवन्ति, य एवातिद्रुतमश्नतः; तस्मादजल्पन्नहसंस्तन्मना भुञ्जीत (९) |२५|

ajalpannahasan tanmanā bhuñjīta; jalpatō hasatō'nyamanasō vā bhuñjānasya ta ēva hi dōṣā bhavanti, ya ēvātidrutamaśnataḥ; tasmādajalpannahasaṁstanmanā bhuñjīta (9)|25|

One should eat with utmost concentration on the food, while not talking or laughing. By taking food while talking or laughing or with mind elsewhere, he is inflicted with the same defects as by eating too fast. [25.9]

Eat with self-awareness

आत्मानमभिसमीक्ष्य भुञ्जीत सम्यक्; इदं ममोपशेते इदं नोपशेत इत्येवं विदितं ह्यस्यात्मन आत्मसात्म्यं भवति; तस्मादात्मानमभिसमीक्ष्य भुञ्जीत सम्यगिति||२५||

ātmānamabhisamīkṣya bhuñjīta samyak; idaṁ mamōpaśētē idaṁ nōpaśēta ityēvaṁ viditaṁ hyasyātmana ātmasātmyaṁ bhavati; tasmādātmānamabhisamīkṣya bhuñjīta samyagiti||25||

One should eat with due consideration to self, i.e., knowing one's own constitution and tastes. He/she should take food that is suitable to him/her. [25]

Summary

भवति चात्र-

रसान् द्रव्याणि दोषांश्च विकारांश्च प्रभावतः| वेद यो देशकालौ च शरीरं च स[१] नो भिषक्||२६||

bhavati cātra-

rasān dravyāṇi dōṣāṁśca vikārāṁśca prabhāvataḥ| vēda yō dēśakālau ca śarīraṁ ca sa [1] nō bhiṣak||26||

He is (or should be) our physician who knows the rasas, dravyas, dosha, disorders, place, time and body. [26]

तत्र श्लोकौ-

विमानार्थो रसद्रव्यदोषरोगाः प्रभावतः| द्रव्याणि नातिसेव्यानि त्रिविधं सात्म्यमेव च||२७||

आहारायतनान्यष्टौ भोज्यसाद्गुण्यमेव च| विमाने रससङ्ख्याते सर्वमेतत् प्रकाशितम्||२८||

tatra ślōkau-

vimānārthō rasadravyadōṣarōgāḥ prabhāvataḥ| dravyāṇi nātisēvyāni trividhaṁ sātmyamēva ca||27|| āhārāyatanānyaṣṭau bhōjyasādguṇyamēva ca| vimānē rasasaṅkhyātē sarvamētat prakāśitam||28||

To sum up (all the verses of this chapter):

The meaning of vimana is to know the effects of rasa, dravya, dosha and disorders, substances not to be used excessively, the three forms or types of satmya, and the eight factors of diet and merits of food. All these have been briefly discussed in this chapter on Rasa Vimana [27-28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने रसविमानं नाम प्रथमोऽध्यायः||१||

ityagniveÐakrte tantre carakapratisanskéte vimÁnasthÁne rasavimÁnam nÁma prathamoadhyÁya½

Thus ends the first chapter on Rasa Vimana in Vimana Sthana in the treatise composed by Agnivesha and redacted by Charak.

Tattva Vimarsha (Fundamental Principles)

Rasa (taste) is one of the attributes present in dravya (substances), which can be perceived by the tongue. ***There are six rasa, madhura" (sweet), "amla" (sour), "lavana" (salty), "katu" (pungent)", tikta" (bitter) and "kashaya" (astringent).*** *Each rasa is composed of two mahabhuta (basic elements). Madhura rasa is made up of Prithvi and apa, amla rasa of Prithvi and agni, lavana of apa and agni, katu of vayu and agni, tikta of vayu and akasha , and kashaya is made up of vayu and Prithvi.* Rasas influence dosha which influence health and disease. For example: madhura, amla and lavana aggravate kapha, while katu, tikta, and kashaya pacify it. Similarly, amla, lavana and katu aggravate pitta while madhura, tikta, and kashaya pacify it. And katu, tikta and kashaya aggravate vata, while madhura, amla and lavana pacify it. Thus, three rasa aggravate one dosha, whereas others pacify it. Proportionate use of all six rasas in a diet is considered healthy practice and forms the basis of a superior satmya. **The three aggravator rasas have similar mahabhuta constitution as the dosha while the other three pacifier rasas have opposite mahabhuta constitution.** Manifestations of panchmahabhautic constitution of dravya follows rules of cause and effect in regards to relationship between rasa, vipaka and veerya and is known as prakriti samasamaveta with an exception of vikriti visham samveta. Same rule is followed by interplay between dosha in genesis of disease. **If dravya and manifestations of interplay between dosha do not follow cause and effect rules, then it is called vikrati vishamasamaveta. *Certain drugs are very effective but have side effects when used for prolonged periods, and therefore should be used carefully, such as pippali, kshara and lavana.* There are eight guidelines for taking food ,called ahara vidhi visheshayatana (please see the chart given below). *Guidelines for a person to evaluate the type and quantity of food to be eaten, along with the time and the method of ingestion is provided below in Figure 1.

center|500px

TABLE -1. ‘’Ashta Vidha Aahara Vidhi Visheshayatana’’

{| class=“wikitable” style=“text-align: center; ! rowspan=”1”| S.No ! rowspan=“1”| ‘’Ahara Vidhi Visheshayatana’’ ! rowspan=“1”| Description |- | 1 ||Prakriti|| It indicates the natural qualities of the food articles i.e. the inherent qualities like guru (heavy), ‘’laghu’’ (light) etc. |- | 2 || ‘’Karana’‘|| The process or preparation of food. The method of preparation and processing of food changes the natural quality of the food.
|- | 3 ||’‘Samyoga’’ || The combination of things leading to alteration in properties. |- | 4 || ‘’Rashi’’ || The quantity of food is to be taken |- | 5 || ‘’Desha’’ || It indicates the habitat. It determines the variations of the qualities of the food according to their geographic

region, due to different soil, use and their acclimatization to that particular region. |- | 6 || ‘’Kala’’ || It is known as time factor which is described in two ways i.e. daily and seasonal variations and also considers the individuals conditions of age and disease. |- | 7 || ‘’Upayoga Samstha’’ || It consists of dietetic rules. |- | 8 || ‘’Upayokta’’ || The person who takes food |- |}

TABLE -2. ‘’Ahara Vidhi Vidhaana’’

{| class=“wikitable” style=“text-align: center; ! rowspan=”1”| S.No ! rowspan=“1”| ‘’Ahara Vidhi Vidhaana’’ ! rowspan=“1”| Description |- | 1 || ‘’Ushnamashneeyaat’‘|| Warm food is relished, it enhances agni, gets digested early and stimulates the peristaltic movements and there by evacuates vata, reduces the kapha in intestinal area. |- | 2 ||’‘Snigdhamashneeyaat’‘|| Unctuous food is relished, stimulates agni and peristaltic movements, the body is adequately nourished, strengthens the sense organs and also enhances vigour and complexion.
|- | 3 ||’‘Maatraavadashneeyaat’’ || In appropriate quantity, the food enhances the life expectancy of the person by keeping the tridosha- vata, pitta and kapha in balance, gets easily propelled down towards the rectum, does not affect the digestive power and thus gets digested and assimilated without any disturbances. |- | 4 || ‘’Jeerne ashneeyaat’’ || The food should be eaten only after complete digestion of the previous meal as it is going to maintain the harmony of the doshas in their respective places, the agni is stimulated, the person develops the appetite, the channels are free of adherents and open, he gets the healthy eructation from the mouth, stomach is clear, peristaltic movements are normal, urges of flatus, urine and faeces are well attended to, that food is going to serve the sole purpose of promoting life by not vitiating any components of the body. If eaten while the previous meal is still in the stomach undigested, the newly consumed food mixes with the partially digested one and provokes the tridosha. |- | 5 || ‘’Veerya aviruddham ashneeyat’’ || If antagonistic food is not eaten, the person is not afflicted with disorders born of incompatible diet (18 types of incompatible dietary as explained in [Cha.Sa.Sutra Sthana 26/85-101]. |- | 6 || ‘’Ishte deshe ishta sarvopakaranam ashneeyaat’’ || Food is to be eaten in a congenial place with all necessary equipment to avoid all those ill effects of depression of mind caused due to unpleasant atmosphere and inadequate eating equipment. |- | 7 || ‘’Naatidrutam ashneeyaat’’ || Food is to be eaten without hurrying. Eaten hurriedly, the food is liable to go the wrong way, it does not get placed in the stomach properly and also one may not be able to appreciate the good or bad effects of food consumed. |- | 8 || ‘’Naativilambitam ashneeyaat’’ || Food is to be eaten not too leisurely. If eaten leisurely, does not give satisfaction even after eating sumptuously, the food gets cold not allowing to avail the benefits of eating warm and fresh, affects the regular process of digestion. |- | 9 || ‘’Ajalpan ahasan tanmana bhunjeeta’’ || Food is to be eaten without engaging oneself in arguments or laughter to avoid preoccupation of mind and also the ill effects similar to that of eating hastily. One should be focused while consuming food. |- | 10 || ‘’Aatmaanam abhisameekshya samyak bhunjeeta’’ || Food is to be eaten appropriately

considering one’s own suitability and non-suitability to ascertain what is wholesome to his self. |- |}

Vidhi Vimarsha (Applied Inferences)

The effect of ‘’rasas’’ is subdued by ‘’vipaka,’’ which is based on them. ‘’Vipaka’’ is of three kinds i.e., ‘’madhura, amla’’ and ‘’katu‘’. According to Agnivesha, it is often noted that the‘’dravyas’’ having ‘’katu, tikta’’ and ‘’kashaya rasa’’ have ‘’katu vipaka,’’ while ‘’amla rasa dravyas’’ have ‘’amla vipaka’’ and ‘’dravyas’’ with ‘’madhura’’ and ‘’lavana rasa’’ have ‘’madhura vipaka.’’ ‘‘Eka rasa satmyata’’ (literally, one rasa suitability) provides minimal nutrition to the ‘’dhatus’’ of body, whereas ‘’sarva rasa satmyata’’ provides the most nutrition. ‘’Sarva rasa abhyasa’’ (or, all rasa exercise/habit) is a practice that helps meet all the nutrient requirement of the body. Consumption of one ‘’rasa dravyas’’ for prolonged periods of time can create imbalances in the body. For example, ‘’madhura rasa’’ is rich in carbohydrates and its habitual consumption may lead to excess carbohydrate and lack of other nutrients.

*Some researchers in Finland reported that significant reduction of salt from their diets played a critical role in adding 5 to 6 years to the life expectancies of the Finnish population . They also reported that hypertension is the leading cause of death in developed countries. Reduction of salt intake is recommended as a key measure in the prevention and basic treatment of hypertension both in the United States and worldwide. The Renin-Angiotensin Aldosterone (RAA) system is maximally activated when an individual is subjected to prolonged very low sodium intakes of less than 5 mmol a day. Half-maximal stimulation (or inhibition) of plasma rennin activity takes place at sodium intake levels of approximately 30 mmol a day. Sodium intake at the level of 50 mmol a day suppresses secretion of the sodium-retaining hormone, aldosterone, almost completely. The control range of the RAA mechanism is therefore in excellent agreement with the sodium amounts, which can be derived from diets comprising only of natural articles without any artificial addition of salts or other sodium compounds. These findings strongly support the view that human beings are genetically programmed to eat foods that contain sodium in amounts that are naturally present but do not contain added salt.

*Blood pressure may continue to build as water is consumed hours after salt is ingested. As excess sodium is excreted by the kidneys, blood pressure drops accordingly. Diets that consistently contain high salt content will increase blood pressure over time. Fortunately, as many studies have shown, limiting salt intake in the diet can reverse these effects . Since most cases of hypertension are essential hypertension, it is unlikely that a single factor can be attributed to the cause of hypertension in most hypertensive patients . Excessive dietary salt consumption over an extended period of time has been associated with hypertension and cardiovascular diseases, in addition to other adverse health effects.

*Piperine, a major active constituent found in ‘’pippali’’ (Piper longum) has been reported to enhance drug bioavailability . Some researchers studied the interaction of piperine with drug biotransforming reactions in hepatic tissues in vitro and in vivo . Piperine inhibited aryl hydrocarbon hydroxylation, ethylmorphine-N-demethylation, 7-ethoxy-coumarin-O-deethylation, and 3-hydroxybenzo () pyrene (3-OH-BP) glucuronidation in rat liver post-mitochondrial supernatant in vitro in a dose-dependent manner. Piperine’s inhibition of these reactions in liver post-mitochondrial supernatant from 3-methylcholanthrene- and phenodarbital-treated rats was similar to the controls. Inhibition by piperine of aryl hydrocarbon hydroxylase (AHH) from 3-methyleholanthrene-treated rats was comparable to that observed with 7.8-benzoflavone. Piperine caused noncompetitive inhibition of hepatic microsomal AHH from the untreated and 3-methylcholanthrene-treated rats with a Ki of 30 ΜM which was close to the apparent Km of AHH observed in the controls. Similarly, the kinetics of inhibition of ethylmorphine-N-demethylase from control rats liver microsomes exhibited noncompetitive inhibition with aKm of 0.8 mM and Ki or 35 M. These studies demonstrated that piperine is a nonspecific inhibitor of drug metabolism which shows little discrimination between different eytochrome P450 forms.

*A phytochemical study revealed that pipeline’s major active principle is closely related in structure to those of known natural carcinogens – safrole, estragle, and methyleugenol which are also widely distributed in spices and plant oils (Ames, 1983). Piperine might interfere with enzymatic drug biotrasformations resulting in the inhibition of hepatic aryl hydrocarbon hydroxylase (AHH) and UDP-glucuronyltransferase and altered the pharmacokinetic parameters of barbiturates and phenytonin. The immuno-toxicological effects of piperine were investigated in Swiss mice, at a dose of 1.12, 2.15, or 4.5 mg/kg body weight for five consecutive days . All these dose levels had no overt toxic effect, while the lowest dose had no immunotoxic effect.

*Excess of intake of ‘’kshaara’’: Oral administration of kshaara (alkali) is recommended for maintaining blood pH level. Reduction in the pH level of the blood- acidic blood is stated to be the prime cause of many inflammatory and degenerative disorders. However excessive alkalinity is again a trouble shooter with regard to tissue functioning.

*Metabolic alkalosis is an elevated arterial pH an increase in the serum [HCO3-] and an increase in the Pco2 as a result of compensatory alveolar hypoventilation. Major exogenous causes can be detected as **Acute alkali administration** Milk alkali syndrome **Vomiting** Gastric aspiration **Diuretics** Tobacco chewing

*The National Institutes of Health reports light-headedness as a common alkalosis symptom, as well as confusion. In extreme cases, such symptoms can worsen to the level of catatonic stupor and even coma. Arthur Greenberg and Alfred K. Cheung’s “Primer on Kidney Diseases” states that alkalosis may also cause a predisposition to seizures, and Cichoke’s book adds that severe cases can also put victims in a state of shock and could cause death. These symptoms, taken together, are very similar to the range of symptoms caused by hypocalcemia, and in isolated cases the milder symptoms could suggest dozens of different health issues. To be sure that the cause of

one or more of these symptoms is an elevated level of alkalinity, blood tests administered by a physician are required.

*The University of Maryland Medical Centre reports nausea and vomiting as another typical alkalosis symptom, but again, these symptoms by themselves cannot lead one to the conclusion that elevated alkalinity is the root cause. Interestingly, prolonged vomiting can also cause alkalosis, according to the National Institutes of Health. Such instances are specified as hypochloremic alkalosis (achlorhydria), brought on by extremely low levels of chloride due to the loss of stomach liquids and other contents. However it is noteworthy that the alkali consumed orally may not induce the acute effects of metabolic alkalosis. There seems a vivid variation in the features of acute alkalosis and the effects of long term alkali consumption as explained in Charak Samhita.

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Trividhakukshiya Vimana

Vimana Sthana Chapter 2. Three parts of abdomen and principles of diet Abstract

This chapter describes the principles of food and dietary intake for healthy living with special emphasis on the quantum of food ingested. It is advised that one must eat in accordance with the capacity of one's stomach and the quantity of food is determined by the strength of one's digestion capacity (agni). Ayurveda regards ama, or undigested food, as the cause of vitiation of dosha and consequently various disorders. Proper quantity of food is digested in time without disturbing one's health. Diet taken with proper consideration of agni positively promotes one's strength, complexion, health and life, while improper quantity (amatra) of food - less (heena) or excess (adhika) - leads to various disorders. The chapter mentions various aspects of satiety and its physioloigcal mechanisms.

Keywords: *Kukshi*, capacity of stomach, digestion, quantity of food, diet, poor digestion, ama, visuchika, alasaka, satiety, indigestion, non infectious gastroenteritis, sluggish bowel.

Introduction

Diet plays a vital role in maintenance of good health and in the prevention and cure of the disease. It is also important to be aware that healthy and wholesome diet, plays crucial role in the growth and development of the body, varies from person to person. Food that someone is accustomed to or is suitable for (satmya) may be unwholesome (*asatmya*) to another. Thus one should observe the dietetic rules to plan one's dietary regimen to ensure proper digestion and assimilation of food, resulting in better health.

Food taken in excessive quantities aggravates all dosha and produces symptoms characteristic of each of the vitiated dosha separately. In addition to the quantity of food, untimely intake and the quality of food, i.e., intake of heavy, unctuous, cold, unclean and mutually contradictory food are responsible for the formation and vitiation of ama. Wholesome food, even if taken in proper quantity does not get properly digested if the individual is afflicted with anxiety, fear, grief, envy, anger, greed etc. and other such negative emotional states. These causative factors lead to formation of ama.

Ama is the undigested food material which remains inside body and produces toxic effects. The clinical presentation of ama has two variations-visuchika (non infectious gastroenteritis) and alasaka(sluggish bowels) - with primarily gastrointestinal and few systemic features. The line of management of ama includes emesis, fomentation, use of suppositories, and fasting followed by the use of deepana and pachana class of drugs. The patients should be given massage, asthapana and anuvasana types of basti and

also oleation therapy after the patient is free from ama, helping restore the patient's lost strength.

Sanskrit Text, Transliteration and English Translation

अथातस्त्रिविधकुक्षीयं विमानं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātastrividhakukṣīyaṁ vimānaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

AthAtastrividhakukShIya vimAnaM vyAkhyAsyAmaH||1||

itihasmAha bhagavAnAtreyaH||2||

Now we shall expound the chapter "Trividhakukshiya Vimana"(Three parts of abdomen and principles of diet). Thus said Lord Atreya. [1-2]

Three divisions of stomach

त्रिविधं कुक्षौ स्थापयेदवकाशांशमाहारस्याहारमुपयुञ्जानः;

तद्यथा- एकमवकाशांशं मूर्तानामाहारविकाराणाम्,

एकं द्रवाणाम्,

एकं पुनर्वातपित्तश्लेष्मणाम्;

एतावतीं ह्याहारमात्रामुपयुञ्जानो नामात्राहारजं किञ्चिदशुभं प्राप्नोति||३||

trividhaṁ kukṣau sthāpayēdavakāśāṁśamāhārasyāhāramupayuñjānaḥ; tadyathā- ēkamavakāśāṁśaṁmūrtānāmāhāravikārāṇām, ēkaṁ dravāṇām, ēkaṁ punarvātapittaślēṣmaṇām; ētāvatīṁhyāhāramātrāmupayuñjānō nāmātrāhārajaṁ kiñcidaśubhaṁ prāpnōti||3||

Trividham kukShau sthApayedavakAshAMshamAhArasyAhAramupa- yu~jjAnaH; tadyathA- ekamavakAshAMshaM mUrtAnAmAhAravikArANAm, ekaM dravANAm, ekaM punarvAtapittashleShmaNAm; etAvatIM hyAhAramAtrAmupayu~jjAno nAmAtrAhArajaM ki~jcidashubhaM prApnoti||3||

The consumer of the food should divide the total capacity of his stomach into three parts – a third of the portion of the space should be allocated to solid food articles, a third to liquid food substances and the remaining third should be left for the (movement of) vata, pitta and kapha. One who keeps this basic thumb-rule during dietary intake, does not get affected by any adverse effect arising out of improper quantity of diet. [3]

Importance of eight factors in beneficial effect of food

न च केवलं मात्रावत्त्वादेवाहारस्य कृत्स्नमाहारफलसौष्ठवमवाप्तुं शक्यं,
प्रकृत्यादीनामष्टानामाहारविधिविशेषायतनानां प्रविभक्तफलत्वात्||४||

na ca kēvalaṁ mātrāvattvādēvāhārasya kṛtsnamāhāraphalasauṣṭhavamavāptuṁ śakyaṁ,prakṛtyādīnāmaṣṭānāmāhāravidhiviśēṣāyatanānāṁ pravibhaktaphalatvāt||4||

Na ca kevalaM mAtrAvattvAdevAhArasya kRutsnamAhAraphalasau ShThavamavAptuMshakyaM, prakRutyAdInAmaShTAnAmAhAravidhi-visheShAyatanAnAM pravibhaktaphalatvAt ||4||

It is not possible to derive all the beneficial effects of any diet only on the basis of the quantity of food consumed because the other seven factors (discussed in the preceding chapter, such as prakriti (nature of food) etc.) have their own individual role to play.[4]

Focus on qunatum of food

तत्रायं तावदाहारराशिमधिकृत्य मात्रामात्राफलविनिश्चयार्थः प्रकृतः| एतावानेव ह्याहारराशिविधिविकल्पो यावन्मात्रावत्त्वममात्रावत्त्वं च||५||

tatrāyaṁ tāvadāhārarāśimadhikṛtya mātrāmātrāphalaviniścayārthaḥ prakṛtaḥ| ētāvānēva hyāhārarāśividhivikalpō yāvanmātrāvattvamamātrāvattvaṁ ca||5||

tatrAyaM tAvadAhArarAshimadhikRutya mAtrAmAtrAphalavinishcayArthaH prakRutaH| etAvAneva hyAhArarAshividhivikalpo yAvanmAtrAvattvamamAtrAvattvaM ca||5||

However, the focus of this chapter is only to analyze the effect of the quantum of food (*rashi*) ingested, with the objective of determining appropriate and inappropriate quantities. This is the only consideration to decide how much is the proper and improper quantity of food. [5]

Features after consuming proper quantity of food

तत्र मात्रावत्त्वं पूर्वमुद्दिष्टं कुक्ष्यंशविभागेन, तद्भूयो विस्तरेणानुव्याख्यास्यामः|

तद्यथा- कुक्षेरप्रणीडनमाहारेण, हृदयस्यानवरोधः, पार्श्वयोरविपाटनम्, अनतिगौरवमुदरस्य, प्रीणनमिन्द्रियाणां, क्षुत्पिपासोपरमः,

स्थानासनशयनगमनोच्छ्वासप्रश्वासहास्यसङ्कथासु सुखानुवृत्तिः, सायं प्रातश्च सुखेन परिणमनं, बलवर्णोपचयकरत्वं च;

इति मात्रावतो लक्षणमाहारस्य भवति||६||

tatra mātrāvattvaṁ pūrvamuddiṣṭaṁ kukṣyaṁśavibhāgēna, tadbhūyō vistarēṇānuvyākhyāsyāmaḥ| tadyathā- kukṣērapraṇīḍanamāhārēṇa, hṛdayasyānavarōdhaḥ, pārśvayōravipāṭanam,anatigauravamudarasya, prīṇanamindriyāṇāṁ, kṣutpipāsōparamaḥ,sthānāsanaśayanagamanōcchvāsapraśvāsahāsyasaṅkathāsu

sukhānuvṛttiḥ, sāyaṁ prātaśca sukhēnapariṇamanaṁ [1] , balavarṇōpacayakaratvaṁ ca; iti mātrāvatō lakṣaṇamāhārasya bhavati||6||

tatra mAtrAvattvaM pUrvamuddiShTaM kukShyaMshavibhAgena, tadbhUyo vistareNAnuvyAkhyAsyAmaH| tadyathA kukSherapraNIDanamAhAreNa, hRudayasyAnavarodhaH, pArshvayoravipATanam, anatigauravamudarasya, prINanamindriyANAM, kShutpipAsoparamaH, sthAnAsanashayanagamanocchvAsaprashvAsa hAsyasa~gkathAsu sukhAnuvRttiH, sAyaM prAtashca sukhenapariNamanaM balavarNopacayakaratvaM, ca; iti mAtrAvato lakShaNamAhArasya bhavati||6||

Whether the quantity of food to be consumed is appropriate or not is determined on the basis of the capacity of the stomach and its division into three parts, as mentioned earlier. This will again be described here in detail.

Any quantity of food to be consumed can be considered appropriate if it does not exert undue pressure on the abdomen, does not cause obstruction in the proper functioning of the heart, does not exert any pressure on the sides of the chest, does not leave a feeling of excessive heaviness in the abdomen, properly nourishes(satisfies) the sense organs, subsides hunger and thirst, after consuming which the person is able to perform activities such as standing, sitting, walking, exhaling, inhaling, laughing, and talking with ease, and is easy to digest when taken in the morning and evening hours. Food consumed in the appropriate quantity enhances strength, complexion, and nourishment of tissues. [6]

Features after consuming improper quantity of food

अमात्रावत्त्वं पुनर्द्विविधमाचक्षते- हीनम्, अधिकं च|

तत्र हीनमात्रमाहारराशिं बलवर्णोपचयक्षयकरमतृप्तिकरमुदावर्तकरमनायुष्यवृष्यमनौजस्यं शरीरमनोबुद्धीन्द्रियोपघातकरं सारविधमनमलक्ष्म्यावहमशीतेश्च वातविकाराणामायतनमाचक्षते,

अतिमात्रं पुनः सर्वदोषप्रकोपणमिच्छन्ति कुशलाः|

यो हि मूर्तानामाहारजातानां सौहित्यं गत्वा द्रवैस्तृप्तिमापद्यते भूयस्तस्यामाशयगता वातपित्तश्लेष्माणोऽभ्यवहारेणातिमात्रेणातिप्रपीड्यमानाः सर्वे युगपत् प्रकोपमापद्यन्ते,

ते प्रकुपितास्तमेवाहारराशिमपरिणतमाविश्य कुक्ष्येकदेशमन्नाश्रिता विष्टम्भयन्तः सहसा वाऽप्युत्तराधराभ्यां मार्गाभ्यां प्रच्यावयन्तः पृथक् पृथगिमान् विकारानभिनिर्वर्तयन्त्यतिमात्रभोक्तुः|

तत्र वातः शूलानाहाङ्गमर्दमुखशोषमूर्च्छाभ्रमाग्निवैषम्यपार्श्वपृष्ठकटिग्रहसिराकुञ्चनस्तम्भनानि करोति,

पित्तं पुनर्ज्वरातीसारान्तर्दाहतृष्णामदभ्रमप्रलपनानि,

श्लेष्मा तु छर्द्यरोचकाविपाकशीतज्वरालस्यगात्रगौरवाणि||७||

amātrāvattvaṁ punardvividhamācakṣatē- hīnam, adhikaṁ ca| tatra hīnamātramāhārarāśiṁbalavarṇōpacayakṣayakaramatṛptikaramudāvartakaramanāyuṣy

avr̥ṣyamanaujasyaṁśarīramanōbuddhīndriyōpaghātakaraṁ sāravidhamanamalakṣmyāvahamaśītēścavātavikārāṇāmāyatanamācakṣatē, atimātraṁ punaḥ sarvadōṣaprakōpaṇamicchanti kuśalāḥ| yō hi mūrtānāmāhārajātānāṁ sauhityaṁ gatvā dravaistr̥ptimāpadyatē
bhūyastasyāmāśayagatāvātapittaślēṣmāṇō'bhyavahārēṇātimātrēṇātiprapīḍyamānāḥ sarvē yugapat prakōpamāpadyantē, tēprakupitāstamēvāhārarāśimapariṇatamāviśya kukṣyēkadēśamannāśritā [1] viṣṭambhayantaḥ sahasāvā'pyuttarādharābhyāṁ mārgābhyāṁ pracyāvayantaḥ pr̥thak
pr̥thagimānvikārānabhinirvartayantyatimātrabhōktuḥ| tatra vātaḥ śūlānāhāṅgamardamukhaśōṣamūrcchābhramāgnivaiṣamya-pārśvapr̥ṣṭhakaṭigrahasirāk uñcanastambhanāni karōti,
pittaṁpunarjvarātīsārāntardāhatr̥ṣṇāmadabhramapralapanāni, ślēṣmā tuchardyarōcakāvipākaśītajvarālasyagātragauravāṇi||7||

punardvividhamAcakShate-hInam,adhikaM ca| tatra hInamAtramAhArarAshiM balavarNopacayakShayakaramatRuptikaramudAvartakaramanAyuShyavRuShyamanaujasyaMsharIramanobuddhIndriyopaghAtakaraM
sAravidhamanamalakShmyAvahamashIteshca vAtavikArANAmAyatanamAcakShate, atimAtraM punaH sarvadoShaprakopaNamicchanti kushalAH| yo hi mUrtAnAmAhArajAtAnAM sauhityaM gatvA dravaistRuptimApadyate bhUyastasyAmAshayagatA vAtapittashleShmANo~abhyavahAreNAtimAtre-NAtiprapIDyamAnAH sarveyugapatprakopamApadyante,te prakupitAstamevAhArarAshimapariNatamAvishya kukShyekadeshamannAshritA viShTambhayantaH sahasA vA~apyuttarAdharAbhyAM mArgAbhyAM pracyAvayantaH pRuthak pRuthagimAn vikArAnabhinirvartayantyatimAtrabhoktuH| tatra vAtaH shUlAnAhA~ggamardamukhashoShamUrchAbhramAgnivaiShamya-pArshvapRuShThakaTigrahasirAku~jcanastambhanAni karoti, pittaM punarjvarAtIsArAntardAhatRuShNAmadabhramapralapanAni, shleShmA tu chardyarocakAvipAkashItajvarAlasyagAtragauravANi||7||

Inappropriate quantity is of two types - deficient or excessive in quantity – as briefly mentioned earlier. The food taken in deficient quantity is said to be the cause of reduction in strength, complexion and nourishment of body tissues, non–satisfaction, altered peristalsis and misplacement of vayu, impairments in life-functions, quality of body tissues (saara), sexual stamina (virility) and ojas (vitality), damage to the body, mind, intellect, and sense organs, inducing inauspiciousness and also making the person home to a variety of disorders of vata.

One who eats solid foods in excess and also drinks beyond satiation will have all the three dosha- vata, pitta and kapha - in his stomach vitiated simultaneously due to their getting compressed by all the excess food. Thus, vitiated dosha in the undigested food mass get localized into a part of the stomach, which then either obstruct the movements in the abdomen or suddenly get eliminated through upper and lower channels of the alimentary tract. They produce distinct features in the person as follows:

- Vata causes colic pain, distension of the abdomen, body ache, dryness of the mouth, fainting, giddiness, variability in digestive power, rigidity in flanks, back and waist and contraction (spasm) and hardening of vessels.
- Pitta causes fever, diarrhea, burning sensation inside body, thirst, intoxicated state, giddiness and delirium, and
- Kapha causes vomiting, anorexia, indigestion, fever with cold, laziness and heaviness in the body.[7]

Other causative factors for ama formation

न च खलु केवलमतिमात्रमेवाहारराशिमामप्रदोषकरमिच्छन्ति अपि

तु खलु गुरुरूक्षशीतशुष्कद्विष्टविष्टम्भिविदाह्यशुचिविरुद्धानामकाले

चान्नपानानामुपसेवनं,कामक्रोधलोभमोहेर्ष्याह्रीशोकमानोद्वेगभयोपतप्तमनसा वा यदन्नपानमुपयुज्यते,

तदप्याममेव प्रदूषयति||८||

na ca khalu kēvalamatimātramēvāhārarāśimāmapradōṣakaramicchanti [1] , api tu khalugururūkṣaśītaśuṣkadviṣṭaviṣṭambhividāhyaśuciviruddhānāmakālē cānnapānānāmupasēvanaṁ,kāmakrōdhalōbhamōhērṣyāhrīśōkamānōdvēgabhayōpatap tamanasā vā yadannapānamupayujyatē,tadapyāmamēva pradūṣayati||8||

naca khalu kevalamatimAtramevAhArarAshimAmapradoShakaramicchant, api tu khalugururUkShashItashuShkadviShTaviShTambhividAhyashuci -viruddhAnAmakAlecAnnapAnAnAmupasevanaM,kAmakrodhalobha -moherShyAhrIshokamAnodvegabhayopataptamanasA vA yadannapAnamupayujyate, tadapyAmameva pradUShayati||8||

The quantum of food is not the only cause of formation of [[/ama]_(undigested_and_non-metabolized_food)_in_the_body_but_also_the_use_of_diet_and_drinks_which_are_heavy_to_digest,_and_with_properties_like_dry,_cold,_dehydrated,_disliked_by_the_consumer,_constipation-causing,_causing_a_burning_sensation,_unclean,_incompatible,_and/or_consumed_untimely._Intake_of_food_while_the_mind_being_afflicted_with_passion/desires,_anger,_greed,_infatuation,_envy,_bashfulness,_grief,_conceit,_excitement_and_fear__are_also_the_cause_of_formation_of_[[ama|ama] (undigested and non-metabolized food) in the body but also the use of diet and drinks which are heavy to digest, and with properties like dry, cold, dehydrated, disliked by the consumer, constipation-causing, causing a burning sensation, unclean, incompatible, and/or consumed untimely. Intake of food while the mind being afflicted with passion/desires, anger, greed, infatuation, envy, bashfulness, grief, conceit, excitement and fear are also the cause of formation of ama. [8]

Influence of mental status on digestion

भवति चात्र-

मात्रयाऽप्यभ्यवहृतं पथ्यं चान्नं न जीर्यति|

चिन्ताशोकभयक्रोधदुःखशय्याप्रजागरैः||९||

bhavati cātra- mātrayā'pyabhyavahr̥taṁ pathyaṁ cānnaṁ na jīryati|
cintāśōkabhayakrōdhaduḥkhaśayyāprajāgaraiḥ||9||

Bhavati cAtra- mAtrayA~apyabhyavahRutaM pathyaM cAnnaM na jIryati|
cintAshokabhayakrodhaduHkhashayyAprajAgaraiH||9||

Thus it can be said that any wholesome food, even if taken in the right quantity, does not get digested if the mental state of the person is riddled with anxiety, grief, fear, anger, or restless and irritable due to lack of sleep.[9]

Two types of ama disorders

तं द्विविधमामप्रदोषमाचक्षते भिषजः- विसूचिकाम्, अलसकं च||१०||

tam dvividhamAmapradoShamAcakShate bhiShajaH-visUcikAm,AlasakaM ca||10||

taṁ dvividhamāmapradōṣamācakṣatē bhiṣajaḥ- visūcikām, alasakaṁ ca||10||

Physicians describe two types of diseases caused by ama dosha –visuchika (non infectious gastroenteritis) and alasaka (sluggish bowels). [10]

Visuchika(non infectious gastroenteritis)

तत्र विसूचिकामूर्ध्वं चाधश्च प्रवृत्तामदोषां यथोक्तरूपां विद्यात्||११||

tatra visūcikāmūrdhvaṁ cādhaśca pravr̥ttāmadōṣāṁ yathōktarūpāṁ vidyāt||11||

tatravisUcikAmUrdhvaM cAdhashca pravRuttAmadoShAM yathoktarUpAM vidyAt||11||

The expulsion of *ama dosha* (undigested food) through both upper and lower passages of the gastrointestinal tract with the features already described above is Visuchika (non infectious gastroenteritis).[11]

Alasaka(sluggish bowel)

अलसकमुपदेक्ष्यामः-

दुर्बलस्याल्पाग्नेर्बहुश्लेष्मणो वातमूत्रपुरीषवेगविधारिणः
स्थिरगुरुबहुरूक्षशीतशुष्कान्नसेविनस्तदन्नपानमनिलप्रपीडितं श्लेष्मणा

च विबद्धमार्गमतिमात्रप्रलीनमलसत्वान्न बहिर्मुखीभवति,

ततश्छर्द्यतीसारवर्ज्यान्यामप्रदोषलिङ्गान्यभिदर्शयत्यतिमात्राणि अतिमात्रप्रदुष्टाश्च दोषाः
प्रदुष्टामबद्धमार्गास्तिर्यग्गच्छन्तः कदाचिदेव केवलमस्य शरीरं दण्डवत् स्तम्भयन्ति,

ततस्तं दण्डालसकमसाध्यं ब्रुवते|

विरुद्धाध्यशनाजीर्णाशनशीलिनः पुनरामदोषमामविषमित्याचक्षते भिषजः,

विषसदृशलिङ्गत्वात्; तत् परमसाध्यम्, आशुकारित्वाद्विरुद्धोपक्रमत्वाच्चेति||१२||

alasakamupadēkṣyāmaḥ- durbalasyālpāgnērbahuślēṣmaṇō vātamūtrapurīṣavēgavidhāriṇaḥsthiragurubahurūkṣaśītaśuṣkānnasēvinastadannapāna manilaprapīḍitaṁ ślēṣmaṇā cavibaddhamārgamatimātrapralīnamalasatvānna bahirmukhībhavati,tataśchardyatīsāravarjyānyāmapradōṣaliṅgānyabhidarśayatyatimātrāṇi| atimātrapraduṣṭāśca dōṣāḥ praduṣṭāmabaddhamārgāstiryaggacchantaḥ kadācidēva kēvalamasya śarīraṁdaṇḍavat stambhayanti, tatastaṁ [1] daṇḍālasakamasādhyaṁ bruvatē| viruddhādhyaśanājīrṇāśanaśīlinaḥ punarāmadōṣamāmaviṣamityācakṣatē [2] bhiṣajaḥ, viṣasadṛśaliṅgatvāt;tat paramasādhyam, āśukāritvādviruddhōpakramatvāccēti||12||

AlasakamupadeksyamaH- durbalasyAlpAgnerbahushleShmaNo vAtamUtrapurIShavegavidhAriNaH sthiragurubahurUkShashItashuShkAnnasevinastadannapAnamanilaprapIDitaM shleShmaNA ca vibaddhamArgamatimAtrapralInamalasatvAnna bahirmukhIbhavati,tatashchardyatIsAravarjyAnyAmapradoShali~ggAnyabhidarshayatya timAtrANi| atimAtrapraduShTAshca doShAH praduShTAmabaddhamArgAstiryaggacchantaH kadAcideva kevalamasya sharIraM daNDavat stambhayanti, tatastaM daNDAlasakamasAdhyaM bruvate| viruddhAdhyashanAjIrNAshanashIlinaH punarAmadoShamAmaviShamityAcakShate bhiShajaH, viShasadRushali~ggatvAt; tat paramasAdhyam, AshukAritvAdviruddhopakramatvAcceti||12||

If a frail person having weak digestive power and excess of kapha in the body, habitually suppresses the urges of passing flatulence, micturition and bowel movement and at the same time consumes solid, heavy, excessively dry, and cold, dehydrated foods in excessive quantities, his ingested food gets afflicted by vayu. Even exerting pressure does not push the undigested food out of the passage since it is obstructed by kapha, by excreta accumulated already, and also because of sluggishness caused by all these factors. This condition is called Alasaka. All the characteristic features of *ama dosha*, devoid of vomiting and diarrhea, are manifested severely in Alasaka. The extremely vitiated dosha move towards oblique passages as the other passages are blocked by aggravated ama. This will sometimes cause the body to become rigid, like a wooden rod/staff. This incurable clinical condition is known as dandaalasaka. The *ama dosha* of an individual who regularly consumes incompatible diet, multiple heavy meals (in short intervals) and eats even before the previous meal is digested is called *ama visha* (clinical state of indigestion characterized by manifestation of toxic symptoms) because of resemblance of manifested symptoms to that of poisoning. It is considered incurable because of its acute presentation and also because of its contradictory line of management .[12]

Management of ama disorders

तत्र साध्यमामं प्रदुष्टमलसीभूतमुल्लेखयेदादौ पाययित्वा सलवणमुष्णं वारि, विसूचिकायां स्वेदनवर्तिप्रणिधानाभ्यामुपाचरेदुपवासयेच्चैनम्| ततः लङ्घनमेवाग्रे विरिक्तवच्चानुपूर्वी|

आमप्रदोषेषु त्वन्नकाले जीर्णाहारं पुनर्दोषावलिप्तामाशयं
स्तिमितगुरुकोष्ठमनन्नाभिलाषिणमभिसमीक्ष्य आमप्रदोषदुर्बलो च, नत्वेवाजीर्णाशनम्;

पाययेद्दोषशेषपाचनार्थमौषधमग्निसन्धुक्षणार्थं ह्यग्निर्नयुगपद्दोषमौषधमाहारजातं च पक्तुम्|

शक्तः अपि पुनर्विकाराणामपतर्पणेनैवोपरमो सहसैवातुरमबलमतिपातयेत्|

आमप्रदोषजानां चामप्रदोषाहारौषधविभ्रमोऽतिबलत्वादुपरतकायाग्निं भवति, सति त्वनुबन्धे
कृतापतर्पणानां व्याधीनां निग्रहे
निमित्तविपरीतमपास्यौषधमातङ्कविपरीतमेवावचारयेद्यथास्वम्|सर्वविकाराणामपि च निग्रहे वा|

कुशलाः, तदर्थकारि हेतुव्याधिविपरीतमौषधमिच्छन्ति विमुक्तामप्रदोषस्य पुनः परिपक्वदोषस्य दीप्ते
चाग्नावभ्यङ्गास्थापनानुवासनं विधिवत् स्नेहपानं च युक्त्या प्रयोज्यं प्रसमीक्ष्य
दोषभेषजदेशकालबलशरीराहार सात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराण विकारांश्च सम्यगिति||१३||

tatra sādhyamāmaṁ praduṣṭamalasībhūtamullēkhayēdādau pāyayitvā
salavaṇamuṣṇaṁ vāri,
tataḥsvēdanavartipraṇidhānābhyāmupācarēdupavāsayēccainam| visūcikāyāṁ tu
laṅghanamēvāgrē viriktavaccānupūrvī| āmapradōṣēṣu tvannakālē jīrṇāhāraṁ
punardōṣāvaliptāmāśayaṁstimitagurukōṣṭhamanannābhilāṣiṇamabhisamīkṣyapāyayēd
dōṣaśēṣapācanārthamauṣadhamagnisandhukṣaṇārthaṁ ca,
natvēvājīrṇāśanam;āmapradōṣadurbalō hyagnirna
yugapaddōṣamauṣadhamāhārajātaṁ ca śaktaḥ paktum| api
cāmapradōṣāhārauṣadhavibhramō’tibalatvāduparatakāyāgniṁ [1]
sahasaivāturamabalamatipātayēt| āmapradōṣajānāṁ
punarvikārāṇāmapatarpaṇēnaivōparamō bhavati, sati tvanubandhē
kṛtāpatarpaṇānāṁvyādhīnāṁ nigrahē
nimittaviparītamapāsyauṣadhamātaṅkaviparītamēvāvacārayēdyathāsvam|
sarvavikārāṇāmapi ca nigrahē hētuvyādhiviparītamauṣadhamicchanti kuśalāḥ,
tadarthakāri vā| vimuktāmapradōṣasya [2] punaḥ paripakvadōṣasya dīptē
cāgnāvabhyaṅgāsthāpanānuvāsanaṁ vidhivatsnēhapānaṁ ca yuktyā prayōjyaṁ
prasamīkṣyadōṣabhēṣajadēśakālabalaśarīrāhārasātmyasattvaprakṛtivayasāmavasthānt
arāṇi vikārāṁścasamyagiti||13||

sAdhyamAmaM praduShTamalasIbhUtamullekhayedAdau pAyayitvA
salavaNamuShNaM vAri, tataH
svedanavartipraNidhAnAbhyAmupAcaredupavAsayeccainam| visUcikAyAM tu
la~gghanamevAgre viriktavaccAnupUrvI| AmapradoSheShu tvannakAle jIrNAhAraM
punardoShAvaliptAmAshayaM
stimitagurukoShThamanannAbhilAShiNamabhisamIkShya
pAyayeddoShasheShapAcanArthamauShadhamagnisandhukShaNArthaM ca,
natvevAjIrNAshanam; AmapradoShadurbalo hyagnirna
yugapaddoShamauShadhamAhArajAtaM ca shaktaH paktum|api
cAmapradoShAhArauShadhavibhramo~atibalatvAduparatakAyAgniM
sahasaivAturamabalamatipAtayet| AmapradoShajAnAM
punarvikArANAmapatarpaNenaivoparamo bhavati, sati
tvanubandhekRutApatarpaNAnAM vyAdhInAM

nigrahenimittaviparItamapAsyauShadhamAta~gkaviparItamevAvacArayedyathAsvam| sarvavikArANAmapi ca nigrahehetuvyAdhiviparItamauShadhamicchanti kushalAH, tadarthakAri vA| vimuktAmapradoShasya punaH paripakvadoShasya dIpte cAgnAvabhya~ggAsthApanAnuvAsanaM vidhivat snehapAnaM ca yuktyA prayojyaM prasamIkShya doShabheShajadeshakAlabalasharIrAhArasAtmyasattvaprakRutivayasAmavasthAntarANi vikArAMshca samyagiti||13||

The curable variety of ama dosha should be eliminated through emesis, by administering warm saline water and thereafter fomentation and application of suppositories while the patient is kept on fasting.

In case of Visuchika, treatment should start with langhana measures (therapy that reduces heaviness in the body) and specific dietary regimen as followed after therapeutic purgation.

If in the state of vitiation of ama, the patient has finally digested the previously eaten meal, but while ingesting the present meal, if the dosha still adhere inside the stomach and the feeling in the abdomen is cold/ inactive, heavy and aversion to food, then the patient should be advised medicines for digestion of the remaining dosha (pachana drugs) and also for stimulation of digestive fire (deepana drugs).The patient should not be given food during indigestion since the agni (digestive power) which is already weak by excessive vitiation of ama is incapable of simultaneously digesting the dosha, the drug and the diet. In a patient who is already weak and has low digestive ability, the cumulative effect of excessively morbid ama (ama pradosha), food and drug will further deplete the strength of the patient and could even lead to death.

The amelioration of diseases caused by ama is done by apatarpana i.e. depletion therapy. If the disease further progresses even after depletion therapy, appropriate measures should be adopted to counter the morbid condition. Experts recommend the use of measures antagonistic to both the disease as well as its etiological factors, especially medications that could treat them both.

When the patient is relieved from excessive morbidity of ama, the dosha are in completely digested form and once his digestive fire has been rekindled/restored, he should be administered, systematically and skillfully, measures such as oleation, corrective and unctuous enema (asthapana and anuvasana types of basti), and appropriate internal administration of unctuous substances following the specific procedure after careful assessment of the status of dosha, drugs, place, time, strength, body, diet, satmya, psyche, constitution, age etc. and also the diseases .[13]

Importance of dietary guidelines in preservation of health

भवति चात्र-

आहारविध्यायतनानि चाष्टौ सम्यक् परीक्ष्यात्महितं विदध्यात्|

अन्यश्च यः कश्चिदिहास्ति मार्गो हितोपयोगेषु भजेत तं च||१४||

bhavati cātra- āhāravidhyāyatanāni cāṣṭau samyak parīkṣyātmahitaṁ vidadhyāt| anyaśca yaḥ kaścidihāsti mārgō hitōpayōgēṣu bhajēta taṁ ca||14||

Bhavati cAtra- AhAravidhyAyatanAni cAShTau samyak parIkShyAtmahitaM vidadhyAt| anyashca yaH kashcidihAsti mArgo hitopayogeShu bhajeta taM ca||14||

Thus it is said-

The person should promote his wellbeing himself by properly examining the eight factors of dieting which determine the wholesomeness of the food. In addition, other measures which are conducive to health and wellbeing (that are described elsewhere) should also be adopted (per the recommendations of Ayurveda practitioners). [14]

Query about site of digestion

अशितं खादितं पीतं लीढं च क्व विपच्यते|

एतत्त्वां धीर! पृच्छामस्तन्न आचक्ष्व बुद्धिमन्||१५||

aśitaṁ khāditaṁ pītaṁ līḍhaṁ ca kva vipacyatē| ētattvāṁ dhīra! pr̥cchāmastanna ācakṣva buddhiman||15||

ashitaM khAditaM pItaM lIDhaM ca kva vipacyate| etattvAM dhIra! pRucchAmastanna AcakShva buddhiman||15||

Where all the food that is eaten, masticated, drunk and licked up are digested, O perseverant? We ask this question to you, so please solve our query, O enlightened one! [15]

इत्यग्निवेशप्रमुखैः शिष्यैः पृष्टः पुनर्वसुः|

आचचक्षे ततस्तेभ्यो यत्राहारो विपच्यते||१६||

ityagnivēśapramukhaiḥ śiṣyaiḥ pr̥ṣṭaḥ punarvasuḥ| ācacakṣē tatastēbhyō yatrāhārō vipacyatē||16||

ityagniveshapramukhaiH shiShyaiH pRuShTaH punarvasuH| AcacakShe tatastebhyo yatrAhAro vipacyate||16||

Thus having been questioned by the disciples led by Agnivesha, Lord Atreya described them the organ where food is digested. [16]

Description of Amashaya(stomach)

Surface anatomy of amashaya

नाभिस्तनान्तरं जन्तोरामाशय इति स्मृतः|

अशितं खादितं पीतं लीढं चात्र विपच्यते||१७||

nābhistanāntaraṁ jantōrāmāśaya iti smr̥taḥ| aśitaṁ khāditaṁ pītaṁ līḍhaṁ cātra vipacyatē||17||

nAbhistanAntaraM jantorAmAshaya iti smRutaH| ashitaM khAditaM pItaM lIDhaM cAtravipacyate||17||

It is the part of the human body- the amashaya - situated between umbilicus and the breast line wherein all that is eaten, masticated, drunk and licked up is digested.[17]

Functions of amashaya

आमाशयगतः पाकमाहारः प्राप्य केवलम्|

पक्वः सर्वाशयं पश्चाद्धमनीभिः प्रपद्यते||१८||

āmāśayagataḥ pākamāhāraḥ prāpya kēvalam| pakvaḥ sarvāśayaṁ paścāddhamanībhiḥ prapadyatē||18||

AmAshayagataH pAkamAhAraH prApya kevalam| pakvaH sarvAshayaM pashcAddhamanIbhiH prapadyate||18||

All the food articles are completely digested after reaching the amashaya. Once the digestion is complete, the digested essence of food reaches all the organs of the body by means of the vessels. [18]

Summary

तत्र श्लोकः-

तस्य मात्रावतो लिङ्गं फलं चोक्तं यथायथम्|

अमात्रस्य तथा लिङ्गं फलं चोक्तं विभागशः||१९||

tatra ślōkaḥ- tasya mātrāvatō liṅgaṁ phalaṁ cōktaṁ yathāyatham| amātrasya tathā liṅgaṁ phalaṁ cōktaṁ vibhāgaśaḥ||19||

tatra shlokaH- tasya mAtrAvatoli~ggaMphalaM coktaM yathAyatham| amAtrasya tathA li~ggaM phalaM coktaM vibhAgashaH||19||

Now, to sum up the above verses:

The symptoms and final outcome of the diet taken in proper and improper quantities have been described here. [19]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने त्रिविधकुक्षीयविमानं नाम द्वितीयोऽध्यायः||२||

ityagniveshakRute tantre carakapratisaMskRute vimAnasthAne trividhakukShIyavimAnaM nAma dvitIyo~adhyAyaH||2||

Thus ends the second chapter on characteristics of three divisions of the capacity of the stomach, of the Vimana Section of Agnivesha’s treatise, redacted by Charak. ||2||

Tattva Vimarsha (Fundamental Principles)

- Diet plays an important role in the maintenance of good health and in the prevention and cure of the disease; the proper balanced food is the most important factor in the promotion of positive health.
- Quantity of food taken should depend on the capacity of the stomach. One third of stomach should have solids, second third should have liquids and last third should be empty to facilitate biochemical and biomechanical action of stomach.
- If food taken in the morning is digested by evening and food taken in the evening is digested by morning, it indicates that the correct quantity of food has been consumed. Excess or inadequate food causes malnourishment while optimum quantity of food causes nourishment. Food ingested in proper quantity produces effects on all biological systems including sense organs, strength and complexion. Assessment of proper digestion and metabolism can be done as per given signs.
- Positive mental status is important while taking food. The negative mental status can lead to improper digestion, even if the food is in proper quantity.
- The food that is heavy to digest, dry, cold, dehydrated, disliked by consumer, causing constipation and burning, unclean and incompatible causes disorders of ama such as visuchika, alasaka, and dandalasaka (indigestion, food poisoning, paralytic ileus).
- In case of alasaka, the vitiated food material causing ama disorders shall be expelled out through emesis, sudation and suppositories. The person shall follow fasting. Digestive and stimulant medicines shall be given to assure proper digestion.

Vidhi Vimarsha (Applied Inferences)

Importance of quantity of diet in preservation of health

A wholesome diet reserves the highest place for proper growth, development, and health maintenance in human life [Cha.Sa.Sutra Sthana25/31], [Chakrapani on Cha.Sa.Sutra Sthana 5/2]. As described in previous chapter, the effect of food articles on body tissues primarily depends on eight factors (ashta aahara vidhi vishesha aayatana) like nature of food (prakriti), preparation methods (karana), combination(samyoga), quantity(rashi), place(desha), time (kala), rules for use(upayoga -samstha) and consumer(upayokta).[Cha.Sa. Vimana Sthana 1/21] The quantity of food (rashi) is emphasized in the tetrad of chapters on health (Swastha chatushka) in sutra sthana for preservation of health and prevention of diseases. [Cha.Sa.Sutra Sthana 5/3]. This chapter discusses the effect of food articles on body physiology concerning amount explicitly. It further explains dosha specific disorders with predominant involvement of dosha in manifestation of the disease; and negligible involvement of dushya (dhatu and mala).

Importance of Agni (digestion and metabolism) in health

The proper quantity of food depends on the strength of agni (factors responsible for digestion and metabolism). The strength of agni varies according to season, age and other factors. Thus the amount of food will also vary as per the power of agni. Suitable variation in quantity of food helps maintaining proper digestion and metabolism. The quantity further subjects to heavy to digest (gurutva) and light to digest (laghutva) nature of food. Nourishing benefits of diet is subjected to the status of agni. Thus agni is an important facilitator between health and food. Assessment of the status of agni is an essential component in maintenance of health as well as while treating diseased conditions.

Assessment of status of Agni

Depending on the predominance of afflicted dosha, four types of digestive patterns (agni) are described:

1. Samagni (Normal state of digestion and metabolism)
2. Vishamagni (irregular state of digestion and metabolism)
3. Tikshagni (rapid or intense state of digestion and metabolism)
4. Mandagni (slow or weak state of digestion and metabolism).

The first type of normal digestion (samagni) needs 12 hours (4 yama) for complete digestion of food, and 6 hours (2 yama) for proper digestion of medicine. [A.S. Sutra Sthana 11/53] The time taken for complete digestion suggests digestive pattern of that individual.

Eswaran H. T. et. al. prepared an agni assessment scale comprising 64 questions to evaluate the four types of agni. The study has validated a scale for internal consistency. [5] Singh A, Patwardhan K. et. al. developed and validated a self-assessment tool to estimate strength of agni by recording serum lipid parameters. [6] Patil VC, Baghel MS et. al. developed formulae for assessment of the digestive functions (agni) during administration of snehana (internal oleation). [7] These tools are used to assess the status of agni and determine proper qunatity.

Agni performs various functions of digestion, metabolism and assimilation. Gastric secretions are digestive fluid, formed in the stomach and contain numerous compounds including hydrochloric acid (HCL), pepsin, lipase, mucin. Kulatunga et al assessed the

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[5] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

[6] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

[7] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

status of agni in the patients of pandu (anemia and blood deficiency disorders) and found its relationship with the acidity of gastric secretions by use of fractional test meal examination. Their study concluded that HCL reduction in patients of anemia seriously affects the protein and iron absorption; thus Hypochlorhydria (found in 72.8% of the patients) indicates hypofunction of agni. [8] The fractional meal test examination is applied to study status of agni in relation to disease formation.

Varieties of food for determining quantity

500px|thumb|right|Fig.1: Extrinsic factors influencing quantity of food
500px|thumb|right|Fig.2: Intrinsic factors influencing quantity of food

Depending on the consistency, the food articles are classified into various categories:

1. Drinkable (peya) e.g. water, milk etc.
2. Lickables (lehya) e.g. rasala (curd mixed with sugar and spices) and kadhi (a traditional Indian dish consisting mainly of yogurt and gram floor)
3. Soft eatables(bhojya) e.g. dal Rice
4. Hard eatables(bhakshya) e.g. laddu, modak (kind of sweet meal)
5. Chewables (charvya) e.g. poha, roasted horse gram
6. Suckables(chushya) e.g. sugarcane

These food articles are heavy to digest in ascending order. [B.P. Prathama Khanda 4/142-143] [9] These types are further abbreviated under two major classes as liquid foods and solid foods. Both types of food can be consumed upto half of satiety point. If consumed in proper quantity, these are digested in due time, without disturbing dosha physiology (prakriti). Subjective parameters shall be observed carefully to decide the proper quantity of food. [Cha. Sa.Vimana Sthana 2/6]

Amashaya- site of digestion

Amashaya is a site of digestion of all types of food. After complete digestion, the digested essence of food reaches all the body organs through vessels. Amashaya is seat of pitta dosha and kapha dosha [Cha. Sa.Sutra Sthana 20/8] and the disorders originated from amashaya are specifically grouped as the disorders having a predominance of these two dosha. [Cha.Sa.Vimana Sthana 6/3] The pachaka pitta and kledaka kapha play vital role in digestion. Amashaya is situated between the umbilicus and the breast as per surface anatomy. Stomach is considered as upper segment of

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[8] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee's "Taegyo Singi", 2016, International Journal of Childbirth Education, Pg 34-37

[9] Partanen, Eino et al, Prenatal Music Exposure Induces Long-Term Neural Effects, 2013, PLoS One, doi: 10.1371/journal.pone.0078946

amashaya. Small intestine along with liver and pancreas is considered as the lower segment of amashaya.

Proper quantity of food

If a person has taken excellent quality food as per the eight specific dietary factors (ashta aahara vidhi vishesha ayatana) and followed all the rules while taking food (aahara vidhi vidhana), then the food is digested in due time without disturbing the equilibrium of dosha (prakriti), and that amount of food is termed as the “proper quantity of food for that person”.

The extrinsic and intrinsic factors influencing quantity of food are shown in fig.1 and fig.2 respectively.

Assessment of food ingestion capacity (ahara shakti)

The food ingestion capacity (aahara shakti) of a person is assessed on two parameters:

1. Food ingestion capacity (abhyavaharana shakti) and
2. Digestion capacity (jarana shakti) [Cha.Sa.Vimana Sthana 8/120]

Role of satiety and three parts of ingestion capacity

Satiety is one of the subjective parameters to assess the ingestion capacity of a person. The maximum ingestion capacity of a person should be divided into three parts. One-third part of food intake should be consumed in solid form and one third part as liquid diet, remaining one third part of total capacity should be kept empty for movement of vata, pitta and kapha. This is the indicator of satiety. This means once the two third part of stomach will be filled, a person will have the feeling of satisfaction [Cha.Sa.Sutra Sthana25/40]. At this point the person should stop eating. If this limit is crossed, the excess food stuff will occupy the third part of stomach which interrupts the process of digestion, causing extra burden on agni (digestive power) and may cause indigestion. The divisions of stomach (amashaya) are not in equal proportion, but it is in accordance with user’s suitability and the adaptive pattern of food consumption [Chakrapani on Cha.Sa.Vimana Sthana2/3]. Power of ingestion (abhyavaharana shakti) is different for every individual and it depends upon the strength of digestive capacity (jatharagni). The proper quantity of food (ahara matra) to be consumed subject to power of ingestion and consistency of food articles i.e. solid and liquid.

Some Ayurveda scholars have divided ingestion capacity of amashaya in four parts and advised to take two parts with solid food, one part with liquids and rest one fourth part to be left empty for dosha (as a normal physiology of digestion). [A.Hr.Sutra Sthana8/46-47][10] Arundatta, commentator of Vagbhata has considered this capacity of amashaya as the measurement of satiety.

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[10] Stephen Maret, Introduction to Prenatal Psychology, 2011, Church Gate Books ISBN: 9780578089980

Physiological mechanism of satiation and proper quantity of food (sauhitya matra)

Satiation is a process that leads to the termination of eating, which may be accompanied by a feeling of satisfaction. Proper quantity of food (sauhitya matra) means eat till the feeling of satiety. This satiety term is further differentiated into two functionally different terminologies namely satiation and satiety. Benelam B defines Satiation as the process that leads to termination of eating, accompanied by feeling of satisfaction. This is also called as within meal satiety. Further he defines Satiety as the feeling of fullness that persists after eating, potentially suppressing further energy intake until hunger returns .[11]Sorensen LB termed it as between-meal satiety. It is the state where eating is inhibited till next eating episode.[12]

Complex network of signals has been involved in development of satiation and satiety. Satiation and satiety involves mechanism which exert their effect through physiological and/or psychological processes. Satiation can modulate the size of meals consumed, controls how much to consume. The physiological mechanism, as outlined by Benelam B. has been referred along with current knowledge which will help to explicit the concept and support to develop objective parameters to asses proper quantity of food (Ahara Matra).

1. Sensory and cognitive factors

Sensory and cognitive factors affect intake of food predominantly. Foods sensory properties like taste, smell, texture, appearance, and food type to be consumed affect satiation in the initial period. These sensory specific properties of food are linked with the sensory specific satiety. Sorensen LB et al have reviewed the multiple aspects related to sensory perception of food and their role in appetite regulation. Sensory-specific satiety has an important influence on the amount of food eaten. Palatability of food greatly influences appetite and food intake. Increase in food variety observed rise in quantity of food and energy intake. This study also reviewed standard procedure to test sensory-specific satiety and identified flavor, texture and appearance-specific satieties.

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[11] Calvin Hobel, Jennifer Culhane, Role of Pyschosocial and Nutritional Stress on Poor Pregnancy Outcome, 2003, J.Nutr., vol 133 no. 5 1709S-1717S

[12] https://www.fda.gov/Drugs/DevelopmentApprovalProcess/DevelopmentResources/labeling/ucm093307.htm Ix Gawade T, Ghorpade M, Effect of bala siddha taila anuvasana basti on labour pains; Ayurlog: National journal of Research in Ayurveda science' Vol 3, Feb 2015

Variety in food and pleasantness of food to sensory organs increase the intake of food. De Graaf C et al concluded that pleasantness of food affect satiation but do not have significant effect on satiety. [13] [14]

The sensory-specific satiety phenomenon has been explained by Rolls et al with reference to sight and test of food.[15] [16]. Study of Spetter M S et al shows that oral food ingestion evokes greater neural activation of brain signaling pathways specifically in the midbrain, amygdala, hypothalamus, and hippocampus area neural activity related to sensory-specific satiety.[17]

2. Gastric mechanism of satiation

a)Gastric distention: Stomach functions as key component in digestion. It acts as a reservoir of food. The reservoir capacity of the stomach allows it to increase its volume significantly. Its capacity limits the amount of food to be ingested. Stomach distention significantly controls the food intake and satiety.[18],[19] Geliebter A and team while assessing the changes in gastric capacity of obese patients determined the gastric capacity by oral insertion of a latex gastric balloon method.[20]In other works also this is used as a tool to assess the gastric capacity.[21]

b)Gastric and Intestinal Signals: In response to the food many gut peptides are secreted from enteroendocrine cells, which play essential role in regulating food. Steinert RE et al reveals that along with gastric distention, Gastric and intestinal signals (increased

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[13] Meharban Singh – Care Of the New Born, 7thed. New Delhi. Sagar Publications, 2010.

[14] Guyton & Hall, Textbook of Medical Physiology, 12th edition, saunders, Philadelphia, page no. 560- 569.

[15] Tortora Gerard J, Principles of Anatomy & Physiology, 11th edition, Harper & Row Publishers, New York, 1st chapter.

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[17] 14.Amar singh, Namalinganushashanam Amar Koshah, 1940 edition, Oriental Book Agency, Poona.

[18] 15.Guyton & Hall, Textbook of Medical Physiology, 10th edition, saunders, Philadelphia, page no.61

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[20] Dorothy Luciano, Human Structure & Function.1984 edition, Elsavier, Philadelphia, 1st & 2nd chapter.

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GLP-1 and PYY secretions and reduction in plasma ghrelin secretions) synergies to support satiation.[22]

Gut hormones such as cholecystokinin (CCK) and GLP-1, Oxyntomodulin (OXM), Peptide YY, Pancreatic polypeptide (PP) these are the important gut hormones involved in the mechanism of satiation, plays significant role in termination of meal. CCK is considered as potential biomarker for satiation.[2324] Oxyntomodulin (OXM) delays gastric emptying and reduces gastric acid secretion, decrease food intake.[25]

Leptin, insulin, and ghrelin act as long term regulators of appetite. These are long-acting adiposity hormones. While studying the role of leptin in prandial patterns, researchers observed that plasma leptin concentrations increase during a spontaneous inter-meal interval and decline before the onset of a meal. Leptin works through regulation of hypothalamic feeding circuits. Through negative feedback mechanism leptin reduces food intake and regulates body weight homeostasis. Thus, decreased leptin levels observed to stimulate appetite behavior. Leptin has an influential role in meal frequency and observed less responsible to control meal size.[26]

Ghrelin potentially enhances appetite. It is the first hormone which shows stimulating effect on food intake.[2728] Ghrelin secreted mainly from the gastric mucosa, its level are at their peak just before a meal, and decreased slowly when food nutrients have travelled to intestine. It acts on hippocampal neurons involved in spatial learning and memory, thus empty stomach passes signal to brain for asking to engage in appetite behavior, feeling of hunger. Ghrelin as orexigenic factor promoted food intake and weight gain. Various cognitive components participate in the initiation of eating and in the selection of food. Schmid DA et al research findings suggest that along with stimulation of appetite, ghrelin affects cognitive functions. They have noted vivid visualization of preferred meal by study subjects after administration of ghrelin.[29]

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[22] Gray's Anatomy, Descriptive & Applied, 29th edition ,1946, Longmans, green & company, London.

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[27] Shrimadbhagavat Geeta, 2005 edition Geeta Press Gorakhpur, 5/13

[28] Bramhanand Tripathi, Charak. Sharira Sthana, Cha.5 Sharira sankhya sharira ver.15. In: Bramhanand Tripathi, Editor. Charak Samhita.1st ed. Varanasi: Choukhamba Surbharati Prakashan;2004.

[29] E.D.P. De Robartis, Cell &Molecular Biology,2006 edition, Saunders, Philadelphia

Peptide YY has a suppressive effect on food intake.[30]PPY rise is observed in post prandial phase and are lowest in fasting state. Peripheral administration of PYY3e36 reduces food intake. PPY have shown effect on intestinal motility, delays gastric emptying.[31]

3. Signaling pathways involved in the mechanism of satiation

Food is considered the basic necessity for sustenance of life and attain physical stoutness [Cha.Sa.Sutra Sthana 25/40(1)]. Energy homeostasis depends on food we consume. Hypothalamus and brainstem are mainly involved to maintain the energy levels. The arcuate nucleus (ARC) of hypothalamus plays important role to control intake of food. ARC has orexigenic neurons (appetite stimulating) and anorexigenic neurons (appetite inhibiting). During digestion, food nutrients stimulate G-protein coupled receptor present on enteroendocrine cell, which stimulates release of gut hormone. Gut hormones influences the vagus nerve, hypothalamus and brainstem. Stimulatory and inhibitory neurons present in hypothalamus interact with peripheral signals which results in alteration of eating drive. Vagal afferents stimulated by the gut hormone and sensitive to the stomach's mechanical stretch further connect with the nucleus of the brainstem. Brainstem passes neural signals to hypothalamus. Numerous hormonal and neural signals influence ARC nucleus, which projects to a number of regions including hypothalamic paraventricular nucleus where some essential energy regulating pathways arise.

Gastrointestinal tract releases various peptide hormones. Stomach has its hormonal and neural control mechanism. Presence of food nutrients along with distention of stomach release gut hormones such as PPY, GLP-1, and oxyntomodulin (OXM).These are mainly responsible for phenomenon of satiation. These peptides decrease hypothalamic orexigenic signaling and increase anorexigenic signaling. Negative feedback mechanism results due to these peptides also contribute to increase satiety between meals. Effect of these gut hormones in union with CNS effect results in satiation and satiety. The enteroendocrine cells released hormones interact at different brain levels through circulation and or through primary afferent neurons. Along with induction of satiation and meal termination, gut hormones also produce a positive

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[31] Thakkar V.J., Purusha Vichaya, A. H. Publishers, Gujarat Ayurved University, Jamnagar, India

feeling of reward and satisfaction. Nutrient sensors and their signaling to brain are vital to give feeling of satisfaction.[32] [33] [34]

D Chapelot has described subjective and objective tools for measuring meal size, microstructure of the meal, meal request and inter-meal intervals. A multidimensional approach for assessing satiety is proposed with intensity, duration and intake as main variables.[35] Commings DE et.al have reviewed the interaction of gastric, intestinal, and pancreatic signals in food regulation. They have also discussed the important role of short acting GI factors and long-acting adiposity hormones in food intake regulation. Gerry Smith survey indicates that gastric signals are volumetric in nature and intestinal signals are nutritive in nature.[36]

Graaf CD et al have discussed various biomarkers of satiation and satiety and suggest there use as a tool to assess satiating efficiency of foods and energy balance. This study has also explained PET and fMRI techniques and referred many works that used these technologies to measure the brain responses to various stimuli in context of satiation.[37]

Satiety Cascade: Blundell JE and team developed a satiety cascade, referred as fundamental structure to examine the impact of food on satiation and satiety in future research.[38] [39]

The satiety quotient (SQ): GREEN SM et al developed a satiety quotient (SQ) to assess an eating episode's satiating effect. This is considered as a remarkable contribution in the field in quantifying satiating effects of foods. This quotient relates food intake with the rate of return of motivation to eat post ingestion, which is predictive of energy intake. Thus, for a person, the satiety quotient will vary based on weight, macronutrient composition, and energy density of food.[40]

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[32] Harita, Harita Samhita. Edited by Harihariprasad Tripati. 2nd ed. Varanasi: Chaukhambha Krishnadas Academy; 2009

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Low satiety phenotype: 'Low satiety phenotype' is associated with specific behavioral and metabolic profiles that could explain their susceptibility to overeating. These individuals do not recognize their appetite sensation before and after meal. This is considered as an important step in individualized obesity treatment.[41]

Effects of deficient or inadequate quantity of food

A deficient and excessive quantity of food both are detrimental to human health. The deficient quantity of food reduces strength, complexion, and nourishment of body tissues and makes the person a home for various disorders of vata dosha. The quantity of food is one of the major factors which decide the wholesome and unwholesome effect of food on body tissues. [Cha.Sa.Sutra Sthana 25/32]

Under eating or intake of food in reduced quantity (pramitashanam) is mentioned as the principal cause of emaciation (karshaniyanam) [Cha.Sa.Sutra Sthana25/40]. Fasting or over-eating does not kindle digestive fire, as like fire in environment is extinguished if there is no fuel supply or if excessive fuel covers the fire. [Cha.Sa.Chikitsa Sthana 15/211] Taking wholesome food in appropriate quantity after complete digestion of previously eaten food helps to continue good health for long duration.[Cha.Sa.Chikitsa Sthana 15/214] It is observed that deficient quantity of food deteriorate the digestive capacity of agni and in absence of sufficient nutrients leads to malnourishment disorders and poor health status.

There are two ways to measure the quantity of food:

1. Total quantity of food to be consumed in a meal (sarvagraha)
2. Quantity of each food article in a meal (parigraha).

The inclusion of different food articles in a meal is to ascertain all the six rasa (tastes) in the required proportion. The nutritional requirement of various body tissues is different. Proportionate quantity of six rasa will ensure the tissue requirement.[Fig.3] The balanced diet concept of Ayurveda is essentially based on this principle. Imbalanced diet concerning six rasa leads to improper nourishment of body tissues, which further leads to depletion of body tissues (dhatu) [Chakrapani on Cha. Sa.Sutra Sthana 5/4]. Long-term exposure of imbalanced diet triggers wear and tear mechanism of tissues and may result in early senility. Biomedical fundamentals of nutrition, macronutrients and micronutrients need to be studied in correlation with six rasa principle to offer better nutritional solutions to the society.

400px|Fig.3: Deficiency of food|thumb

Effects of undernutrition and malnutrition

Malnutrition generally implies undernutrition but also includes other deviations like energy undernutrition and over-nutrition. Malnutrition starts due to deficiencies of

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specific nutrients or from diets based on inadequate and or inappropriate combinations or proportions of foods. Undernutrition is caused primarily due to an inadequate intake of dietary energy. The impact of a deficient diet on an individual is mainly depending on age factor. Age reflects the condition of body tissues. Body tissues (dhatu) attain different stages form immature growing state of childhood, to the attainment of all the qualities and strength of body tissues in young age, which further slowly enters the state of depletion in old age. Nutritional requirement of body tissues differs according to age. Considering the age of a person, consequences arise due to inadequate diet is discussed under two categories- a) Childhood age b) Adult age.

World health organization explains the malnutrition phenomenon of childhood age under four categories: Stunting, Wasting and overweight and underweight.[42] [43]

1.Stunting (height-for-age below –2 SD) refers to a child who is too short for his or her age. It is the devastating result of poor nutrition during early childhood. These children fail to attain complete possible height. It also hampers cognitive development.

2.Wasting (weight-for-height below –2SD) refers to a too thin child for his or her height. It results due to poor nutrient intake. Children suffering from wasting have weakened immunity, suffer long term developmental delay.

3.Childhood overweight (weight-for-height above +2SD)and obesity are considered an emerging face of malnutrition, resulting in unhealthy, processed food. In later life this increases the risk for diet related non communicable diseases.

4.Underweight (refers weight-for-age below –2SD)

Determinants of under nutrition

Faustin Habyarimana found key determinants of malnutrition of children below five years of age: age, gender, birth weights, mother's knowledge of nutrition, birth order, incidence of recent fever, multiple pregnancies, education level of the mother, age of the mother at childbirth, body mass index, prevalence of anemia, province, source of drinking water and wealth quintiles. A positive correlation between stunting and underweight and wasting and underweight was also found.[44]

Consequences of under-nutrition: The consequences of poor nutrition include impaired growth, poor cognitive and social development, poor school performance, increased risk of morbidity and mortality and reduced productivity later in life.[45] Malnutrition in children

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affects by impacting cognitive functions, further impends individuals' ability to lead productive life and thus contribute to poverty.

Under-nutrition in adults: Under-nutrition in adults can be correlated with the etiopathogenesis of Karshya described in Ayurveda classics. Undernourishment may be caused by the lack of one or more nutrients (under-nutrition), or an excess of nutrients (over-nutrition). Physiological changes associated with the process of ageing may further support malnutrition.[46] [47]

Determinants: Hickson M has Categorized the causes of malnutrition under three category as medical factors (like poor appetite, physical disability, endocrine disorders etc), lifestyle and social factors (lack of knowledge of nutrition, loneliness, povery etc.) and psychological factors.[48]

Morley JE has enumerated the major causes of malnutrition as lack of food, paranoia, emotional factors (like depression), inappropriate dieting, anorexia, problem with feeding (tremors, dementia, functional impairment, and dysphagia), Enteral problems (e.g., gluten enteropathy), Wandering and other dementia related factors and malabsorption.[49]

Older people are at high risk of developing protein-energy malnutrition. It affects health, cognitive and physical functions as well as quality of life. Study concludes that increasing age, unmarried/separated/divorced status, difficulties walking 100 m, climbing stairs and hospitalization, cognitive impairment or receiving social support are the major predictors of malnutrition.[50]

Shetty P has validated scoring systems such as MUST, which indicates patients at risk of malnutrition. BMI less than 18.5 kg/m2 is a sign of undernutrition. Laboratory investigations like hemoglobin or packed cell volume (indicators of anemia, hydration), blood urea (indicating hydration and protein intake), C-reactive protein and ESR (inflammatory pathology), total lymphocyte count (for immune function) are also suggested to aid early diagnosis.[51]Donini LM et al developed and validated a screening tool for the easy detection and reporting of both undernutrition and over-nutrition, two types of malnutrition.[52] A systematic review to evaluate malnutrition biomarkers among

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older adults, concluded that BMI, hemoglobin, and total cholesterol are useful biomarkers of malnutrition in older adults.[53]

Consequences : Malnutrition in adults is greatly associated with risk of sarcopenia, frailty, falls, dependence in activities, respiratory muscle wasting, effects musculoskeletal system, experience metabolic changes in cellular electrolytes including calcium accumulation, reduced resistance to infection, poor functioning of excretory systems, longer hospital stay, poor response to other medical conditions. Sarcopenia is a syndrome characterized by progressive and generalized loss of skeletal muscle mass and strength and it is strictly correlated with physical disability, poor quality of life and death.[54]Cachexia is a multifactorial syndrome with involuntary progressive weight loss as a result of reduction of skeletal muscle mass with or without depletion of adipose tissue.[55]Frailty is a common clinical syndrome in older adults and is associated with poor health outcomes including falls, disability, hospitalization, decline in functions of various physiological systems and mortality.[56]

Treatment strategies of undernutrition

- Provide dietary solutions considering Guts changes of the elderly.[57]
- Manipulation in energy / nutritive density of food.[58]
- Changes in hedonic pattern (taste, flavor, appearance) of foods.
- Provide healthy environment to support emotional quotient.
- Provide feeding assistance.
- Give motivation for physical activities.[59]
- Adopt interdisciplinary approach like inclusion of Yoga techniques to improve mental health.[60]

Effects of excessive quantity of food

Excessive food triggers all three dosha vitiation as there is no space left for functions of dosha. Dosha govern the physiology of digestion. Samana vayu functions nearby the

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[55] Sharangadhara. Sharangadhara Samhita. Translated from Sanskrit by K.R. Srikantha Murthy. Reprint ed. Varanasi: Chaukhambha orientalia;2016.

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abode of digestive factors (jatharagni), kindles agni. Prana vayu and apana vayu supports the functions of agni. Pachaka pitta when devoid of its liquid property, is responsible for digestion. [A. Hr. Sutra Sthana 12/10-11][61] Kledaka kapha is responsible to moisten the ingested food. Thus the process of digestion is driven by dosha. Factors responsible for complete transformation and absorption of food (ahara parinamakara bhava) explain this phenomenon in-depth. [Cha.Sa.Sharira Sthana6/14],[Cha.Sa.Chikitsa Sthana 15/6-8]. The normal functions of digestion and metabolism are not carried out due to the vitiated dosha. This leads to the formation of ama.

Excessive eating is one of the etiological factors for non-communicable diseases like obesity and diabetes mellitus which are more prevalent in society. Excess intake of calorie food which is not processed properly by digestive power (jatharagni) and further utilized by dhatvagni (type of agni present at tissue level) leads to obesity and related disorders.

Influence of mental health on gut microbiota

The microbiome is the collective genome of all the microorganisms (bacteria, fungi, protozoa and viruses) living in a particular environment, especially living on and inside the human body. Microbiota is the community of microorganisms. Collective genome of various microorganisms of gastrointestinal (GI) tract, termed as gut microbiome.[62]

Gut microbiome plays a significant role in intestinal physiology and regulation. Gut microbiota produces microbial metabolites like short-chain fatty acids (SCFAs) mainly acetate, propionate, and butyrate; promotes local intestinal immunizations and systemic immunity .[63] [64]Gut microbiome has a regulatory role in behavior and cognition and it is exercised through gut-brain axis.[65]

Gut-Brain axis has bidirectional communication between central and enteric nervous system. It connects emotional and cognitive centers of brain to peripheral intestinal functions. By means of neural, endocrine, immune, and humoral links gut microbiota interact with GBA axis .[66]Marilia Carabotti et al in there review article have explored these interactions, as well as the possible pathophysiological mechanisms involved. Microbiota-gut-brain axis monitors and integrates gut functions and links emotional and

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cognitive centers of the brain with peripheral intestinal functions. This complex network includes central nervous system (CNS), the autonomic nervous system (ANS), the enteric nervous system (ENS) and the hypothalamic pituitary adrenal (HPA) axis. Central nervous system communicates with enteric nervous system (ENS), intestinal muscle layers and gut mucosa through various afferent and efferent autonomic pathways. Gastrointestinal wall connects with CNS through enteric, spinal and vagal efferent pathways. Limbic system which includes Amygdala (AMG), hippocampus (HIPP), and hypothalamus (HYP): predominantly responsible for memory and emotional responses. Hypothalamic pituitary adrenal (HPA) axis which is a part of limbic system activates in response to emotional stress and releases corticotropin-releasing factor (CRF) from the hypothalamus. CRF further stimulates adrenocorticotropic hormone (ACTH) secretion from the pituitary gland, causing the secretion of cortisol (main Stress hormone) from the adrenal glands. This hormone affects brain functions. Brain through neural communication influences various intestinal cell targets. The Gut microbiota also influences these same cells. Gut microbiota interact locally with intestinal cells and enteric nervous system (ENS), it also connect with central nervous system (CNS) through neuroendocrine and metabolic pathways.[67]

Clair R. Martin et al states that Gut microbes communicate to the central nervous system through at least 3 parallel and interacting channels involving nervous, endocrine, and immune signaling mechanisms. Based on preclinical and clinical evidence from various studies, scholars have concluded that brain by affecting community structure and functions of gut microbiota can modulate regional gut motility, intestinal transit and secretion, and gut permeability, and potentially through the luminal secretion of hormones that directly modulate microbial gene expression.[68]

Research validates the important role of brain and mental health in digestion and metabolism. Mental health is closely linked with gastrointestinal health. Emotions like stress, anxiety, mood swings may trigger stomach problems and gastrointestinal disturbances affect mental health.[69] [70] Probiotic consumption also has been reported to reduce self-reported feelings of sadness and aggressive thoughts.[71] Study of Sudo et al supports that the hyypothalamic–pituitary–adrenal (HPA) reaction to stress is influenced

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greatly by gut microbiota.[72] [73] [74]Based on extensive preclinical evidence and clinical observations showing bidirectional signaling pathways of BGM axis, Mayer et al proposed a systems biological model of bidirectional BGM interactions, which revalidate the impact of mental health on gastrointestinal health and vice versa.[75]

Concept of ama

Causes of ama formation

Ama is unique concept of Ayurveda. It is the undigested and non-metabolized food material which remains inside the body and produces toxic effects. This section provides details regarding causative factors of ama formation. Improper quantity of food is considered as an important causative factor in formation of ama. Furthermore, if dietary guidelines are not followed, it leads to ama formation.

Quality of food like heavy to digest and food with properties like dry, cold, dehydrated, disliked by the consumer, constipation-causing, causing a burning sensation, unclean, incompatible, and/or consumed untimely leads to ama formation.

Taking food either in excess quantity or very little quantity is a type of “vishamashana” (a type of unhealthy dietary pattern). This leads to various ama disorders. [Cha.Sa.Chikitsa Sthana 15/236]

Mental factors like food intake while the mind being afflicted with passion/desires, anger, greed, infatuation, envy, bashfulness, grief, conceit, excitement, and fear are also the cause of formation of ama. Any unwholesome food, even if taken in right quantity also leads to ama formation. An individual who regularly consumes an incompatible diet, multiple heavy meals (in short intervals) and eats even before the previous meal is digested, results in a clinical state of indigestion characterized by the manifestation of toxic symptoms termed as “ama visha”. Some scholars opine that ama originates from highly vitiated dosha itself by their conjugation; as visha (aflatoxins) develops in (stored up, edible) kodo millet (kodrava). [A.Hr. Sutra Sthana 13/26][76] In recent years many non-communicable and metabolic disorders like obesity, diabetes, and thyroid dysfunction are prevalent in society due to indulgence of above factors leading to ama formation which triggers enormous pathological conditions. Various causal factors should be avoided by an individual to maintain the status of agni to preserve health.

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Nature of ama

The ama is also termed as “ama visha” (clinical state of indigestion characterized by manifestation of toxic symptoms) because of resemblance of manifested symptoms to that of poisoning. It is considered incurable because of its acute presentation and contradictory line of management.

Due to various etiological factors, deteriorated state of agni is unable to digest even the light food. [Cha.Sa.Chikitsa Sthana 15/43]. This afflicted agni forms an intermediate substance called ama, which turns sour (shukta) during fermentation and finally turns in poisonous substance. (ama visha) [Cha.Sa.Chikitsa Sthana 15/44]

The characteristic features of ama include heaviness, liquid state, various colors, unctuous, slimy, sticky, undigested, have fetid smell and causes continuous pain. It is considered as root cause of many diseases [Arundatta on A.Hr.Sutra Sthana 13/27].[77] This form of food will not be absorbed, gets associated with dosha leading to “saama dosha” (undigested food with vitiated dosha) condition.

Symptoms produced due to ama

Following are symptoms produced by ama in various body systems and comprise symptoms of dosha associated with ama. [A.H. Sutra Sthana 13/23-24][78]

- Obstruction of body channels (srotorodha)
- loss of strength (balabramsha)
- heaviness of body (gaurava)
- laziness (alasya)
- impaired activity of vata dosha (anila mudhata)
- indigestion (apakti)
- excessive salivation (nishthivana)
- constipation and accumulation of wastes (mala sanga)
- lack of taste (aruchi)
- lethargy (klama).

The dosha and dushya (dhatu and mala) which are in liaison with ama are designated as “saama” i.e. mixed with ama. The diseases originating from these are termed as “saama diseases”.

Disorders of ama

Two types of disorders are caused by ama viz. visuchika (non infectious gastroenteritis) and alasaka (sluggish bowels). Visuchika is characterized by sudden vomiting, diarrhea and pricking pain in abdomen. A frail person having weak digestive power and

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aggravated kapha condition, even exerting pressure is not able to eliminate the undigested food out of the passage. This condition is called alasaka.

Assessment of ama

The assessment of ama state is primarily done on the basis of clinical features of ama described above.

Stool mixed with ama (saama mala) sinks into the water due to heaviness property of ama; whereas stool without ama (pakva or niraama mala) floats over the water; provided the stools consistency is not watery or not very compact and if not vitiated by cold (sheeta) property of kapha. [Cha.Sa.Chikitsa Sthana 15/94] Patient should first be evaluated for presence or absence of ama and then appropriately be treated with pachana etc. treatment. [Cha.Sa.Chikitsa Sthana 15/94-95]

Management principles of ama

Ama is the preliminary cause for many disorders; hence the term ‘aamaya’ (means indigestion) is enlisted as the synonym of disease. [Chakrapani on Cha.Sa.Nidana Sthana 1/15] Physician should assess the status of agni and severity of ama before starting any treatment or therapeutic procedure. Treatment in ‘saama’ (presence of ama in pathogenesis of disease) and ‘niraama’ (absence of ama in pathogenesis) conditions are totally different.

Contraindication of shodhana in ama associated state

Saama dosha, which are spread all over the body, which remain latent/dissolved in tissues (dhatu) and are not dislodged from their sites, should not be expelled out by eliminative (shodhana) therapy. It can lead to destruction of the substratum, similar to the extraction of juice from an unripe fruit. [Cha.Sa.Chikitsa Sthana 3/147-149] Therapeutic elimination procedures should commence once person is free from ama state.

Primary treatment measures

Langhana (measures of fasting and lightness by removing wastes) and pachana (digestive therapy) is the foremost treatment used to treat ama disorders. [Cha.Sa.Chikitsa Sthana 15/95] Fasting helps to digest ama and kindles digestive fire. Absolute fasting or liquid light food is advised considering state of ama. Agni is responsible for digestion of food; kindled digestion in absence of food will digest increased dosha or remnant of ama in the body. [A. Hr. Chikitsa Sthana 10/91][79]

When the digestion of food is completed, but yet the patient experiences fullness and heaviness of the stomach, medicines are to be given which bring about the breakdown of the remaining dosha and increase digestive process. After langhana and pachana therapies, patient should be advised to follow special dictum of dietary regimen starting

79

from thin gruel (peyadi sansarjana krama) to ignite digestive process. Fasting reduces the aggravated dosha, kindles digestive power, restores appetite, and renders lightness to the body. Fasting should be performed to that extent which will not hamper the vitality or strength of an individual. The aim of all these measures is to regain the health which also depends on the physical, mental and spiritual well being. [Cha.Sa.Chikitsa Sthana 3/140-142]

Secondary treatment (in niraama state)

When patient is relieved from excessive morbidity of ama; the dosha are free from ama state (pakava avastha) and once digestive fire is kindled; external oil unction (abhyanga), internal unction (snehapana), corrective and unctuous enema (asthapana and anuvasana types of basti) should be administered.

Emesis treatment

Due to impairment of agni, the ingested food will not be digested properly and this undigested food material is termed as ama anna. This ama, which is inert (alasaka), is to be expelled out by means of emesis with use of lukewarm saline water. If it is not achieved properly, use of strong emetics like Madanphala (randia dumetorum)), Pippali (Piper longum), Nagadanti (Croton oblongifolius Roxb) and paste of Siddharthaka (Brassica campestris Linn.) is advised. [A.S. Sutra Sthana 11/17]

Anal suppositories

After emesis, anal suppository plays significant role to expel the feces and flatus and to restore the downward movement of apana vayu. Swedana (sudation therapy) is effective to remove obstruction and to pacify vata dosha.

Stimulation of digestion

After complete elimination of food toxins, to breakdown the remaining dosha and to ignite the digestive power, Hingvadi powder (compound formulation of herbs) and Mustadi decoction is effective. [A.S.Sutra Sthana 11/20-21]

Treatment of abdominal pain due to ama

A paste prepared from barley powder and yavakshar (alkali prepared from the ashes of burnt green barley-corns) mixed with butter milk is very effective to cure abdominal pain caused due to indigestion.

Cauterization (Agni karma)

In severe cases of visuchika (non infectious gastroenteritis), cauterization on the heels is recommended. [A.S. Sutra Sthana 11/26]

Clinical assessment of complete digestion

The following features are observed after complete digestion and are applied for assessment for complete digestion.

- Clear belching (udgar shuddhi)
- Enthusiasm (utsaha)
- Timely evacuation of feces and urine (vegotsarga)
- Lightness of body (laghuta)
- Natural feeling of hunger and thirst (kshut pipaasa)

This assessment is essential to know while treating indigestion. [A.S.Sutra Sthana 11/58]

Prevention of ama formation

The dietary guidelines (ahara vidhi) shall be strictly followed to prevent formation of ama. Taking food twice only in day is important measure to prevent formation of ama. Ayurveda prohibits the ingestion of food during night time. Hence, during day two meal times are suggested for health preservation. The ideal times are when the person feels hungry in the morning and evening before sunset. [Indu on A.S.Sutra Sthana 11/54] Bhavamishra advises to take food after three hours of sunrise for proper digestion suggest avoiding food past afternoon. The second meal can be taken before sunset. [B.P.Prathama Khanda 4/115-116] It is advisable to consume that quantity of food which will be digested within twelve hours, without disturbing daily physical activities. Many efforts have been taken in biomedical science to unlock the complex mechanism underling this appetite science.

Contemporary views and research updates on ama

Ama formation in mouth

Digestion of food starts in mouth. If person is not following dietary guidelines codes, eating hurriedly without proper mastication, disturbed mental health while taking food will affect the first cephalic phase of digestion. It will lead to ama formation due to improper digestion process in mouth. Mastication of food is subjected to condition of teeth. Studies have attempted to find a correlation between tooth loss and nutrition. Deteriorated dental health affects mechanical digestion process and leads to nutritional deficiency.[80] Another study observed that modifying the mastication rate alters the glycemic index of rice. Its glycemic index classification shows impact of digestion process on the final outcome of food.[81]

Ama formation in gut

Health of a person is essentially dependents on healthy gut. Mucosal integrity is more important for proper absorption of nutrient from villi. The intestines also play an essential role in protecting the body from harmful bacteria and toxins. If mucosal integrity is hampered it results into leaky gut syndrome. It affects the lining of intestinal

80

81

mucosa leading to bacteria and other toxins to pass into the bloodstream. It also leads to the imbalance of gut microbiome.[82]

This gut leakage and dysbiosis leads to gut inflammation, also disrupt an immune homeostasis. It causes systemic immune activation, neurological disturbances and auto immune diseases. All these predisposing conditions cause ama formation which triggers many complex pathological conditions, act as route cause for many diseases.[83]

Ama formation at micro channels and cellular level

Formation of ama occurs at the level of tissues or cellular level due to impaired metabolism or due to free radical activity. Free radicals are highly reactive atoms or molecules which have one or more unpaired electrons. It always tries to have stability by giving its electron or by acquiring extra electron form adjacent molecules. After providing the electron adjacent molecule becomes unstable and acts as a free radical, a chain reaction sets in to damage many molecules. A higher concentration of free radicals causes damage to the cellular structure like DNA, protein, lipid, and other cell parts. It causes disturbance in homeostasis of body leading to disease condition.[84]

Ama and metabolic end products

Ama formation occurs due to the accumulation of toxic or intermediate product of metabolism in the body termed as mala. These intermediate products are formed due to defect in the metabolism of protein, carbohydrate or lipid. Excessive uric acid is formed due to improper metabolism of protein which is hazardous to body tissue and joint structure. Lactic acid, acetone and ketone bodies are formed due to improper metabolism of carbohydrate and fats. Lack of insulin activity defuncts carbohydrate metabolism and leads to formation of intermediate products in the body. These intermediate products act as ama and lead to many disease conditions.

Metabolic waste functions as ama: Tissue nutrients after metabolic process (dhatvagni) nourishes body tissues and part is formed as excretory product (mala). Accumulation of this metabolic waste beyond certain limits disrupts the dosha hemostasis, leads to formation of ama. Depending on the type of metabolic waste and predominance of dosha exhibits many diseases.

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82

83

84

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Abbreviations

- Cha. Sa.: Charak Samhita
- A.Hr.: Ashtanga Hridaya
- A.S.: Ashtanga Sngraha
- B.P.: Bhava Prakasha

Related chapters

- Matrashiteeya Adhyaya, Yajjah Purushiya Adhyaya, Rasa Vimana, Sharira Vichaya Sharira, Grahani Chikitsa, Ahara vidhi, Agni, Ama

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Janapadodhvansaniya Vimana

Vimana Sthana Chapter 3. Determination of specific characteristics of destruction of communities Abstract

This chapter describes causes of environmental calamities leading to annihilation of communities (not limited to epidemics), along with their remedial measures. The queries and solutions about effects of afflictions caused due to such calamities on individuals whose constitution, immunity, lifestyle adaptations are “different”. Any contamination of four factors - vayu (air), jala (water), desha (land), and kala (season) - results in outbreak of epidemics. To manage these outbreaks, one has to get hold of drugs that are potent in all aspects (rasa, guna, virya, vipaka etc.) well before any outbreak. Per Ayurveda, sins of the present life or the misdeeds of the past life are the root cause of the vitiation of these four etiological factors of epidemics. Negative emotions like greed, anger, ego, mutual fight, and curses of the wise and the learned can destroy mankind. Characteristics of vitiated (polluted) vayu, jala, desha and kala were explained. Life-span of the individual depends on the daiva (predetermined based on the deeds of past life) and purushakara (human efforts in the present life). Administration of cold substances to cure diseases caused by heat or hot substances, and vice versa, was also discussed in the context of jwara and this principle is applicable to other diseases also. All therapies are broadly classified into two categories i.e., apatarpana (depletion therapy) and brimhana (nourishment therapy). Apatarpana (depletion therapy) includes of langhana (reducing therapy), langhana- pachana (reducing therapy and digestion of amadosha), and doshavasechana (elimination of dosha). Patients who are unsuitable for shodhana (elimination therapy) is also highlighted.

Keywords: Vayu (air), jala(water), *desha* (land), *kala* (season),contamination, epidemics, lifespan, *daiva* (predetermined), *purushakara*(human effort of present life).

Introduction

Janapadodhvansa literally means destruction or annihilation of communities or settlements. Epidemics and outbreaks of highly communicable diseases have blighted mankind since time immemorial. Ayurvedic scholars and exponents of antiquity like Sushruta and Charaka recorded these in their works on *aupasargika roga* and *janapadodhvansa* respectively, according special importance to the topic.

An astute observation of practitioners such as Charaka was that vitiated vayu (air), jala or *udaka*(water), *desha* (land) and *kala* (season) were key factors responsible for causing epidemics. Sushruta refers to the concept of *janapadodhvansa* while discussing *ritucharya* (seasonal regimen) under the title *Maraka*.[Su.Sa.Sutra Sthana 6/17][85] In

[85] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

Ashtangasangraha, the concept of *janapadodhvansa* was described under the chapter entitled Viruddhanna Vijnaniyam.[86] The therapeutic modalities are incorporated in the disease prevention protocol in Ashtanga hridayam.[87]

The causative factors of *janapadodhvansa* (epidemics), characteristics of vitiated factors and remedial measures to treat the conditions are described. It is strongly recommended collecting and stocking drugs potent in all attributes (like rasa, guna, veerya, and vipaka) necessary to tackle the catastrophic conditions associated with any epidemic. Agnivesha was inquisitive to know about common morbidity among the individuals with dissimilar constitution, dietetic habits, physical strength, suitability, mental faculties , etc.

Atreya began his discourse with a discussion on the environmental factors that are common to all inhabitants of a region, i.e., vayu, jala, desha, and *kala*. These four factors, when not polluted or contaminated, are vital not only for our survival, but for the survival of all life-forms. By nature, air, water, land and seasons are indispensable factors in their progressive order.

Seasons are the most indispensable ones of all factors, since its vitiation leads to diseases becoming highly virulent, taking epidemic proportions. With regard to communicable diseases in general, an interplay of agents, hosts and the environmental factors lead to a dynamic state of health and disease.

Adharma karma (sinful act) committed during an individual's present life and the previous life, is responsible for the vitiation of these factors. Intellectual errors (prajnaparadha) is the cause for both these types of sins (i.e., sins in the present life as well as in the past).

Per *vedic* scriptures, large periods of time witness a slow degradation of *dharma* (spiritual duties) and guna (qualities) in the conducts and attributes of living beings. The scriptures divided these periods into four distinct phases, or *yugas*, with each *yuga* witnessing a significant degradation in *dharma* and guna than the preceding one. One such guna, longevity or life-span of individuals, depends upon the strength of both *daiva* (predetermined) and *purushakara* (human effort of present life). If the individuals of a specific locality might have collectively committed sinful acts like burning villages or other sinful acts etc., in their previous birth, they are likely to die at a time during epidemics. Similarly, persons who committed sinful acts separately in their previous lives gathered in a specific region may also die collectively of a common cause. Atreya opines that the individuals who do not share similarities in death (*mrityu samanyata*) or previous deeds (*karma samanyata*) could be treated with Panchakarma procedures

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[86] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

[87] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

(five evacuative therapies) and administration of rasayana measures (rejuvenative procedures) with previously collected drugs, along with *sadvritta* (observance of noble conducts) etc. He further recommended administering cold measures to cure diseases caused by hot things and vice versa. The principle of treatment should be administration of antagonistic therapies to their causes (vitiated dosha).

Remedial measures for treating pollution or vitiation of the four environmental factors separately is not suggested, but emphasis is given on the management of individuals affected in an epidemic. Sushruta suggested certain treatment modalities for eliminating the poison from the atmosphere as well as from the patient's body. [Su.Sa.Kalpa Sthana 6][88] The drums, banners and gateways of the houses should be smeared with the medicament, or *ksharaagada* (formulation), that may be beneficial in the management of air pollution.

The analysis of the characteristics of the vitiated environmental factors, such as howling wind, water with altered smell-color-taste-touch, and land over-flooded or associated with frequent occurrence of meteorites, thunderbolts and earthquakes are some of the various calamitous acts of nature that result in significant death toll the world over. So the concept of *janapadodhvansa* cannot be totally interpreted as a study of epidemics or diseases. Environmental changes caused by man's interference with the bio-ecology in which he lives, as well as pollution due to depletion of natural resources may be the cause for the destruction of communities, and could justify the attribution to *karma* given here as a cause of vitiation.

In this chapter Agnivesha asked Atreya the following five questions with regards to *janapadodhvansa*:

- How do all individuals having different physical constitution etc., suffer from the same diseases, due to the same set of causative factors?
- What is the factor underlying the vitiation of air etc., which destroys entire communities?
- Is the span of life of all individuals predetermined or not?
- If the life span of all human beings is not predetermined then how is it said that some people die in the predetermined time and the rest otherwise?
- Why do physicians advise hot water to patients suffering from fever in preference to cold water when the *dosha* involved in the pathogenesis of this disease (*jwara*) is amenable to cooling therapies?

And lord Atreya answered all the questions patiently.

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[88] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee's "Taegyo Singi", 2016, International Journal of Childbirth Education, Pg 34-37

Sanskrit Text, Transliteration and English Translation

अथातो जनपदोद्ध्वंसनीयं विमानं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō janapadōddhvaṁsanīyaṁ vimānaṁ vyākhyāsyāmaḥ||1|| iti ha smāha bhagavānātrēyaḥ||2||

athAto janapadoddhvaMsanIyaM vimAnaM vyAkhyAsyAmaH||1|| iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Janapadodhvansaniya Vimana” (Determination of specific characteristics of destruction of communities). Thus said Lord Atreya. [1-2]

Note: The term *janapadodhvansa* is a generic term for natural and man-made calamities, also implying epidemics.

Location of the discussion

जनपदमण्डले पञ्चालक्षेत्रे द्विजातिवराध्युषिते काम्पिल्यराजधान्यां भगवान् पुनर्वसुरात्रेयोऽन्तेवासिगणपरिवृतः पश्चिमे घर्ममासे गङ्गातीरे वनविचारमनुविचरञ्छिष्यमग्निवेशमब्रवीत्||३||

janapadamaṇḍalē pañcālakṣētrē dvijātivarādhyuṣitē kāmpilyarājadhānyāṁ bhagavān punarvasurātrēyō’ntēvāsigaṇaparivṛtaḥ paścimēgharmamāsē gaṅgātīrē vanavicāramanuvicarañchiṣyamagnivēśamabravīt||3||

janapadamaNDale pa~jcAlakShetre dvijAtivarAdhyuShite kAmpilyarAjadhAnyAM bhagavAn punarvasurAtreyo~antevAsigaNaparivRutaH pashcimegharmamAse ga~ggAtIre vanavicAramanuvicara~jchiShyamagniveshamabravIt||3||

Lord Atreya, while taking a stroll in the latter month of a summer, surrounded by his disciples, in the forest area near the banks of Ganga at Kampilya, capital city of Panchala region, which was the residence of the *dwija* (elite of the twice born communities like brahmins who adopt wearing of sacred thread on their body), thus turned to his disciple Agnivesha and said. [3]

Importance of timely drug collection

दृश्यन्ते हि खलु सौम्य! नक्षत्रग्रहगणचन्द्रसूर्यानिलानलानां दिशां चाप्रकृतिभूतानामृतुवैकारिका भावाः, अचिरादितो भूरपि च न यथावद्रसवीर्यविपाकप्रभावमोषधीनां प्रतिविधास्यति, तद्वियोगाच्चातङ्कप्रायता नियता| तस्मात् प्रागुद्ध्वंसात् प्राक् च भूमेर्विरसीभावादुद्धरध्वं सौम्य! भैषज्यानि यावन्नोपहतरसवीर्यविपाकप्रभावाणि भवन्ति| वयं षांरसवीर्यविपाकप्रभावानुपयोक्ष्यामहे ये चास्माननुकाङ्क्षन्ति, यांश्च वयमनुकाङ्क्षामः| न हि सम्यगुद्धृतेषु सौम्य! भैषज्येषु सम्यग्विहितेषु सम्यक् चावचारितेषु जनपदोद्ध्वंसकराणां विकाराणां किञ्चित् प्रतीकारगौरवं भवति||४||

dṛśyantē hi khalu saumya! nakṣatragrahagaṇacandrasūryānilānalānāṁ diśāṁcāprakṛtibhūtānāmṛtuvaikārikā [1] bhāvāḥ, acirāditō bhūrapi ca

nayathāvadrasavīryavipākaprabhāvamōṣadhīnāṁ prativídhāsyati, tadviyōgāccātaṅkaprāyatā niyatā| tasmāt prāguddhvaṁsāt prāk ca bhūmērvirasībhāvāduddharadhvaṁ saumya! bhaiṣajyāniyāvannōpahatarasavīryavipākaprabhāvāṇi bhavanti| vayaṁ caiṣāṁ rasavīryavipākaprabhāvānupayōkṣyāmahē yē cāsmānanukāṅkṣanti, yāṁścavayamanukāṅkṣāmaḥ| na hi samyaguddhṛtēṣu saumya! bhaiṣajyēṣu samyagvihitēṣu samyak cāvacāritēṣujanapadōddhvaṁsakarāṇāṁ vikārāṇāṁ kiñcit pratīkāragauravaṁ bhavati||4||

dRushyante hi khalu saumya! nakShatragrahagaNacandrasUryAnilAnalAnAM dishAMcAprakRutibhUtAnAmRutuvaikArikA bhAvAH, acirAdito bhUrapi ca nayathAvadrasavIryavipAkaprabhAvamoShadhInAM prativídhAsyati, tadviyogAccAta~gkaprAyatA niyatA| tasmAt prAguddhvaMsAt prAk ca bhUmervirasIbhAvAduddharadhvaM saumya! bhaiShajyAniyAvannopahatarasavIryavipAkaprabhAvANi bhavanti| vayaM caiShAM rasavIryavipAkaprabhAvAnupayokShyAmahe ye cAsmAnanukA~gkShanti, yAMshcavayamanukA~gkShAmaH| na hi samyaguddhRuteShu saumya! bhaiShajyeShu samyagvihiteShu samyak cAvacAriteShujanapadoddhvaMsakarANAM vikArANAM ki~jcit pratIkAragauravaM bhavati||4||

Gentle one (Agnivesha), the abnormal conditions of the stars, the planets, the Moon, the Sun, the wind, the fire and the directions seem to give us the ominous sign that there is going to be a derangement of seasons. As a result of this abnormality, the earth will fail to produce herbs possessing good qualities of *rasa* (taste), *veerya* (potency), *vipaka* (metabolism of diet and drugs), and *prabhava* (specific attribute). In consequence of these properties, spread of diseases is certain. Therefore, well before any calamities occur and well before the earth has lost its fertility, collect the medicinal herbs before they lose their *rasa, veerya, vipaka* and *prabhava*. We shall thus, when the occasion arises, make use of the drugs having optimum qualities for the benefit of those who seek us and also those whom we seek to help. There will not be any difficulty in counteracting any *janapadodhvansa vyadhi* (disease due to natural calamities or epidemics), if the drugs are properly collected well in advance, processed and administered. [4]

Agnivesha's question

एवं वादिनं भगवन्तमात्रेयमग्निवेश उवाच-उद्धृतानि खलु भगवन्! भैषज्यानि, सम्यग्विहितानि, सम्यगवचारितानि च; अपि तु खलु जनपदोद्ध्वंसनमेकेनैव व्याधिना युगपदसमानप्रकृत्याहारदेहबलसात्म्यसत्त्ववयसां मनुष्याणां कस्माद्भवतीति||५||

ēvaṁvādinaṁ bhagavantamātrēyamagnivēśa uvāca- uddhṛtāni khalu bhagavan! bhaiṣajyāni,samyagvihitāni, samyagavacāritāni [1] ca; api tu khalu janapadōddhvaṁsanamēkēnaiva vyādhināyugapadasamānaprakṛtyāhāradēhabalasātmyasattvavayasāṁ manuṣyāṇāṁ kasmādbhavatīti||5||

evaMvAdinaM bhagavantamAtreyamagnivesha uvAca- uddhRutAni khalu bhagavan! bhaiShajyAni,samyagvihitAni, samyagavacAritAni [1] ca; api tu khalu janapadoddhvaMsanamekenaiva vyAdhinAyugapadasamAnaprakRutyAhAradehabalasAtmyasattvavayasAM manuShyANAM kasmAdbhavatIti||5||

Agnivesha humbly submitted to Lord Atreya that such medicinal herbs have already been properly collected, processed and administered according to his instructions. He then asked Lord Atreya, “How does the simultaneous destruction of communities take place by the incidence of one single disease, in spite of individuals who differ from one another in their constitution, diet, physique, vitality, habits, psychic make up, and age?” [5]

Atreya’s explanation

तमुवाच भगवानात्रेयः- एवमसामान्यावतामप्येभिरग्निवेश! प्रकृत्यादिभिर्भावैर्मनुष्याणां येऽन्ये वाः सामान्यास्तद्वैगुण्यात् समानकालाः समानलिङ्गाश्च व्याधर्योऽभिनिर्वर्तमाना जनपदमुद्ध्वंसयन्ति| ते तु खल्विमे भावाः सामान्या जनपदेषु भवन्ति; तद्यथा- वायुः, उदकं, देशः,काल इति||६||

tamuvāca bhagavānātrēyaḥ- ēvamasāmānyāvatāmapyēbhiragnivēśa! prakr̥tyādibhirbhāvairmanuṣyāṇāṁyē’nyē bhāvāḥ sāmānyāstadvaiguṇyāt samānakālāḥ samānaliṅgāśca vyādhayō’bhinirvartamānājanapadamuddhvaṁsayanti| tē tu khalvimē bhāvāḥ sāmānyā janapadēṣu bhavanti; tadyathā- vāyuḥ, udakaṁ, dēśaḥ, kāla iti||6||

tamuvAca bhagavAnAtreyaH- evamasAmAnyAvatAmapyebhiragnivesha!prakRutyAdibhirbhAvairmanuShyANAM ye~anye bhAvAH sAmAnyAstadvaiguNyAt samAnakAlAHsamAnali~ggAshca vyAdhayo~abhinirvartamAnA janapadamuddhvaMsayanti| te tu khalvime bhAvAH sAmAnyA janapadeShu bhavanti; tadyathA- vAyuH, udakaM, deshaH, kAla iti||6||

Lord Atreya replied “Agnivesha! Though a community may be dissimilar with respect to the constitution and other characteristics of its individuals, there are other common factors which often get adversely affected, resulting in simultaneous outbreak of diseases having similar symptoms that destroy communities. The common factors which affect mass population are vayu (air), jala (water), *desha* (land) and *kala* (season). [6]

Characteristics of polluted air

तत्र वातमेवंविधमनारोग्यकरं विद्यात्; तद्यथा यथर्तुविषममतिस्तिमितमतिचलमतिपरुषमतिशीतमत्युष्णमतिरूक्षमत्यभिष्यन्दिनमतिभैरवारावमतिप्रतिहत- परस्परगतिमतिकुण्डलिनमसात्म्यगन्धबाष्पसिकतापांशुधूमोपहतमिति (१);

tatra vātamēvaṁvidhamanārōgyakaraṁ vidyāt; tadyathā-yathartuviṣamamatistimitamaticalamatiparuṣamatiśītamatyuṣṇamatirūkṣamatyabhiṣyandinamatibhairavārāvamatipratihata-parasparagatimatikuṇḍalinamasātmyagandhabāṣpasikatāpāṁśudhūmōpahatamiti (1);

tatra vAtamevaMvidhamanArogyakaraM vidyAt;
tadyathA-yathartuviShamamatistimitamaticalamatiparuShamatishItamatyuShNamatirUkShamatyabhiShyandinamatibhairavArAvamatipratihata-parasparagatimatikuNDalinamasAtmyagandhabAShpasikatApAMshudhUmopahatamiti (1);

The characteristic features of air that is known to cause widespread diseases include air that is not in conformity with the season, totally calm or violently blowing, exceedingly rough, intensely cold, intensely hot, excessively dry, excessively humid, terribly clamorous, blowing from contrary directions and clashing with each other (winds blowing in opposite direction), violently spinning (whirlwind) and associated with unwholesome odour, moisture, sand, dust and smoke. [6.1]

Characteristics of polluted water

उदकं तु
खल्वत्यर्थविकृतगन्धवर्णरसस्पर्शंक्लेदबहुलमपक्रान्तजलचरविहङ्गमुपक्षीणजलेशयमप्रीतिकरमपगतगुणं विद्यात् (२);

udakaṁ tu
khalvatyarthavikṛtagandhavarṇarasasparśaṁklēdabahulamapakrāntajalacaravihaṅgam upakṣīṇajalēśayamaprītikaramapagataguṇaṁ vidyāt (2);

udakaM tu khalvatyarthavikRutagandhavarNarasasparshaM kledabahulamapakrAntajalacaraviha~ggamupakShINajaleshayamaprItikaramapagataguNaM [1]vidyAt (2);

Water that does not seem normal in smell, colour, taste and touch, has excessive stickiness, is from a source devoid of aquatic animals and birds or from a drying up water reservoir without pleasantness and is basically devoid of normal attributes indicates polluted water. [6.2]

Characteristics of polluted land

देशं पुनः प्रकृतिविकृतवर्णगन्धरसस्पर्शं क्लेदबहुलमुपसृष्टं
सरीसृपव्यालमशकशलभमक्षिकामूषकोलूकश्मशानिकशकुनिजम्बूकादिभिस्तृणोलूपोपवनवन्तं
प्रतानादिबहुलमपूर्ववदवपतितशुष्कनष्टशस्यंधूम्रपवनं
प्रध्मातपतत्रिगणमुत्क्रुष्टश्वगणमुद्भ्रान्तव्यथितविविधमृगपक्षिसङ्घमुत्सृष्टनष्टधर्मसत्यलज्जाचाशीलगुणजनपदं शश्वत्क्षुभितोदीर्णसलिलाशयं प्रततोल्कापातनिर्घातभूमिकम्पमतिभयारावरूपं
रूक्षताम्रारुणसिताभ्रजालसंवृतार्कचन्द्रतारकमभीक्ष्णं ससम्भ्रमोद्वेगमिव सत्रासरुदितमिव सतमस्कमिव गुह्यकाचरितमिवाक्रन्दितशब्दबहुलं चाहितं विद्यात् (३);

dēśaṁ punaḥ prakṛtivikṛtavarṇagandharasasparśaṁ
klēdabahulamupasṛṣṭaṁsarīsṛpavyālamaśakaśalabhamakṣikāmūṣakōlūkaśmāśānikaśakunijambūkādibhistṛṇōlūpōpavanavantaṁpratānādibahulamapūrvavadavapatitaśuṣkanaṣṭaśasyaṁ
dhūmrapavanaṁpradhmātapatatrigaṇamutkruṣṭaśvagaṇamudbhrāntavyathitavividhamṛgapakṣisaṅghamutsṛṣṭanaṣṭadharmasatyalajjācāraśīlaguṇajanapadaṁśaśvatkṣubhitōdīrṇasalilāśayaṁ pratatōlkāpātanirghātabhūmikampamatibhayārāvarūpaṁ

rūkṣatāmrāruṇasitābhrajālasaṁvṛtārkacandratārakamabhīkṣṇaṁ
sasambhramōdvēgamiva satrāsaruditamiva
satamaskamivaguhyakācaritamivākranditaśabdabahulaṁ cāhitaṁ vidyāt (3);

deshaM punaH prakRutivikRutavarNagandharasasparshaM
kledabahulamupasRuShTaMsarIsRupavyAlamashakashalabhamakShikAmUShakolUka
shmAshAnikashakunijambUkAdibhistRuNolUpopavanavantaMpratAnAdibahulamapUrv
avadavapatitashuShkanaShTashasyaM
dhUmrapavanaMpradhmAtapatatrigaNamutkruShTashvagaNamudbhrAntavyathitavivid
hamRugapakShisa~gghamutsRuShTanaShTadharmasatyalajjAcArashIlaguNajanapada
MshashvatkShubhitodIrNasalilAshayaM
pratatolkApAtanirghAtabhUmikampamatibhayArAvarUpaM
rUkShatAmrAruNasitAbhrajAlasaMvRutArkacandratArakamabhIkShNaM
sasambhramodvegamiva satrAsaruditamiva
satamaskamivaguhyakAcaritamivAkranditashabdabahulaM cAhitaM vidyAt (3);

Any land having abnormal colour, odour, taste and touch, that which is excessively damp and has an abundance of serpents, beasts, mosquitoes, locusts, flies, mice, owls, birds and animals such as jackal, and jungles of *ulupa* grass and weeds, is abounding in creepers, where crops have fallen, withered or have been destroyed in an unprecedented manner, where the wind is smoky, where (unusual) cries of birds and dogs are heard, where herds of animals and flocks of birds of various kinds are always in a state of panic and pain, where the people's virtues like religion, truth, modesty, custom, character have either declined or been given up, where the water reservoirs always alter and are over-flowing, where there is frequent exposure to meteorites, thunderbolts and earthquakes, where nature is full of menacing sound and sights, where the sun, the moon and the stars are frequently covered by dry, coppery, ruddy and grey clouds and the general atmosphere is of constant confusion, excitement and lamentation, crying, fright and darkness as if seized by *guhyaka* (ghosts and ghouls). [6.3]

Characteristics of polluted time/season

कालं तु खलु यथर्तुलिङ्गाद्विपरीतलिङ्गमतिलिङ्गं हीनलिङ्गं चाहितं व्यवस्येत् (४);
इमानेवन्दोषयुक्ताश्चतुरो भावाञ्जनपदोद्ध्वंसकरान् वदन्ति कुशलाः; अतोऽन्यथाभूतांस्तु
हितानाचक्षते||७||

kālaṁ tu khalu yathartuliṅgādviparītaliṅgamatiliṅgaṁ hīnaliṅgaṁ cāhitaṁ vyavasyēt (4);
imānēvandōṣayuktāṁścaturō bhāvāñjanapadōddhvaṁsakarān vadanti kuśalāḥ;
atō'nyathābhūtāṁstu hitānācakṣatē||7||

kAlaM tu khalu yathartuli$_{ggAdviparItali}$ggamatili~ggaM hInali~ggaM cAhitaM vyavasyet (4);
imAnevandoShayuktAMshcaturo bhAvA~jjanapadoddhvaMsakarAn vadanti kushalAH;
ato~anyathAbhUtAMstu hitAnAcakShate||7||

A time is said to be unwholesome if it exhibits characteristics that are opposite to normal or exhibit excessive or deficient characteristics (e.g. early rains, too little rain,

excessively hot summers or cold winters, etc) These four environmental factors, affected in the aforesaid way, can be considered the type that cause epidemics, and those having features contrary to these could be considered wholesome. [7]

General measures for the management

विगुणेष्वपि खल्वेतेषु जनपदोद्ध्वंसकरेषु भावेषु भेषजेनोपपाद्यमानानामभयं भवति रोगेभ्य इति||८||

वैगुण्यमुपपन्नानां देशकालानिलाम्भसाम्।गरीयस्त्वं विशेषेण हेतुमत् संप्रवक्ष्यते ॥९॥

वाताज्जलं जलाद्देशं देशात् कालं स्वभावतः| विद्याद्दुष्परिहार्यत्वाद्गरीयस्तरमर्थवित् “||१०||

वाय्वादिषु यथोक्तानां दोषाणां तु विशेषवित्| प्रतीकारस्य सौकर्ये विद्याल्लाघवलक्षणम्||११||

viguṇēṣvapi khalvētēṣu janapadōddhvaṁsakarēṣu bhāvēṣu bhēṣajēnōpapādyamānānāmabhayaṁ bhavati rōgēbhya iti||8||

bhavanti cātra- vaiguṇyamupapannānāṁ dēśakālānilāmbhasām| garīyastvaṁ viśēṣēṇa hētumat sampravakṣyatē||9||

vātājjalaṁ jalāddēśaṁ dēśāt kālaṁ svabhāvataḥ|
vidyādduṣparihāryatvādgarīyastaramarthavit ||10||

vāyvādiṣu yathōktānāṁ dōṣāṇāṁ tu viśēṣavit| pratīkārasya saukaryē vidyāllāghavalakṣaṇam||11||

viguNeShvapi khalveteShu janapadoddhvaMsakareShu bhAveShu bheShajenopapAdyamAnAnAmabhayaM bhavati rogebhya iti||8||

bhavanti cAtra- vaiguNyamupapannAnAM deshakAlAnilAmbhasAm| garIyastvaM visheSheNa hetumat sampravakShyate||9||

vAtAjjalaM jalAddeshaM deshAt kAlaM svabhAvataH|
vidyAdduShparihAryatvAdgarIyastaramarthavit ||10||

vAyvAdiShu yathoktAnAM doShANAM tu visheShavit| pratIkArasya saukarye vidyAllAghavalakShaNam||11||

In spite of these inauspicious factors, there is no fear of diseases to those persons who possess medicines that have been obtained well in advance.

We shall now indicate, with a proper reasoning, the relative significance of each of the four factors of air, water, place and time that have deranged. These four are important in progressive order because of the degree of their indispensability.

The wise man knows that water is more important than air, and land is more important than water and season is yet more important than land by virtue of their degree of indispensability.

Out of aforesaid derangements among the four factors, one should know that it is easier to correct the vitiation of vayu, jala and *desha*, than of *udaka, desha* and *kala*.[10-11]

General treatment in epidemics

कालान्तेषु यदा नराः| भेषजेनोपपाद्यन्ते न भवन्त्यातुरास्तदा||१२||

येषां न मृत्युसामान्यं सामान्यं न च कर्मणाम्| कर्म पञ्चविधं तेषां भेषजं परमुच्यते||१३||

रसायनानां विधिवच्चोपयोगः शस्यते| शस्यते देहवृत्तिश्च भेषजैः पूर्वमुद्धृतैः||१४||

सत्यं भूते दया दानं बलयो देवतार्चनम्| सद्धृत्तस्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः||१५||

हितं जनपदानां च शिवानामुपसेवनम्| सेवनं ब्रह्मचर्यस्य तथैव ब्रह्मचारिणाम्||१६||

सङ्कथा धर्मशास्त्राणां महर्षीणां जितात्मनाम्| धार्मिकैः सात्त्विकैर्नित्यं सहास्या वृद्धसम्मतैः||१७||

त्येतद्भेषजं प्रोक्तमायुषः परिपालनम्| येषामनियतो मृत्युस्तस्मिन् काले सुदारुणे||१८||

caturṣvapi tu duṣṭēṣu kālāntēṣu yadā narāḥ| bhēṣajēnōpapādyantē na bhavantyāturāstadā||12||

yēṣāṁ na mṛtyusāmānyaṁ sāmānyaṁ na ca karmaṇām| karma pañcavidhaṁ tēṣāṁ bhēṣajaṁ paramucyatē||13||

rasāyanānāṁ vidhivaccōpayōgaḥ praśasyatē| śasyatē dēhavṛttiśca bhēṣajaiḥ pūrvamuddhṛtaiḥ||14||

satyaṁ bhūtē dayā dānaṁ balayō dēvatārcanam| saddhṛttasyānuvṛttiśca praśamō guptirātmanaḥ||15||

hitaṁ janapadānāṁ ca śivānāmupasēvanam| sēvanaṁ brahmacaryasya tathaiva brahmacāriṇām||16||

saṅkathā dharmaśāstrāṇāṁ maharṣīṇāṁ jitātmanām| dhārmikaiḥ sāttvikairnityaṁ sahāsyā vṛddhasammataiḥ||17||

ityētadbhēṣajaṁ prōktamāyuṣaḥ paripālanam| yēṣāmaniyatō mṛtyustasmin kālē sudāruṇē||18||

caturShvapi tu duShTeShu kAlAnteShu yadA narAH| bheShajenopapAdyante na bhavantyAturAstadA||12||

yeShAM na mRutyusAmAnyaM sAmAnyaM na ca karmaNAm| karma pa~jcavidhaM teShAM bheShajaM paramucyate||13||

rasAyanAnAM vidhivaccopayogaH prashasyate| shasyate dehavRuttishca bheShajaiH pUrvamuddhRutaiH||14||

satyaM bhUte dayA dAnaM balayo devatArcanam| saddhRuttasyAnuvRuttishca prashamo guptirAtmanaH||15||

hitaM janapadAnAM ca shivAnAmupasevanam| sevanaM brahmacaryasya tathaiva brahmacAriNAm||16||

sa~gkathA dharmashAstrANAM maharShINAM jitAtmanAm| dhArmikaiH sAttvikairnityaM sahAsyA vRuddhasammataiH||17||

ityetadbheShajaM proktamAyuShaH paripAlanam| yeShAmaniyato mRutyustasmin kAle sudAruNe||18||

In spite of vitiation of the four factors ending with vitiation of time (season), one need not suffer from diseases provided they are assured of proper medicaments which are already collected and processed.

Those who did not engage in identical acts in their prior lives and those who are not destined to die during calamities, for their cure, five elimination therapies (viz., emesis, purgation, enema- *niruha* and *anuvasana* types and errhines) are considered the best. For them, the proper use of rasayana chikitsa'' (rejuvenation treatment) is recommended and maintenance of the body by means of medicinal herbs collected before the onset of epidemics is recommended.

Truthfulness, compassion for living beings, charity, sacrifices, worship of god, observance of right conduct, tranquility, prophylactic protection of oneself and seeking one's own good, residing in a wholesome country, service to those observing *brahmacharya* (celibacy) and following it, discussion of religious scriptures, constant association with the righteous, the well disposed and those who are approved by the elders- all this with a view to protecting life has been termed 'medicine' to those who are not destined to die in that critical time. [12-18]

Causes for the vitiation of janapadodhwansa factors

इति श्रुत्वा जनपदोद्ध्वंसने कारणानि पुनरपि भगवन्तमात्रेयमग्निवेश उवाच- अथ खलु भगवन्! कुतोमूलमेषां वाय्वादीनांवैगुण्यमुत्पद्यते? येनोपपन्ना जनपदमुद्ध्वंसयन्तीति||१९||

तमुवाच भगवानात्रेयः- सर्वेषामप्यग्निवेश! वाय्वादीनां यद्वैगुण्यमुत्पद्यते तस्य मूलमधर्मः, तन्मूलं वाऽसत्कर्म पूर्वकृतं; तयोर्योनिः प्रज्ञापराध एव| तद्यथा- यदा वै देशनगरनिगमजनपदप्रधाना धर्ममुत्क्रम्याधर्मेण प्रजां वर्तयन्ति, तदाश्रितोपाश्रिताः रजनपदा व्यवहारोपजीविनश्च तमधर्ममभिवर्धयन्ति, ततः सोऽधर्मः प्रसभं धर्ममन्तर्धत्ते, तस्तेऽन्तर्हितधर्माणो देवताभिरपि त्यज्यन्ते; तेषां थाऽन्तर्हितधर्मणामधर्मप्रधानानामपक्रान्तदेवतानामृतवो व्यापद्यन्ते; तेन नापो यथाकालं देवो र्षति न वा वर्षति विकृतं वा वर्षति, वाता न सम्यगभिवान्ति, तिव्र्यापद्यते, लिलान्युपशुष्यन्ति, ओषधयः स्वभावं परिहायापद्यन्ते विकृतिं; तत उद्ध्वंसन्ते जनपदाः श्याभ्यवहार्यदोषात् ||२०||

iti śrutvā janapadōddhvaṁsanē kāraṇāni punarapi bhagavantamātrēyamagnivēśa uvāca- atha khalubhagavan! kutōmūlamēṣāṁ vāyvādīnāṁ vaiguṇyamutpadyatē? yēnōpapannājanapadamuddhvaṁsayantīti||19||

tamuvāca bhagavānātrēyaḥ- sarvēṣāmapyagnivēśa! vāyvādīnāṁ yadvaiguṇyamutpadyatē tasyamūlamadharmaḥ, tanmūlaṁ vā'satkarma pūrvakṛtaṁ; tayōryōniḥ prajñāparādha ēva| tadyathā- yadā vai dēśanagaranigamajanapadapradhānā dharmamutkramyādharmēṇa prajāṁvartayanti, tadāśritōpāśritāḥ paurajanapadā vyavahārōpajīvinaśca tamadharmamabhivardhayanti, tataḥsō'dharmaḥ prasabhaṁ dharmamantardhattē, tatastē'ntarhitadharmāṇō

dēvatābhirapi tyajyantē;
tēṣāṁtathā'ntarhitadharmaṇāmadharmapradhānānāmapakrāntadēvatānāmṛtavō vyāpadyantē; tēna nāpōyathākālaṁ dēvō varṣati na vā varṣati vikṛtaṁ vā varṣati, vātā na samyagabhivānti, kṣitirvyāpadyatē,salilānyupaśuṣyanti, ōṣadhayaḥ svabhāvaṁ parihāyāpadyantē vikṛtiṁ; tata uddhvaṁsantē janapadāḥspṛśyābhyavahāryadōṣāt ||20||

iti shrutvA janapadoddhvaMsane kAraNAni punarapi bhagavantamAtreyamagnivesha uvAca- atha khalubhagavan! kutomUlameShAM vAyvAdInAM vaiguNyamutpadyate? yenopapannAjanapadamuddhvaMsayantIti||19||

tamuvAca bhagavAnAtreyaH- sarveShAmapyagnivesha! vAyvAdInAM yadvaiguNyamutpadyate tasyamUlamadharmaH, tanmUlaM vA~asatkarma pUrvakRutaM; tayoryoniH praj~jAparAdha eva| tadyathA- yadA vai deshanagaranigamajanapadapradhAnA dharmamutkramyAdharmeNa prajAMvartayanti, tadAshritopAshritAH paurajanapadA vyavahAropajIvinashca tamadharmamabhivardhayanti,tataH so~adharmaH prasabhaM dharmamantardhatte, tataste~antarhitadharmANo devatAbhirapityajyante; teShAM tathA~antarhitadharmaNAmadharmapradhAnAnAmapakrAntadevatAnAmRutavovyApadyante; tena nApo yathAkAlaM devo varShati na vA varShati vikRutaM vA varShati, vAtA nasamyagabhivAnti, kShitirvyApadyate, salilAnyupashuShyanti, oShadhayaH svabhAvaM parihAyApadyantevikRutiM; tata uddhvaMsante janapadAH spRushyAbhyavahAryadoShAt ||20||

After listening to Lord Atreya, Agnivesha asked once again, 'Now tell us, Lord! What makes the air etc. vitiated which tends to destroy whole people?' Lord Atreya replied that the root cause of vitiation of these factors is adharma (unrighteousness). Sins of the present life or the misdeeds of the past life also are at the root of vitiation of all these factors and the source of this is intellectual error (prajnaparadha). Thus when the reigning heads of countries, cities, trade guilds etc. govern the people irresponsibly by transgressing the virtuous path, then their officers, sub-ordinates and under-subordinates, people of the city and community and traders deviate from their duties as well and propagate such unrighteous acts further. Their sinful acts perforce causes the righteous acts to disappear. Because of the disappearance of righteous acts, even the Gods desert the people living in such places. This causes seasons to get impaired in these places. There is no rain in time, or never at all, or abnormal rain occurs; the air does not blow properly; the land is afflicted, the water reservoirs dry up, and herbs lose their true properties and suffer deterioration. As a consequence, the people perish as the result of infectious contact or ingestion of polluted food and water.[19-20]

Sinful acts- the cause of war and destruction

तथा शस्त्रप्रभवस्यापि जनपदोद्ध्वंसस्याधर्म एव हेतुर्भवति| येऽतिप्रवृद्धलोभक्रोधमोहमानास्ते दुर्बलानवमत्यात्मस्वजनपरोपघाताय शस्त्रेण परस्परमभिक्रामन्ति, परान् वाऽभिक्रामन्ति, परैर्वाऽभिक्राम्यन्ते||२१||

tathā śastraprabhavasyāpi janapadōddhvaṁsasyādharma ēva hēturbhavati| yē'tipravṛddhalōbhakrōdhamōhamānāstē durbalānavamatyātmasvajanaparōpaghātāya śastrēṇaparasparamabhikrāmanti, parān vā'bhikrāmanti, parairvā'bhikrāmyantē||21||

tathA shastraprabhavasyApi janapadoddhvaMsasyAdharma eva heturbhavati| ye~atipravRuddhalobhakrodhamohamAnAste durbalAnavamatyAtmasvajanaparopaghAtAya shastreNaparasparamabhikrAmanti, parAn vA~abhikrAmanti, parairvA~abhikrAmyante||21||

In the same manner, it is unrighteous act alone that is the cause of the destruction of peoples by weapons. Those who suffer from excessive *lobha* (greed), *krodha* (anger), *moha* (attachment), and disregard the weak may start fighting among themselves with weapons and attack either the enemies or get attacked by enemies. [21]

Sinful acts leading to affliction by demons and curse of sages

रक्षोगणादिभिर्वा विधै र्भूतसङ्घै स्तमधर्ममन्यद्वाऽप्य पचारान्तरम उपलभ्याभिहन्यन्ते||२२||

तथाऽभिशापप्रभवस्याप्यधर्म एव हेतुर्भवति| ये लुप्तधर्माणो र्मादपेतास्ते रुवृद्धसिद्धर्षिपूज्यानवमत्याहितान्याचरन्ति; ततस्ताः प्रजा गुर्वादिभिरभिशप्ता भस्मतामुपयान्ति प्रागेवानेकपुरुषकुलविनाशाय, नियतप्रत्ययोपलम्भादनियताश्चापरे ||२३||

rakṣōgaṇādibhirvāvividhairbhūtasaṅghaistamadharmamanyadvā'pyapacārāntaramupalabhyābhihanyantē||22||

tathā'bhiśāpaprabhavasyāpyadharma ēva hēturbhavati| yē luptadharmāṇō dharmādapētāstē guruvṛddhasiddharṣipūjyānavamatyāhitānyācaranti; tatastāḥ prajāgurvādibhirabhiśaptā bhasmatāmupayānti prāgēvānēkapuruṣakulavināśāya,niyatapratyayōpalambhādaniyatāścāparē ||23||

rakShogaNAdibhirvAvividhairbhUtasa$_{gghaistamadharmamanyadvA}$apyapacArAntaramupalabhyAbhihanyante||22||

tathA~abhishApaprabhavasyApyadharma eva heturbhavati| ye luptadharmANo dharmAdapetAste guruvRuddhasiddharShipUjyAnavamatyAhitAnyAcaranti; tatastAHprajA gurvAdibhirabhishaptA bhasmatAmupayAnti prAgevAnekapuruShakulavinAshAya,niyatapratyayopalambhAdaniyatAshcApare [1] ||23||

People also get destroyed by *rakshasa* (demons) or other creatures due to unrighteous or other deviant acts. *Adharma* (unrighteousness) is also the cause of diseases caused as a result of curses. Those who get by without performing religious duties or who shirk from their religious duties tend to behave irresponsibly or are disrespectful to the preceptors, elders, the wise, sages and the nobility. Consequently, such people often get cursed by preceptors etc. Such wraths could destroy individuals or communities immediately or at a pre-determined time. [23]

The decrease of virtue and life span by a quarter in each *Yuga* (time period)

प्रागपि चाधर्माद्दते नाशुभोत्पत्तिरन्यतोऽभूत्| आदिकाले ह्यदितिसुतसमौजसोऽतिविमलविपुलप्रभावाः प्रत्यक्षदेवदेवर्षिधर्मयज्ञविधिविधानाः शैलसारसंहतस्थिरशरीराः प्रसन्नवर्णेन्द्रियाः पवनसमबल जवपराक्रमाश्चारुस्फिचोऽभिरूपप्रमाणाकृतिप्रसादोपचयवन्तःसत्यार्जवानृशंस्यदानदमनियमतपोपवासब्र ह्मचर्यव्रतपरा व्यपगतभयरागद्वेषमोहलोभक्रोधशोकमानरोगनिद्रातन्द्राश्रमक्लमालस्यपरिग्रहाश्च पुरुषा बभूवुरमितायुषः| तेषामुदारसत्त्वगुणकर्मणामचिन्त्यरसवीर्यविपाकप्रभावगुणसमुदितानि प्रादुर्बभूवुः शस्यानि सर्वगुणसमुदितत्वात् पृथिव्यादीनां कृतयुगस्यादौ| ह्रश्यति तु कृतयुगे केषाञ्चिदत्यादानात् साम्पन्निकानां सत्त्वानां शरीरगौरवमासीत्, शरीरगौरवाच्छ्रमः, श्रमादालस्यम्, आलस्यात् सञ्चयः, सञ्चयात् परिग्रहः, परिग्रहाल्लोभः प्रादुरासीत् कृते| ततस्त्रेतायां लोभादभिद्रोहः, अभिद्रोहानृतवचनम्, अनृतवचनात् कामक्रोधमानद्वेषपारुष्याभिघातभयतापशोकचिन्तोद्वेगादयः प्रवृत्ताः| ततस्त्रेतायां धर्मपादोऽन्तर्धानमगमत्| तस्यान्तर्धानात् युगवर्षप्रमाणस्य पादह्रासः, पृथिव्यादेश्च गुणपादप्रणाशोऽभूत्| तत्प्रणाशकृतश्च शस्यानां स्नेहवैमल्यरसवीर्यविपाकप्रभावगुणपादह्रांशः| ततस्तानि प्रजाशरीराणि हीयमानगुणपादै राहारविहारैरयथापूर्वमुपष्टभ्यमानान्यग्निमारुतपरीतानि प्राग्व्याधिभिर्ज्वरादिभिराक्रान्तानि| अतः प्राणिनो ह्रासमवापुरायुषः क्रमश इति||२४||

भवतश्चात्र- युगे युगे धर्मपादः क्रमेणानेन हीयते| गुणपादश्च भूतानामेवं लोकः प्रलीयते||२५||

संवत्सरशते पूर्णे याति संवत्सरः क्षयम्| देहिनामायुषः काले यत्र यन्मानमिष्यते||२६||

इति विकाराणां प्रागुत्पत्तिहेतुरुक्तो भवति||२७||

एवंवादिनं भगवन्तमग्निवेश उवाच- किन्नु खलु भगवन्! नियतकालप्रमाणमायुः सर्वं न ति||२८||

prāgapi cādharmādṛtē nāśubhōtpattiranyatō’bhūt| ādikālē
hyaditisutasamaujasō’tivimalavipulaprabhāvāḥ
pratyakṣadēvadēvarṣidharmayajñavidhividhānāḥśailasārasaṁhatasthiraśarīrāḥ
prasannavarṇēndriyāḥpavanasamabalajavaparākramāścārusphicō’bhirūpapramāṇākṛtip
rasādōpacayavantaḥsatyārjavānṛśaṁsyadānadamaniyamatapōpavāsabrahmacaryavrat
aparāvyapagatabhayarāgadvēṣamōhalōbhakrōdhaśōkamānarōganidrātandrāśramakla
mālasyaparigrahāścapuruṣā babhūvuramitāyuṣaḥ|
tēṣāmudārasattvaguṇakarmaṇāmacintyarasavīryavipākaprabhāvaguṇasamuditāni [1]
prādurbabhūvuḥśasyāni sarvaguṇasamuditatvāt pṛthivyādīnāṁ kṛtayugasyādau|
bhraśyati tu kṛtayugē kēṣāñcidatyādānāt sāmpannikānāṁ sattvānāṁ
śarīragauravamāsīt,śarīragauravācchramaḥ, śramādālasyam, ālasyāt sañcayaḥ,
sañcayāt parigrahaḥ, parigrahāllōbhaḥprādurāsīt kṛtē| tatastrētāyāṁ lōbhādabhidrōhaḥ,
abhidrōhānṛtavacanam,
anṛtavacanātkāmakrōdhamānadvēṣapāruṣyābhighātabhayatāpaśōkacintōdvēgādayaḥ
pravṛttāḥ| tatastrētāyāṁ dharmapādō’ntardhānamagamat| tasyāntardhānāt
yugavarṣapramāṇasya pādahrāsaḥ, pṛthivyādēśca guṇapādapraṇāśō’bhūt|
tatpraṇāśakṛtaśca śasyānāṁ
snēhavaimalyarasavīryavipākaprabhāvaguṇapādabhrāṁśaḥ| tatastāni
prajāśarīrāṇihīyamānaguṇapādairāhāravihārairayathāpūrvamupaṣṭabhyamānānyagnim
ārutaparītāni [2]prāgvyādhibhirjvarādibhirākrāntāni| ataḥ prāṇinō hrāsamavāpurāyuṣaḥ
kramaśa iti||24||

bhavataścātra- yugē yugē dharmapādaḥ kramēṇānēna hīyatē| guṇapādaśca bhūtānāmēvaṁ lōkaḥ pralīyatē||25||

saṁvatsaraśatē pūrṇē yāti saṁvatsaraḥ kṣayam| dēhināmāyuṣaḥ kālē yatra yanmānamiṣyatē||26||

iti vikārāṇāṁ prāgutpattihēturuktō bhavati||27||

ēvaṁvādinaṁ bhagavantamagnivēśa uvāca- kinnu khalu bhagavan! niyatakālapramāṇamāyuḥ sarvaṁ navēti||28||

prAgapi cAdharmAdRute nAshubhotpattiranyato~abhUt| AdikAle hyaditisutasamaujaso$_{ativimalavipulaprabhAvAHpratyakShadevadevarShidharmayaj}$javidhividhAnAH shailasArasaMhatasthirasharIrAHprasannavarNendriyAHpavanasamabalajavaparAkramAshcArusphico~abhirUpapramANAkRutiprasAdopacayavantaHsatyArjavAnRushaMsyadAnadamaniyamatapopavAsabrahmacaryavrataparAvyapagatabhayarAgadveShamohalobhakrodhashokamAnaroganidrAtandrAshramaklamAlasyaparigrahAshcapuruShAbabhUvuramitAyuShaH|
teShAmudArasattvaguNakarmaNAmacintyarasavIryavipAkaprabhAvaguNasamuditAni [1] prAdurbabhUvuHshasyAni sarvaguNasamuditatvAt pRuthivyAdInAM kRutayugasyAdau| bhrashyati tu kRutayuge keShA~jcidatyAdAnAt sAmpannikAnAM sattvAnAM sharIragauravamAsIt,sharIragauravAcchramaH, shramAdAlasyam, AlasyAt sa~jcayaH, sa~jcayAt parigrahaH, parigrahAllobhaHprAdurAsIt kRute| tatastretAyAM lobhAdabhidrohaH, abhidrohAnRutavacanam, anRutavacanAtkAmakrodhamAnadveShapAruShyAbhighAtabhayatApashokacintodvegAdayaH pravRuttAH| tatastretAyAM dharmapAdo~antardhAnamagamat| tasyAntardhAnAt yugavarShapramANasya pAdahrAsaH, pRuthivyAdeshca guNapAdapraNAsho~abhUt| tatpraNAshakRutashca shasyAnAM snehavaimalyarasavIryavipAkaprabhAvaguNapAdabhrAMshaH| tatastAni prajAsharIrANIhIyamAnaguNapAdairAhAravihArairayathApUrvamupaShTabhyamAnAny agnimArutaparItAni [2]prAgvyAdhibhirjvarAdibhirAkrAntAni| ataH prANino hrAsamavApurAyuShaH kramasha iti||24||

bhavatashcAtra- yuge yuge dharmapAdaH krameNAnena hIyate| guNapAdashca bhUtAnAmevaM lokaH pralIyate||25||

saMvatsarashate pUrNe yAti saMvatsaraH kShayam| dehinAmAyuShaH kAle yatra yanmAnamiShyate||26||

iti vikArANAM prAgutpattiheturukto bhavati||27||

evaMvAdinaM bhagavantamagnivesha uvAca- kinnu khalu bhagavan! niyatakAlapramANamAyuH sarvaMna veti||28||

Even in the earliest of times, calamities never resulted from any factor other than *adharma* (unrighteousness).

In the first *yuga* (*kritayuga* or *satyayuga*), people were gifted with vitality equal to those of the sons of Aditi (i.e., devas or Gods) – they were exceedingly pure and unhampered in their powers to perceive the Supreme, the God-like sages, the Divine Law, the religious sacrifices, and the sacrificial rituals. Their bodies were firm like the essence of mountains - compact and stable; they had clear senses and complexions. They had movement, strength and valor like those of the wind; they were with well-formed buttocks, endowed with handsomeness, body-size, cheerfulness and corpulence. They were devoted to truth, honest behavior, compassion, charity, self-restraint, moral discipline, spiritual endeavor, fasting, continence, and religious vows. They were free from fear, desire, aversion, infatuation, greed, anger, despondency, pride, disease, sleep, indolence, fatigue, languor, sloth and spirit of acquisition; and lastly they were bestowed with longevity. For the benefit of these people of noble minds, qualities and deeds, the crops grew with inconceivable *rasa, veerya, vipaka,* and *prabhava*, and the virtue of the earth during the dawn of this golden age was charged fully with all excellent qualities.

At the end of the *satyayuga*, however, some affluent people started gaining heaviness in their bodies due to over-indulgence in food. They started suffering from fatigue in lieu of this. Fatigue gave rise to laziness, and laziness made them to accumulate things; accumulation led to the attachment for these things and attachment resulted in greed.

With the onset of the *tretayuga*, greed gave rise to malice in its wake, malice led to falsehood, and falsehood led to passion, anger, vanity, hatred, cruelty, aggression, fear, grief, anxiety, distress and the like. Symbolically, during *tretayuga*, one-fourth of *dharma* (religious duties) disappeared, resulting in reduction of the life-span of human beings by a quarter. Similarly, there was reduction in the attributes of earth etc., by a quarter. Because of the reduction of these attributes there was diminution by one quarter of the unctuousness, purity, tastes (*rasa*), potency (*veerya*), post digestive effects (*vipaka*), prabhava and qualities of grains. In effect, this degradation impacted all aspects of living beings that were described to have existed in the *satyayuga*. There was an unusual change in the maintenance of equilibrium of tissue elements and there was vitiation of agni (pitta) and *maruta* (vata) by which, first of all, bodies of living beings got afflicted with diseases viz. jwara (fever) etc. Therefore the life-span of living beings underwent gradual diminution.

The concluding verse:

With the passage of each *yuga*, righteousness or dharma gets reduced by a quarter, with similar reduction in the qualities of living beings, finally leading to dissolution of the universe. After completion of one hundred years in each *yuga* there is loss of one year in life span of living beings in respective age. Thus the initial origin of disorders is described.

After lord Atreya’s talk, Agnivesha raised a query- Lord! Is the life span of all individuals predetermined or is it not? [24-28]

Factors determining the life span

तं भगवानुवाच- इहाग्निवेश! भूतानामायुर्युक्तिमपेक्षते| दैवे पुरुषकारे च स्थितं ह्यस्य बलाबलम्||२९||

दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदैहिकम्| स्मृतः पुरुषकारस्तु क्रियते यदिहापरम्||३०||

बलाबलविशेषोऽस्ति तयोरपि च कर्मणोः| दृष्टं हि त्रिविधं कर्म हीनं मध्यममुत्तमम्||३१||

तयोरुदारयोर्युक्तिर्दीर्घस्य च सुखस्य च| नियतस्यायुषो हेतुर्विपरीतस्य चेतरा||३२||

मध्यमा मध्यमस्येष्टा कारणं शृणु चापरम्|३३| दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते||३३||

दैवेन चेतरत् कर्म विशिष्टेनोपहन्यते| दृष्ट्वा यदेके मन्यन्ते नियतं मानमायुषः||३४||

कर्म किञ्चित् क्वचित् काले विपाके नियतं महत्| किञ्चित्त्वकालनियतं प्रत्ययैः प्रतिबोध्यते||३५||

taṁ bhagavānuvāca- ihāgnivēśa! bhūtānāmāyuryuktimapēkṣatē| daivē puruṣakārē ca sthitaṁ hyasya balābalam||29||

daivamātmakr̥taṁ vidyāt karma yat paurvadaihikam| smr̥taḥ puruṣakārastu kriyatē yadihāparam||30||

balābalaviśēṣō'sti tayōrapi ca karmaṇōḥ| dr̥ṣṭaṁ hi trividhaṁ karma hīnaṁ madhyamamuttamam||31||

tayōrudārayōryuktirdīrghasya ca sukhasya ca| niyatasyāyuṣō hēturviparītasya cētarā||32||

madhyamā madhyamasyēṣṭā kāraṇaṁ śr̥ṇu cāparam| daivaṁ puruṣakārēṇa durbalaṁ hyupahanyatē||33||

daivēna cētarat karma viśiṣṭēnōpahanyatē| dr̥ṣṭvā yadēkē manyantē niyataṁ mānamāyuṣaḥ||34||

karma kiñcit kvacit kālē vipākē niyataṁ mahat| kiñcittvakālaniyataṁ pratyayaiḥ pratibōdhyatē||35||

taM bhagavAnuvAca- ihAgnivesha! bhUtAnAmAyuryuktimapekShate| daive puruShakAre ca sthitaM hyasya balAbalam||29||

daivamAtmakRutaM vidyAt karma yat paurvadaihikam| smRutaH puruShakArastu kriyate yadihAparam||30||

balAbalavisheSho~asti tayorapi ca karmaNoH| dRuShTaM hi trividhaM karma hInaM madhyamamuttamam||31||

tayorudArayoryuktirdIrghasya ca sukhasya ca| niyatasyAyuSho heturviparItasya cetarA||32||

madhyamA madhyamasyeShTA kAraNaM shRuNu cAparam| daivaM puruShakAreNa durbalaM hyupahanyate||33||

daivena cetarat karma vishiShTenopahanyate| dRuShTvA yadeke manyante niyataM mAnamAyuShaH||34||

karma ki~jcit kvacit kAle vipAke niyataM mahat| ki~jcittvakAlaniyataM pratyayaiH pratibodhyate||35||

Lord Atreya replied, “Agnivesha! The life span of all living beings depends on the proper coordination of two factors, namely, *daiva* (divine/pre-determined) and *purushakara* (human effort). *Daiva* means one’s own deeds in the previous life while *purushakara* stands for one’s actions (deeds) in this life”.

These two factors are gauged by means of various degrees of strength and weakness, which can be further classified into three kinds- inferior, medium, superior. When both types of action (destiny and efforts) are of the best characters then they make for long, happy and determined life, and if they are of the inferior type, the result is just the opposite (short, unhappy and undetermined life span). When these are medium, then the life-span and its quality are also said to be mediocre (though not entirely unhappy).

Now listen to the other cause of the pre-determination, or of the life-span. A weak *daiva* gets subdued by a strong *purushakara*. Similarly a strong daiva overshadows one’s *purushakara* and because of this, some scholars hold the view that the span of life is invariably predetermined. There are some powerful actions whose implementation takes place at a predetermined time, but there is another kind of action whose implementation is not predetermined and gets manifested in an appropriate atmosphere. [29-35]

The proof of the indeterminateness of the life span

तस्मादुभयदृष्टत्वादेकान्तग्रहणमसाधु| निदर्शनमपि चात्रोदाहरिष्यमः- यदि हि नियतकालप्रमाणमायुः सर्वं स्यात्, तदाऽऽयुष्कामाणां न
मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनाद्याः या इष्टयश्च प्रयोज्येरन्; नोद्भ्रान्तचण्डचपलगोजोष्ट्रखरतुरगमहिषादयः पवनादयश्च दुष्टाः परिहार्याः स्युः, न प्रपातगिरिविषमदुर्गाम्बुवेगाः, तथा न प्रमत्तोन्मत्तोद्भ्रान्तचण्डचपलमोहलोभाकुलमतयः, नारयः, न प्रवृद्धोऽग्निः, च विविधविषाश्रयाः रीसृपोरगादयः, न साहसं, नादेशकालचर्या, न नरेन्द्रप्रकोप ति; एवमादयो हि भावा नाभावकराः स्युः, आयुषः सर्वस्य नियतकालप्रमाणत्वात्|न
चानभ्यस्ताकालमरणभयनिवारकाणामकालमरणभयमागच्छेत् प्रणिनां,
व्यर्थाश्चारम्भकथाप्रयोगबुद्धयः स्युर्महर्षीणां रसायनाधिकारे, नापीन्द्रो नियतायुषं शत्रुं वज्रेणाभिहन्यात्, नाश्विनावार्तं भेषजेनोपपादयेतां , न महर्षयो यथेष्टमायुस्तपसा प्राप्नुयुः, न च विदितवेदितव्या महर्षयः ससुरेशाः सम्यक् पश्येयुरुपदिशेयुराचरेयुर्वा| अपि च सर्वचक्षुषामेतत् परं यदैन्द्रं चक्षुः , इदं चाप्यस्माकं तेन प्रत्यक्षं; यथा- पुरुषसहस्राणामुत्थायोत्थायाहवं कुर्वतामकुर्वतां चातुल्यायुष्ट्वं, तथा जातमात्राणामप्रतीकारात् प्रतीकाराच्च, अविषविषप्राशिनां चाप्यतुल्यायुष्ट्वमेव, न च तुल्यो योगक्षेम उदपानघटानां चित्रघटानां चोत्सीदतां; तस्माद्धितोपचारमूलं जीवितम्, अतो विपर्ययान्मृत्युः| अपि च देशकालात्मगुणविपरीतानां कर्मणामाहारविकाराणां च क्रमोपयोगः सम्यक्, त्यागः सर्वस्य चातियोगायोगमिथ्यायोगानां, सर्वातियोगसन्धारणम् , असन्धारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनम्, आरोग्यानुवृत्तौ हेतुमुपलभामहे सम्यगुपदिशामः सम्यक् पश्यामश्चेति||३६||

tasmādubhayadṛṣṭatvādēkāntagrahaṇamasādhu| nidarśanamapi cātrōdāhariṣyamaḥ- yadi hi niyatakālapramāṇamāyuḥ sarvaṁ syāt, tadā yuṣkāmāṇāṁ

namantrauṣadhimaṇimaṅgalabalyupahārahōmaniyamaprāyaścittōpavāsasvastyayanapr aṇipātagamanādyāḥkriyā iṣṭayaśca prayōjyēran;
nōdbhrāntacaṇḍacapalagōjōṣṭrakharaturagamahiṣādayaḥ pavanādayaścaduṣṭāḥ parihāryāḥ syuḥ, na prapātagiriviṣamadurgāmbuvēgāḥ, tathā napramattōnmattōdbhāntacaṇḍacapalamōhalōbhākulamatayaḥ, nārayaḥ, na pravr̥ddhō'gniḥ, cavividhaviṣāśrayāḥ sarīsr̥pōragādayaḥ, na sāhasaṁ, nādēśakālacaryā, na narēndraprakōpa iti; ēvamādayō hibhāvā nābhāvakarāḥ syuḥ, āyuṣaḥ sarvasya niyatakālapramāṇatvāt| na cānabhyastākālamaraṇabhayanivārakāṇāmakālamaraṇabhayamāgacchēt praṇināṁ,vyarthāścārambhakathāprayōgabuddhayaḥ syurmaharṣīṇāṁ rasāyanādhikārē, nāpīndrō niyatāyuṣaṁśatruṁ vajrēṇābhihanyāt, nāśvināvārtaṁ bhēṣajēnōpapādayētāṁ , na maharṣayō yathēṣṭamāyustapasāprāpnuyuḥ, na ca viditavēditavyā maharṣayaḥ sasurēśāḥ samyak paśyēyurupadiśēyurācarēyurvā| api ca sarvacakṣuṣāmētat paraṁ yadaindraṁ cakṣuḥ, idaṁ cāpyasmākaṁ tēna pratyakṣaṁ; yathā-puruṣasahasrāṇāmutthāyōtthāyāhavaṁ kurvatāmakurvatāṁ cātulyāyuṣṭvaṁ, tathājātamātrāṇāmapratīkārāt pratīkārācca, aviṣaviṣaprāśināṁ cāpyatulyāyuṣṭvamēva, na ca tulyō yōgakṣēmaudapānaghaṭānāṁ citraghaṭānāṁ cōtsīdatāṁ; tasmāddhitōpacāramūlaṁ jīvitam, atō viparyayānmr̥tyuḥ| api ca dēśakālātmaguṇaviparītānāṁ karmaṇāmāhāravikārāṇāṁ ca kramōpayōgaḥ samyak, tyāgaḥsarvasya cātiyōgāyōgamithyāyōgānāṁ, sarvātiyōgasandhāraṇam , asandhāraṇamudīrṇānāṁ cagatimatāṁ, sāhasānāṁ ca varjanam, ārōgyānuvr̥ttau hētumupalabhāmahē samyagupadiśāmaḥ samyakpaśyāmaścēti||36||

tasmAdubhayadRuShTatvAdekAntagrahaNamasAdhu| nidarshanamapi cAtrodAhariShyamaH- yadi hi niyatakAlapramANamAyuH sarvaM syAt,tadA$_a$ayuShkAmANAM namantrauShadhimaNima~ggalabalyupahArahomaniyamaprAyashcittopavAsasvastyay anapraNipAtagamanAdyAHkriyA iShTayashca prayojyeran;
nodbhrAntacaNDacapalagojoShTrakharaturagamahiShAdayaH pavanAdayashcaduShTAH parihAryAH syuH, na prapAtagiriviShamadurgAmbuvegAH, tathA napramattonmattodbhAntacaNDacapalamohalobhAkulamatayaH, nArayaH, na pravRuddho~agniH, cavividhaviShAshrayAH sarIsRuporagAdayaH, na sAhasaM, nAdeshakAlacaryA, na narendraprakopa iti;evamAdayo hi bhAvA nAbhAvakarAH syuH, AyuShaH sarvasya niyatakAlapramANatvAt| na cAnabhyastAkAlamaraNabhayanivArakANAmakAlamaraNabhayamAgacchet praNinAM,vyarthAshcArambhakathAprayogabuddhayaH syurmaharShINAM rasAyanAdhikAre, nApIndro niyatAyuShaMshatruM vajreNAbhihanyAt, nAshvinAvArtaM bheShajenopapAdayetAM [1] , na maharShayoyatheShTamAyustapasA prApnuyuH, na ca viditaveditavyA maharShayaH sasureshAH samyakpashyeyurupadisheyurAcareyurvA| api ca sarvacakShuShAmetat paraM yadaindraM cakShuH, idaM cApyasmAkaM tena pratyakShaM; yathA-puruShasahasrANAmutthAyotthAyAhavaM kurvatAmakurvatAM cAtulyAyuShTvaM, tathAjAtamAtrANAmapratIkArAt pratIkArAcca, aviShaviShaprAshinAM cApyatulyAyuShTvameva, na ca tulyoyogakShema udapAnaghaTAnAM citraghaTAnAM cotsIdatAM; tasmAddhitopacAramUlaM jIvitam,

atoviparyayAnmRutyuH| api ca deshakAlAtmaguNaviparItAnAM karmaNAmAhAravikArANAM ca kramopayogaH samyak, tyAgaHsarvasya cAtiyogAyogamithyAyogAnAM, sarvAtiyogasandhAraNam, asandhAraNamudIrNAnAM cagatimatAM, sAhasAnAM ca varjanam, ArogyAnuvRuttau hetumupalabhAmahe samyagupadishAmaH samyakpashyAmashceti||36||

Since, as explained in the preceding verse, life is of two kinds (*daiva* and *purushakara*) and they play their roles in the determination of the span of life, it is not desirable to debate which of these is responsible for *janapadodhvansa*, when a calamity occurs. We wish to explain this point with the following illustration. If the life-span in every case were predetermined, then none would be found to seek longevity by means of acts such as incantation (chanting *mantra*), wearing amulets, propitiation, sacrifices, offerings, oblations, regimen, atonement (*prayaschitta*), fasting and other purgative therapies, benedictory rites, genuflexion (the act of bending the knee in worship), pilgrimages and sacrificial rites. People would not feel the need to avoid getting excited, or anxious or protect themselves from running cows, marauding hordes of elephants, camels, donkeys, horses, buffalos, tornados and hurricanes, cataracts (large waterfall), mountains, uneven and difficult places, and strong water currents. One would not abstain from the company of men who are drunk and insane, or in fierce and unstable states or those inflicted by infatuation and greed, enemies, or raging fire. One would not be afraid of various kind of venomous reptiles and serpents, or shirk from committing rash acts, behavior that is not suited to the place and time, and acts that cause displeasure to king and the state. In short, no one would be afraid of anything if all life forms were to be of predetermined duration. Though predetermined death causes fear to those who have not made use of prophylactic measures which ward off such fear. Introductory propositions, stories, recipes and theories propounded by sages become meaningless in situations where death is predetermined. Not even Indra would have been able to kill his enemies with the help of his formidable *vajra* if everyone were to have pre-determined life span, and neither could the Ashwins have healed anyone with their medicines.

Why should the great sages try to obtain a pre-determined life-span? It would also not be necessary for the great sages, along with the lord of Gods (Indra), who already know all that is worth knowing, to see, to instruct and to behave properly.

Now of all type of evidences that we observe with, the eye is the best means of perception and the following is founded on visual observation. By surveying thousands of cases, we find that the length of life enjoyed by those who repeatedly engage in fighting and those who keep away is not the same. Similarly, the life-span of those whose disorders are rectified as soon as they manifest themselves and those whose disorders are not so treated the length of life enjoyed is not the same; similarly with those who take poison, and those who do not. For instance, the assurance of safety enjoyed by an earthen water pot which is subjected to wear and tear and an ornamental vase is not the same. Hence wholesome regimen is the basis of life and contrary is that of death.

One should abstain from excessive, negative and perverted use of time, actions, and senses. It is important to control emotions, not suppress natural urges (to pass bodily wastes), and avoid over-exertion. One should resort to the right and gradual habituation (and not a rapid or quick adoption) to behavior and dietetic articles which are antagonistic to the prevailing region, season and one's own constitution. We know, and therefore we properly advise and observe the above mentioned factors for the maintenance of health. [36]

Timely and untimely death

परमग्निवेश उवाच- एवं सत्यनियतकालप्रमाणायुषां भगवन्! कथं कालमृत्युरकालमृत्युर्वाभवतीति||३७||

तमुवाच भगवानात्रेयः-

श्रूयतामग्निवेश! यथा यानसमायुक्तोऽक्षः प्रकृत्यैवाक्षगुणैरुपेतः स च सर्वगुणोपपन्नो वाह्यमानो यथाकालं स्वप्रमाणक्षयादेवावसानं गच्छेत्, तथाऽऽयुः शरीरोपगतं बलवत्प्रकृत्या यथावदुपचर्यमाणं स्वप्रमाणक्षयादेवावसानं गच्छति; स मृत्युः काले| यथा च स
एवाक्षोऽतिभाराधिष्ठितत्वाद्विषमपथादपथादक्षचक्रभङ्गाद्वाह्यवाहकदोषादणिमोक्षादनुपाङ्गात् पर्यसनाच्चान्तराऽवसानमापद्यते,
तथाऽऽयुरप्ययथाबलमारम्भादयथाग्न्यभ्यवहरणाद्विषमाभ्यावहरणाद्विषमशरीरन्यासादतिमैथुनासत्संश्रयादुदीर्ण-
वेगविनिग्रहाद्विधार्यवेगाविधारणाद्भूतविषवाय्वग्न्युपतापादभिघातादाहारप्रतीकारविवर्जनाच्चान्तराऽसानमापद्यते, स मृत्युरकाले; तथा ज्वरादीनप्यातङ्कान्मिथ्योपचरितानकालमृत्यून् पश्याम इति||३८||

ataḥ paramagnivēśa uvāca- ēvaṁ satyaniyatakālapramāṇāyuṣāṁ bhagavan! kathaṁ kālamṛtyurakālamṛtyurvābhavatīti||37||

tamuvāca bhagavānātrēyaḥ-

śrūyatāmagnivēśa! yathā yānasamāyuktō'kṣaḥ prakṛtyaivākṣaguṇairupētaḥ sa ca sarvaguṇōpapannōvāhyamānō yathākālaṁ svapramāṇakṣayādēvāvasānaṁ gacchēt, tathā*yuḥ śarīrōpagataṁ balavatprakṛtyā yathāvadupacaryamāṇaṁsvapramāṇakṣayādēvāvasānaṁ gacchati; sa mṛtyuḥ kālē| yathā ca sa ēvākṣō'tibhārādhiṣṭhitatvādviṣamapathādapathādakṣacakrabhaṅgādvāhyavāhakadōṣādaṇimōkṣādanupāṅgātparyasanāccāntarā'vasānamāpadyatē,tathā*yurapyayathābalamārambhādayathāgnyabhyavaharaṇādviṣamābhyāvaharaṇādviṣamaśarīranyāsādatimaithunādasatsaṁśrayādudīrṇa-vēgavinigrahādvidhāryavēgāvidhāraṇādbhūtaviṣavāyvagnyupatāpādabhighātādāhārapratīkāravivarjanāccāntarā'vasānamāpadyatē, samṛtyurakālē; tathā jvarādīnapyātaṅkānmithyōpacaritānakālamṛtyūn paśyāma iti||38||

ataH paramagnivesha uvAca- evaM satyaniyatakAlapramANAyuShAM bhagavan! kathaM kAlamRutyurakAlamRutyurvAbhavatIti||37||

tamuvAca bhagavAnAtreyaH-

shrUyatAmagnivesha! yathA yAnasamAyukto~akShaH prakRutyaivAkShaguNairupetaH sa ca sarvaguNopapanno vAhyamAnoyathAkAlaM svapramANakShayAdevAvasAnaM

gacchet, tathA$_{a}$ayuH sharIropagataM balavatprakRutyA yathAvadupacaryamANaMsvapramANakShayAdevAvasAnaM gacchati; sa mRutyuH kAle| yathA ca sa evAkSho$_{atibhArAdhiShThitatvAdviShamapathAdapathAdakShacakrabha}$ggAdvAhyavAhakadoShAdaNimokShAdanupA$_{ggAtparyasanAccAntarA}$avasAnamApadyate,tathA$_{a}$ayurapyayathAbalamArambhAdayathAgnyabhyavaharaNAdviShamAbhyAvaharaNAdviShamasharIranyAsAdatimaithunAdasatsaMshrayAdudIrNa-vegavinigrahAdvidhAryavegAvidhAraNAdbhUtaviShAvAyvagnyupatApAdAbhighAtAdAhArapratIkAravivarjanAccAntarA~avasAnamApadyate, samRutyurakAle; tathA jvarAdInapyAta~gkAnmithyopacaritAnakAlamRutyUn pashyAma iti||38||

On hearing this, Agnivesha asked, “Lord! If this is so, that the lives of men are of un-predetermined duration, then what makes for death in due time and death before time (prematurely)?”

The Lord Atreya said to him, “Listen, Agnivesha! Just as a vehicle with an axle endowed with all good qualities and driven on a good road gets destroyed only after the expiry of its normal life, similarly the life inside the body of an individual endowed with strong physique and wholesome regimen will come to an end only at the end of its normal span (according to the *yuga*). This is called *kalamrityu* (timely death). The same vehicle along with its axle may subject itself to premature destruction in the event of a heavy load, uneven road, driving in places where there is no road, breakage of the wheel, defects in the vehicle or the driver, separation of the locking hook, lack of grease or a mishap. Similarly, in the event of overstrain, eating in excess of one’s own agni(digestive power), irregular meals, irregular posture of the body, excessive indulgence in sex, company of evil or wicked, suppression of manifested natural urges, non-suppression of urges which should be controlled, affliction with evil spirits (germs), poison, wind and fire, exposure to injuries and avoidance of food and medicines, or if afflicted with diseases but not treated properly, the life of a human being comes to a premature end. This is called *akala mrityu* (premature death). [37-38]

The role of hot water in *jwara*

अथाग्निवेशः पप्रच्छ- किन्नु खलु भगवन्! ज्वरितेभ्यः पानीयमुष्णं प्रयच्छन्ति भिषजो भूयिष्ठं न तथा शीतम्, अस्ति च शीतसाध्योऽपि धातुर्ज्वरकर इति||३९||

तमुवाच भगवानात्रेयः- ज्वरितस्य कायसमुत्थानदेशकालानभिसमीक्ष्य पाचनार्थं पानीयमुष्णं प्रयच्छन्ति भिषजः| ज्वरो ह्यामाशयसमुत्थः, प्रायो भेषजानि चामाशयसमुत्थानां विकाराणां पाचनवमनापतर्पणसमर्थानि भवन्ति; पाचनार्थं च पानीयमुष्णं, तस्मादेतज्ज्वरितेभ्यः प्रयच्छन्ति भिषजो भूयिष्ठम्| तद्धि तेषां पीतं वातमनुलोमयति, अग्निं चोदर्यमुदीरयति, क्षिप्रं जरां गच्छति, श्लेष्माणं परिशोषयति, स्वल्पमपि च पीतं तृष्णाप्रशमनायोपकल्पते; तथायुक्तमपि चैतन्नात्यर्थोत्सन्नपित्ते ज्वरे सदाहभ्रमप्रलापातिसारे वा प्रदेयम्, उष्णेन हि दाहभ्रमप्रलापातिसारा भूयोऽभिवर्धन्ते, शीतेन चोपशाम्यन्तीति||४०||

athāgnivēśaḥ papraccha- kinnu khalu bhagavan! jvaritēbhyaḥ pānīyamuṣṇaṁ prayacchanti bhiṣajōbhūyiṣṭhaṁ na tathā śītam, asti ca śītasādhyō’pi dhāturjvarakara iti||39||

tamuvāca bhagavānātrēyaḥ- jvaritasya kāyasamutthānadēśakālānabhisamīkṣya pācanārthaṁpānīyamuṣṇaṁ prayacchanti bhiṣajaḥ| jvarō hyāmāśayasamutthaḥ, prāyō bhēṣajāni cāmāśayasamutthānāṁ vikārāṇāṁpācanavamanāpatarpaṇasamarthāni bhavanti; pācanārthaṁ ca pānīyamuṣṇaṁ, tasmādētajjvaritēbhyaḥprayacchanti bhiṣajō bhūyiṣṭham| taddhi tēṣāṁ pītaṁ vātamanulōmayati, agniṁ cōdaryamudīrayati, kṣipraṁ jarāṁ gacchati, ślēṣmāṇaṁpariśōṣayati, svalpamapi ca pītaṁ tṛṣṇāpraśamanāyōpakalpatē; tathāyuktamapicaitannātyarthōtsannapittē jvarē sadāhabhramapralāpātisārē vā pradēyam, uṣṇēna hidāhabhramapralāpātisārā bhūyō'bhivardhantē, śītēna cōpaśāmyantīti||40||

athAgniveshaH papraccha- kinnu khalu bhagavan! jvaritebhyaH pAnIyamuShNaM prayacchanti bhiShajobhUyiShThaM na tathA shItam, asti ca shItasAdhyo~api dhAturjvarakara iti||39||

tamuvAca bhagavAnAtreyaH- jvaritasya kAyasamutthAnadeshakAlAnabhisamIkShya pAcanArthaMpAnIyamuShNaM prayacchanti bhiShajaH| jvaro hyAmAshayasamutthaH, prAyo bheShajAni cAmAshayasamutthAnAM vikArANAMpAcanavamanApatarpaNasamarthAni bhavanti; pAcanArthaM ca pAnIyamuShNaM,tasmAdetajjvaritebhyaH prayacchanti bhiShajo bhUyiShTham| taddhi teShAM pItaM vAtamanulomayati, agniM codaryamudIrayati, kShipraM jarAM gacchati,shleShmANaM parishoShayati, svalpamapi ca pItaM tRuShNAprashamanAyopakalpate; tathAyuktamapicaitannAtyarthotsannapitte jvare sadAhabhramapralApAtisAre vA pradeyam, uShNena hidAhabhramapralApAtisArA bhUyo~abhivardhante, shItena copashAmyantIti||40||

Agnivesha then questioned Atreya, "Lord! Why do physicians prescribe hot water to the patients suffering from fever in preference to cold water, although one knows that the dosha (humor) which causes fevers is relieved by *sheetala-dravya* (cold articles)' Lord Atreya replied, "Physicians, after assessing the patient's constitution, etiology of the disease, place and time advise hot beverages to the patient with a view to help them with their digestion. Moreover, fever arises from *amashaya* (stomach) and the remedies usually used for disorders arise from the stomach with digestive, emetic and depletive properties. As hot beverages promote digestion, the physician generally prescribes them to patients suffering from fever.

Ingestion of hot beverages helps expel gas, stimulates digestive power, digests (the ingested beverage) quickly, dries up the mucus, and relieves thirst when taken even in a smaller quantity.

Nevertheless, hot drinks should not be administered in fevers which are due to exacerbation of pitta-dominant symptoms such as fevers accompanied with excessive burning sensations, giddiness, delirium, and diarrhea, since these disorders are greatly aggravated by hot measures. Such ailments require cold fomentation or cold treatments. [39-40]

भवति चात्र- शीतेनोष्णकृतान् रोगाञ्छमयन्ति भिषग्विदः| ये तु शीतकृता रोगास्तेषामुष्णं भिषग्जितम्||४१||

एवमितरेषामपि व्याधीनां निदानविपरीतं भेषजं भवति; यथा- अपतर्पणनिमित्तानां व्याधीनां नान्तरेण पूरणमस्ति शान्तिः, तथा पूरणनिमित्तानां व्याधीनां नान्तरेणापतर्पणम्||४२||

bhavati cātra- śītēnōṣṇakr̥tān rōgāñchamayanti bhiṣagvidaḥ| yē tu śītakr̥tā rōgāstēṣāmuṣṇaṁ bhiṣagjitam||41||

ēvamitarēṣāmapi vyādhīnāṁ nidānaviparītaṁ bhēṣajaṁ bhavati; yathā- apatarpaṇanimittānāṁ vyādhīnāṁnāntarēṇa pūraṇamasti śāntiḥ, tathā pūraṇanimittānāṁ vyādhīnāṁ nāntarēṇāpatarpaṇam||42||

bhavati cAtra- shItenoShNakRutAn rogA~jchamayanti bhiShagvidaH| ye tu shItakRutA rogAsteShAmuShNaM bhiShagjitam||41||

evamitareShAmapi vyAdhInAM nidAnaviparItaM bheShajaM bhavati; yathA- apatarpaNanimittAnAMvyAdhInAM nAntareNa pUraNamasti shAntiH, tathA pUraNanimittAnAM vyAdhInAMnAntareNApatarpaNam||42||

The intelligent physician treats disorders originating from heat (or hot sources) with cold measures and the disorders born of cold using hot measures. Thus, the treatment of other diseases is planned with antagonistic measures of etiological factors since there is no alleviation of the disorders caused by *apatarpana* without *santarpana*, and of those caused by *santarpana* without *apatarpana*. [41-42]

Apatarpana Chikitsa (depletion measures)

अपतर्पणमपि च त्रिविधं- लङ्घनं, लङ्घनपाचनं, दोषावसेचनं चेति||४३||

तत्र लङ्घनमल्पबलदोषाणां , लङ्घनेन ह्यग्निमारुतवृद्ध्या वातातपपरीतमिवाल्पमुदकमल्पो दोषः प्रशोषमापद्यते; लङ्घनपाचने तु मध्यबलदोषाणां, लङ्घनपाचनाभ्यां हि सूर्यसन्तापमारुताभ्यां पांशुभस्मावकिरणैरिव चानतिबहूदकं मध्यबलो दोषः प्रशोषमापद्यते; बहुदोषाणां पुनर्दोषावसेचनमेव कार्यं, न ह्यभिन्ने केदारसेतौ पल्वलाप्रसेकोऽस्ति, तद्वद्दोषावसेचनम्||४४||

दोषावसेचनमन्यद्वा भेषजं प्राप्तकालमप्यातुरस्य नैवंविधस्य कुर्यात्| तद्यथा- अनपवादप्रतीकारस्याधनस्यापरिचारकस्य वैद्यमानिनश्चण्डस्यासूयकस्य तीव्राधर्मारुचेरतिक्षीणबलमांसशोणितस्यासाध्यरोगोपहतस्य मुमूर्षुलिङ्गान्वितस्य चेति| एवंविधं ह्यातुरमुपचरन् भिषक् पापीयसाऽयशसा योगमृच्छतीति||४५||

apatarpaṇamapi ca trividhaṁ- laṅghanaṁ, laṅghanapācanaṁ, dōṣāvasēcanaṁ cēti||43||

tatra laṅghanamalpabaladōṣāṇāṁ , laṅghanēna hyagnimārutavr̥ddhyāvātātapaparītamivālpamudakamalpō dōṣaḥ praśōṣamāpadyatē; laṅghanapācanē [2] tumadhyabaladōṣāṇāṁ, laṅghanapācanābhyāṁ hi sūryasantāpamārutābhyāṁ pāṁśubhasmāvakiraṇairivacānatibahūdakaṁ madhyabalō dōṣaḥ praśōṣamāpadyatē; bahudōṣāṇāṁ punardōṣāvasēcanamēva kāryaṁ,na hyabhinnē kēdārasētau palvalāprasēkō’sti, tadvaddōṣāvasēcanam||44||

dōṣāvasēcanamanyadvā bhēṣajaṁ prāptakālamapyāturasya naivaṁvidhasya kuryāt| tadyathā- anapavādapratīkārasyādhanasyāparicārakasya

vaidyamāninaścaṇḍasyāsūyakasyatīvrādharmārucēratikṣīṇabalamāṁsaśōṇitasyāsādhyarōgōpahatasya mumūrṣuliṅgānvitasya cēti| ēvaṁvidhaṁ hyāturamupacaran bhiṣak pāpīyasā'yaśasā yōgamṛcchatīti||45||

apatarpaNamapi ca trividhaM- la~gghanaM, la~gghanapAcanaM, doShAvasecanaM ceti||43||

tatra la~gghanamalpabaladoShANAM [1] , la~gghanena hyagnimArutavRuddhyAvAtAtapaparItamivAlpamudakamalpo doShaH prashoShamApadyate; la~gghanapAcane [2] tumadhyabaladoShANAM, la~gghanapAcanAbhyAM hi sUryasantApamArutAbhyAMpAMshubhasmAvakiraNairiva cAnatibahUdakaM madhyabalo doShaH prashoShamApadyate;bahudoShANAM punardoShAvasecanameva kAryaM, na hyabhinne kedArasetau palvalApraseko~asti,tadvaddoShAvasecanam||44||

doShAvasecanamanyadvA bheShajaM prAptakAlamapyAturasya naivaMvidhasya kuryAt| tadyathA- anapavAdapratIkArasyAdhanasyAparicArakasya [1] vaidyamAninashcaNDasyAsUyakasyatIvrAdharmAruceratikShINabalamAMsashoNitasyAsAdhyarogopahatasya mumUrShuli~ggAnvitasya ceti| evaMvidhaM hyAturamupacaran bhiShak pApIyasA~ayashasA yogamRucchatIti||45||

Apatarpana (depletion) is of three kinds viz, langhana (reducing therapy), langhana pachana (reducing therapy along with therapies for digestion of ama dosha) and doshavasechana (elimination of vitiated dosha from the body). (A detailed treatment of this topic has already been provided in the Sutra Sthana section of the Charaka Samhita.)

Langhana is indicated in disorders of mild morbidity. Through this procedure, digestive fire and vata is stimulated that helps reduce alpa dosha (mild vitiation of dosha) like a small quantity of water exposed to the sun and wind dries up.

Langhana pachana is indicated in disorders of moderate morbidity. Through this combined therapy involving langhana and stimulated digestion, disorders of moderate morbidity are dried up “like a sink that is acted upon by the sun and wind on the one hand, and by a sprinkling of dust and ashes on the other”.

In disorders of severe morbidity, there is only one course available, which is the elimination of toxic dosha. There is no remedy for overflowing of a pool except for creating a breach in its field barrier.

Individuals naturally unfit for treatment

Once the state of a disease is assessed, the physician should remember that even if elimination therapies could be felt as necessary or required, other forms of depletion therapies and nourishing therapies should not be administered to such patients as those who have not been absolved of allegations against them, those who are without wealth or attendants, those who do not follow their doctors' instructions, those who are violent, those who are jealous, those who take keen pleasure in vicious acts, those whose

strength, muscle bulk, and blood have been excessively depleted, those who are suffering from incurable diseases, and those who exhibit fatal prognostic signs. By treating such patients, the physician commits sin and attracts defamation and ignominy. [43-45]

Types of land

भवति चात्र- तदात्वे चानुबन्धे वा यस्य स्यादशुभं फलम्| कर्मणस्तन्न कर्तव्यमेतद्बुद्धिमतां मतम्||४६||

(अल्पोदकद्रुमो यस्तु प्रवातः प्रचुरातपः| ज्ञेयः स जाङ्गलो देशः स्वल्परोगतमोऽपि च||४७||

प्रचुरोदकवृक्षो यो निवातो दुर्लभातपः| अनूपो बहुदोषश्च, समः साधारणो मतः)||४८||

bhavati cātra- tadātvē cānubandhē vā yasya syādaśubhaṁ phalam| karmaṇastanna kartavyamētadbuddhimatāṁ matam||46||

(alpōdakadrumō yastu pravātaḥ pracurātapaḥ| jñēyaḥ sa jāṅgalō dēśaḥ svalparōgatamō'pi ca||47||

pracurōdakavṛkṣō yō nivātō durlabhātapaḥ| anūpō bahudōṣaśca, samaḥ sādhāraṇō mataḥ)||48||

bhavati cAtra- tadAtve cAnubandhe vA yasya syAdashubhaM phalam| karmaNastanna kartavyametadbuddhimatAM matam||46||

(alpodakadrumo yastu pravAtaH pracurAtapaH| j~jeyaH sa jA~ggalo deshaH svalparogatamo~api ca||47||

pracurodakavRukSho yo nivAto durlabhAtapaH| anUpo bahudoShashca, samaH sAdhAraNo mataH)||48||

According to the wise, one should not to resort to an action which either immediately or later results in evil or undesirable consequences. A region that sees scanty rainfall and desert vegetation is called *jangala desha* (arid land), and such a land is swept by high winds and abundant sunshine. It causes minimum number of diseases. That region which has abundant rainfall and luxuriant vegetation, scarcity of air and sunshine is known as *anupa desha* (wet land). The climate in such lands causes many dosha (bodily disorders). If the characteristics of these two varieties of *desha* are in balance in a land, such a place is known as *sadharana desha* (normal land). [47-48]

Summary

तत्र श्लोकाः- पूर्वरूपाणि सामान्या हेतवः सस्वलक्षणाः| देशोद्ध्वंसस्य भैषज्यं हेतूनां मूलमेव च||४९||

प्राग्विकारसमुत्पत्तिरायुषश्च क्षयक्रमः| मरणं प्रति भूतानां कालाकालविनिश्चयः||५०||

यथा चाकालमरणं यथायुक्तं च भेषजम्| सिद्धिं यात्यौषधं येषां न कुर्याद्येन हेतुना||५१||

तदात्रेयोऽग्निवेशाय निखिलं सर्वमुक्तवान्| देशोद्ध्वंसनिमित्तीये विमाने मुनिसत्तमः||५२||

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने जनपदोद्ध्वंसनीयविमानं नाम तृतीयोऽध्यायः||३||

tatra ślōkāḥ- pūrvarūpāṇi sāmānyā hētavaḥ sasvalakṣaṇāḥ| dēśōddhvaṁsasya bhaiṣajyaṁ hētūnāṁ mūlamēva ca||49||

prāgvikārasamutpattirāyuṣaśca kṣayakramaḥ| maraṇaṁ prati bhūtānāṁ kālākālaviniścayaḥ||50||

yathā cākālamaraṇaṁ yathāyuktaṁ ca bhēṣajam| siddhiṁ yātyauṣadhaṁ yēṣāṁ na kuryādyēna hētunā||51||

tadātrēyō'gnivēśāya nikhilaṁ sarvamuktavān| dēśōddhvaṁsanimittīyē vimānē munisattamaḥ||52||

tatra shlokAH- pUrvarUpANi sAmAnyA hetavaH sasvalakShaNAH| deshoddhvaMsasya bhaiShajyaM hetUnAM mUlameva ca||49||

prAgvikArasamutpattirAyuShashca kShayakramaH| maraNaM prati bhUtAnAM kAlAkAlavinishcayaH||50||

yathA cAkAlamaraNaM yathAyuktaM ca bheShajam| siddhiM yAtyauShadhaM yeShAM na kuryAdyena hetunA||51||

tadAtreyo~agniveshAya nikhilaM sarvamuktavAn| deshoddhvaMsanimittIye vimAne munisattamaH||52||

To sum up, premonitory signs and symptoms that precede destruction of communities, environmental factors that cause such calamities (along with their individual characteristics), remedial measures , sources of the destructive causes, origin of diseases in ancient period, the order of gradual diminution in the life-span, the determination of timely and untimely death, cause of premature death, selection of treatment to achieve success, and the reason for not treating a particular patient - all these aspects have been expounded in the form of a dialogue between Lord Atreya and Agnivesha in this chapter on janapadodhwansa (destruction of communities). Thus ends the third chapter on janapadodhwansa of the vimana section , composed by Agnivesha and redacted by Charaka. [49-52]

Tattva Vimarsha (Fundamental Principles)

- *Janapadodhvansa* (destruction of human settlements or communities by means of natural and man-made calamities including epidemics) occurs when collective action of communities/towns/ countries do not follow their *dharma* (eternal duty) in the present and/or past lives and commit acts that are unrighteous or even harmful.
- *Janapadodhvansa* is caused by the vitiation of four environmental factors :vayu (air), jala (water) , *desha*(location) and *kala* (season, time).

- For those who survive epidemics, the treatment includes purification therapies, drugs with effects opposite to the cause, rasayana drugs, hot water, balanced diet, fasting, etc.
- Over indulgence in food causes heaviness in body. It leads to fatigue. Fatigue gives rise to laziness, and laziness makes to accumulate things; accumulation leads to the attachment for these things and attachment results in greed. Greed gives rise to malice in its wake, malice leads to falsehood, and falsehood led to passion, anger, vanity, hatred, cruelty, aggression, fear, grief, anxiety, distress and the likely psychological disorders.
- The life span of all living beings depends on the proper coordination of two factors, namely, *daiva* (divine/pre-determined) and *purushakara* (human effort). *Daiva* means one's own deeds in the previous life while *purushakara* stands for one's actions (deeds) in this life".
- *Apatarpana* (depletion) is of three kinds viz,langhana (reducing therapy),langhana pachana (reducing therapy along with therapies for digestion of *ama dosha*) and doshavasechana (elimination of vitiated dosha from the body).
- Langhana (reducing therapy) is done for mildly vitiated dosha. Langhana pachana (reducing therapy along with therapies for digestion of *ama dosha*) is done in moderately vitiated dosha. Doshavasechana (elimination of vitiated dosha from the body) is done in severely vitiated dosha.

Vidhi Vimarsha (Applied Inferences)

The *janapadas* (Sanskrit: जनपद) were the major realms, republics or kingdoms of *vedic* (Iron Age) India. By the 6th century BC, they were divided into sixteen classical *mahajanapadas*. The term *janapada* is a compound (or *tatpurusha*) term, comprising of *jana* (people or subjects) and *pada* (foot). From its earliest attestations, the word has multiple meanings, and depending upon the context, could mean a community, a realm, or a population. *Janapadas* could also mean gathering places of men, merchants, artisans and craftsmen akin to a marketplace or town surrounded by hamlets and villages. A *janapadin* is the ruler of a *janapada*.

Diseases in nature may manifest in the form of epidemic, endemic and pandemic. Epidemics defined as an occurrence of disease that is temporary of high prevalence or a widespread occurrence of an infectious disease in a community at a particular time. An epidemic occurring over a wide geographical area (e.g., worldwide) is called pandemic. Endemic is a state of disease or condition regularly found among particular people or in a certain area.[89],[90]

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[89] Partanen, Eino et al, Prenatal Music Exposure Induces Long-Term Neural Effects, 2013, PLoS One, doi: 10.1371/journal.pone.0078946

[90] Stephen Maret, Introduction to Prenatal Psychology, 2011, Church Gate Books ISBN: 9780578089980

Over the centuries, many epidemic diseases have wiped out huge portions of populations. From cholera and small pox to the plague (Black Death) and influenza, the wide and rapid spread of diseases has decimated population many times over the ages.[91] [Verse 1-2]

Chakrapani interpreted the latter part of summer in the opening verses as the month of *Jyeshtha* , but it should be the month of *Ashadha* according to an analysis of the season made by Sushruta and Vagbhata.

The appearance of stars, planets, sun and moon are not similar in every season. The changes in the features of these planetary bodies characterise the impairment of seasons. For e.g., stars normally appear clear in the summer season. But if they appear as if covered with a layer of dews, then it should be taken as an indication of abnormality leading to the spread of epidemics. The statement of Lord Atreya “that the patient who desires to be treated by him and whom he desires to treat” should not be misconstrued to mean that he is prejudiced while treating his patients. The physician, however, can treat the curable conditions only. [Verse 4]

The author of Ashtangasangraha opines that characteristics of contaminated air also contain sand (dust), vapour (smoke) and poison. [6/1] He also quotes that contaminated water will be abnormal in its taste, colour etc., is deserted by birds and comes out of bad places and dried out reservoirs. [6/2] Next, according to him, a contaminated land is one that is blighted with lots of flies, rats, reptiles, and frequent natural calamities, is full of unhealthy foods, and is devoid of righteousness (people of right conduct) and potent herbs. [6/3] Finally, he concludes that vayu, jala, desha, and kala are difficult to avoid and are progressively severe and unpredictable in that order (i.e., vitiated udaka is more severe than vitiated vayu, etc). Chakrapani opines that “One can be protected from polluted air by residing in a closed chamber. Similarly, caution can be exercised while drinking polluted water. One can migrate to another land for protection from the effects of land/soil/place pollution. But one cannot guard himself against the ill effects of polluted seasons. Thus the seasons are the most important ones of the four factors, vitiation of which leads to manifestation of epidemic diseases.” [Verse 11]

Chakrapani interprets that no medicine will be of any help to individuals whose death is predestined. People who engage in identical sinful acts (e.g., engaging themselves in burning villages) or individuals who have committed separately sinful acts if living together cannot avoid death during epidemics. The author of Ashtangasangraha furnished a 13-point formula for (or increasing the odds of) saving one’s life in janapadodhwansas- 1) celibacy, 2) forgiveness, 3) charity, 4) good conduct, 5) self-control, 6) acts of righteousness, 7) reading moral stories, 8) worship of God, sages and disciplined men, 9) living in healthy places, 10) company of good people, 11) activities which are prescribed to obtain the grace of God, 12) Panchakarma therapy and 13) Rasayana therapy. As Lord Atreya mentioned, these are all “medicines” that

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[91] Calvin Hobel, Jennifer Culhane, Role of Pyschosocial and Nutritional Stress on Poor Pregnancy Outcome, 2003, J.Nutr., vol 133 no. 5 1709S-1717S

one takes pre-emptively to avoid suffering the consequences of a calamity. In the case of seasons with unusual features, prescribed regimen for seasons commencing with hemanta should be followed even though out of season otherwise there is a risk of being affected by the features of both cold and heat. The regimen prescribed for seasons of cold, heat and rain should also be similarly planned. In terms of following regimens, both hemanta and shishira are the same. Three kinds of climatic changes may take place unusually at certain period viz., (a) atiyoga- increase of the normal features than the usual b) ayoga- decrease of the normal features than the usual and (c) mithyayoga- appearance of features not usual for that season (features of any other season showing up). All these three are abnormal. A doubt arises here as to how are the seasonal regimen to be followed? Here, it is necessary to understand that the intensity or rigor in following a regimen depends on the degree of aberrations in the season. If there is an increase in the usual features in the season, the regimen prescribed for that season itself should be followed more intensively and in case of decrease of the usual feature it is enough to follow the same regimen mildly. In case of appearance of unusual features, it is necessary to follow the regimen of the “invading” season. For example, if the features of shishira ritu appears in grishma ritu, the regimen should be that of shishira ritu though it is actually grishma. [Verse 12-18]

When an epidemic breaks out in a region, it affects a large number of people in the community who are not similar in all respects. Such diseases are very powerful, their mode of spread is very quick and their source common. People in antiquity had recognised that such epidemics are due to use of contaminated air, water, land and season which are common to all in a community. Vagbhata opines that such abnormalities of air etc. are due to abnormal movement of planets, calamities which occur naturally in the earth, atmosphere and the sky. The cause for such natural abnormalities of air etc. is due to the (sinful) acts of the community. [Verse 19-20]

Death occurs due to a fight with weapons. In such a fighting people of their own as well as their enemies - both succumb to death. [Verse 21-22]

Per the verses, death occurs – in calamities –by any of the following means: (1) vyadhiprabhava (due to diseases) (2) shastraprabhava (due to weapons) (3) bhutaprabhava(due to demons/germs) (4) abhishapaprabhava (due to the curse) [Verse 23]

Sage Vyasa described that the life span of people in satyayuga was 400 years. During kaliyuga the span of human life is one hundred years. After the passage of 1/100th time of yuga the life span of human beings is reduced by 1 year and becomes 99 years only(Chakrapani). The duration of satyayuga equals 4,800 years of the years of the demigods, tretayuga equals 3,600 years, dvaparayuga equals 2,400 years, and finally, kaliyuga is of 1,200 years of the deva (demigods). One year of the demigods is equal to 360 years of human beings. The duration of the satyayuga is therefore 4,800 x 360 or 1,728,000 years. The duration of the tretayuga is 3,600 x 360, or 1,296,000 years. The duration of the dvaparayuga is 2,400 x 360, or 864,000 years. And the last, the kaliyuga, is 1,200 x 360, or 432,000 years in total. (Srimad Bhagavatam 3.11.19)

Worldwide, the average life expectancy at birth was 67.88 years (65.71 years for males and 70.14 years for females) over the period 2005–2010 according to United Nations (World population prospects 2010 revision), and 66.57 years (64.52 years for males and 68.76 years for females) for 2009 according to The World Fact book. The average life expectancy of an Indian is 65 years according to World Health Organization (2011). [Verse 24-28]

The Ashtangasangraha, while discussing timely and untimely deaths furnished two examples i.e. chariot and lamp which are if properly maintained undergo decay in a usual way and if not well maintained meet the decay prematurely. Proper use of chariot means looking after it carefully, by repairing the broken parts immediately, putting lubricating oil to the axles, running it on good and even roads, not loading heavily etc., by improper use the chariot becomes mutilated, breaks up into pieces and become unstable, far earlier to its expected period of life. Likewise the life of a person who maintains it properly continues to exit till the prescribed period whereas the life of that person, who does not need to maintain it, becomes extinct in the middle. A lamp continues to burn till the presence of oil, wick and absence of disturbance by insects, etc., whereas it gets extinguished in the middle if the oil or wick is absent or if it is disturbed by wind or insects. So also life continues to exist for the full period in the body of the person who protects it with healthy foods and from disturbing diseases while the life of the person who spoils it with unhealthy foods and frequent diseases, ends up prematurely.

Indu, a commentator on the Charaka Samhita, states that akalamrityu or untimely death is due to actions which ripen without any fixed period of time and kalamrityu- timely death - is due to actions which ripen after certain determined period. It is only after ripening, the actions produce their effect. The time required for ripening being variable, certain things can be done during this period to alter the effects, though the effects cannot be fully removed. It is therefore important for the individual concerned about his death to adopt certain good or prescribed things while discontinuing any harmful or bad habits (ahita, unsuitable). [Verse 37-38]

The principles prescribed for the treatment of jwara (fever) is also applicable to other diseases. [Verse 42]

Diseases caused by santarpana (over nourishment) and apatarpana (depletion therapy) should be treated using antagonistic measures similar to the line of treatment of diseases caused by ushna (hot) and sheeta (cold) etiological factors. All the therapies i.e. shadupakrama (six measures) broadly divided into two categories i.e. santarpana and apatarpana. Apatarpana therapy is further subdivided into- langhana, langhana pachana and doshavasechana. Langhana and pachana are combined in the second group because pachana therapy accentuates the effect of langhana. During pachanakala, if brimhana therapy is adopted, it may lead to antagonistic effect on agni (causing agnimandhya) and prevents pachana activity. According to Chakarpani pachana therapy invariably produces the effect of langhana. Tarpana (Nourishing therapy) suppress the power of digestion and will not help in pachana of dosha.

Sinful acts committed by the patient acts as an obstruction in the way of the cure of the patient. The word vaidyamani was interpreted as the patient who is egoistic not following the instructions of the physician. While describing the chikitsa-chatuhspada (quadruplets of therapy), the qualities of the patients are described such as adhya (one who is rich), bhishag-vashyo (follower of physician's instructions), jnapaka (possessing good memory) and satvavan (possessing good mental strength). Atreya followed these criteria for rendering treatment of any disease. [Verse 43-44-45]

Savants of India in the past observed that living beings were suffering from fatal diseases, despite practising yoga and performing all kinds of religious rites. This observation prompted them to depute sage Bhardwaja with a mission to bring Ayurveda to the planet of life. Ayurveda focuses not only on prevention of diseases, but also on providing cure of the patient's suffering. In this system the essential aspects for supporting life are identified under three factors namely ahara (food), nidra (sleep) and brahmacharya (celibacy) often referred as trayupastambha (three supportive pillars). These factors usually play a key role in preventing the individuals from succumbing to death. Atreya propounded the concept of janpadodhvansha (destruction of communities), and forwarded his view by projecting adharmaas the main etiological factor for natural calamities and outbreak of epidemics. He also observed that sinful acts of past life as well as present life contribute for the calamities resulting in heavy death toll. Among the remedial measures three types of chikitsa (therapies) i.e yuktivyapashraya chikitsa (rational therapy) which includes shodhana therapy (purificatory measures) and rasayana; Daivavyapashraya chikitsa (divine measures like offering sacrifices and chanting mantras, wearing gems) and satwavajaya (psychotherapy) are suggested in the management of diseases of janapadodhvansavyadhi (diseases during natural calamities & epidemics). One of the important doctrines of Hindu philosophy is the belief in past, present and future lives for every living being. The actions of every life are not going to end with that life alone. Good actions give good effects, bad ones produce bad effects and both mixed together will give mixed effect. In the language of Indian philosophy the (karma) actions of past life are known as adrihsta (unseen) daiva (providential, divine) purvakrita (done previously) and prarabdha (obtained from the past). The effects of these past actions are known as vasana (covering, adherents) as these adhere to the atma (soul) and travel with him from the previous life to the next (succeeding) life.

Actions of the existing life may be classified into two categories namely daiva and purushakara. Righteous offerings and auspicious acts constitute the first category and their effect cannot be rationally explained. Administration of medicaments belongs to the second category and they produce their effects by promoting the excellence of rasa dhatu(plasma), rakta(blood) etc. The rasayana therapy would be helpful only to those persons whose span of life is not determined. For an individual having a determined span of life, such therapies are of not beneficial. [Verse 29-35]

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Trividha Roga Vishesha Vijnaniya Vimana

Vimana Sthana Chapter 4. Three methods for knowledge of disease Abstract

This chapter deals with three methods of clinical examinations useful for understanding specific characteristics of diseases. These three methods are aptopadesha (authoritative instructions), pratyaksha (direct observation) and anumana (inference). These methods play a pivotal role not only in the diagnosis of a disease, but also in understanding whatever is knowable. In the beginning, one should faithfully go through the available authoritative literature available in that field of study. As per the guidelines of the literature, the physician should then proceed to perceive the direct observations, by his own senses. Many aspects of an ailment which are not perceivable by senses can be inferred by logic based on scriptures and by consulting experts. In this chapter, a set of assessment criteria has been provided for each method including pointers that help in determining what is to be examined by which method, how should something be examined, and what is to be inferred and on what basis, along with the authoritative sources of knowledge.

Keywords: *Aptopadesha, Pratyaksha, Anumana,* Diagnosis, Authoritative instructions, Direct observations, inference, examination methods and tools.

Introduction

Ayurveda has emphasized the importance, need and application of examination, and has stressed that even truth should be examined first and only then should be accepted. In Sutra Sthana, Chapter 11, four methods of examination of all existing and non-existing subjects of knowledge to be examined have been given.[Cha.Sa. Sutra Sthana 11/17]. These four specific methods of examination are *aptopadesha* (knowledge from authoritative person and scriptures), *pratyaksha* (direct observation), *anumana* (inference) and *yukti* (logic based interpretation). For clinical examination of a patient, *yukti pramana* is included in *anumana* because inference should be included in *tarka* (logic) and *yukti* [Cha.Sa. Vimana Sthana 4/3-4]. The author did not feel the need for *yukti* to be done separately in clinical experiment, therefore three-fold (*trividha*) method of examination has been described.

There are, however, limitations to these tools because all the three examinations should be applied, though sequentially (described later in the chapter), since one cannot rely completely on any one of these examinations. A wise physician should use all three tools together for a thorough assessment of the disease and then reach the final diagnosis. A physician who understands and exercises such practice does not commit any mistake in the treatment of the patients. [Cha.Sa. Vimana Sthana 4/11]

It is also interesting to know that these three methods of examination have been defined (with little difference) in Sutra Sthana 11th chapter Tistraishaniya too. On the basis of critical analysis of the subject, it could be opined that the description of three

examination methods in Vimana Sthana is much more scientific and applicable in clinical methods while the description of Sutra Sthana chapter Tistraishaniya is applicable in other fields.

Sanskrit Text, Transliteration and English Translation

अथातस्त्रिविधरोगविशेषविज्ञानीयं विमानं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātastrividharōgaviśēṣavijñānīyaṁ vimānaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtastrividharogavisheShavij~jAnIyaM vimAnaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Trividha Roga Vishesha Vijnaniya Vimana” (Three methods for knowledge of disease). Thus said Lord Atreya. [1-2]

Three methods for knowledge of disease

त्रिविधं खलु रोगविशेषविज्ञानं भवति; तद्यथा आप्तोपदेशः, प्रत्यक्षम्, अनुमानं चेति||३||

trividhaṁ khalu rōgaviśēṣavijñānaṁ bhavati; tadyathā āptōpadēśaḥ, pratyakṣam, anumānaṁ cēti||3||

trividhaM khalu rogavisheShavij~jAnaM bhavati; tadyathA AptopadeshaH, pratyakSham, anumAnaMceti||3||

Specific features of diseases can be determined in three ways – by means of *aptopadesha* (authoritative instruction), *pratyaksha* (direct observation), and *anumana* (inference). [3]

तत्राप्तोपदेशो नामाप्तवचनम्|

आप्ता ह्यवितर्कस्मृतिविभागविदो निष्प्रीत्युपतापदर्शिनश्च| तेषामेवङ्गुणयोगाद्यद्वचनं तत् प्रमाणम्| अप्रमाणं पुनर्मत्तोन्मत्तमूर्खरक्तदुष्टादुष्टवचनमिति ;

प्रत्यक्षं तु खलु तद्यत् स्वयमिन्द्रियैर्मनसा चोपलभ्यते|

अनुमानं खलु तर्को युक्त्यपेक्षः||४||

tatrāptōpadēśō nāmāptavacanam|

āptā hyavitarkasmr̥tivibhāgavidō niṣprītyupatāpadarśinaśca| tēṣāmēvaṅguṇayōgādyadvacanaṁ tat pramāṇam| apramāṇaṁ punarmattōnmattamūrkharaktaduṣṭāduṣṭavacanamiti ;

pratyakṣaṁ tu khalu tadyat svayamindriyairmanasā cōpalabhyatē|

anumānaṁ khalu tarkō yuktyapēkṣaḥ||4||

tatrAptopadesho nAmAptavacanam| AptA hyavitarkasmRutivibhAgavido niShprItyupatApadarshinashca| teShAmeva~gguNayogAdyadvacanaM tat pramANam| apramANaM punarmattonmattamUrkharaktaduShTAduShTavacanamiti ;

pratyakShaM tu khalu tadyatsvayamindriyairmanasA copalabhyate|

anumAnaM khalu tarko yuktyapekShaH||4||

Authoritative instructions are the teachings of *apta* (persons who are the most reliable). *Apta* are free from doubts, their memory is unimpaired, they know things in their entirety by determinate experience. They see things without any attachment or affection (*nishpriti* and *nirupatapa*). Because of these qualities, what they say is authentic. On the other hand, statements- true or false- made by intoxicated, mad, illiterate people and people with attachments are not to be considered as authoritative.

Pratyaksha or direct observation is that which is comprehensible by an individual through his own senses and mind.

Anumana or inference is the indirect knowledge based on Yukti i.e. reasoning, logic and experiments. [4]

त्रिविधेन खल्वनेन ज्ञानसमुदायेन पूर्वं परीक्ष्य रोगं सर्वथा सर्वमथोत्तरकालमध्यवसानमदोषं भवति, न हि ज्ञानावयवेन कृत्स्ने ज्ञेये ज्ञानमुत्पद्यते|

त्रिविधे त्वस्मिन् ज्ञानसमुदये पूर्वमाप्तोपदेशाज्ज्ञानं, ततः प्रत्यक्षानुमानाभ्यां परीक्षोपपद्यते|

किं ह्यनुपदिष्टं पूर्वं यत्तत् प्रत्यक्षानुमानाभ्यां परीक्षमाणो विद्यात्|

तस्माद्द्विविधा परीक्षा ज्ञानवतां प्रत्यक्षम्, अनुमानं च;त्रिविधा वा सहोपदेशेन||५||

trividhēna khalvanēna jñānasamudāyēna pūrvaṁ parīkṣya rōgaṁ sarvathā sarvamathōttarakālamadhyavasānamadōṣaṁ bhavati, na hi jñānāvayavēna kr̥tsnē jñēyē jñānamutpadyatē| trividhē tvasmin jñānasamudayē pūrvamāptōpadēśājjñānaṁ, tataḥ pratyakṣānumānābhyāṁ parīkṣōpapadyatē| kiṁ hyanupadiṣṭaṁ pūrvaṁ yattat pratyakṣānumānābhyāṁ parīkṣamāṇō vidyāt| tasmāddvividhā parīkṣā jñānavatāṁ pratyakṣam, anumānaṁ ca; trividhā vā sahōpadēśēna||5||

trividhena khalvanena j~jAnasamudAyena pUrvaM parIkShya rogaM sarvathAsarvamathottarakAlamadhyavasAnamadoShaM bhavati, na hi j~jAnAvayavena kRutsne j$_{jeyej}$jAnamutpadyate| trividhe tvasmin j~jAnasamudaye pUrvamAptopadeshAjj~jAnaM, tataH pratyakShAnumAnAbhyAMparIkShopapadyate| kiM hyanupadiShTaM pUrvaM yattat pratyakShAnumAnAbhyAM parIkShamANo vidyAt| tasmAddvividhA parIkShA j~jAnavatAM pratyakSham, anumAnaM ca; trividhA vA sahopadeshena||5||

First of all, one should examine the various aspects of diseases by employing all the three *pramanas* (i.e., the three methods of examination). Observations made on the

nature of the disease thereafter are infallible. One cannot acquire authoritative knowledge about anything in all its aspects simply by examining it through a part of these “sources of knowledge”. Of all the sources of knowledge one should acquire knowledge in the beginning through authoritative instructions and, thereafter proceed to examine a thing through *pratyaksha* (direct observations), and *anumana* (inference). What is to be examined by “direct observations” and inference unless something can be studied prima facie. Hence, all the three methods of examination are always to be used in the sequence viz. *aptopadesha, pratyaksha* and *anumana*. In other words, it could be said that if a physician possesses the textual knowledge (*aptopadesha*) then, for him, there are only two methods of examinations. [5]

Criteria of knowledge of disease

तत्रेदमुपदिशन्ति बुद्धिमन्तः-
रोगमेकैकमेवम्प्रकोपणमेवंयोनिमेवमुत्थानमेवमात्मानमेवमधिष्ठानमेववेदनमेवं संस्थानमेवंशब्द स्पर्शरूपरसगन्धमेवमुपद्रवमेववृद्धिस्थानक्षयसमन्वितमेवमुदर्क मेवन्नामानमेवंयोगं विद्यात्;
तस्मिन्नियं प्रतीकारार्था प्रवृत्तिरथवा निवृत्तिरित्युपदेशाज्ज्ञायते||६||

tatrēdamupadiśanti buddhimantaḥ-
rōgamēkaikamēvamprakōpaṇamēvaṁyōnimēvamutthānamēvamātmānamēvamadhiṣṭhānamēvaṁvēdanamēvaṁ
saṁsthānamēvaṁśabdasparśarūparasagandhamēvamupadravamēvaṁvṛddhisthānakṣayasamanvitamēvamudarka mēvannāmānamēvaṁyōgaṁ vidyāt; tasminniyaṁ pratīkārārthā pravṛttirathavā nivṛttirityupadēśājjñāyatē||6||

tatredamupadishanti
buddhimantaH-rogamekaikamevamprakopaNamevaMyonimevamutthAnamevamAtmAnamevamadhiShThAnamevaMvedanamevaMsaMsthAnamevaMshabdasparsharUparasagandham
evamupadravamevaMvRuddhisthAnakShayasamanvitamevamudarkamevannAmAnamevaMyogaM vidyAt; tasminniyaM pratIkArArthA pravRuttirathavA nivRuttirityupadeshAjj~jAyate||6||

Using the *aptopadesha* method of examination, one acquires knowledge as described here using the following terms that wise men, or *apta*, use to understand a disease:

- *Prakopanam* : provoking factors, viz. process of the vitiation of the *doshas*
- *Yoni*: Source of *doshas*
- *Uthanam*: onset of a disease
- *Atmanam*: The cardinal sign and symptoms.
- *Adhishthanam*: Site, which could be the body or the mind or both
- *Vedanam*: signs and symptoms
- *Sansthanam* (location): *amashaya, pakwashaya, avayava vishesha,* or in micro channels
- *Shabda, sparsha, rupa, rasa, gandham*(five senses): Altered sensorium.
- *Updravam*: Complications

- *Vriddhi sthana kshayam* (Increased, decreased, balanced): Whether *dosha, dhatu* and *mala* are increased, decreased, or in balance
- *Udarakam*: Prognosis
- *Namanam*: Nomenclature
- *Pravritti*: Indicated treatment
- *Nivritti*: Contraindication

Using the above framework, one could gather all the knowledge necessary of a disease [6]

Knowledge by direct perception

प्रत्यक्षतस्तु खलु रोगतत्त्वं बुभुत्सुः सर्वैरिन्द्रियैः सर्वानिन्द्रियार्थानातुरशरीरगतान् परीक्षेत, अन्यत्र रसज्ञानात्; तद्यथा- अन्त्रकूजनं, सन्धिस्फुटनमङ्गुलीपर्वणां च, स्वरविशेषांश्च, ये चान्येऽपि केचिच्छरीरोपगताः शब्दाः स्युस्ताञ्छ्रोत्रेण परीक्षेत; वर्णसंस्थानप्रमाणच्छायाः शरीरप्रकृतिविकारौ, चक्षुर्वैषयिकाणि यानि चान्यान्यनुक्तानि तानि चक्षुषा परीक्षेत; रसं तु खल्वातुरशरीरगतमिन्द्रियवैषयिकमप्यनुमानादवगच्छेत्, न ह्यस्य प्रत्यक्षेण ग्रहणमुपपद्यते, तस्मादातुरपरिप्रश्नेनैवातुरमुखरसं विद्यात्, यूकापसर्पणेन त्वस्य शरीरवैरस्यं, मक्षिकोपसर्पणेन शरीरमाधुर्यं, लोहितपित्तसन्देहे तु किं धारिलोहितं लोहितपित्तं वेति श्वकाकभक्षणाद्धारिलोहितमभक्षणाल्लोहितपित्तमित्यनुमातव्यम्, एवमन्यानप्यातुरशरीरगतान् रसाननुमिमीत; गन्धांस्तु खलु सर्वशरीरगतानातुरस्य प्रकृतिवैकारिकान् घ्राणेन परीक्षेत; स्पर्शं च पाणिना प्रकृतिविकृतियुक्तम्। इति प्रत्यक्षतोऽनुमानादुपदेशतश्च परीक्षणमुक्तम्॥७॥

pratyakṣatastu khalu rōgatattvaṁ bubhutsuḥ sarvairindriyaiḥ sarvānindriyārthānāturaśarīragatān parīkṣēta, anyatra rasajñānāt; tadyathā- antrakūjanaṁ, sandhisphuṭanamaṅgulīparvaṇāṁ ca, svaraviśēṣāṁśca, yē cānyē'pi kēcidcharīrōpagatāḥ śabdāḥ syustāñchrōtrēṇa parīkṣēta; varṇasaṁsthānapramāṇacchāyāḥ , śarīraprakṛtivikārau, cakṣurvaiṣayikāṇi yāni cānyānyanuktāni tāni cakṣuṣā parīkṣēta; rasaṁ tu khalvāturaśarīragatamindriyavaiṣayikamapyanumānādavagacchēt, na hyasya pratyakṣēṇa grahaṇamupapadyatē, tasmādāturaparipraśnēnaivāturamukharasaṁ vidyāt, yūkāpasarpaṇēna tvasya śarīravairasyaṁ, makṣikōpasarpaṇēna śarīramādhuryaṁ, lōhitapittasandēhē tu kiṁ dhārilōhitaṁ lōhitapittaṁ vēti śvakākabhakṣaṇāddhārilōhitamabhakṣaṇāllōhitapittamityanumātavyam, ēvamanyānapyāturaśarīragatān rasānanumimīta; gandhāṁstu khalu sarvaśarīragatānāturasya prakṛtivaikārikān ghrāṇēna parīkṣēta; sparśaṁ ca pāṇinā prakṛtivikṛtiyuktam| iti pratyakṣatō'numānādupadēśataśca parīkṣaṇamuktam||7||

pratyakShatastu khalu rogatattvaM bubhutsuH sarvairindriyaiH sarvAnindriyArthAnAturasharIragatAnparIkSheta, anyatra rasaj~jAnAt; tadyathA- antrakUjanaM, sandhisphuTanama~ggulIparvaNAM ca,svaravisheShAMshca, ye cAnye~api keciccharIropagatAH shabdAH syustA~jchrotreNa parIkSheta;varNasaMsthAnapramANacchAyAH , sharIraprakRutivikArau, cakShurvaiShayikANi yAnicAnyAnyanuktAni tAni cakShuShA parIkSheta; rasaM tukhalvAturasharIragatamindriyavaiShayikamapyanumAnAdavagacchet, na hyasya pratyakSheNagrahaNamupapadyate, tasmAdAturapariprashnenaivAturamukharasaM

vidyAt, yUkApasarpaNena tvasyasharIravairasyaM, makShikopasarpaNena sharIramAdhuryaM, lohitapittasandehe tu kiM dhArilohitaMlohitapittaM veti shvakAkabhakShaNAddhArilohitamabhakShaNAllohitapittamityanumAtavyam,evamany AnapyAturasharIragatAn rasAnanumimIta; gandhAMstu khalu sarvasharIragatAnAturasyaprakRutivaikArikAn ghrANena parIkSheta; sparshaM ca pANinA prakRutivikRutiyuktam| iti pratyakShato~anumAnAdupadeshatashca parIkShaNamuktam||7||

A physician who wants to examine the patient and diagnose the disease through *pratyaksha* (direct observations) method of examination should examine with his own senses (all senses except the one relating to the gustatory organ, i.e., taste), in the body of the patient.

The following should be examined by auscultation

- *Antrakoojanam*: Gurgling sound in the intestine indicating sound of movement;
- *Sandhisphutanam*: Crackling sound in the joints including those in the fingers;

The following are perceived by auditory measures

- *Swara visheshana*: Voice patterns of the patient; and
- *Shabda*: Such other sounds in the body of the patient which are normally found in the human body like respiratory and cardiovascular sounds and also the sounds which are produced through percussion and auscultation etc.

By tactile perceptions

The physician should touch various body parts of the patients, and examine signs of abnormality in terms of the body temperature, skin texture (rough- unctuous), presence of moisture (dry-wet), eruptions, pitting, tenderness, etc.

By visual examination

- Colour, shape, measurement and complexion;
- Natural and unnatural features of the body found in normal and abnormal states; and
- Others which can be examined visually like signs of the disease, lustre and appearance of the body and other organs (inspection method of examination from top to bottom of the person)

Gustatory examinations can be inferred by following observations

Taste of the various tissues in the body of the patient are undoubtedly the objects of the gustatory sense organ and can be ascertained by inference and not by direct observation. Therefore, the taste in the mouth of the patient should be ascertained by interrogation. For example, sweet taste of the body can be inferred when flies are attracted towards the body. In the case of bleeding from the body, if there is a doubt about the nature of the blood, it should be resolved by giving the blood to dogs and crow to taste. Intake of the blood by dogs and crows is indicative of its purity and rejection by these animals indicates that the blood is vitiated by pitta, i.e. the patient is suffering from *raktapitta*. Similarly, other tastes in the patient's body can be inferred.

By olfactory examinations

Normal and abnormal smells of the entire body of the patient should be examined by the olfactory sense organ. [7]

Knowledge by inference

इमे तु खल्वन्येऽप्येवमेव भूयोऽनुमानज्ञेया भवन्ति भावाः| तद्यथा- अग्निं जरणशक्त्या परीक्षेत, बलं व्यायामशक्त्या, श्रोत्रादीनि शब्दादयर्थग्रहणेन, मनोऽर्थाव्यभिचरणेन, विज्ञानं व्यवसायेन, रजःसङ्गेन, मोहमविज्ञानेन, क्रोधमभिद्रोहेण, शोकं दैन्येन, हर्षमामोदेन, प्रीतिं तोषेण, भयं विषादेन, धैर्यमविषादेन, वीर्यमुत्थानेन, अवस्थानमविभ्रमेण, श्रद्धामभिप्रायेण, मेधां ग्रहणेन, सञ्ज्ञां नामग्रहणेन, स्मृतिं स्मरणेन, ह्रियमपत्रपणेन, शीलमनुशीलनेन, द्वेषं प्रतिषेधेन, उपधिमनुबन्धेन , धृतिमलौल्येन, वश्यतां विधेयतया, वयोभक्तिसात्म्यव्याधिसमुत्थानानि कालदेशोपशयवेदनाविशेषेण, गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां, दोषप्रमाणविशेषमपचारविशेषेण, आयुषः क्षयमरिष्टैः, उपस्थितश्रेयस्त्वं कल्याणाभिनिवेशेन, अमलं सत्त्वमविकारेण, ग्रहण्यास्तु मृदुदारुणत्वं स्वप्नदर्शनमभिप्रायं द्विष्टेष्टसुखदुःखानि चातुरपरिप्रश्नेनैव विद्यादिति||८||

imē tu khalvanyē'pyēvamēva bhūyō'numānajñēyā bhavanti bhāvāḥ tadyathā agniṁ jaraṇaśaktyā parīkṣēta balaṁ vyāyāmaśaktyā, śrōtrādīni śabdādyarthagrahaṇēna, manō'rthāvyabhicaraṇēna, vijñānaṁ vyavasāyēna, rajaḥsaṅgēna, mōhamavijñānēna, krōdhamabhidrōhēṇa, śōkaṁ dainyēna, harṣamāmōdēna, prītiṁ tōṣēṇa, bhayaṁ viṣādēna, dhairyamaviṣādēna, vīryamutthānēna avasthānamavibhramēṇa, śraddhāmabhiprāyēṇa, mēdhāṁ grahaṇēna, sañjñāṁ nāmagrahaṇēna, smr̥tiṁ smaraṇēna, hriyamapatrapaṇēna, śīlamanuśīlanēna, dvēṣaṁ pratiṣēdhēna, upadhimanubandhēna , dhr̥timalaulyēna, vaśyatāṁ vidhēyatayā, vayōbhaktisātmyavyādhisamutthānāni kāladēśōpaśayavēdanāviśēṣēṇa, gūḍhaliṅgaṁ vyādhimupaśayānupaśayābhyāṁ, dōṣapramāṇaviśēṣamapacāraviśēṣēṇa, āyuṣaḥ kṣayamariṣṭaiḥ, upasthitaśrēyastvaṁ kalyāṇābhinivēśēna, amalaṁ sattvamavikārēṇa, grahaṇyāstu mr̥dudāruṇatvaṁ svapnadarśanamabhiprāyaṁ dviṣṭēṣṭasukhaduḥkhāni cāturaparipraśnēnaiva vidyāditi||8||

ime tu khalvanye~apyevameva bhUyo$_{anumAnaj}$jeyA bhavanti bhAvAH| tadyathA- agniM jaraNashaktyA parIkSheta, balaM vyAyAmashaktyA, shrotrAdInishabdAdyarthagrahaNena, mano~arthAvyabhicaraNena, vij~jAnaM vyavasAyena, rajaHsa$_{ggena,mohamavij}$jAnena, krodhamabhidroheNa, shokaM dainyena, harShamAmodena, prItiM toSheNa, bhayaMviShAdena, dhairyamaviShAdena, vIryamutthAnena , avasthAnamavibhrameNa,shraddhAmabhiprAyeNa, medhAM grahaNena, sa$_{jj}$jAM nAmagrahaNena, smRutiM smaraNena,hriyamapatrapaNena, shIlamanushIlanena, dveShaM pratiShedhena, upadhimanubandhena [3] ,dhRutimalaulyena, vashyatAM vidheyatayA, vayobhaktisAtmyavyAdhisamutthAnAnikAladeshopashayavedanAvisheSheNa, gUDhali~ggaM vyAdhimupashayAnupashayAbhyAM,doShapramANavisheShamapacAravisheSheNa, AyuShaH kShayamariShTaiH, upasthitashreyastvaMkalyANAbhiniveshena, amalaM sattvamavikAreNa, grahaNyAstu mRududAruNatvaMsvapnadarshanamabhiprAyaM dviShTeShTasukhaduHkhAni [4] cAturapariprashnenaiva vidyAditi||8||

Charak observed that the objects known by direct perceptions are very limited, whereas the range of inference is fairly vast in areas that are not known by our means of perception, i.e., sense organs. Here, reasoning and logic already stated in scriptures need to be used. The following subjects could be understood through *anumana* (inference):

- *Agnim jaran shaktya*- Digestion by quality and quantity of food taken and digested or not digested.
- *Balam vyayam shaktya*- Physical strength of the person to be examined with the performance of the exercise or the physical work.
- *Shrotradeeni- shabdadi artha grahanena*-The sensory ability with clarity and accuracy of perception of their respective objects.
- *Mano- avyabhicharnena* - Inappropriate mental perceptions, even in the presence of all other senses along with their respective objects. Absence or altered perception indicates dissociation of mind with senses.
- *Vigyanam vyavsayena*- skills can be judged by one's occupation.
- *Rajah sangena* - attachments by involvement
- *Moham avigyanena*- confused state by lack of proper knowledge
- *Krodham abhidrohena*- anger by choosing measures for revenge
- *Shokam dainyena*- grief by pity appearance
- *Harsham aamoden*- pleasure by way of celebrations.
- *Preetim Toshena*- affection by satisfaction.
- *Bhayam vishadena*- fear by duration and severity of anxiety.
- *Dhairyam avishadena* - patience by facing adversities without fear and anxiety
- *Veeryam utthanena*- bravery by way of initiation of difficult task
- *Avasthanam avibhramena*- stability by absence of doubts and confusions
- *Shriddha abhiprayena*- faith by purposiveness
- *Medha grahnena*- wisdom by retaining threshold
- *Sangya namgrahanena*- mental awakening instantaneous identification
- Smriti smarnena- memory by recalling ability
- *Hriyam apatrapnena*- shy by drooping of eyelids.
- *Sheelam anusheelnena*- obedience by constant following
- *Dvesham pratishedhena*- hatred by duration of staying away
- *Upadhi anubandhena*- fraudulent attitude.
- *Dhriti alaulyena*- tolerance by long standing and non shifting attitude
- *Vashyata vidheyataya*- controllability by following of righteous conduct
- *Vaya kalen*- age by chronological time
- *Bhakti deshen*- liking a place, person and surroundings with opportunistic intentions.
- Satmya upshayena- habituation by suitability
- *Vyadhi vedanaya*- diseases by symptomatology

- *Goodha linga vyadhi*- mysterious diseases by therapeutic measures
- Dosha pramana- quantity of morbidity by potential causative factors
- *Aysha kshaya*- near death signs of imminent death (*Arishta*)
- *Shreyatwam*: signs of regaining health, when the patient thinks welfare of all.
- *Amalam Satwam*- purity of mind by freedom from illusionary attachments.
- *Granyastu mridu darunatwam*- abdominal comforts and discomforts by sleep quality and by interrogations. [8]

Importance of three fold examination

भवन्ति चात्र- आप्ततश्चोपदेशेन प्रत्यक्षकरणेन च| अनुमानेन च व्याधीन् सम्यग्विद्याद्विचक्षणः||९||

bhavanti cātra-

āptataścōpadēśēna pratyakṣakaraṇēna ca| anumānēna ca vyādhīn samyagvidyādvicakṣaṇaḥ||9||

bhavanti cAtra- Aptatashcopadeshena pratyakShakaraNena ca| anumAnena ca vyAdhIn samyagvidyAdvicakShaNaH||9||

To sum up this chapter, it can be said that the wise should properly understand a disease by means of three methods, i.e., the words documented by the wise, direct observation and inference. [9]

सर्वथा सर्वमालोच्य यथासम्भवमर्थवित्| अथाध्यवस्येत्तत्त्वे च कार्ये च तदनन्तरम्||१०||

sarvathā sarvamālōcya yathāsambhavamarthavit| athādhyavasyēttattvē ca kāryē ca tadanantaram||10||

sarvathA sarvamAlocya yathAsambhavamarthavit| athAdhyavasyettattve ca kArye ca tadanantaram||10||

As far as possible, all factors should be discussed in their entirety. After examining the disease by *aptopadesha*, the physician should obtain knowledge regarding the nature of disease and the therapies required therefore. [10]

कार्यतत्त्वविशेषज्ञः प्रतिपत्तौ न मुह्यति| अमूढः फलमाप्नोति यदमोहनिमित्तजम्||११||

kāryatattvaviśēṣajñaḥ pratipattau na muhyati| amūḍhaḥ phalamāpnōti yadamōhanimittajam||11||

kAryatattvavisheShaj~jaH pratipattau na muhyati| amUDhaH phalamApnoti yadamohanimittajam||11||

One who is well versed in the specific nature of the disease as well as the therapies required therefore seldom fails to act properly. It is only he who acts properly that reaps the results of proper action (i.e. achieves success). [11]

ज्ञानबुद्धिप्रदीपेन यो नाविशति तत्त्ववित् | आतुरस्यान्तरात्मानं न स रोगांश्चिकित्सति||१२||

jnānabuddhipradīpēna yō nāviśati tattvavit | āturasyāntarātmānaṁ na sa rōgāṁścikitsati||12||

j~jAnabuddhipradIpena yo nAvishati tattvavit | AturasyAntarAtmAnaM na sa rogAMshcikitsati||12||

When a physician who, even if well versed in knowledge of the disease and its treatment does not try to enter into the heart of the patient by virtue of the light of his knowledge, he will not be able to treat the disease. [12]

Summary

तत्र श्लोकौ- सर्वरोगविशेषाणां त्रिविधं ज्ञानसङ्ग्रहम्| यथा चोपदिशन्त्याप्ताः प्रत्यक्षं गृह्यते यथा||१३||

ये यथा चानुमानेन ज्ञेयास्तांश्चाप्युदारधीः| भावांस्त्रिरोगविज्ञाने विमाने मुनिरुक्तवान्||१४||

tatra ślokau-

sarvarōgaviśēṣāṇāṁ trividhaṁ jñānasaṅgraham| yathā cōpadiśantyāptāḥ pratyakṣaṁ gṛhyatē yathā||13|| yē yathā cānumānēna jñēyāstāṁścāpyudāradhīḥ| bhāvāṁstrirōgavijñānē vimānē muniruktavān||14||

tatra shlokau- sarvarogavisheShANAM trividhaM j$_{jAnasa}$ggraham| yathA copadishantyAptAH pratyakShaM gRuhyate yathA||13|| ye yathA cAnumAnena j~jeyAstAMshcApyudAradhIH| bhAvAMstrirogavij~jAne vimAne muniruktavAn||14||

To sum up again,

Three methods for the determination of all types of diseases are - factors understood by the instructions of *apta* (sages), by direct observation and inference, along with the methods prescribed in respective chapters for specific subject.[13-14]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने त्रिविधरोगविशेषविज्ञानीयं विमानं नाम चतुर्थोऽध्यायः||४||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē vimānasthānē trividharōgaviśēṣavijñānīyaṁ vimānaṁ nāma caturthō'dhyāyaḥ||4||

Thus ends the fourth chapter of Vimana Sthana on “The determination of the three factors for understanding the specific characteristics of diseases” of Agnivesha’s work as redacted by Charak.

Tattva Vimarsha (Fundamental Principles)

- Diagnosis of a disease should be done thoroughly using the *trividha pariksha* consisting of *aptopadesha* (authoritative knowledge), *pratyaksha* (physical examination by direct observation) and *anumana* (interpretation, evaluation and assessment).

Vidhi Vimarsha (Applied Inferences)

Methods of clinical examination

This chapter solely deals with the methods of clinical examination of the patient. Various types of examinations viz. examination of disease (roga pariksha), patient (rogi pariksha), three types of examination (trividha pariksha), six types (shadvidha pariksha), eight types (ashtavidha pariksha), and ten types (dashavidha pariksha) are described in Ayurveda for the examination of the patient and the diagnosis of the disease. All these examinations can be included under umbrella of three types (trividha pariksha) described in this chapter.

Authoritative instructions (Aptopadesha)

The experience based knowledge by authorities (aptopadesha) gives all the details of the disease i.e. its causative factors, pathogenesis and treatment and thus, provides all the theoretical knowledge of the disease which is helpful during clinical examination.

Direct perception (Pratyaksha)

Knowledge by direct perception (pratyaksha) deals with direct examination of the patient by the physician. The physician has to use all his senses during the examination, in which he has to look for various signs and symptoms, changes in the color etc. Any information collected through inference (anumana) and direct perception (pratyaksha) provide only limited details of existing pathologies in the body. Now the physician has to use his own intellect and tries to establish the relation between the signs and symptoms and the likely pathologies in the body. He has to use his logic and reasoning and apply it properly in finalizing the vitiated dosha in the body.

Inference

Inference (anumana) helps the physician to deduce and draw inferences, where it is not possible to visualize or see, in order to draw certain conclusions or understand causation of an ailment.

The methods of clinical examination are comprehensively described in this chapter. In Ayurveda, emphasis is given to the use of the five senses in examining a patient. First hand information gathered through the physical examination by five senses is critical to the process of diagnosis. These three types of examinations are also used to assess bad prognosis of the disease and to identify the arishta (signs and symptoms of imminent death) also. [Cha.Sa. Indriya Sthana 1/4]

Updates from Ayurveda texts

In other texts of Ayurveda, various references of one type, two types, three types, four types, six types, eight types, ten types, eleven types, and twelve types of examination of the patient are described. Some important are as given below: i)In Sushruta samhita,three fold like inspection(darshana), palpation (sparshana) and interrogation

(prashana) are described. Six fold examination (5 sense (indriya) and interrogation (prashana pareeksha)) is also described. ii)Yogaratnakar text describes eight fold examination viz. pulse(nadi), bowel habit/stool examination (mala), urine examination (mutra), tongue (jihwa), sound (shabda), touch (sparsha), sight (drik) and features (akriti). This is widely used in general examination of the patient.

Contemporary methods

Examinations like inspection, palpation, percussion and auscultation are part of direct perception (pratyaksha pariksha). Nowadays, various new techniques like X-ray, USG, CT Scan, MRI etc. are in use that augment direct perception. Abnormal findings suggest the underlying pathologies in the body with the use of inference (anumana pariksha). But over-dependence on technology has made the doctors move away from the use of their sensory perception and from prima facie clinical diagnosis. Excessive use of technology makes the process of diagnosis more complicated, costly and time consuming. The most important disadvantage of using technology is that it is reducing the use of logic and reasoning (yukti) by a physician. It also has influence on the doctor patient relationship. The most important thing which has been described is to perceive in to the soul of the patient to make correct diagnosis and is somewhere missing due to excessive use of technology. Proper use of the three types (trividha pariksha) by a physician with required use of technology, will help him to reach up to the diagnosis immediately, correctly and will also be cost effective to the patient.

Principles of knowledge of new diseases (anukta vyadhi)

The disease which are not described in the Ayurveda texts or newly introduced disease can be identified by applying the principles described in this chapter. It can be applied for knowing the complete details of the newer diseases including treatment.

Fundamental principles of clinical research

This chapter also mentions fundamental principles of clinical research. The methods of diagnosis of disease and examination of patient can be applied in clinical research.

Scope of further research

There is a wide scope of research on the following topics and concepts described in this chapter:

1. Principle of Clinical Research in Ayurveda
2. Clinical Diagnosis in Ayurveda
3. Principle of development of tools for examination of the patients
4. Principle of detailed description of newer/unknown diseases

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Tistraishaniya Adhyaya , Rogabhishagjitiya Vimana

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Sroto Vimana

Vimana Sthana Chapter 5. Specific features of channels of transport and transformation Abstract

Ayurveda describes a systemic biological transport system comprising of gross and minute as well as very subtle channels transporting not only fluids, nutrients and waste products but also energies and impulses in different biological settings. These channels are called as srotas. The srotas are innumerable, but 13 gross channels are clinically approachable and are affected in different disease states with specific manifestations. These 13 gross channels comprise of three channels which transfer life-support substances from outside to inside the body and are called pranavaha (carrying vital energy), udakavaha (carrying body water) and annavaha srotas (carrying food nutrients). Another three channels perform gross excretory functions and remove faeces, urine and sweat and are called purishavaha, mutravaha and swedavaha srotas respectively. The remaining seven channels are for sustenance of the seven primordial tissues or dhatu and are collectively called saptadhatu. Besides these gross channels, the living body has innumerable micro-channels responsible for secretion, synthesis and microcirculation of different life substances. There are as many srotamsi as there are life-factors operating in the body. These channels are prone to getting vitiated and obstructed, a fundamental reason for all pathologies in the body-mind system. Ama, the byproduct of diminished agni, is the most common cause of srotodushti (vitiation of transport system). There are four broad categories of srotas morbidity viz. hyperactivity, hypoactivity, distortions and swellings, and diversions of pathway. It is imperative to conserve the integrity of the srotamsi for good health. Ayurvedic srotovijnana is a unique approach to the understanding of macro, micro and molecular dimensions of the inner transport system of the living body.

Keywords: srotas, transportation of nutrients, body systems, channels of circulation, body tissues.

Introduction

Ayurvedic texts, except the Sushruta Samhita, do not deliberate much on gross anatomy. Ayurveda seems to be largely physiology-oriented bioscience where the central consideration is the physiological micro-structure. The knowledge of the understanding of gross anatomy of the body is inferred from the set of functions observed in the living body in different settings. The Ayurvedic biology bases its understanding of the function and functional anatomy of the living body on its quantized functions. According to the theory of *srotovijnana*, the living body is a huge unified micro-macro channel system – *Srotomayam hi shariram*. The channel potential is the basic nature of the body-mind system which is intimately connected on one side to the external world and with each molecule of the inner world on the other side. This science of dynamic interconnectedness is the unique feature of Ayurvedic biology. The concepts of tanmatra, panchamahabhuta, tridosha, saptadhatu, ojas, agni, ama and srotas together project a new holistic biology with quantum logic which is distinctly different from the materialistic reductionist biology based on Newtonian physics that is crudely organ-structure dominant, overemphasizing the narrow cause-effect relationship. In contrast, Ayurvedic biology adopts broad-based inclusive cause-effect phenomenon where cause and effect are a continuum and have no separate identity. This age-old idea conforms to the recent developments in modern physics pioneered by Albert Einstein.

Thus it is obvious that Ayurvedic biology is in line with quantum physics, in contrast with conventional biology which still follows the matter-dominant classical Newtonian physics. This chapter deals with the concept of srotas in brief but, in a very lucid manner, suggests that the living human body is a quantized microchannel system which constitutes the basic matrix of the entire life process. The whole body is a consolidated sroto-biome composed of a wide range of gross and subtle micro channels which are innumerable, culminating in 13 gross channels which are clinically identifiable inlets, outlets and inner sustaining portals. In this consideration, every cell of the living body is a single molecular channel while the 13 physiological systems and the whole body are the gross channels i.e. the gross channel assemblies all functioning in the united field of the biosphere. The other major classic text of Ayurveda (Sushruta Samhita) also presents a similar view point although it presents different versions of gross physiological systems describing 11 pairs of *Srotamsi*.

Thus, the srotas biology, and concepts such as agni and saptadhatu in Ayurveda biology are distinctly different from conventional biology. The so described Ayurvedic biology conveniently extends to physiology on one hand and to pathophysiology and pharmacology on the other.

Sanskrit Text, Transliteration and English Translation

अथातः स्रोतसां विमानं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ srōtasāṁ vimānaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH srotasAM vimAnaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Sroto Vimana” (Specific features of channels of transport and transformation). Thus said Lord Atreya.[1-2]

Srotas (channels of transport and transformation)

यावन्तः पुरुषे मूर्तिमन्तो भावविशेषास्तावन्त एवास्मिन् स्रोतसां प्रकारविशेषाः| सर्वे हि भावा पुरुषे नान्तरेण स्रोतांस्यभिनिर्वर्तन्ते, क्षयं वाऽप्यभिगच्छन्ति| स्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि भवन्त्ययनार्थेन||३||

yāvantaḥ puruṣē mūrtimantō bhāvaviśēṣāstāvanta ēvāsmin srōtasāṁprakāraviśēṣāḥ| sarvē hi bhāvā puruṣē nāntarēṇasrōtāṁsyabhinirvartantē, kṣayaṁ vā’pyabhigacchanti| srōtāṁsi khalu pariṇāmamāpadyamānānāṁ dhātūnāmabhivāhīni bhavantyayanārthēna||3||

yAvantaH puruShe mUrtimanto bhAvavisheShAstAvanta evAsmin srotasAM prakAravisheShAH| sarve hi bhAvA puruShe nAntareNa srotAMsyabhinirvartante, kShayaM vA~apyabhigacchanti| srotAMsi khalu pariNAmamApadyamAnAnAM dhAtUnAmabhivAhIni bhavantyayanArthena||3||

There are as many types of srotas as there are corporeal entities. All such entities do not arise or decay in the absence of srotas. *Srotamsi* are defined as inner transporting channels of dhatu undergoing transformation. [3]

अपि चैके स्रोतसामेव समुदयंपुरुषमिच्छन्ति, सर्वगतत्वात् सर्वसरत्वाच्च दोषप्रकोपणप्रशमनानाम्| न त्वेतदेवं, यस्य हि स्रोतांसि, यच्च वहन्ति, यच्चावहन्ति,यत्र चावस्थितानि, सर्वं तदन्यत्तेभ्यः||४|| अतिबहुत्वात् खलु केचिदपरिसङ्ख्येयान्याचक्षते स्रोतांसि, परिसङ्ख्येयानि पुनरन्ये||५||

api caikē srōtasāmēva samudayaṁ puruṣamicchanti, sarvagatatvāt sarvasaratvācca dōṣaprakōpaṇapraśamanānām| na tvētadēvaṁ, yasya hi srōtāṁsi, yaccavahanti, yaccāvahanti, yatra cāvasthitāni, sarvaṁ tadanyattēbhyaḥ||4||

atibahutvāt khalu kēcidaparisaṅkhyēyānyācakṣatē srōtāṁsi, parisaṅkhyēyāni punaranyē||5||

api caike srotasAmeva samudayaM puruShamicchanti, sarvagatatvAt sarvasaratvAccadoShaprakopaNaprashamanAnAm| na tvetadevaM, yasya hi srotAMsi, yacca [1] vahanti, yaccAvahanti, yatra cAvasthitAni, sarvaMtadanyattebhyaH||4||

atibahutvAt khalu kecidaparisa~gkhyeyAnyAcakShate srotAMsi, parisa~gkhyeyAni punaranye||5||

Some experts opine that an individual is just the aggregate of innumerable *srotamsi* because of their pervasiveness and the diffusiveness of agents that aggravate or pacify dosha. However, it is not correct because that which srotas belongs to, which they carry, nourish and where they are situated, all that is different from *srotamsi* themselves. Some experts hold that *srotamsi* are innumerable because they are many while others consider them as definite in number. [4-5]

तेषां तु खलु स्रोतसां यथास्थूलं कतिचित्प्रकारान्मूलतश्च प्रकोपविज्ञानतश्चानुव्याख्यास्यामः; ये भविष्यन्त्यलमनुक्तार्थज्ञानाय ज्ञानवतां, विज्ञानाय चाज्ञानवताम्॥६॥

तद्यथा प्राणोदकान्नरसरुधिरमांसमेदोस्थिमज्जशुक्रमूत्रपुरीषस्वेदवहानीति वातपित्तश्लेष्मणां पुनः सर्वशरीरचराणां सर्वाणि स्रोतांस्ययनभूतानि, तद्वदतीन्द्रियाणां पुनः सत्त्वादीनां केवलं चेतनावच्छरीरमयनभूतमधिष्ठानभूतं च| तदेतत् स्रोतसां प्रकृतिभूतत्वान्न विकारैरुपसृज्यते शरीरम्॥७॥

tēṣāṁ tu khalu srōtasāṁ yathāsthūlaṁ katicitprakārānmūlataśca prakōpavijñānataścānuvyākhyāsyāmaḥ; yē bhaviṣyantyalamanuktārthajñānāya jñānavatāṁ, vijñānāya cājñānavatām||6||

tadyathā
prāṇōdakānnarasarudhiramāṁsamēdōsthimajjaśukramūtrapurīṣasvēdavahānīti; vātapittaślēṣmaṇāṁ punaḥ sarvaśarīracarāṇāṁ sarvāṇi srōtāṁsyayanabhūtāni, tadvadatīndriyāṇāṁ punaḥ sattvādīnāṁ kēvalaṁ cētanāvaccharīramayanabhūtamadhiṣṭhānabhūtaṁ ca| tadētat srōtasāṁ prakr̥tibhūtatvānna vikārairupasr̥jyatē śarīram||7||

teShAM tu khalu srotasAM yathAsthUlaM
katicitprakArAnmUlatashcaprakopavij~jAnatashcAnuvyAkhyAsyAmaH; ye bhaviShyantyalamanuktArthaj~jAnAya $j_{jAnavatAM,vij}$jAnAya cAj~jAnavatAm||6||

tadyathA-
prANodakAnnarasarudhirAMsamedosthimajjashukramUtrapurIShasvedavahAnIti;vAt apittashleShmaNAM punaH sarvasharIracarANAM sarvANi srotAMsyayanabhUtAni, tadvadatIndriyANAMpunaH sattvAdInAM kevalaM cetanAvaccharIramayanabhUtamadhiShThAnabhUtaM ca| tadetat srotasAM prakRutibhUtatvAnna vikArairupasRujyate sharIram||7||

I will give examples of some types of srotas according to their origin and abnormalities, which will suffice for the learned to know about those not mentioned here and for the mediocre to grasp them fully. Some of the major srotas include those carrying *prana* i.e. vital breath, *udaka* or water, *anna* or food, rasa dhatu or plasma, rakta dhatu or red blood, mamsa dhatu or muscle, meda dhatu or adipose, asthi dhatu or bone, majja

dhatu or marrow, shukra dhatu i.e. reproductive elements, mutra or urine, purisha or feces and *sweda* or sweat. As regards vata-pitta-kapha, they move all over the body with all the *srotamsi* serving as their passages. Similarly, for mind etc. which transcend sense organs, the entire sentient body serves as a passage as well as its location. As long as these *srotamsi* are normal, the body is not inflicted with any disorder. [6-7]

Roots of transportation channels and signs of their vitiation

तत्र प्राणवहानां स्रोतसां हृदयं मूलं महास्रोतश्च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति;तद्यथा-अतिसृष्टमतिबद्धं कुपितमल्पाल्पमभीक्ष्णं वा सशब्दशूलमुच्छ्वसन्तं दृष्ट्वा प्राणवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

उदकवहानां स्रोतसां तालुमूलं क्लोम च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा-जिह्वातालुओष्ठकण्ठक्लोमशोषं पिपासां चातिप्रवृद्धां दृष्ट्वोदकवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

अन्नवहानां स्रोतसामामाशयो मूलं वामं च पार्श्वं, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति;तद्यथा-अनन्नाभिलषणमरोचकविपाकौ छर्दिं च दृष्ट्वाऽन्नवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

रसवहानां स्रोतसां हृदयं मूलं दश च धमन्यः।

शोणितवहानां स्रोतसां यकृन्मूलं प्लीहा च।

मांसवहानां च स्रोतसां स्नायुर्मूलं त्वक् च।

मेदोवहानां स्रोतसां वृक्कौ मूलं वपावहनं च।

अस्थिवहानां स्रोतसां मेदो मूलं जघनं च।

मज्जवहानां स्रोतसामस्थीनि मूलं सन्धयश्च।

शुक्रवहानां स्रोतसां वृषणौ मूलं शेफश्च।

प्रदुष्टानां तु खल्वेषां रसादिवहस्रोतसां विज्ञानान्युक्तानि विविधाशितपीतीये; यान्येव हि धातूनां प्रदोषविज्ञानानि तान्येव यथास्वं प्रदुष्टानां धातुस्रोतसाम्।

मूत्रवहानां स्रोतसां बस्तिर्मूलं वङ्क्षणौ च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा-अतिसृष्टमतिबद्धं प्रकुपितमल्पाल्पमभीक्ष्णं वा बहलं सशूलं मूत्रयन्तं दृष्ट्वा मूत्रवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

पुरीषवहानां स्रोतसां पक्वाशयो मूलं स्थूलगुदं च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा-कृच्छ्रेणाल्पाल्पं सशब्दशूलमतिद्रवमतिग्रथितमतिबहु चोपविशन्तं दृष्ट्वा पुरीषवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

स्वेदवहानां स्रोतसां मेदो मूलं लोमकूपाश्च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा-अस्वेदनमतिस्वेदनं पारुष्यमतिश्लक्ष्णतामङ्गस्य परिदाहं लोमहर्षं च दृष्ट्वा स्वेदवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्॥८॥

tatra prāṇavahānāṁ srōtasāṁ hṛdayaṁ mūlaṁ mahāsrōtaśca, praduṣṭānāṁ tu khalvēṣāmidaṁ viśēṣavijñānaṁ bhavati; tadyathā- atisṛṣṭamatibaddhaṁ

kupitamalpālpamabhīkṣṇaṁ vā saśabdaśūlamucchvasantaṁ dṛṣṭvā prāṇavahānyasya srōtāṁsi praduṣṭānītividyāt| udakavahānāṁ srōtasāṁ tālumūlaṁ klōma ca, praduṣṭānāṁ tu khalvēṣāmidaṁ viśēṣavijñānaṁ bhavati;tadyathā- jihvātālvōṣṭhakaṇṭhaklōmaśōṣaṁ pipāsāṁ cātipravṛddhāṁ dṛṣṭvōdakavahānyasya srōtāṁsi praduṣṭānīti vidyāt| annavahānāṁ srōtasāmāmāśayō mūlaṁ vāmaṁca pārśvaṁ, praduṣṭānāṁ tu khalvēṣāmidaṁ viśēṣavijñānaṁ bhavati;tadyathā- anannābhilaṣaṇamarōcakavipākau chardiṁ c dṛṣṭvā'nnavahānyasya srōtāṁsi praduṣṭānīti vidyāt| rasavahānāṁ srōtasāṁ hṛdayaṁ mūlaṁ daśa ca dhamanyaḥ| śōṇitavahānāṁ srōtasāṁ yakṛnmūlaṁ plīhā ca| māṁsavahānāṁ ca srōtasāṁ snāyurmūlaṁ tvak ca| mēdōvahānāṁ srōtasāṁ vṛkkaumūlaṁ vapāvahanaṁ ca| asthivahānāṁ srōtasāṁ mēdō mūlaṁ jaghanaṁ ca| majjavahānāṁ srōtasāmasthīni mūlaṁ sandhayaśca| śukravahānāṁ srōtasāṁ vṛṣaṇau mūlaṁ śēphaśca| praduṣṭānāṁ tu khalvēṣāṁ rasādivahasrōtasāṁ vijñānānyuktāni vividhāśitapītīyē; yānyēva hi dhātūnāṁ pradōṣavijñānāni tānyēva yathāsvaṁ praduṣṭānāṁ dhātusrōtasām| mūtravahānāṁ srōtasāṁ bastirmūlaṁ vaṅkṣaṇau ca, praduṣṭānāṁ tu khalvēṣāmidaṁ viśēṣavijñānaṁbhavati; tadyathā- atisṛṣṭamatibaddhaṁ prakupitamalpālpamabhīkṣṇaṁ vā bahalaṁ saśūlaṁ mūtrayantaṁ dṛṣṭvā mūtravahānyasya srōtāṁsi praduṣṭānīti vidyāt| purīṣavahānāṁ srōtasāṁ pakvāśayō mūlaṁ sthūlagudaṁ ca, praduṣṭānāṁ tu khalvēṣāmidaṁ viśēṣavijñānaṁ bhavati; tadyathā- kṛcchrēṇālpālpaṁ saśabdaśūlamatidravamatigrathitamatibahu cōpaviśantaṁ dṛṣṭvā purīṣavahānyasya srōtāṁsi praduṣṭānīti vidyāt| svēdavahānāṁ srōtasāṁ mēdō mūlaṁ lōmakūpāśca, praduṣṭānāṁ tu khalvēṣāmidaṁ viśēṣavijñānaṁ bhavati; tadyathā- asvēdanamatisvēdanaṁ pāruṣyamatiślakṣṇatāmaṅgasya paridāhaṁ lōmaharṣaṁ ca dṛṣṭvā svēdavahānyasya srōtāṁsi praduṣṭānīti vidyāt||8||

tatra prANavahAnAM srotasAM hRudayaM mUlaM mahAsrotashca, praduShTAnAM tu khalveShAmidaMvisheShavij~jAnaM bhavati; tadyathA- atisRuShTamatibaddhaM kupitamalpAlpamabhIkShNaM vAsashabdashUlamucchvasantaM dRuShTvA prANavahAnyasya srotAMsi praduShTAnIti vidyAt| udakavahAnAM srotasAM tAlumUlaM kloma ca, praduShTAnAM tu khalveShAmidaM visheShavij~jAnaMbhavati; tadyathA- jihvAtAlvoShThakaNThaklomashoShaM pipAsAM cAtipravRuddhAMdRuShTvodakavahAnyasya srotAMsi praduShTAnIti vidyAt| annavahAnAM srotasAmAmAshayo mUlaM vAmaM ca pArshvaM, praduShTAnAM tu khalveShAmidaMvisheShavij~jAnaM bhavati; tadyathA- anannAbhilaShaNamarocakavipAkau chardiM cadRuShTvA~annavahAnyasya srotAMsi praduShTAnIti vidyAt| rasavahAnAM srotasAM hRudayaM mUlaM dasha ca dhamanyaH| shoNitavahAnAM srotasAM yakRunmUlaM plIhA ca| mAMsavahAnAM ca srotasAM snAyurmUlaM tvak ca| medovahAnAM srotasAM vRukkau [1] mUlaM vapAvahanaM ca| asthivahAnAM srotasAM medo mUlaM jaghanaM ca| majjavahAnAM srotasAmasthIni mUlaM sandhayashca| shukravahAnAM srotasAM vRuShaNau mUlaM shephashca| praduShTAnAM tu khalveShAM rasAdivahasrotasAM vij~jAnAnyuktAni vividhAshitapItIye; yAnyeva hidhAtUnAM pradoShavij~jAnAni tAnyeva yathAsvaM praduShTAnAM dhAtusrotasAm| mUtravahAnAM srotasAM bastirmUlaM va~gkShaNau [2] ca, praduShTAnAM tu khalveShAmidaMvisheShavij~jAnaM bhavati; tadyathA- atisRuShTamatibaddhaM prakupitamalpAlpamabhIkShNaM vAbahalaM sashUlaM

mUtrayantaM dRuShTvA mUtravahAnyasya srotAMsi praduShTAnIti vidyAt| purIShavahAnAM srotasAM pakvAshayo mUlaM sthUlagudaM [3] ca, praduShTAnAM tu khalveShAmidaMvisheShavij~jAnaM bhavati; tadyathA- kRucchreNAlpAlpaM sashabdashUlamatidravamatigrathitamatibahucopavishantaM dRuShTvA purIShavahAnyasya srotAMsi praduShTAnIti vidyAt| svedavahAnAM srotasAM medo mUlaM lomakUpAshca, praduShTAnAM tu khalveShAmidaMvisheShavij~jAnaM bhavati; tadyathA- asvedanamatisvedanaM pAruShyamatishlakShNatAma~ggasyaparidAhaM lomaharShaM ca dRuShTvA svedavahAnyasya srotAMsi praduShTAnIti vidyAt||8||

For *pranavaha srotas*, the origin is the *hridaya* as well as the *mahasrotas*, The symptoms appearing when they are afflicted include too long, too short, aggravated, shallow or frequent breaths with sound and pain. This indicates the affliction of *pranavaha srotas*.

For *udakavaha srotas*, the origin is *talu* and *kloma* i.e. throat and the palate. The symptoms of an afflicted *udakavaha srotas* include dryness of tongue, palate, lips, throat and *kloma* (oropharynx) and excessive thirst. By observing these symptoms, one should know that the *udakavaha srotas* is affected.

Annavaha srotamsi have their origin in stomach and the left side of the trunk. The symptoms of their afflictions include lack of appetite, anorexia, indigestion and vomiting.

The rasa dhatuvaha srotamsi have their origin in *hridaya* i.e. heart and *dashadhamanis* i.e. ten major arterial trunks. The rakta dhatu vaha srotamsi have their origin in liver and spleen. Mamsa dhatuvaha srotamsi have their root in ligaments and the skin. Meda dhatuvaha srotas has its root in the *vrikka* i.e. kidney and omentum.Asthi dhatuvaha srotamsiarise from *medas* i.e. fat and buttocks.Majja dhatuvaha srotas has its origin in bones and joints while the shukra dhatuvaha srotas has its roots in testicles and penis. As regards their morbidities, the same has been described in the chapter on various foods and drinks. The symptoms of the affected *srotamsi* carrying dhatu are the same as those of the respective dhatu.

The mutravaha srotas i.e. the channels carrying urine originate from basti and *vankshana* (pelvic region including kidneys and the urinary bladder). The symptoms of their affliction include excessive excretion, excessive obstruction or suppression of urine, vitiated, diminished or frequent, thick urine with pain.

Purishavaha srotas, the channels carrying feces, have their origin in colon and anorectal region. Symptoms of their morbidity include difficulty in evacuating bowels, scanty stools, passage with sound and pain, loose motions, or irritable/irregular bowels.

Swedavaha srotamsi carrying the sweat has their root in the adipose tissue and hair follicles. The symptoms of their affliction are loss of perspiration, excessive perspiration, coarseness, excessive smoothness, excessive burning sensation and horripilation. (8)

Synonyms of srotasa

स्रोतांसि, सिराः, धमन्यः,रसायन्यः, रसवाहिन्यः, नाड्यः, पन्थानः,मार्गाः, शरीरच्छिद्राणि, संवृतासंवृतानि, स्थानानि, आशयाः, निकेताश्चेति शरीरधात्ववकाशानां लक्ष्यालक्ष्याणां नामानि भवन्ति| तेषां प्रकोपात् स्थानस्थाश्चैव मार्गगाश्च शरीरधातवःप्रकोपमापद्यन्ते, इतरेषां प्रकोपादितराणि च| स्रोतांसि स्रोतांस्येव, धातवश्च धातूनेव प्रदूषयन्ति प्रदुष्टाः| तेषां सर्वेषामेव वातपित्तश्लेष्माणः प्रदुष्टा दूषयितारो भवन्ति, दोषस्वभावादिति||९||

srōtāṁsi,sirāḥ, dhamanyaḥ, rasāyanyaḥ,rasavāhinyaḥ, nāḍyaḥ, panthānaḥ, mārgāḥ, śarīracchidrāṇi,saṁvr̥tāsaṁvr̥tāni,sthānāni, āśayāḥ, nikētāścēti śarīradhātvavakāśānāṁ lakṣyālakṣyāṇāṁ nāmāni bhavanti| tēṣāṁ prakōpāt sthānasthāścaiva mārgagāśca śarīradhātavaḥ prakōpamāpadyantē, itarēṣāṁ prakōpāditarāṇica| srōtāṁsi srōtāṁsyēva, dhātavaśca dhātūnēva pradūṣayanti praduṣṭāḥ| tēṣāṁ sarvēṣāmēva vātapittaślēṣmāṇaḥ praduṣṭā dūṣayitārō bhavanti, dōṣasvabhāvāditi||9||

srotAMsi, sirAH, dhamanyaH, rasAyanyaH, rasavAhinyaH, nADyaH, panthAnaH, mArgAH, sharIracchidrANi,saMvRutAsaMvRutAni, sthAnAni, AshayAH, niketAshceti sharIradhAtvavakAshAnAM lakShyAlakShyANAMnAmAni bhavanti| teShAM prakopAt sthAnasthAshcaiva mArgagAshca sharIradhAtavaH prakopamApadyante, itareShAMprakopAditarANi ca| srotAMsi srotAMsyeva, dhAtavashca dhAtUneva pradUShayanti praduShTAH| teShAM sarveShAmeva vAtapittashleShmANaH praduShTA dUShayitAro bhavanti, doShasvabhAvAditi||9||

Srotas, sira, dhamani, rasayani, rasavahini, nadi, pantha, marga, sharirachhidra, samritasavritta, sthana, ashaya*and*niketa*are the names of visible and invisible spaces within the*sharira dhatu (body tissues). Due to morbidity of these channels related to sharira dhatu, any passage that is undergoing transformation or is in a fully transformed state of respective sharira dhatu also gets affected. Likewise, morbidity of other *srotamsi* affects the respective contents. The *srotamsi* affect related srotas and so do the dhatu. Because of their nature, vitiated vata-pitta-kapha tend to infect all that they come in contact with. [9]

Causes of vitiation of srotasa

भवन्ति चात्र- क्षयात् सन्धारणाद्रौक्ष्याद्व्यायामात् क्षुधितस्य च| प्राणवाहीनि दुष्यन्ति स्रोतांस्यन्यैश्च दारुणैः||१०||

औष्ण्यादामाद्भयात् पानादतिशुष्कान्नसेवनात्| अम्बुवाहीनि दुष्यन्ति तृष्णायाश्चातिपीडनात्||११||

अतिमात्रस्य चाकाले चाहितस्य च भोजनात्| अन्नवाहीनि दुष्यन्ति वैगुण्यात् पावकस्य च||१२||

गुरुशीतमतिस्निग्धमतिमात्रं समश्नताम्| रसवाहीनि दुष्यन्ति चिन्त्यानां चातिचिन्तनात्||१३||

विदाहीन्यन्नपानानि स्निग्धोष्णानि द्रवाणि च| रक्तवाहीनि दुष्यन्ति भजतां चातपानलौ||१४||

अभिष्यन्दीनि भोज्यानि स्थूलानि च गुरूणि च| मांसवाहीनि दुष्यन्ति भुक्त्वा च स्वपतां दिवा||१५||

अव्यायामाद्दिवास्वप्नान्मेद्यानां चातिभक्षणात्| मेदोवाहीनि दुष्यन्ति वारुण्याश्चातिसेवनात्||१६||

व्यायामादतिसङ्क्षोभादस्थ्नामतिविघट्टनात्| अस्थिवाहीनि दुष्यन्ति वातलानां च सेवनात्||१७||

उत्पेषादत्यभिष्यन्दादभिघातात् प्रपीडनात्| मज्जवाहीनि दुष्यन्ति विरुद्धानां च सेवनात्||१८||

अकालयोनिगमनान्निग्रहादतिमैथुनात्| शुक्रवाहीनि दुष्यन्ति शस्त्रक्षाराग्निभिस्तथा||१९||

मूत्रितोदकभक्ष्यस्त्रीसेवनान्मूत्रनिग्रहात्| मूत्रवाहीनि दुष्यन्ति क्षीणस्याभिक्षतस्य च||२०||

सन्धारणादत्यशनादजीर्णाध्यशनात्तथा| वर्चोवाहीनि दुष्यन्ति दुर्बलाग्नेः कृशस्य च||२१||

व्यायामादतिसन्तापाच्छीतोष्णाक्रमसेवनात् | स्वेदवाहीनि दुष्यन्ति क्रोधशोकभयैस्तथा||२२||

bhavanti cātra-

kṣayāt sandhāraṇādraukṣyādvyāyāmāt kṣudhitasya ca| prāṇavāhīni duṣyanti srōtāṁsyanyaiśca dāruṇaiḥ||10||

auṣṇyādāmādbhayāt pānādatiśuṣkānnasēvanāt| ambuvāhīni duṣyanti tr̥ṣṇāyāścātipīḍanāt||11||

atimātrasya cākālē cāhitasya ca bhōjanāt| annavāhīni duṣyanti vaiguṇyāt pāvakasya ca||12||

guruśītamatisnigdhamatimātraṁ samaśnatām| rasavāhīni duṣyanti cintyānāṁ cāticintanāt||13||

vidāhīnyannapānāni snigdhōṣṇāni dravāṇi ca| raktavāhīni duṣyanti bhajatāṁ cātapānalau||14||

abhiṣyandīni bhōjyāni sthūlāni ca gurūṇi ca| māṁsavāhīni duṣyanti bhuktvā ca svapatāṁ divā||15||

avyāyāmāddivāsvapnānmēdyānāṁ cātibhakṣaṇāt| mēdōvāhīni duṣyanti vāruṇyāścātisēvanāt||16||

vyāyāmādatisaṅkṣōbhādasthnāmativighaṭṭanāt| asthivāhīni duṣyanti vātalānāṁ ca sēvanāt||17||

utpēṣādatyabhiṣyandādabhighātāt prapīḍanāt| majjavāhīni duṣyanti viruddhānāṁ ca sēvanāt||18||

akālayōnigamanānnigrahādatimaithunāt| śukravāhīni duṣyanti śastrakṣārāgnibhistathā||19||

mūtritōdakabhakṣyastrīsēvanānmūtranigrahāt| mūtravāhīni duṣyanti kṣīṇasyābhikṣatasya ca||20||

sandhāraṇādatyaśanādajīrṇādhyaśanāttathā| varcōvāhīni duṣyanti durbalāgnēḥ kr̥śasya ca||21||

vyāyāmādatisantāpācchītōṣṇākramasēvanāt svēdavāhīni duṣyanti krōdhaśōkabhayaistathā||22||

bhavanti cAtra-

kShayAt sandhAraNAdraukShyAdvyAyAmAt kShudhitasya ca| prANavAhIni duShyanti srotAMsyanyaishca dAruNaiH||10||

auShNyAdAmAdbhayAt pAnAdatishuShkAnnasevanAt| ambuvAhIni duShyanti tRuShNAyAshcAtipIDanAt||11||

atimAtrasya cAkAle cAhitasya ca bhojanAt| annavAhIni duShyanti vaiguNyAt pAvakasya ca||12||

gurushItamatisnigdhamatimAtraM samashnatAm| rasavAhIni duShyanti cintyAnAM cAticintanAt||13||

vidAhInyannapAnAni snigdhoShNAni dravANi ca| raktavAhIni duShyanti bhajatAM cAtapAnalau||14||

abhiShyandIni bhojyAni sthUlAni ca gurUNi ca| mAMsavAhIni duShyanti bhuktvA ca svapatAM divA||15||

avyAyAmAddivAsvapnAnmedyAnAM cAtibhakShaNAt| medovAhIni duShyanti vAruNyAshcAtisevanAt||16||

vyAyAmAdatisa~gkShobhAdasthnAmativighaTTanAt| asthivAhIni duShyanti vAtalAnAM ca sevanAt||17||

utpeShAdatyabhiShyandAdabhighAtAt prapIDanAt| majjavAhIni duShyanti viruddhAnAM ca sevanAt||18||

akAlayonigamanAnnigrahAdatimaithunAt| shukravAhIni duShyanti shastrakShArAgnibhistathA||19||

mUtritodakabhakShyastrIsevanAnmUtranigrahAt| mUtravAhIni duShyanti kShINasyAbhikShatasya [1] ca||20||

sandhAraNAdatyashanAdajIrNAdhyashanAttathA| varcovAhIni duShyanti durbalAgneH kRushasya ca||21||

vyAyAmAdatisantApAcchItoShNAkramasevanAt [2] | svedavAhIni duShyanti krodhashokabhayaistathA||22||

So, the verses:

Pranavaha srotamsi are affected due to wasting, suppression of urges, roughness, physical exercise during hunger and affection of other srotas.

The *udakavah srotamsi* are affected due to heat, ama, fear, excessive alcohol drinking, consumption of dry food and suppression of thirst.

Annavaha srotamsi are affected due to overeating, untimely eating, unwholesome food and derangement of digestive fire.

Those who eat food that is heavy, cold, over-unctuous and in excessive quantity and perform excessive mental work suffer from disorders of rasa dhatuvaha srotas.

Those who consume food and drinks which may cause a sensation of burning and those who consume unctuous, hot and liquid food and get exposed to Sun or fire, are afflicted by disorders of rakta dhatuvaha srotas.

Those who consume lot of channel-blocking, bulky and heavy food and also sleep during the day suffer from disorders of mamsa dhatuvaha srotas.

The meda dhatuvaha srotas is afflicted due to lack of physical exercise, sleeping during the day, and excessive intake of fatty food and alcoholic drinks.

The asthi dhatuvaha srotamsi are affected due to excessive physical exercise, excessive jerks to the body, excessive rubbing of bones and constant use of vata-aggravating material.

The majja dhatuvaha srotamsi are afflicted due to crushing, excessive discharge, trauma, compression and repeated consumption of incompatible foods.

Shukra dhatuvaha srotamsi are affected due to sexual acts at inappropriate hours and through non-vaginal tract, suppression of discharge of semen, excessive coitus and faulty surgical procedures, or if *kshara* and agni karma procedures are administered for cauterization.

The mutravaha srotamsi'' are affected due to the consumption of water, food and coitus during the urge for micturition, suppression of the urge of micturition specially in persons who are suffering from wasting and trauma.

Purishavaha srotas are afflicted due to suppression of urge of defecation, over eating, eating during indigestion, especially in persons with poor digestion and who are emaciated.

Swedavaha srotas are affected due to excessive physical exercise, excessive heat, inappropriate use of hot and cold substances, or emotions such as anxiety, anger, grief and fear. [10-22]

General etiology of vitiation

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः| धातुभिर्विगुणश्चापि स्रोतसां स प्रदूषकः||२३||

āhāraśca vihāraśca yaḥ syāddōṣaguṇaiḥ samaḥ| dhātubhirviguṇaścāpi srōtasāṁ sa pradūṣakaḥ||23||

AhArashca vihArashca yaH syAddoShaguNaiH samaH| dhAtubhirviguNashcApi srotasAM sa pradUShakaH||23||

Diet and lifestyle that are suitable to dosha (similar in properties of dosha) and unsuitable to dhatu (dis-similar in properties of dhatu)in their properties cause morbidity in *srotamsi*. [23]

Four features of *srotas* morbidity

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि वा| विमार्गगमनं चापि स्रोतसां दुष्टिलक्षणम्||२४||

atipravṛttiḥ saṅgō vā sirāṇāṁ granthayō'pi vā| vimārgagamanaṁ cāpi srōtasāṁ duṣṭilakṣaṇam||24||

atipravRuttiH sa~ggo vA sirANAM granthayo~api vA| vimArgagamanaM cApi srotasAM duShTilakShaNam||24||

Increased flow or obstruction or formation of nodules and flow of bodily fluids or contents in the wrong or opposite direction are the features of morbidity of srotas. [24]

Characteristics of *srotas*

स्वधातुसमवर्णानि वृत्तस्थूलान्यणूनि च| स्रोतांसि दीर्घाण्याकृत्या प्रतानसदृशानि च||२५||

svadhātusamavarṇāni vṛttasthūlānyaṇūni ca| srōtāṁsi dīrghāṇyākṛtyā pratānasadṛśāni ca ||25||

svadhAtusamavarNAni vRuttasthUlAnyaNUni ca| srotAMsi dIrghANyAkRutyA pratAnasadRushAni ca||25||

Srotamsi have color similar to those of the dhatu they carry and are tubular, large or small, long and tendril-like in shape. [25]

General principles of management

प्राणोदकान्नवाहानां दुष्टानां श्वासिकी क्रिया| कार्या तृष्णोपशमनी तथैवामप्रदोषिकी||२६||

विविधाशितपीतीये रसादीनां यदौषधम्| रसादिस्रोतसां कुर्यात्तद्यथास्वमुपक्रमम्||२७||

मूत्रविट्स्वेदवाहानां चिकित्सा मौत्रकृच्छ्रिकी| तथाऽतिसारिकी कार्या तथा ज्वरचिकित्सिकी||२८||

prāṇōdakānnavāhānāṁ duṣṭānāṁ śvāsikī kriyā| kāryā tṛṣṇōpaśamanī tathaivāmapradōṣikī||26||

vividhāśitapītīyē rasādīnāṁ yadauṣadham| rasādisrōtasāṁ kuryāttadyathāsvamupakramam||27||

mūtraviṭsvēdavāhānāṁ cikitsā mautrakṛcchrikī| tathā'tisārikī kāryā tathā jvaracikitsikī||28||

prANodakAnnavAhAnAM duShTAnAM shvAsikI kriyA| kAryA tRuShNopashamanI tathaivAmapradoShikI||26||

vividhAshitapItIye rasAdInAM yadauShadham| rasAdisrotasAM kuryAttadyathAsvamupakramam||27||

mUtraviTsvedavAhAnAM cikitsA mautrakRucchrikI| tathA~atisArikI kAryA tathA jvaracikitsikI||28||

The treatment of vitiated pranavaha, udakavaha and annavaha srotas are the same as those described for treating shwasa, trishna and amapradosha. In disorders of rasa dhatuvaha srotas, the treatment described in chapter on various foods and drinks(28th of Sutra Sthana) should be used in respective diseases. In the morbidities of mutravaha srotas, purishavaha srotas and swedavaha srotas, the treatment indicated should be the same as mentioned for dysuria, diarrhea and fever respectively. [26-28]

Summary

तत्र श्लोकाः-

त्रयोदशानां मूलानि स्रोतसां दुष्टिलक्षणम्| सामान्यं नामपर्यायाः कोपनानि परस्परम्||२९||

दोषहेतुः पृथक्त्वेन भेषजोद्देश एव च| स्रोतोविमाने निर्दिष्टस्तथा चादौ विनिश्चयः||३०||

केवलं विदितं यस्य शरीरं सर्वभावतः| शारीराः सर्वरोगाश्च स कर्मसु न मुह्यति||३१||

tatra ślōkāḥ-

trayōdaśānāṁ mūlāni srōtasāṁ duṣṭilakṣaṇam| sāmānyaṁ nāmaparyāyāḥ kōpanāni parasparam||29||

dōṣahētuḥ pr̥thaktvēna bhēṣajōddēśa ēva ca| srōtōvimānē nirdiṣṭastathā cādau viniścayaḥ||30||

kēvalaṁ viditaṁ yasya śarīraṁ sarvabhāvataḥ| śārīrāḥ sarvarōgāśca sa karmasu na muhyati||31||

tatra shlokAH- trayodashAnAM mUlAni srotasAM duShTilakShaNam| sAmAnyaM nAmaparyAyAH kopanAni parasparam||29||

doShahetuH pRuthaktvena bheShajoddesha eva ca| srotovimAne nirdiShTastathA cAdau vinishcayaH||30||

kevalaM viditaM yasya sharIraM sarvabhAvataH| shArIrAH sarvarogAshca sa karmasu na muhyati||31||

To sum up the verses thus far, roots of the thirteen *srotamsi*, general symptoms of their vitiation, synonyms, morbidity of srotas and dhatu, etiological factors of the various afflictions and their treatment, and basic descriptions of the srotas are the subject of study in this chapter on srotas. One who knows the body from all aspects and also all the bodily diseases does not get confused when treating it. [29-31]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने स्रोतोविमानं नाम पञ्चमोऽध्यायः||५||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē vimānasthānē srōtōvimānaṁ nāma pañcamō’dhyāyaḥ||5||

Thus ends the fifth chapter - on the specific features of the srotas - of the Vimana Sthana in the treatise composed by Agnivesha and redacted by Charak. [5]

Tattva Vimarsha (Fundamental Principles)

- srotas are the basic biological transport and transformation systems in the body.
- Dosha can pervade in these biological systems and also affect them due to their own causes.
- The roots of srotas shall be considered while treating a disorder pertaining to specific srotas.
- Diet and lifestyle that are similar in properties of dosha and dissimilar in properties of dhatu cause morbidity in srotas.

Therefore the causative factors of a disease are similar in properties of dosha and dissimilar in properties of dhatu. The management shall be designed accordingly.

- Increased flow or obstruction or formation of nodules and flow of bodily fluids or contents in the wrong or opposite direction are the features of morbidity of srotas. Diagnosis of these shall be done first before designing the management protocol.

Vidhi Vimarsha (Applied Inferences)

Meaning of srotas and vimana

Srotas: The word srotas means a channel or a pathway with functions like secreting, oozing, leaking, and circulating. It refers to the macro and micro inner transport system of the body and pathways concerned with the function of accepting, rejecting as well as carrying the vital external supports for life from outside viz. *prana* (air), *anna* (food) and *udak* (water) which are essential to sustain life besides ejecting the excreta viz. mala (feces), mutra (urine) and *sweda* (sweat) in order to keep the internal environment clean. There are special systemic *srotamsi* for carrying/circulating the nutrients and bio-factors through each of the seven dhatu. Besides these gross channels there are innumerable micro channels, pathways and receptors specific for transmission and transportation of different bio-factors/bio-events, tangible or intangible in the body. The srotas system forms the basic matrix of all physiological, pathological as well as the pharmacological functions of the living body.

Vimana: Methodology of assessment/measurement/identification of biological/clinical events of the living body.

Importance of chapter

The chapter on Sroto Vimana deals with the subject of inner transport systems of the living body in a unique, holistic style and presenting almost a new way of understanding human biology. The living human body is comprised of innumerable micro and macro channels with specific functions. The tangible and intangible components of this srotas system are responsible for transport and circulation of all kinds of biological fluids, energies and impulses. Charak's statement that our body is equipped with as many micro-channels as is the number of life events is an interesting way of looking at the circulatory system within the body. The subtle dimension of *srotovijnana* of Ayurveda

seems to encompass all the minute structural and non-structural pathways and receptors which allow complex body functions. While deliberating on the micro-structural dimensions of *srotovijnana*,Ayurveda does not forget to reflect that it is an applied bioscience that needs to be practiced by clinicians who may need to clinically examine the roots of these channels at a gross level. Hence, after initial reflection on the quantized microstructures, Charak presents a very practical scheme of 13 gross channels or physiological systems for routine pathological considerations and for clinical examinations in a patient. Following two aspects need to be kept in mind to understand the Ayurvedic concept of *srotvijana*:

- The concept of cellular and molecular *srotamsi* is aptly reflected in the following verse:

Srotomayam hi shariram ; Yawantah purushe murtimanto Bhawavisheshah tawant ewasmin Srotasam prakara visheshah.

(The body is a network of srotas. There are as many types of srotas as there are corporeal entities.)

Ayurveda in general and the Charak Samhita in particular presents its unique approach to the molecular physiology of the living body encompassing the entire range of micro transport tissues or channels, with the help of microstructure and nonstructural physiological mechanisms describing the same under Sroto Vimana. The bio receptors, the micro transport accelerator mechanisms and all kinds of designed micro barriers such as blood brain barrier etc. fall in the realm of micro srotas. This could be easily compared with the contemporary information prevalent today in molecular biology.

- On the other hand, Charak describes 13 gross channels from the applied point of view of pathology, clinical medicine and diagnostics which is routinely used in examination of a patient in clinical settings. It seems Charak considers physiology as subtle and pathology as gross. As also mentioned in the introduction of this chapter, the described set of 13 channels are designed for following physio-pathological attributes, namely, three channels for intake of biologically needed material from outside such as air, water, food through three channels called *pranavaha, udakavaha,* and *annavaha*. Besides, there are three other gross excretory functions associated with evacuation of bowels, urine and sweat through the three respective channels/systems called purishavaha, mutravaha, and *swedavaha.*

Finally, there are the seven sustaining channels, one each for the seven dhatu or primordial tissues of the body namely rasavaha, raktavaha, mamsavaha, medovaha, asthivaha, majjavaha and shukravaha for perfusion of the dhatuviz. rasa dhatu, rakta dhatu, mamsa dhatu, meda dhatu, asthi dhatu, majja dhatu, and shukra dhatu respectively. Each of these channels has been described to possess a pair of base organs called *mula* which forms the origin of the respective srotas.

These channels, both minute and gross, are vulnerable to afflictions from a set of srotas disorders viz. *atipravritti* or hyperactivity, *sanga* or hypoactivity, *siragranthi* or obstructive swelling, and *vimarga gamana* or diversion of function. Such *srota dushti* or vitiation are caused by a range of factors including ama, unhealthy particles ingested and inhaled from the atmosphere, and wear and tear in body due to routine physiology and stress. Ayurveda advocates protecting the channels from being blocked or vitiated by means of leading a healthy life style, eating healthy food as well as by practicing periodical *samshodhana karma*.

Future scope for research

1. This chapter deals with the micro and macro inner transport system of the living body. Considering the high priority given to srotas system in Ayurveda it appears necessary to scientifically probe into this important traditional concept. It may be useful to undertake comparative studies with the contemporary knowledge about the membrane biology and systemic endothelial system. *Srotovijnana* of Ayurveda is a rich area of molecular biology research.
2. *Srotavarodha* (obstruction of channels) is the basic cause of pathology in Ayurveda. There is a need of clinical and molecular study of the nature of *srotavarodha* occurring in different clinical situations with a view to develop preventive and therapeutic modalities on the lines of *samshodhana chikitsa* of Ayurveda beyond traditional Panchakarma therapy.
3. Srotas- wise classification of different diseases with a view to develop systemic medicine in Ayurveda which may facilitate the application of diagnostic and therapeutic procedures.

Related chapter

Vividhashitapitiya Adhyaya

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Roganika Vimana

Vimana Sthana Chapter 6. Classification of Diseases Abstract

This chapter describes criteria for classification and enumeration of diseases, agni (digestion capacity) and patients. Because of variable symptoms and pathogenesis, the diseases are innumerable and they are categorized in groups. The purpose of grouping is to find common modalities for treatment and diagnosis and it is essential to know the disease pathology at micro level. The source components of all the physical and mental disorders are tridosha (three morbid factors). There are three basic causes, viz. injudicious use of senses, intellectual errors and ignoring the bio clock. All diseases have common origin and pathway up to some level, which serves as criteria for grouping of ailments. The common criteria for the enumeration of diseases include prognosis, severity, location, nature of causative factors and site of origin. Classification of agni on the basis of strength is described in this chapter. Prakriti (constitution) as the parameter for the stratifying and clustering various types of patients and concept of psychosomatic diseases is highlighted. Primary and secondary diseases on the basis of priority of vitiation of dosha are explained for successful management of the disease.

Keywords: Agni, Prakriti, Psychosomatic diseases, Primary and secondary diseases.

Introduction

This chapter is introducing the ten groups in five pairs of diseases, which are explained in earlier two chapters (19th and 20th chapters) of Sutra Sthana. The principal behind this grouping is the same as the billions of persons are clubbed only in three groups according to predominance of three dosha in their constitution and personality traits. Similarly, on the basis of curable/incurable, severity (mild/severe), origin (mental/physical), causative factors (endogenous/exogenous), and pathological sites of diseases (*amashaya samuththa/pakwashaya samuththa*, diseases can also be clubbed in five pairs of ten major groups.

The term *roga* may be applicable to both the dosha and diseases but there is difference between the two, in as much as [[/dosha]*are_numerable_and_diseases_are_innumerable._One*[[dosha|dosha] are numerable and diseases are innumerable. One dosha may be responsible for the causation of many diseases. As it is impossible to describe all the diseases in view of their innumerability, only ten groups will be explained here as are discovered by ancient sages.

After grouping of diseases, this chapter deals with grouping of other two aspects i.e. agni and patient. Agni (digestive ability) is of four types, tikshna agni (severe), mandaagni (low), vishamagni (irregular) and samaagni (balanced). Patients are of four types with the predominance of dosha - *vatika, paittika, kaphaja* and *samaprakriti*.

At the end of the chapter describes qualities of an expert physician who is perfect in diagnosis, skilled in treatment and has good knowledge of drugs.

Sanskrit Text, Transliteration and English Translation

अथातो रोगानीकं विमानं व्याख्यास्यामः||१|| इति ह स्माह भगवानात्रेयः||२||

athātō rōgānīkaṁ vimānaṁ vyākhyāsyāmaḥ||1|| iti ha smāha bhagavānātrēyaḥ||2||
athAto rogAnIkaM vimAnaM vyAkhyAsyAmaH||1|| iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Roganika Vimana”(Classification of Diseases). Thus said Lord Atreya. [1-2]

Types of diseases

द्वे रोगानीके भवतः प्रभावभेदेन- साध्यम्, असाध्यं च; द्वे रोगानीके बलभेदेन- मृदु, दारुणं च; द्वे रोगानीके अधिष्ठानभेदेन- मनोऽधिष्ठानं, शरीराधिष्ठानं च; द्वे रोगानीके निमित्तभेदेन- स्वधातुवैषम्यनिमित्तम्, आगन्तुनिमित्तं च; द्वे रोगानीके आशयभेदेन- आमाशयसमुत्थं, पक्वाशयसमुत्थं चेति| एवमेतत् प्रभावबलाधिष्ठाननिमित्ताशयभेदाद्द्वैधं सद्भेदप्रकृत्यन्तरेण भिद्यमानमथवाऽपि सन्धीयमानं स्यादेकत्वं बहुत्वं वा| एकत्वं तावदेकमेव रोगानीकं, दुःखसामान्यात्; बहुत्वं तु दश रोगानीकानि प्रभावभेदादिना भवन्ति; बहुत्वमपि सङ्ख्येयं स्यादसङ्ख्येयं वा| तत्र सङ्ख्येयं तावद्यथोक्तमष्टोदरीये, अपरिसङ्ख्येयं पुनर्यथा- महारोगाध्याये रुग्वर्णसमुत्थानादीनामसङ्ख्येयत्वात्||३||

dvē rōgānīkē bhavataḥ prabhāvabhēdēna- sādhyam, asādhyaṁ ca; dvē rōgānīkē balabhēdēna- mṛdu,dāruṇaṁ ca; dvē rōgānīkē adhiṣṭhānabhēdēna- manō’dhiṣṭhānaṁ, śarīrādhiṣṭhānaṁ ca; dvē rōgānīkēnimittabhēdēna- svadhātuvaiṣamyanimittam, āgantunimittaṁ ca; dvē rōgānīkē āśayabhēdēna-āmāśayasamutthaṁ, pakvāśayasamutthaṁ cēti| ēvamētat prabhāvabalādhiṣṭhānanimittāśayabhēdāddvaidhaṁ sadbhēdaprakṛtyantarēṇabhidyamānamathavā’pi sandhīyamānaṁ syādēkatvaṁ bahutvaṁ vā| ēkatvaṁ tāvadēkamēva rōgānīkaṁ, duḥkhasāmānyāt [1] ; bahutvaṁ tu daśa rōgānīkāniprabhāvabhēdādinā bhavanti; bahutvamapi saṅkhyēyaṁ syādasaṅkhyēyaṁ vā| tatra saṅkhyēyaṁ tāvadyathōktamaṣṭōdarīyē, aparisaṅkhyēyaṁ punaryathā- mahārōgādhyāyērugvarṇasamutthānādīnāmasaṅkhyēyatvāt||3||

Dve rogAnIke bhaVataH prabhAvabhedena- sAdhyam, asAdhyaM ca; dve rogAnIke balabhedena- mRudu, dAruNaM ca; dve rogAnIke adhiShThAnabhedena- mano~adhiShThAnaM, sharIrAdhiShThAnaM ca;dve rogAnIke nimittabhedena- svadhAtuvaiShamyanimittam, AgantunimittaM ca; dve rogAnIke AshayabhedenaAmAshayasamutthaM, pakvAshayasamutthaM ceti| evametat prabhAvabalAdhiShThAnanimittAshayabhedAddvaidhaM sadbhedaprakRutyantareNa bhidyamAnamathavA~api sandhIyamAnaM syAdekatvaM bahutvaM vA| ekatvaM tAvadekameva rogAnIkaM, duHkhasAmAnyAt; bahutvaM tu dasha rogAnIkAni prabhAvabhedAdinA bhavanti; bahutvamapi sa~gkhyeyaM syAdasa~gkhyeyaM vA| tatra sa~gkhyeyaM tAvadyathoktamaShTodarIye, aparisa~gkhyeyaM punaryathAmahArogAdhyAye rugvarNasamutthAnAdInAmasa~gkhyeyatvAt||3||

Following are the two categories of diseases:

1. On the basis of Prognosis – i. Curables ii. Incurables 2. On the basis of Intensity - i. Mild ii. Severe 3.On the basis of Location - i. Physical ii. Mental 4.On the basis of Causes - i. Endogenous ii. Exogenous 5.On the basis of Origin - i. Digestive origin(Amashaya) ii. Excretory(pakwashaya) origin

Thus there are two categories of diseases based upon prognosis, intensity, location, cause and origin. There might be only one type of disease or many types of diseases based upon the classification (permutation and combination). Only one type of disease is based on similarity in causing pain and multiple types based upon ten categories and criteria mentioned above prognosis etc. That may be numerable or innumerable. Numerable as mentioned in the chapter Ashtodariya and innumerable as described in Maharoga Adhyaya owing to innumerability of nature of pain, change in colour, variation in origin etc. factors. [3]

Justification for different types of classification

न च सङ्ख्येयाग्रेषु भेदप्रकृत्यन्तरीयेषु विगीतिरित्यतो दोषवती स्यादत्र काचित् प्रतिज्ञा, न चाविगीतिरित्यतः स्याददोषवती| भेत्ता हि भेद्यमन्यथाभिनत्ति, अन्यथा पुरस्ताद्भिन्नं भेदप्रकृत्यन्तरेण भिन्दन् भेदसङ्ख्याविशेषमापादयत्यनेकधा, न च पूर्वं भेदाग्रमुपहन्ति| समानायामपि खलु भेदप्रकृतौ प्रकृतानुप्रयोगान्तरमपेक्ष्यम्[१] |सन्ति ह्यर्थान्तराणि समानशब्दाभिहितानि, सन्ति चानर्थान्तराणि पर्यायशब्दाभिहितानि| समानो हि रोगशब्दो दोषेषु च व्याधिषु च; दोषा ह्यपि रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते, व्याधयश्च रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते| तत्र दोषेषु चैव व्याधिषु च रोगशब्दः समानः, शेषेषु तु विशेषवान्||४||

na ca saṅkhyēyāgrēṣu bhēdaprakṛtyantarīyēṣu vigītirityatō dōṣavatī syādatra kācit pratijñā, nacāvigītirityataḥ syādadōṣavatī| bhēttā hi bhēdyamanyathābhinatti, anyathā purastādbhinnaṁ bhēdaprakṛtyantarēṇa bhindanbhēdasaṅkhyāviśēṣamāpādayatyanēkadhā, na ca pūrvaṁ bhēdāgramupahanti| samānāyāmapi khalu bhēdaprakṛtau prakṛtānuprayōgāntaramapēkṣyam [1] | santi hyarthāntarāṇi samānaśabdābhihitāni, santi cānarthāntarāṇi paryāyaśabdābhihitāni| samānō hi rōgaśabdō dōṣēṣu ca vyādhiṣu ca; dōṣā hyapi rōgaśabdamātaṅkaśabdaṁ yakṣmaśabdaṁdōṣaprakṛtiśabdaṁ vikāraśabdaṁ ca labhantē, vyādhayaśca rōgaśabdamātaṅkaśabdaṁ yakṣmaśabdaṁdōṣaprakṛtiśabdaṁ vikāraśabdaṁ ca labhantē| tatra dōṣēṣu caiva vyādhiṣu ca rōgaśabdaḥ samānaḥ, śēṣēṣu tu viśēṣavān||4||

Na ca sa~gkhyeyAgreShu bhedaprakRutyantarIyeShu vigItirityato doShavatI syAdatra kAcit pratij~jA, na cAvigItirityataH syAdadoShavatI| bhettA hi bhedyamanyathAbhinatti, anyathA purastAdbhinnaM bhedaprakRutyantareNa bhindan bhedasa~gkhyAvisheShamApAdayatyanekadhA, na ca pUrvaM bhedAgramupahanti| samAnAyAmapi khalu bhedaprakRutau prakRutAnuprayogAntaramapekShyam| santi hyarthAntarANi samAnashabdAbhihitAni, santi cAnarthAntarANi paryAyashabdAbhihitAni| samAno hi rogashabdo doSheShu ca vyAdhiShu ca; doShA hyapi rogashabdamAta~gkashabdaM yakShmashabdaM doShaprakRutishabdaM

vikArashabdaM ca labhante, vyAdhayashca rogashabdamAta~gkashabdaM yakShmashabdaM doShaprakRutishabdaM vikArashabdaM ca labhante| tatra doSheShu caiva vyAdhiShu ca rogashabdaH samAnaH, sheSheShu tu visheShavAn||4||

If something, already classified in a particular manner, is reclassified in another way following different criteria, there may be change in the number of groups, and such a charge should not render the statement suggesting such a classification incorrect.

An individual has the liberty to classify things as he likes. If something is already classified into some groups in a particular manner, he may reclassify it on the basis of different criteria which may result in changes in the number of groups in different ways. This does not invalidate the number of groups according to some other mode of classification. In some cases the criterion of classification may appear to be the same as the previous one but the specific features of each of these criteria should be observed in deciding about the validity of this classification. The same term may carry different meanings e.g. the word *roga, antanka, yakshman, doshaprakriti* and *vikara* (morbidity – these terms carry the meaning of or are synonymous with both dosha and *vyadhi* (disease). Thus the term *roga* is synonymous with both the dosha and *vyadhi*. For the rest like hetu (etiology) etc., this term, viz. *roga* carries a different meaning. [4]

Physical and psychic dosha and their vitiators

तत्र व्याधयोऽपरिसङ्ख्येया भवन्ति, अतिबहुत्वात्| दोषास्तु खलु परिसङ्ख्येया भवन्ति, अनतिबहुत्वात्| तस्माद्यथाचित्रं विकारानुदाहरणार्थम्, अनवशेषेण च दोषान् व्याख्यास्यामः| रजस्तमश्च मानसौ दोषौ| तयोर्विकाराः कामक्रोधलोभमोहेर्ष्यामानमदशोकचिन्तो(न्तो)द्वेगभयहर्षादयः| वातपित्तश्लेष्माणस्तु खलु शारीरा दोषाः| तेषामपि च विकारा ज्वरातीसारशोफशोषश्वासमेहकुष्ठादयः| इति दोषाः केवला व्याख्याता विकारैकदेशश्च||५|| तत्र खल्वेषां द्वयानामपि दोषाणां त्रिविधं प्रकोपणं; तद्यथा- असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः परिणामश्चेति||६||

tatra vyādhayō’parisaṅkhyēyā bhavanti, atibahutvāt| dōṣāstu khalu parisaṅkhyēyā bhavanti, anatibahutvāt| tasmādyathācitraṁ vikārānudāharaṇārtham, anavaśēṣēṇa ca dōṣān vyākhyāsyāmaḥ| rajastamaśca mānasau dōṣau| tayōrvikārāḥ kāmakrōdhalōbhamōhērṣyāmānamadaśōkacittō(ntō)dvēgabhayaharṣādayaḥ| vātapittaślēṣmāṇastu khalu śārīrā dōṣāḥ| tēṣāmapi ca vikārā jvarātīsāraśōphaśōṣaśvāsamēhakuṣṭhādayaḥ| iti dōṣāḥ kēvalā vyākhyātā vikāraikadēśaśca||5||

tatra khalvēṣāṁ dvayānāmapi dōṣāṇāṁ trividhaṁ prakōpaṇaṁ; tadyathā- asātmyēndriyārthasaṁyōgaḥ,prajñāparādhaḥ, pariṇāmaścēti||6|| Tatra vyAdhayo$_{aparisa}$gkhyeyA bhavanti, atibahutvAt| Doshastu khalu parisa~gkhyeyA bhavanti, anatibahutvAt| tasmAdyathAcitraM vikArAnudAharaNArtham, anavasheSheNa ca doShAn vyAkhyAsyAmaH| rajastamashca mAnasau doShau| tayorvikArAH kAmakrodhalobhamoherShyAmAnamadashokacitto(nto)dvegabhayaharShAdayaH| VataPittashleShmANastu khalu shArIrA doShAH| teShAmapi ca vikArA jvarAtIsArashophashoShashvAsamehakuShThAdayaH| iti doShAH kevalA vyAkhyAtA vikAraikadeshashca||5||

tatra khalveShAM dvayAnAmapi doShANAM trividhaM prakopaNaM; tadyathA-asAtmyendriyArthasaMyogaH, praj~jAparAdhaH, pariNAmashceti||6||

Because of their multitudinous nature, diseases are innumerable. On the other hand, dosha are numerable because of their limited number. So only some of the diseases will be explained by way of illustrations whereas dosha will be explained in their entirety. *Rajas* and *tamas* are the dosha pertaining to the mind and the types of morbidity caused by them are *kama* (passion), anger, greed, attachment, envy, ego, pride grief, worry, anxiety, fear, excitement etc. Vata, pitta and kapha- these three are the dosha pertaining to the body. Diseases caused by them are fever, diarrhea, edema, consumption, dyspnoea, *meha* (obstinate urinary disorder including diabetes), *kushtha* (obstinate skin disease including leprosy) etc. Thus dosha in their entirety and diseases in parts are explained.

Both of these types of dosha have three types of etiological factors, viz.

1. unwholesome contact with the object of senses,
2. intellectual errors, and
3. seasonal vagaries. [5-6]

Factors responsible for manifestation of innumerable diseases

प्रकुपितास्तु खलु ते प्रकोपणविशेषाद्दूष्यविशेषाच्च विकारविशेषानभिनिर्वर्तयन्त्यपरिसङ्ख्येयान्॥७॥

prakupitāstu khalu tē prakōpaṇaviśēṣāddūṣyaviśēṣācca vikāraviśēṣānabhinirvartayantyaparisaṅkhyēyān||7||

prakupitAstu khalu te prakopaNavisheShAddUShyavisheShAcca vikAravisheShAnabhinirvartayantyaparisa~gkhyeyAn||7||

Depending upon the specific nature of the causative factors and also the specificity of the tissue elements afflicted, dosha when aggravated manifest innumerable types of diseases. [7]

Psycho-somatic diseases

ते च विकाराः परस्परमनुवर्तमानाः कदाचिदनुबध्नन्ति कामादयो ज्वरादयश्च||८||

tē ca vikārāḥ parasparamanuvartamānāḥ kadācidanubadhnanti kāmādayō jvarādayaśca||8||

te ca vikArAH parasparamanuvartamAnAH kadAcidanubadhnanti kAmAdayo jvarAdayashca||8||

When allowed to persist for long, these psychic diseases viz. *kama* (passion) etc., and somatic diseases viz. fever etc., at times get combined with each other. [8]

Psychic doshas- their eternal union

नियतस्त्वनुबन्धो रजस्तमसोः परस्परं, न ह्यरजस्कं तमः प्रवर्तते ||९||

niyatastvanubandhō rajastamasōḥ parasparaṁ, na hyarajaskaṁ tamaḥ pravartatē ||9||

niyatastvanubandho rajastamasoH parasparaM, na hyarajaskaM tamaH pravartate ||9||

There is an eternal union between the two dosha pertaining to mind, viz. *rajas* and *tamas*. *Tamas* cannot manifest its actions without *rajas*. [9]

Combination of physical *doshas*

(प्रायः) शारीरदोषाणामेकाधिष्ठानीयानां सन्निपातः संसर्गो वा समानगुणत्वात्; दोषा हि दूषणैः समानाः||१०||

(prāyaḥ) śārīradōṣāṇāmēkādhiṣṭhānīyānāṁ sannipātaḥ saṁsargō vā samānaguṇatvāt; dōṣā hi dūṣaṇaiḥsamānāḥ||10||

(prAyaH) shArIradoShANAmekAdhiShThAnIyAnAM sannipAtaH saMsargo vA samAnaguNatvAt; doShA hi dUShaNaiH samAnAH||10||

The three somatic dosha located at the same place and having identical attributes mostly combine with one another (*samsarga*) or with all taken together (*sannipata*). Attributes of dosha resemble those of the factors which vitiate those dosha. [10]

Primary and Secondary diseases

तत्रानुबन्ध्यानुबन्धकृतो विशेषः- स्वतन्त्रो व्यक्तलिङ्गो यथोक्तसमुत्थानप्रशमो भवत्यनुबन्ध्यः, तद्विपरीतलक्षणस्त्वनुबन्धः| अनुबन्ध्यलक्षणसमन्वितास्तत्र यदि दोषा भवन्ति तत्त्रिकं सन्निपातमाचक्षते, द्वयं वा संसर्गम्| अनुबन्ध्यानुबन्धविशेषकृतस्तु बहुविधो दोषभेदः| एवमेष सञ्ज्ञाप्रकृतो भिषजां दोषेषु व्याधिषु च नानाप्रकृतिविशेषव्यूहः ||११||

tatrānubandhyānubandhakr̥tō viśēṣaḥ- svatantrō vyaktaliṅgō yathōktasamutthānapraśamōbhavatyanubandhyaḥ, tadviparītalakṣaṇastvanubandhaḥ| anubandhyalakṣaṇasamanvitāstatra yadi dōṣā bhavanti tattrikaṁ sannipātamācakṣatē, dvayaṁ vāsaṁsargam| anubandhyānubandhaviśēṣakr̥tastu bahuvidhō dōṣabhēdaḥ| ēvamēṣa sañjñāprakr̥tō bhiṣajāṁ dōṣēṣu vyādhiṣu ca nānāprakr̥tiviśēṣavyūhaḥ ||11||

tatrAnubandhyAnubandhakRuto visheShaH- sVatantro vyaktali~ggo yathoktasamutthAnaprashamo bhavatyanubandhyaH, tadviparItalakShaNastvanubandhaH| anubandhyalakShaNasamanvitAstatra yadi doShA bhavanti tattrikaM sannipAtamAcakShate, dvayaM vA saMsargam| anubandhyAnubandhavisheShakRutastu bahuvidho doShabhedaH| evameSha sa$_{jj}$jAprakRuto bhiShajAM doSheShu vyAdhiShu ca nAnAprakRutivisheShavyUhaH||11||

Characteristic features of primary and secondary (subordinate) diseases are as follows:

The primary disease manifests its own symptoms independently; this morbid condition is caused by factors specific to the manifestation of the disease. This can be cured by

the therapies prescribed for that particular disease. The subordinate disease is characterized by opposite features. If all the three dosha are primarily vitiated at a time, the condition is known as *sannipata*. If only two of the dosha are vitiated, it is called *samsarga*. Depending upon the primary and subordinate nature of dosha, they are of many types. Considering such characteristic features, physicians attribute various names (like *jwara* or fever and *atisara* or diarrhea) to different conditions caused by dosha and diseases. [11]

Four types of Agni

अग्निषु तु शारीरेषु चतुर्विधो विशेषो बलभेदेन भवति| तद्यथा- तीक्ष्णो, मन्दः, समो, विषमश्चेति| तत्र तीक्ष्णोऽग्निः सर्वोपचारसहः, तद्विपरीतलक्षणस्तु मन्दः, समस्तु खल्वपचारतो विकृतिमापद्यतेऽनपचारतस्तु प्रकृतावववतिष्ठते, समलक्षणविपरीतलक्षणस्तु विषम इति| एते चतुर्विधा भवन्त्यग्नयश्चतुर्विधानामेव पुरुषाणाम्| तत्र समवातपित्तश्लेष्मणां प्रकृतिस्थानां समा भवन्त्यग्नयः, वातलानां तु वाताभिभूतेऽग्न्यधिष्ठाने विषमा भवन्त्यग्नयः, पित्तलानां तु पित्ताभिभूते ह्यग्न्यधिष्ठाने तीक्ष्णा भवन्त्यग्नयः, श्लेष्मलानां तु श्लेष्माभिभूतेऽग्न्यधिष्ठाने मन्दा भवन्त्यग्नयः||१२||

agniṣu tu śārīrēṣu caturvidhō viśēṣō balabhēdēna bhavati| tadyathā- tīkṣṇō, mandaḥ, samō, viṣamaścēti| tatra tīkṣṇō'gniḥ sarvāpacārasahaḥ, tadviparītalakṣaṇastu mandaḥ, samastu khalvapacāratōvikr̥timāpadyatē'napacāratastu prakr̥tāvavatiṣṭhatē, samalakṣaṇaviparītalakṣaṇastu viṣama iti| ētē caturvidhā bhavantyagnayaścaturvidhānāmēva puruṣāṇām| tatra samavātapittaślēṣmaṇāṁ prakr̥tisthānāṁ samā bhavantyagnayaḥ, vātalānāṁ tuvātābhibhūtē'gnyadhiṣṭhānē viṣamā bhavantyagnayaḥ, pittalānāṁ tu pittābhibhūtē hyagnyadhiṣṭhānē tīkṣṇābhavantyagnayaḥ, ślēṣmalānāṁ tu ślēṣmābhibhūtē'gnyadhiṣṭhānē mandā bhavantyagnayaḥ||12||

AgniShu tu shArIreShu caturvidho visheSho balabhedena bhavati| tadyathA- tIkShNo, mandaH, samo, viShamashceti| tatra tIkShNo~AgniH sarvApacArasahaH, tadviparItalakShaNastu mandaH, samastu khalvapacArato vikRutimApadyate~anapacAratastu prakRutAvavatiShThate, samalakShaNaviparItalakShaNastu viShama iti| ete caturvidhA bhavantyagnayashcaturvidhAnAmeva puruShANAm| tatra samaVataPittashleShmaNAM prakRutisthAnAM samA bhavantyagnayaH, VatalAnAM tu VatabhibhUte~agnyadhiShThAne viShamA bhavantyagnayaH, PittalAnAM Tu PittabhibhUte hyagnyadhiShThAne tIkShNA bhavantyagnayaH, shleShmalAnAM tu shleShmAbhibhUte~agnyadhiShThAne mandA bhavantyagnayaH||12||

Depending upon their intensity, agni(factors responsible for digestion and metabolism) located in the body of human beings can be classified under four categories, viz. *tikshna* (severe), *manda* (low), *sama* (normal) and *vishama* (irregular). The *tikshna* type is capable of tolerating all types of irregularities whereas the *manda* type is of opposite nature, i.e. even a small irregularity will impair its functioning. The *sama* or balanced type of agni gets impaired even by minor irregularities; it maintains its normalcy so long as there is no irregularity. The irregular type of agni, as opposed to *sama* or balanced type, sometimes gets impaired and sometime it does not get impaired by irregularities.

These four types of agni occur in the four types of individuals. In individuals having vata, pitta and kapha in their balanced and normal state, the agni are regular or balanced. In the case of individuals having the dominance of vata constitution, due to the affliction of the site of agni by vata, their agni are irregular. In the case of individuals having the dominance of pitta, the agni are sharp. Similarly, in the case of individuals having the dominance of kapha in the constitution, the agni are mild due to the affliction of the site of agni by kapha. [12]

Physical constitution

तत्र केचिदाहुः- न समवातपित्तश्लेष्माणो जन्तवः सन्ति, विषमाहारोपयोगित्वान्मनुष्याणां; तस्माच्च वातप्रकृतयः केचित्, केचित् पित्तप्रकृतयः, केचित् पुनः श्लेष्मप्रकृतयो भवन्तीति| तच्चानुपपन्नं, कस्मात् कारणात्? समवातपित्तश्लेष्माणं ह्यरोगमिच्छन्ति भिषजः, यतः प्रकृतिश्चारोग्यम्, आरोग्यार्था च भेषजप्रवृत्तिः, सा चेष्टरूपा, तस्मात् सन्ति समवातपित्तश्लेष्माणः; न खलु सन्ति वातप्रकृतयः पित्तप्रकृतयः श्लेष्मप्रकृतयो वा| तस्य तस्य किल दोषस्याधिक्यात् सा सा दोषप्रकृतिरुच्यते मनुष्याणां, न च विकृतेषु दोषेषु प्रकृतिस्थत्वमुपपद्यते, तस्मान्नैताः प्रकृतयः सन्ति; सन्ति तु खलु वातलाः पित्तलाः श्लेष्मलाश्च, अप्रकृतिस्थास्तु ते ज्ञेयाः||१३||

tatra kēcidāhuḥ- na samavātapittaślēṣmāṇō jantavaḥ santi, viṣamāhārōpayōgitvānmanuṣyāṇāṁ; tasmāccavātaprakṛtayaḥ kēcit, kēcit pittaprakṛtayaḥ, kēcit punaḥ ślēṣmaprakṛtayō bhavantīti| taccānupapannaṁ, kasmāt kāraṇāt? samavātapittaślēṣmāṇaṁ hyarōgamicchanti bhiṣajaḥ, yataḥ prakṛtiścārōgyam, ārōgyārthā ca bhēṣajapravṛttiḥ, sā cēṣṭarūpā, tasmāt santi samavātapittaślēṣmāṇaḥ; nakhalu santi vātaprakṛtayaḥ pittaprakṛtayaḥ ślēṣmaprakṛtayō vā| tasya tasya kila dōṣasyādhikyāt sā sā dōṣaprakṛtirucyatē manuṣyāṇāṁ, na ca vikṛtēṣu dōṣēṣuprakṛtisthatvamupapadyatē, tasmānnaitāḥ prakṛtayaḥ santi; santi tu khalu vātalāḥ pittalāḥ ślēṣmalāśca,aprakṛtisthāstu tē jñēyāḥ||13||

tatra kecidAhuH- na samaVataPittashleShmANo jantavaH santi, viShamAhAropayogitvAnmanuShyANAM;tasmAcca VataprakRutayaH kecit,kecit PittaprakRutayaH, kecit punaH shleShmaprakRutayo bhavantIti|taccAnupapannaM, kasmAt kAraNAt? samaVataPittashleShmANaM hyarogamicchanti bhiShajaH,yataH prakRutishcArogyam,ArogyArthA ca bheShajapravRuttiH, sA ceShTarUpA, tasmAt santi samaVataPittashleShmANaH;na khalu santi VataprakRutayaH PittaprakRutayaH shleShmaprakRutayo vA| tasya tasya kila DoshasyAdhikyAt sA sA doShaprakRutirucyate manuShyANAM, na ca vikRuteShu doSheShu prakRutisthatvamupapadyate,tasmAnnaitAH prakRutayaH santi; santi tu khalu VatalAH PittalAH shleShmalAshca, aprakRutisthAstu te j~jeyAH||13||

Some scholars hold the view that living beings cannot have a balanced state of vata, pitta and kapha in their body because they are accustomed to the intake of diets which are seldom balanced. Therefore, according to them some individuals have vata prakriti (*vatika* constitution), some have pitta prakriti (*pattika* constitution) and the rest have kapha prakriti (*shlaishmika* constitution). This is not correct because physicians take an individual to be healthy only when vata, pitta and kapha in his body are in a state of equilibrium and health represents the natural state of the body. It is with a view to

maintaining good health that all types of treatments are prescribed. That state of the body is the most cherished one. Therefore, there are individuals having the balanced state of vata, pitta and kapha in their body.

The use of terms like vata prakriti, pitta prakriti and kapha prakriti is not correct because in these types of constitutions, there is always a dominance of dosha in the bodies of individuals. Prakriti means a normal or natural state and there should not be any dominance of dosha in the bodies of such individuals. So such individuals as are having the dominance of one or the other dosha cannot be described to have the normal state of their body. Thus to use the correct term, they are *vatala* (having the dominance of vata), *pittala* (having the dominance of pitta) and *shlesmala* (having the dominance of kapha), and these do not indicate the normal state of their body. [13]

Management of persons having different types of physical constitution

तेषां तु खलु चतुर्विधानां पुरुषाणां चत्वार्यनुप्रणिधानानि श्रेयस्कराणि भवन्ति| तत्र समसर्वधातूनां सर्वाकारसमम्, अधिकदोषाणां तु त्रयाणां यथास्वं दोषाधिक्यमभिसमीक्ष्य दोषप्रतिकूलयोगीनि त्रीण्यनु(न्न)प्रणिधानानि श्रेयस्कराणि भवन्ति यावदग्नेः समीभावात्, समे तु सममेव कार्यम्; एवं चेष्टा भेषजप्रयोगाश्चापरे| तान् विस्तरेणानुव्याख्यास्यामः||१४||

tēṣāṁ tu khalu caturvidhānāṁ puruṣāṇāṁ catvāryanupraṇidhānāni śrēyaskarāṇi bhavanti| tatra samasarvadhātūnāṁ sarvākārasamam, adhikadōṣāṇāṁ tu trayāṇāṁ yathāsvaṁdōṣādhikyamabhisamīkṣya dōṣapratikūlayōgīni trīṇyanu(nna)praṇidhānāni śrēyaskarāṇi bhavanti yāvadagnēḥsamībhāvāt, samē tu samamēva kāryam; ēvaṁ cēṣṭā bhēṣajaprayōgāścāparē| tān vistarēṇānuvyākhyāsyāmaḥ||14||

doShe pravRuddhe pratikUlatayA yogAni doShapratikUlayogAni| trINi VataPittashleShmapratikUlAni|same tviti samatAM gate vahnau, yathocitavidhAnena (VataprakRutyAdInAM) samamevAnupraNidhAnaM kartavyam|evamityanena prakAreNa ceShTAbheShajayorapi prayogA VatadInAM bhavanti; ye tu,evamityanena caturvidhenoktena prakAreNeti vadanti, te samaprakRutInAM ca samavyAyAmAdiceShTA bheShajaM ca RutucaryAvidheyaM vamanAdikArakaM sUcyate~aneneti vyAkhyAnayanti||14||

Four types of regimens are prescribed for the benefit of these four categories of individuals. For an individual having the balance state of all dosha, all the regimens to be adopted by him should be of balanced type. When there is predominance of dosha, depending upon the nature of the dosha involved, it is useful to adopt such three regimens as would be in contradiction with these three predominating dosha till there is normalcy of agni. It is only after the normalcy of the agni is attained, balanced regimens should be adopted. Similarly, various therapies and other regimens should be administered to these four categories of individuals. We shall now explain them in detail. [14]

Three types of patients based upon dosha dominance

त्रयस्तु पुरुषा भवन्त्यातुराः, ते त्वनातुरास्तन्त्रान्तरीयाणां भिषजाम्| तद्यथा- वातलः,पित्तलः, श्लेष्मलश्चेति| तेषामिदं विशेषविज्ञानं- वातलस्य वातनिमित्ताः, पित्तलस्य पित्तनिमित्ताः, श्लेष्मलस्य श्लेष्मनिमित्ता व्याधयः प्रायेण बलवन्तश्च भवन्ति||१५||

trayastu puruṣā bhavantyāturāḥ, tē tvanāturāstantrāntarīyāṇāṁ bhiṣajām| tadyathā- vātalaḥ, pittalaḥ, ślēṣmalaścēti| tēṣāmidaṁ viśēṣavijñānaṁ- vātalasya vātanimittāḥ, pittalasya pittanimittāḥ, ślēṣmalasya ślēṣmanimittāvyādhayaḥ prāyēṇa balavantaśca bhavanti||15||

TrayastU puruShA bhavantyAturAH,te tvanAturAstantrAntarIyANAM bhiShajAm|tadyathA-VatalaH,PittalaH,shleShmalashceti|teShAmidaM visheShavij~jAnaM-Vatalasya VatanimittAH,Pittalasya PittanimittAH, shleShmalasya shleShmanimittA vyAdhayaH prAyeNa balavantashca bhavanti||15||

Vatala (dominance of vata), *pittala* (dominance of pitta) and *shleshmala* (dominance of kapha)- these three are the morbid state in individuals, even though, according to another school of thought they represent the natural states of the body. Their characteristic features are as given below: - *vatala, pittala* and *shleshmala* types of individuals are more susceptible to *vatika, pittika* and *shlaishmika* diseases respectively and such diseases in the respective types of individual become very severe.

Principles of management of vata dosha dominance

तत्र वातलस्य वातप्रकोपणान्यासेवमानस्य क्षिप्रं वातः प्रकोपमापद्यते, न तथेतरौ दोषौ; स तस्य प्रकोपमापन्नो यथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुपघाताय| तस्यावजयनं- स्नेहस्वेदौ विधियुक्तौ, मृदूनि च संशोधनानि स्नेहोष्णमधुराम्ललवणयुक्तानि, तद्वदभ्यवहार्याणि, अभ्यङ्गोपनाहनोद्वेष्टनोन्मर्दनपरिषेकावगाहनसंवाहनावपीडनवित्रासनविस्मापनविस्मारणानि, सुरासवविधानं, स्नेहाश्चानेकयोनयो दीपनीयपाचनीयवातहरविरेचनीयोपहितास्तथा शतपाकाः सहस्रपाकाः सर्वशश्च प्रयोगार्थाः, बस्तयः, बस्तिनियमः सुखशीलता चेति||१६||

tatra vātalasya vātaprakōpaṇānyāsēvamānasya [16] kṣipraṁ vātaḥ prakōpamāpadyatē, na tathētarau dōṣau; satasya prakōpamāpannō yathōktairvikāraiḥ śarīramupatapati balavarṇasukhāyuṣāmupaghātāya| tasyāvajayanaṁ- snēhasvēdau vidhiyuktau, mṛdūni ca saṁśōdhanāni snēhōṣṇamadhurāmlalavaṇayuktāni,tadvadabhyavahāryāṇi,abhyaṅgōpanāhanōdvēṣṭanōnmardanapari ṣēkāvagāhanasaṁvāhanāvapīḍanavitrāsanavismāpanavismāraṇāni,surāsavavidhānaṁ, snēhāścānēkayōnayō dīpanīyapācanīyavātaharavirēcanīyōpahitāstathā śatapākāḥsahasrapākāḥ sarvaśaśca prayōgārthāḥ, bastayaḥ, bastiniyamaḥ sukhaśīlatā cēti||16||

tatra Vatalasya VataprakopaNAnyAsevamAnasya kShipraM VataH prakopamApadyate,na tathetarau doShau; sa tasya prakopamApanno yathoktairvikAraiH sharIramupatapati balavarNasukhAyuShAmupaghAtAya| tasyAvajayanaM-snehasvedau vidhiyuktau,mRudUni ca saMshodhanAni

snehoShNamadhurAmlalavaNayuktAni,tadvadabhyavahAryANi, abhya~ggopanAhanodveShTanonmardanapariShekAvagAhanasaMvAhanAvapIDanavitrAsanavismApanavismAraNAni, surAsavavidhAnaM, snehAshcAnekayonayo dIpanIyapAcanIyaVataharavirecanIyopahitAstathA shatapAkAH sahasrapAkAH sarvashashca prayogArthAH, bastayaH, bastiniyamaH sukhashIlatA ceti||16||

If *vatala* type of individual resorts to such things which are aggravators of vata, vata in his body gets aggravated immediately. This does not happen in case of remaining two dosha. The aggravated vata afflicts individuals by the manifestation of disease already described, resulting in the impairment of strength, complexion, happiness and longevity. The following therapies alleviate this dosha:

1. Proper administration of oleation and fomentation;
2. Mild purgative prepared by the addition of fat, hot things and substances having sweet, sour and saline tastes;
3. Food having the ingredients of the above mentioned properties.
4. Massage, poultices, bandages, kneading, effusion, bath, *samvahana* (pressing and massaging by hand), pressing, using means of terrifying, methods of surprising and making oneself to forget (bad memories)
5. Use of wine and *asavas* (fermented drinks)
6. Fats from different sources mixed with drugs having digestive, stimulant, carminative, vata alleviating and purgative properties- they may be boiled hundred and thousand times and be used for being administered in different ways, viz. internal use, massage, enema, etc., and
7. Observance of enema regimens, its regulations and adopting comfort (in behavior and lifestyle) [15-16]

Principles of management of pitta dosha dominance

पित्तलस्यापि पित्तप्रकोपणान्यासेवमानस्य क्षिप्रं पित्तं प्रकोपमापद्यते, न तथेतरौ दोषौ; तदस्य प्रकोपमापन्नं यथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुपघाताय| तस्यावजयनं- सर्पिष्पानं, सर्पिषा च स्नेहनम्, अधश्च दोषहरणं, मधुरतिक्तकषायशीतानां चौषधाभ्यवहार्याणामुपयोगः, मृदुमधुरसुरभिशीतहृद्यानां गन्धानां चोपसेवा, मुक्तामणिहारावलीनां च परमशिशिरवारिसंस्थितानां धारणमुरसा, क्षणे
क्षणेऽग्र्यचन्दनप्रियङ्गुकालीयमृणालशीतवातवारिभिरुत्पलकुमुदकोकनदसौगन्धिकपद्मानुगतैश्च वारिभिरभिप्रोक्षणं, श्रुतिसुखमृदुमधुरमनोऽनुगानां च गीतवादित्राणां श्रवणं, श्रवणं चाभ्युदयानां, सुहृद्भिः संयोगः, संयोगश्चेष्टाभिः स्त्रीभिः शीतोपहितांशुकस्रग्धारिणीभिः, निशाकरांशुशीतलप्रवातहर्म्यवासः, शैलान्तरपुलिनशिशिरसदनवसनव्यजनपवनसेवनं, रम्याणां चोपवनानां
सुखशिशिरसुरभिमारुतोपहितानामुपसेवनं, सेवनं
चपद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रहस्तानां , सौम्यानां च सर्वभावानामिति||१७||

pittalasyāpi pittaprakōpaṇānyāsēvamānasya [17] kṣipraṁ pittaṁ prakōpamāpadyatē, na tathētarau dōṣau;tadasya prakōpamāpannaṁ yathōktairvikāraiḥ śarīramupatapati balavarṇasukhāyuṣāmupaghātāya| tasyāvajayanaṁ- sarpiṣpānaṁ, sarpiṣā ca snēhanam, adhaśca dōṣaharaṇaṁ,
madhuratiktakaṣāyaśītānāṁcauṣadhābhyavahāryāṇāmupayōgaḥ,

mr̥dumadhurasurabhiśītahr̥dyānāṁ gandhānāṁ cōpasēvā,muktāmaṇihārāvalīnāṁ ca paramaśiśiravārisaṁsthitānāṁ dhāraṇamurasā, kṣaṇēkṣaṇē'gryacandanapriyaṅgukālīyamr̥ṇālaśītavātavāribhirutpalakumudakōkanadasaugandhikapadmānugataiścavāribhirabhiprōkṣaṇaṁ, śrutisukhamr̥dumadhuramanō'nugānāṁ ca gītavāditrāṇāṁ śravaṇaṁ, śravaṇaṁcābhyudayānāṁ, suhr̥dbhiḥ saṁyōgaḥ, saṁyōgaścēṣṭābhiḥ strībhiḥ śītōpahitāṁśukasragdhāriṇībhiḥ,niśākarāṁśuśītalapravātaharmyavāsaḥ, śailāntarapulinaśiśirasadanavasanavyajanapavanasēvanaṁ,ramyāṇāṁ cōpavanānāṁ sukhaśiśirasurabhimārutōpahitānāmupasēvanaṁ, sēvanaṁ capadmōtpalanalinakumudasaugandhikapuṇḍarīkaśatapatrahastānāṁ [18] , saumyānāṁ casarvabhāvānāmiti||17||

PittalasyApi PittaprakopaNAnyAsevamAnasya kShipraM PittaM prakopamApadyate, na tathetarau doShau;tadasya prakopamApannaM yathoktairvikAraiH sharIramupatapati balavarNasukhAyuShAmupaghAtAya| tasyAvajayanaM- sarpiShpAnaM,sarpiShA ca snehanam, adhashca doShaharaNaM, madhuratiktakaShAyashItAnAM cauShadhAbhyavahAryANAmupayogaH,mRudumadhurasurabhishItahRudyAnAM gandhAnAM copasevA, muktAmaNihArAvalInAM ca paramashishiravArisaMsthitAnAM dhAraNamurasA, kShaNekShaNe$_{agryacandanapriya}$ggukAlIyamRuNAlashItavatavAribhirutpalakumudakokanadasaugandhikapadmAnugataishca vAribhirabhiprokShaNaM,shrutisukhamRudumadhuramano~anugAnAM ca gItavAditrANAM shravaNaM,shravaNaM cAbhyudayAnAM, suhRudbhiH saMyogaH,saMyogashceShTAbhiH strIbhiH shItopahitAMshukasragdhAriNIbhiH,nishAkarAMshushItalapraVataharmyavAsaH, shailAntarapulinashishirasadanavasanavyajanapavanasevanaM, ramyANAM copavanAnAM sukhashishirasurabhimArutopahitAnAmupasevanaM,sevanaM ca padmotpalanalinakumudasaugandhikapuNDarIkashatapatrahastAnAM, saumyAnAM ca sarvabhAvAnAmiti||17||

If a *pittaja* individual resorts to such things as are aggravators of pitta, pitta in his body gets aggravated immediately. This does not happen in the case of remaining two dosha. The aggravated pitta afflicts the individual by the manifestation of diseases already described resulting in the impairment of strength, complexion, happiness and longevity. The following therapies alleviate this dosha:

1. Consumption of ghee;
2. Oleation by ghee;
3. Purgation;
4. Use of drugs and diets having sweet, bitter and astringent tastes; and cooling property;
5. Use of scents which are mild, sweet, fragrant, cooling and cordial;
6. Use in the chest of pearls, jewels and garlands which are kept in excessively cold water;

7. Frequent sprinkling of cold water and cold air of *agryachandana* (Santalum album Linn.), *priyangu* (Callicarpa macrophylla), *kaliya* (yellow variety of *chandana*) and *mrinala* (lotus stalk) mixed with *utpala* (Nymphaea alba Linn.), *kumuda* (a variety of *utpala*), *kokanada* (a variety of *utpala* red in color), *saugandhika* (a variety of *utpala*) and *padma* (Nelumbo nucifera Gaertn.)
8. Hearing of songs and music which are pleasing to ears, mild, sweet and agreeable;
9. Hearing the information regarding prosperity;
10. Keeping company of friends;
11. Company of agreeable ladies wearing cooling garments and garlands;
12. Residence in buildings which is cooled by the moon rays and exposed to the breezes from all sides;
13. Residence in cold places in mountains and river banks, use of cold apparel and exposure to the cold winds of fans;
14. Visiting beautiful garden having pleasing, cold and fragrant wind;
15. Use of flower of *padma* (Nelumbo ncifera Gaertn.), *utpala* (Nymphaea alba linn.), *nalina* (a type of lotus), *kumuda* (a variety of *utpala*), *saugandhika* (a variety of *utpala*), *pundarika*(Nymphaea lotus Linn.) and *satapatra* (a variety of lotus); and
16. Adoption of such other regimens as are of soothing nature. [17]

Principles of management of kapha dosha dominance

श्लेष्मलस्यापि श्लेष्मप्रकोपणान्यासेवमानस्य [१] क्षिप्रं श्लेष्मा प्रकोपमापद्यते, न तथेतरौ दोषौ; स तस्य प्रकोपमापन्नोयथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुपघाताय| तस्यावजयनं- विधियुक्तानि तीक्ष्णोष्णानि संशोधनानि, रूक्षप्रायाणि चाभ्यवहार्याणि कटुकतिक्तकषायोपहितानि, तथैवधावनलङ्घनप्लवनपरिसरणजागरणनियुद्धव्यवायव्यायामोन्मर्दनस्नानोत्सादनानि, विशेषतस्तीक्ष्णानां दीर्घकालस्थितानां चमद्यानामुपयोगः, सधूमपानः सर्वशश्चोपवासः, तथोष्णं वासः, सुखप्रतिषेधश्च सुखार्थमेवेति||१८||

ślēṣmalasyāpi ślēṣmaprakōpaṇānyāsēvamānasya [19] kṣipraṁ ślēṣmā prakōpamāpadyatē, na tathētarau dōṣau;sa tasya prakōpamāpannō yathōktairvikāraiḥ śarīramupatapati balavarṇasukhāyuṣāmupaghātāya| tasyāvajayanaṁ- vidhiyuktāni tīkṣṇōṣṇāni saṁśōdhanāni, rūkṣaprāyāṇi cābhyavahāryāṇikaṭukatiktakaṣāyōpahitāni, tathaivadhāvanalaṅghanaplavanaparisaraṇajāgaraṇaniyuddhavyavāyavyāyāmōnmarda nasnānōtsādanāni,viśēṣatastīkṣṇānāṁ dīrghakālasthitānāṁ ca madyānāmupayōgaḥ, sadhūmapānaḥ sarvaśaścōpavāsaḥ,tathōṣṇaṁ vāsaḥ, sukhapratiṣēdhaśca sukhārthamēvēti||18||

shleShmalasyApi shleShmaprakopaNAnyAsevamAnasya kShipraM shleShmA prakopamApadyate,na tathetarau doShau; sa tasya prakopamApanno yathoktairvikAraiH sharIramupatapati balavarNasukhAyuShAmupaghAtAya|tasyAvajayanaM- vidhiyuktAni tIkShNoShNAni saMshodhanAni,rUkShaprAyANi cAbhyavahAryANi kaTukatiktakaShAyopahitAni, tathaiva dhAvanala~gghanaplavanaparisaraNajAgaraNaniyuddhavyavAyavyAyAmonmardanasn

AnotsAdanAni,visheShatastIkShNAnAM dIrghakAlasthitAnAM ca madyAnAmupayogaH, sadhUmapAnaHsarvashashcopavAsaH,tathoShNaM vAsaH, sukhapratiShedhashca sukhArthameveti||18||

If *shlaishmala* types of individual resorts to such things as are aggravators of kapha, then kapha in his body gets aggravated immediately; this does not happen to the remaining two dosha. The aggravated kapha afflicts the individual by the manifestation of diseases already described, resulting in the impairment of strength, complexion, happiness and longevity. The following therapies alleviate this dosha:

1. Proper administration of strong and hot elimination therapies;
2. Intake of diet which is mostly ununctuous and is composed of ingredients having pungent, bitter and astringent tastes;
3. Running, jumping, swimming, whirling, keeping awake during night, fighting, sexual intercourse, exercise, unction, bath and oil massage;
4. Intake of strong wines preserved for a long time;
5. All lightening therapies along with herbal smoking;
6. Use of warm apparel; and
7. Giving up comforts of life with a view to enjoying happiness ultimately. [18]

Characteristics of royal physician

भवति चात्र- सर्वरोगविशेषज्ञः सर्वकार्यविशेषवित्| सर्वभेषजतत्त्वज्ञो राज्ञः प्राणपतिर्भवेदिति||१९||

bhavati cātra- sarvarōgaviśēṣajñaḥ sarvakāryaviśēṣavit| sarvabhēṣajatattvajñō rājñaḥ prāṇapatirbhavēditi||19||

bhavati cAtra- sarvarogavisheShaj~jaH sarvakAryavisheShavit| sarvabheShajatattvaj~jo rAj~jaH prANapatirbhavediti||19||

Thus it is said:- A man well versed with the specific features of all diseases, principles of their treatment and properties of all medicaments is entitled to be a royal physician. [19]

Summary

तत्र श्लोकाः- प्रकृत्यन्तरभेदेन रोगानीकविकल्पनम्| परस्पराविरोधश्च सामान्यं रोगदोषयोः||२०|| दोषसङ्ख्या विकाराणामेकदेशः प्रकोपणम्| जरणं प्रति चिन्ता च कायाग्नेर्धुक्षणानि च||२१|| नराणां वातलादीनां प्रकृतिस्थापनानि च| रोगानीके विमानेऽस्मिन् व्याहृतानि महर्षिणा||२२||

tatra ślōkāḥ- prakṛtyantarabhēdēna rōgānīkavikalpanam| parasparāvirōdhaśca sāmānyaṁ rōgadōṣayōḥ||20||

dōṣasaṅkhyā vikārāṇāmēkadēśaḥ prakōpaṇam| jaraṇaṁ prati cintā ca kāyāgnērdhukṣaṇāni ca||21||

narāṇāṁ vātalādīnāṁ prakṛtisthāpanāni ca| rōgānīkē vimānē'smin vyāhṛtāni maharṣiṇā||22||

shlokAH-prakRutyantarabhedena rogAnIkavikalpanam|parasparAvirodhashca sAmAnyaM rogadoShayoH||20||Doshasa~gkhyA vikArANAmekadeshaH prakopaNam|jaraNaM prati cintA ca kAyAgnerdhukShaNAni ca||21||

narANAM VatalAdInAM prakRutisthApanAni ca| rogAnIke vimAne~asmin vyAhRutAni maharShiNA||22||

To sum up, in this chapter, groups of diseases based upon vata etc. prakriti types, non-contradiction of classified categories of diseases, similarity in dosha and *roga*, numbers of dosha, diseases with one type, causes of vitiation of dosha, description of agni, and means to stimulate it's functions, vata etc. dominant types of persons and their management to maintain normalcy of dosha are described in details by sage Atreya. [20-22]

Tattva Vimarsha (Fundamental Principles)

1. The grouping of diseases, patients and agni is framed for development of common modalities for diagnosis and treatment.
2. Understanding the disease, the agni (digestive capacity) and Prakriti(constitution) of a person is of prime importance for a physician to provide effective treatment.
3. Comprehensive knowledge of a disease includes its prognosis(curable or incurable), severity(mild or severe), location(soma or psyche),causes(endogenous or exogenous) and site of origin (stomach/digestive or large intestine/excretory).
4. If a person has predominant dosha and indulges in activities or food increasing that dosha then he will have abrupt onset of disease caused by aggravation of that dosha.
5. A disease with known etiology, clinical features pointing to a diagnosis and indicated effective treatment is called *anubandhya*, on the other hand a disease with unknown etiology, variable clinical features and not effective treatment is called *anubandha*.
6. Mental and physical disorders may start as such but later influence each other.
7. Passion, anger, greed, attachment, envy, ego, worry, anxiety, fear, excitement etc. are due to psychic *dosha, raja* and *tamas*.
8. *Rajas* is the initiator of all actions. *Tamas* cannot act without *rajas*.
9. *Agni*(digestive processes) of a person shall be diagnosed as *tikshna*(severe), *manda*(low), *sama*(balanced) and *vishama*(irregular). The selection of diet and dose of medicine depends upon agni.

Vidhi Vimarsha (Applied Inferences)

Methods of disease classification

The word *Vimana* literally means measurement, so this section gives the physical as well pathological parameters for the measurement of various entities like dosha, dhatu, agni, srotas etc. In the present chapter method of classification of diseases is given on

the basis of prognosis, severity, site of origin, cause and location. Physicians are directed to diagnose the disease as primary or secondary one on the basis of vitiated dosha and treatment given.

Primary (anubandhya) and secondary (anubandha) dosha

Primary dosha manifest their respective diseases when they are aggravated. On the other hand, the sub-ordinate dosha manifests their respective symptoms only when they are stimulated by the primary dosha. In other words, in view of their un-manifested symptoms, subordinate dosha, do not get aggravated by the factor responsible for their aggravation as mentioned in the texts nor do they get alleviated by the therapy prescribed specially for them. They get alleviated only when the therapy prescribed for primary dosha is administered. That is to say the aggravation and alleviation of subordinate dosha are affected by the causative factors and therapies, other than their own. This is because they share the attributes of the dosha, of primary nature to some extent. For example, in the autumn season pitta is vitiated primarily and kapha secondarily due to sour vipaka of water etc. This is because sour taste is responsible for the vitiation of both. For the treatment of primary dosha, viz. pitta, ghee boiled with bitter drugs is employed; bitter taste, by nature, alleviates the subordinate dosha, viz. kapha also. ‘Anubandhya*and,*anubandha’’ are the technical terms for primary and secondary diseases respectively known to scholar adapt in the medical science.

Role of prakriti

The term prakriti (meaning natural state) has different other meaning as well. Because of these two factors and with a view to specifying the intention, Acharya has used the term *prakritisthanam* along with *vatapittashleshmana*. In the case of an individual having the dominance of vata in his constitution, agni becomes irregular only when the sites of agni in his body are afflicted by vata and not otherwise. Similar is the explanation for the changes in the agni in individuals having the dominance of pitta and kapha in their constitution. The concept of prakriti is also described in the chapter in the context of disease. It is worth mentioning that the prakriti described in this chapter is in reference to the diseased state i.e. *vikrita avastha*. [verses 1-2]

Dosha pertaining to mind are given priority in the order of their description because they are comparatively smaller in number. [verses 5-6]

Determination of psychosomatic constitution, as well as disease susceptibility of an individual in population through genetic trait, is known as prakriti. Prakriti is a broad term that encompasses all the three genotype, phenotype as well as endophenotype. The concept of prakriti in Ayurveda is related to the bio-characteristic of an individual in healthy state and its vulnerability for particular diseases. According to Ayurveda, prakriti of an individual once determined at the time of fertilization remains unchanged throughout life though it is well influenced by environment. Role of environment in determination of prakriti during prenatal period is as important as postnatal period. Reviewing the human embryology, it can be postulated that the three primitive germinal

layers namely ectoderm, mesoderm and endoderm can be correlated with *vatika, paittika* and *kaphaja* trait. According to Ayurveda at the time of fertilization the *doshika prakriti* is determined by the *doshika* predominance of shukra (sperm) and shonita (ovum) that represent the fastidious genetic alignment of chromosomes in sperm and ovum and decide the genetic trait of zygote. Robust research is being conducted to study the link between prakriti and genes.

In Nidana Sthana Chapter 4 (Prameha Nidana), Acharya says that the development of disease is multi-factorial and it depends upon both the virulence of pathogens (nidana) as well as host response (dushya). Response of the host can be quantified by using prakriti as a parameter. [verse 13]

Psycho-somatic disease

Classification of various diseases on five parameters is described and then gives a generalized method for classification of disease on the basis of grief as a universal symptom. Here it is important to note that the term grief is used instead of pain to identify the disease. The word grief (*dukha*) signifies both mental as well as physical trouble. Thus more emphasis is given on the fact that both the component of a disease i.e. somatic and psychic should be equally treated for successful management. Description of the causative dosha for mental diseases and their relation with physical dosha is given. In the same context the psychosomatic diseases are described. Chronic somatic diseases cause psychological diseases and chronic psychological diseases leads to somatic diseases i.e. both are intermingled and have cause and effect relationship.

Role of agni

400px|Chart 1:Types of Agni|thumb 400px|Chart 2: Factors involved in process of Agni|thumb 400px|Chart 3: Importance of Agni|thumb

The relation between agni and disease process is essential to be understood. Impairment of agni is a cause of accumulation of various toxic products inside body leading to disease. Agni includes all processes of digestion and metabolism taking at gross level, tissue level, micro-cellular level. Hence it needs a special emphasis while treating a disease. Diagnosis of agni of a person is one of key factor in understanding disease.

The term *sharireshu* indicates that agni (factors or enzymes responsible for digestion and metabolism) residing all over the body. However, in subsequent elaboration, agni residing in the gastrointestinal tract is described because this agni regulates the aggravation or abatement of all the other agni [Cha.Sa.Chikitsa Sthana 15/39]. Agni belonging to regular or balanced category are the most beneficial for a healthy living; still agni belonging to the sharp category are given priority in the order of description because of their importance in as much as they are capable of tolerating all types of irregularities. Balanced (*sama*) condition of vata, pitta, and kapha during their natural states and when they are aggravated, accompanies regular or balanced agni.

The charts 1,2 and 3 shows various types of agni and its related processes in ayurvedic perspective.

Contemporary views

Current scientific research supports this age-old tenet of medical wisdom. Walter Cannon in 1920, documented the physiological changes in body as a response to stressors through hormones called catecholamines. This was further researched by Hans Selye to pioneer the field of stress research. He described the close relation between body and mind with various articles on stress affecting humans biologically. Biofeedback is found effective in the treatment of various psycho-somatic disorders. Dean Ornish and his colleagues also worked upon the concept to integrate *yoga*, meditation for designing protocol for stress management in a medical center[92].

International classification of diseases and related health problems is a system that classifies disease on the basis of interpretation and comparison of mortality and morbidity data across globe[93].

Applied aspect for future research

1. Scientific validation of term prakriti and standardization of *doshika* and *manasa prakriti*.
2. Preparation of protocol for the classification of diseases on the basis of vata, pitta and kapha.
3. Standardization of Parameters for the characterization of agni into *manda, tikshana* and *vishama*.
4. Classification of disease, patient as well as management on the basis of prakriti and its scientific validation.

Future Scope for Research

1. Searching genetic trait for different prakriti and disease susceptibility accordingly.
2. Standardization of *Jatharagni, Bhutagni* and *Dhatvagni*.

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Vyadhita Rupiya Vimana

Vimana Sthana Chapter 7. Types of patients and organisms affecting Human Body

Abstract

In this chapter, two subjects are described viz. 1. Two types of patients, based on the psychological types and physical strength are seen; 2. Knowledge of micro and macro organisms that affect human body is given. These two topics seem different, however are connected in view of varied response of humans to exogenous causative factors of disease. The first type of responding individual exaggerates their symptoms (guruvyadhita) and other type understate their symptoms (laghuvyadhita). It is important to make correct assessment of their condition to know the prognosis for proper treatment. Knowledge of micro and macro organisms affecting the body, their etiological factors, site (location), classification, morphology, pathology, nomenclature and treatment is described. These organisms termed as 'krimi' have both internal and external manifestations. Three internal types explained on the basis of their origin are raktaja (originating in blood), shleshmika (originating due to kapha predominant factors), and purishaja (originating in feces). Three step treatment protocol has been mentioned i.e., nidana parivarjana (giving up etiological factors), apakarshana (extraction) and Prakritivighata (creating unsuitable environment for parasites). Thus the chapter narrates in detail about the methodology of analysis of krimi, their origin and ill effects and also the modes and medicaments to treat them.

Keywords: *Vyadhita Roopiya, Guru Vyadhita, Sattvabala, Laghu Vyadhita, Krimi, Shleshmika, Purishaja, Raktaja, Nidana Parivarjan, Apakarshan, Prakritivighta*, Parasites, worms, response of patient to disease, micro-organisms.

Introduction

The chapter deals with importance of *dehabala* (physical strength) and *sattvabala* (psychological strength) in assessing the severity and prognosis of diseases. If a physician masters the art of assessing properly the physical and psychological strength, he never fails in proper prognosis and management of patients.

- Parasitology and Bacteriolgy in Ayurveda –Oldest recording of classification and treatment of *krimi* (parasites and microbes) is found in Charak Samhita. It is obvious that they had knowledge of parasites and invisible microorganisms and their role in pathogenesis and symbiosis. Details of *krimis* is described under seven subheadings i.e., aetiology, nomenclature, site, morphology, colour, pathogenesis and treatment, in the text total number of *krimi* is mentioned as twenty.
- Classification – The *krimis* are classified as external and internal. Internal type has been further classified under three subtypes i.e. raktaja (originating in blood),

shleshmika (originating due to kapha predominant factors), and purishaja (originating in feces).

- Morphology – Charak has described three morphological types of *shlaishmika krimi* which is consistent with present day parasitology, three types include platy helminths, large nematodes and small nematodes.
- Pathogenesis – Raktaja krimi are invisible and produce the symptomatology like *kushtha* hence they are to be treated like the disease *kushtha*. However, The *shleshmika* and purishaja variety has more academic importance than therapeutic as their etiological factor and treatment is the same but the presenting symptomatology is different.
- Treatment - In this section the management principle has been described which is unique and applicable to the management of most diseases. Treatment is described predominantly for intestinal parasites. Long list of plants is mentioned for the treatment of parasites and their expulsion from the body. Per the advancement in technology and pharmaceuticals, the parasites and micro-organisms are studied in detail in modern medicine. Specific ante-helminthics and anti-microbial drugs with good clinical efficacy are available. The description of methods of removal of parasites in Ayurveda seems to be inconvenient in today's era, where convenient therapeutic modalities are developed by modern science. The ayurvedic drugs also need to be used in larger doses. Modern medicine drugs, for removal of common parasites are effective with convenient dosage schedule. However, these drugs are potentially toxic and are to be used with careful watch of physician.

Sanskrit Text, Transliteration and English Translation

अथातो व्याधितरूपीयं विमानं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō vyādhitarūpīyaṁ vimānaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto vyAdhitarUpIyaM vimAnaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter "Vyadhita Rupiya Vimana" (Types of patients and organisms affecting human Body). Thus said Lord Atreya. [1-2]

Two types of patients based on severity of disease and clinical presentation

इह खलु द्वौ पुरुषौ व्याधितरूपौ भवतः- गुरुव्याधितः, लघुव्याधितश्च| तत्र- गुरुव्याधित एकः सत्त्वबलशरीरसम्पदुपेतत्वाल्लघुव्याधित इव दृश्यते, लघुव्याधितोऽपरः सत्त्वादीनामधमत्वाद्गुरुव्याधित इव दृश्यते| तयोरकुशलाः केवलं चक्षुषैव रूपंदृष्ट्वाऽध्यवस्यन्तो व्याधिगुरुलाघवे विप्रतिपद्यन्ते||३||

iha khalu dvau puruṣau vyādhitarūpau bhavataḥ- guruvyādhitaḥ, laghuvyādhitaśca| tatra- guruvyādhita ēkaḥ sattvabalaśarīrasampadupētatvāllaghuvyādhita iva dṛśyatē, laghuvyādhitō'paraḥsattvādīnāmadhamatvādguruvyādhita iva dṛśyatē| tayōrakuśalāḥ kēvalaṁ cakṣuṣaiva rūpaṁ dṛṣṭvā'dhyavasyantō vyādhigurulāghavē vipratipadyantē||3||

iha khalu dvau puruShau vyAdhitarUpau bhavataH- guruvyAdhitaH, laghuvyAdhitashca | tatra- guruvyAdhita ekaH sattvabalasharIrasampadupetatvAllaghuvyAdhita iva dRushyate, laghuvyAdhito~aparaH sattvAdInAmadhamatvAdguruvyAdhita iva dRushyate | tayorakushalAH kevalaM cakShuShaiva rUpaM dRuShTvA~adhyavasyanto vyAdhigurulAghave vipratipadyante ||3||

There are two types of individuals having disease i.e. one with serious illness and other from mild disease. However, one who may be suffering from a severe disease but due to strong mental and physical constitution may project himself/herself to be suffering from a mild disease. The other one is that who may be suffering from a mild disorder but gives the impression of suffering from a severe disorder. The physicians who are not well versed in this regard fail to diagnose properly mild and severe stage of disease, merely on the basis of observation of symptoms.[3]

Consequence of improper diagnosis

नहि ज्ञानावयवेन कृत्स्ने ज्ञेये विज्ञानमुत्पद्यते| विप्रतिपन्नास्तु खलु रोगज्ञाने उपक्रमयुक्तिज्ञाने चापि विप्रतिपद्यन्ते | ते यदा गुरुव्याधितं लघुव्याधितरूपमासादयन्ति, तदा तमल्पदोषं मत्वा संशोधनकालेऽस्मै मृदु संशोधनं प्रयच्छन्तो भूय एवास्य दोषानुदीरयन्ति| यदा तु लघुव्याधितं गुरुव्याधितरूपमासादयन्ति, तदा तं महादोषं मत्वा संशोधनकालेऽस्मै तीक्ष्णं संशोधनं प्रयच्छन्तो दोषानतिनिर्हृत्य शरीरमस्य क्षिण्वन्ति| एवमवयवेन ज्ञानस्य कृत्स्ने ज्ञेये ज्ञानमभिमन्यमानाः परिस्खलन्ति| विदितवेदितव्यास्तु भिषजः सर्वं सर्वथा यथासम्भवं परीक्ष्यं परीक्ष्याध्यवस्यन्तो न क्वचिदपि विप्रतिपद्यन्ते, यथेष्टमर्थमभिनिर्वर्तयन्ति चेति ||४||

nahi jñānāvayavēna kṛtsnē jñēyē vijñānamutpadyatē| vipratipannāstu khalu rōgajñānē upakramayuktijñānē cāpi vipratipadyantē| tē yadā guruvyādhitaṁ laghuvyādhitarūpamāsādayanti, tadā tamalpadōṣaṁ matvā saṁśōdhanakālē'smaimṛdu saṁśōdhanaṁ prayacchantō bhūya ēvāsya dōṣānudīrayanti| yadā tu laghuvyādhitaṁ guruvyādhitarūpamāsādayanti, tadā taṁ mahādōṣaṁ matvāsaṁśōdhanakālē'smai tīkṣṇaṁ saṁśōdhanaṁ prayacchantō dōṣānatinirhṛtya śarīramasya kṣiṇvanti| ēvamavayavēna jñānasya kṛtsnē jñēyē jñānamabhimanyamānāḥ pariskhalanti| viditavēditavyāstu bhiṣajaḥ sarvaṁ sarvathā yathāsambhavaṁ parīkṣyaṁ parīkṣyādhyavasyantō nakvacidapi vipratipadyantē, yathēṣṭamarthamabhinirvartayanti cēti||4||

nahi j~jAnAvayavena kRutsne j~jeye vij~jAnamutpadyate | vipratipannAstu khalu rogaj~jAne upakramayuktij~jAne cApi vipratipadyante | te yadA guruvyAdhitaM laghuvyAdhitarUpamAsAdayanti, tadA tamalpadoShaM matvA saMshodhanakAle~asmai mRudu saMshodhanaM prayacchanto bhUya evAsya doShAnudIrayanti | yadA tu laghuvyAdhitaM guruvyAdhitarUpamAsAdayanti, tadA taM mahAdoShaM matvA saMshodhanakAle~asmai tIkShNaM saMshodhanaM prayacchanto doShAnatinirhRutya sharIramasya kShiNvanti | evamavayavena

j~jAnasya kRutsne j~jeye j~jAnamabhimanyamAnAH pariskhalanti | viditaveditavyAstu bhiShajaH sarvaM sarvathA yathAsambhavaM parIkShyaM parIkShyAdhyavasyanto na kvacidapi vipratipadyante, yatheShTamarthamabhinirvartayanti ceti ||4||

A partial knowledge of any subject does not provide thorough understanding of the entire scientific concept. Those who fail to diagnose a case properly, also fail to prescribe a rational remedy for the same. For instance, when they consider the severely ill person having mild disease and, administer mild evacuative drug which fails to expel (*udeerana*) out dosha. Similarly, when they consider mildly ill patient to have severe disease and administer strong evacuative drug which eliminates the doshas excessively causing weakness in the body. Thus those who regard the partial knowledge as sufficient to provide complete understanding of the entire object, fail in their pursuit. On the other hand, the physicians who have thorough knowledge from all aspects and take action after examining the entire situation by all means as far as possible they achieve the desired objective.[4]

भवन्ति चात्र- सत्त्वादीनां विकल्पेन व्याधिरूपमथातुरे| दृष्ट्वा विप्रतिपद्यन्ते बाला व्याधिबलाबले||५||

ते भेषजमयोगेन कुर्वन्त्यज्ञानमोहिताः | व्याधितानां विनाशाय क्लेशाय महतेऽपिवा||६||

प्राज्ञास्तु सर्वमाज्ञाय परीक्ष्यमिह सर्वथा | न स्खलन्ति प्रयोगेषु भेषजानां कदाचन ||७|

bhavanti cātra- sattvādīnāṁ vikalpēna vyādhirūpamathāturē [1] | dṛṣṭvā vipratipadyantē bālā vyādhibalābalē||5||

tē bhēṣajamayōgēna kurvantyajñānamōhitāḥ| vyādhitānāṁ vināśāya klēśāya mahatē'pi vā||6||

prājñāstu sarvamājñāya parīkṣyamiha sarvathā| na skhalanti prayōgēṣu bhēṣajānāṁ kadācana||7||

bhavanti cAtra- sattvAdInAM vikalpena vyAdhirUpamathAture [1] | dRuShTvA vipratipadyante bAlA vyAdhibalAbale ||5||

te bheShajamayogena kurvantyaj~jAnamohitAH | vyAdhitAnAM vinAshAya kleshAya mahate~api vA ||6||

prAj~jAstu sarvamAj~jAya parIkShyamiha sarvathA | na skhalanti prayogeShu bheShajAnAM kadAcana ||7||

Here are the verses,

The inexperienced physicians may wrongly diagnose the severity of the disease by seeing only the appearance of the patient having psychic disorder. These ignorant ones, by administering improper remedies, cause end of the patient or severe misery to the patient. The learned ones, (on the other hand), after examining the patient by all means never commit mistakes in administration of remedial measure. [5-7]

इति व्याधितरूपाधिकारे व्याधितरूपसङ्ख्याग्रसम्भवं व्याधितरूपहेतुविप्रतिपत्तौ कारणं सापवादं सम्प्रतिपत्तिकारणं चानपवादं निशम्य, भगवन्तमात्रेयमग्निवेशोऽतः परंसर्वक्रिमीणां पुरीष संश्रयाणां समुत्थानस्थानसंस्थानवर्णनामप्रभावचिकित्सितविशेषान्पपच्छोपसङ्गृह्य पादौ ||८||

iti vyādhitarūpādhikārē vyādhitarūpasaṅkhyāgrasambhavaṁ vyādhitarūpahētuvipratipattau kāraṇaṁsāpavādaṁ sampratipattikāraṇaṁ cānapavādaṁ niśamya, bhagavantamātrēyamagnivēśō'taḥ paraṁsarvakrimīṇāṁ purīṣasaṁśrayāṇāṁ samutthānasthānasaṁsthānavarṇanāmaprabhāvacikitsitaviśēṣānpapracchōpasaṅgṛhya pādau||8||

iti vyAdhitarUpAdhikAre vyAdhitarUpasa~gkhyAgrasambhavaM vyAdhitarUpahetuvipratipattau kAraNaM sApavAdaM sampratipattikAraNaM cAnapavAdaM nishamya, bhagavantamAtreyamagnivesho~ataH paraM sarvakrimINAM purIShasaMshrayANAM samutthAnasthAnasaMsthAnavarNanAmaprabhAvacikitsitavisheShAn papacchopasa~ggRuhya pAdau ||8||

After the proper knowledge regarding the classification of patients on the basis of their psychological and physical strength and its consequences in proper diagnosis and treatment resulting in success or failure of physician, bowing on the feet of worshipful Atreya, Agnivesha put query about all parasites inhabiting in the *purisha* (feces) of persons in respect of their etiology, habitat, morphological varieties, color, nomenclature, pathogenesis and treatment.[8]

Types of *krimi*

अथास्मै प्रोवाच भगवानात्रेयः- इह खल्वग्निवेश! विंशतिविधाः क्रिमयः पूर्वमुद्दिष्टा नानाविधेन प्रविभागेनान्यत्र सहजेभ्यः; ते पुनः प्रकृतिभिर्विभज्यमानाश्चतुर्विधा भवन्ति; तद्यथा- पुरीषजाः, श्लेष्मजाः, शोणितजा, मलजाश्चेति ||९||

athāsmai prōvāca bhagavānātrēyaḥ- iha khalvagnivēśa! viṁśatividhāḥ krimayaḥ pūrvamuddiṣṭānānāvidhēna pravibhāgēnānyatra sahajēbhyaḥ; tē punaḥ prakṛtibhirvibhajyamānāścaturvidhā bhavanti;tadyathā- purīṣajāḥ, ślēṣmajāḥ, śōṇitajā, malajāścēti||9||

athAsmai provAca bhagavAnAtreyaH- iha khalvagnivesha! viMshatividhAH krimayaH pUrvamuddiShTA nAnAvidhena pravibhAgenAnyatra sahajebhyaH; te punaH prakRutibhirvibhajyamAnAshcaturvidhA bhavanti; tadyathA- purIShajAH, shleShmajAH, shoNitajA, malajAshceti ||9||

Lord Atreya replied to him—O Agnivesha! Twenty types of pathogenic parasites have been mentioned here from various points of view, the non-pathogenic are other ones described elsewhere. They, being divided as per their source of genesis, are of four types-developing in feces, in mucus, in blood and developing from external excreta.[9]

Malaja krimi (parasites originating from excreta)

तत्र मलो बाह्यश्चाभ्यन्तरश्च | तत्र बाह्यमलजातान्मलजान्सञ्चक्ष्महे | तेषांसमुत्थानं- मृजावर्जनं ; स्थानं- केशश्मश्रुलोमपक्ष्मवासांसि ; संस्थानम्- अणवस्तिलाकृतयो बहुपादाश्च ; वर्णः- कृष्णः, शुक्लश्च; नामानि- यूकाः, पिपीलिकाश्च; प्रभावः- कण्डूजननं, कोठपिडकाभिनिर्वर्तनं च; चिकित्सितं तु खल्वेषामपकर्षणं, मलोपघातः, मलकराणां चभावानामनुपसेवनमिति ||१०||

tatra malō bāhyaścābhyantaraśca| tatra bāhyamalajātān malajān sañcakṣmahē | tēṣāṁ samutthānaṁ- mṛjāvarjanaṁ; sthānaṁ- kēśaśmaśrulōmapakṣmavāsāṁsi; saṁsthānam-aṇavastilākṛtayō bahupādāśca; varṇaḥ- kṛṣṇaḥ, śuklaśca; nāmāni- yūkāḥ, pipīlikāśca; prabhāvaḥ-kaṇḍūjananaṁ, kōṭhapiḍakābhinirvartanaṁ ca; cikitsitaṁ tu khalvēṣāmapakarṣaṇaṁ, malōpaghātaḥ,malakarāṇāṁ ca bhāvānāmanupasēvanamiti||10||

tatra malo bAhyashcAbhyantarashca | tatra bAhyamalajAtAn malajAn sa~jcakShmahe | teShAM samutthAnaM- mRujAvarjanaM; sthAnaM- keshashmashrulomapakShmavAsAMsi; saMsthAnam- aNavastilAkRutayo bahupAdAshca; varNaH- kRuShNaH, shuklashca; nAmAni- yUkAH, pipIlikAshca; prabhAvaH- kaNDUjananaM, koThapiDakAbhinirvartanaM ca; cikitsitaM tu khalveShAmapakarShaNaM, malopaghAtaH, malakarANAM ca bhAvAnAmanupasevanamiti ||10||

Excreta are of two types-external and internal. Here the word malaja means parasites growing due to external excreta. Their etiological factor is lack of cleanliness of the body.

Habitat -hair, beard, moustaches, body hair, eyelashes and clothing.

Morphology –minute sesame seed shaped and multipedes.

Color- black or white;

Also known as- *yuka* (lice), *pipilika*(*liksha*, or nit).

Symptoms - itching, urticarial patches and papules.

Their treatment is - extraction, removal of external excreta from the body and to avoid the factors which are responsible for production of excreta. [10]

Shonitaja krimi (parasites in blood)

शोणितजानां तु खलु कुष्ठैः समानं समुत्थानं ; स्थानं- रक्तवाहिन्यो धमन्यः; संस्थानम्- अणवो वृत्ताश्चापादाश्च, सूक्ष्मत्वाच्चैके भवन्त्यदृश्याः; वर्णः- ताम्रः; नामानि- केशादा, लोमादा, लोमद्वीपाः, सौरसा, औडुम्बरा, जन्तुमातरश्चेति; प्रभावः- केशश्मश्रुनखलोमपक्ष्मापध्वंसः, व्रणगतानां च हर्षकण्डूतोदसंसर्पणानि, अतिवृद्धानां च त्वक्सिरास्नायुमांसतरुणास्थिभक्षणमिति; चिकित्सितमप्येषां कुष्ठैः समानं, तदुत्तरकालमुपदेक्ष्यामः ||११||

śōṇitajānāṁ tu khalu kuṣṭhaiḥ samānaṁ samutthānaṁ; sthānaṁ- raktavāhinyō dhamanyaḥ; saṁsthānam-aṇavō vṛttāścāpādāśca, sūkṣmatvāccaikē bhavantyadṛśyāḥ;

varṇaḥ- tāmraḥ; nāmāni- kēśādā, lōmādā,lōmadvīpāḥ, saurasā, auḍumbarā, jantumātaraścēti; prabhāvaḥ-kēśaśmaśrunakhalōmapakṣmāpadhvaṁsaḥ, vraṇagatānāṁ ca harṣakaṇḍūtōdasaṁsarpaṇāni,ativṛddhānāṁ ca tvaksirāsnāyumāṁsataruṇāsthibhakṣaṇamiti; cikitsitamapyēṣāṁ kuṣṭhaiḥ samānaṁ,taduttarakālamupadēkṣyāmaḥ||11||

shoNitajAnAM tu khalu kuShThaiH samAnaM samutthAnaM; sthAnaM- raktavAhinyo dhamanyaH; saMsthAnam- aNavo vRuttAshcApAdAshca, sUkShmatvAccaike bhavantyadRushyAH; varNaH- tAmraH; nAmAni- keshAdA, lomAdA, lomadvIpAH, saurasA, auDumbarA, jantumAtarashceti; prabhAvaH- keshashmashrunakhalomapakShmApadhvaMsaH, vraNagatAnAM ca harShakaNDUtodasaMsarpaNAni, ativRuddhAnAM ca tvaksirAsnAyumAMsataruNAsthibhakShaNamiti; cikitsitamapyeShAM kuShThaiH samAnaM, taduttarakAlamupadekShyAmaH ||11||

Etiological factors for *raktaja* (growing due to the vitiation of blood) *krimi* are similar to those of *kushtha*;

Habitat- blood vessels;

Morphology -minute, round and having no feet and some of them are invisible due to their minuteness;

Color- coppery;

Also known as – *keshada* (destructing hair), *lomada* (destructing body hair), *lomadwipa* (residing in hair follicles of body), *saurasa*(insect infesting cartilages), *audumbara*(which appear like clusters of ficus racemosa/cluster fig tree) and *jantumatarah*(a kind of fly which produces worms);

They may produce pathogenesis like-falling of hair, beard and moustache, nails, body hair, eyelashes, when they infect a wound - (they cause) oversensitivity, itching, piercing pain and creeping sensation, when they are excessively grown - they eat away skin, blood vessels, ligaments, muscles and cartilage.

Their treatment is also similar to that for *kushtha* (variety of skin disorders) which will be described later on (in the chapter of *kushtha*). [11]

Shleshmaja krimi (parasites in mucus and other fluids)

श्लेष्मजाः क्षीरगुडतिलमत्स्यानूपमांसपिष्टान्नपरमान्नकुसुम्भस्नेहाजीर्णपूतिक्लिन्नसङ्कीर्णवि -रुद्धासात्म्यभोजनसमुत्थानाः; तेषामामाशयः स्थानं, ते प्रवर्धमानास्तूर्ध्वमधो वा विसर्पन्त्युभयतोवा; संस्थानवर्णविशेषास्तु- श्वेताः पृथुब्रध्नसंस्थानाः केचित्, केचिदवृत्तपरिणाहा गण्डूपदाकृतयः श्वेतास्ताम्रावभासाश्च, केचिदणवो दीर्घास्तन्त्वाकृतयः श्वेताः; तेषां त्रिविधानां श्लेष्मनिमित्तानां क्रिमीणां नामानि- अन्त्रादाः, उदरादाः, हृदयचराः , चुरवः, दर्भपुष्पाः, सौगन्धिकाः, महागुदाश्चेति; प्रभावो- हृल्लासः, आस्यसंस्रवणम्, अरोचकाविपाकौ, ज्वरः, मूर्च्छा, जृम्भा, क्षवथुः, आनाहः, अङ्गमर्दः, छर्दिः काश्र्यं, पारुष्यं, चेति ||१२||

ślēṣmajāḥkṣīraguḍatilamatsyānūpamāṁsapiṣṭānnaparamānnakusumbhasnēhājīrṇapūti klinnasaṅkīrṇaviruddhāsātmyabhōjanasamutthānāḥ;tēṣāmāmāśayaḥ sthānaṁ, tē pravardhamānāstūrdhvamadhō vā visarpantyubhayatō vā; saṁsthānavarṇaviśēṣāstu-śvētāḥpr̥thubradhnasaṁsthānāḥ kēcit, kēcidvr̥ttapariṇāhā gaṇḍūpadākr̥tayaḥ śvētāstāmrāvabhāsāśca, kēcidaṇavō dīrghāstantvākr̥tayaḥśvētāḥ; tēṣāṁ trividhānāṁ ślēṣmanimittānāṁ krimīṇāṁ nāmāni- antrādāḥ, udarādāḥ, hr̥dayacarāḥ , curavaḥ, darbhapuṣpāḥ,saugandhikāḥ, mahāgudāścēti; prabhāvō- hr̥llāsaḥ, āsyasaṁsravaṇam, arōcakāvipākau, jvaraḥ, mūrcchā, jr̥mbhā, kṣavathuḥ,ānāhaḥ, aṅgamardaḥ, chardiḥ kārśyaṁ, pāruṣyaṁ, cēti||12||

shleShmajAH kShIraguDatilamatsyAnUpamAMsapiShTAnnaparamAnnakusumbhasneh- AjIrNapUti klinnasa~gkIrNaviruddhAsAtmyabhojanasamutthAnAH; teShAmAmAshayaH sthAnaM, te pravardhamAnAstUrdhvamadho vA visarpantyubhayato vA; saMsthAnavarNavisheShAstu- shvetAH pRuthubradhnasaMsthAnAH kecit, kecidvRuttapariNAhA gaNDUpadAkRutayaH shvetAstAmrAvabhAsAshca, kecidaNavo dIrghAstantvAkRutayaH shvetAH; teShAM trividhAnAM shleShmanimittAnAM krimINAM nAmAni- antrAdAH, udarAdAH, hRudayacarAH , curavaH, darbhapuShpAH, saugandhikAH, mahAgudAshceti; prabhAvo- hRullAsaH, AsyasaMsravaNam, arocakAvipAkau, jvaraH, mUrcchA, jRumbhA, kShavathuH, AnAhaH, a~ggamardaH, chardiH kArshyaM, pAruShyaM, ceti ||12||

The parasites growing due to the vitiation of *shleshma* may be caused due to food consisting of milk, jaggery, sesame, flesh of marshy animals, (rice) flour preparations, rice cooked in milk, oil of *kusumbha* (safflower-Schleichera oleosa), uncooked, putrefied, stale, infected, antagonistic and unsuitable items;

Their habitat is in *amashaya* (stomach and duodenum); when developed they move upwards or downwards or both ways;

These *shlaishmika krimis* on the basis of morphology and color are of three types-

1. Those which are white, broad and like a tape.
2. Those which are round like earthworms and white & coppery tinge in color;
3. Others which are small, like long thread and white;

These three types of worms can have the names like -*antrada* (damaging intestines), *udarada* (damaging abdomen), *hridayachara* (moving in the cardiac area), *curu, darbhapushpa* (like the flowers of *darbha*), *saugandhika* (having specific smell), *mahaguda*(which reside in gastrointestinal tract);

They may produce symptoms like- nausea, excessive salivation, anorexia, indigestion, fever, fainting, yawning, sneezing, constipation, body-ache, vomiting, emaciation and roughness. [12]

Purishaja krimi (parasites in feces)

पुरीषजास्तुल्यसमुत्थानाः श्लेष्मजैः; तेषां स्थानं पक्वाशयः, ते प्रवर्धमानास्त्वधो विसर्पन्ति, यस्य पुनरामाशयाभिमुखाः स्युर्यदन्तरं तदन्तरं तस्योद्गारनिःश्वासाः पुरीषगन्धिनः स्युः; संस्थानवर्णविशेषास्तु- सूक्ष्मवृत्तपरीणाहाः श्वेता दीर्घा ऊर्णांशुसङ्काशाः केचित्, केचित्पुनः स्थूलवृत्तपरीणाहाः श्यावनीलहरितपीताः; तेषां नामानि ककेरुकाः, मकेरुकाः, लेलिहाः; सशूलकाः, सौसुरादाश्चेति; प्रभावः- पुरीषभेदः, कार्श्यं, पारुष्यं, लोमहर्षाभिनिर्वर्तनं च, त एव चास्य गुदमुखं परितुदन्तः कण्डूं चोपजनयन्तो गुदमुखं पर्यासते, त एव जातहर्षा गुदनिष्क्रमणमतिवेलं कुर्वन्ति; इत्येष श्लेष्मजानां पुरीषजानां च क्रिमीणां समुत्थानादिविशेषः ||१३||

purīṣajāstulyasamutthānāḥ ślēṣmajaiḥ; tēṣāṁ sthānaṁ pakvāśayaḥ, tē pravardhamānāstvadhō visarpanti,yasya punarāmāśayābhimukhāḥ syuryadantaraṁ tadantaraṁ tasyōdgāraniḥśvāsāḥ purīṣagandhinaḥsyuḥ; saṁsthānavarṇaviśēṣāstu- sūkṣmavr̥ttaparīṇāhāḥ śvētā dīrghā ūrṇāṁśusaṅkāśāḥ kēcit, kēcitpunaḥ sthūlavr̥ttaparīṇāhāḥ śyāvanīlaharitapītāḥ; tēṣāṁ nāmāni kakērukāḥ, makērukāḥ, lēlihāḥ; saśūlakāḥ,sausurādāścēti; prabhāvaḥ- purīṣabhēdaḥ, kārśyaṁ, pāruṣyaṁ, lōmaharṣābhinirvartanaṁ ca, ta ēva cāsyagudamukhaṁ paritudantaḥ kaṇḍūṁ cōpajanayantō gudamukhaṁ paryāsatē, ta ēva jātaharṣāgudaniṣkramaṇamativēlaṁ kurvanti; ityēṣa ślēṣmajānāṁ purīṣajānāṁ ca krimīṇāṁsamutthānādiviśēṣaḥ||13||

purIShajAstulyasamutthAnAH shleShmajaiH; teShAM sthAnaM pakvAshayaH, te pravardhamAnAstvadho visarpanti, yasya punarAmAshayAbhimukhAH syuryadantaraM [1] tadantaraM tasyodgAraniHshvAsAH purIShagandhinaH syuH; saMsthAnavarNavisheShAstu- sUkShmavRuttaparINAhAH shvetA dIrghA [2] UrNAMshusa~gkAshAH kecit, kecit punaH sthUlavRuttaparINAhAH shyAvanIlaharitapItAH; teShAM nAmAni kakerukAH, makerukAH, lelihAH; sashUlakAH, sausurAdAshceti; prabhAvaH- purIShabhedaH, kArshyaM, pAruShyaM, lomaharShAbhinirvartanaM ca, ta eva cAsya gudamukhaM paritudantaH kaNDUM copajanayanto gudamukhaM paryAsate, ta eva jAtaharShA gudaniShkramaNAtivelaM kurvanti; ityeSha shleShmajAnAM purIShajAnAM ca krimINAM samutthAnAdivisheShaH ||13||

The parasites growing in feces grow due to the same etiological factor which cause *shleshmaja krimi* -

Their habitat is *pakwashaya* (large intestine and rectum); when developed they move downwards or both ways; however if they tend to move (upwards) towards stomach, eructation and breath of the patient may have fecal odor.

Their morphology and color- these purishaja krimi are morphologically of two types :

1. some are minute round in circumference white in color and like hair of goat (wool);
2. whereas others are big, round in circumference and may have the colors like blackish, blue, green and yellow;

These two types of worms can have the names like - *kakeruka, makeruka, leliha*(which lick), *sashulaka*(which cause pain), *sausurada*;

They may produce symptoms like- diarrhea, emaciation, roughness, and horripilation; on reaching the anus, they produce piercing pain and itching there; when they are exhilarated, they come out of anus frequently.

Thus these are the characteristics of the worms grown due to the vitiation of *shleshma* and purisha. [13]

Principles of management

चिकित्सितं तु खल्वेषां समासेनोपदिश्य पश्चाद्विस्तरेणोपदेक्ष्यामः | तत्र सर्वक्रिमीणामपकर्षणमेवादितः कार्यं, ततः प्रकृतिविघातः, अनन्तरं निदानोक्तानां भावानामनुपसेवनमिति ||१४||

cikitsitaṁ tu khalvēṣāṁ samāsēnōpadiśya paścādvistarēṇōpadēkṣyāmaḥ| tatra sarvakrimīṇāmapakarṣaṇamēvāditaḥ kāryaṁ, tataḥ prakṛtivighātaḥ, anantaraṁ nidānōktānāṁbhāvānāmanupasēvanamiti||14||

cikitsitaM tu khalveShAM samAsenopadishya pashcAdvistareNopadekShyAmaH | tatra sarvakrimINAmapakarShaNamevAditaH kAryaM, tataH prakRutivighAtaH, anantaraM nidAnoktAnAM bhAvAnAmanupasevanamiti ||14||

Their treatment will be mentioned here in brief which will be described in detail later. Parasites should be extracted, then destroyed by modifying the factors responsible for their generation and development and there after abstinence from the etiological factors should be followed. [14]

तत्रापकर्षणं- हस्तेनाभिगृह्य विमृश्योपकरणवताऽपनयनमनुपकरणेन वा; स्थानगतानां तु क्रिमीणां भेषजेनापकर्षणं न्यायतः, तच्चतुर्विधं; तद्यथा- शिरोविरेचनं, वमनं, विरेचनम्, आस्थापनंच; इत्यपकर्षणविधिः | प्रकृतिविघातस्त्वेषां कटुतिक्तकषायक्षारोष्णानां द्रव्याणामुपयोगः, यच्चान्यदपिकिञ्चिच्छ्लेष्मपुरीषप्रत्यनीकभूतं तत्स्यात्; हतिप्रकृतिविघातः | अनन्तरं निदानोक्तानां भावानामनुपसेवनं- यदुक्तं निदानविधौ तस्य विवर्जनं तथाप्रायाणां चापरेषां द्रव्याणाम् | इति लक्षणतश्चिकित्सितमनुव्याख्यातम् | एतदेव पुनर्विस्तरेणोपदेक्ष्यते ||१५||

tatrāpakarṣaṇaṁ- hastēnābhigṛhya vimṛśyōpakaraṇavatā'panayanamanupakaraṇēna vā; sthānagatānāṁtu krimīṇāṁ bhēṣajēnāpakarṣaṇaṁ nyāyataḥ, taccaturvidhaṁ; tadyathā- śirōvirēcanaṁ, vamanaṁ,virēcanam, āsthāpanaṁ ca; ityapakarṣaṇavidhiḥ| prakṛtivighātastvēṣāṁ kaṭutiktakaṣāyakṣārōṣṇānāṁ dravyāṇāmupayōgaḥ, yaccānyadapikiñcicchlēṣmapurīṣapratyanīkabhūtaṁ tat syāt; hati prakṛtivighātaḥ| anantaraṁ nidānōktānāṁ bhāvānāmanupasēvanaṁ- yaduktaṁ nidānavidhau tasya vivarjanaṁtathāprāyāṇāṁ cāparēṣāṁ dravyāṇām| iti lakṣaṇataścikitsitamanuvyākhyātam| ētadēva punarvistarēṇōpadēkṣyatē||15||

tatrApakarShaNaM- hastenAbhigRuhya vimRushyopakaraNavatA~apanayanamanupakaraNena vA; sthAnagatAnAM tu krimINAM bheShajenApakarShaNaM nyAyataH, taccaturvidhaM; tadyathA- shirovirecanaM, vamanaM, virecanam, AsthApanaM ca; ityapakarShaNavidhiH |

prakRutivighAtastveShAM kaTutiktakaShAyakShAroShNAnAM dravyANAmupayogaH, yaccAnyadapi ki~jcicchleShmapurIShapratyanIkabhUtaM tat syAt; hati prakRutivighAtaH | anantaraM nidAnoktAnAM bhAvAnAmanupasevanaM- yaduktaM nidAnavidhau tasya vivarjanaM tathAprAyANAM cApareShAM dravyANAm | iti lakShaNatashcikitsitamanuvyAkhyAtam | etadeva punarvistareNopadekShyate ||15||

Apakarshana: Extraction (removal) can be done by hands with or without the help of instruments as may be the requirement.

- Parasites located inside the organs are extricated, as a rule, by the (eliminative) therapy. These are of four types such as nasal errhines - nasya, emesis, purgation and non-unctuous enema.

Prakritivighata: Destruction of the source of their origin and development consists of the use of pungent, bitter, astringent, alkaline and hot drugs, and other measures which are contrary to kapha and feces.

Nidanaparivarjana: Thereafter abstinence from the etiological factors-whatever is mentioned as causative factor and similar other substances should be avoided. Thus the principle of treatment is said, which will be further described in detail. [15]

Various therapeutic modalities

अथैनं क्रिमिकोष्ठमातुरमग्रे षड्रात्रं सप्तरात्रं वा स्नेहस्वेदाभ्यामुपपाद्य श्वोभूते एनं संशोधनं पाययिताऽस्मीति क्षीरगुडदधितिलमत्स्यानूपमांसपिष्टान्नपरमान्नकृसम्भस्नेहसम्प्रयुक्तैर्भोज्यैः सायं प्रातश्चोपपादयेत्समुदीरणार्थं क्रिमीणां कोष्ठाभिसरणार्थं च भिषक् | अथ व्युष्टायां रात्र्यां सुखोषितं सुप्रजीर्णभक्तं च विज्ञायास्थापनवमनविरेचनैस्तदहरेवोपपादयेदुपपादनी -यश्चेत्स्यात्सर्वान्परीक्ष्य विशेषान्परीक्ष्य सम्यक् ||१६||

athainaṁ krimikōṣṭhamāturamagrē ṣaḍrātraṁ saptarātraṁ vā snēhasvēdābhyāmupapādya śvōbhūtē ēnaṁsaṁśōdhanaṁ pāyayitā'smītikṣīraguḍadadhitilamatsyānūpamāṁsapiṣṭānnaparamānnakusumbhasnēh asamprayuktairbhōjyaiḥ sāyaṁprātaścōpapādayēt samudīraṇārthaṁ krimīṇāṁ kōṣṭhābhisaraṇārthaṁ ca bhiṣak| atha vyuṣṭāyāṁ rātryāṁ sukhōṣitaṁ suprajīrṇabhaktaṁ cavijñāyāsthāpanavamanavirēcanaistadaharēvōpapādayēdupapādanīyaścēt syāt sarvān parīkṣyaviśēṣānparīkṣya samyak||16||

athainaM krimikoShThamAturamagre ShaDrAtraM saptarAtraM vA snehasvedAbhyAmupapAdya shvobhUte enaM saMshodhanaM pAyayitA~asmIti kShIraguDadadhitilamatsyAnUpamAMsapiShTAnnaparamAnnakusumbhasnehasampra yuktairbhojyaiH sAyaM prAtashcopapAdayet samudIraNArthaM krimINAM koShThAbhisaraNArthaM ca bhiShak | atha vyuShTAyAM rAtryAM sukhoShitaM suprajIrNabhaktaM ca vij~jAyAsthApanavamanavirecanaistadaharevopapAdayedupapAdanIyashcet syAt sarvAn parIkShyavisheShAn parIkShya samyak ||16||

The patient infested with worms should be first treated with oleation and fomentation for six or seven nights and a day before administration of evacuative therapy he should be given diet consisting mainly of milk, jaggery, curd, sesame, fish, meat of marshy animals, (rice) flour preparation, rice cooked in milk and *kusumbha* oil in morning and evening, in order to stimulate the worms and bring them to the alimentary tract. Next morning, when the patient is comfortably seated and his previous meal properly digested, the evacuative therapy-non unctuous enema, emesis and purgation- should be administered to him on the same day after examining all the aspects properly. [16]

अथाहरेतिब्रूयात्-
मूलकसर्षपलशुनकरञ्जशिग्रुमधुशिग्रुखरपुष्पाभूस्तृणसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकानि सर्वाण्यथवा यथालाभं; तान्याहृतान्यभिसमीक्ष्य खण्डशश्छेदयित्वा प्रक्षाल्य पानीयेन सुप्रक्षालितायां स्थाल्यां समावाप्य गोमूत्रेणार्धोदकेनाभिषिच्य साधयेत्सततमवघट्टयन्दर्व्या, तमुपयुक्तभूयिष्ठेऽम्भसि गतरसेष्वौषधेषु स्थालीमवतार्य सुपरिपूतं कषायं सुखोष्णं मदनफलपिप्पलीविडङ्गकल्कतैलोपहितंस्वर्जिकालवणितमभ्यासिच्य बस्तौ विधिवदास्थापयेदेनं; तथाऽर्कालर्ककुटजाढकीकुष्ठकैडर्यकषायेण वा, तथा शिग्रुपीलुकुस्तुम्बुरुकट्वकासर्षपकषायेण, तथाऽऽमलकशृङ्गवेरदारुहरिद्रापिचुमर्दकषायेण मदनफलादिसंयोगसम्पादितेन, त्रिवारं सप्तरात्रं वाऽऽस्थापयेत् ||१७||

athāharēti brūyāt-
mūlakasarṣapalaśunakarañjaśigrumadhuśigrukharapuṣpābhūstṛṇasumukhasurasakuṭhērakagaṇḍīrakālamālakaparṇāsakṣavakaphaṇijjhakānisarvāṇyathavā yathālābhaṁ; tānyāhṛtānyabhisamīkṣya khaṇḍaśaśchēdayitvā prakṣālya pānīyēna suprakṣālitāyāṁ sthālyāṁ samāvāpyagōmūtrēṇārdhōdakēnābhiṣicya sādhayēt satatamavaghaṭṭayan darvyā, tamupayuktabhūyiṣṭhē'mbhasi [1] gatarasēṣvauṣadhēṣusthālīmavatārya suparipūtaṁ kaṣāyaṁ sukhōṣṇaṁ madanaphalapippalīviḍaṅgakalkatailōpahitaṁ svarjikālavaṇitamabhyāsicya bastauvidhivadāsthāpayēdēnaṁ; tathā'rkālarkakuṭajāḍhakīkuṣṭhakaiḍaryakaṣāyēṇa vā, tathā śigrupīlukustumburukaṭukāsarṣapakaṣāyēṇa,tathā*malakaśṛṅgavēradāruharidrāpicumardakaṣāyēṇa madanaphalādisaṁyōgasampāditēna, trivāraṁ saptarātraṁ vā*sthāpayēt||17||

athAhareti brUyAt-
mUlakasarShapalashunakara~jjashigrumadhushigrukharapuShpAbhUstRuNasumukhasurasakuTherakagaNDIrakAlamAlakaparNAsakShavakaphaNijjhakAni sarvANyathavA yathAlAbhaM; tAnyAhRutAnyabhisamIkShya khaNDashashchedayitvA prakShAlya pAnIyena suprakShAlitAyAM sthAlyAM samAvApya gomUtreNArdhodakenAbhiShicya sAdhayet satatamavaghaTTayan darvyA, tamupayuktabhUyiShThe~ambhasi [1] gataraseShvauShadheShu sthAlImavatArya suparipUtaM kaShAyaM sukhoShNaM madanaphalapippalIviDa~ggakalkatailopahitaM svarjikAlavaNitamabhyAsicya bastau vidhivadAsthApayedenaM; tathA~arkAlarkakuTajADhakIkuShThakaiDaryakaShAyeNa vA, tathA shigrupIlukustumburukaTukAsarShapakaShAyeNa, tathA$_a$amalakashRu~ggaveradAruharidrApicumardakaShAyeNa madanaphalAdisaMyogasampAditena, trivAraM saptarAtraM vA$_a$sthApayet ||17||

Now the patient should be asked to bring the drugs-

Mulaka (radish), *sarshapa* (mustard), *lashuna* (garlic), *karanja* (pongamia), *shigru* (drum stick), *madhu shigru* (a kind of drumstick), *kharapushpa*(*katphala* or *vana tulasi*), *bhustruna*, *sumukha*(a type of *tulasi*), *surasa*(type of tulasi), *kutheraka*(type of *tulasi*), *gandira*(Canthium parviflorum Lamk), *kalamalaka*(type of *tulasi*), *parnasa*(type of *tulasi*), *kshavka*(type of *tulasi*), *phaninjaka*(type of *tulasi*)- all or whichever are available, should be cut into pieces, washed well with water, put in well-cleaned cooking pot and after dipping them in cow urine diluted with half water they are cooked being stirred constantly with a ladle. When the water is mostly consumed and the drugs well-extracted the cooking pot should be brought down and the extract be taken by filtering it properly.

The tolerably warm decoction is added with the paste of the *madanaphala* pulp, *vidanga* oil, and *swarjika kshara* and put into the enema pot and with this non-unctuous enema should be administered to the patient properly. This enema may also be prepared with the decoction of *arka, alarka, kulaja, adhaki, kushtha, kaidarya, shigru, pilu, dhanyaka, katuka* and *sarshapa, amalaka, shringabera, daruharidra* and *nimba*, in combination with *madanaphala* etc. and is administered to the patient for three or seven days. [17]

प्रत्यागते च पश्चिमे बस्तौ प्रत्याश्वस्तं तदहरेवोभयतोभागहरं संशोधनं पाययेद्युक्त्या; तस्य विधिरुपदेक्ष्यते- मदनफलपिप्पलीकषायस्यार्धाञ्जलिमात्रेण त्रिवृत्कल्काक्षमात्रमालोड्य पातुमस्मै प्रयच्छेत्, तदस्य दोषमुभयतो निर्हरति साधु; एवमेव कल्पोक्तानि वमनविरेचनानि प्रतिसंसृज्य पाययेदेनं बुद्ध्या सर्वविशेषानवेक्षमाणो भिषक् ||१८||

pratyāgatē ca paścimē bastau pratyāśvastaṁ tadaharēvōbhayatōbhāgaharaṁ saṁśōdhanaṁpāyayēdyuktyā; tasya vidhirupadēkṣyatē- madanaphalapippalīkaṣāyasyārdhāñjalimātrēṇatrivr̥tkalkākṣamātramālōḍya pātumasmai prayacchēt, tadasya dōṣamubhayatō nirharati sādhu; ēvamēvakalpōktāni vamanavirēcanāni pratisaṁsr̥jya pāyayēdēnaṁ buddhyā sarvaviśēṣānavēkṣamāṇō bhiṣak||18||

pratyAgate ca pashcime bastau pratyAshvastaM tadaharevobhayatobhAgaharaM saMshodhanaM pAyayedyuktyA; tasya vidhirupadekShyate- madanaphalapippalIkaShAyasyArdhA~jjalimAtreNa trivRutkalkAkShamAtramAloDya pAtumasmai prayacchet, tadasya doShamubhayato nirharati sAdhu; evameva kalpoktAni vamanavirecanAni pratisaMsRujya pAyayedenaM buddhyA sarvavisheShAnavekShamANo bhiShak ||18||

After the last enema, the patient should be assured and on the same day evacuative drugs acting from both ways be administered to him properly. Its method is like this-

One *aksha* (l0 gm.) of the paste of *trivrit* mixed with half *anjali* (80 ml.) decoction of the *madanaphala* pulp should be administered to the patient, this eliminates the noxious material from both upper and lower routes. In this way the emetics and purgatives mentioned in the Kalpa Sthana chapter may be administered after properly examining the patient from all aspects.[18]

अथैनं सम्यग्विरिक्तं विज्ञायापराह्णे शैखरिककषायेण सुखोष्णेन परिषेचयेत् | तेनैव च कषायेण बाह्याभ्यन्तरान्सर्वोदकार्थान्कारयेच्छश्वत्; तदभावे कटुतिक्तकषायाणामौषधानां क्वाथैर्मूत्रक्षारैर्वा परिषेचयेत् | परिषिक्तं चैनं निवातमागारमनुप्रवेश्य पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरसिद्धेन यवाग्वादिना क्रमेणोपाचरेत्, विलेपीक्रमागतं चैनमनुवासयेद्विडङ्गतैलेनैकान्तरं द्विस्त्रिर्वा ||१९||

athainaṁ samyagviriktaṁ vijñāyāparāhṇē śaikharikakaṣāyēṇa sukhōṣṇēna pariṣēcayēt| tēnaiva ca kaṣāyēṇa bāhyābhyantarān sarvōdakārthān kārayēcchaśvat; tadabhāvēkaṭutiktakaṣāyāṇāmauṣadhānāṁ kvāthairmūtrakṣārairvā pariṣēcayēt| pariṣiktaṁ cainaṁ nivātamāgāramanupravēśya pippalīpippalīmūlacavyacitrakaśṛṅgavērasiddhēnayavāgvādinā kramēṇōpācarēt, vilēpīkramāgataṁ cainamanuvāsayēdviḍaṅgatailēnaikāntaraṁdvistrirvā||19||

athainaM samyagviriktaM vij~jAyAparAhNe shaikharikakaShAyeNa sukhoShNena pariShecayet | tenaiva ca kaShAyeNa bAhyAbhyantarAn sarvodakArthAn kArayecchashvat; tadabhAve kaTutiktakaShAyANAmauShadhAnAM kvAthairmUtrakShArairvA pariShecayet | pariShiktaM cainaM nivAtamAgAramanupraveshya pippalIpippalImUlacavyacitrakashRu~ggaverasiddhena yavAgvAdinA krameNopAcaret, vilepIkramAgataM cainamanuvAsayedviDa~ggatailenaikAntaraM dvistrirvA ||19||

When the patient is purged well, he should be bathed with the warm decoction of *vidanga* in afternoon and he should use this decoction for all purposes of external as well as internal use in place of water regularly; if it is not available, decoction of other pungent, bitter and astringent drugs or urine or alkalis may be used for bath. After bath patient should be taken into a room which is devoid of wind and should be managed with dietetic regimen starting with *yavagu* (liquid gruel) cooked with the drugs like *pippali, pippalimula, chavya, chitraka* and *shunthi*. In this way when he reaches the stage of *vilepi* (paste gruel) unctuous enema should be administered to him with *vidanga taila* twice or thrice on alternate days.[19]

यदिपुनरस्यातिप्रवृद्धाञ्छीर्षादान्क्रिमीन्मन्येत शिरस्यैवाभिसर्पतः कदाचित्, ततः स्नेहस्वेदाभ्यामस्य शिर उपपाद्य विरेचयेदपामार्गतण्डुलादिना शिरोविरेचनेन ||२०||

yadi punarasyātipravṛddhāñchīrṣādān krimīn manyēta śirasyaivābhisarpataḥ kadācit, tataḥsnēhasvēdābhyāmasya śira upapādya virēcayēdapāmārgataṇḍulādinā śirōvirēcanēna||20||

yadi punarasyAtipravRuddhA~jchIrShAdAn krimIn manyeta shirasyaivAbhisarpataH kadAcit, tataH snehasvedAbhyAmasya shira upapAdya virecayedapAmArgataNDulAdinA shirovirecanena ||20||

If the parasites affecting the head are too many and sometimes seen creeping on the head, then after applying oil and fomentation on the head the patient he should be administered with nasal evacuation therapy with the seeds of *apamarga*, etc. [20]

यस्त्वभ्यवहार्यविधिः प्रकृतिविघातायोक्तः क्रिमीणामथ तमनुव्याख्यास्यामः- मूलकपर्णी [१] समूलाग्रप्रतानामाहृत्य खण्डशश्छेदयित्वोलू(दू)खले क्षोदयित्वा पाणिभ्यां पीडयित्वा रसंगृह्णीयात्, तेन रसेन लोहितशालितण्डुलपिष्टं समालोड्य पूपलिकां कृत्वा विधूमेष्वङ्गारेषूपकुड्य [२]

विडङ्गतैलल्वणोपहितां क्रिमिकोष्ठाय भक्षयितुं प्रयच्छेत्, अनन्तरं चाम्लकाञ्जिकमुदश्विद्वा पिप्पल्यादिपञ्चवर्ग संसृष्टं सलवणमनुपाययेत् | अनेन कल्पेन मार्कवार्कसहचरनीपनिर्गुण्डीसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झक-बकुलकुटजसुवर्णक्षीरीस्वरसानामन्यतमस्मिन्कारयेत्पूपलिकाः; तथा किणिहीकिरातातिक्तकसुवहामलकहरीतकीबिभीतकस्वरसेषुकारयेत्पूपलिकाः; स्वरसांश्चैतेषामेकैकशो द्वन्द्वशः सर्वशो वा मधुविलुलितान्प्रातरनन्नाय पातुं प्रयच्छेत् ||२१||

yastvabhyavahāryavidhiḥ prakṛtivighātāyōktaḥ krimīṇāmatha tamanuvyākhyāsyāmaḥ-mūlakaparṇīṁ [1]samūlāgrapratānāmāhṛtya khaṇḍaśaśchēdayitvōlū(dū)khalē kṣōdayitvā pāṇibhyāṁ pīḍayitvā rasaṁgṛhṇīyāt, tēna rasēna lōhitaśālitaṇḍulapiṣṭaṁ samālōḍya pūpalikāṁ kṛtvā vidhūmēṣvaṅgārēṣūpakuḍya [2]viḍaṅgatailalavaṇōpahitāṁ krimikōṣṭhāya bhakṣayituṁ prayacchēt, anantaraṁ cāmlakāñjikamudaśvidvāpippalyādipañcavargasaṁsṛṣṭaṁ salavaṇamanupāyayēt| anēna kalpēnamārkavārkasahacaranīpanirguṇḍīsumukhasurasakuṭhērakagaṇḍīrakālamālakaparṇāsakṣavakaphaṇijjhaka-bakulakuṭajasuvarṇakṣīrīsvarasānāmanyatamasmin kārayēt pūpalikāḥ; tathākiṇihīkirātatiktakasuvahāmalakaharītakībibhītakasvarasēṣu kārayēt pūpalikāḥ; svarasāṁścaitēṣāmēkaikaśōdvandvaśaḥ sarvaśō vā madhuvilulitān prātaranannāya pātuṁ prayacchēt||21||

yastvabhyavahAryavidhiH prakRutivighAtAyoktaH krimINAmatha tamanuvyAkhyAsyAmaH- mUlakaparNIM samUlAgrapratAnAmAhRutya khaNDashashchedayitvolU(dU)khale kShodayitvA pANibhyAM pIDayitvA rasaM gRuhNIyAt, tena rasena lohitashAlitaNDulapiShTaM samAloDya pUpalikAM kRutvA vidhUmeShva~ggAreShUpakuDya viDa~ggatailalavaNopahitAM krimikoShThAya bhakShayituM prayacchet, anantaraM cAmlakA~jjikamudashvidvA pippalyAdipa~jcavargasaMsRuShTaM salavaNamanupAyayet | anena kalpena mArkavArkasahacaranIpanirguNDIsumukhasurasakuTherakagaNDIrakAlamAlakaparNAsakShavakaphaNijjhaka- bakulakuTajasuvarNakShIrIsvarasAnAmanyatamasmin kArayet pUpalikAH; tathA kiNihIkirAtatiktakasuvahAmalakaharItakIbibhItakasvaraseShu kArayet pUpalikAH; svarasAMshcaiteShAmekaikasho dvandvashaH sarvasho vA madhuvilulitAn prAtaranannAya pAtuM prayacchet ||21||

Now we shall describe some medicated food preparations for destroying the environment for growth of the parasites-the whole plant of *mulakaparni* along with root, top and branches should be collected and the juice should be extracted out of it after cutting it into pieces pounding in a mortar and pressing with the hands. Mixing the flour of the red rice (*shali*) with this juice *pupalika* (cake mantle) and cooked on smokeless charcoal. These cakes along with *vidanga*, oil and salt should be given to the patient infested with parasites for eating. Afterwards he should be given to drink the sour vinegar or diluted buttermilk mixed with five drugs of *pippalyadi* group (*pippali, pippalimula, cavya, citraka, shunthi*) salt. In the same way, cake may be prepared with the juice of one of these drugs *bhringaraja, arka, sahacara, nipa, nirgundi, sumukha, surasa, kutheraka, gandira, kalamalaka, parnasa, kshavaka, phanijjaka, bakula, kutaja* and *suvarnakshiri*. Moreover, cake may be prepared from *amalaka, haritaki* and *bibhitaka*. The juice of *kirlihi, kiratatikta, suvaha,* drugs should also be administered

alone, or in combination with another drug or all together mixed with honey to the patient on empty stomach in the morning. [21]

अथाश्वशकृदाहृत्य महति किलिञ्जके प्रस्तीर्यातपे शोषयित्वोदूखले क्षोदयित्वा दृषदि पुनः सूक्ष्मचूर्णानि कारयित्वा विडङ्गकषायेण त्रिफलाकषायेण वाऽष्टकृत्वो दशकृत्वो वाऽऽतपे सुपरिभावितानि भावयित्वा दृषदि पुनः सूक्ष्माणि चूर्णानि कारयित्वा नवे कलशे समावाप्यानुगुप्तं निधापयेत् | तेषां तु खलु चूर्णानां पाणितलं यावद्वा साधु मन्येत तत्क्षौद्रेण संसृज्य क्रिमिकोष्ठिने लेढुं प्रयच्छेत् ||२२||

athāśvaśakṛdāhṛtya mahati kiliñjakē prastīryātapē śōṣayitvōdūkhalē kṣōdayitvā dṛṣadi punaḥsūkṣmacūrṇāni kārayitvā viḍaṅgakaṣāyēṇa triphalākaṣāyēṇa vā'ṣṭakṛtvō daśakṛtvō vā''tapē [1]suparibhāvitāni bhāvayitvā dṛṣadi punaḥ sūkṣmāṇi cūrṇāni kārayitvā navē kalaśē samāvāpyānuguptaṁnidhāpayēt| tēṣāṁ tu khalu cūrṇānāṁ pāṇitalaṁ yāvadvā sādhu manyēta tat kṣaudrēṇa saṁsṛjya krimikōṣṭhinē lēḍhuṁprayacchēt||22||

athAshvashakRudAhRutya mahati kili~jjake prastIryAtape shoShayitvodUkhale kShodayitvA dRuShadi punaH sUkShmacUrNAni kArayitvA viDa~ggakaShAyeNa triphalAkaShAyeNa vA~aShTakRutvo dashakRutvo vA$_a$atape suparibhAvitAni bhAvayitvA dRuShadi punaH sUkShmANi cUrNAni kArayitvA nave kalashe samAvApyAnuguptaM nidhApayet | teShAM tu khalu cUrNAnAM pANitalaM yAvadvA sAdhu manyeta tat kShaudreNa saMsRujya krimikoShThine leDhuM prayacchet ||22||

Collecting the horse dung, it is spread over a big mat and dried up in the sun. Then fine powder is made by pounding in a mortar and again grinding on stone slab it should be dipped well in the decoction of *vidanga* or *triphala* and dried well in the sun. This process is repeated eight or ten times. Finally grinding it on stone slab, fine powder is made and stored in a new jar in a protected place. This powder in the dose of l0 gm., or whatever is appropriate, mixed with honey should be administered to the patient. [22]

तथा भल्लातकास्थीन्याहृत्य कलशप्रमाणेन चापोथ्य स्नेहभाविते दृढे कलशे सूक्ष्मानेकच्छिद्रब्रध्ने शरीरमुपवेष्ट्य मृदावलिप्ते समावाप्योडुपेन पिधाय भूमावाकण्ठं निखातस्य स्नेहभावितस्यैवान्यस्य दृढस्य कुम्भस्योपरिसमारोप्य समन्ताद्गोमयैरुपचित्यदाहयेत्, स यदा जानीयात्साधुदग्धानि गोमयानि विगतस्नेहानि च भल्लातकास्थीनीति ततस्तं कुम्भमुद्धरेत् | अथ तस्माद्द्वितीयात्कुम्भात्स्नेहमादाय विडङ्गतण्डुलचूर्णैः स्नेहार्धमात्रैः प्रतिसंसृज्यातपे सर्वमहः स्थापयित्वा ततोऽस्मै मात्रां प्रयच्छेत्पानाय; तेन साधु विरिच्यते, विरिक्तस्य चानुपूर्वीयथोक्ता | एवमेव भद्रदारुसरलकाष्ठस्नेहानुपकल्प्य पातुं प्रयच्छेत् ||२३||

अनुवासयेच्चैनमनुवासनकाले ||२४||

tathā bhallātakāsthīnyāhṛtya kalaśapramāṇēna cāpōthya snēhabhāvitē dṛḍhē kalaśēsūkṣmānēkacchidrabradhnē śarīramupavēṣṭya [1] mṛdāvaliptē samāvāpyōḍupēna pidhāyabhūmāvākaṇṭhaṁ nikhātasya snēhabhāvitasyaivānyasya dṛḍhasya kumbhasyōpari samārōpyasamantādgōmayairupacitya dāhayēt, sa yadā jānīyāt sādhu dagdhāni gōmayāni vigatasnēhāni cabhallātakāsthīnīti tatastaṁ kumbhamuddharēt| atha tasmāddvitīyāt kumbhāt snēhamādāya viḍaṅgataṇḍulacūrṇaiḥ snēhārdhamātraiḥ pratisaṁsṛjyātapēsarvamahaḥ sthāpayitvā tatō'smai mātrāṁ

prayacchēt pānāya; tēna sādhu viricyatē, viriktasya cānupūrvīyathōktā| ēvamēva bhadradārusaralakāṣṭhasnēhānupakalpya pātuṁ prayacchēt||23||

anuvāsayēccainamanuvāsanakālē ||24||

tathA bhallAtakAsthInyAhRutya kalashapramANena cApothya snehabhAvite dRuDhe kalashe sUkShmAnekacchidrabradhne sharIramupaveShTya] mRudAvalipte samAvApyoDupena pidhAya bhUmAvAkaNThaM nikhAtasya snehabhAvitasyaivAnyasya dRuDhasya kumbhasyopari samAropya samantAdgomayairupacitya dAhayet, sa yadA jAnIyAt sAdhu dagdhAni gomayAni vigatasnehAni ca bhallAtakAsthInIti tatastaM kumbhamuddharet | atha tasmAddvitIyAt kumbhAt snehamAdAya viDa~ggataNDulacUrNaiH snehArdhamAtraiH pratisaMsRujyAtape sarvamahaH sthApayitvA tato~asmai mAtrAM prayacchet pAnAya; tena sAdhu viricyate, viriktasya cAnupUrvI yathoktA | evameva bhadradArusaralakAShThasnehAnupakalpya pAtuM prayacchet ||23||

anuvAsayeccainamanuvAsanakAle ||24||

Stony fruits of *bhallataka* taken in the quantity of a *kalasha* (10.24 kg. rushed and kept in a strong jar smeared inside with ghee having many fine holes in the bottom and wrapped all over with clay (and dried). This jar having been covered with a lid is put on another strong and ghee-smeared jar which is buried under ground up to neck. Now it should be covered with cow-dung from all sides and ignited. When it is observed that the cow dung is well-burnt and the stony fruits of *bhallataka* are free from oil, the (upper) jar is taken out. Now from the lower jar the oil is collected. It is mixed with double quantity of the powder of *vidanga* seeds and dried up in the sun for the whole day. A dose of it is administered to the patient by which he is purged well. The after-management should be as said above. By the same method, the oil obtained from the wood of *devadaru* and *sarala* may be administered. Then at the appropriate time, unctuous enema should be given. [23-24]

अथाहरेति ब्रूयात्- शारदान्नवांस्तिलान्सम्पदुपेतान्; तानाहृत्यसुनिष्पूतान्निष्पूय, सुशुद्धान्शोधयित्वा , विडङ्गकषाये सुखोष्णे प्रक्षिप्य निर्वापयेदादोषगमनात्, गतदोषानभिसमीक्ष्य, सुप्रलूनान् प्रलुञ्च्य, पुनरेवसुनिष्पूतान् निष्पूय, सुशुद्धान्शोधयित्वा, विडङ्गकषायेण त्रिःसप्तकृत्वः सुपरिभावितान् भावयित्वा, आतपे शोषयित्वा, उलू(दू)खले सङ्क्षुद्य, दृषदि पुनः श्लक्ष्णपिष्टान्कारयित्वा, द्रोण्यामभ्यवधाय, विडङ्गकषायेण मुहुर्मुहुरवसिञ्चन्पाणिमर्देमेवमर्दयेत्; तस्मिंस्तु खलु प्रपीड्यमाने यत्तैलमुदियात्तत्पाणिभ्यांपर्यादाय, शुचौ दृढे कलशे न्यस्यानुगुप्तं निधापयेत् ||२५||

athāharēti brūyāt- śāradānnavāṁstilān sampadupētān; tānāhṛtya suniṣpūtānniṣpūya, suśuddhānśōdhayitvā , viḍaṅgakaṣāyē sukhōṣṇē prakṣipya nirvāpayēdādōṣagamanāt, gatadōṣānabhisamīkṣya,supralūnān praluñcya, punarēva suniṣpūtān] niṣpūya, suśuddhān śōdhayitvā, viḍaṅgakaṣāyēṇatriḥsaptakṛtvaḥ suparibhāvitān bhāvayitvā, ātapē śōṣayitvā, ulū(dū)khalē saṅkṣudya, dṛṣadi punaḥślakṣṇapiṣṭān kārayitvā, drōṇyāmabhyavadhāya, viḍaṅgakaṣāyēṇa muhurmuhuravasiñcan pāṇimardamēvamardayēt; tasmiṁstu khalu prapīḍyamānē yattailamudiyāttat pāṇibhyāṁ paryādāya, śucau dṛḍhē kalaśēnyasyānuguptaṁ nidhāpayēt||25||

athAhareti brUyAt- shAradAnnavAMstilAn sampadupetAn; tAnAhRutya suniShpUtAnniShpUya, sushuddhAn shodhayitvA , viDa~ggakaShAye sukhoShNe prakShipya nirvApayedAdoShagamanAt, gatadoShAnabhisamIkShya, supralUnAn pralu~jcya, punareva suniShpUtAn niShpUya, sushuddhAn shodhayitvA, viDa~ggakaShAyeNa triHsaptakRutvaH suparibhAvitAn bhAvayitvA, Atape shoShayitvA, ulU(dU)khale sa~gkShudya, dRuShadi punaH shlakShNapiShTAn kArayitvA, droNyAmabhyavadhAya, viDa~ggakaShAyeNa muhurmuhuravasi~jcan pANimardameva mardayet; tasmiMstu khalu prapIDyamAne yattailamudiyAttat pANibhyAM paryAdAya, shucau dRuDhe kalashe nyasyAnuguptaM nidhApayet ||25||

Now ask the patient to collect, sesame seeds endowed with all qualities and harvested in the autumn. After winnowing and cleaning these seeds, they should be immersed in the lukewarm decoction of *vidanga* till the noxious material comes out.

Then again cleaning them well, they should be dipped in the decoction of *vidanga* and dried in the sun. The process should be repeated for twenty one times. There after powdering it in a mortar and again grinding it finely on stone slab one should keep it in a tub and sprinkling the *vidanga* decoction over it again and again one should press it with hands. During this process, whatever oil comes out, should be collected by hands and kept in a clean and strong jar which should be stored in a protected place. [25]

अथाहरेतिब्रूयात्- तिल्वकोद्दालकयोर्द्वौ बिल्वमात्रौ पिण्डौ श्लक्ष्णपिष्टौ विडङ्गकषायेण, तदर्धमात्रौ श्यामात्रिवृतयोः, अतोऽर्धमात्रौ दन्तीद्रवन्त्योः, अतोऽर्धमात्रौ च चव्यचित्रकयोरिति | एतं सम्भारं विडङ्गकषायस्यार्धाढकमात्रेण प्रतिसंसृज्य, तत्तैलप्रस्थं समावाप्य, सर्वमालोड्य, महति पर्योगे समासिच्याग्नावधिश्रित्यासने सुखोपविष्टः सर्वतः स्नेहमवलोकयन्नजस्रं मृद्वग्निना साधयेद्द्रव्यं सततमवघट्टयन् | स यदा जानीयाद्विरमतिशब्दः, प्रशाम्यति च फेनः, प्रसादमापद्यते स्नेहः, यथास्वं च गन्धवर्णरसोत्पत्तिः, संवर्तते च भैषज्यमङ्गुलिभ्यां मृद्यमानमनतिमृद्वनतिदारुणमनङ्गुलिग्राहि चेति, स कालस्तस्यावतारणाय | ततस्तमवतार्य शीतीभूतमहतेन वाससा परिपूय, शुचौ दृढे कलशे समासिच्य, पिधानेन पिधाय, शुक्लेन वस्त्रपट्टेनावच्छादय, सूत्रेण सुबद्धं सुनिगुप्तं निधापयेत् | ततोऽस्मै मात्रां प्रयच्छेत्पानाय, तेन साधु विरिच्यते; सम्यगपहृतदोषस्य चानुपूर्वी यथोक्ता | ततश्चैनमनुवासयेदनुवासनकाले |एतेनैव च पाकविधिना सर्षपातसीकरञ्जकोषातकीस्नेहानुपकल्प्य पाययेत्सर्वविशेषानवेक्षमाणः | तेनागदोभवति ||२६||

athāharēti brūyāt- tilvakōddālakayōrdvau bilvamātrau piṇḍau ślakṣṇapiṣṭau viḍaṅgakaṣāyēṇa,tadardhamātrau śyāmātrivṛtayōḥ, atō'rdhamātrau dantīdravantyōḥ, atō'rdhamātrau ca cavyacitrakayōriti| ētaṁ sambhāraṁ viḍaṅgakaṣāyasyārdhāḍhakamātrēṇa pratisaṁsṛjya, tattailaprasthaṁ samāvāpya,sarvamālōḍya, mahati paryōgē samāsicyāgnāvadhiśrityāsanē sukhōpaviṣṭaḥ sarvataḥsnēhamavalōkayannajasraṁ mṛdvagninā sādhayēddarvyā satatamavaghaṭṭayan| sa yadā jānīyādviramati śabdaḥ, praśāmyati ca phēnaḥ, prasādamāpadyatē snēhaḥ, yathāsvaṁ cagandhavarṇarasōtpattiḥ, saṁvartatē ca bhaiṣajyamaṅgulibhyāṁmṛdyamānamanatimṛdvanatidāruṇamanaṅguligrāhi cēti, sa kālastasyāvatāraṇāya| tatastamavatārya śītībhūtamahatēna vāsasā paripūya, śucau dṛḍhē kalaśē samāsicya, pidhānēna pidhāya,śuklēna vastrapaṭṭēnāvacchādya, sūtrēṇa subaddhaṁ suniguptaṁ nidhāpayēt| tatō'smai mātrāṁ prayacchēt pānāya, tēna sādhu viricyatē; samyagapahṛtadōṣasya cānupūrvī yathōktā|

tataścainamanuvāsayēdanuvāsanakālē| ētēnaiva ca pākavidhinā sarṣapātasīkarañjakōṣātakīsnēhānupakalpya pāyayēt sarvaviśēṣānavēkṣamāṇaḥ| tēnāgadō bhavati||26||

athAhareti brUyAt- tilvakoddAlakayordvau bilvamAtrau piNDau shlakShNapiShTau viDa~ggakaShAyeNa, tadardhamAtrau shyAmAtrivRutayoH, ato~ardhamAtrau dantIdravantyoH, ato~ardhamAtrau ca cavyacitrakayoriti | etaM sambhAraM viDa~ggakaShAyasyArdhADhakamAtreNa pratisaMsRujya, tattailaprasthaM samAvApya, sarvamAloDya, mahati paryoge samAsicyAgnAvadhishrityAsane sukhopaviShTaH sarvataH snehamavalokayannajasraM mRudvagninA sAdhayeddarvyA satatamavaghaTTayan | sa yadA jAnIyAdviramati shabdaH, prashAmyati ca phenaH, prasAdamApadyate snehaH, yathAsvaM ca gandhavarNarasotpattiH, saMvartate ca bhaiShajyama~ggulibhyAM mRudyamAnamanatimRudvanatidAruNamana~gguligrAhi ceti, sa kAlastasyAvatAraNAya | tatastamavatArya shItIbhUtamahatena vAsasA paripUya, shucau dRuDhe kalashe samAsicya, pidhAnena pidhAya, shuklena vastrapaTTenAvacchAdya, sUtreNa subaddhaM suniguptaM nidhApayet | tato~asmai mAtrAM prayacchet pAnAya, tena sAdhu viricyate; samyagapahRutadoShasya cAnupUrvI yathoktA | tatashcainamanuvAsayedanuvAsanakAle | etenaiva ca pAkavidhinA sarShapAtasIkara~jjakoShATakIsnehAnupakalpya pAyayet sarvavisheShAnavekShamANaH | tenAgado bhavati ||26||

Now ask (the patient) to bring two boluses each of *bilwa pramana* (40 gm.) weight of the finely made paste of *tilwaka* and *uddalaka* with the decoction of *vidanga*, two similar boluses of *shyama* and *trivrit* in half quantity (20gm), boluses of *danti* and *dravanti* in further half quantity (l0 gm) and two boluses of *chavya* and *chitraka* in further half quantity (5 gm). Combining all the above material with *vidanga* decoction in quantity of 1.28 liter and *vidanga taila* in that of 640 ml. and mixing well ne should keep it in a big vessel which should be put over fire. A person sitting comfortably on a seat and keeping eye constantly on the oil from all sides should cook it on mild fire while stirring with a ladle constantly. When one observes that sound is stopped, foam is subsided, oil is clarified, proper smell, color and taste appear, the drug-paste pressed with the fingers is made into a wick, not adhering to the fingers and not being too soft or too hard. This is the time for bringing down the vessel. After the vessel is brought down and cooled, the content should be filtered through undamaged cloth and kept in a clean and strong jar closed with lid and covered with a piece of' white cloth and tied well with threads should be stored in a protected place. Appropriate dose of this should be administered to the patient to be purged well. After proper elimination of the noxious material he should be managed as said before. Then at appropriate time, unctuous enema should be administered to him. By the same method one should prepare oils of *sarshapa, atasi, karanja* and *koshataki* and administer to the patient considering all the aspects. Thus he becomes free from the disorders. [26]

एवं द्वयानां श्लेष्मपुरीषसम्भवानां क्रिमीणां
समुत्थानसंस्थानवर्णनामप्रभावचिकित्सितविशेषाव्याख्याताः सामान्यतः | विशेषतस्तु स्वल्पमात्रमास्थापनानुवासनानुलोमहरणभूयिष्ठं तेष्वेवौषधेषु पुरीषजानां क्रिमीणां चिकित्सितं कर्तव्यं,

मात्राधिकं पुनः शिरोविरेचनवमनोपशमनभूयिष्ठं तेष्वेवौषधेषु श्लेष्मजानां क्रिमीणां चिकित्सितं कार्यम्; इत्येष क्रिमिघ्नो भेषजविधिरनुव्याख्यातो भवति | तमनुतिष्ठता यथास्वं हेतुवर्जने प्रयतितव्यम् | यथोद्देशमेवमिदं क्रिमिकोष्ठचिकित्सितं यथावदनुव्याख्यातं भवति ||२७||

ēvaṁ dvayānāṁ ślēṣmapurīṣasambhavānāṁ krimīṇāṁsamutthānasaṁsthānavarṇanāmaprabhāvacikitsitaviśēṣā vyākhyātāḥ sāmānyataḥ| viśēṣatastu svalpamātramāsthāpanānuvāsanānulōmaharaṇabhūyiṣṭhaṁ tēṣvēvauṣadhēṣu purīṣajānāṁkrimīṇāṁ cikitsitaṁ kartavyaṁ, mātrādhikaṁ punaḥ śirōvirēcanavamanōpaśamanabhūyiṣṭhaṁtēṣvēvauṣadhēṣu ślēṣmajānāṁ krimīṇāṁ cikitsitaṁ kāryam; ityēṣa krimighnō bhēṣajavidhiranuvyākhyātōbhavati| tamanutiṣṭhatā yathāsvaṁ hētuvarjanē prayatitavyam| yathōddēśamēvamidaṁ krimikōṣṭhacikitsitaṁ yathāvadanuvyākhyātaṁ bhavati||27||

evaM dvayAnAM shleShmapurIShasambhavAnAM krimINAM samutthAnasaMsthAnavarNanAmaprabhAvacikitsitavisheShA vyAkhyAtAH sAmAnyataH | visheShatastu svalpamAtramAsthApanAnuvAsanAnulomaharaNabhUyiShThaM teShvevauShadheShu purIShajAnAM krimINAM cikitsitaM kartavyaM, mAtrAdhikaM punaH shirovirecanavamanopashamanabhUyiShThaM teShvevauShadheShu shleShmajAnAM krimINAM cikitsitaM kAryam; ityeSha krimighno bheShajavidhiranuvyAkhyAto bhavati | tamanutiShThatA yathAsvaM hetuvarjane prayatitavyam | yathoddeshamevamidaM krimikoShThacikitsitaM yathAvadanuvyAkhyAtaM bhavati ||27||

Thus in respect of both types of parasites grown in mucus as well as in feces, causes, form, colour, names, effects and treatment have been described in common. Specifically, in case of parasites grown in feces, the same drugs should be used in lower dose and mostly by the route of non-unctuous and unctuous enema and purgatives. In case of those grown in mucus, the same should be administered in high doses mostly by the route of head-cleansing, emesis and pacification. Thus the procedure of anthelmintic management is described while observing that one should be particularly cautious in avoiding the respective etiological factors. Thus, as proposed, the therapeutic management of the patient suffering from parasites is described properly.[27]

Summary

भवन्तिचात्र- अपकर्षणमेवादौ क्रिमीणां भेषजं स्मृतम् | ततो विघातः प्रकृतेर्निदानस्य च वर्जनम् ||२८||

अयमेव विकाराणां सर्वेषामपिनिग्रहे | विधिर्दृष्टस्त्रिधा योऽयं क्रिमीनुद्दिश्य कीर्तितः ||२९||

संशोधनं संशमनं निदानस्य च वर्जनम् | एतावद्भिषजाकार्यं रोगे रोगे यथाविधि ||३०||

तत्रश्लोकौ- व्याधितौ पुरुषौ ज्ञाज्ञौ भिषजौ सप्रयोजनौ | विंशतिः क्रिमयस्तेषां हेत्वादिः सप्तकोगणः||३१||

उक्तो व्याधितरूपीये विमाने परमर्षिणा | शिष्यसम्बोधनार्थाय व्याधिप्रशमनाय च ||३२||

bhavanti cātra- apakarṣaṇamēvādau krimīṇāṁ bhēṣajaṁ smr̥tam| tatō vighātaḥ prakr̥tērnidānasya ca varjanam||28||

ayamēva [1] vikārāṇāṁ sarvēṣāmapi nigrahē| vidhirdr̥ṣṭastridhā yō'yaṁ krimīnuddiśya kīrtitaḥ||29||

saṁśōdhanaṁ saṁśamanaṁ nidānasya ca varjanam| ētāvadbhiṣajā kāryaṁ rōgē rōgē yathāvidhi||30||

tatra ślōkau- vyādhitau puruṣau jñājñau bhiṣajau saprayōjanau| viṁśatiḥ krimayastēṣāṁ hētvādiḥ saptakō gaṇaḥ||31||

uktō vyādhitarūpīyē vimānē paramarṣiṇā| śiṣyasambōdhanārthāya vyādhipraśamanāya ca||32||

bhavanti cAtra- apakarShaNamevAdau krimINAM bheShajaM smRutam | tato vighAtaH prakRuternidAnasya ca varjanam ||28||

ayameva vikArANAM sarveShAmapi nigrahe | vidhirdRuShTastridhA yo~ayaM krimInuddishya kIrtitaH ||29||

saMshodhanaM saMshamanaM nidAnasya ca varjanam | etAvadbhiShajA kAryaM roge roge yathAvidhi ||30||

tatra shlokau- vyAdhitau puruShau j$_{jAj}$jau bhiShajau saprayojanau | viMshatiH krimayasteShAM hetvAdiH saptako gaNaH ||31||

ukto vyAdhitarUpIye vimAne paramarShiNA | shiShyasambodhanArthAya vyAdhiprashamanAya ca ||32||

Here are the verses -

The remedy of the parasites is firstly by their extraction, then destruction of their favourable environment and avoidance of etiological factors. The three fold management which is mentioned in respect of parasites is applicable for controlling all disorder as well. Evacuation, pacification and avoidance of etiological factors-these three treatment procedures should be applied properly in every disease as per the requirement of that particular disease.[28-30]

To sum up the chapter as said in two verses- Two types of the diseased persons, for the physicians learned and ignorant along with reasoning, twenty types of parasites along with their description in seven terms such as cause etc.-all this is said by the great sage in the chapter on specific features of the appearance of the diseased etc. for the knowledge of the disciples as well as alleviation of disorders. [31-32]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने व्याधितरूपीयविमानं नाम सप्तमोऽध्यायः ||७||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē vimānasthānē vyādhitarūpīyavimānaṁ nāmasaptamō'dhyāyaḥ||7||

ityagniveshakRute tantre carakapratisaMskRute vimAnasthAne vyAdhitarUpIyavimAnaM nAma saptamo~adhyAyaH ||7||

Thus ends the seventh chapter on the Vyadhita Rupiya Vimana in Vimana Sthana in the treatise composed by Agnivesha and redacted by Charak.

Tattva Vimarsha (Fundamental Principles)

This chapter has two parts in which first eight stanzas are concerned with the efficiency of physician in diagnostic accuracy whereas second part deals with parasitology. Thus, tatva and vidhi vimarsha is being described separately for both portion.

Part A: Importance of correct diagnosis

1. The partial knowledge is not sufficient to have proper understanding of that subject. Thus, the knowledge of all aspects of the concept with all the possible tools is essential for complete understanding of that concept.
2. Understanding of physical and mental strength is essential for assessing the proper diagnosis and the severity of disease.

Part B : *Krimi* (parasitology)

1. *Krimis* are classified as external and internal variety mainly. They are further sub classified based upon etiology, habitat, morphology, color, nomenclature, pathogenesis and treatment.
2. The four categories based on their habitat are: purishaja (origin in fecal matter), *shleshmaja* (origin in *shleshma* including body fluids, mucosal layers), raktaja (origin in blood), malaja'' (origin in body impurities).
3. Management principles given for *krimi* are *nidana parivarjana* (removal of causative factor), *apakarshana* (removal of *krimi*) and *prakritivighata* (eradicating favorable environment for growth of *krimi*). This is collectively a complete management principle (*Chikitsa Sutra*) in Charak Samhita in all aspects, as all other principles are *ekangika* (pertaining only to one or two components of disease process).

Vidhi Vimarsha (Applied Inferences)

Part A : Importance of correct diagnosis

In the era of clinical diagnosis it was very important that the physician should not do only proper diagnosis but should also assess the severity of disease so he is able to provide proper treatment without causing any harm to the patient. Hence patients should have thorough physical examination and appropriate diagnostic tests.Vimana Sthana predominantly contains the diagnostic tools. The ten point examination method of drugs is also mentioned.

Part B: *Krimi* (parasitology)

Ayurveda describes two kinds of organisms, namely *prakrita* (non-pathogenic), and *vaikrita* (pathogenic). Also described are two categories of pathogens/parasites, namely, external and internal. The internal organisms are mainly of three categories in terms of their natural environments: those that thrive on mucus (*shleshma*), those thriving in fecal matter, and those thriving in blood. Some of these, particularly the ones thriving in fecal matter seem to be intestinal parasites while others simulate microbes. The texts repeatedly advocate protecting surgical wounds from these organisms. There is also a clear description of vector borne diseases and that diseases such as leprosy, tuberculosis, conjunctivitis and fever as contagious diseases spread by contact with other patients or vectors.

It is interesting to note that these ancient texts recognized the existence of “friendly” non-pathogenic organisms and their functions - something that is only now being considered the greatest discovery in microbiology. It is claimed by modern scientists that our living body is made up of 10 trillion somatic cells and is home to some 100 trillion friendly microbes. This “empire” of microbes is called Microbiome. Understanding the relationship between the microbiome and the human being, the animal and the environment - is as important as unravelling human genome. The microbiome is like a well-structured organ with unique functions and hence needs to be protected in the same way as we protect our other vital organs like liver, heart or kidney.

This recognition of the existence of these friendly *prakrita* (non-pathogenic organisms) by Ayurveda thousands of years ago is of great historical significance.

Management of *krimi roga*

Since Charak Samhita was written, there has been enormous advancement in the field of infectious diseases, especially in the last one hundred years. This advancement is mainly in the field of *Apakarshana* (removal of micro-organisms and parasites) but old principles of prevention are still current. This edition of Charak Samhita has brief mention of those and reader is referred to infectious disease books for detailed knowledge.

The management principles of *krimi roga* are unique and applicable for management of all diseases. The three components of treatment are:

1. *Nidana Parivarjana* (removal of cause)
2. *Apakarshana* (removal of *krimi*)
3. *Prakritivighata* (eradication of favorable condition preventing recurrence)
4. Enhancing *yuktikrita bala* or artificially-induced immunity.

Nidana Parivarjana (removal of cause)

The most important aspect of the management of any disease specifically *krimi roga* is the avoidance of aetiological factors by following good hygiene like clean water and food and avoid transmission from direct contact like clothing and physical contact etc.

Infestation by parasites is common in people who eat food before the digestion of previous meals, excessive sweet and sour food prepared of flour, jaggery like cake/pastries etc. and sedentary lifestyle. Hence consumption of these items can be avoided for the proper treatment and prevention of re-infestation.

Apakarshana (removal of krimi)

Ayurvedic management of parasites is recommended for expulsion of worms/parasites from gut, skin and wounds. Most of the drugs mentioned for the management are for the intestinal worms. Some drugs have also been specified for parasites of skin like lice. A long list of drugs is available in various classical texts, however following few drugs has been used widely by Ayurvedic researchers. Most commonly used drugs are:

- Embelia ribes - *Vidanga*
- Butea monospermem- *Palasha*
- Carum roxburghii –*Ajamoda*
- Trachysspermum amami – *Yavani*
- Cyperus rotundus – *Mustak*
- Malluctus philippinensis –*Kampillaka*
- Azadirecta indica – *Nimba*
- Holorrhena antidysentrica – *Indrayava*
- Piper longum - *Pippali*
- Artemisia obsinthiuum – *Keetmari Yavani*
- Hyocyamus reticulatus - *Paribhadra*
- Ailantus excelsa - *Aralu*
- Kaempferia galanga -Seeds/bark of *Shigru* (*Twak*/*Beeja*)
- Costus speciosus – *Kebuk*
- Leucas aspera Spreng (*Dronapushpi*)

One day Panchakarma has been used for removal of *krimi* but because of availability of effective oral anti-parasitic agents, it is seldom used.

In comparison to modern medicine, the removal of parasites in Ayurveda seems to be inconvenient to the patient. The drugs are to be used in larger doses with limited efficacy. Modern medicine drugs, for removal of common parasites are effective with convenient dosage schedule. However, these drugs are potentially toxic and are to be used with careful watch of physician.

Prakritivighata (creation of unfavorable condition preventing recurrence)- *Prakritvighata* means to create the environment so that dosha cannot lodge themselves in the dhatu/*krimi*. This includes measures promoting agni and nourishing dhatu with rasayana therapy. The role of the rasayana is to create the healthy tissues so that vitiated dosha cannot lodge (*sthana samshraya*). As per the Ayurvedic concept, increased dosha circulates in the body and on finding a weak and suitable tissue they lodge there

causing the initiation of disease process. Use of certain herbs like *Shigru, Paribhadra*, etc. may create an environment to prevent growth of parasitic ova/cyst.

Mass deworming is done by World Health Organization (WHO) in certain areas of the world where helminthiasis is common. Although deworming improves the health of an individual, outcomes from mass deworming campaigns, such as reduced deaths or increases in cognitive ability, nutritional benefits, physical growth, and performance, are uncertain or not apparent.

Enhancing yuktikrita bala or artificially-induced immunity

In case of recurrent worm infestations, emerging drug resistance to known anti-parasitic agents, together with the inability of these agents to prevent re-infection and relapse, further complicates the disease scenario[94]. In such cases, *nidana parivarjana* and *prakrityvighata* becomes important to follow for prevention. Drug Resistance is a big problem in the field of infectious diseases.

The spread of such diseases can be prevented by observing personal hygiene and promoting *vyadhiksamatva* or immunity with the help of leading a healthy lifestyle, following good nutrition and through administration of rasayana therapy.

Ayurveda recognizes and describes a less-known concept of ojas (vital essence of the body) which gives biological strength (including immunity).Ojas is the final product of tissue nourishment and is the final product of all the seven dhatu namely rasa dhatu, rakta dhatu, mamsa dhatu, meda dhatu, asthi dhatu, majja dhatu, and shukra dhatu. Ojas is of two types called para ojas and apara ojas. Para ojas is subtle and present in very minute quantity in the heart while apara ojas is gross and amounts to handful in quantity, spread all over the body. Para ojas is vital to life and any damage or vitiation to it can result in sudden death. Apara ojas gives gross immune strength to the body and can be compared to immunity described by modern medical science. This immune strength is also called ojabala and is categorized to be of three kinds: *sahaja bala* or primary immunity, *kalaja bala* or acquired immunity through environmental factors and *yuktikrita bala* or artificially-induced immunity by rasayana, lifestyle and suitable diet. The classics prompt to utilize these three resources to enhance the bala/immunity in order to prevent all ailments especially chronic diseases and contagious diseases.

Three categories of bala-dosha or immune disorders are described in the Ayurvedic texts which are comparable to three categories of immune disorders described in modern medical system:

1. Oja-vyapat (immune-aberrations and allergies),
2. Oja-visransa(dislodged immunity and autoimmune disorders) and
3. Oja-kshaya (immunodeficiency).

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[94] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

There are specific methods and approaches to tackle the categories of immune disorders. It is evident from the description of ojabala and bala-dosha that immunology was highly advanced in *samhita* period of Ayurveda and the knowledge in this field was comparable to the current knowledge of immunology.

Microbiology in Ayurveda

Even though microscopy became available in 17th century, microbiology and parasitology was known and described in Ayurvedic classics in the context of immunity and body resistance. For an individual to possess immunity adequate ojas, bala and *vyadhiksamatva* is necessary. Role of microbes in causing disease became known to modern medicine in the last two centuries and since then discovery of antibiotics and vaccination there has been rapid advancements in the field of infectious diseases and saved millions of lives. However, indiscriminate use of antibiotics has caused change in body microbiome with resultant increase in various chronic and autoimmune diseases. Use of vaccination is also under cloud these days. Ayurvedic knowledge of *yuktikrit bala* or artificially-induced immunity by rasayana, lifestyle and suitable diet can be very useful in prevention and treatment of microbial diseases.

Research studies

- Seed oils of Gynandropsis gynandra, impatiens balsamina, Celastrus paniculata, Embelia ribes and Mucuna pruriens exhibited moderate to significant anhelminthic activity. Embelia ribes showed the best anthelminthic property in parameters of time of paralysis and death of the worm.(SS Jalalpure, KR Alagawadi, CS Mahajanashetti, MN Shah, Salahuddin, Vijay Singh, JK Patil; Dept of pharmacognocy and phytochemistry, KLESC Belgaum, 2007, vol-69-p158-160)
- Anthelminthic activity of fruits of Embelia ribes; Invitro study in comparision with the drugs Ivermectin and Levamisole done by GP Choudhary, School of pharmacy, Indore, MP, India.

Further reading

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Video links

- Video by Prof.M.S.Baghel on Parasitology in Ayurveda available on ayushguru project link retrieved on May 30, 2019

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Rogabhishagjitiya Vimana

Vimana Sthana Chapter 8. Methods of conquering debate and disease Abstract

This comprehensive and detailed chapter deals with assessment criteria of standard quality treatise, the teacher and the disciple, the means for receiving the knowledge from the treatise, method of discussion and its types- friendly or hostile, result of discussion, worth considering or worth discarding. It describes examination of ten entities to understand the state of health of the patient before starting the treatment. For providing treatment, physician should consider the strength of patient, severity of disease, Prakriti (constitution), vikriti (nature of abnormalities), potency of drugs, season for purification therapy, and the status of the patients in context to use of drugs. Thus, this chapter gives a glimpse of how advanced the medical education in India was over two thousand years ago and how well the phenomenon of health was understood and managed.

Keywords: Preceptor, student, teaching methodology, learning methods, discussion techniques, examination techniques of patient, Prakriti, *sara*, purification therapies, pharmacovigilance.

Introduction

The preceding chapter Vyadhita Rupiya Vimana the seventh chapter dealt with knowledge of diseased person. The present chapter guides an aspiring student who wishes to be a successful physician. It is important to know the scope, depth and reputation of the branch of health science to be studied which is obtained by *shastra pariksha* (review of literature). Secondly, the examination of the preceptor (*acharya*) who teaches the science of Ayurveda is important because it is he, who enlightens the students with the knowledge of the health science. The chapter further deals with means of learning of health sciences (*shastra upaya*), methodology of study (*adhyayana vidhi*) and teaching (*adhyapana*) along with when and how to begin academic session and Do's and Dont's by the student have been explained so that a student attains the depth of knowledge about the health science. It also details about medical ethics while in practice and guidelines for behaviour of doctor at a patient's house.

Along with study (*adhyayana*) and teaching (*adhyapana*) it is the seminar and symposia of experts (*tadvidya sambhasha*) which is essential to improve the quality of knowledge. Types of seminar/symposium, possible types of attendees, how to deal with them for most benefit and rules are mentioned. The description addresses essential information about discussion at a symposium. Those are: when to discuss? where to discuss? what to discuss? how to discuss? and what will be the final conclusion?

The methodology of discussion to be done with the types of assembly. During unfriendly discussion (*vigrihya*) 44 terms such as *vada* etc. are worth knowing for the course of

discussion among physician. These *vada marga* not only help in winning discussion but improves knowledge and enhances the thinking.

Similarly, for the physician to improve his medical knowledge *karana*, (reasoning/doer) *karana* (knowledge of means), *karyayoni* (objective), *karya* (action), *karyaphala* (attainment of objective and happiness), *anubandha* (after effect), *desha* (habitat/patient), *kala* (year and phase of disease), *pravritti* (initiation of therapy) and *upaya* (proper management) are necessary.

Complete knowledge of patient's condition is required before starting the treatment, which is done by tenfold examination. The specific investigations to be considered are *desha* (place-habitat and patient's body), prakriti and *vikriti* according to dosha, *sara* (essence of body tissues), compactness, structure and body mass, measurement of body parts, specific suitability of a person, *sattva* (mental status), power of digestion and assimilation, exercise endurance and age.

Seven types of Prakriti and their features are explained to understand normal state of body, whereas the pathological condition is termed as *vikriti*. These factors help the physician to classify the strength of the patient into three categories viz. superior (*pravar*), medium (*madhya*) and inferior (*avar*). It is on this basis that physician decides to give strong (*tikshna*), mild (*mridu*) and moderate (*madhya*) medicaments. The appropriate time for purification therapies is explained with reasoning. Similarly, medicine should be given at appropriate time to the patient (*kala*) and when not to be given (*akala*). Lastly initiation of therapy (*pravritti*) and excellance of physician etc. *chatuspada* (*upaya*) have been explained.

All the above ten examinations help in deciding the actual and specific treatment like vamana, virechana, asthapana, anuvasana and *shirovirechana*. Therefore, in the concluding part of the chapter drugs useful for vamana and virechana have been enlisted. In case of *asthapana* as per the condition of patient and disease the drug classification can be innumerable therefore to prevent the *ativistara* (prolonged deliberation/expansion). Drugs are classified on the basis of *rasa* into six groups for example *madhura rasa* drugs having *madhura vipaka* and *madhur prabhava* are classified into *madhur skanda* so is the case with other five *rasa*. The physician has been given freedom to permutate and combine drugs as per requirement in patient and its availability.

The same *asthapana gana* (group of drugs for non-unctuous enema) can be fortified with specific *sneha* as per dosha and be administered as *anuvasana*. *Taila* for vata, vasa and majja for kapha and *ghrita* for pitta. Lastly drugs useful in *shirovirechana* have been explained along with the part of the plant (flower, fruit, bark etc.) to be used.

For the purpose of accurate diagnosis and treatment one must have complete knowledge for which this chapter is designed.

Sanskrit Text, Transliteration and English Translation

अथातो रोगभिषग्जितीयं विमानं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō rōgabhiṣagjitīyaṁ vimānaṁ vyākhyāsyāmaḥ||1|| iti ha smāha bhagavānātrēyaḥ||2||

athAto rogabhiShagjitIyaM vimAnaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Rogabhishagjitiya Vimana” (Methods of conquering debate and disease). Thus said Lord Atreya. [1-2]

Aspects of medical education

Selection of medical treatise

बुद्धिमानात्मनः कार्यगुरुलाघवं कर्मफलमनुबन्धं देशकालौ च विदित्वा युक्तिदर्शनाद्भिषग्बुभूषुः शास्त्रमेवादितः परीक्षेत|

विविधानि हि शास्त्राणि भिषजां प्रचरन्ति लोके;

तत्र यन्मन्येत सुमहद्यशस्विधीरपुरुषासेवितमर्थबहुलमाप्तजनपूजितं त्रिविधशिष्यबुद्धिहितमपगतपुनरुक्तदोषमार्षं सुप्रणीतसूत्रभाष्यसङ्ग्रहक्रमं स्वाधारमनवपतितशब्दमकष्टशब्दं

पुष्कलाभिधानं क्रमागतार्थमर्थतत्त्वविनिश्चयप्रधानं सङ्गतार्थमसङ्कुलप्रकरणमाशुप्रबोधकं लक्षणवच्चोदाहरणवच्च,

तदभिप्रपद्येत शास्त्रम्|

शास्त्रं ह्येवंविधममल इवादित्यस्तमो विधूय प्रकाशयति सर्वम्||३||

buddhimānātmanaḥkāryagurulāghavaṁkarmaphalamanubandhaṁdēśakālaucaviditvā yuktidarśanādbhiṣagbubhūṣuḥśāstramēvāditaḥparīkṣēta|vividhānihiśāstrāṇibhiṣajāṁpra carantilōkē;
tatrayanmanyētasumahadyaśasvidhīrapuruṣāsēvitamarthabahulamāptajanapūjitaṁtrivid haśiṣya
buddhihitamapagatapunaruktadōṣamārṣaṁsupraṇītasūtrabhāṣyasaṅgrahakramaṁsvād hāramanavapatita
śabdamakaṣṭaśabdaṁpuṣkalābhidhānaṁkramāgatārthamarthatattvaviniścayapradhāna ṁsaṅgatārthamasaṅkulaprakaraṇamāśuprabōdhakaṁ lakṣaṇavaccōdāharaṇavacca, tadabhiprapadyēta śāstram| śāstraṁ hyēvaṁvidhamamala ivādityastamō vidhūya prakāśayati sarvam||3||

buddhimAnAtmanaH kAryagurulAghavaM [1] karmaphalamanubandhaM deshakAlau ca viditvAyuktidarshanAdbhiShagbubhUShuH shAstramevAditaH parIkSheta| vividhAni hi

shAstrANi bhiShajAM pracaranti loke; tatra yanmanyetasumahadyashasvidhIrapuruShAsevitamarthabahulamAptajanapUjitaMtrividhashiShyabuddhihitamapagatapunaruktadoShamArShaM supraNItasUtrabhAShyasa~ggrahakramaMsvAdhAramanavapatitashabdamakaShTashabdaM puShkalAbhidhAnaMkramAgatArthamarthatattvavinishcayapradhAnaMsa$_{ggatArthamasa}$gkulaprakaraNamAshuprabodhakaM lakShaNavaccodAharaNavacca,tadabhiprapadyeta shAstram| shAstraM hyevaMvidhamamala ivAdityastamo vidhUya prakAshayati sarvam||3||

The shrewd who wishes to be a physician, first of all, should analyze his own strength and weakness in profession, the after-impacts of his profession, his inclination, habitat and favourable time (age of learning) and thenafter wisely search for a medical treatise. Different medical treatises (and traditions) are available in society, from which one might select that has following characters:

- which is comprehensive providing all information
- successful, followed by prominent and wise men(successful practitioners),
- with detailed meanings
- regarded by authorities,
- useful to all three types of learners (with good, moderate and poor intellect),
- free from the deformity of reiteration,
- descending from the sages (which is written by experienced, intuitive person),
- with well- formed presentation, discussion and conclusion,
- having informative title and firm base free from weak and difficult words,
- having comprehensive knowledge of subject
- with proper sequencing of its contents
- committed principally to arriving at the essence of thoughts, which reveals clear meanings and concrete conclusion
- focused on the particular subject without wavering ideas and irrelevant content,
- quickly understandable with separated topics, effectively comprehensible, and having definitions showed with examples.

Such treatise with pure knowledge is similar to sun which enlightens the whole subject while warding off the darkness. [3]

Search of ideal preceptor

ततोऽनन्तरमाचार्यं परीक्षेत; तद्यथा-

पर्यवदातश्रुतं परिदृष्टकर्माणं दक्षं दक्षिणं शुचिं जितहस्तमुपकरणवन्तं सर्वेन्द्रियोपपन्नं प्रकृतिज्ञं

प्रतिपत्तिज्ञमनुपस्कृतविद्यमनहङ्कृतमनसूयकमकोपनं क्लेशक्षमं शिष्यवत्सलमध्यापकं ज्ञापनसमर्थं चेति |

एवङ्गुणो ह्याचार्यः सुक्षेत्रमार्तवो मेघ इव शस्यगुणैः सुशिष्यमाशु वैद्यगुणैः

सम्पादयति||४||

tatō'nantaramācāryaṁ parīkṣēta; tadyathā- paryavadātaśrutaṁ paridṛṣṭakarmāṇaṁ dakṣaṁ dakṣiṇaṁ śuciṁ jitahastamupakaraṇavantaṁ sarvēndriyōpapannaṁ prakṛtijñaṁ pratipattijñamanupaskṛtavidyamanahaṅkṛtamanasūyakamakōpanaṁ klēśakṣamaṁ śiṣyavatsalamadhyāpakaṁ jñāpanasamarthaṁ cēti| ēvaṅguṇō hyācāryaḥ sukṣētramārtavō mēgha iva śasyaguṇaiḥ suśiṣyamāśu vaidyaguṇaiḥ sampādayati||4||

tato~anantaramAcAryaM parIkSheta; tadyathA- paryavadAtashrutaM paridRuShTakarmANaM dakShaMdakShiNaM shuciM jitahastamupakaraNavantaM sarvendriyopapannaM prakRutij$_{jaMpratipattij}$jamanupaskRutavidyamanaha~gkRutamanasUyakamakopanaM [1] kleshakShamaMshiShyavatsalamadhyApakaM j~jApanasamarthaM ceti| eva~gguNo hyAcAryaH sukShetramArtavo megha iva shasyaguNaiH sushiShyamAshu vaidyaguNaiHsampAdayati||4||

Thereafter one should search a preceptor to guide who

- have clear knowledge of the subject and practical experience,
- be diligent, dexterous, virtuous, with skilled hand,
- well equipped, possessing all the senses in normal condition,
- acquainted with constitutions, well- versed in courses of emergency management and quick actions,
- having his knowledge uncensured,
- free from ego, envy, anger, forbearing,
- paternal to disciples,
- having characteristics of a good teacher and fit for imbue understanding.

The teacher holding such qualities quickly inculcates physician's qualities in his disciple as the seasonal cloud furnishes good crop in a suitable land. [4]

Means of learning in medical science

तमुपसृत्यारिराधयिषुरुपचरेदग्निवच्च देववच्च राजवच्च पितृवच्च भर्तृवच्चाप्रमत्तः|

ततस्तत्प्रसादात्कृत्स्नं शास्त्रमधिगम्य शास्त्रस्य दृढतायामभिधानस्य

सौष्ठवेऽर्थस्य विज्ञाने वचनशक्तौ च भूयो भूयः प्रयतेत सम्यक्||५||

tamupasṛtyārirādhayiṣurupacarēdagnivacca dēvavacca rājavacca pitṛvacca bhartṛvaccāpramattaḥ| tatastatprasādāt kṛtsnaṁ śāstramadhigamya śāstrasya dṛḍhatāyāmabhidhānasya sauṣṭhavē'rthasya vijñānē vacanaśaktau ca bhūyō bhūyaḥ prayatēta samyak||5||

tamupasRutyArirAdhayiShurupacaredagnivacca devavacca rAjavacca pitRuvacca bhartRuvaccApramattaH| tatastatprasAdAt kRutsnaM shAstramadhigamya shAstrasya dRuDhatAyAmabhidhAnasyasauShThave~arthasya vij~jAne vacanashaktau ca bhUyo bhUyaH prayateta samyak||5||

The student desirous of learning from such an ideal preceptor, should sincerely follow him as like worshipping fire, god, king, father and guardian. Subsequently after satisfactorily gaining knowledge of whole medical treatise, the student should always continually attempt to improve further depth of knowledge, understand the (hidden) precise meanings, gain more scientific knowledge, express it impressively with comprehension of ideas and power of speaking. [5]

तत्रोपाया॥ननुव्याख्यास्यामः-

अध्ययनम्, अध्यापनं, तद्विद्यसम्भाषा चेत्युपायाः॥६॥

tatrōpāyānanuvyākhyāsyāmaḥ- adhyayanam, adhyāpanaṁ, tadvidyasambhāṣā cētyupāyāḥ||6||

tatropAyAnanuvyAkhyAsyAmaH- adhyayanam, adhyApanaM, tadvidyasambhAShA cetyupAyAH||6||

The means for enhancing depth of knowledge are- study, teaching and discussion with authorities. [6]

Method of study

तत्रायमध्ययनविधिः-

कल्यः कृतक्षणः प्रातरुत्थायोपव्यूषं वा कृत्वाऽऽवश्यकमुपस्पृश्योदकं

देवर्षिगोब्राह्मणगुरुवृद्धसिद्धाचार्येभ्यो नमस्कृत्य समे शुचौ देशे सुखोपविष्टो मनःपुरःसराभिर्वाग्भिः सूत्रमनुक्रामन्

पुनः पुनरावर्तयेद्बुद्ध्वा सम्यगनुप्रविश्यार्थतत्त्वं स्वदोषपरिहारार्थं

परदोषप्रमाणार्थं च;

एवं मध्यन्दिनेऽपराह्णे रात्रौ च शश्वदपरिहापयन्नध्ययनमभ्यस्येत्|

इत्यध्ययनविधिः॥७॥

tatrāyamadhyayanavidhiḥ- kalyaḥ kṛtakṣaṇaḥ prātarutthāyōpavyūṣaṁ vā kṛtvā''vaśyakamupaspṛśyōdakaṁ dēvarṣigōbrāhmaṇaguruvṛddhasiddhācāryēbhyō namaskṛtya samē śucau dēśē sukhōpaviṣṭō manaḥpuraḥsarābhirvāgbhiḥsūtramanukrāman punaḥ punarāvartayēd buddhvā samyaganupraviśyārthatattvaṁ svadōṣaparihārārthaṁ paradōṣapramāṇārthaṁ ca; ēvaṁ madhyandinē'parāhṇē rātrau ca śaśvadaparihāpayannadhyayanamabhyasyēt| ityadhyayanavidhiḥ||7||

tatrAyamadhyayanavidhiH- kalyaH kRutakShaNaH prAtarutthAyopavyUShaM vAkRutvA$_a$avashyakamupaspRushyodakaM devarShigobrAhmaNaguruvRuddhasiddhAcAryebhyonamaskRutya same shucau deshe sukhopaviShTo manaHpuraHsarAbhirvAgbhiHsUtramanukrAman punaHpunarAvartayed buddhvA [1] samyaganupravishyArthatattvaM

svadoShaparihArArthaMparadoShapramANArthaM ca; evaM madhyandine~aparAhNe rAtrau cashashvadaparihApayannadhyayanamabhyasyet| ityadhyayanavidhiH||7||

One desirous of study with a calm mind and at a proper time, should get up early in the morning. After passing the natural urges and cleaning body (as per daily schedule), should do the spiritual rituals like sprinkling water, worshiping gods, sages, cow, *brahmana*, preceptors, elders, accomplished persons and the teacher. Then sitting comfortably on even and clean ground should present the aphorisms in order as learnt from teacher with clear voice attentively repeating it over and over. At the same time, he should think about the meaning and principle to get rid off his own defects and to know others' defects. In this way, he should proceed the study without squandering time in midday, afternoon, and night. This is the method of study. [7]

Characteristics of ideal student and method of teaching

अथाध्यापनविधिः-

अध्यापने कृतबुद्धिराचार्यः शिष्यमेवादितः परीक्षेत; तद्यथा-

प्रशान्तमार्यप्रकृतिकमक्षुद्रकर्माणमृजुचक्षुर्मुखनासावंशं

तनुरक्तविशदजिह्वमविकृतदन्तौष्ठममिन्मिनं

धृतिमन्तमनहङ्कृतं मेधाविनं वितर्कस्मृतिसम्पन्नमुदारसत्त्वं

तद्विद्यकुलजमथवा तद्विद्यवृत्तं तत्त्वाभिनिवेशिनमव्यङ्गमव्यापन्नेन्द्रियं

निभृतमनुद्धतमर्थतत्त्वभावकमकोपनमव्यसनिनं

शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नमध्ययनाभिकाममर्थविज्ञाने

कर्मदर्शने चानन्यकार्यमलुब्धमनलसं सर्वभूतहितैषिणमाचार्यसर्वानुशिष्टिप्रतिकरमनुरक्तं च,

एवङ्गुणसमुदितमध्याप्यमाहुः||८||

athādhyāpanavidhiḥ- adhyāpanē kr̥tabuddhirācāryaḥ śiṣyamēvāditaḥ parīkṣēta; tadyathā- praśāntamāryaprakr̥tikamakṣudrakarmāṇamr̥jucakṣurmukhanāsāvaṁśaṁ tanuraktaviśadajihvamavikr̥tadantauṣṭhamaminminaṁ dhr̥timantamanahaṁkr̥taṁ mēdhāvinaṁ vitarkasmr̥tisampannamudārasattvaṁ tadvidyakulajamathavā tadvidyavr̥ttaṁ tattvābhinivēśinamavyaṅgamavyāpannēndriyaṁ nibhr̥tamanuddhatamarthatattvabhāvakamakōpanamavyasaninaṁ śīlaśaucācārānurāgadākṣyaprādakṣiṇyōpapannamadhyayanābhikāmamarthavijñānē karmadarśanē cānanyakāryamalubdhamanalasaṁ sarvabhūtahitaiṣiṇamācāryasarvānuśiṣṭipratikaramanuraktaṁ ca, ēvaṅguṇasamuditamadhyāpyamāhuḥ||8||

athAdhyApanavidhiH- adhyApane kRutabuddhirAcAryaH shiShyamevAditaH parIkSheta;
tadyathA-prashAntamAryaprakRutikamakShudrakarmANamRujucakShurmukhanAsAvaMshaMtanuraktavishadajihvamavikRutadantauShThamaminminaM

dhRutimantamanaha~gkRutaM medhAvinaMvitarkasmRutisampannamudArasattvaM tadvidyakulajamathavA tadvidyavRuttaMtattvAbhiniveshinamavya~ggamavyApannendriyaMnibhRutamanuddhatamarthatattvabhAvakamakopanamavyasaninaM [1]shIlashaucAcArAnurAgadAkShyaprAdakShiNyopapannamadhyayanAbhikAmamarthavij~jAnekarmadarshane cAnanyakAryamalubdhamanalasaMsarvabhUtahitaiShiNamAcAryasarvAnushiShTiprati karamanuraktaM [2] ca,eva~gguNasamuditamadhyApyamAhuH||8||

Now following is the method of teaching: The teacher, having decided to teach should, first of all examine the ideal disciple with following characteristics:

- should be very calm, with superior qualities,
- not involved in mean acts,
- with straight eyes, mouth and nasal edge (without any defect in eyes, nose and mouth);
- having thin, red and clear tongue; with no abnormality in teeth and lips, not talking with nasal utterance,
- having forebearance, without vanity, intelligent, endowed with logical reasoning and memory,
- broad minded,
- born in a family of physicians or aware with the conduct and behavior of physicians
- desirous of gaining scientific knowledge
- without any physical deformity or disability of senses,
- humble, keeping the knowledge safely, un-haughty,
- having capacity to comprehend essence of the ideas,
- without anger and addictions,
- endowed with modesty, purity, good conduct, affection, dexterity and sincerity, interested in study,
- dedicated to comprehension of ideas and practical knowledge without any distraction,
- having no greed or idleness, empathetic to all creatures,
- following all the instructions of the teacher and being attached to his teacher.[8]

Commencement of academic session/teaching

एवंविधमध्ययनार्थिनमुपस्थितमाराधयिषुमाचार्योऽनुभाषेत

उदगयने शुक्लपक्षे प्रशस्तेऽहनि तिष्यहस्तश्रवणाश्वयुजामन्यतमेन

नक्षत्रेण योगमुपगते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते मुण्डः कृतोपवासः स्नातः काषायवस्त्रसंवीतः सगन्धहस्तः समिधोऽग्निमाज्यमुपलेपनमुदकुम्भान्

माल्यदामदीपहिरण्यहेमरजतमणिमुक्ताविद्रुमक्षौमपरिधीन्

कुशलाजसर्षपाक्षतांश्च शुक्लानि

सुमनांसि ग्रथिताग्रथितानि मेध्यान् भक्ष्यान् गन्धांश्च घृष्टानादायोपतिष्ठस्वेति||९||

ēvaṁvidhamadhyayanārthinamupasthitamārirādhayiṣumācāryō'nubhāṣēta - udagayanē śuklapakṣē praśastē'hani tiṣyahastaśravaṇāśvayujāmanyatamēna nakṣatrēṇa yōgamupagatē bhagavati śaśini kalyāṇē kalyāṇē ca karaṇē maitrē muhūrtē muṇḍaḥ kṛtōpavāsaḥ snātaḥ kāṣāyavastrasaṁvītaḥ sagandhahastaḥ samidhō'gnimājyamupalēpanamudakumbhān mālyadāmadīpahiraṇyahēmarajatamaṇimuktāvidrumakṣaumaparidhīn kuśalājasarṣapākṣatāṁśca śuklāni sumanāṁsi grathitāgrathitāni mēdhyān bhakṣyān gandhāṁśca ghṛṣṭānādāyōpatiṣṭhasvēti||9||

evaMvidhamadhyayanArthinamupasthitamArirAdhayiShumAcAryo~anubhAsheta [1] - udagayaneshuklapakShe prashaste~ahani tiShyahastashravaNAshvayujAmanyatamena nakShatreNa yogamupagatebhagavati shashini kalyANe kalyANe ca karaNe maitre muhUrte muNDaH kRutopavAsaH snAtaHkAShAyavastrasaMvItaH sagandhahastaH samidho~agnimAjyamupalepanamudakumbhAnmAlyadAmadIpahiraNyahemarajatama NimuktAvidrumakShaumaparidhIn kushalAjasarShapAkShatAMshcashuklAni sumanAMsi grathitAgrathitAni medhyAn bhakShyAn gandhAMshcaghRuShTAnAdAyopatiShThasveti||9||

When such a disciple with desire of study and feeling of commitment approaches the teacher, then teacher should address the student as- "when the sun is in the northernly course and during the full moon phase, on propitious day the benevolent lord moon having conjunction with one of the *tishya* (*pushya*), *hasta, shravana* and *ashvayuja* constellations in *kalyanekarana* and *maitramuhurta* come with shaved head, after following fast, had bath, wearing ochre-colored clothes and sacred thread and with fragrance sacred fire wood, fire, ghee, means of besmearing (cow-dung etc.), water jars, garland, rope, lamp, vessels of gold, silver, jewels, pearls, corals, silken cloth and sticks for edge of the sacrificial ground, holy grass, fried paddy, mustard seeds, barley grains, white-flowers, with or without strung, eatables increasing memory power and paste of fragrant wood."[9]

स तथा कुर्यात्||१०||

sa tathā kuryāt||10||

sa [2] tathA kuryAt||10||

The student should follow instructions of preceptor. [10]

तमुपस्थितमाज्ञाय समे शुचौ देशे प्राक्प्रवणे उदक्प्रवणे वा चतुष्किष्कुमात्रं चतुरस्रं स्थण्डिलं गोमयोदकेनोपलिप्तं कुशास्तीर्णं सुपरिहितं

परिधिभिश्चतुर्दिशं यथोक्तचन्दनोदकुम्भक्षौमहेमहिरण्यरजतमणिमुक्ताविद्रुमालङ्कृतं मेध्यभक्ष्यगन्धशुक्लपुष्पलाजसर्षपाक्षतोपशोभितं कृत्वा,

तत्र पालाशीभिरैङ्गुदीभिरौदुम्बरीभिर्माधुकीभिर्वा समिद्भिरग्निमुपसमाधाय प्राङ्मुखः शुचिरध्ययनविधिमनुविधाय मधुसर्पिर्भ्यां त्रिस्त्रिर्जुहुयादग्निमाशीःसम्प्रयुक्तैर्मन्त्रैर्ब्रह्माणमग्निं धन्वन्तरिं प्रजापतिमश्विनाविन्द्रमृषींश्च सूत्रकारानभिमन्त्रयमाणः पूर्वं स्वाहेति||११||

tamupasthitamājñāya samē śucau dēśē prākpravaṇē udakpravaṇē vā catuṣkiṣkumātraṁ caturasraṁ sthaṇḍilaṁ gōmayōdakēnōpaliptaṁ kuśāstīrṇaṁ

suparihitaṁ paridhibhiścaturdiśaṁ yathōktacandanōdakumbhakṣaumahēmahiraṇyarajatamaṇimuktāvidrumālaṅkr̥taṁ

mēdhyabhakṣyagandhaśuklapuṣpalājasarṣapākṣatōpaśōbhitaṁ kr̥tvā, tatra pālāśībhiraiṅgudībhiraudumbarībhirmādhukībhirvā

samidbhiragnimupasamādhāya prāṅmukhaḥ śuciradhyayanavidhimanuvidhāya madhusarpirbhyāṁ

tristrirjuhuyādagnimāśīḥsamprayuktairmantrairbrahmāṇamagniṁ dhanvantariṁ prajāpatimaśvināvindramr̥ṣīṁśca sūtrakārānabhimantrayamāṇaḥ pūrvaṁ

svāhēti||11||

tamupasthitamAj~jAya same shucau deshe prAkpravaNe [1] udakpravaNe vA catuShkiShkumAtraMcaturasraM sthaNDilaM gomayodakenopaliptaM

kushAstIrNaM suparihitaM [2]

paridhibhishcaturdishaMyathoktacandanodakumbhakShaumahemahiraNyarajatamaNimuktAvidrumAla~gkRutaMmedhyabhakShyagandhashuklapuShpalAjasarShapAkShatopashobhitaM kRutvA, tatrapAlAshIbhirai~ggudIbhiraudumbarIbhirmAdhukIbhirvA samidbhiragnimupasamAdhAya

prA~gmukhaHshuciradhyayanavidhimanuvidhAya madhusarpirbhyAMtristrirjuhuyAdagnimAshIHsamprayuktairmantrairbrahmANamagniM

dhanvantariMprajApatimashvinAvindramRuShIMshca sUtrakArAnabhimantrayamANaH pUrvaM svAheti||11||

Knowing that the student has come, the preceptor should make rectangular platform measuring four cubits and sloping eastward or northward, in an even and pure place. This ought to be spread with cow-dung, covered with sacred grass and bound on borders with *paridhi*. Further it ought to be equipped with the said articles, for example sandal, water jar, silken garment, gold, golden vessel, silver, jewel, pearl and coral and beautified with eatables increasing memory power, aromas, white flowers, fried paddy, mustard and barley grains. Then attending to the fire with the fuel-sticks made of *palash, ingudi, udumbara, madhuka* while in pure condition and facing eastward, as recommended under the method of study, he should offer oblations of honey and ghee to the fire reciting benedictory mantras first invoking Brahma, Agni, Dhanwantari,

Prajapati, Ashvinis, Indra and various sages, the authors of the aphorism and ending with *svaaha* three times each.[11]

शिष्यश्चैनमन्वालभेत। हुत्वा च प्रदक्षिणमग्निमनुपरिक्रामेत्| परिक्रम्य ब्राह्मणान् स्वस्ति वाचयेत्;भिषजश्चाभिपूजयेत्||१२||

śiṣyaścainamanvālabhēta| hutvā ca pradakṣiṇamagnimanuparikrāmēt| parikramya brāhmaṇān svasti vācayēt; bhiṣajaścābhipūjayēt||12|| shiShyashcainamanvAlabheta| hutvA ca pradakShiNamagnimanuparikrAmet| parikramya brAhmaNAn svasti vAcayet; bhiShajashcAbhipUjayet||12||

The disciple should follow him. After offering oblations he should go round the fire keeping it to the right side, than *brahmanas* should recite *svasti*. At the end, he should pay regards to the physicians in the society. [12]

Code of conduct for medical student and professional

अथैनमग्निसकाशे ब्राह्मणसकाशे भिषक्सकाशे चानुशिष्यात्-ब्रह्मचारिणा श्मश्रुधारिणा सत्यवादिनाऽमांसादेन मेध्यसेविना निर्मत्सरेणाशस्त्रधारिणा च भवितव्यं,न च ते मद्वचनात्किञ्चिदकार्यं स्यादन्यत्र राजद्विष्टात्प्राणहराद्विपुलादधर्म्यादनर्थसम्प्रयुक्ताद्वाऽप्यर्थात्; मदर्पणेन मत्प्रधानेन मदधीनेन मत्प्रियहितानुवर्तिना च शश्वद्भवितव्यं, पुत्रवद्दासवदर्थिवच्चोपचरताऽनुवस्तव्योऽहम्, अनुत्सेकेनावहितेनानन्यमनसा विनीतेनावेक्ष्यावेक्ष्यकारिणाऽनसूयकेन चाभ्यनुज्ञातेन प्रविचरितव्यम्, अनुज्ञातेन(चाननुज्ञातेन च)प्रविचरता पूर्वं गुर्वर्थोपाहरणे यथाशक्ति प्रयतितव्यं,कर्मसिद्धिमर्थसिद्धिं यशोलाभं प्रेत्य च स्वर्गमिच्छता भिषजा त्वया गोब्राह्मणमादौ कृत्वा सर्वप्राणभृतां शर्माशासितव्यमहरहरुत्तिष्ठता चोपविशता च,सर्वात्मना चातुराणामारोग्याय प्रयतितव्यं, जीवितहेतोरपि चातुरेभ्यो नाभिद्रोग्धव्यं, मनसाऽपि च परस्त्रियो नाभिगमनीयास्तथा सर्वमेवपरस्वं,निभृतवेशपरिच्छदेन भवितव्यम्, अशौण्डेनापापेनापापसहायेन च, श्लक्ष्णशुक्लधर्म्यशर्म्यधन्यसत्यहितमितवचसा देशकालविचारिणा स्मृतिमता ज्ञानोत्थानोपकरणसम्पत्सु नित्यं यत्नवता च; न च कदाचिद्राजद्विष्टानां राजद्वेषिणां वा महाजनद्विष्टानां महाजनद्वेषिणां वाऽप्यौषधमनुविधातव्यं,तथा सर्वेषामत्यर्थविकृतदुष्टदुःखशीलाचारोपचाराणामनपवादप्रतिकाराणां मुमूर्षूणां च,तथैवासन्निहितेश्वराणां स्त्रीणामनध्यक्षाणां वा;न च कदाचित्स्त्रीदत्तमामिषमादातव्यमननुज्ञात भर्त्रोऽथवाऽध्यक्षेण,आतुरकुलं चानुप्रविशता विदितेनानुमतप्रवेशिना सार्धं पुरुषेण सुसंवीतेनावाक्शिरसा स्मृतिमतास्तिमितेनावेक्ष्यावेक्ष्य मनसा सर्वमाचरता सम्यगनुप्रवेष्टव्यम्,अनुप्रविश्य च वाङ्मनोबुद्धीन्द्रियाणि न क्वचित् प्रणिधातव्यान्यन्यत्रातुरादातुरोपकारार्थादातुरगतेष्वन्येषु वा भावेषु,न चातुरकुलप्रवृत्तयो बहिर्निश्चारयितव्याः, ह्रसितं चायुषः प्रमाणमातुरस्य जानताऽपि त्वया न वर्णयितव्यं तत्र यत्रोच्यमानमातुरस्यान्यस्य वाऽप्युपघाताय सम्पद्यते;ज्ञानवताऽपि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम्,आप्तादपि हि विकत्थमानादत्यर्थमुद्विजन्त्यनेके||१३||

athainamagnisakāśē brāhmaṇasakāśē bhiṣaksakāśē cānuśiṣyāt- brahmacāriṇā śmaśrudhāriṇa satyavādinā'māṁsādēna mēdhyasēvinā nirmatsarēṇāśastradhāriṇā ca bhavitavyaṁ, na ca tē madvacanāt kiñcidakāryaṁ syādanyatra rājadviṣṭāt prāṇaharādvipulādadharmyādanarthasamprayuktādvā'pyarthāt; madarpaṇēna matpradhānēna madadhīnēna matpriyahitānuvartinā ca śaśvadbhavitavyaṁ, putravaddāsavadarthivaccōpacaratā'nuvastavyō'ham,anutsēkēnāvahitēnānanyamanasā vinītēnāvēkṣyāvēkṣyakāriṇā'nasūyakēna cābhyanujñātēna pravicaritavyam, anujñātēna (cānanujñātēna ca) pravicaratā pūrvaṁ gurvarthōpāharaṇē yathāśakti

prayatitavyaṁ, karmasiddhimarthasiddhaṁ yaśōlābhaṁ prētya ca svargamicchatā bhiṣajā tvayā gōbrāhmaṇamādau kr̥tvā sarvaprāṇabhr̥tāṁ śarmāśāsitavyamaharaharuttiṣṭhatā cōpaviśatā ca, sarvātmanā cāturāṇāmārōgyāya prayatitavyaṁ, jīvitahētōrapi cāturēbhyō nābhidrōgdhavyaṁ, manasā'pi ca parastriyō nābhigamanīyāstathā sarvamēva parasvaṁ, nibhr̥tavēśaparicchadēna bhavitavyam, aśauṇḍēnāpāpēnāpāpasahāyēna ca, ślakṣṇaśukladharmyaśarmyadhanyasatyahitamitavacasā dēśakālavicāriṇā smr̥timatā jñānōtthānōpakaraṇasampatsu nityaṁ yatnavatā ca; na ca kadācidrājadviṣṭānāṁ rājadvēṣiṇāṁ vā mahājanadviṣṭānāṁmahājanadvēṣiṇāṁvā'pyauṣadhamanuvidhātavyaṁ,tathāsarvēṣām atyarthavikr̥taduṣṭaduḥkhaśīlācārōpacārāṇāmanapavādapratikāraṇāṁ mumūrṣūṇāṁ ca, tathaivāsannihitēśvarāṇāṁ strīṇāmanadhyakṣāṇāṁ vā; na ca kadācit strīdattamāmiṣamādātavyamananujñātaṁ bhartrā'thavā'dhyakṣēṇa, āturakulaṁ cānupraviśatā viditēnānumatapravēśinā sārdhaṁ puruṣēṇa susaṁvītēnāvākśirasā smr̥timatā stimitēnāvēkṣyāvēkṣya manasā sarvamācaratā samyaganupravēṣṭavyam, anupraviśya ca vāṁmanōbuddhīndriyāṇi na kvacit praṇidhātavyānyanyatrāturādāturōpakārārthādāturagatēṣvanyēṣu vā bhāvēṣu, na cāturakulapravr̥ttayō bahirniścārayitavyāḥ, hrasitaṁ cāyuṣaḥ pramāṇamāturasya jānatā'pi tvayā na varṇayitavyaṁ tatra yatrōcyamānamāturasyānyasya vā'pyupaghātāya sampadyatē; jñānavatā'pi ca nātyarthamātmanō jñānē vikatthitavyam, āptādapi hi vikatthamānādatyarthamudvijantyanēkē||13||

athainamagnisakAshe brAhmaNasakAshe bhiShaksakAshe cAnushiShyAt-brahmacAriNA shmashrudhAriNasatyavAdinA~amAMsAdena medhyasevinA nirmatsareNAshastradhAriNA ca bhavitavyaM, na ca temadvacanAt ki~jcidakAryaM syAdanyatra rAjadviShTAtprANaharAdvipulAdadharmyAdanarthasamprayuktAdvA~apyarthAt; madarpaNena matpradhAnenamadadhInena matpriyahitAnuvartinA ca shashvadbhavitavyaM,putravaddAsavadarthivaccopacaratA$_{anuvastavyo}$aham [1] , anutsekenAvahitenAnanyamanasAvinItenAvekShyAvekShyakAriNA~anasUyakena cAbhyanuj~jAtena pravicaritavyam, anuj$_{jAtena(cAnanuj}$jAtena ca) pravicaratA pUrvaM gurvarthopAharaNe yathAshakti prayatitavyaM,karmasiddhimarthasiddhaM yasholAbhaM pretya ca svargamicchatA bhiShajA tvayA gobrAhmaNamAdaukRutvA sarvaprANabhRutAM sharmAshAsitavyamaharaharuttiShThatA copavishatA ca, sarvAtmanAcAturANAmArogyAya prayatitavyaM, jIvitahetorapi cAturebhyo nAbhidrogdhavyaM, manasA~api caparastriyo nAbhigamanIyAstathA sarvameva parasvaM, nibhRutaveshaparicchadena bhavitavyam,ashauNDenApApenApApasahAyena ca, shlakShNashukladharmyasharmyadhanyasatyahitamitavacasAdeshakAlavicAriNA smRutimatA j~jAnotthAnopakaraNasampatsu nityaM yatnavatA ca; na cakadAcidrAjadviShTAnAM rAjadveShiNAM vA mahAjanadviShTAnAM mahAjanadveShiNAMvA~apyaushadhamanuvidhAtavyaM, tathAsarveShAmatyarthavikRutaduShTaduHkhashIlAcAropacArANAmanapavAdapratikAraNAM [2]mumUrShUNAM ca, tathaivAsannihiteshvarANAM strINAmanadhyakShANAM vA; na ca

kadAcitstrIdattamAmiShamAdAtavyamananuj~jAtaM bhartrA$_{athavA}$adhyakSheNa, AturakulaM cAnupravishatAviditenAnumatapraveshinA sArdhaM puruSheNa susaMvItenAvAkshirasA smRutimatAstimitenAvekShyAvekShya manasA sarvamAcaratA samyaganupraveShTavyam, anupravishya cavA~gmanobuddhIndriyANi na kvacitpraNidhAtavyAnyanyatrAturAdAturopakArArthAdAturagateShvanyeShu vA bhAveShu, nacAturakulapravRuttayo bahirnishcArayitavyAH, hrasitaM cAyuShaH pramANamAturasya jAnatA~api tvayAna varNayitavyaM tatra yatrocyamAnamAturasyAnyasya vA~apyupaghAtAya sampadyate; j$_{jAnavatA}$apica nAtyarthamAtmano j~jAne vikatthitavyam, AptAdapi hi vikatthamAnAdatyarthamudvijantyaneke||13||

Now the teacher should instruct the student in presence of sacred fire, brahmanas and physicians,

- “You shall follow abstinence, keep beard and mustaches,
- speak truth only,
- shall not eat meat,
- follow pure and intellectual functions,
- do things without jealousy and weapons.
- You should always follow my (teacher’s) instructions except in case they lead to king’s wrath, end of life, great unrighteousness and other such calamity.
- You should always entrust me, see me as head, be submissive to me and follow the course which is liked by and advantageous to me. You should live with me behaving as son, servant and suppliant.
- You should live with modesty, alertness, with focused mind, humbleness and constant vigilance about work, without seeing defect in other’s qualities, and not leave without my permission.
- When permitted to move out, you should first make effort as far as possible to furnish things told by the teacher.
- When you join the medical profession and wish success in work(treating patients), in purposes of life (*purushartha* like *dharma, artha, kama* and *moksha*), fame and heaven after death then you should always pray for the welfare of cow, *brahmana* and all the living creatures.
- You should try to furnish health to the patients and all creatures by all means.
- You should not hate the patients even at your daily expenses (even if the poor patient is not able to pay your fees).
- You should not think bad about other women and any other’s property even in imagination.
- Your dress and accessories should be modest.
- You should not be addicted to alcohol, indulged in sins and accompanied by sinners;
- You should be soft spoken, talking flawless, righteous, blissful, thankful, truthful, useful and measured statements keeping in mind place and season or time. with

good remembrance, striving constantly for knowledge, progress and excellence of equipment (medicines etc.).

- You should not treat the persons disliked by the king (thieves etc.) or disliking the king (rebellions), disliked by good persons or disliking them and all those who are excessively diseased, wicked; having troublesome conduct, behavior and management, have never counteracted their censors and one nearing death;
- You should not treat the women in absence of their husbands or guardians, you should not accept meat provided by the women without permission of their husband or guardian.
- At the time of entering into the patient's house you should take along a known individual whose entrance is allowed; should be well-dressed, with head lowered, having good memory, with stability, thinking deliberately and moving as needs be; having entered there, you should never engage your speech, mind and sense organs any place except the patient, his well-being and other entities of the patient's body respectively. The matters of the patient's house should never be revealed outside, in spite of the fact that you know the diminution in life-span of the patient, you should not specify it where it is liable to cause harm to the patient or others. Even though you are learned enough you should not boast too much for your knowledge because mostly the people become anxious for the excessive boasting even it comes from an authority. [13]

नचैवह्यस्तिसुतरमायुर्वेदस्यपारं, तस्मादप्रमत्तःशश्वदभियोगमस्मिन्गच्छेत्, एतच्चकार्यम्,
एवम्भूयश्चवृत्तसौष्ठवमनसूयतापरेभ्योऽप्यागमयितव्यं,
कृत्स्नोहिलोकोबुद्धिमतामाचार्यःशत्रुश्चाबुद्धिमताम्,
अतश्चाभिसमीक्ष्यबुद्धिमताऽमित्रस्यापिधन्यंयशस्यमायुष्यंपौष्टिकंलौक्यमभ्युपदिशतोवचःश्रोतव्यमनु
विधातव्यंचेति| अतःपरमिदंब्रूयात्- देवताग्निद्विजगुरुवृद्धसिद्धाचार्येषुतेनित्यसम्यग्वर्तितव्यं,
तेषुतेसम्यग्वर्तमानस्यायमग्निःसर्वगन्धरसरत्नबीजानियथेरिताश्चदेवताःशिवायस्युः,
अतोऽन्यथावर्तमानस्याशिवायेति| एवंब्रुवतिचाचार्येशिष्यः'तथा'इतिब्रूयात्| यथोपदेशं चकुर्वन्नध्याप्यः,
अतोऽन्यथात्वनध्याप्यः|
अध्याप्यमध्यापयन्ह्याचार्योयथोक्तैश्चाध्यापनफलैर्योगमाप्नोत्यन्यैश्चानुक्तैः
श्रेयस्करैर्गुणैःशिष्यमात्मानंचयुनक्ति| इत्यध्यापनविधिरुक्तः||१४||

na caiva hyasti sutaramāyurvēdasya pāraṁ, tasmādapramattaḥ
śaśvadabhiyōgamasmin gacchēt, ētacca kāryam, ēvambhūyaśca
vr̥ttasauṣṭhavamanasūyatā parēbhyō'pyāgamayitavyaṁ, kr̥tsnō hi lōkō
buddhimatāmācāryaḥ śatruścābuddhimatām, ataścābhisamīkṣya
buddhimatā'mitrasyāpi dhanyaṁ yaśasyamāyuṣyaṁ pauṣṭikaṁ laukyamabhyupadiśatō
vacaḥ śrōtavyamanuvidhātavyaṁ cēti| ataḥ paramidaṁ brūyāt-
dēvatāgnidvijaguruvr̥ddhasiddhācāryēṣu tē nityaṁ samyagvartitavyaṁ,
tēṣutēsamyagvartamānasyāyamagniḥsarvagandharasaratnabījāniyathēritāśca
dēvatāḥśivāyasyuḥ,atō'nyathāvartamānasyāśivāyēti|ēvaṁbruvaticācāryēśiṣyaḥ'tathā'iti
brūyāt| yathōpadēśaṁcakurvannadhyāpyaḥ,atō'nyathātvanadhyāpyaḥ|
adhyāpyamadhyāpayanhyācāryōyathōktaiścādhyāpanaphalairyōgamāpnōtyanyaiścānu
ktaiḥśrēyaskarairguṇaiḥ śiṣyamātmānaṁ ca yunakti| ityadhyāpanavidhiruktaḥ||14||

na caiva hyasti sutaramAyurvedasya pAraM, tasmAdapramattaH shashvadabhiyogamasmin gacchet,etacca [1] kAryam, evambhUyashca vRuttasauShThavamanasUyatA parebhyo~apyAgamayitavyaM,kRutsno hi loko buddhimatAmAcAryaH shatrushcAbuddhimatAm, atashcAbhisamIkShyabuddhimatA~amitrasyApi dhanyaM yashasyamAyuShyaM pauShTikaM laukyamabhyupadishato [2] vacaHshrotavyamanuvidhAtavyaM ceti| ataH paramidaM brUyAt- devatAgnidvijaguruvRuddhasiddhAcAryeShu te nityaM samyagvartitavyaM, teShute samyagvartamAnasyAyamagniH sarvagandharasaratnabIjAni yatheritAshca devatAH shivAya syuH,ato~anyathA vartamAnasyAshivAyeti| evaM bruvati cAcArye shiShyaH 'tathA' iti brUyAt| yathopadeshaM ca kurvannadhyApyaH, ato~anyathA tvanadhyApyaH| adhyApyamadhyApayan hyAcAryo yathoktaishcAdhyApanaphalairyogam ApnotyanyaishcAnuktaiHshreyaskarairguNaiH shiShyamAtmAnaM ca yunakti| ityadhyApanavidhiruktaH||14||

There is no limit for knowing the science of life i.e. Ayurveda. Therefore, one should dedicate himself to it (i.e., study Ayurveda) continuously and without any carelessness. This is worth-doing and to be followed.

Further one should keep good behavior with everyone, without pointing the defect in other's qualities. Because for the wise the whole world is a teacher, while for the unwise it is enemy. Consequently, the wise, after due consideration, should follow the advice which is prosperous, promoting fame, life-span, strength and useful to the society even if it comes from an enemy.

After that he (the teacher) should speak this, "You should always behave properly (worship) to gods, fire, *brahmanas*, preceptors, elders, accomplished ones and teacher, thus this fire along with all the perfumes, eatables, gem, grins and aforesaid gods would bless you with prosperity, and if you behave in opposite manner they would curse you. When the teacher has said like this, the disciple should say 'Yes' (will behave similarly).

If the disciple follows these instructions then he should be taught, otherwise not. The teacher when teaches such a worthy disciple obtains the aforesaid fruits of teaching and enjoins the disciple and himself with other not mentioned beneficial qualities. Thus, the method of teaching is said. [14]

Organization of discussion meetings

Method of conducting discussion in seminars and symposia of experts

सम्भाषाविधिमतऊर्ध्वंव्याख्यास्यामः- भिषक्भिषजासहसम्भाषेत|
तद्विद्यसम्भाषाहिज्ञानाभियोगसंहर्षकरीभवति, वैशारद्यमपिचाभिनिर्वर्तयति, वचनशक्तिमपिचाधत्ते, यशश्चाभिदीपयति, पूर्वश्रुतेचसन्देहवतःपुनःश्रवणाच्छ्रुतसंशयमपकर्षति, श्रुतेचासन्देहवतोभूयोऽध्यवसायमभिनिर्वर्तयति, अश्रुतमपिचकञ्चिदर्थंश्रोत्रविषयमापादयति, यच्चाचार्यःशिष्यायशुश्रूषवेप्रसन्नःक्रमेणोपदिशतिगुह्याभिमतमर्थजातंतत्परस्परेणसहजल्पन्निपण्डेनविजिगीषुराहसंहर्षात्, तस्मात्तद्विद्यसम्भाषामभिप्रशंसन्तिकुशलाः||१५||

sambhāṣāvidhimata ūrdhvaṁ vyākhyāsyāmaḥ- bhiṣak bhiṣajā saha sambhāṣēta| tadvidyasambhāṣā hi jñānābhiyōgasaṁharṣakarī bhavati, vaiśāradyamapi cābhinirvartayati, vacanaśaktimapi cādhattē, yaśaścābhidīpayati, pūrvaśrutē ca sandēhavataḥ punaḥ śravaṇācchrutasaṁśayamapakarṣati, śrutē cāsandēhavatō bhūyō'dhyavasāyamabhinirvartayati, aśrutamapi ca kañcidarthaṁ śrōtraviṣayamāpādayati, yaccācāryaḥ śiṣyāya śuśrūṣavē prasannaḥ kramēṇōpadiśati guhyābhimatamarthajātaṁ tat parasparēṇa saha jalpan piṇḍēna vijigīṣurāha saṁharṣāt, tasmāttadvidyasambhāṣāmabhipraśaṁsanti kuśalāḥ||15||

sambhAShAvidhimata UrdhvaM vyAkhyAsyAmaH- bhiShak bhiShajA saha sambhAsheta| tadvidyasambhAShA hi j~jAnAbhiyogasaMharShakarI bhavati, vaishAradyamapi cAbhinirvartayati,vacanashaktimapi cAdhatte, yashashcAbhidIpayati, pUrvashrute ca sandehavataH punaHshravaNAcchrutasaMshayamapakarShati, shrute cAsandehavato bhUyo~adhyavasAyamabhinirvartayati,ashrutamapi ca ka~jcidarthaM shrotraviShayamApAdayati, yaccAcAryaH shiShyAya shushrUShaveprasannaH krameNopadishati guhyAbhimatamarthajAtaM tat paraspareNa saha jalpan piNDena [1]vijigIShurAha saMharShAt, tasmAttadvidyasambhAShAmabhiprashaMsanti kushalAH||15||

Henceforth, I shall expound the method of discussion. A physician should discuss with physicians. Discussion with experts promotes pursuit and advancement of knowledge, provides dexterity, improves power of speaking, illumines fame, removes doubts in scriptures, if any, by repeatedly listening the topics, and creates confidence with doubtless knowledge, , brings forth some new ideas hitherto unknown, the reason is that whatever secret ideas are gradually delivered by the teacher pleased over the devoted disciple, the same are expressed by him in enthusiasm during discussion in order to gain victory. Hence the experts recommend discussion with the specialists. [15]

Two types of discussions

द्विविधातुखलुतद्विद्यसम्भाषाभवति- सन्धायसम्भाषा, विगृह्यसम्भाषाच||१६||

dvividhā tu khalu tadvidyasambhāṣā bhavati- sandhāyasambhāṣā, vigṛhyasambhāṣā ca||16||

dvividhA tu khalu tadvidyasambhAShA bhavati- sandhAyasambhAShA, vigRuhyasambhAShA ca||16||

Discussion with experts is of two types- friendly discussion and hostile discussion. [16]

Friendly discussion

तत्रज्ञानविज्ञानवचनप्रतिवचनशक्तिसम्पन्नेनाकोपनेनानुपस्कृतविद्येनानसूयकेनानुनेयेनानुनयकोविदेनक्लेशक्षमेणप्रियसम्भाषणेनचसहसन्धायसम्भाषाविधीयते| तथाविधेनसहकथयन्विस्रब्धःकथयेत्, पृच्छेदपिचविस्रब्धः, पृच्छतेचास्मैविस्रब्धायविशदमर्थंब्रूयात्, नचनिग्रहभयाद्द्विजेत, निगृह्यचैनंनहृष्येत्, नचपरेषुविकत्थेत, नचमोहादेकान्तग्राहीस्यात्, नचाविदितमर्थमनुवर्णयेत्, सम्यक्चानुनयेनानुनयेत्, तत्रचावहितःस्यात्| इत्यनुलोमसम्भाषाविधिः||१७||

tatra jñānavijñānavacanaprativacanaśaktisampannēnākōpanēnānupaskr̥tavidyēnānasūyakēnānunēyēnānunayakōvidēna klēśakṣamēṇa priyasambhāṣaṇēna ca saha sandhāyasambhāṣā vidhīyatē| tathāvidhēna saha kathayan visrabdhaḥ kathayēt, pr̥cchēdapi ca visrabdhaḥ, pr̥cchatē cāsmai visrabdhāya viśadamarthaṁ brūyāt, na ca nigrahabhayādudvijēta, nigr̥hya cainaṁ na hr̥ṣyēt, na ca parēṣu vikatthēta, na ca mōhādēkāntagrāhī syāt, na cāviditamarthamanuvarṇayēt, samyak cānunayēnānunayēt, tatra cāvahitaḥ syāt| ityanulōmasambhāṣāvidhiḥ||17||

tatraj$_{jAnavij}$jAnavacanaprativacanashaktisampannenAkopanenAnupaskRutavidyenAnasUyakenAnuneyenAnunayakovidenakleshakShameNa priyasambhAShaNena ca saha sandhAyasambhAShA vidhIyate| tathAvidhena saha kathayan visrabdhaH kathayet, pRucchedapi ca visrabdhaH, pRucchate cAsmai visrabdhAyavishadamarthaM brUyAt, na ca nigrahabhayAdudvijeta, nigRuhya cainaM na hRuShyet, na ca pareShu vikattheta, na camohAdekAntagrAhI syAt, na cAviditamarthamanuvarNayet, samyak [1] cAnunayenAnunayet, tatra cAvahitaH syAt| ityanulomasambhAShAvidhiH||17||

The friendly discussion is held as follow:

- It is discussed with one who is endowed with general and specific knowledge of related topic, opinions and counter-opinions, powerful expressions, devoid of irritability, having uncensored knowledge, without jealously, able to be convinced and who can convince others, enduring and adept in art of sweet conversation.
- When discussion with such a person one should speak confidently, put question unhesitatingly, reply to the sincere questioner with elaborateness, not be agitated with fear of defeat, not be exhilarated on defeating the partner, not boast before others, not hold fastly his solitary view due to attachment, not explain what is unknown to him, convince the other party with politeness and be caution in that. This is the method of friendly discussion. [17]

Hostile discussion

अतऊर्ध्वमितरेणसहविगृह्यसम्भाषायांजल्पेच्छ्रेयसायोगमात्मनःपश्यन्|
प्रागेवचजल्पाज्जल्पान्तरंपरावरान्तरंपरिषद्विशेषांश्चसम्यक्परीक्षेत|
सम्यक्परीक्षाहिबुद्धिमतांकार्यप्रवृत्तिनिवृत्तिकालौशंसति, तस्मात्परीक्षामभिप्रशंसन्तिकुशलाः|
परीक्षमाणस्तुखलुपरावरान्तरमिमान्जल्पकगुणाञ्श्रेयस्करान्दोषवतश्चपरीक्षेतसम्यक्; तद्यथा-
श्रुतंविज्ञानंधारणंप्रतिभानंवचनशक्तिरिति, एतान्गुणान्श्रेयस्करानाहुः; इमान्पुनर्दोषवतः, तद्यथा-
कोपनत्वमवैशारद्यंभीरुत्वमधारणत्वमनवहितत्वमिति|
एतान्गुणान्गुरुलाघवतःपरस्यचैवात्मनश्चतुलयेत्||१८||

ata ūrdhvamitarēṇa saha vigr̥hya sambhāṣāyāṁ jalpēcchrēyasā yōgamātmanaḥ paśyan| prāgēva ca jalpājjalpāntaraṁ parāvarāntaraṁ pariṣadviśēṣāṁśca samyak parīkṣēta| samyakparīkṣā hi buddhimatāṁ kāryapravr̥ttinivr̥ttikālau śaṁsati, tasmāt parīkṣāmabhipraśaṁsanti kuśalāḥ| parīkṣamāṇastu khalu parāvarāntaramimān jalpakaguṇāñ śrēyaskarāndōṣavataśca parīkṣēta samyak; tadyathā- śrutaṁ vijñānaṁ dhāraṇaṁ pratibhānaṁ vacanaśaktiriti, ētān guṇān śrēyaskarānāhuḥ; imān punardōṣavataḥ, tadyathā- kōpanatvamavaiśāradyaṁ

bhīrutvamadhāraṇatvamanavahitatvamiti| ētān guṇān gurulāghavataḥ parasya caivātmanaśca tulayēt||18||

ata UrdhvamitareNa saha vigRuhya sambhAShAyAM [1] jalpecchreyasA yogamAtmanaH pashyan| prAgeva ca jalpAjjalpAntaraM [2] parAvarAntaraM pariShadvisheShAMshca samyak parIkSheta| samyakparIkShA hi buddhimatAM kAryapravRuttinivRuttikAlau shaMsati, tasmAtparIkShAmabhiprashaMsanti kushalAH| parIkShamANastu khalu parAvarAntaramimAn jalpakaguNA~j shreyaskarAndoShavatashca parIkShetasamyak; tadyathA- shrutaM vij~jAnaM dhAraNaM pratibhAnaM vacanashaktiriti, etAn guNAnshreyaskarAnAhuH; imAn punardoShavataH, tadyathA- kopanatvamavaishAradyaMbhIrutvamadhAraNatvamanavahitatvamiti| etAn guNAn gurulAghavataH parasya caivAtmanashca tulayet||18||

Further one should take part in hostile discussion with others after understansing the self benefit. Before arguing, he should examine properly the difference of opinion with opponent, superiority or inferiority of opponent, and the nature of the participants in the discussion. This proper examination guides the wise about the initiation and cessation of discussion, hence the experts recomend the examination. While examining the difference, between him and the opponent, one should also examine the merits and demerits of the speaker properly – merits such as scriptural knowledge, understanding, retention, imagination and eloquence and demerits such as irritability, lack of skill, cowardice, lack of retention and carelessness. One should compare himself and the opponent in superiority- inferiority with respect to these qualities.[18]

Three categories of opponent

तत्रत्रिविधःपरःसम्पद्यते- प्रवरः, प्रत्यवरः, समोवा, गुणविनिक्षेपतः; नत्वेवकात्स्न्र्येन||१९||

tatra trividhaḥ paraḥ sampadyatē- pravaraḥ, pratyavaraḥ, samō vā,guṇavinikṣēpataḥ; natvēva kārtsnyēna||19||

tatra trividhaH paraH sampadyate- pravaraH, pratyavaraH, samo vA, guNavinikShepataH; natvevakArtsnyena||19||

The opponent may be of three types – superior, inferior or equal, according to the above mentioned qualities for discussion and not all aspects .[19]

Types of assembly

परिषत्तुखलुद्विविधा- ज्ञानवती, मूढपरिषच्च| सैवद्विविधासतीत्रिविधापुनरनेनकारणविभागेन- सुहृत्परिषत्, उदासीनपरिषत्, प्रतिनिविष्टपरिषच्चेति |
तत्रप्रतिनिविष्टायांपरिषदि ज्ञानविज्ञानवचनप्रतिवचनशक्तिसम्पन्नायांमूढायांवानकथंचित्केनचित्सहजल्पोविधीयते; मूढायांतुसुहृत्परिषद्युदासीनायांवाज्ञानविज्ञानवचनप्रतिवचनशक्तीरन्तरेणाप्यदीप्तयशसा महाजनविद्विष्टेनापिसहजल्पोविधीयते|
तद्विधेनचसहकथयताआविद्धदीर्घसूत्रसङ्कुलैर्वाक्यदण्डकैःकथयितव्यम्,
अतिहृष्टंमुहुर्मुहुरुपहसतापरंनिरूपयताचपर्षदमाकारैर्ब्रुवतश्चास्यवाक्यावकाशोनदेयः;
कष्टशब्दंचब्रुवतावक्तव्योनोच्यते, अथवापुनर्हीनातेप्रतिज्ञा, इति| पुनश्चाहू(ह्व)यमानःप्रतिवक्तव्यः-

परिसंवत्सरोभवान्शिक्षस्वतावत्; नत्वयागुरुरुपासितोनूनम्, अथवापर्याप्तमेतावत्ते;
सकृदपिहिपरिक्षेपिकंनिहतंनिहतमाहुरितिनास्ययोगःकर्तव्यःकथञ्चित्|
अप्येवंश्रेयसासहविगृह्यवक्तव्यमित्याहुरेके; नत्वेवंज्यायसासहविग्रहंप्रशंसन्तिकुशलाः||२०||

pariṣattu khalu dvividhā- jñānavatī, mūḍhapariṣacca| saiva dvividhā satī trividhā punaranēna kāraṇavibhāgēna- suhṛtpariṣat, udāsīnapariṣat, pratiniviṣṭapariṣaccēti | tatra pratiniviṣṭāyāṁ pariṣadi jñānavijñānavacanaprativacanaśaktisampannāyāṁ mūḍhāyāṁ vā na kathaṁ cit kēnacit saha jalpō vidhīyatē; mūḍhāyāṁ tu suhṛtpariṣadyudāsīnāyāṁ vā jñānavijñānavacanaprativacanaśaktīrantarēṇāpyadīptayaśasā mahājanavidviṣṭēnāpi saha jalpō vidhīyatē| tadvidhēna ca saha kathayatā āviddhadīrghasūtrasaṅkulairvākyadaṇḍakaiḥ kathayitavyam, atihṛṣṭaṁ muhurmuhurupahasatā paraṁ nirūpayatā ca parṣadamākārairbruvataścāsya vākyāvakāśō na dēyaḥ; kaṣṭaśabdaṁ ca bruvatā vaktavyō nōcyatē, athavā punarhīnā tē pratijñā, iti| punaścāhū(hva)yamānaḥ prativaktavyaḥ- parisaṁvatsarō bhavān śikṣasva tāvat; na tvayā gururupāsitō nūnam, athavā paryāptamētāvattē; sakṛdapi hi parikṣēpikaṁ nihataṁ nihatamāhuriti nāsya yōgaḥ kartavyaḥ kathañcit| apyēvaṁ śrēyasā saha vigṛhya vaktavyamityāhurēkē; natvēvaṁ jyāyasā saha vigrahaṁ praśaṁsanti kuśalāḥ||20||

pariShattu khalu dvividhA- j~jAnavatI, mUDhapariShacca| saiva dvividhA satI trividhA punaranena kAraNavibhAgena- suhRutpariShat, udAsInapariShat,pratiniviShTapariShacceti [1] | tatra pratiniviShTAyAM pariShadi $j_{jAnavij}$jAnavacanaprativacanashaktisampannAyAM mUDhAyAM vA nakathaM cit kenacit saha jalpo vidhIyate; mUDhAyAM tu suhRutpariShadyudAsInAyAM vAj$_{jAnavij}$jAnavacanaprativacanashaktIrantareNApyadIptayashasA [2] mahAjanavidviShTenApi saha jalpovidhIyate| tadvidhena ca saha kathayatA AviddhadIrghasUtrasa~gkulairvAkyadaNDakaiH kathayitavyam,atihRuShTaM muhurmuhurupahasatA paraM nirUpayatA ca parShadamAkArairbruvatashcAsyavAkyAvakAsho na deyaH; kaShTashabdaM ca bruvatA [3] vaktavyo nocyate, athavA punarhInA te pratij~jA,iti| punashcAhU(hva)yamAnaH prativaktavyaH- parisaMvatsaro [4] bhavAn shikShasva tAvat; na tvayAgururupAsito nUnam, athavA paryAptametAvatte; sakRudapi hi parikShepikaM nihataM nihatamAhuritinAsya yogaH kartavyaH katha~jcit| apyevaM shreyasA saha vigRuhya vaktavyamityAhureke; natvevaM jyAyasA saha vigrahaM prashaMsantikushalAH||20||

Assembly may also be of two types - learned and ignorant. Again from the other point of view, it is of three types – friendly, neutral and prejudiced. One should not disucss anything, or anything cannot be discussed in the the assembly of learned prejudiced persons endowed with general and specific knowledge, powerful expressions,discussion techniques and assembly of ignorant prejudiced persons. In the ignorant friendly or ignorant neutral assembly, however, one may discuss with another who is devoid of learning, understanding, discussion techniques, and is not famous and is despised by great men. While discussing with such a person one should use long sentences having incomprehensible and long aphorisms.One should ridicule the

opponent again and again with body guestures before the gathering and should not give opportunity to him to speak, while using difficult words one should remind the opponent that he is not speaking or his proposition does not stand. Again calling him one should say- you should learn for one year, perhaps you have not learnt from a preceptor or it is sufficient for you. The opponent, having defeated once, is always considered defeated and should not be entertained again. Some say that the same method is applicable in case of hostile discussion with a superior opponent but, in fact, confrontation with a superior person is not at all desirable. [20]

प्रत्यवरेणतुसहसमानाभिमतेनवाविगृह्यजल्पतासुहृत्परिषदिकथयितव्यम्,अथवाऽप्युदासीनपरिषद्यव धानश्रवणज्ञानविज्ञानोपधारणवचनप्रतिवचनशक्तिसम्पन्नायांकथयताचावहितेनपरस्यसाद्गुण्यदोष बलमवेक्षितव्यं, समवेक्ष्यचयत्रैनंश्रेष्ठंमन्येतनास्यतत्रजल्पंयोजयेदनाविष्कृतमयोगंकुर्वन्;
यत्रत्वेनमवरंमन्येततत्रैवैनमाशुनिगृह्णीयात्| तत्रखल्विमेप्रत्यवराणामाशुनिग्रहेभवन्त्युपायाः; तद्यथा-
श्रुतहीनंमहतासूत्रपाठेनाभिभवेत्, विज्ञानहीनंपुनःकष्टशब्देनवाक्येन,
वाक्यधारणाहीनमाविद्धदीर्घसूत्रसङ्कुलैर्वाक्यैदण्डकैः, प्रतिभाहीनंपुनर्वचनेनैकविधेनानेकार्थवाचिना ,
वचनशक्तिहीनमर्धोक्तस्यवाक्यस्याक्षेपेणअविशारदमपत्रपणेन, कोपनमायासनेन, भीरुंवित्रासनेन,
अनवहितंनियमनेनेति| एवमेतैरुपायैःपरमवरमभिभवेच्छीघ्रम्||२१||

pratyavarēṇa tu saha samānābhimatēna vā vigṛhya jalpatā suhṛtpariṣadikathayitavyam,athavā'pyudāsīnapariṣadyavadhānaśravaṇajñānavijñānōpa dhāraṇavacanaprativacanaśaktisampannāyāṁ kathayatā cāvahitēna parasya sādguṇyadōṣabalamavēkṣitavyaṁ, samavēkṣya ca yatrainaṁ śrēṣṭhaṁ manyēta nāsya tatra jalpaṁ yōjayēdanāviṣkṛtamayōgaṁ kurvan; yatra tvēnamavaraṁ manyēta tatraivainamāśu nigṛhṇīyāt| tatra khalvimē pratyavarāṇāmāśu nigrahē bhavantyupāyāḥ; tadyathā- śrutahīnaṁ mahatā sūtrapāṭhēnābhibhavēt, vijñānahīnaṁ punaḥ kaṣṭaśabdēna vākyēna,
vākyadhāraṇāhīnamāviddhadīrghasūtrasaṅkulairvākyadaṇḍakaiḥ, pratibhāhīnaṁ punarvacanēnaikavidhēnānēkārthavācinā, vacanaśaktihīnamardhōktasya vākyasyākṣēpēṇa, aviśāradamapatrapaṇēna, kōpanamāyāsanēna, bhīruṁ vitrāsanēna, anavahitaṁ niyamanēnēti| ēvamētairupāyaiḥ paramavaramabhibhavēcchīghram||21||

pratyavareNa tu saha samAnAbhimatena vA vigRuhya jalpatA suhRutpariShadi kathayitavyam,athavA$_{apyudAsInapariShadyavadhAnashravaNaj}$jAnavij~jAnopadhAraNavacanaprativaca nashaktisampannAyAMkathayatA cAvahitena parasya sAdguNyadoShabalamavekShitavyaM, samavekShya ca yatrainaM shreShThaMmanyeta nAsya tatra jalpaM yojayedanAviShkRutamayogaM kurvan; yatra tvenamavaraM manyetatatraivainamAshu nigRuhNIyAt| tatra khalvime pratyavarANAmAshu nigrahe bhavantyupAyAH; tadyathA- shrutahInaM mahatAsUtrapAThenAbhibhavet, vij~jAnahInaM punaH kaShTashabdena vAkyena,vAkyadhAraNAhInamAviddhadIrghasUtrasa~gkulairvAkyadaNDakaiH, pratibhAhInaMpunarvacanenaikavidhenAnekArthavAcinA [1] , vacanashaktihInamardhoktasya vAkyasyAkShepeNa [2] ,avishAradamapatrapaNena, kopanamAyAsanena, bhIruM vitrAsanena, anavahitaM niyamaneneti| evametairupAyaiH paramavaramabhibhavecchIghram||21||

In a learned friendly or ignorant friendly assembly, one should initiate hostile discussion with an inferior or equal opponent. Or in a friendly neutral assembly having persons with attentive listening, learning, understanding abilities, power of discussion one should initiate discussion after carefully examining the strength and weakness of the opponent. If opponent is stronger then one should not continue discussion giving it up without any apparent sign; but where the opponent is weak he should be subdued immediately. The means adopted to subdue the inferior opponent immediately are as follows: opponent having no scriptural knowledge should be defeated by quoting long aphorisms; opponent devoid of confirmed meaning of sentences should be defeated by using sentences with incomprehensible and long aphorisms; one devoid of imagination should be defeated with similar sentences having various meanings; one devoid of power of speaking should be defeated by contradicting the half-said sentence; one devoid of skill should be defeated by putting him in embarrassing situation; one with irritability should be defeated by teasing him; one with cowardice should be defeated by terrorizing; one devoid of carefulness should be defeated by imposing discipline. Thus by these means one should subdue the inferior opponent immediately. [21]

Summary of discussion technique

तत्रश्लोकौ- विगृह्यकथयेद्युक्त्यायुक्तंचननिवारयेत्। विगृह्यभाषातीव्रंहिकेषाञ्चिदद्रोहमावहेत्॥२२॥

नाकार्यमस्तिक्रुद्धस्यनावाच्यमपिविद्यते। कुशलानाभिनन्दन्तिकलहंसमितौसताम्॥२३॥

एवंप्रवृत्तेवादेकुर्यात्॥२४॥

tatra ślōkau- vigr̥hya kathayēdyuktyā yuktaṁ ca na nivārayēt| vigr̥hyabhāṣā tīvraṁ hi kēṣāñciddrōhamāvahēt||22||

nākāryamasti kruddhasya nāvācyamapi vidyatē| kuśalā nābhinandanti kalahaṁ samitau satām||23||

ēvaṁ pravr̥ttē vādē kuryāt||24||

tatra shlokau- vigRuhya kathayedyuktyA yuktaM ca na nivArayet| vigRuhyabhAShA tIvraM hi keShA~jciddrohamAvahet||22||

nAkAryamasti kruddhasya nAvAcyamapi vidyate| kushalA nAbhinandanti kalahaM samitau satAm||23||

evaM pravRutte vAde kuryAt||24||

In a hostile discussion, one should speak reasonably and should not withdraw the words once spoken. A hostile speech gives rise to strong agitation in some persons. The agitated person, may do some unfavourable things or may speak some unwanted words. Hence the wise do not recommend quarrel in the assembly of noble persons. Thus one should perform in discussion initiated. [22-24]

Guidelines for preparation before initiation and recording the debate

प्रागेवतावदिदंकर्तुंयतेत- सन्धायपर्षदाऽयनभूतमात्मनःप्रकरणमादेशयितव्यं, यद्वापरस्यभृशदुर्गंस्यात्, पक्षमथवापरस्यभृशंविमुखमानयेत्; परिषदिचोपसंहितायामशक्यमस्माभिर्वक्तुम्, एषैवतेपरिषद्यथेष्टंयथायोगंयथाभिप्रायंवादंवादमर्यादांचस्थापयिष्यतीत्युक्त्वातूष्णीमासीत||२५||

prāgēva tāvadidaṁ kartuṁ yatēta- sandhāya parṣadā'yanabhūtamātmanaḥ prakaraṇamādēśayitavyaṁ, yadvā parasya bhṛśadurgaṁ syāt, pakṣamathavā parasya bhṛśaṁ vimukhamānayēt; pariṣadi cōpasaṁhitāyāmaśakyamasmābhirvaktum, ēṣaiva tē pariṣadyathēṣṭaṁ yathāyōgaṁ yathābhiprāyaṁ vādaṁ vādamaryādāṁ ca sthāpayiṣyatītyuktvā tūṣṇīmāsīta||25||

prAgeva [1] tAvadidaM kartuM yateta- sandhAya parShadA~ayanabhUtamAtmanaHprakaraNamAdeshayitavyaM, yadvA parasya bhRushadurgaM syAt, pakShamathavA parasya bhRushaMvimukhamAnayet; pariShadi copasaMhitAyAmashakyamasmAbhirvaktum, eShaiva te pariShadyatheShTaMyathAyogaM yathAbhiprAyaM vAdaM vAdamaryAdAM ca sthApayiShyatItyuktvA tUShNImAsIta||25||

Before discussion, one should follow like this: In connivance with the participants of assembly, one should get the topic selected as is favourable to him or which is very difficult for the opponent or the opponent should be given such topic of discussion which will be quite adverse to the assembly's views. Nothing can be discussed if the participants of assembly are congregated together. Then one should speak, 'I have nothing to say more, now this assembly itself will take proper decision about the discussion and its result according to its choice, circumstances and views of the members', having said this he should keep quiet. [25]

तत्रेदंवादमर्यादालक्षणंभवति- इदंवाच्यम्, इदमवाच्यम्, एवंपराजितोभवतीति||२६||

tatrēdaṁ vādamaryādālakṣaṇaṁ bhavati- idaṁ vācyam, idamavācyam, ēvaṁ parājitō bhavatīti||26||

tatredaM vAdamaryAdAlakShaNaM bhavati- idaM vAcyam, idamavAcyam, evaM parAjito bhavatIti||26||

The result of the discussion should be recorded like this; this is worth-speaking, this is not worth-speaking, therefore one has been defeated. [26]

Terms for debate

इमानितुखलुपदानिभिषग्वादमार्गज्ञानार्थमधिगम्यानिभवन्ति; तद्यथा- वादः, द्रव्यं, गुणाः, कर्म, सामान्यं, विशेषः, समवायः, प्रतिज्ञा,स्थापना, प्रतिष्ठापना, हेतुः, दृष्टान्तः, उपनयः, निगमनम्, उत्तरं, सिद्धान्तः, शब्दः, प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यं, संशयः, प्रयोजनं, सव्यभिचारं, जिज्ञासा, व्यवसायः, अर्थप्राप्तिः, सम्भवः, अनुयोज्यम्, अननुयोज्यम्, अनुयोगः, प्रत्यनुयोगः, वाक्यदोषः, वाक्यप्रशंसा, छलम्, अहेतुः, अतीतकालम्, उपालम्भः, परिहारः, प्रतिज्ञाहानिः, अभ्यनुज्ञा, हेत्वन्तरम्, अर्थान्तरं, निग्रहस्थानमिति||२७||

imāni tu khalu padāni bhiṣagvādamārgajñānārthamadhigamyāni bhavanti; tadyathā- vādaḥ, dravyaṁ, guṇāḥ, karma, sāmānyaṁ, viśēṣaḥ, samavāyaḥ, pratijñā, sthāpanā, pratiṣṭhāpanā, hētuḥ, dṛṣṭāntaḥ, upanayaḥ, nigamanam, uttaraṁ, siddhāntaḥ, śabdaḥ, pratyakṣam, anumānam, aitihyam, aupamyaṁ, saṁśayaḥ, prayōjanaṁ, savyabhicāraṁ, jijñāsā, vyavasāyaḥ, arthaprāptiḥ, sambhavaḥ, anuyōjyam, ananuyōjyam, anuyōgaḥ, pratyanuyōgaḥ, vākyadōṣaḥ, vākyapraśaṁsā, chalam, ahētuḥ, atītakālam, upālambhaḥ, parihāraḥ, pratijñāhāniḥ, abhyanujñā, hētvantaram, arthāntaraṁ, nigrahasthānamiti||27||

imAni tu khalu padAni bhiShagvAdamArgaj~jAnArthamadhigamyAni [1] bhavanti; tadyathA- vAdaH,dravyaM, guNAH, karma, sAmAnyaM, visheShaH, samavAyaH, pratij~jA, sthApanA, pratiShThApanA,hetuH, dRuShTAntaH, upanayaH, nigamanam, uttaraM, siddhAntaH, shabdaH, pratyakSham, anumAnam,aitihyam, aupamyaM, saMshayaH, prayojanaM, savyabhicAraM, jij~jAsA, vyavasAyaH, arthaprAptiH,sambhavaH, anuyojyam, ananuyojyam, anuyogaH, pratyanuyogaH, vAkyadoShaH, vAkyaprashaMsA,chalam, ahetuH, atItakAlam, upAlambhaH, parihAraH, pratij~jAhAniH, abhyanuj~jA, hetvantaram,arthAntaraM, nigrahasthAnamiti||27||

These terms are worth-knowing for acquaintance of the course of discussion among physicians such as – *vada, dravya, guna, karma, samanya, vishesha, samavaya, pratijna, sthapana, pratishthapana, hetu, drishtanta, upanaya, nigamana, uttara, siddhanta, shabda, pratyaksha, anumana, aitihya, aupamya, samshaya, prayojana, savyabhichara, jijnasa, vyavasaya, arthaprapti, sambhava, anuyojya, ananuyojya, anuyoga, pratyanuyoga, vakyadosha, vakyaprashamsa, chhala, ahetu, atitakala, upalambha, parihara, pratijnahani, abhyanujna, hetvantara, arthantara, nigrahasthana.* [27]

1. Vada (debate)

तत्रवादोनामसयत्परेणसहशास्त्रपूर्वकंविगृह्यकथयति| सचद्विविधःसङ्ग्रहेण- जल्पः, वितण्डाच| तत्रपक्षाश्रितयोर्वचनंजल्पः, जल्पविपर्ययोवितण्डा| यथा- एकस्यपक्षःपुनर्भवोऽस्तीति,नास्तीत्यपरस्य; तौचस्वस्वपक्षहेतुभिःस्वस्वपक्षंस्थापयतः, परपक्षमुद्भावयतः, एषजल्पः| जल्पविपर्ययोवितण्डा| वितण्डानामपरपक्षेदोषवचनमात्रमेव||२८||

tatra vādō nāma sa yat parēṇa saha śāstrapūrvakaṁ vigṛhya kathayati| sa ca dvividhaḥ saṅgrahēṇa- jalpaḥ, vitaṇḍā ca| tatra pakṣāśritayōrvacanaṁ jalpaḥ, jalpaviparyayō vitaṇḍā| yathā- ēkasya pakṣaḥ punarbhavō'stīti, nāstītyaparasya; tau ca svasvapakṣahētubhiḥ svasvapakṣaṁ sthāpayataḥ, parapakṣamudbhāvayataḥ, ēṣa jalpaḥ| jalpaviparyayō vitaṇḍā| vitaṇḍā nāma parapakṣē dōṣavacanamātramēva||28||

tatra vAdo nAma sa yat pareNa saha shAstrapUrvakaM vigRuhya kathayati| sa ca dvividhaH sa~ggraheNa- jalpaH, vitaNDA ca| tatra pakShAshritayorvacanaM jalpaH, jalpaviparyayo vitaNDA| yathA- ekasya pakShaH punarbhavo~astIti, nAstItyaparasya; tau ca svasvapakShahetubhiHsvasvapakShaM sthApayataH, parapakShamudbhAvayataH, eSha jalpaH| jalpaviparyayo vitaNDA| vitaNDA nAma parapakShe doShavacanamAtrameva||28||

Vada is that in which one holds academic discussion with a contending opponent. This is briefly of two types – *jalpa, vitanda*. *Jalpa* is the statement of speaker's own view contradicting the opponent's view. *Vitanda* is opposite to *jalpa*. For instance, one holds the view that rebirth exist while the other holds the view just against it. During such discussion (*vada*), they (participants) advance arguments in support of their own views and contradict the opponent's view, this is *jalpa*. *Vitanda* is opposite to *jalpa* in which the speaker without having any positive approach only finds faults in the opponent's view point. [28]

2-7: Dravya to Samavaya

द्रव्य-गुण-कर्म-सामान्य-विशेष-समवायाः स्वलक्षणैःश्लोकस्थानेपूर्वमुक्ताः||२९||

dravya-guṇa-karma-sāmānya-viśēṣa-samavāyāḥ svalakṣaṇaiḥ ślōkasthānē pūrvamuktāḥ||29||

dravya-guNa-karma-sAmAnya-visheSha-samavAyAH svalakShaNaiH shlokasthAne pUrvamuktAH||29||

Dravya, guna, karma, samanya, vishesha and samavaya– these are mentioned earlier along with their definitions in *shloka sthana* (Sutra Sthana chapters). [29]

8. Pratijna (proposition)

अथप्रतिज्ञा- प्रतिज्ञानामसाध्यवचनं; यथा- नित्यःपुरुषइति||३०||

atha pratijñā- pratijñā nāma sādhyavacanaṁ; yathā- nityaḥ puruṣa iti||30||

atha pratij~jA- pratij~jA nAma sAdhyavacanaM; yathA- nityaH puruSha iti||30||

Pratijna(proposition) is the statement which is to be proved. For instance, *purusha* is eternal. [30]

9. Sthapana (establishment)

अथस्थापना- स्थापनानामतस्याएवप्रतिज्ञायाहेतुदृष्टान्तोपनयनिगमनैःस्थापना| पूर्वंहिप्रतिज्ञा, पश्चातस्थापना, किंह्ययप्रतिज्ञातंस्थापयिष्यति; यथा- नित्यःपुरुषइतिप्रतिज्ञा; हेतुः- अकृतकत्वादिति; दृष्टान्तः- यथाऽऽकाशमिति; उपनयः- यथाचाकृतकमाकाशं, तच्चनित्यं, तथापुरुषइति; निगमनं- तस्मान्नित्यइति||३१||

atha sthāpanā- sthāpanā nāma tasyā ēva pratijñāyā hētudṛṣṭāntōpanayanigamanaiḥ sthāpanā| pūrvaṁ hi pratijñā, paścāt sthāpanā, kiṁ hyapratijñātaṁ sthāpayiṣyati; yathā- nityaḥ puruṣa iti pratijñā; hētuḥ- akṛtakatvāditi; dṛṣṭāntaḥ - yathā''kāśamiti; upanayaḥ- yathā cākṛtakamākāśaṁ, tacca nityaṁ, tathā puruṣa iti; nigamanaṁ- tasmānnitya iti||31||

atha sthApanA- sthApanA nAma tasyA eva pratij~jAyA hetudRuShTAntopanayanigamanaiH sthApanA| pUrvaM [1] hi pratij~jA, pashcAt sthApanA, kiM hyapratij~jAtaM sthApayiShyati; yathA- nityaH puruSha itipratij~jA; hetuH- akRutakatvAditi; dRuShTAntaH [2] - yathA$_a$akAshamiti; upanayaH-

yathAcAkRutakamAkAshaM, tacca nityaM, tathA puruSha iti; nigamanaM- tasmAnnitya iti||31||

Sthapana is establishing the same proposition on firm ground with the help of hetu (reason), *drishtanta* (instance), *upanaya* (correlation) and *nigamana* (conclusion). First there is proposition (*pratijna*) and then establishment (*sthapana*) because what can be established (nothing) in absence of proposition? For instance, 'purusha is eternal' – this is proposition, reason (hetu) is - 'because of not being created'; instance (*drishtanta*) is – 'as sky'; correlation (*upanaya*) is – 'as the sky is uncreated and is eternal so is purusha'; conclusion (*nigamana*) is - 'therefore, purusha is eternal.'[31]

10. Pratishthapana (counter-assertion)

अथप्रतिष्ठापना- प्रतिष्ठापनानामयातस्याएवपरप्रतिज्ञायाविपरीतार्थस्थापना| यथा- अनित्यःपुरुषइतिप्रतिज्ञा; हेतुः- ऐन्द्रियकत्वादिति; दृष्टान्तः- यथाघटइति, उपनयो- यथाघटऐन्द्रियकःचानित्यः, तथाचायमिति; निगमनं- तस्मादनित्यइति||३२||

atha pratiṣṭhāpanā- pratiṣṭhāpanā nāma yā tasyā ēva parapratijñāyā viparītārthasthāpanā| yathā- anityaḥ puruṣa iti pratijñā ; hētuḥ- aindriyakatvāditi; dr̥ṣṭāntaḥ- yathā ghaṭa iti, upanayō- yathā ghaṭa aindriyakaḥ sa cānityaḥ, tathā cāyamiti; nigamanaṁ- tasmādanitya iti||32||

atha pratiShThApanA- pratiShThApanA nAma yA tasyA eva parapratij~jAyA [1] viparItArthasthApanA| yathA- anityaH puruSha iti pratij~jA [2] ; hetuH- aindriyakatvAditi; dRuShTAntaH- yathA ghaTa [3] iti,upanayo- yathA ghaTa aindriyakaH sa cAnityaH, tathA cAyamiti; nigamanaM- tasmAdanitya iti||32||

Pratishthapana is giving a contrary statement to the opponent's proposition. For instance, 'self is non-eternal' is proposition (*pratijna*); reason (hetu) is-'because of being perceived by senses'; instance (*drishtanta*) is – 'as pitcher'; correlation (*upanaya*) is – 'as pitcher is perceived by senses and is non-eternal so is 'self'; conclusion (*nigamana*) is – therefore, self is non eternal.[32]

11. Hetu (cause)

अथहेतुः- हेतुर्नामोपलब्धिकारणं; तत्प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यमिति; एभिर्हेतुभिर्यदुपलभ्यतेतत्तत्त्वम्||३३||

atha hētuḥ- hēturnāmōpalabdhikāraṇaṁ; tat pratyakṣam, anumānam, aitihyam, aupamyamiti; ēbhirhētubhiryadupalabhyatē tat tattvam||33||

atha hetuH- heturnAmopalabdhikAraNaM; tat pratyakSham, anumAnam, aitihyam, aupamyamiti;ebhirhetubhiryadupalabhyate tat tattvam||33||

Hetu is the cause of knowledge such as *pratyaksha* (direct perception), *anumana* (inference), *aitihya* (traditional instruction) and *aupamya* (analogy). That which is revealed by these reasons is *tattva* (truth).[33]

12. Drishtanta (instance)

अथदृष्टान्तः- दृष्टान्तोनामयत्रमूर्खविदुषांबुद्धिसाम्यं, योवर्ण्यंवर्णयति| यथा- अग्निरुष्णः, द्रवमुदकं, स्थिरापृथिवी, आदित्यःप्रकाशकइति; यथाआदित्यःप्रकाशकस्तथासाङ्ख्यज्ञानंप्रकाशकमिति||३४||

atha dṛṣṭāntaḥ- dṛṣṭāntō nāma yatra mūrkhaviduṣāṁ buddhisāmyaṁ, yō varṇyaṁ varṇayati | yathā- agniruṣṇaḥ, dravamudakaṁ, sthirā pṛthivī, ādityaḥ prakāśaka iti; yathā ādityaḥ prakāśakastathā sāṅkhyajñānaṁ prakāśakamiti||34||

atha dRuShTAntaH- dRuShTAnto nAma yatra mUrkhaviduShAM buddhisAmyaM, yo varNyaM varNayati [1] | yathA- agniruShNaH, dravamudakaM, sthirA pRuthivI, AdityaH prakAshaka iti; yathA AdityaH [2]prakAshakastathA sA$_{gkhyaj}$jAnaM [3] prakAshakamiti||34||

Drishtanta is that which arouses alike understanding in the fools and the learned. It presents a picturesque image of the objective to be defined. For instance, hot like fire, fluid like water, stable like earth and illuminating like the sun, as the sun illuminates similarly the knowledge of the *Sankhya* is also illuminating. [34]

13-14. Upanaya (correlation) and Nigamana(conclusion)

उपनयोनिगमनंचोक्तंस्थापनाप्रतिष्ठापनाव्याख्यायाम्||३५||

upanayō nigamanaṁ cōktaṁ sthāpanāpratiṣṭhāpanāvyākhyāyām||35||

upanayo nigamanaM coktaM sthApanApratiShThApanAvyAkhyAyAm||35||

Upanaya and *Nigamana* are explained under the headings *sthapana* and *pratishthapana*.[35]

15. Uttara (rejoinder)

अथोत्तरम्- उत्तरंनामसाधर्म्योपदिष्टेहेतौवैधर्म्यवचनं, वैधर्म्योपदिष्टेवाहेतौसाधर्म्यवचनम्| यथा- ‘हेतुसधर्माणोविकाराः, शीतकस्यहिव्याधेर्हेतुभिःसाधर्म्यंहिमशिशिरवातसंस्पर्शाः’, इतिब्रुवतःपरोब्रूयात्- हेतुविधर्माणोविकाराः, यथाशरीरावयवानांदाहौष्ण्यकोथप्रपचनेहेतुवैधर्म्यंहिमशिशिरवातसंस्पर्शाइति| एतत्सविपर्ययमुत्तरम्||३६||

athōttaram- uttaraṁ nāma sādharmyōpadiṣṭē hētau vaidharmyavacanaṁ, vaidharmyōpadiṣṭē vā hētau sādharmyavacanam| yathā- ‘hētusadharmāṇō vikārāḥ, śītakasya hi vyādhērhētubhiḥ sādharmyaṁ himaśiśiravātasaṁsparśāḥ’, iti bruvataḥ parō brūyāt- hētuvidharmāṇō vikārāḥ, yathā śarīrāvayavānāṁ dāhauṣṇyakōthaprapacanē hētuvaidharmyaṁ himaśiśiravātasaṁsparśā iti| ētat saviparyayamuttaram||36||

athottaram- uttaraM nAma sAdharmyopadiShTe hetau vaidharmyavacanaM, vaidharmyopadiShTe vAhetau sAdharmyavacanam| yathA- ‘hetusadharmANo vikArAH, shItakasya hi vyAdherhetubhiH sAdharmyaMhimashishiravAtasaMsparshAH’, iti bruvataH paro brUyAt- hetuvidharmANo vikArAH, yathAsharIrAvayavAnAM

dAhauShNyakothaprapacane hetuvaidharmyaM [1] himashishiravAtasaMsparshA iti| etat saviparyayamuttaram||36||

Uttara is the statement made in opposition (heterogeneous) to the homologous nature shown between hetu and *karya* and vice versa. For instance , if somebody says – disorders are similar to cause, as *shitaka* disease has similar causes like exposure to snow and cold wave, the opponent may say – disorders are dissimilar to cause as burning sensation, heat, sloughing and suppuration of body parts are caused by cold wave which is dissimilar. This is *uttara* (rejoinder) with contrary statements.[36]

16. Siddhanta (theory/doctrine)

अथसिद्धान्तः- सिद्धान्तोनामसयःपरीक्षकैर्बहुविधंपरीक्ष्यहेतुभिश्चसाधयित्वास्थाप्यतेनिर्णयः| सचतुर्विधः- सर्वतन्त्रसिद्धान्तः, प्रतितन्त्रसिद्धान्तः, अधिकरणसिद्धान्तः, अभ्युपगमसिद्धान्तश्चेति| तत्रसर्वतन्त्रसिद्धान्तोनामतस्मिंस्तस्मिन्सर्वस्मिंस्तन्त्रेतत्तत्प्रसिद्धं; यथासन्तिनिदानानि, सन्तिव्याधयः, सन्तिसिद्ध्युपायाःसाध्यानामिति| प्रतितन्त्रसिद्धान्तोनामतस्मिंस्तस्मिन्नेकैकस्मिंस्तन्त्रेतत्तत्प्रसिद्धं; यथा- अन्यत्राष्टौरसाःषडत्र, पञ्चेन्द्रियाण्यत्रषडिन्द्रियाण्यन्यत्रतन्त्रे, वातादिकृताःसर्वेविकारायथाऽन्यत्र, अत्रवातादिकृताभूतकृताश्चप्रसिद्धाः| अधिकरणसिद्धान्तोनामसयस्मिन्नधिकरणेप्रस्तूयमानेसिद्धान्यन्यान्यप्यधिकरणानिभवन्ति, यथा- 'नमुक्तःकर्मानुबन्धिकंकुरुते, निस्पृहत्वात्इतिप्रस्तुतेसिद्धाःकर्मफल-मोक्ष-पुरुष-प्रेत्यभावाभवन्ति| अभ्युपगमसिद्धान्तोनामसयमर्थमसिद्धमपरीक्षितमनुपदिष्टमहेतुकंवावादकालेऽभ्युपगच्छन्तिभिषजः ; तद्यथा- द्रव्यंप्रधानमितिकृत्वावक्ष्यामः, गुणाःप्रधानमितिकृत्वावक्ष्यामः, वीर्यप्रधानमितिकृत्वावक्ष्यामः, इत्येवमादिः| इतिचतुर्विधःसिद्धान्तः||३७||

atha siddhāntaḥ- siddhāntō nāma sa yaḥ parīkṣakairbahuvidhaṁ parīkṣya hētubhiśca sādhayitvā sthāpyatē nirṇayaḥ| sa caturvidhaḥ- sarvatantrasiddhāntaḥ, pratitantrasiddhāntaḥ, adhikaraṇasiddhāntaḥ, abhyupagamasiddhāntaścēti| tatra sarvatantrasiddhāntō nāma tasmiṁstasmin sarvasmiṁstantrē tattat prasiddhaṁ; yathā santi nidānāni, santi vyādhayaḥ, santi siddhyupāyāḥ sādhyānāmiti| pratitantrasiddhāntō nāma tasmiṁstasminnēkaikasmiṁstantrē tattat prasiddhaṁ; yathā- anyatrāṣṭau rasāḥ ṣaḍatra, pañcēndriyāṇyatra ṣaḍindriyāṇyanyatra tantrē, vātādikr̥tāḥ sarvē vikārā yathā'nyatra, atra vātādikr̥tā bhūtakr̥tāśca prasiddhāḥ| adhikaraṇasiddhāntō nāma sa yasminnadhikaraṇē prastūyamānē siddhānyanyānyapyadhikaraṇāni bhavanti, yathā- 'na muktaḥ karmānubandhikaṁ kurutē, nispr̥hatvāt iti prastutē siddhāḥ karmaphala-mōkṣa-puruṣa-prētyabhāvā bhavanti| abhyupagamasiddhāntō nāma sa yamarthamasiddhamaparīkṣitamanupadiṣṭamahētukaṁ vā vādakālē'bhyupagacchanti bhiṣajaḥ; tadyathā- dravyaṁ pradhānamiti kr̥tvā vakṣyāmaḥ, guṇāḥ pradhānamiti kr̥tvā vakṣyāmaḥ, vīryaṁ pradhānamiti kr̥tvā vakṣyāmaḥ, ityēvamādiḥ| iti caturvidhaḥ siddhāntaḥ||37||

atha siddhAntaH- siddhAnto nAma sa yaH parIkShakairbahuvidhaM parIkShya hetubhishca sAdhayitvAsthApyate nirNayaH| sa caturvidhaH- sarvatantrasiddhAntaH, pratitantrasiddhAntaH, adhikaraNasiddhAntaH,abhyupagamasiddhAntashceti| tatra sarvatantrasiddhAnto nAma tasmiMstasmin sarvasmiMstantre tattat prasiddhaM; yathA santinidAnAni, santi vyAdhayaH, santi siddhyupAyAH sAdhyAnAmiti|

pratitantrasiddhAnto nAma tasmiMstasminnekaikasmiMstantre tattat prasiddhaM; yathA- anyatrAShTaurasAH ShaDatra, pa~jcendriyANyatra ShaDindriyANyanyatra tantre, vAtAdikRutAH sarve vikArAyathA~anyatra, atra vAtAdikRutA bhUtakRutAshca prasiddhAH| adhikaraNasiddhAnto nAma sa yasminnadhikaraNe prastUyamAne siddhAnyanyAnyapyadhikaraNAnibhavanti, yathA- 'na muktaH karmAnubandhikaM kurute, nispRuhatvAt iti prastute siddhAH karmaphala-mokSha-puruSha-pretyabhAvA bhavanti| abhyupagamasiddhAnto nAma sa yamarthamasiddhamaparIkShitamanupadiShTamahetukaM vAvAdakAle~abhyupagacchanti bhiShajaH; tadyathA- dravyaM pradhAnamiti kRutvA vakShyAmaH, guNAHpradhAnamiti kRutvA vakShyAmaH, vIryaM [1] pradhAnamiti kRutvA vakShyAmaH, ityevamAdiH| iti caturvidhaH siddhAntaH||37||

Siddhanta is the conclusion established by scientists/investigators after testing in several ways and on proving it with reasoning. It is of four types – *sarvatantra siddhanta, pratitantra siddhanta, adhikaraṇa siddhanta*, and *abhyupagama siddhanta*.

- ***Sarvatantra siddhanta*** is that which is accepted universally by all the treatises such as – there are causes, there are diseases and there are remedies for the curable disorders.
- ***Pratitantra siddhanta*** is that which is not universal in nature and is held by only one of the treatises such as – in other treatises there are eight *rasas* but here are six; here are the five sense organs while in other texts there are six sense organs; per other texts all diseases are caused by vata, etc. , but in this text they are considered to be caused by vata and other dosha as well as bhuta.
- ***Adhikarana siddhanta*** is that which is established by implication of other proofs. Such as – the emancipated cannot show any good or bad consequent effect of deeds because of absence of desires. This proves the effects of deeds, emancipation, presence of self and the other world.
- ***Abhyupagama siddhanta*** is that which is held up by physicians temporarily and hypothetically during debate though the idea is unproved, untested, uninstructed and irrational such as – proposing that *dravya* is predominant or guna or properties are predominant or *veerya* is predominant.

These are four types of doctrines. [37]

17. Shabda (word/correct expression)

अथशब्दः- शब्दोनामवर्णसमाम्नायः; सचतुर्विधः- दृष्टार्थश्च, अदृष्टार्थश्च, सत्यश्च, अनृतश्चेति| तत्रदृष्टार्थोनाम- त्रिभिर्हेतुभिर्दोषाःप्रकुप्यन्ति, षड्भिरुपक्रमैश्चप्रशाम्यन्ति, सतिश्रोत्रादिसद्भावेशब्दादिग्रहणमिति| अदृष्टार्थःपुनः- अस्तिप्रेत्यभावः, अस्तिमोक्षइति| सत्योनाम- यथार्थभूतः; सन्त्यायुर्वेदोपदेशाः, सन्तिसिद्ध्युपायाःसाध्यानांव्याधीनां, सन्त्यारम्भफलानीति| सत्यविपर्ययश्चानृतः||३८||

śabdaḥ- śabdō nāma varṇasamāmnāyaḥ; sa caturvidhaḥ- dṛṣṭārthaśca, adṛṣṭārthaśca, satyaśca, anṛtaścēti| tatra dṛṣṭārthō nāma- tribhirhētubhirdōṣāḥ prakupyanti, ṣaḍbhirupakramaiśca praśāmyanti, sati śrōtrādisadbhāvē śabdādigrahaṇamiti|

adr̥ṣṭārthaḥ punaḥ- asti prētyabhāvaḥ, asti mōkṣa iti| satyō nāma- yathārthabhūtaḥ; santyāyurvēdōpadēśāḥ, santi siddhyupāyāḥ sādhyānāṁ vyādhīnāṁ, santyārambhaphalānīti| satyaviparyayaścānr̥taḥ||38||

atha shabdaH- shabdo nAma varNasamAmnAyaH; sa caturvidhaH- dRuShTArthashca, adRuShTArthashca,satyashca, anRutashceti| tatra dRuShTArtho nAma- tribhirhetubhirdoShAH prakupyanti, ShaDbhirupakramaishca prashAmyanti, satishrotrAdisadbhAve shabdAdigrahaNamiti| adRuShTArthaH punaH- asti pretyabhAvaH, asti mokSha iti| satyo nAma- yathArthabhUtaH; santyAyurvedopadeshAH, santi siddhyupAyAH sAdhyAnAM vyAdhInAM,santyArambhaphalAnIti| satyaviparyayashcAnRutaH||38||

Shabda is an aggregate of letters. This is of four types – *drishtartha, adrishtartha, satya,* and *anrita*.

Drishtartha is that which connotes observable meanings; such as dosha are aggravated by three etiological factors; they are pacified by six therapeutic measures; the sense objects are perceived through the sense organs.

Adrishtartha is that which connotes unobservable ideas, such as the other world exists; there is emancipation.

Satya is that which is consistent to the facts, such as these are instructions of Ayurveda; these are the remedial measures for the curable diseases and there exist a result of every action.

Anrita is contrary to *satya* (that which is not consistent with facts).[38]

18. Pratyaksha (direct perception)

अथप्रत्यक्षं- प्रत्यक्षंनामतद्यदात्मनाचेन्द्रियैश्चस्वयमुपलभ्यते; तत्रात्मप्रत्यक्षाःसुखदुःखेच्छाद्वेषादयः, शब्दादयस्त्विन्द्रियप्रत्यक्षाः||३९||

atha pratyakṣaṁ- pratyakṣaṁ nāma tadyadātmanā cēndriyaiśca svayamupalabhyatē; tatrātmapratyakṣāḥ sukhaduḥkhēcchādvēṣādayaḥ, śabdādayastvindriyapratyakṣāḥ||39||

atha pratyakShaM- pratyakShaM nAma tadyadAtmanA cendriyaishca svayamupalabhyate;tatrAtmapratyakShAH sukhaduHkhecchAdveShAdayaH, shabdAdayastvindriyapratyakShAH||39||

Pratyaksha is the knowledge which is directly perceived by the self and the sense organs. Self-perceived are pleasure, pain, desire, aversion etc., while sound etc. are perceived by the sense organs.[39]

19. Anumana (inference)

अथानुमानम्- अनुमानंनामतर्कोयुक्त्यपेक्षः; यथा- अग्निंजरणशक्त्या, बलंव्यायामशक्त्या, श्रोत्रादीनिशब्दादिग्रहणेनेत्येवमादि||४०||

athānumānam- anumānaṁ nāma tarkō yuktyapēkṣaḥ; yathā- agniṁ jaraṇaśaktyā, balaṁ vyāyāmaśaktyā, śrōtrādīni śabdādigrahaṇēnētyēvamādi||40||

athAnumAnam- anumAnaM nAma tarko yuktyapekShaH; yathA- agniM jaraNashaktyA, balaMvyAyAmashaktyA, shrotrAdIni shabdAdigrahaNenetyevamAdi||40||

Anumana is the reasoning supported by invariable concomitance such as the knowledge of agni (is examined) by the power of digestion; that of strength of a person by examining the power to exercise, auditory organ etc. by the ability of perception of sound, etc.[40]

20. Aitihya (traditional instruction)

अलौकिकाप्तोपदेशऐतिह्यपदेनोच्यतइत्याह- वेदादिरिति||४१||

athaitihyam- aitihyaṁ nāmāptōpadēśō vēdādiḥ||41||

athaitihyam- aitihyaM nAmAptopadesho vedAdiH||41||

Aitihya is the divine authoritative (or traditional) source of knowledge such as *veda* etc.[41]

21.Aupamya (analogy)

अथौपम्यम्- औपम्यंनामयदन्येनान्यस्यसादृश्यमधिकृत्यप्रकाशनं; यथा- दण्डेनदण्डकस्य, धनुषाधनुःस्तम्भस्य, इष्वासेनाऽऽरोग्यदस्येति||४२||

athaupamyam- aupamyaṁ nāma yadanyēnānyasya sādṛśyamadhikṛtya prakāśanaṁ; yathā- daṇḍēna daṇḍakasya, dhanuṣā dhanuḥstambhasya, iṣvāsēnā''rōgyadasyēti||42||

athaupamyam- aupamyaM nAma yadanyenAnyasya sAdRushyamadhikRutya prakAshanaM; yathA-daNDena daNDakasya, dhanuShA dhanuHstambhasya, iShvAsenA$_a$arogyadasyeti||42||

Aupamya is the description of similarity between things such as analogy of *dandaka* (a disease in which body is rigid like rod) with *danda* (rod); that of *dhanustambha* (tetany) with bow and that of the health provider with the archer.[42]

22. Samshayah (uncertainity)

अथसंशयः- संशयोनामसन्देहलक्षणानुसन्दिग्धेष्वर्थेष्वनिश्चयः ; यथा- दृष्टाह्यायुष्मल्लक्षणैरुपेताश्चानुपेताश्चतथासक्रियाश्चाक्रियाश्चपुरुषाःशीघ्रभङ्गाश्चिरजीविनश्च, एतदुभयदृष्टत्वात्संशयः- किमस्तिखल्वकालमृत्युरुतनास्तीति||४३||

athasaṁśayaḥ-saṁśayō nāma sandēhalakṣaṇānusandigdhēṣvarthēṣvaniścayaḥ; yathā- dṛṣṭā hyāyuṣmallakṣaṇairupētāścānupētāśca tathā sakriyāścākriyāśca puruṣāḥ śīghrabhaṅgāścirajīvinaśca, ētadubhayadṛṣṭatvāt saṁśayaḥ- kimasti khalvakālamṛtyuruta nāstīti ||43||

atha saMshayaH- saMshayo nAma sandehalakShaNAnusandigdheShvartheShvanishcayaH [1] ; yathA-dRuShTA

hyAyuShmallakShaNairupetAshcAnupetAshca tathA sakriyAshcAkriyAshca puruShAHshIghrabha~ggAshcirajIvinashca, etadubhayadRuShTatvAt saMshayaH-kimasti khalvakAlamRutyurutanAstIti||43||

Samshayaḥ is the state of indecision about the concerned entity. For instance, on observing that both types of persons having signs of longevity or not and they adopting the therapeutic measures or not – die early or live long life, therefore doubt arises as whether there is untimely death or not .[43]

23. Prayojana (purpose or intention)

अथप्रयोजनं- प्रयोजनंनामयदर्थमारभ्यन्तआरम्भाः; यथा-
यद्यकालमृत्युरस्तिततोऽहमात्मानमायुष्यैरुपचरिष्याम्यनायुष्याणिचपरिहरिष्यामि,
कथंमामकालमृत्युःप्रसहेतेति||४४||

atha prayōjanaṁ- prayōjanaṁ nāma yadarthamārabhyanta ārambhāḥ; yathā-yadyakālamṛtyurasti tatō'hamātmānamāyuṣyairupacariṣyāmyanāyuṣyāṇi ca parihariṣyāmi, kathaṁ māmakālamṛtyuḥ prasahētēti||44||

atha prayojanaM- prayojanaM nAma yadarthamArabhyanta ArambhAH; yathA-yadyakAlamRutyurastitato~ahamAtmAnamAyuShyairupacariShyAmyanAyuShyANi ca parihariShyAmi, kathaMmAmakAlamRutyuH prasaheteti||44||

Prayojana is that for which the actions is initiated. Such as – 'if there is untimely death then I will use life-promoting measures and avoid the contrary ones. In such condition how would the untimely death subdue me?[44]

24. Savyabhichara (incompatible argument)

अथसव्यभिचारं- सव्यभिचारंनामयद्व्यभिचरणं; यथा-
भवेदिदमौषधमस्मिन्व्याधौयौगिकमथवानेति||४५||

atha savyabhicāraṁ- savyabhicāraṁ nāma yadvyabhicaraṇaṁ; yathā-bhavēdidamauṣadhamasmin vyādhau yaugikamathavā nēti||45||

atha savyabhicAraM- savyabhicAraM nAma yadvyabhicaraNaM; yathA-bhavedidamauShadhamasminvyAdhau yaugikamathavA neti||45||

*Savyabhichara*is that argument incompatible with the conclusion drawn from it, such as 'this medicine may or may not be applicable to this disease.'[45]

25. Jijnasa (examination)

अथजिज्ञासा- जिज्ञासानामपरीक्षा; यथाभेषजपरीक्षोत्तरकालमुपदेक्ष्यते||४६||

atha jijñāsā- jijñāsā nāma parīkṣā; yathā bhēṣajaparīkṣōttarakālamupadēkṣyatē||46||

atha jij~jAsA- jij~jAsA nAma parIkShA; yathA bheShajaparIkShottarakAlamupadekShyate||46||

Jijnasa is the examination. Such as- the examination of drugs will be described later on.[46]

26. Vyavasaya (resolution)

अथव्यवसायः- व्यवसायोनामनिश्चयः; यथा- वातिकएवायंव्याधिः, इदमेवास्यभेषजंचेति||४७||

atha vyavasāyaḥ- vyavasāyō nāma niścayaḥ; yathā- vātika ēvāyaṁ vyādhiḥ, idamēvāsya bhēṣajaṁ cēti||47||

atha vyavasAyaH- vyavasAyo nAma nishcayaH; yathA- vAtika evAyaM vyAdhiH, idamevAsya [1] bheShajaMceti||47||

Vyavasaya is resolution or firm decision, such as- this disease is certainly vataja and this is the medicament for this.[47]

27. Arthaprapti (attainment of meaning)

अथार्थप्राप्तिः- अर्थप्राप्तिर्नामयत्रैकेनार्थेनोक्तेनापरस्यार्थस्यानुक्तस्यापिसिद्धिः; यथा- नायंसन्तर्पणसाध्योव्याधिरित्युक्तेभवत्यर्थप्राप्तिः- अपतर्पणसाध्योऽयमिति, नानेनदिवाभोक्तव्यमित्युक्तेभवत्यर्थप्राप्तिः- निशिभोक्तव्यमिति||४८||

athārthaprāptiḥ- arthaprāptirnāma yatraikēnārthēnōktēnāparasyārthasyānuktasyāpi siddhiḥ; yathā- nāyaṁ santarpaṇasādhyō vyādhirityuktē bhavatyarthaprāptiḥ- apatarpaṇasādhyō’yamiti, nānēna divā bhōktavyamityuktē bhavatyarthaprāptiḥ- niśi bhōktavyamiti||48||

athArthaprAptiH- arthaprAptirnAma yatraikenArthenoktenAparasyArthasyAnuktasyApi siddhiH; yathA-nAyaM santarpaNasAdhyo vyAdhirityukte bhavatyarthaprAptiH- apatarpaNasAdhyo~ayamiti, nAnena divAbhoktavyamityukte bhavatyarthaprAptiH- nishi bhoktavyamiti||48||

Arthaprapti is that where another unsaid idea is conveyed by the said one, such as when one says that the disease is not to be managed with saturating therapy it implies that it is to be managed with desaturation therapy. He should not eat during day, implies that he should eat during night. [48]

28. Sambhava (source)

अथसम्भवः- योयतःसम्भवतिसतस्यसम्भवः; यथा- षड्धातवोगर्भस्य, व्याधेरहितं, हितमारोग्यस्येति||४९||

atha sambhavaḥ- yō yataḥ sambhavati sa tasya sambhavaḥ; yathā- ṣaḍdhātavō garbhasya, vyādhērahitaṁ, hitamārōgyasyēti||49||

atha sambhavaH- yo yataH sambhavati sa tasya sambhavaH; yathA- ShaDdhAtavo garbhasya,vyAdherahitaM, hitamArogyasyeti||49||

Sambhava is that from which something is originated, such as six dhatu from which foetus has origin, disease have origin from unwholesome things and health have origin from wholesome things.[49]

29. Anuyojya (censurable)

अथानुयोज्यम्- अनुयोज्यंनामयद्वाक्यंवाक्यदोषयुक्तंतत्|
सामान्यतोव्याहृतेष्वर्थेषुवाविशेषग्रहणार्थंयद्वाक्यंतदप्यनुयोज्यं; यथा-
'संशोधनसाध्योऽयंव्याधिः'इत्युक्ते'किंवमनसाध्योऽयं, किंवाविरेचनसाध्यः'इत्यनुयुज्यते||५०||

athānuyōjyam- anuyōjyaṁ nāma yadvākyaṁ vākyadōṣayuktaṁ tat| sāmānyatō vyāhṛtēṣvarthēṣu vā viśēṣagrahaṇārthaṁ yadvākyaṁ tadapyanuyōjyaṁ; yathā- 'saṁśōdhanasādhyō'yaṁ vyādhiḥ' ityuktē 'kiṁ vamanasādhyō'yaṁ, kiṁvā virēcanasādhyaḥ' ityanuyujyatē||50||

athAnuyojyam- anuyojyaM nAma yadvAkyaM vAkyadoShayuktaM tat| sAmAnyato [1] vyAhRuteShvartheShu vA visheShagrahaNArthaM yadvAkyaM tadapyanuyojyaM; yathA-'saMshodhanasAdhyo~ayaM vyAdhiH' ityukte 'kiM vamanasAdhyo~ayaM, kiMvA virecanasAdhyaH'ityanuyujyate||50||

Anuyojya–is that where sentence is defective or has unspecified meaning inviting further questions, such as if somebody says 'the disease is to be managed with evacuative therapy' it invites further question as to 'whether it is to be managed with emesis or purgation.[50]

30. Ananuyojya (incensurable)

अथाननुयोज्यम्- अननुयोज्यंनामातोविपर्ययेण; यथा- अयमसाध्यः||५१||

athānanuyōjyam- ananuyōjyaṁ nāmātō viparyayēṇa; yathā- ayamasādhyaḥ||51||

athAnanuyojyam- ananuyojyaM nAmAto viparyayeNa; yathA- ayamasAdhyaH||51||

Ananuyojya is contrary to the above. Such as this is incurable.[51]

31. Anuyoga (query with example)

अथानुयोगः-
अनुयोगोनामसयत्तद्विद्यानांतद्विद्यैरेवसार्धंतन्त्रेतन्त्रैकदेशेवाप्रश्नःप्रश्नैकदेशोवाज्ञानविज्ञानवचनप्रतिवचनपरीक्षार्थमादिश्यते| यथा- 'नित्यःपुरुषः'इतिप्रतिज्ञातेयत्परः'कोहेतुः'इत्याह, सोऽनुयोगः||५२||

athānuyōgaḥ- anuyōgō nāma sa yat tadvidyānāṁ tadvidyairēva sārdhaṁ tantrē tantraikadēśē vā praśnaḥpraśnaikadēśō vā jñānavijñānavacanaprativacanaparīkṣārthamādiśyatē| yathā- 'nityaḥ puruṣaḥ' iti pratijñātē yat paraḥ 'kō hētuḥ' ityāha, sō'nuyōgaḥ||52||

athAnuyogaH- anuyogo nAma sa yat tadvidyAnAM tadvidyaireva sArdhaM tantre tantraikadeshe vAprashnaHprashnaikadesho vA jjAnavijjAnavacanaprativacanaparIkShArthamAdishyate| yathA- 'nityaH puruShaH' iti pratij~jAte yat paraH 'ko hetuH' ityAha, so~anuyogaH||52||

Anuyoga is that which is put as query, wholly or partly, on the text or its part during discussion of experts for the test of learning, understanding, speaking and contradiction, such as on the statement of self eternal, somebody says, what is the reason, this is *anuyoga*. [52]

32. Pratyanuyoga(counter-question)

अथप्रत्यनुयोगः- प्रत्यनुयोगोनामानुयोगस्यानुयोगः; यथा- अस्यानुयोगस्यपुनःकोहेतुरिति||५३||

atha pratyanuyōgaḥ- pratyanuyōgō nāmānuyōgasyānuyōgaḥ; yathā- asyānuyōgasya punaḥ kō hēturiti||53||

atha pratyanuyogaH- pratyanuyogo nAmAnuyogasyAnuyogaH; yathA- asyAnuyogasya punaH koheturiti||53||

Pratyanuyoga is questioning the questions, such as when *anuyoga* i.e query has been raised then again questioning what is the reason of this query is called as *pratyanuyoga* .[53]

33. Vakyadosha (syntactical defects)

अथवाक्यदोषः- वाक्यदोषोनामयथाखल्वस्मिन्नर्थेन्यूनम्, अधिकम्, अनर्थकम्, अपार्थकं, विरुद्धंचेति; एतानिहृयन्तरेणनप्रकृतोऽर्थःप्रणशयेत्| तत्रन्यूनं-
प्रतिज्ञाहेतूदाहरणोपनयनिगमनानामन्यतमेनापिन्यूनंन्यूनंभवति;
यद्वाबहूपदिष्टहेतुकमेकेनहेतुनासाध्यतेतच्चन्यूनम्| अथाधिकम्- अधिकंनामयन्न्यूनविपरीतं,
यद्वाऽऽयुर्वेदेभाष्यमाणेबार्हस्पत्यमौशनसमन्यद्वायत्किञ्चिदप्रतिसम्बद्धार्थमुच्यते,
यद्वासम्बद्धार्थमपिद्विरभिधीयतेतत्पुनरुक्तदोषत्वादधिकं; तच्चपुनरुक्तंद्विविधम्- अर्थपुनरुक्तं,
शब्दपुनरुक्तंच; तत्रार्थपुनरुक्तंयथा- भेषजमौषधंसाधनमिति, शब्दपुनरुक्तंपुनर्भेषजंभेषजमिति|
अथानर्थकम्- अनर्थकंनामयद्वचनमक्षरग्राममात्रमेवस्यात्पञ्चवर्गवन्नचार्थतोगृह्यते| अथापार्थकम्-
अपार्थकंनामयदर्थवच्चपरस्परेणासंयुज्यमानार्थकं; यथा- चक्र-न(त)क्र-वंश-वज्र-निशाकराइति|
अथविरुद्धं- विरुद्धंनामयद्दृष्टान्तसिद्धान्तसमयैर्विरुद्धं;
तत्रपूर्वदृष्टान्तसिद्धान्तावुक्तौःसमयःपुनस्त्रिधाभवति; यथा- आयुर्वैदिकसमयः, याज्ञिकसमयः,
मोक्षशास्त्रिकसमयश्चेति; तत्रायुर्वैदिकसमयः- चतुष्पादंभेषजमिति, याज्ञिकसमयः-
आलभ्यायजमानैःपशवइति, मोक्षशास्त्रिकसमयः- सर्वभूतेष्वहिंसेति;
तत्रस्वसमयविपरीतमुच्यमानंविरुद्धंभवति| इतिवाक्यदोषाः||५४||

atha vākyadōṣaḥ- vākyadōṣō nāma yathā khalvasminnarthē nyūnam, adhikam, anarthakam, apārthakaṁ, viruddhaṁ cēti; ētāni hyantarēṇa na prakṛtō'rthaḥ praṇaśayēt| tatra nyūnaṁ- pratijñāhētūdāharaṇōpanayanigamanānāmanyatamēnāpi nyūnaṁ nyūnaṁ bhavati; yadvā bahūpadiṣṭahētukamēkēna hētunā sādhyatē tacca nyūnam| athādhikam- adhikaṁ nāma yannyūnaviparītaṁ, yadvā yurvēdē bhāṣyamāṇē bārhaspatyamauśanasamanyadvā yatkiñcidapratisambaddhārthamucyatē, yadvā sambaddhārthamapi dvirabhidhīyatē tat punaruktadōṣatvādadhikaṁ; tacca punaruktaṁ dvividham- arthapunaruktaṁ, śabdapunaruktaṁ ca; tatrārthapunaruktaṁ yathā- bhēṣajamauṣadhaṁ sādhanamiti, śabdapunaruktaṁ punarbhēṣajaṁ bhēṣajamiti| athānarthakam- anarthakaṁ nāma yadvacanamakṣaragrāmamātramēva syāt pañcavargavanna cārthatō gṛhyatē| athāpārthakam- apārthakaṁ nāma yadarthavacca parasparēṇāsaṁyujyamānārthakaṁ; yathā- cakra-na(ta)kra-vaṁśa-vajra-niśākarā iti|

atha viruddhaṁ- viruddhaṁ nāma yaddṛṣṭāntasiddhāntasamayairviruddhaṁ; tatra pūrvaṁ dṛṣṭāntasiddhāntāvuktauḥ samayaḥ punastridhā bhavati; yathā- āyurvaidikasamayaḥ, yājñikasamayaḥ, mōkṣaśāstrikasamayaścēti; tatrāyurvaidikasamayaḥ- catuṣpādaṁ bhēṣajamiti, yājñikasamayaḥ- ālabhyā yajamānaiḥ paśava iti, mōkṣaśāstrikasamayaḥ- sarvabhūtēṣvahiṁsēti; tatra svasamayaviparītamucyamānaṁ viruddhaṁ bhavati| iti vākyadōṣāḥ||54||

atha vAkyadoShaH- vAkyadosho nAma yathA khalvasminnarthe nyUnam, adhikam, anarthakam,apArthakaM, viruddhaM ceti; etAni hyantareNa na prakRuto~arthaH praNashayet| tatra nyUnaM- pratij~jAhetUdAharaNopanayanigamanAnAmanyatamenApi nyUnaM nyUnaM bhavati;yadvA bahUpadiShTahetukamekena hetunA sAdhyate tacca nyUnam| athAdhikam- adhikaM nAma yannyUnaviparItaM, yadvA$_a$ayurvede bhAShyamANebArhaspatyamaushanasamanyadvA yatki~jcidapratisambaddhArthamucyate, yadvA sambaddhArthamapidvirabhidhIyate tat punaruktadoShatvAdadhikaM; tacca punaruktaM dvividham- arthapunaruktaM,shabdapunaruktaM ca; tatrArthapunaruktaM yathA- bheShajamauShadhaM sAdhanamiti,shabdapunaruktaM punarbheShajaM bheShajamiti| athAnarthakam- anarthakaM nAma yadvacanamakSharagrAmamAtrameva syAt pa~jcavargavannacArthato gRuhyate| athApArthakam- apArthakaM nAma yadarthavacca paraspareNAsaMyujyamAnArthakaM; yathA- cakra-na(ta)kra-vaMsha-vajra-nishAkarA iti| atha viruddhaM- viruddhaM nAma yaddRuShTAntasiddhAntasamayairviruddhaM; tatra pUrvaMdRuShTAntasiddhAntAvuktauH samayaH punastridhA bhavati; yathA- AyurvaidikasamayaH,yAj~jikasamayaH, mokShashAstrikasamayashceti; tatrAyurvaidikasamayaH- catuShpadaM bheShajamiti,yAj~jikasamayaH- AlabhyA yajamAnaiH pashava iti, mokShashAstrikasamayaH- sarvabhUteShvahiMseti;tatra svasamayaviparItamucyamAnaM viruddhaM bhavati| iti vAkyadoShAH||54||

Vakyadosha (syntactical defects), in this context, is of five types – *nyunam, adhikam, anarthakam, aparthakam, viruddham*. Without these there is no damage to the contextual sense.

1. *Nyunam* (semantic deficiency) such as – if there is lack of even one of the five – proposition (*pratijna*), reason (hetu), instance (*udaharan*), correlation (*upanaya*) and conclusion (*nigaman*) or if there be many reasons and only one reason is resorted to for proving something than it is defined as *nyunam*.
2. Adhikam (superfluity) is just contrary to nyunam such as while talking about Ayurveda one says about some irrelevant texts such as that composed by Barhaspatyam or Aushana or even if relevant it is repeated unnecessarily than the repetition (*punarikti*) also comes under *adhikam* (superfluity). Repetition (*punarikta*) is of two types – *arthapunaruktam* (semantic repetition) and *shabdapunaruktam* (verbal repetition). The former (*arthapunaruktam*) consists of the repetition of the same idea by different synonymous words such as *bheshajam, aushadham* and *sadhanam* and the repetition of the same word such as, *bheshaja* is called as *shabdapunaruktam*.

3. *Anarthakam* (nonessential statement) is that where there is only jumble of alphabets devoid of any sense. *Aparthakam* is deprivation of meaning due to lack of mutual connection of otherwise meaningful words such as, *chakra-na(ta)kra-vamsha-vajra-nishakara*.
4. *Viruddham*(Incongruity) is considered in relation to instance (*drishtanta*), theory (*siddhanta*) and convention (*samaya*).

Instance (*drishtanta*) and theory have already been described earlier.

Now convention (*samaya*) is of three types – *Ayurvedic samaya, yajnika samaya,* (ritual) and ethical (*mokshashastrika*). Ayurvedic *samaya* (ayurvedic convention) such as four aspects of health care, *yajnika samaya* (ritual convention) such as animals are to be sacrificed by persons following rituals, *mokshashastrika* (ethical convention) such as non-violence towards all creatures. The statement incongruous in respect of the respective convention is taken as *viruddha* (incongruity). Thus are the *vakyadosha* (syntactical defects).[54]

34.Vakyaprashamsa (syntactical excellence)

अथवाक्यप्रशंसा- वाक्यप्रशंसानामयथाखल्वस्मिन्नर्थेत्वन्यूनम्, अनधिकम्, अर्थवत्, अनपार्थकम्, अविरुद्धम्, अधिगतपदार्थंचेतियत्तद्वाक्यमननुयोज्यमितिप्रशस्यते||५५||

atha vākyapraśaṁsā- vākyapraśaṁsā nāma yathā khalvasminnarthē tvanyūnam, anadhikam, arthavat, anapārthakam, aviruddham, adhigatapadārthaṁ cēti yattadvākyamananuyōjyamiti praśasyatē||55||

atha vAkyaprashaMsA- vAkyaprashaMsA nAma yathA khalvasminnarthe tvanyUnam, anadhikam, arthavat, anapArthakam, aviruddham, adhigatapadArthaM ceti yattadvAkyamananuyojyamiti prashasyate||55||

Vakyaprashamsa (syntactical excellence) is that where the statement is free from deficiency (*anyunam*) and superfluity (*anadhikam*), is meaningful (*arthavat*), devoid of deprivation of meaning (*anaparthaka*) and incongruity (*aviruddham*) and comprehensible (*adhigatapadartham*). Further there is no room for any question. Such statement is commended. [55]

35. Chhala (knavery)

अथच्छलं- छलंनामपरिशठमर्थाभासमनर्थकंवाग्वस्तुमात्रमेव| तद्द्विविधं- वाक्छलं, सामान्यच्छलंच| तत्रवाक्छलंनामयथा- कश्चिद्ब्रूयात्- नवतन्त्रोऽयंभिषगिति, अथभिषग्ब्रूयात्- नाहंनवतन्त्रएकतन्त्रोऽहमिति; परोब्रूयात्- नाहंब्रवीमिनवतन्त्राणितवेति, अपितुनवाभ्यस्तंतेतन्त्रमिति; भिषक्ब्रूयात्- नमयानवाभ्यस्तंतन्त्रम्, अनेकधाऽभ्यस्तंमयातन्त्रमिति; एतद्वाक्छलम्| सामान्यच्छलंनामयथा- व्याधिप्रशमनायौषधमित्युक्ते, परोब्रूयात्- सत्सत्प्रशमनायेतिकिंनुभवानाह; सन्हिरोगः, सदौषधं; यदिचसत्सत्प्रशमनायभवति, तत्रसत्कासः, सत्क्षयः, सत्सामान्यात्कासस्तेक्षयप्रशमनायभविष्यतीति| एतत्सामान्यच्छलम्||५६||

atha chhalaṁ- chalaṁ nāma pariśaṭhamarthābhāsamanarthakaṁ vāgvastumātramēva| taddvividhaṁ- vākchalaṁ, sāmānyacchalaṁ ca| tatra vākchalaṁ nāma yathā-

kaścidbrūyāt- navatantrō'yaṁ bhiṣagiti, atha bhiṣag brūyāt- nāhaṁ navatantra ēkatantrō'hamiti; parō brūyāt- nāhaṁ bravīmi nava tantrāṇi tavēti, api tu navābhyastaṁ tē tantramiti; bhiṣak brūyāt- na mayā navābhyastaṁ tantram, anēkadhā'bhyastaṁ mayā tantramiti; ētadvākchalam| sāmānyacchalaṁ nāma yathā- vyādhipraśamanāyauṣadhamityuktē, parō brūyāt- sat satpraśamanāyēti kiṁ nu bhavānāha; san hi rōgaḥ, sadauṣadhaṁ; yadi ca sat satpraśamanāya bhavati, tatra sat kāsaḥ, sat kṣayaḥ, satsāmānyāt kāsastē kṣayapraśamanāya bhaviṣyatīti| ētat sāmānyacchalam||56||

atha cchalaM- chalaM nAma parishaThamarthAbhAsamanarthakaM vAgvastumAtrameva| taddvividhaM- vAkchalaM, sAmAnyacchalaM ca| tatra vAkchalaM nAma yathA- kashcidbrUyAt- navatantro~ayaM bhiShagiti, atha bhiShag brUyAt- nAhaMnavatantra ekatantro~ahamiti; paro brUyAt- nAhaM bravImi nava tantrANi taveti, api tu navAbhyastaM tetantramiti; bhiShak brUyAt- na mayA navAbhyastaM tantram, anekadhA~abhyastaM mayA tantramiti;etadvAkchalam| sAmAnyacchalaM nAma yathA- vyAdhiprashamanAyauShadhamityukte, paro brUyAt- satsatprashamanAyeti kiM nu bhavAnAha; san hi rogaH, sadauShadhaM; yadi ca sat satprashamanAyabhavati, tatra sat kAsaH, sat kShayaH, satsAmAnyAt kAsaste kShayaprashamanAya bhaviShyatIti| etat sAmAnyacchalam||56||

Chhala is only a jugglery of words in which the words are used knavishly, with apparent meaning or without meaning. This is of two types – *vakchchalam* and *samanyachhala.*

Vakchhala (verbal knavery), such as – if somebody says – this physician is *navatantra*, then the physician retorts – I have not studied nine texts but only one *tantra*. Opponent if replies that I do not mean you have read nine *tantra* but you are new in this field. On this the physician says – I have not practiced the text nine times but many times. This is verbal knavery.

Samanya chhala (knavery in general), such as – when somebody says – medicament is for alleviating the disease. The other says – how do you say the existent is for alleviating the existent because disease is existent and also the medicament, if the existent is capable of alleviating the existent, then both cough and wasting being existent, cough may be able to alleviate wasting. This is a knavery in general. [56]

36. Ahetu (fallacious reason)

अथाहेतुः- अहेतुर्नामप्रकरणसमः, संशयसमः, वर्ण्यसमश्चेति| तत्रप्रकरणसमोनामाहेतुर्यथा- अन्यःशरीरादात्मानित्यइति; परोब्रूयात्- यस्मादन्यःशरीरादात्मा, तस्मान्नित्यः; शरीरंह्यनित्यमतोविधर्मिणाचात्मनाभवितव्यमित्येषचाहेतुः; नहियएवपक्षःसएवहेतुरिति| संशयसमोनामाहेतुर्यएवसंशयहेतुःसएवसंशयच्छेदहेतुः; यथा- अयमायुर्वेदैकदेशमाह, किन्न्वयंचिकित्सकःस्यान्नवेतिसंशयेपरोब्रूयात्- यस्मादयमायुर्वेदैकदेशमाहतस्माच्चिकित्सकोऽयमिति, नचसंशयच्छेदहेतुंविशेषयति, एषचाहेतुः; नहियएवसंशयहेतुः, सएवसंशयच्छेदहेतुर्भवति| वर्ण्यसमोनामाहेतुः- योहेतुर्वर्ण्याविशिष्टः; यथा- कश्चिद्ब्रूयात्- अस्पर्शत्वाद्बुद्धिरनित्याशब्दवदिति; अत्रवर्ण्यःशब्दोबुद्धिरपिवर्ण्या, तदुभयवर्ण्याविशिष्टत्वाद्वर्ण्यसमोऽप्यहेतुः||५७||

athāhētuḥ- ahēturnāmaprakaraṇasamaḥ, saṁśayasamaḥ, varṇyasamaścēti| tatra prakaraṇasamō nāmāhēturyathā- anyaḥ śarīrādātmā nitya iti; parō brūyāt- yasmādanyaḥ śarīrādātmā, tasmānnityaḥ; śarīraṁ hyanityamatō vidharmiṇā cātmanā bhavitavyamityēṣa cāhētuḥ; nahi ya ēva pakṣaḥ sa ēva hēturiti| saṁśayasamō nāmāhēturya ēva saṁśayahētuḥ sa ēva saṁśayacchēdahētuḥ; yathā- ayamāyurvēdaikadēśamāha, kinnvayaṁ cikitsakaḥ syānna vēti saṁśayē parō brūyāt- yasmādayamāyurvēdaikadēśamāha tasmāccikitsakō'yamiti, na ca saṁśayacchēdahētuṁ viśēṣayati, ēṣa cāhētuḥ; na hi ya ēva saṁśayahētuḥ, sa ēva saṁśayacchēdahēturbhavati| varṇyasamō nāmāhētuḥ- yō hēturvarṇyāviśiṣṭaḥ; yathā- kaścidbūyāt- asparśatvādbuddhiranityā śabdavaditi; atra varṇyaḥ śabdō buddhirapi varṇyā, tadubhayavarṇyāviśiṣṭatvādvarṇyasamō'pyahētuḥ||57||

athAhetuH- aheturnAmaprakaraNasamaH, saMshayasamaH, varNyasamashceti| tatra prakaraNasamo nAmAheturyathA- anyaH sharIrAdAtmA nitya iti; paro brUyAt- yasmAdanyaHsharIrAdAtmA, tasmAnnityaH; sharIraM hyanityamato vidharmiNA cAtmanA [1] bhavitavyamityeShacAhetuH; nahi ya eva pakShaH sa eva heturiti| saMshayasamo nAmAheturya eva saMshayahetuH sa eva saMshayacchedahetuH; yathA-ayamAyurvedaikadeshamAha, kinnvayaM cikitsakaH syAnna veti saMshaye paro brUyAt-yasmAdayamAyurvedaikadeshamAha tasmAccikitsako~ayamiti, na ca saMshayacchedahetuMvisheShayati, eSha cAhetuH; na hi ya eva saMshayahetuH, sa eva saMshayacchedaheturbhavati| varNyasamo nAmAhetuH- yo heturvarNyAvishiShTaH; yathA- kashcidbUyAt- asparshatvAdbuddhiranityAshabdavaditi; atra varNyaH shabdo buddhirapi varNyA,tadubhayavarNyAvishiShTatvAdvarNyasamo~apyahetuH||57||

Ahetu is of three types – *prakaranasamah, samshayasamaḥ, varnyasama*.

Prakaranasama ahetu is like saying – 'the atma (soul) other than the body is eternal.' On this opponent says that 'because the self is other than the body, it is eternal, then as the body is non-eternal the dissimilar self must be eternal. This is *ahetu* (fallacious reason) because here the *paksha* (minor term) itself has been used as reason.

Samshayasama ahetu the reason similar to doubt is that which though being cause of doubt is used as cause of eliminating the same such as, if someone says only a part of Ayurveda , it creates doubt as to whether he is a physician or not; On this opponent says – 'as he has said a part of Ayurveda, he is a physician.' The doubt can not be the cause of removing the same.

Varnyasam ahetu- the reason (hetu) given is similar to object and not different from the object, such as somebody says – buddhi (intellect) is non-eternal because of the absence of touch like *shabda* (sound). Here both buddhi (intellect) and *shabda* (sound) are objects; hence because of the absence of difference between them, the reason is similar to object and as such is fallacious.[57]

37. Atitakala (delayed performance)

अथातीतकालम्- अतीतकालंनामयत्पूर्ववाच्यंतत्पश्चादुच्यते, तत्कालातीतत्वादग्राह्यंभवतीति; पूर्ववानिग्रहप्राप्तमनिगृह्यपरिगृह्यपक्षान्तरितंपश्चान्निगृहीते, तत्तस्यातीतकालत्वान्निग्रहवचनंमसमर्थंभवतीति||५८||

athātītakālam- atītakālaṁ nāma yat pūrvaṁ vācyaṁ tat paścāducyatē, tat kālātītatvādagrāhyaṁ bhavatīti; pūrvaṁ vā nigrahaprāptamanigṛhya parigṛhya pakṣāntaritaṁ paścānnigṛhītē, tattasyātītakālatvānnigrahavacanamasamarthaṁ bhavatīti||58||

athAtItakAlam- atItakAlaM nAma yat pUrvaM vAcyaM tat pashcAducyate, tat kAlAtItatvAdagrAhyaMbhavatIti; pUrvaM [1] vA nigrahaprAptamanigRuhya parigRuhya pakShAntaritaM pashcAnnigRuhIte,tattasyAtItakAlatvAnnigrahavacanamasamarthaM bhavatIti||58||

Atitakala is that which actually was to be said earlier but is said later, and because of delayed presentation becomes unacceptable. For instance, if somebody does not defeat the opponent at the opportune moment but applies it on some other point later on, then, because of delayed application that becomes quite ineffective. [58]

38. Upalambha (pointing defects in causality)

अथोपालम्भः- उपालम्भोनामहेतोर्दोषवचनं; यथा- पूर्वमहेतवोहेत्वाभासाव्याख्याताः||५९||

athōpālambhaḥ- upālambhō nāma hētōrdōṣavacanaṁ; yathā- pūrvamahētavō hētvābhāsā vyākhyātāḥ||59||

athopAlambhaH- upAlambho nAma hetordoShavacanaM; yathA- pUrvamahetavo hetvAbhAsAvyAkhyAtAH||59||

Upalambha is pointing out defects in causality as explained earlier under the heading hetu fallacious or apparent reason which is unable to prove the *sadhya*.[59]

39. Parihara (refuting defects)

अथपरिहारः- परिहारोनामतस्यैवदोषवचनस्यपरिहरणं; यथा- नित्यमात्मनिशरीरस्थेजीवलिङ्गान्युपलभ्यन्ते, तस्यचापगमान्नोपलभ्यन्ते, तस्मादन्यःशरीरादात्मानित्यश्चेति||६०||

atha parihāraḥ- parihārō nāma tasyaiva dōṣavacanasya pariharaṇaṁ; yathā- nityamātmani śarīrasthē jīvaliṅgānyupalabhyantē, tasya cāpagamānnōpalabhyantē, tasmādanyaḥ arīrādātmā nityaścēti||60||

atha parihAraH- parihAro nAma tasyaiva doShavacanasya pariharaNaM; yathA- nityamAtmani sharIrasthejIvali~ggAnyupalabhyante, tasya cApagamAnnopalabhyante, tasmAdanyaH sharIrAdAtmAnityashceti||60||

Parihara is refuting the above points out of defects, such as the signs of life are available constantly till the life is in the body, and are not available after it goes out. Therefore, the atma (self) is different from the body and is eternal.[60]

40. Pratijnahani (change of proposition)

अथप्रतिज्ञाहानिः- प्रतिज्ञाहानिर्नामसापूर्वपरिगृहीतांप्रतिज्ञांपर्यनुयुक्तोयत्परित्यजति, यथाप्राक्प्रतिज्ञांकृत्वानित्यःपुरुषइति, पर्यनुयुक्तस्त्वाह- अनित्यइति||६१||

atha pratijñāhāniḥ- pratijñāhānirnāma sā pūrvaparigr̥hītāṁ pratijñāṁ paryanuyuktō yat parityajati, yathā prāk pratijñāṁ kr̥tvā nityaḥ puruṣa iti, paryanuyuktastvāha- anitya iti||61||

atha pratij~jAhAniH- pratij~jAhAnirnAma sA pUrvaparigRuhItAM pratij~jAM paryanuyukto yat parityajati,yathA prAk pratij~jAM kRutvA nityaH puruSha iti, paryanuyuktastvAha- anitya iti||61||

Pratijnahani is defined as when one gives up the original proposition after having been questioned. For instance, somebody puts proposition in the beginning as, the self (purusha) is eternal, but when questioned says that it is non-eternal then such change of proposition after questioning is called as *Pratijnahani*.[61]

41. Abhyanujna (acceptance)

अथाभ्यनुज्ञा- अभ्यनुज्ञानामसायइष्टानिष्टाभ्युपगमः||६२||

athābhyanujñā- abhyanujñā nāma sā ya iṣṭāniṣṭābhyupagamaḥ||62||

athAbhyanuj~jA- abhyanuj~jA nAma sA ya iShTAniShTAbhyupagamaH||62||

Abhyanujna is acceptance of the desired as well as the undesired situations.[62]

42. Hetvantara (change in statement of cause)

अथहेत्वन्तरं- हेत्वन्तरंनामप्रकृतहेतौवाच्येयद्विकृतहेतुमाह||६३||

atha hētvantaraṁ- hētvantaraṁ nāma prakr̥tahētau vācyē yadvikr̥tahētumāha||63||

atha hetvantaraM- hetvantaraM nAma prakRutahetau vAcye yadvikRutahetumAha||63||

Hetvantara is that where some imperfect reason (vikritahetu) is stated instead of perfect reason (prakritahetu). [63]

43. Arthantara (statement of irrelevant meaning)

अथार्थान्तरम्- अर्थान्तरंनामैकस्मिन्वक्तव्येऽपरंयदाह| यथा- ज्वरलक्षणेवाच्येप्रमेहलक्षणमाह||६४||

athārthāntaram- arthāntaraṁ nāmaikasmin vaktavyē'paraṁ yadāha| yathā- jvaralakṣaṇē vācyē pramēhalakṣaṇamāha||64||

athArthAntaram- arthAntaraM nAmaikasmin vaktavye~aparaM yadAha| yathA- jvaralakShaNe vAcye pramehalakShaNamAha||64||

Arthantara is that where some other thing is said instead of the relevant one. For instance, one has to say the symptoms of *jwara* (fever) but instead he says those of *prameha*.[64]

44.Nigrahasthana (stage of defeat and its reasons)

अथनिग्रहस्थानं- निग्रहस्थानंनामपराजयप्राप्तिः;
तच्चत्रिरभिहितस्यवाक्यस्यापरिज्ञानंपरिषदिविज्ञानवत्यां,
यद्वाअननुयोज्यस्यानुयोगोऽनुयोज्यस्यचाननुयोगः| प्रतिज्ञाहानिः, अभ्यनुज्ञा, कालातीतवचनम्, अहेतुः, न्यूनम्, अधिकं, व्यर्थम्, अनर्थकं, पुनरुक्तं, विरुद्धं, हेत्वन्तरम्, अर्थान्तरंचनिग्रहस्थानम्||६५||

atha nigrahasthānaṁ- nigrahasthānaṁ nāma parājayaprāptiḥ; tacca trirabhihitasya vākyasyāparijñānaṁ pariṣadi vijñānavatyāṁ, yadvā ananuyōjyasyānuyōgō'nuyōjyasya cānanuyōgaḥ| pratijñāhāniḥ, abhyanujñā, kālātītavacanam, ahētuḥ, nyūnam, adhikaṁ, vyartham, anarthakaṁ, punaruktaṁ, viruddhaṁ, hētvantaram, arthāntaraṁ ca nigrahasthānam||65||

atha nigrahasthAnaM- nigrahasthAnaM nAma parAjayaprAptiH; tacca trirabhihitasya vAkyasyAparij~jAnaMpariShadi vij~jAnavatyAM, yadvA ananuyojyasyAnuyogo~anuyojyasya cAnanuyogaH| pratij~jAhAniH, abhyanuj~jA, kAlAtItavacanam, ahetuH, nyUnam, adhikaM, vyartham, anarthakaM,punaruktaM, viruddhaM, hetvantaram, arthAntaraM ca nigrahasthAnam||65||

Nigrahasthana is that by which one is defeated. It consists of not understanding a statement even if repeated thrice in a learned assembly or questioning where it is not pertinent and not questioning where it is pertinent. Over and above, *pratijnahani, abhyanujna, kalatita vachana, ahetu, nyuna, adhika, vyartha, anarthaka, punarukta, viruddha, hetvantara* and *arthantara* are reasons of defeat.[65]

इतिवादमार्गपदानियथोद्देशमभिनिर्दिष्टानिभवन्ति||६६||

iti vādamārgapadāni yathōddēśamabhinirdiṣṭāni bhavanti||66||

iti vAdamArgapadAni yathoddeshamabhinirdiShTAni bhavanti||66||

Thus the terms used in course of debate are explained as proposed.[66]

Importance of debate

वादस्तुखलुभिषजांप्रवर्तमानोप्रवर्तेतायुर्वेदएव, नान्यत्र|
अत्रहिवाक्यप्रतिवाक्यविस्तराःकेवलाश्चोपपत्तयःसर्वाधिकरणेषु| ताःसर्वाःसमवेक्ष्यावेक्ष्यसर्ववाक्यंब्रूयात्, नाप्रकृतकमशास्त्रमपरीक्षितमसाधकमाकुलमव्यापकंवा| सर्वंचहेतुमद्ब्रूयात्|
हेतुमन्तोह्यकलुषाःसर्वएववादविग्रहाश्चिकित्सितेकारणभूताः, प्रशस्तबुद्धिवर्धकत्वात्;
सर्वारम्भसिद्धिह्यावहत्यनुपहताबुद्धिः||६७||

vādastu khalu bhiṣajāṁ pravartamānō pravartētāyurvēda ēva, nānyatra| atra hi vākyaprativākyavistarāḥ kēvalāścōpapattayaḥ sarvādhikaraṇēṣu| nāprakṛtakamaśāstramaparīkṣitamasādhakamākulamavyāpakaṁ vā| sarvaṁ ca

hētumadbrūyāt| hētumantō hyakaluṣāḥ sarva ēva vādavigrahāścikitsitē kāraṇabhūtāḥ, praśastabuddhivardhakatvāt; sarvārambhasiddhiṁ hyāvahatyanupahatā buddhiḥ||67||

vAdastu khalu bhiShajAM pravartamAno pravartetAyurveda eva, nAnyatra| atra hi vAkyaprativAkyavistarAH kevalAshcopapattayaH sarvAdhikaraNeShu| tAH sarvAH samavekShyAvekShya sarvaM vAkyaM brUyAt,nAprakRutakamashAstramaparIkShitamasAdhakamAkulamavyApakaM vA| sarvaM ca hetumadbrUyAt| hetumanto hyakaluShAH sarva eva vAdavigrahAshcikitsite kAraNabhUtAH, prashastabuddhivardhakatvAt;sarvArambhasiddhiM hyAvahatyanupahatA buddhiH||67||

The debate among physicians should be held only on Ayurveda and not on any other topic. Here, in detail the statements and counter-statements and also all the arguments have been mentioned in the entire text. After keeping them in mind one should speak something and not anything which is irrelevant, unscriptural, unexamined, inappropriate, confused and unpervasive. He should speak everything with reasoning. All the conflicts of debate if endowed with reasoning, are devoid of malice and promote the medicine due to its property of enhancing the excellence of intellect, because indefective intellect leads to success in all actions. [67]

Ten means of knowledge for physician

इमानिखलुतावदिहकानिचित्प्रकरणानिभिषजांज्ञानार्थमुपदेक्ष्यामः|
ज्ञानपूर्वकंहिकर्मणांसमारम्भंप्रशंसन्तिकुशलाः|
ज्ञात्वाहिकारण-करण-कार्ययोनि-कार्य-कार्यफलानुबन्ध-देश-काल-प्रवृत्युपायान्सम्यगभिनिर्वर्तमानःकार्याभिनिर्वृत्ताविष्टफलानुबन्धंकार्यमभिनिर्वर्तयत्यनतिमहतायत्नेनकर्ता||६८||

imāni khalu tāvadiha kānicit prakaraṇāni bhiṣajāṁ jñānārthamupadēkṣyāmaḥ| jñānapūrvakaṁ hi karmaṇāṁ samārambhaṁ praśaṁsanti kuśalāḥ| jñātvā hi kāraṇa-karaṇa-kāryayōni-kārya-kāryaphalānubandha-dēśa-kāla-pravr̥ttyupāyān samyagabhinirvartamānaḥ kāryābhinirvr̥ttāviṣṭaphalānubandhaṁ kāryamabhinirvartayatyanatimahatā yatnēna kartā||68||

imAni khalu tAvadiha kAnicit prakaraNAni bhiShajAM j~jAnArthamupadekShyAmaH| j~jAnapUrvakaM hi karmaNAM samArambhaM prashaMsanti kushalAH| j~jAtvA hi kAraNa-karaNa-kAryayoni-kArya-kAryaphalAnubandha-desha-kAla-pravRuttyupAyAnsamyagabhinirvartamAnaH kAryAbhinirvRuttAviShTaphalAnubandhaM kAryamabhinirvartayatyanatimahatAyatnena kartA||68||

Now I shall explain some topics for the knowledge of physicians because the wise commend initiation of all actions with prior knowledge. If after knowing well *karana, karana, karyayoni, karya, karyaphala, anubandha, desha, kala, pravritti* and *upaya* one proceeds for some action, he obtains the desired fruit and subsequent benefit in that without any great effort.[68]

Karana (cause or doer)

तत्रकारणंनामतद्यत्करोति, सएवहेतुः, सकर्ता||६९||

tatra kāraṇaṁ nāma tad yat karōti, sa ēva hētuḥ, sa kartā||69||

tatra kAraNaM nAma tad yat [1] karoti, sa eva hetuH, sa kartA||69||

Karana is defined as the one who does the action, he is the cause and doer.[69]

Karana (means or equipments)

करणंपुनस्तद्यदुपकरणायोपकल्पतेकर्तुःकार्याभिनिर्वृत्तौप्रयतमानस्य||७०||

karaṇaṁ punastad yadupakaraṇāyōpakalpatē kartuḥ kāryābhinirvṛttau prayatamānasya||70||

karaNaM punastad yadupakaraNAyopakalpate kartuH kAryAbhinirvRuttau prayatamAnasya||70||

Karana is that which serves as means or equipment for the *karana* (doer) making effort for performing the action.[70]

Karyayoni (source)

कार्ययोनिस्तुसायाविक्रियमाणाकार्यत्वमापद्यते||७१||

kāryayōnistu sā yā vikriyamāṇā kāryatvamāpadyatē||71||

kAryayonistu sA yA vikriyamANA kAryatvamApadyate||71||

Karyayoni is that which (intimate cause) is converted into action (*karya*) after transformation. [71]

Karya (action)

कार्यंतुतद्यस्याभिनिर्वृत्तिमभिसन्धायकर्ताप्रवर्तते||७२||

kāryaṁ tu tadyasyābhinirvṛttimabhisandhāya kartā pravartatē||72||

kAryaM tu tadyasyAbhinirvRuttimabhisandhAya kartA pravartate||72||

Karya is that action which the doer performs with the objective of accomplishment. [72]

Karyaphala (expected outcome)

कार्यफलंपुनस्तद्यत्प्रयोजनाकार्याभिनिर्वृत्तिरिष्यते||७३||

kāryaphalaṁ punastad yatprayōjanā kāryābhinirvṛttiriṣyatē||73||

kAryaphalaM punastad yatprayojanA kAryAbhinirvRuttiriShyate||73||

Karyaphala is the aim (expected outcome) with which the action is performed. [73]

Anubandha(consequence)

अनुबन्धःखलुसयःकर्तारमवश्यमनुबध्नाति कार्यादुत्तरकालंकार्यनिमित्तःशुभोवाऽप्यशुभोभावः||७४||

anubandhaḥ khalu sa yaḥ kartāramavaśyamanubadhnāti kāryāduttarakālaṁ kāryanimittaḥ śubhō vā’pyaśubhō bhāvaḥ||74||

anubandhaH khalu sa yaH kartAramavashyamanubadhnAti kAryAduttarakAlaM kAryanimittaH shubhovA~apyashubho bhAvaH||74||

Anubandha is that which essentially enjoins the doer as after-effect of the action, good or bad. [74]

Desha(place)

देशस्त्वधिष्ठानम्||७५||

dēśastvadhiṣṭhānam||75||

deshastvadhiShThAnam||75||

Desha is location/ place.[75]

Kala (time required for transformation)

कालःपुनःपरिणामः||७६||

kālaḥ punaḥ pariṇāmaḥ||76||

kAlaH punaH pariNAmaH||76||

Kala is the one which undergoes transformation.[76]

Pravritti (consistent efforts)

प्रवृत्तिस्तुखलुचेष्टाकार्यार्था; सैवक्रिया, कर्म, यत्नः, कार्यसमारम्भश्च||७७||

pravṛttistu khalu cēṣṭā kāryārthā; saiva kriyā, karma, yatnaḥ, kāryasamārambhaśca||77||

pravRuttistu khalu ceShTA kAryArthA; saiva kriyA, karma, yatnaH, kAryasamArambhashca||77||

Pravritti is the effort taken for the accomplishment of objective. This is also known as *kriya, karma* (action), *yatna*(effort), *karyasamarambha* (commencement). [77]

Upaya (means of successful management)

उपायःपुनस्त्रयाणांकारणादीनांसौष्ठवमभिविधानंचसम्यक्कार्यकार्यफलानुबन्धवर्ज्यानां, कार्याणामभिनिर्वर्तकइत्यतस्तूपायः ; कृतेनोपायार्थोऽस्ति, नचविद्यतेतदात्वे, कृताच्चोत्तरकालंफलं, फलाच्चानुबन्धइति||७८||

upāyaḥ punastrayāṇāṁ kāraṇādīnāṁ sauṣṭhavamabhividhānaṁ ca samyak kāryakāryaphalānubandhavarjyānāṁ, kāryāṇāmabhinirvartaka ityatastūpāyaḥ ; kr̥tē nōpāyārthō’sti, na ca vidyatē tadātvē, kr̥tāccōttarakālaṁ phalaṁ, phalāccānubandha iti||78||

upAyaH punastrayANAM kAraNAdInAM sauShThavamabhividhAnaM [1] ca samyakkAryakAryaphalAnubandhavarjyAnAM, kAryANAmabhinirvartaka ityatastUpAyaH [2] ; kRutenopAyArtho~asti, na ca vidyate tadAtve, kRutAccottarakAlaM phalaM, phalAccAnubandha iti||78||

Upaya is excellence of the first three factors, *karana* etc., and their proper management leaving aside the *karya, karyaphala* and *anubandha*. Procedure leads to performance of an action and thus it is said as *upaya*. After the action is performed there is no function of procedure nor is it at the time of performance, after action is the result and thereafter consequence.[78]

Importance of ten fold examinations

एतद्दशविधमग्रेपरीक्ष्यं, ततोऽनन्तरंकार्यार्थाप्रवृत्तिरिष्टा|
तस्माद्भिषक्कार्यचिकीर्षुःप्राक्कार्यसमारम्भात्परीक्षयाकेवलंपरीक्ष्यंपरीक्ष्यकर्मसमारभेतकर्तुम्||७९||

ētaddaśavidhamagrē parīkṣyaṁ, tatō'nantaraṁ kāryārthā pravṛttiriṣṭā| tasmādbhiṣak kāryaṁ cikīrṣuḥ prāk kāryasamārambhāt parīkṣayā kēvalaṁ parīkṣyaṁ parīkṣya karma samārabhēta kartum||79||

etaddashavidhamagre parIkShyaM, tato~anantaraM kAryArthA pravRuttiriShTA| tasmAdbhiShak kAryaM cikIrShuH prAk kAryasamArambhAt parIkShayA kevalaM parIkShyaM parIkShyakarma samArabheta kartum||79||

These ten entities should be examined first and thereafter one should proceed for action. Hence the physician desirous of taking up action should beforehand examine the entire situation by proper methods and then initiate the action(treatment). [79]

Questions for discussion

तत्रचेद्भिषगभिषग्वाभिषजंकश्चिदेवंखलुपृच्छेद्-
वमनविरेचनास्थापनानुवासनशिरोविरेचनानिप्रयोक्तुकामेनभिषजाकतिविधयापरीक्षयाकतिविधमेवपरीक्ष्यं, कश्चात्रपरीक्ष्यविशेषः, कथंचपरीक्षितव्यः, किम्प्रयोजनाचपरीक्षा, क्वचवमनादीनांप्रवृत्तिः, क्वचनिवृत्तिः, प्रवृत्तिनिवृत्तिलक्षणसंयोगेचकिंनैष्ठिकं,
कानिचवमनादीनांभेषजद्रव्याण्युपयोगंगच्छन्तीति||८०||

tatra cēdbhiṣagabhiṣagvā bhiṣajaṁ kaścidēvaṁ khalu pṛcchēd-vamanavirēcanāsthāpanānuvāsanaśirōvirēcanāni prayōktukāmēna bhiṣajā katividhayā parīkṣayā katividhamēva parīkṣyaṁ, kaścātra parīkṣyaviśēṣaḥ, kathaṁ ca parīkṣitavyaḥ, kimprayōjanā ca parīkṣā, kva ca vamanādīnāṁ pravṛttiḥ, kva ca nivṛttiḥ, pravṛttinivṛttilakṣaṇasaṁyōgē ca kiṁ naiṣṭhikaṁ, kāni ca vamanādīnāṁ bhēṣajadravyāṇyupayōgaṁ gacchantīti||80||

tatra cedbhiShagabhiShagvA bhiShajaM kashcidevaM khalu pRucched-vamanavirecanAsthApanAnuvAsanashirovirecanAni prayoktukAmena bhiShajA katividhayA parIkShayAkatividhameva parIkShyaM, kashcAtra parIkShyavisheShaH, kathaM ca parIkShitavyaH, kimprayojanA caparIkShA, kva ca

vamanAdInAM pravRuttiH, kva ca nivRuttiH, pravRuttinivRuttilakShaNasaMyoge ca kiMnaiShThikaM, kAni ca vamanAdInAM bheShajadravyANyupayogaM gacchantIti||80||

There, if some other physician or person asks this physician –"how many types of examination should be adopted by the physician desirous of applying therapeutic emesis, purgation, non-unctuous and unctuous enema and nasal errhines? How many types of entities are to be examined? What are the entities to be examined? How are they to be examined? What is the object of examination? In which condition are emesis etc. purificatory procedures to be applied or contra-indicated? What is to be done in combination of the situations for both application and contra- indication? What drugs are useful for emesis etc.?[80]

सएवंपृष्टोयदिमोहयितुमिच्छेत्, ब्रूयादेनं- बहुविधाहिपरीक्षातथापरीक्ष्यविधिभेदः,
कतमेनविधिभेदप्रकृत्यन्तरेणभिन्नयापरीक्षयाकेनवाविधिभेदप्रकृत्यन्तरेणपरीक्ष्यस्यभिन्नस्यभेदाग्रंभवान्पृच्छत्याख्यायमानं
;नेदानींभवतोऽन्येनविधिभेदप्रकृत्यन्तरेणभिन्नयापरीक्षयाऽन्येनवाविधिभेदप्रकृत्यन्तरेणपरीक्ष्यस्यभिन्नस्याभिलषितमर्थंश्रोतुमहमन्येनपरीक्षाविधिभेदेनान्येनवाविधिभेदप्रकृत्यन्तरेणपरीक्ष्यंभित्त्वाऽन्यथाऽऽचक्षाणइच्छांपूरयेयमिति||८१||

sa ēvaṁ pṛṣṭō yadi mōhayitumicchēt, brūyādēnaṁ- bahuvidhā hi parīkṣā tathā parīkṣyavidhibhēdaḥ, katamēna vidhibhēdaprakṛtyantarēṇa bhinnayā parīkṣayā kēna vāvidhibhēdaprakṛtyantarēṇa parīkṣyasya bhinnasya bhēdāgraṁ bhavān pṛcchatyākhyāyamānaṁ ; nēdānīṁ bhavatō'nyēna vidhibhēdaprakṛtyantarēṇa bhinnayā parīkṣayā'nyēna vā vidhibhēdaprakṛtyantarēṇa parīkṣyasya bhinnasyābhilaṣitamarthaṁ śrōtumahamanyēna parīkṣāvidhibhēdēnānyēna vā vidhibhēdaprakṛtyantarēṇa parīkṣyaṁ bhittvā'nyathā''cakṣāṇa icchāṁ pūrayēyamiti||81||

sa evaM pRuShTo yadi mohayitumicchet, brUyAdenaM- bahuvidhA hi parIkShA tathAparIkShyavidhibhedaH, katamena vidhibhedaprakRutyantareNa bhinnayA parIkShayA kena vAvidhibhedaprakRutyantareNa parIkShyasya bhinnasya bhedAgraM bhavAn pRucchatyAkhyAyamAnaM [1] ;nedAnIM bhavato~anyena vidhibhedaprakRutyantareNa bhinnayA parIkShayA~anyena vAvidhibhedaprakRutyantareNa parIkShyasya bhinnasyAbhilaShitamarthaM shrotumahamanyenaparIkShAvidhibhedenAnyena vA vidhibhedaprakRutyantareNa parIkShyaMbhittvA$_{anyathA}$a~acakShANa [2] icchAM pUrayeyamiti||81||

If he wants to confuse the questioner he should say – there are many types of examination and groups of the types of entities to be examined. Kindly tell me from what point of view grouped examination or entities to be examined you mean, because I can not satisfy you if I explain them taking as grouped from another point of view when, in case, you want to be examined them as grouped from another point of view.[81]

सयदुत्तरंब्रूयात्तत्समीक्ष्योत्तरंवाच्यंस्याद्यथोक्तंचप्रतिवचनविधिमवेक्ष्य;
सम्यक्यदितुब्रूयान्नचैनंमोहयितुमिच्छेत्, प्राप्तंतुवचनकालंमन्येत,
काममस्मैब्रूयादाप्तमेवनिखिलेन||८२||

sa yaduttaraṁ brūyāttat samīkṣyōttaraṁ vācyaṁ syādyathōktaṁ ca prativacanavidhimavēkṣya; samyak yadi tu brūyānna cainaṁ mōhayitumicchēt, prāptaṁ tu vacanakālaṁ manyēta, kāmamasmai brūyādāptamēva nikhilēna||82||

sa yaduttaraM brUyAttat samIkShyottaraM vAcyaM syAdyathoktaM ca prativacanavidhimavekShya;samyak [1] yadi tu brUyAnna cainaM mohayitumicchet, prAptaM tu vacanakAlaM manyeta, kAmamasmaibrUyAdAptameva nikhilena||82||

After considering the reply given by opponent, one should analyze and further say according to the method of contradiction. In case, he speaks properly one should not try to confuse him, rather he should explain in detail as explained by the *apta* (authority). [82]

Types of examinations

द्विविधातुखलुपरीक्षाज्ञानवतां- प्रत्यक्षम्, अनुमानंच| एतद्धिद्वयमुपदेशश्चपरीक्षास्यात्| एवमेषाद्विविधापरीक्षा, त्रिविधावासहोपदेशेन||८३||

dvividhā tu khalu parīkṣā jñānavatāṁ- pratyakṣam, anumānaṁ ca| ētaddhi dvayamupadēśaśca parīkṣā syāt| ēvamēṣā dvividhā parīkṣā, trividhā vā sahōpadēśēna||83||

dvividhA tu khalu parIkShA j~jAnavatAM- pratyakSham, anumAnaM ca| etaddhi dvayamupadeshashca parIkShA syAt| evameShA dvividhA parIkShA, trividhA vA sahopadeshena||83||

There are two types of examination for learned persons – direct perception (*pratyaksha*) and inference (*anumana*). These two along with the authoritative instruction constitute the examination. This examination is of two types or of three types including authoritative instruction (*upadesha*).[83]

Ten factors for examination in therapeutics

दशविधंतुपरीक्ष्यंकारणादियदुक्तमग्रे, तदिहभिषगादिषुसंसार्यसन्दर्शयिष्यामः- इहकार्यप्राप्तौकारणंभिषक्, करणंपुनर्भेषजं, कार्ययोनिर्धातुवैषम्यं, कार्यंधातुसाम्यं, कार्यफलंसुखावाप्तिः, अनुबन्धःखल्वायुः, देशोभूमिरातुरश्च, कालःपुनःसंवत्सरश्चातुरावस्थाच, प्रवृत्तिःप्रतिकर्मसमारम्भः, उपायस्तुभिषगादीनांसौष्ठवमभिविधानंचसम्यक्|
इहाप्यस्योपायस्यविषयःपूर्वेणैवोपायविशेषेणव्याख्यातः|
इतिकारणादीनिदशदशसुभिषगादिषुसंसार्यसन्दर्शितानि, तथैवानुपूर्व्यैतद्दशविधंपरीक्ष्यमुक्तंच||८४||

daśavidhaṁ tu parīkṣyaṁ kāraṇādi yaduktamagrē, tadiha bhiṣagādiṣu saṁsārya sandarśayiṣyāmaḥ- iha kāryaprāptau kāraṇaṁ bhiṣak, karaṇaṁ punarbhēṣajaṁ, kāryayōnirdhātuvaiṣamyaṁ, kāryaṁ dhātusāmyaṁ, kāryaphalaṁ sukhāvāptiḥ, anubandhaḥ khalvāyuḥ, dēśō bhūmirāturaśca, kālaḥ punaḥ saṁvatsaraścāturāvasthā ca, pravṛttiḥ pratikarmasamārambhaḥ, upāyastu bhiṣagādīnāṁ sauṣṭhavamabhividhānaṁ ca samyak| ihāpyasyōpāyasya viṣayaḥ pūrvēṇaivōpāyaviśēṣēṇa vyākhyātaḥ| iti kāraṇādīni daśa daśasu bhiṣagādiṣu saṁsārya sandarśitāni, tathaivānupūrvyaitaddaśavidhaṁ parīkṣyamuktaṁ ca||84||

dashavidhaM tu parIkShyaM kAraNAdi yaduktamagre, tadiha bhiShagAdiShu saMsAryasandarshayiShyAmaH- iha kAryaprAptau kAraNaM bhiShak, karaNaM punarbheShajaM,kAryayonirdhAtuvaiShamyaM, kAryaM dhAtusAmyaM, kAryaphalaM sukhAvAptiH, anubandhaH khalvAyuH,desho bhUmirAturashca, kAlaH punaH saMvatsarashcAturAvasthA ca, pravRuttiHpratikarmasamArambhaH, upAyastu bhiShagAdInAM sauShThavamabhividhAnaM [1] ca samyak| ihApyasyopAyasya viShayaH pUrveNaivopAyavisheSheNa vyAkhyAtaH| iti kAraNAdIni dasha dashasu bhiShagAdiShu saMsArya sandarshitAni, tathaivAnupUrvyaitaddashavidhaMparIkShyamuktaM ca||84||

Previously explained *karana* etc. ten entities are elaborately discussed in relation to specific features of therapeutics diseases ten entities are to be examined such as physician acts like a doer (*karana*),drugs act like instrument (*karan*), imbalance of dhatu (*karyayoni*), balance of dhatu (*karya*), attainment of health and happiness (*karyaphala*), life-span (*anubandha*), land as well as patient (*desha*), year and phase of disease (*kala*), initiation of therapy (*pravritti*) and excellence of physician etc. and proper management (*upaya*).[84]

तस्ययोयोविशेषोयथायथाचपरीक्षितव्यः, सतथातथाव्याख्यास्यते||८५||

tasya yō yō viśēṣō yathā yathā ca parīkṣitavyaḥ, sa tathā tathā vyākhyāsyatē||85||

tasya yo yo visheSho [1] yathA yathA ca parIkShitavyaH, sa tathA tathA vyAkhyAsyate||85||

So, these entities should be specifically examined with great emphasis.[85]

Assessment of physician and qualities of good physician

कारणंभिषगित्युक्तमग्रे, तस्यपरीक्षा- भिषङ्नामयोभिषज्यति, यःसूत्रार्थप्रयोगकुशलः, यस्यचायुःसर्वथाविदितंयथावत्|
सचसर्वधातुसाम्यंचिकीर्षन्नात्मानमेवादितःपरीक्षेतगुणिषुगुणतःकार्याभिनिर्वृत्तिंपश्यन्, कच्चिदहमस्यकार्यस्याभिनिर्वर्तनेसमर्थोनवेति;
तत्रेमेभिषग्गुणायैरुपपन्नोभिषग्धातुसाम्याभिनिर्वर्तनेसमर्थोभवति; तद्यथा- पर्यवदातश्रुतता, परिदृष्टकर्मता, दाक्ष्यं, शौचं, जितहस्तता, उपकरणवत्ता, सर्वेन्द्रियोपपन्नता, प्रकृतिज्ञता, प्रतिपत्तिज्ञाताचेति||८६||

kāraṇaṁ bhiṣagityuktamagrē, tasya parīkṣā- bhiṣaṅnāma yō bhiṣajyati, yaḥ sūtrārthaprayōgakuśalaḥ, yasya cāyuḥ sarvathā viditaṁ yathāvat| sa ca sarvadhātusāmyaṁ cikīrṣannātmānamēvāditaḥ parīkṣēta guṇiṣu guṇataḥ kāryābhinirvṛttiṁ paśyan, kaccidahamasya kāryasyābhinirvartanē samarthō na vēti; tatrēmē bhiṣagguṇā yairupapannō bhiṣagdhātusāmyābhinirvartanē samarthō bhavati; tadyathā- paryavadātaśrutatā, paridṛṣṭakarmatā, dākṣyaṁ, śaucaṁ, jitahastatā, upakaraṇavattā, sarvēndriyōpapannatā, prakṛtijñatā, pratipattijñātā cēti||86||

kAraNaM bhiShagityuktamagre, tasya parIkShA- bhiSha~gnAma yo bhiShajyati, yaHsUtrArthaprayogakushalaH, yasya cAyuH sarvathA viditaM yathAvat| sa ca sarvadhAtusAmyaM cikIrShannAtmAnamevAditaH parIkSheta guNiShu guNataH

kAryAbhinirvRuttiMpashyan, kaccidahamasya kAryasyAbhinirvartane samartho na veti; tatreme bhiShagguNA yairupapannobhiShagdhAtusAmyAbhinirvartane samartho bhavati; tadyathA- paryavadAtashrutatA,paridRuShTakarmatA, dAkShyaM, shaucaM, jitahastatA, upakaraNavattA, sarvendriyopapannatA,prakRutij~jatA, pratipattij~jAtA ceti||86||

Earlier, physician has been mentioned as doer (*karana*). *Bhishak* is the one who should be able to win over the diseases and expert in applying the ideas of the aphorisms and knows the pros and cons of life (science) properly from all aspects. He should know how to bring about balance between dhatu (dhatu samya), must be learned, trained in scriptures and qualified enough for the same and has received practical training and expertise in duties. He should be introspective, desirous of maintaining balance of all dhatu, considering the consequence of treatment in appropriate patients, with proper qualities of management, with due considerations of one's own capabilities and limitations.

The physician endowed with the following qualities is capable of bringing forth the equilibrium of dhatu: clear scientific knowledge , practical knowledge, alert, purity, skill, and possession of all required equipment, with proper sense perceptions (all sense and motor organs), acquaintance with human constitution and the knowledge of the course of action. [86]

Assessment of medicine and categories

करणंपुनर्भेषजम्|
भेषजंनामतद्यदुपकरणायोपकल्पतेभिषजोधातुसाम्याभिनिर्वृत्तौप्रयतमानस्यविशेषतश्चोपायान्तेभ्यः|
तद्द्विविधंव्यपाश्रयभेदात्- दैवव्यपाश्रयं,
युक्तिव्यपाश्रयंचेति|तत्रदैवव्यपाश्रयंमन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं- संशोधनोपशमनेचेष्टाश्चदृष्टफलाः|
एतच्चैवभेषजमङ्गभेदादपिद्विविधं- द्रव्यभूतमः, अद्रव्यभूतंच| तत्रयदद्रव्यभूतंतदुपायाभिप्लुतम्|
उपायोनामभयदर्शनविस्मापनविस्मारणक्षोभणहर्षणभर्त्सनवधबन्धस्वप्नसंवाहनादिरमूर्तोभावविशेषोयथोक्ताःसिद्ध्युपायाश्चोपायाभिप्लुताइति| यत्तुद्रव्यभूतंतद्वमनादिषुयोगमुपैति| तस्यापीयंपरीक्षा-
इदमेवम्प्रकृत्यैवङ्गुणमेवम्प्रभावमस्मिन्देशेजातमस्मिन्नृतावेवंगृहीतमेवंनिहितमेवमुपस्कृतमनयाचमात्रयायुक्तमस्मिन्व्याधावेवंविधस्यपुरुषस्यैवतावन्तंदोषमपकर्षत्युपशमयतिवा,
यदन्यदपिचैवंविधंभेषजंभवेत्तच्चानेनविशेषेणयुक्तमिति||८७||

karaṇaṁ punarbhēṣajam|bhēṣajaṁ nāma tadyadupakaraṇāyōpakalpatē bhiṣajō dhātusāmyābhinirvṛttau prayatamānasya viśēṣataścōpāyāntēbhyaḥ| taddvividhaṁ vyapāśrayabhēdāt- daivavyapāśrayaṁ, yuktivyapāśrayaṁ cēti| tatra daivavyapāśrayaṁ-mantrauṣadhimaṇimaṅgalabalyupahārahōmaniyamaprāyaścittōpavāsasvastyayanapraṇipātagamanādi, yuktivyapāśrayaṁ- saṁśōdhanōpaśamanē cēṣṭāśca dṛṣṭaphalāḥ|
ētaccaiva bhēṣajamaṅgabhēdādapi dvividhaṁ- dravyabhūtamḥ, adravyabhūtaṁ ca| tatra yadadravyabhūtaṁ tadupāyābhiplutam| upāyō nāma bhayadarśanavismāpanavismāraṇakṣōbhaṇaharṣaṇabhartsanavadhabandhasvapnasaṁvāhanādiramūrtō bhāvaviśēṣō yathōktāḥ siddhyupāyāścōpāyābhiplutā iti| yattu dravyabhūtaṁ tadvamanādiṣu yōgamupaiti| tasyāpīyaṁ parīkṣā-

idamēvamprakr̥tyaivaṅguṇamēvamprabhāvamasmin dēśē jātamasminnr̥tāvēvaṁ gr̥hītamēvaṁ nihitamēvamupaskr̥tamanayā ca mātrayā yuktamasmin vyādhāvēvaṁvidhasya puruṣasyaivatāvantaṁ dōṣamapakarṣatyupaśamayati vā, yadanyadapi caivaṁvidhaṁ bhēṣajaṁ bhavēttaccānēna viśēṣēṇa yuktamiti||87||

karaNaM punarbheShajam| bheShajaM nAma tadyadupakaraNAyopakalpate bhiShajo dhAtusAmyAbhinirvRuttau prayatamAnasyavisheShatashcopAyAntebhyaH| taddvividhaM vyapAshrayabhedAt- daivavyapAshrayaM, yuktivyapAshrayaM ceti| tatra daivavyapAshrayaM-mantrauShadhimaNima~ggalabalyupahArahomaniyamaprAyashcit topavAsasvastyayanapraNipAtagamanAdi,yuktivyapAshrayaM-saMshodhanopashamane ceShTAshca dRuShTaphalAH| etaccaiva bheShajama~ggabhedAdapi dvividhaM- dravyabhUtamH, adravyabhUtaM ca| tatra yadadravyabhUtaM tadupAyAbhiplutam| upAyo nAmabhayadarshanavismApanavismAraNakShobhaNaharShaNabhartsanavadhabandhasvapnasaMvAhanAdiramUrtobhAvavisheSho yathoktAH siddhyupAyAshcopAyAbhiplutA [1] iti| yattu dravyabhUtaM tadvamanAdiShu yogamupaiti| tasyApIyaM parIkShA-idamevamprakRutyaiva~gguNamevamprabhAvamasmin deshejAtamasminnRutAvevaM gRuhItamevaM nihitamevamupaskRutamanayA ca mAtrayA yuktamasminvyAdhAvevaMvidhasya puruShasyaivatAvantaM doShamapakarShatyupashamayati vA, yadanyadapicaivaMvidhaM bheShajaM bhavettaccAnena [2] visheSheNa yuktamiti||87||

The medicament has been mentioned here as instrument (*karana*) which serves as equipment for the physician making effort for effective balance of dhatu particularly different from the entities ending with procedure (original source, inclination, place, time and procedure). In view of agents applied medicament or therapy is advocated as of two types – spiritual (*daivavyapashraya*) and rational (*yuktivyapashayam*).

In spiritual therapy, incantation, roots, gems, auspicious rites, expiation, fasting, blessings, bowing, visit to temples(sacred places) etc. are employed.

In rational therapy, evacuative and pacifying measures as well as fruitful activities are employed. According to form of medicament, it is again of two types – material and non-material. The non-material therapy includes drug less therapies (*upayas*). *Upaya* means formless entity like terrorizing, creating surprise, forgetfulness, agitation, exhilaration, hiding, threatening for murder, binding, inducing sleep, gentle massage etc. It also includes the aforesaid means of treatment. The material therapy consists of drugs which are used for emesis etc.

The drugs are examined in respect of nature (natural composition), properties, action, habit, time and mode of collection, storage, processing dosage, indication for use, the constitution of patient and the effect on disorder whether eliminates it or pacifies it, any other drug of this type should have the same characters.[87]

Assessment of disequilibrium of dhatu

कार्ययोनिर्धातुवैषम्यं, तस्यलक्षणंविकारागमः|
परीक्षात्वस्यविकारप्रकृतेश्चैवोनातिरिक्तलिङ्गविशेषावेक्षणंविकारस्यचसाध्यासाध्यमृदुदारुणलिङ्गविशेषावेक्षणमिति||८८||

kāryayōnirdhātuvaiṣamyaṁ, tasya lakṣaṇaṁ vikārāgamaḥ| parīkṣā tvasya vikāraprakṛtēścaivōnātiriktaliṅgaviśēṣāvēkṣaṇaṁ vikārasya ca sādhyāsādhyamṛdudāruṇaliṅgaviśēṣāvēkṣaṇamiti||88||

kAryayonirdhAtuvaiShamyaM, tasya lakShaNaM vikArAgamaH| parIkShA tvasya vikAraprakRuteshcaivonAtiriktali~ggavisheShAvekShaNaM vikArasya casAdhyAsAdhyamRududAruNali~ggavisheShAvekShaNamiti||88||

The original source is disequilibrium of dhatu known by the emergence of signs of the disorder. Examination regarding this and the material cause of the disorder consists of the observation of the characters of their diminution or aggravation and also of those denoting curability, incurability, mildness and severity of the disorder.[88]

Assessment of equilibrium of dhatu

कार्यंधातुसाम्यं, तस्यलक्षणंविकारोपशमः| परीक्षात्वस्य- रुगुपशमनं, स्वरवर्णयोगः, शरीरोपचयः, बलवृद्धिः, अभ्यवहार्याभिलाषः, रुचिराहारकाले, अभ्यवहृतस्यचाहारस्यकालेसम्यग्जरणं, निद्रालाभोयथाकालं, वैकारिणांचस्वप्नानामदर्शनं, सुखेनचप्रतिबोधनं, वातमूत्रपुरीषरेतसांमुक्तिः, सर्वाकारैर्मनोबुद्धीन्द्रियाणांचाव्यापत्तिरिति||८९||

kāryaṁ dhātusāmyaṁ, tasya lakṣaṇaṁ vikārōpaśamaḥ| parīkṣā tvasya- rugupaśamanaṁ, svaravarṇayōgaḥ, śarīrōpacayaḥ, balavṛddhiḥ, abhyavahāryābhilāṣaḥ, rucirāhārakālē, abhyavahṛtasya cāhārasya kālē samyagjaraṇaṁ, nidrālābhō yathākālaṁ, vaikāriṇāṁ ca svapnānāmadarśanaṁ, sukhēna ca pratibōdhanaṁ, vātamūtrapurīṣarētasāṁ muktiḥ, sarvākārairmanōbuddhīndriyāṇāṁ cāvyāpattiriti||89||

kAryaM dhAtusAmyaM, tasya lakShaNaM vikAropashamaH| parIkShA tvasya- rugupashamanaM, svaravarNayogaH, sharIropacayaH, balavRuddhiH,abhyavahAryAbhilAShaH, rucirAhArakAle, abhyavahRutasya cAhArasya kAle samyagjaraNaM, nidrAlAbhoyathAkAlaM, vaikAriNAM ca svapnAnAmadarshanaM, sukhena ca pratibodhanaM,vAtamUtrapurIShAretasAM muktiH, sarvAkArairmanobuddhIndriyANAM cAvyApattiriti||89||

Action (*karya*) is to bring about equilibrium of dhatu and its feature is absence of disease. Its examination is based on following criteria: alleviation of the disorder, normalcy of voice and complexion, nourishment of body, increase in strength, desire for food, relish at meal time, proper and timely digestion of the ingested food, timely sleep, non-appearance of abnormal dreams, easy awakening, easy elimination of urine, feces and semen, overall normalcy of mind, intellect and sense organs and associated with no other unhealthy features.[89]

Outcome of therapeutic management

कार्यफलंसुखावाप्तिः, तस्यलक्षणं- मनोबुद्धीन्द्रियशरीरतुष्टिः||९०||

kāryaphalaṁ sukhāvāptiḥ, tasya lakṣaṇaṁ- manōbuddhīndriyaśarīratuṣṭiḥ||90||

kAryaphalaM sukhAvAptiH, tasya lakShaNaM- manobuddhIndriyasharIratuShTiH||90||

The result of the act (*karyaphala*) is attainment of happiness. It is featured as satisfaction of mind, intellect, sense organs and the body pleasure.[90]

Consequence of therapeutic management

अनुबन्धस्तुखल्वायुः, तस्यलक्षणं- प्राणैःसहसंयोगः||९१||

anubandhastu khalvāyuḥ, tasya lakṣaṇaṁ- prāṇaiḥ saha saṁyōgaḥ||91||

anubandhastu khalvAyuH, tasya lakShaNaM- prANaiH saha saMyogaH||91||

After effect (*anubandha*) is life and it is characterized by union with *prana*(vitality).[91]

Field of action and its assessment

देशस्तुभूमिरातुरश्च||९२||

तत्रभूमिपरीक्षाआतुरपरिज्ञानहेतोर्वास्यादौषधपरिज्ञानहेतोर्वा| तत्रतावदियमातुरपरिज्ञानहेतोः| तद्यथा- अयंकस्मिन्भूमिदेशेजातःसंवृद्धोव्याधितोवा; तस्मिंश्चभूमिदेशेमनुष्याणामिदमाहारजातम्, इदंविहारजातम्, इदमाचारजातम्, एतावच्चबलम्, एवंविधंसत्त्वम्, एवंविधंसात्म्यम्, एवंविधोदोषः, भक्तिरियम्, इमेव्याधयः, हितमिदम्, अहितमिदमितिप्रायोग्रहणेन| औषधपरिज्ञानहेतोस्तुकल्पेषुभूमिपरीक्षावक्ष्यते||९३||

dēśastu bhūmirāturaśca||92||

tatra bhūmiparīkṣā āturaparijñānahētōrvā syādauṣadhaparijñānahētōrvā| tatra tāvadiyamāturaparijñānahētōḥ| tadyathā- ayaṁ kasmin bhūmidēśē jātaḥ saṁvṛddhō vyādhitō vā; tasmiṁśca bhūmidēśē manuṣyāṇāmidamāhārajātam, idaṁ vihārajātam, idamācārajātam, ētāvacca balam, ēvaṁvidhaṁ sattvam, ēvaṁvidhaṁ sātmyam, ēvaṁvidhō dōṣaḥ, bhaktiriyam, imē vyādhayaḥ, hitamidam, ahitamidamiti prāyōgrahaṇēna | auṣadhaparijñānahētōstu kalpēṣu bhūmiparīkṣā vakṣyatē||93||

deshastu bhUmirAturashca||92||

tatra bhUmiparIkShA Aturaparij~jAnahetorvA syAdauShadhaparij~jAnahetorvA| tatra tAvadiyamAturaparij~jAnahetoH| tadyathA- ayaM kasmin bhUmideshe jAtaH saMvRuddho vyAdhito vA; tasmiMshca bhUmideshemanuShyANAmidamAhArajAtam, idaM vihArajAtam, idamAcArajAtam, etAvacca balam, evaMvidhaMsattvam, evaMvidhaM sAtmyam, evaMvidho doShaH, bhaktiriyam, ime vyAdhayaH, hitamidam,ahitamidamiti prAyograhaNena [1] | auShadhaparij~jAnahetostu kalpeShu bhUmiparIkShA vakShyate||93||

The place of living and patients' body constitutes the field of action (*karya desha*).

Assessment of place of living is done with a view considering the patient and medicine. Regarding patient the things to be considered are – in which area patient is born, grown or diseased; in that particular area, the people mostly have such diet, such lifestyle, such behavior and conduct, such strength, such mind setup, this particular things are naturally accustomed, these are the wrong habits/ or the domination of dosha, liking, area associated disorders, these are the wholesome entities and unwholesome entities for the people. The knowledge regarding place of living examination about drugs will be described in Kalpa Sthana section. [92-93]

Examination of patient

आतुरस्तुखलुकार्यदेशः|

तस्यपरीक्षाआयुषःप्रमाणज्ञानहेतोर्वास्याद्, बलदोषप्रमाणज्ञानहेतोर्वा|

तत्रतावदियंबलदोषप्रमाणज्ञानहेतोः; दोषप्रमाणानुरूपोहिभेषजप्रमाणविकल्पोबलप्रमाणविशेषापेक्षोभवति|

सहसाहृयतिबलमौषधमपरीक्षकप्रयुक्तमल्पबलमातुरमतिपातयेत्;
नहृयतिबलान्याग्नेयवायवीयान्यौषधान्यग्निक्षारशस्त्रकर्माणिवाशक्यन्तेऽल्पबलैःसोढुम्;
असहृयातितीक्ष्णवेगत्वाद्धितानिसद्यःप्राणहराणिस्युः|

एतच्चैवकारणमपेक्षमाणाहीनबलमातुरमविषादकरैर्मृदुसुकुमारप्रायैरुत्तरोत्तरगुरुभिरविभ्रमैरनात्ययिकैश्चोपचरन्त्यौषधैः; विशेषतश्चनारीः,
ताहृयनवस्थितमृदुविवृतविक्लवहृदयाःप्रायःसुकुमार्योऽबलाःपरसंस्तभ्याश्च|

तथाबलवतिबलवद्व्याधिपरिगतेस्वल्पबलमौषधमपरीक्षकप्रयुक्तमसाधकमेवभवति|

तस्मादातुरंपरीक्षेतप्रकृतितश्च, विकृतितश्च, सारतश्च, संहननतश्च, प्रमाणतश्च, सात्म्यतश्च, सत्त्वतश्च, आहारशक्तितश्च, व्यायामशक्तितश्च, वयस्तश्चेति, बलप्रमाणविशेषग्रहणहेतोः||९४||

āturastu khalu kāryadēśaḥ| tasya parīkṣā āyuṣaḥ pramāṇajñānahētōrvā syād, baladōṣapramāṇajñānahētōrvā| tatra tāvadiyaṁ baladōṣapramāṇajñānahētōḥ; dōṣapramāṇānurūpō hi bhēṣajapramāṇavikalpō balapramāṇaviśēṣāpēkṣō bhavati| sahasā hyatibalamauṣadhamaparīkṣakaprayuktamalpabalamāturamatipātayēt; na hyatibalānyāgnēyavāyavīyānyauṣadhānyagnikṣāraśastrakarmāṇi vā śakyantē'lpabalaiḥ sōḍhum; asahyātitīkṣṇavēgatvāddhitāni sadyaḥprāṇaharāṇi syuḥ| ētaccaiva kāraṇamapēkṣamāṇā
hīnabalamāturamaviṣādakarairmr̥dusukumāraprāyairuttarōttaragurubhiravibhramairanāt yayikaiścōpacarantyauṣadhaiḥ; viśēṣataśca nārīḥ, tā
hyanavasthitamr̥duvivr̥taviklavahr̥dayāḥ prāyaḥ sukumāryō'balāḥ parasaṁstabhyāśca|
tathā balavati balavadvyādhiparigatē
svalpabalamauṣadhamaparīkṣakaprayuktamasādhakamēva bhavati| tasmādāturaṁ parīkṣēta prakr̥titaśca, vikr̥titaśca, sāratataśca, saṁhananataśca, pramāṇataśca, sātmyataśca, sattvataśca, āhāraśaktitaśca, vyāyāmaśaktitaśca, vayastaścēti, balapramāṇaviśēṣagrahaṇahētōḥ||94||

Aturastu khalu kAryadeshaH| tasya parIkShA AyuShaH pramANaj~jAnahetorvA syAd, baladoShapramANaj~jAnahetorvA| tatra tAvadiyaM baladoShapramANaj~jAnahetoH;

doShapramANAnurUpo hi bheShajapramANavikalpo [1]balapramANavisheShApekSho bhavati| sahasA hyatibalamauShadhamaparIkShakaprayuktamalpabalamAturamatipAtayet; nahyatibalAnyAgneyavAyavIyAnyauShadhAnyagnikShArashastrakarmANi vA shakyante~alpabalaiH soDhum;asahyAtitIkShNavegatvAddhitAni sadyaHprANaharANi syuH| etaccaiva kAraNamapekShamANAhInabalamAturamaviShAdakarairmRudusukumAraprAyairuttar ottaragurubhiravibhramairanAtyayikaishcopacarantyauShadhaiH;visheShatashca nArIH, tA hyanavasthitamRuduvivRutaviklavahRudayAH prAyaH sukumAryo~abalAH parasaMstabhyAshca| tathA balavati balavadvyAdhiparigate svalpabalamauShadhamaparIkShakaprayuktamasAdhakameva bhavati| tasmAdAturaM parIkSheta prakRutitashca, vikRutitashca, sAratashca, saMhananatashca, pramANatashca, sAtmyatashca,sattvatashca, AhArashaktitashca, vyAyAmashaktitashca, vayastashceti, balapramANavisheShagrahaNahetoH||94||

Patient is the substratum of the act (*karyadesha*). Examination of the patient is conducted for the knowledge of life span or the degree of strength and morbidity. The variations in dosage and potency of prescribed drugs is according to the degree of morbidity and the degree of strength of patient, because if potent drug is administered suddenly by a physician having not been examined properly, it may kill the weak patient; the weak patients are not able to bear intensely potent drugs which are predominant in agni and vayu or cauterization, application of alkali and surgical operation. They may cause instantaneous death due to unbearable and over intense impulse of the drug. Keeping this fact in mind, the physician should treat the weak patient with drug which is not harmful, mild, delicate, and progressively strong in order, without complication and not creating any emergent condition, particularly ladies, because they have unstable, soft, bare and timid heart, they are mostly delicate, weak and dependent on others. On the other hand, the drugs having low potency and applied by one who has not been examined properly in strong patients having severe disorder becomes ineffective. Hence the patient should be examined in respect of constitution (prakriti), morbidty (*vikriti*), constitution of dhatu (*sara*), compactness (*samhanana*), measurement (pramana), suitability (satmya), psyche (sattva), power of intake and digestion of food (*aharashakti*), power of exercise (*vyayamashakti*) and age (*vaya*) for the knowledge of the degree of strength.[94]

Prakriti pariksha (Assessment of basic constitution of patient)

तत्रप्रकृत्यादीन्भावाननुव्याख्यास्यामः| तद्यथा- शुक्रशोणितप्रकृतिं, कालगर्भाशयप्रकृतिं, आतुराहारविहारप्रकृतिं, महाभूतविकारप्रकृतिंचगर्भशरीरमपेक्षते| एतानियेनयेनदोषेणाधिकेनैकेनानेकेनवासमनुबध्यन्ते, तेनतेनदोषेणगर्भोऽनुबध्यते; ततःसासादोषप्रकृतिरुच्यतेमनुष्याणांगर्भादिप्रवृत्ता| तस्माच्छ्लेष्मलाःप्रकृत्याकेचित्, पित्तलाःकेचित्, वातलाःकेचित्, संसृष्टाःकेचित्, समधातवःकेचिद्भवन्ति| तेषांहिलक्षणानिव्याख्यास्यामः||९५||

tatra prakṛtyādīn bhāvānanuvyākhyāsyāmaḥ | tadyathā- śukraśōṇitaprakṛtiṁ, kālagarbhāśayaprakṛtiṁ, āturāhāravihāraprakṛtiṁ, mahābhūtavikāraprakṛtiṁ ca garbhaśarīramapēkṣatē| ētāni hi yēna yēna dōṣēṇādhikēnaikēnānēkēna vā

samanubadhyantē, tēna tēna dōṣēṇa garbhō'nubadhyatē; tataḥ sā sā dōṣaprakr̥tirucyatē manuṣyāṇāṁ garbhādipravr̥ttā| tasmācchlēṣmalāḥ prakr̥tyā kēcit, pittalāḥ kēcit, vātalāḥ kēcit, saṁsr̥ṣṭāḥ kēcit, samadhātavaḥ kēcidbhavanti| tēṣāṁ hi lakṣaṇāni vyākhyāsyāmaḥ||95||

tatra prakRutyAdIn bhAvAnanuvyAkhyAsyAmaH [1] | tadyathA-shukrashoNitaprakRutiM, kAlagarbhAshayaprakRutiM, AturAhAravihAraprakRutiM,mahAbhUtavikAraprakRutiM ca garbhasharIramapekShate| etAni [2] hi yena yena doSheNAdhikenaikenAnekena [3] vA samanubadhyante, tena tena doSheNagarbho~anubadhyate; tataH sA sA doShaprakRutirucyate manuShyANAM garbhAdipravRuttA| tasmAcchleShmalAH prakRutyA kecit, pittalAH kecit, vAtalAH kecit, saMsRuShTAH kecit, samadhAtavaHkecidbhavanti| teShAM hi lakShaNAni vyAkhyAsyAmaH||95||

Explanation regarding factors prakriti etc. are explained henceforth– the constitution (prakriti) associated with fetus (garbha) is determined by constitution of sperm and ovum, the time (of conception) and status of health of uterus, diet and lifestyle of mother (during pregnancy) and interaction of mahabhuta. Body humors (dosha), one or more than one which predominates in these factors gets attached to the fetus which is called physical or *doshika* constitution (dosha prakriti) of human beings which is emerged from the initial stage of fetus. Hence some persons are constitutionally having predominance of kapha(*shleshma*) some pittala, some vatala some having, combined dosha and some with balanced dhatu. Their characters are described here. [95]

Characteristics of *kapha prakriti*

श्लेष्माहिस्निग्धश्लक्ष्णमृदुमधुरसारसान्द्रमन्दस्तिमितगुरुशीतविज्जलाच्छः|
तस्यस्नेहाच्छ्लेष्मलाःस्निग्धाङ्गाः, श्लक्ष्णत्वाच्छ्लक्ष्णाङ्गाः, मृदुत्वाद्दृष्टिसुखसुकुमारावदातगात्राः,
माधुर्यात्प्रभूतशुक्रव्यवायापत्याः, सारत्वात्सारसंहतस्थिरशरीराः, सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः,
मन्दत्वान्मन्दचेष्टाहारव्याहाराः, स्तैमित्यादशीघ्रारम्भक्षोभविकाराः,
गुरुत्वात्साराधिष्ठितावस्थितगतयः, शैत्यादल्पक्षुत्तृष्णासन्तापस्वेददोषाः,
विज्जलत्वात्सुश्लिष्टसारसन्धिबन्धनाः,
तथाऽच्छत्वात्प्रसन्नदर्शनाननाःप्रसन्नस्निग्धवर्णस्वराश्चभवन्ति|
तएवङ्गुणयोगाच्छ्लेष्मलाबलवन्तोवसुमन्तोविद्यावन्तओजस्विनःशान्ताआयुष्मन्तश्चभवन्ति||९६||

ślēṣmā hi snigdhaślakṣṇamr̥dumadhurasārasāndramandastimitaguruśītavijjalācchaḥ| tasya snēhācchlēṣmalāḥ snigdhāṅgāḥ, ślakṣṇatvācchlakṣṇāṅgāḥ, mr̥dutvāddr̥ṣṭisukhasukumārāvadātagātrāḥ, mādhuryāt prabhūtaśukravyavāyāpatyāḥ, sāratvāt sārasaṁhatasthiraśarīrāḥ, sāndratvādupacitaparipūrṇasarvāṅgāḥ, mandatvānmandacēṣṭāhāravyāhārāḥ, staimityādaśīghrārambhakṣōbhavikārāḥ, gurutvāt sārādhiṣṭhitāvasthitagatayaḥ, śaityādalpakṣuttr̥ṣṇāsantāpasvēdadōṣāḥ, vijjalatvāt suśliṣṭasārasandhibandhanāḥ, tathā'cchatvāt prasannadarśanānanāḥ prasannasnigdhavarṇasvarāśca bhavanti| ta ēvaṁguṇayōgācchlēṣmalā balavantō vasumantō vidyāvanta ōjasvinaḥ śāntā āyuṣmantaśca bhavanti||96||

shleShmA hi snigdhashlakShNamRudumadhurasArasAndramandastimitagurushItavijjalAcchaH|

tasya snehAcchleShmalAH snigdhA~ggAH, shlakShNatvAcchlakShNA~ggAH,mRudutvAddRuShTisukhasukumArAvadAtagAtrAH, mAdhuryAt prabhUtashukravyavAyApatyAH, sAratvAtsArasaMhatasthirasharIrAH, sAndratvAdupacitaparipUrNasarvA~ggAH,mandatvAnmandaceShTAhAravyAhArAH, staimityAdashIghrArambhakShobhavikArAH, gurutvAtsArAdhiShThitAvasthitagatayaH, shaityAdalpakShuttRuShNAsantApasvedadoShAH, vijjalatvAtsushliShTasArasandhibandhanAH, tathA~acchatvAt prasannadarshanAnanAHprasannasnigdhavarNasvarAshca bhavanti| ta eva~gguNayogAcchleShmalA balavanto vasumanto vidyAvanta ojasvinaH shAntA AyuShmantashcabhavanti||96||

Shleshma is unctuous (*snigdha*), smooth (*shlakshna*), soft (*mridu*), sweet (*madhura*), essence (*sara*), dense (*sandra*), slow acting (*manda*), stable (*stimita*), heavy (*guru*), cold (*sheeta*), slimy (*vijjala*) and clear (*acchah*). Because of its unctuousness the person with predominance of kapha has unctuous organs; due to smoothness smooth organs; due to softness he has pleasing, delicate and fair organs; due to sweetness person has abundant semen, libido and more progeny; due to nature of essence excellent person has compact and stable body; due to density, all organs are well developed and perfect; due to slowness, dull/ slow in activities, diet and speech; due to stability delayed initiation, irritation and slow in change of attitude /(disorders are slowly progressive); due to heaviness movements are supported with essence and stability; due to coldness little hunger, thirst, heat and perspiration, due to sliminess well united and strong joint ligaments, due to clarity clear eyes, face with clear and unctuous complexion and affectionate voice. Because of presence of these qualities the kapha dominated personality(*shleshmala*) persons are strong, wealthy, learned, brave, calm and long lived.[96]

Characteristics of *pitta prakriti*

पित्तमुष्णंतीक्ष्णंद्रवंविस्रमम्लंकटुकञ्च| तस्यौष्ण्यात्पित्तलाभवन्त्युष्णासहा, उष्णमुखाः, सुकुमारावदातगात्राः , प्रभूतविप्लुव्यङ्गतिलपिडकाः, क्षुत्पिपासावन्तः, क्षिप्रवलीपलितखालित्यदोषाः, प्रायोमृदवल्पकपिलश्मश्रुलोमकेशाश्च; तैक्ष्ण्यात्तीक्ष्णपराक्रमाः, तीक्ष्णाग्नयः, प्रभूताशनपानाः, क्लेशासहिष्णवो, दन्दशूकाः; द्रवत्वाच्छिथिलमृदुसन्धिमांसाः, प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च; विस्रत्वात्प्रभूतपूतिकक्षास्यशिरःशरीरगन्धाः; कट्वम्लत्वादल्पशुक्रव्यवायापत्याः; तएवङ्गुणयोगात्पित्तलामध्यबलामध्यायुषोमध्यज्ञानविज्ञानवित्तोपकरणवन्तश्चभवन्ति||९७||

pittamuṣṇaṁ tīkṣṇaṁ dravaṁ visramamlaṁ kaṭukañca| tasyauṣṇyāt pittalā bhavantyuṣṇāsahā, uṣṇamukhāḥ, sukumārāvadātagātrāḥ , prabhūtavipluvyaṅgatilapiḍakāḥ, kṣutpipāsāvantaḥ, kṣipravalīpalitakhālityadōṣāḥ, prāyōmṛdvalpakapilaśmaśrulōmakēśāśca; taikṣṇyāttīkṣṇaparākramāḥ, tīkṣṇāgnayaḥ, prabhūtāśanapānāḥ, klēśāsahiṣṇavō, dandaśūkāḥ; dravatvācchithilamṛdusandhimāṁsāḥ, prabhūtasṛṣṭasvēdamūtrapurīṣāśca; visratvāt prabhūtapūtikakṣāsyaśiraḥśarīragandhāḥ; kaṭvamlatvādalpaśukravyavāyāpatyāḥ; ta ēvaṅguṇayōgāt pittalā madhyabalā madhyāyuṣō madhyajñānavijñānavittōpakaraṇavantaśca bhavanti||97||

pittamuShNaM tIkShNaM dravaM visramamlaM kaTuka~jca| tasyauShNyAt pittalA bhavantyuShNAsahA, uShNamukhAH, sukumArAvadAtagAtrAH [1] ,prabhUtavipluvya~ggatilapiDakAH, kShutpipAsAvantaH, kShipravalIpalitakhAlityadoShAH,prAyomRudvalpakapilashmashrulomakeshAshca; taikShNyAttIkShNaparAkramAH, tIkShNAgnayaH,prabhUtAshanapAnAH, kleshAsahiShNavo, dandashUkAH; dravatvAcchithilamRudusandhimAMsAH,prabhUtasRuShTasvedamUtrapurIShAshca; visratvAt prabhUtapUtikakShAsyashiraHsharIragandhAH;kaTvamlatvAdalpashukravyavAyApatyAH; ta eva~gguNayogAt pittalA madhyabalA madhyAyuShomadhyaj$_{jAnavij}$jAnavittopakaraNavantashca bhavanti||97||

Pitta is hot (*ushna*), sharply/acutely acting (*tikshna*), liquid (*drava*), of fleshy smell (*visram*), sour (*amla*) and pungent (*katu*). Due to hotness, the persons having predominance of pitta are intolerant to heat, vulnerable to disorders due to heat delicate and beautiful body, plenty of moles, freckles, black-moles and pimples, excessive hunger and thirst, early appearance of wrinkles, graying and falling of hairs, mostly soft, scanty and brown beard/mustaches, hairs; due to sharpness/acuteness, sharply acting and valor, intense digestive power, intake of plenty of food and drink, lack of endurance, frequently eating; due to liquidity, lax and soft joints and muscles, excess perspiration, urination and defecation; due to fleshy smell foul smell in axilla, mouth, head and body; due to pungency and sourness there is less semen, libido and few progeny; because of presence of these qualities persons having predominance of pitta are moderate in strength, lifespan, knowledge, understanding, wealth and means.[97]

Characteristics of vata prakriti

वातस्तुरूक्षलघुचलबहुशीघ्रशीतपरुषविशदः|
तस्यरौक्ष्याद्वातलारूक्षापचितात्पशरीराःप्रततरूक्षक्षामसन्ननसक्तजर्जरस्वराजागरूकाश्चभवन्ति,
लघुत्वाल्लघुचपलगतिचेष्टाहारव्याहाराः,
चलत्वादनवस्थितसन्ध्यक्षिभ्रूहन्वोष्ठजिह्वाशिरःस्कन्धपाणिपादाः,
बहुत्वाद्बहुप्रलापकण्डरासिराप्रतानाः,
शीघ्रत्वाच्छीघ्रसमारम्भक्षोभविकाराःशीघ्रत्रासरागविरागाःश्रुतग्राहिणोऽल्पस्मृतयश्च,
शैत्याच्छीतासहिष्णवःप्रततशीतकोद्वेपकस्तम्भाः, पारुष्यात्परुषकेशश्मश्रुरोमनखदशनवदनपाणिपादाः,
वैशद्यात्स्फुटिताङ्गावयवाःसततसन्धिशब्दगामिनश्चभवन्ति;
तएवङ्गुणयोगाद्वातलाःप्रायेणाल्पबलाश्चाल्पायुषश्चाल्पापत्याश्चाल्पसाधनाश्चाल्पधनाश्चभवन्ति||९८|
|

vātastu rūkṣalaghucalabahuśīghraśītaparuṣaviśadaḥ| tasya raukṣyādvātalā rūkṣāpacitālpaśarīrāḥ pratatarūkṣakṣāmasannasaktajarjarasvarā jāgarūkāśca bhavanti,laghutvāllaghucapalagaticēṣṭāhāravyāhārāḥ, calatvādanavasthitasandhyakṣibhrūhanvōṣṭhajihvāśiraḥskandhapāṇipādāḥ, bahutvādbahupralāpakaṇḍarāsirāpratānāḥ, śīghratvācchrīghrasamārambhakṣōbhavikārāḥ śīghratrāsarāgavirāgāḥ śrutagrāhiṇō’lpasmṛtayaśca, śaityācchītāsahiṣṇavaḥ pratataśītakōdvēpakastambhāḥ, pāruṣyāt paruṣakēśaśmaśrurōmanakhadaśanavadanapāṇipādāḥ, vaiśadyāt

sphuṭitāṅgāvayavāḥ satatasandhiśabdagāminaśca bhavanti; ta ēvaṅguṇayōgādvātalāḥ prāyēṇālpabalāścālpāyuṣaścālpāpatyāścālpasādhanāścālpadhanāśca bhavanti||98||

vAtastu rUkShalaghucalabahushIghrashItaparuShavishadaH| tasya raukShyAdvAtalA rUkShApacitAlpasharIrAH prataTarUkShakShAmasannasaktajarjarasvarA [1]jAgarUkAshca bhavanti, laghutvAllaghucapalagaticeShTAhAravyAhArAH,calatvAdanavasthitasandhyakShibhrUhanvoShThajihvAshiraHskandhapANipAdAH,bahutvAdbahupralApakaNDarAsirApratAnAH, shIghratvAcchrIghrasamArambhakShobhavikArAHshIghratrAsarAgavirAgAH shrutagrAhiNo~alpasmRutayashca, shaityAcchItAsahiShNavaHpratatashItakodvepakastambhAH, pARuShyAtparuShakeshashmashruromanakhadashanavadanapANipAdAH, vaishadyAt sphuTitA~ggAvayavAHsatatasandhishabdagAminashca bhavanti; ta eva~gguNayogAdvAtalAHprAyeNAlpabalAshcAlpAyuShashcAlpApatyAshcAlpasAdhanAshcAlpadhanAshca bhavanti||98||

Vata is rough (*ruksha*), light (*laghu*), mobile (*chala*), abundant (*bahu*), swift (*shighra*), cold (*sheeta*), coarse (*parusha*) and non-slimy (*vishada*).

Due to roughness the persons with predominance of vata have rough, underdeveloped and short stature, constant rough, weak, low, adhered and hoarse voice, wakeful; due to lightness, light and fickle movements, activities, diet and speech; due to mobility, unstable joints, eye brows, jaw, lips, tongue, head, shoulder, hands and feet; due to abundance, talkativeness and visually abundance of tendons and venous network; due to swiftness hasty initiation, quick irritation and disorder, quick in fear attachment and disenchantment, quick in acquisition but with a poor memory (retention); due to coldness intolerance to cold, continuously infliction with cold, shivering and stiffness; due to coarseness, coarse hairs, beard-mustaches, hairs, nails, teeth, face, hands and feet, due to non-sliminess cracked body parts and constant sound in joints during movement. Because of presence of these qualities the persons having predominance of vata have mostly low degree of strength, life-span, progeny, means and wealth. [98]

संसर्गात्संसृष्टलक्षणाः||९९||

saṁsargāt saṁsṛṣṭalakṣaṇāḥ||99||

saMsargAt saMsRuShTalakShaNAH||99||

And due to combination of dosha, characters are found accordingly.[99]

सर्वगुणसमुदितास्तुसमधातवः| इत्येवंप्रकृतितःपरीक्षेत||१००||

sarvaguṇasamuditāstu samadhātavaḥ| ityēvaṁ prakṛtitaḥ parīkṣēta||100||

sarvaguNasamuditAstu samadhAtavaH| ityevaM prakRutitaH parIkSheta||100||

In persons having equilibrium of all dhatu, the characters of all of the three are found. Thus one should examine the constitution.[100]

Assessment of vikriti (disorder)

विकृतिंतश्चेतिविकृतिरुच्यतेविकारः|
तत्रविकारंहेतु-दोष-दूष्य-प्रकृति-देश-काल-बलविशेषैर्लिङ्गतश्चपरीक्षेत,
नह्यन्तरेणहेत्वादीनांबलविशेषंव्याधिबलविशेषोपलब्धिः|
यस्यहिव्याधेर्दोष-दूष्य-प्रकृति-देश-काल-बलसाम्यंभवति, महच्चहेतुलिङ्गबलं, सव्याधिर्बलवान्भवति;
तद्विपर्ययाच्चाल्पबलः;
मध्यबलस्तुदोषदूष्यादीनामन्यतमसामान्याद्धेतुलिङ्गमध्यबलत्वाच्चोपलभ्यते||१०१||

vikr̥titaścēti vikr̥tirucyatē vikāraḥ| tatra vikāraṁ
hētu-dōṣa-dūṣya-prakr̥ti-dēśa-kāla-balaviśēṣairliṅgataśca parīkṣēta, na hyantarēṇa
hētvādīnāṁ balaviśēṣaṁ vyādhibalaviśēṣōpalabdhiḥ| yasya hi
vyādhērdōṣa-dūṣya-prakr̥ti-dēśa-kāla-balasāmyaṁ bhavati, mahacca hētuliṅgabalaṁ,
sa vyādhirbalavān bhavati; tadviparyayāccālpabalaḥ; madhyabalastu
dōṣadūṣyādīnāmanyatamasāmānyāddhētuliṅgamadhyabalatvāccōpalabhyatē||101||

vikRutitashceti vikRutirucyate vikAraH| tatra vikAraM
hetu-doSha-dUShya-prakRuti-desha-kAla-balavisheShairli~ggatashca parIkSheta,
nahyantareNa hetvAdInAM balavisheShaM vyAdhibalavisheShopalabdhiH| yasya hi
vyAdherdoSha-dUShya-prakRuti-desha-kAla-balasAmyaM bhavati, mahacca
hetuli~ggabalaM, savyAdhirbalavAn bhavati; tadviparyayAccAlpabalaH;
madhyabalastudoShadUShyAdInAmanyatamasAmAnyAddhetuli~ggamadhyabalatvAcc
opalabhyate||101||

Patient examination should be done with respect of *vikriti* as well. *Vikriti* is *vikara* (disorder or pathological manifestation). The disorder should be examined in terms of the strength of the cause (hetu), dosha(vitiating factors), *dushya*(vitiated factors), constitution (prakriti), place (*desha*), time (*kala*) and the symptoms. The severity of the disease cannot be known without knowing the strength of the cause etc. factors. The disease having common *dushya*, constitution, place and time along with strong cause and severity of symptoms is more, then such diseases are severe. The contrary is mild. The moderate disease has similarity in one of the dosha, *dushya* etc. and as such moderate strength of cause and severity of symptoms.[101]

Assessment of sara (best qualities of body tissues)

सारतश्चेतिसाराण्यष्टौपुरुषाणांबलमानविशेषज्ञानार्थमुपदिश्यन्ते; तद्यथा-
त्वग्रक्तमांसमेदोऽस्थिमज्जशुक्रसत्त्वानीति||१०२||

sāratashcēti sārāṇyaṣṭau puruṣāṇāṁ balamānaviśēṣajñānārthamupadiśyantē; tadyathā-
tvagraktamāṁsamēdō'sthimajjaśukrasattvānīti||102||

sAratashceti sArANyaShTau puruShANAM
balamAnavisheShaj~jAnArthamupadishyante;
tadyathA-tvagraktamAMsamedo~asthimajjashukrasattvAnIti||102||

Moreover a patient should be examined in respect of *sara* i.e. (best qualities of body tissues). There are eight types of *sara* in human beings which are described here for the

knowledge of degree of strength such as –*tvak, rakta, mamsa, meda, asthi, majja, shukra* and *sattva*.[102]

Characteristics of *twak sara* (best quality of skin)

तत्रस्निग्धश्लक्ष्णमृदुप्रसन्नसूक्ष्माल्पगम्भीरसुकुमारलोमासप्रभेवचत्वक्त्वक्साराणाम्|
सासारतासुखसौभाग्यैश्वर्योपभोगबुद्धिविद्यारोग्यप्रहर्षणान्यायुष्यत्वंचाचष्टे||१०३||

tatra snigdhaślakṣṇamṛduprasannasūkṣmālpagambhīrasukumāralōmā saprabhēva ca tvak tvaksārāṇām| sā sāratā sukhasaubhāgyaiśvaryōpabhōgabuddhividyārōgyapraharṣaṇānyāyuṣyatvaṁ cācaṣṭē||103||

tatra snigdhashlakShNamRuduprasannasUkShmAlpagambhIrasukumAralomA saprabheva ca tvaktvaksArANAm| sA sAratA sukhasaubhAgyaishvaryopabhogabuddhividyArogyapraharShaNAnyAyuShyatvaMcAca ShTe||103||

In persons who are *tvaksara* (having constitutional essence of skin), the skin is unctuous (*snigdha*), smooth (*shlakshna*), soft (*mridu*), clean and adorable (*prasanna*) with fine (*sukshma*), thin (*alpa*), deep rooted (*gambhira*) and delicate (*sukumara*) hairs and is lustrous (*prabha*). This essence indicates happiness, good fortune, power, enjoyment, intelligence, knowledge, health, cheerfulness and longevity. [103]

Characteristics of rakta

dhatu sara (best quality of blood tissue)

कर्णाक्षिमुखजिह्वानासौष्ठपाणिपादतलनखललाटमेहनंस्निग्धरक्तवर्णश्रीमद्भ्राजिष्णुरक्तसाराणाम्|
सासारतासुखमुद्धतांमेधांमनस्वित्वंसौकुमार्यमनतिबलमक्लेशसहिष्णुत्वमुष्णासहिष्णुत्वंचाचष्टे||१०४||

karṇākṣimukhajihvānāsauṣṭhapāṇipādatalanakhalalāṭamēhanaṁ snigdharaktavarṇaṁ śrīmadbhrājiṣṇu raktasārāṇām| sā sāratā sukhamuddhatāṁ mēdhāṁ manasvitvaṁ saukumāryamanatibalamaklēśasahiṣṇutvamuṣṇāsahiṣṇutvaṁ cācaṣṭē||104||

karNAkShimukhajihvAnAsauShThapANipAdatalanakhalalATamehanaM snigdharaktavarNaMshrImadbhrAjiShNu raktasArANAm| sA sAratA sukhamuddhatAM medhAM manasvitvaMsaukumAryamanatibalamakleshasahiShNutvamuShNAsahiShNutvaM cAcaShTe||104||

In persons with essence of rakta dhatu have their ear, eye, face, tongue, nose, lips, palms, soles, nails, forehead and genitals to be unctuous, red, beautiful and shining. This essence indicates happiness, sharp intellect, magnanimity, tenderness, moderate strength, lack for endurance and intolerance to heat.[104]

Characteristics of mamsa

dhatu sara (best quality of muscular tissue)

शङ्खललाटकृकाटिकाक्षिगण्डहनुग्रीवास्कन्धोदरकक्षवक्षःपाणिपादसन्धयःस्थिरगुरुशुभमांसोपचितामांस साराणाम्| सासारताक्षमांधृतिमलौल्यंवित्तंविद्यांसुखमार्जवमारोग्यंबलमायुश्चदीर्घमाचष्टे||१०५||

śaṅkhalalāṭakṛkāṭikākṣigaṇḍahanugrīvāskandhōdarakakṣavakṣaḥpāṇipādasandhayaḥ sthiraguruśubhamāṁsōpacitā māṁsasārāṇām| sā sāratā kṣamāṁ dhṛtimalaulyaṁ vittaṁ vidyāṁ sukhamārjavamārōgyaṁ balamāyuśca dīrghamācaṣṭē||105||

sha~gkhalalATakRukATikAkShigaNDahanugrIvAskandhodarakakShavakShaHpANipAdasandhayaHsthiragurushubhamAMsopacitA mAMsasArANAm| sA sAratA kShamAM dhRutimalaulyaM vittaM vidyAM sukhamArjavamArogyaM balamAyushcadIrghamAcaShTe||105||

The persons having essence of mamsa dhatu have their temples (*shankha*), forehead (*lalata*), nape (*krikatika*), eyes (*akshi*), cheek (*ganda*), jaws (*hanu*), neck (*griva*), shoulder (*skandha*), abdomen (*udara*), axillae (*kaksha*), chest (*vaksha*), hands (*pani*), feet (*pada*)and joints (*sandhi*) well developed with firm, heavy and good looking muscles. This essence indicates forbearance, restraint, and lack of greed, wealth, knowledge, happiness, simplicity, health, strength and longevity.[105]

Characteristics of meda dhatu sara (best quality of lipid tissues)

वर्णस्वरनेत्रकेशलोमनखदन्तौष्ठमूत्रपुरीषेषुविशेषतःस्नेहोमेदःसाराणाम्|
सासारतावित्तैश्वर्यसुखोपभोगप्रदानान्यार्जवंसुकुमारोपचारतांचाचष्टे||१०६||

varṇasvaranētrakēśalōmanakhadantauṣṭhamūtrapurīṣēṣu viśēṣataḥ snēhōmēdaḥsārāṇām|sāsāratāvittaiśvaryasukhōpabhōgapradānānyārjavaṁ sukumārōpacāratāṁ cā caṣṭē||106||

varNasvaranetrakeshalomanakhadantauShThamUtrapurIsheShu visheShataH sneho medaHsArANAm| sA sAratA vittaishvaryasukhopabhogapradAnAnyArjavaM sukumAropacAratAM cA caShTe||106||

The person endowed with essence of meda dhatu have significant unctuousness specifically in complexion, voice, eyes, hair, skin hairs, nails, teeth, lips, urine and feces. This indicates wealth, power, happiness, enjoyment, charity, simplicity and delicacy in dealings.[106]

Characteristics of asthi

dhatu sara(best quality of bone)

पार्ष्णिगुल्फजान्वरत्निजत्रुचिबुकशिरःपर्वस्थूलाःस्थूलास्थिनखदन्ताश्चास्थिसाराः|
तेमहोत्साहाःक्रियावन्तःक्लेशसहाःसारस्थिरशरीराभवन्त्यायुष्मन्तश्च||१०७||

pārṣṇigulphajānvaratnijatrucibukaśiraḥparvasthūlāḥ |sthūlāsthinakhadantāścāsthisārāḥ|tēmahōtsāhāḥkriyāvantaḥ klēśasahāḥ sārasthiraśarīrā bhavantyāyuṣmantaśca||107||

pArShNigulphajAnvaratnijatrucibukashiraHparvasthUlAH sthUlAsthinakhadantAshcAsthisArAH| te mahotsAhAH kriyAvantaH kleshasahAH sArasthirasharIrA bhavantyAyuShmantashca||107||

Person with asthi dhatu sara has prominent heels (*parshni*), ankles (*gulpha*), knee joint (*janu*), elbows (*aratni*), collarbones (*jatru*), chin (*chibuka*), head (*shira*), flanks (*parshva*) and joints and also bones and teeth. Such persons are excess enthusiastic, very active, enduring, having strong and firm body as well as longevity.[107]

Characteristics of majja

dhatu sara(best quality of bone marrow tissue)

मृदवङ्गाबलवन्तःस्निग्धवर्णस्वराःस्थूलदीर्घवृत्तसन्धयश्चमज्जसाराः| तेदीर्घायुषोबलवन्तःश्रुतवित्तविज्ञानापत्यसम्मानभाजश्चभवन्ति||१०८||

mṛdvaṅgā balavantaḥ snigdhavarṇasvarāḥ sthūladīrghavṛttasandhayaśca majjasārāḥ| tē dīrghāyuṣō balavantaḥ śrutavittavijñānāpatyasammānabhājaśca bhavanti||108||

mRudva~ggA balavantaH snigdhavarNasvarAH sthUladIrghavRuttasandhayashca majjasArAH| te dIrghAyuSho balavantaH shrutavittavij~jAnApatyasammAnabhAjashca bhavanti||108||

The persons with soft body parts, strong, unctuous complexion and sweet voice, prominent (*sthula*), long (*dirgha*) and rounded joints should be known as majja dhatu sara(or the essence of*majja*). They are long-lived, strong and endowed with learning ability, wealth, understanding, progeny and respectful image.[108]

Characteristics of shukra

dhatu sara(best quality of reproductive tissues)

सौम्याःसौम्यप्रेक्षिणःक्षीरपूर्णलोचनाइवप्रहर्षबहुलाःस्निग्धवृत्तसारसमसंहतशिखरदशनाःप्रसन्नस्निग्धवर्णस्वराभ्राजिष्णवोमहास्फिचश्चशुक्रसाराः| तेस्त्रीप्रियोपभोगा बलवन्तःसुखैश्वर्यारोग्यवित्तसम्मानापत्यभाजश्चभवन्ति||१०९||

saumyāḥsaumyaprēkṣiṇaḥkṣīrapūrṇalōcanāivapraharṣabahulāḥsnigdhavṛttasārasamas aṁhataśikharadaśanāḥprasannasnigdhavarṇasvarābhrājiṣṇavōmahāsphicaścaśukr asārāḥ|tēstrīpriyōpabhōgā balavantaḥsukhaiśvaryārōgyavittasammānāpatyabhājaścabhavanti||109||

saumyAH saumyaprekShiNaH kShIrapUrNalocanA iva praharShabahulAHsnigdhavRuttasArasamasaMhatashikharadashanAH prasannasnigdhavarNasvarA bhrAjiShNavomahAsphicashca shukrasArAH| te strIpriyopabhogA [1] balavantaH sukhaishvaryArogyavittasammAnApatyabhAjashca bhavanti||109||

The shukra dhatu sara (having essence in form of reproductive tissues) individuals are gentle and charming (*saumya*), charming and gentle look (*saumyaprekshina*), have

beautiful eyes as if filled with milk (*kshirapurnalochana*), immensely exhilarated (*praharshabahula*), teeth are unctuous, rounded, firm, even and compact; having pleasant and unctuous complexion and voice, brilliant, having prominent buttocks.

They are liked by women for enjoyment, are strong and endowed with happiness, leisure, health, wealth, honor and progeny.[109]

Characteristics of *sattva sara* (best quality of mind)

स्मृतिमन्तोभक्तिमन्तःकृतज्ञाःप्राज्ञाःशुचयोमहोत्साहादक्षाधीराःसमरविक्रान्तयोधिनस्त्यक्तविषादाःसुव्यवस्थितगतिगम्भीरबुद्धिचेष्टाःकल्याणाभिनिवेशिनश्चसत्त्वसाराः|
तेषांस्वलक्षणैरेवगुणाव्याख्याताः||११०||

smṛtimantōbhaktimantaḥkṛtajñāḥprājñāḥśucayōmahōtsāhādakṣādhīrāḥsamaravikrāntayōdhinastyaktaviṣādāḥsuvyavasthitagatigambhīrabuddhicēṣṭāḥkalyāṇābhinivēśinaścasattvasārāḥ|tēṣāṁsvalakṣaṇairēvaguṇāvyākhyātāḥ||110||

smRutimanto bhaktimantaH kRutaj~jAH prAj~jAH shucayo mahotsAhA dakShA dhIrAHsamaravikrAntayodhinastyaktaviShAdAH suvyavasthitagatigambhIrabuddhiceShTAHkalyANAbhiniveshinashca sattvasArAH| teShAM svalakShaNaireva guNA vyAkhyAtAH||110||

The *sattva sara* persons are endowed with memory (smriti), devotion (*bhakti*), are grateful (*kritajna*), knowledgeable (*prajna*), cleanliness (*shuchi*), enthusiastic (*mahotsaha*), skillful (*daksha*), courageous (*dhira*), fighting in battle with valor, free from anxiety (*tyaktavishada*), having well-organized activities and highly intellectual abilities engaged in virtuous act.

Their characters are explained by their qualities mentioned above. [110]

Characteristics of *sarva sara* (best quality of all tissues)

तत्रसर्वैःसारैरुपेताःपुरुषाभवन्त्यतिबलाःपरमसुखयुक्ताः]
क्लेशसहाःसर्वारम्भेष्वात्मनिजातप्रत्ययाःकल्याणाभिनिवेशिनःस्थिरसमाहितशरीराःसुसमाहितगतयःसानुनादस्निग्धगम्भीरमहास्वराःसुखैश्वर्यवित्तोपभोगसम्मानभाजोमन्दजरसोमन्दविकाराः
प्रायस्तुल्यगुणविस्तीर्णापत्याश्चिरजीविनश्च||१११||

tatrasarvaiḥsārairupētāḥpuruṣābhavantyatibalāḥ paramasukhayuktāḥklēśasahāḥsarvārambhēṣvātmanijātapratyayāḥkalyāṇābhinivēśinaḥsthirasamāhitaśarīrāḥsusamāhitagatayaḥsānunādasnigdhagambhīramahāsvarāḥsukhaiśvaryavittōpabhōgasammānabhājōmandajarasōmandavikārāḥprāyastulyaguṇavistīrṇāpatyāścirajīvinaśca||111||

tatra sarvaiH sArairupetAH puruShA bhavantyatibalAH paramasukhayuktAH [2] kleshasahAHsarvArambheShvAtmani jAtapratyayAH kalyANAbhiniveshinaH sthirasamAhitasharIrAHsusamAhitagatayaH sAnunAdasnigdhagambhIramahAsvarAH sukhaishvaryavittopabhogasammAnabhAjomandajaraso mandavikArAH prAyastulyaguNavistIrNApatyAshcirajIvinashca||111||

The persons having all essences are very strong and happy, enduring, confident in all actions, inclined to benevolent acts, having firm and balanced body with balanced movements; resonant, melodious, deep and high voice; endowed with happiness supremacy, wealth, enjoyment and honor; with slow ageing and pathogenic process, mostly having similar and numerous offspring and which are long-lived.[111]

Characteristics of *Asara* (no/low quality of tissues)

अतोविपरीतास्त्वसाराः||११२||

atōviparītāstvasārāḥ||112||

ato viparItAstvasArAH||112||

And those persons having no or less essence of tissues are contrary to these individual.[112]

Characteristics of *madhya sara*(moderate quality of tissues)

मध्यानांमध्यैःसारविशेषैर्गुणविशेषाव्याख्याताभवन्ति||११३||

madhyānāṁmadhyaiḥsāraviśēṣairguṇaviśēṣāvyākhyātābhavanti||113||

madhyAnAM madhyaiHsAravisheShairguNavisheShA vyAkhyAtA bhavanti||113||

Individual having moderate essence should be known by their respective qualities in moderate degrees. [113]

इतिसाराण्यष्टौपुरुषाणांबलप्रमाणविशेषज्ञानार्थमुपदिष्टानिभवन्ति||११४||

itisārāṇyaṣṭaupuruṣāṇāṁbalapramāṇaviśēṣajñānārthamupadiṣṭānibhavanti||114||

iti sArANyaShTau puruShANAM balapramANavisheShaj~jAnArthamupadiShTAni bhavanti||114||

Thus eight types of essence of persons have been described for the knowledge of the degree of strength. [114]

कथंनुशरीरमात्रदर्शनादेवभिषङ्मुह्येदयमुपचितत्वाद्बलवान्, अयमल्पबलःकृशत्वात्, महाबलोऽयंमहाशरीरत्वात्, अयमल्पशरीरत्वादल्पबलइति; दृश्यन्तेह्यल्पशरीराःकृशाश्चैकेबलवन्तः; तत्रपिपीलिकाभारहरणवत्सिद्धिः| अतश्चसारतःपरीक्षेतेत्युक्तम्] ||११५||

kathaṁ nu śarīramātradarśanādēva bhiṣaṅmuhyēdayamupacitatvādbalavān, ayamalpabalaḥ kr̥śatvāt, mahābalō'yaṁ mahāśarīratvāt, ayamalpaśarīratvādalpabala iti; dr̥śyantē hyalpaśarīrāḥ kr̥śāścaikē balavantaḥ; tatra pipīlikābhāraharaṇavat siddhiḥ| ataśca sārataḥ parīkṣētētyuktam ||115||

kathaM nu sharIramAtradarshanAdeva bhiSha~gmuhyedayamupacitatvAdbalavAn, ayamalpabalaHkRushatvAt, mahAbalo~ayaM mahAsharIratvAt, ayamalpasharIratvAdalpabala iti; dRushyantehyalpasharIrAH kRushAshcaike

balavantaH; tatra pipIlikAbhAraharaNavat siddhiH| atashca sArataH parIkShetetyuktam [3] ||115||

Physician may sometimes take wrong decision only by looking at the patient such as the patient is strong because of being corpulent, he is weak because of leanness, he is very strong because of possessing big body and he is very weak because of possessing small body. But it is observed that some persons having small body and leanness are strong like the small ants carrying a big load. This is the reason why essence (*sarata*) of dhatu is to be examined before understanding the *bala* of a patient.[115]

Assessment of samhanana (compactness)

संहननतश्चेतिसंहननं, संहतिः], संयोजनमित्येकोऽर्थः| तत्रसमसुविभक्तास्थि, सुबद्धसन्धि, सुनिविष्टमांसशोणितं, सुसंहतंशरीरमित्युच्यते| तत्रसुसंहतशरीराःपुरुषाबलवन्तः, विपर्ययेणाल्पबलाः, मध्यत्वात्संहननस्यमध्यबलाभवन्ति||११६||

saṁhananataścēti saṁhananaṁ, saṁhatiḥ , saṁyōjanamityēkō’rthaḥ| tatra samasuvibhaktāsthi, subaddhasandhi, suniviṣṭamāṁsaśōṇitaṁ, susaṁhataṁ śarīramityucyatē| tatra susaṁhataśarīrāḥ puruṣā balavantaḥ, viparyayēṇālpabalāḥ, madhyatvāt saṁhananasya madhyabalā bhavanti||116||

saMhananatashceti saMhananaM, saMhatiH [1] , saMyojanamityeko~arthaH| tatra samasuvibhaktAsthi, subaddhasandhi, suniviShTamAMsashoNitaM, susaMhataM sharIramityucyate| tatra susaMhatasharIrAH puruShA balavantaH, viparyayeNAlpabalAH, madhyatvAt saMhananasyamadhyabalA bhavanti||116||

The patient should also be examined by *samhanana* (compactness). *Samhanana, Samhati* and *Samyojana* are synonymous. A well compact body is known by evenly well demarcated bones (*samasuvibhaktasthi*), well bound joints (*subaddhasandhi*), well formed muscles and blood (*sunivishtamamsashonitam*). Those having well compact body are strong, otherwise weak and those having moderate compactness have medium strength. [116]

Assessment of pramana (proportion and measurements)

प्रमाणतश्चेतिशरीरप्रमाणंपुनर्यथास्वेनाङ्गुलिप्रमाणेनोपदेक्ष्यतेऽत्सेधविस्तारायामैर्यथाक्रमम्| तत्रपादौ] चत्वारिषट्चतुर्दशाङ्गुलानि, जङ्घेत्वष्टादशाङ्गुलेषोडशाङ्गुलपरिक्षेपेच, जानुनीचतुरङ्गुलेषोडशाङ्गुलपरिक्षेपे, त्रिंशदङ्गुलपरिक्षेपावष्टादशाङ्गुलावूरु, षडङ्गुलदीर्घौवृषणावष्टाङ्गुलपरिणाहौ, शेफःषडङ्गुलदीर्घंपञ्चाङ्गुलपरिणाहं, द्वादशाङ्गुलिपरिणाहोभगः, षोडशाङ्गुलविस्ताराकटी, दशाङ्गुलंबस्तिशिरः, दशाङ्गुलविस्तारंद्वादशाङ्गुलमुदरं, दशाङ्गुलविस्तीर्णेद्वादशाङ्गुलायामेपार्श्वे, द्वादशाङ्गुलंस्तनान्तरं, द्व्यङ्गुलंस्तनपर्यन्तं, चतुर्विंशत्यङ्गुलविशालंद्वादशाङ्गुलोत्सेधमुरः, द्व्यङ्गुलं] हृदयम्, अष्टाङ्गुलौस्कन्धौ, षडङ्गुलावंसौ, षोडशाङ्गुलौप्रबाहू, पञ्चदशाङ्गुलौप्रपाणी, हस्तौद्वादशाङ्गुलौ] , कक्षावष्टाङ्गुलौ, त्रिकंद्वादशाङ्गुलोत्सेधम्, अष्टादशाङ्गुलोत्सेधंपृष्ठं, चतुरङ्गुलोत्सेधाद्वाविंशत्यङ्गुलपरिणाहाशिरोधरा, द्वादशाङ्गुलोत्सेधंचतुर्विंशत्यङ्गुलपरिणाहमाननं, पञ्चाङ्गुलमास्यं, चिबुकौष्ठकर्णाक्षिमध्यनासिकाललाटंचतुरङ्गुलं,

षोडशाङ्गुलोत्सेधंद्वात्रिंशदङ्गुलपरिणाहंशिरः; इतिपृथक्त्वेनाङ्गावयवानांमानमुक्तम्|
केवलंपुनःशरीरमङ्गुलिपर्वाणिचतुरशीतिः| तदायामविस्तारसमंसमुच्यते|
तत्रायुर्बलमोजःसुखमैश्वर्यंवित्तमिष्टाश्चापरेभावाभवन्त्यायत्ताःप्रमाणवतिशरीरे;
विपर्ययस्त्वतोहीनेऽधिकेवा||११७||

pramāṇataścēti śarīrapramāṇaṁ punaryathāsvēnāṅgulipramāṇēnōpadēkṣyatē utsēdhavistārāyāmairyathākramam| tatra pādau catvāri ṣaṭ caturdaśāṅgulāni, jaṅghē tvaṣṭādaśāṅgulē ṣōḍaśāṅgulaparikṣēpē ca, jānunī caturaṅgulē ṣōḍaśāṅgulaparikṣēpē, triṁśadaṅgulaparikṣēpāvaṣṭādaśāṅgulāvūru, ṣaḍaṅguladīrghau vr̥ṣaṇāvaṣṭāṅgulapariṇāhau, śēphaḥ ṣaḍaṅguladīrghaṁ pañcāṅgulapariṇāhaṁ, dvādaśāṅguliparimāṇāhō bhagaḥ, ṣōḍaśāṅgulavistārā kaṭī, daśāṅgulaṁ bastiśiraḥ, daśāṅgulavistāraṁ dvādaśāṅgulamudaraṁ, daśāṅgulavistīrṇē dvādaśāṅgulāyāmē pārśvē, dvādaśāṅgulaṁ stanāntaraṁ, dvyaṅgulaṁ stanaparyantaṁ, caturviśatyaṅgulaviśālaṁ dvādaśāṅgulōtsēdhamuraḥ, dvyaṅgulaṁ hr̥dayam, aṣṭāṅgulau skandhau, ṣaḍaṅgulāvaṁsau, ṣōḍaśāṅgulau prabāhū, pañcadaśāṅgulau prapāṇī, hastau dvādaśāṅgulau , kakṣāvaṣṭāṅgulau, trikaṁ dvādaśāṅgulōtsēdham, aṣṭādaśāṅgulōtsēdhaṁ pr̥ṣṭhaṁ, caturaṅgulōtsēdhā dvāviṁśatyaṅgulapariṇāhā śirōdharā, dvādaśāṅgulōtsēdhaṁ caturviṁśatyaṅgulapariṇāhamānanaṁ, pañcāṅgulamāsyaṁ, cibukauṣṭhakarṇākṣimadhyanāsikālalāṭaṁ caturaṅgulaṁ, ṣōḍaśāṅgulōtsēdhaṁ dvātriṁśadaṅgulapariṇāhaṁ śiraḥ; iti pr̥thaktvēnāṅgāvayavānāṁ mānamuktam| kēvalaṁ punaḥśarīramaṅguliparvāṇi caturaśītiḥ| tadāyāmavistārasamaṁ samucyatē| tatrāyurbalamōjaḥ sukhamaiśvaryaṁ vittamiṣṭāścāparē bhāvā bhavantyāyattāḥ pramāṇavati śarīrē; viparyayastvatō hīnē’dhikē vā||117||

pramANatashceti sharIrapramANaM punaryathAsvenA~ggulipramANenopadekShyateutsedhavistArAyAmairyathAkramam| tatra pAdau [1] catvAri ShaT caturdashA~ggulAni, ja~gghe tvaShTAdashA$_{ggule ShoDashA}$ggulaparikShepe ca, jAnunI catura~ggule ShoDashA$_{ggulaparikShepe,triMshada}$ggulaparikShepAvaShTAdashA~ggulAvUru, ShaDa$_{gguladIrghauvRuShaNAvaShTA}$ggulapariNAhau, shephaH ShaDa~gguladIrghaM pa$_{jcA}$ggulapariNAhaM,dvAdashA~ggulipariNAho bhagaH, ShoDashA~ggulavistArA kaTI, dashA~ggulaM bastishiraH,dashA~ggulavistAraM dvAdashA~ggulamudaraM, dashA~ggulavistIrNe dvAdashA~ggulAyAme pArshve,dvAdashA~ggulaM stanAntaraM, dvya~ggulaM stanaparyantaM, caturvishatya$_{ggulavishAlaMdvAdashA}$ggulotsedhamuraH, dvya~ggulaM [2] hRudayam, aShTA~ggulau skandhau,ShaDa~ggulAvaMsau, ShoDashA~ggulau prabAhU, pa$_{jcadashA}$ggulau prapANI, hastaudvAdashA~ggulau [3] , kakShAvaShTA~ggulau, trikaM dvAdashA$_{ggulotsedham,aShTAdashA}$ggulotsedhaM pRuShThaM, catura~ggulotsedhA dvAviMshatya~ggulapariNAhA shirodharA,dvAdashA~ggulotsedhaM caturviMshatya~ggulapariNAhamAnanaM, pa$_{jcA}$ggulamAsyaM,cibukauShThakarNAkShimadhyanAsikAlalATaM catura~ggulaM, ShoDashA$_{ggulotsedhaMdvAtriMshada}$ggulapariNAhaM shiraH; iti pRuthaktvenA~ggAvayavAnAM mAnamuktam| kevalaM punaHsharIrama~gguliparvANi caturashItiH| tadAyAmavistArasamaM samucyate| tatrAyurbalamojaH sukhamaishvaryaM vittamiShTAshcApare bhAvA bhavantyAyattAH pramANavatisharIre; viparyayastvato hIne~adhike vA||117||

Examination regarding measurement of body is to be described by the measure of individual fingers in terms of height, breadth, and length respectively. It is dealt under anthropometry. Feet are four (H.) six (B.) and fourteen (L) fingers; Calf region are eighteen fingers long and with sixteen fingers circumference; knees four fingers long with sixteen fingers circumference; thighs eighteen fingers (long) with thirty finger circumference; testicles six fingers long with eight fingers circumference; penis six fingers long with five fingers circumference; vulva with twelve fingers circumference; waist sixteen fingers broad, *bastishira* ten fingers, abdomen ten fingers broad and twelve finger long; sides ten fingers broad and twelve fingers long; interval between the breasts twelve fingers, (apex of the) heart two fingers, blades six fingers, arms sixteen fingers (long) forearms fifteen fingers (long); hands twelve fingers (long), axillae eighth fingers, sacral region twelve fingers height, back eighteen fingers height, neck four fingers height with twenty two fingers circumference, face twelve finger high with twenty four fingers circumference; mouth five fingers; chin, lips, ears, middle of the eyes, nose and forehead four fingers; head sixteen fingers high with thirty two fingers circumference. Thus measurement of the body parts has been said separately. The entire body measures eighty four fingers in height and also in breadth such individuals possess longevity, strength, immunity, happiness, supremacy, wealth and other desired facilities. Those having body with less or more measurement have qualities contrary to these.[117]

Assessment of satmya (suitability)

सात्म्यतश्चेतिसात्म्यंनामतद्यत्सातत्येनोपसेव्यमानमुपशेते|
तत्रयेघृतक्षीरतैलमांसरससात्म्याःसर्वरससात्म्याश्चतेबलवन्तःक्लेशसहाश्चिरजीविनश्चभवन्ति,
रूक्षसात्म्याःपुनरेकरससात्म्याश्चयेतेप्रायेणाल्पबलाअल्पक्लेशसहाअल्पायुषोऽल्पसाधनाश्चभवन्ति,
व्यामिश्रसात्म्यास्तुयेतेमध्यबलाःसात्म्यनिमित्ततोभवन्ति||११८||

sātmyataścēti sātmyaṁ nāma tadyat sātatyēnōpasēvyamānamupaśētē| tatra yē ghṛtakṣīratailamāṁsarasasātmyāḥ sarvarasasātmyāśca tē balavantaḥ klēśasahāścirajīvinaśca bhavanti, rūkṣasātmyāḥ punarēkarasasātmyāśca yē tē prāyēṇālpabalā alpaklēśasahā alpāyuṣō'lpasādhanāśca bhavanti, vyāmiśrasātmyāstu yē tē madhyabalāḥ sātmyanimittatō bhavanti||118||

sAtmyatashceti sAtmyaM nAma tadyat sAtatyenopasevyamAnamupashete| tatra ye ghRutakShIratailamAMsarasasAtmyAH sarvarasasAtmyAshca te balavantaHkleshasahAshcirajIvinashca bhavanti, rUkShasAtmyAH punarekarasasAtmyAshca ye te prAyeNAlpabalAalpakleshasahA alpAyuSho~alpasAdhanAshca bhavanti, vyAmishrasAtmyAstu ye te madhyabalAHsAtmyanimittato bhavanti||118||

Examination in respect to suitability by practice (satmya) should also be done. Suitable is that, which being used constantly has wholesome effect, those suited to ghee, milk, oil and meat soup, and to all *rasas* are strong, enduring and long-lived. On the contrary, those suited to rough diet and single rasa are often weak, unenduring, and short-lived and are with little means. Those having mixed suitability have medium strength.[118]

Assessment of Sattva (psyche/mental strength)

सत्वतश्चेतिसत्त्वमुच्यतेमनः| तच्छरीरस्यतन्त्रकमात्मसंयोगात्| तत्त्रिविधंबलभेदेन- प्रवरं, मध्यम्, अवरंचेति; अतश्चप्रवरमध्यावरसत्त्वाःपुरुषाभवन्ति| तत्रप्रवरसत्त्वाःसत्त्वसारास्तेसारेषूपदिष्टाः, स्वल्पशरीराहृयपितेनिजागन्तुनिमित्तासुमहतीष्वपिपीडास्वव्यथा] दृश्यन्तेसत्त्वगुणवैशेष्यात्; मध्यसत्त्वास्त्वपरानात्मन्युपनिधाय] संस्तम्भयन्त्यात्मनाऽऽत्मानंपरैर्वाऽपिसंस्तभ्यन्ते; हीनसत्त्वास्तुनात्मनानापिपरैःसत्त्वबलंप्रतिशक्यन्तेऽपस्तम्भयितुं, महाशरीराहृयपितेस्वल्पानामपिवेदनानामसहादृश्यन्ते, सन्निहितभयशोकलोभमोहमानारौद्रभैरवद्विष्टबीभत्सविकृतसङ्कथास्वपिचपशुपुरुषमांसशोणितानिचावेक्ष्यविषादवैवर्ण्यमूर्च्छोन्मादभ्रमप्रपतनानामन्यतममाप्नुवन्त्यथवामरणमिति||११९||

sattvataścēti sattvamucyatē manaḥ| taccharīrasya tantrakamātmasaṁyōgāt| tat trividhaṁ balabhēdēna- pravaraṁ, madhyam, avaraṁ cēti; ataśca pravaramadhyāvarasattvāḥ puruṣā bhavanti| tatra pravarasattvāḥ sattvasārāstē sārēṣūpadiṣṭāḥ, svalpaśarīrā hyapi tē nijāgantunimittāsu mahatīṣvapi pīḍāsvavyathā dṛśyantē sattvaguṇavaiśēṣyāt; madhyasattvāstvaparānātmanyupanidhāya saṁstambhayantyātmanā''tmānaṁ parairvā'pi saṁstabhyantē; hīnasattvāstu nātmanā nāpi paraiḥ sattvabalaṁ prati śakyantē upastambhayituṁ, mahāśarīrā hyapi tē svalpānāmapi vēdanānāmasahā dṛśyantē, sannihitabhayaśōkalōbhamōhamānā raudrabhairavadviṣṭabībhatsavikṛtasaṅkathāsvapi ca paśupuruṣamāṁsaśōṇitāni cāvēkṣya viṣādavaivarṇyamūrcchōnmādabhramaprapatanānāmanyatamamāpnuvantyathavā maraṇamiti||119||

sattvatashceti sattvamucyate manaH| taccharIrasya tantrakamAtmasaMyogAt| tat trividhaM balabhedena- pravaraM, madhyam, avaraM ceti; atashca pravaramadhyAvarasattvAHpuruShA bhavanti| tatra pravarasattvAH sattvasArAste sAreShUpadiShTAH, svalpasharIrA hyapi te nijAgantunimittAsumahatIShvapi pIDAsvavyathA [1] dRushyante sattvaguNavaisheShyAt;madhyasattvAstvaparAnAtmanyupanidhAya [2] saMstambhayantyAtman$A_a$tmAnaM parairvA~apisaMstabhyante; hInasattvAstu nAtmanA nApi paraiH sattvabalaM prati shakyante upastambhayituM,mahAsharIrA hyapi te svalpAnAmapi vedanAnAmasahA dRushyante, sannihitabhayashokalobhamohamAnAraudrabhairavadviShTabIbhatsavikRutasa~gkathAsvapi ca pashupuruShamAMsashoNitAni cAvekShyaviShAdavaivarNyamUrcchonmAdabhramaprapatanAnAmanyatamamApnuvantyathavA maraNamiti||119||

One should also be examined in respect of psyche/mental strength(*sattva*). *Sattva* is known as mind, which controls the body functions by conjunction with the self. It is of three types according to strength- superior, medium and inferior. Accordingly, the persons are also (of three types) having superior, medium and inferior psyche.

Amongst them, those having superior mental strength are, in fact, *sattva sara* (with *sattva* as essence) and have been described in context of *sara*. They, though

possessing small stature body are seen unmoved even in severe affections (innate or exogenous) due to predominance of *sattva* quality.

Those having medium quality of psyche sustain themselves at the instance of other or entirely by others.

But those having inferior mind can sustain neither by themselves nor by others, although having big stature, they are unable to endure even mild pain, they are associated with fear, grief, greed, confusion and conceit; and even during fierce, frightening, disliked, disgusting and ugly narratives or on seeing the animal or human flesh or blood get afflicted with anxiety, abnormal complexion, fainting, insanity, giddiness or falling on the ground or even succumb to death.[119]

Assessment of aharashakti (power of assimilation)

आहारशक्तितश्चेतिआहारशक्तिरभ्यवहरणशक्त्याजरणशक्तयाचपरीक्ष्या; बलायुषीह्याहारायत्ते||१२०||

āhāraśaktitaścēti āhāraśaktirabhyavaharaṇaśaktyā jaraṇaśaktayā ca parīkṣyā; balāyuṣī hyāhārāyattē||120||

AhArashaktitashceti AhArashaktirabhyavaharaNashaktyA jaraNashaktayA ca parIkShyA; balAyuShIhyAhArAyatte||120||

Examination regarding power for assimilation (*aharashakti*) is to be done in respect of power of ingestion as well as digestion. Strength and life depends on diet.[120]

Assessment of vyayamashakti (exercise capacity)

व्यायामशक्तितश्चेतिव्यायामशक्तिरपिकर्मशक्त्यापरीक्ष्या| कर्मशक्त्याह्यनुमीयतेबलत्रैविध्यम् ||१२१||

vyāyāmaśaktitaścēti vyāyāmaśaktirapi karmaśaktyā parīkṣyā| karmaśaktyā hyanumīyatē balatraividhyam ||121||

vyAyAmashaktitashceti vyAyAmashaktirapi karmashaktyA parIkShyA| karmashaktyA hyanumIyate balatraividhyam [1] ||121||

In respect of capacity of exercise (*vyayamashakti*) examination should be done by the capactiy for work. In accordance with capacity for work strength is inferred as of three types (poor, moderate and good). [121]

Assessment of vaya (age)

वयस्तश्चेतिकालप्रमाणविशेषापेक्षिणीहिशरीरावस्थावयोऽभिधीयते| तद्वयोयथास्थूलभेदेनत्रिविधं- बालं, मध्यं, जीर्णमिति|
तत्रबालमपरिपक्वधातुमजातव्यञ्जनंसुकुमारमक्लेशसहमसम्पूर्णबलंश्लेष्मधातुप्रायमाषोडशवर्ष, विवर्धमानधातुगुणंपुनःप्रायेणानवस्थितसत्त्वमात्रिंशद्वर्षमुपदिष्टं;
मध्यंपुनःसमत्वागतबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानसर्वधातुगुणंबलस्थितमवस्थित सत्त्वमविशीर्यमाणधातुगुणंपित्तधातुप्रायमाषष्टिवर्षमुपदिष्टम्; अतःपरं
हीयमानधात्विन्द्रियबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानंभ्रश्यमानधातुगुणंवायुधातुप्रायंक्रमेणजीर्णमुच्यतेआवर्षशतम्| वर्षशतंखल्वायुषःप्रमाणमस्मिन्काले;

सन्तिचपुनरधिकोनवर्षशतजीविनोऽपिमनुष्याः;
तेषांविकृतिवर्ज्यैःप्रकृत्यादिबलविशेषैरायुषोलक्षणतश्चप्रमाणमुपलभ्यवयसस्त्रित्वंविभजेत्||१२२||

vayastaścēti kālapramāṇaviśēṣāpēkṣiṇī hi śarīrāvasthā vayō'bhidhīyatē| tadvayō yathāsthūlabhēdēna trividhaṁ- bālaṁ, madhyaṁ, jīrṇamiti| tatra bālamaparipakvadhātumajātavyañjanaṁ sukumāramaklēśasahamasampūrṇabalaṁ ślēṣmadhātuprāyamāṣōḍaśavarṣaṁ, vivardhamānadhātuguṇaṁ punaḥ prāyēṇānavasthitasattvamātriṁśadvarṣamupadiṣṭaṁ; madhyaṁ punaḥ samatvāgatabalavīryapauruṣaparākramagrahaṇadhāraṇasmaraṇavacanavijñānasarvad hātuguṇaṁ balasthitamavasthitasattvamaviśīryamāṇadhātuguṇaṁ pittadhātuprāyamāṣaṣṭivarṣamupadiṣṭam; ataḥ paraṁ hīyamānadhātvindriyabalavīryapauruṣaparākramagrahaṇadhāraṇasmaraṇavacanavijñā naṁ bhraśyamānadhātuguṇaṁ vāyudhātuprāyaṁ kramēṇa jīrṇamucyatē āvarṣaśatam| varṣaśataṁ khalvāyuṣaḥ pramāṇamasmin kālē; santi ca punaradhikōnavarṣaśatajīvinō'pi manuṣyāḥ; tēṣāṁ vikr̥tivarjyaiḥ prakr̥tyādibalaviśēṣairāyuṣō lakṣaṇataśca pramāṇamupalabhya vayasastritvaṁ vibhajēt||122||

vayastashceti kAlapramANavisheShApekShiNI hi sharIrAvasthA vayo~abhidhIyate| tadvayo yathAsthUlabhedena [1] trividhaM- bAlaM, madhyaM, jIrNamiti| tatra bAlamaparipakvadhAtumajAtavya~jjanaM sukumAramakleshasahamasampUrNabalaMshleShmadhAtuprAyamAShoDashavarShaM, vivardhamAnadhAtuguNaM punaHprAyeNAnavasthitasattvamAtriMshadvarShamupadiShTaM; madhyaM punaHsamatvAgatabalavIryapauruShaparAkramagrahaNadhAraNasmaraNavacanavij~jAnasarvadhAtuguNaMbalasthitamavasthitasattvamavishIryamANadhAtuguNaMpittadhAtuprAyamAShaShTivarShamupadiShTam; ataH paraM hIyamAnadhAtvindriyabalavIryapauruShaparAkramagrahaNadhAraNasmaraNavacanavij~jAnaMbhrashyamAnadhAtuguNaM vAyudhAtuprAyaM krameNa jIrNamucyate AvarShashatam| varShashataM khalvAyuShaH pramANamasmin kAle; santi ca punaradhikonavarShashatajIvino~apimanuShyAH; teShAM vikRutivarjyaiH prakRutyAdibalavisheShairAyuSho lakShaNatashcapramANamupalabhya vayasastritvaM vibhajet||122||

Examination of a person with respect to age should be done as the state of body corresponds to the length of time. Age is broadly divided into three stages viz. childhood, middle age and old age.

Childhood is determined upto the age of sixteen years when dhatu are immature, sexual characters are not manifested the body is delicate, unenduring with incomplete strength and predominance of kapha dhatu.

This again is perceived in two subtypes viz. dhatu in developing stage up to sixteen years and fickle mind up to thirty years.

The middle age is characterized by strength, energy, virility, valor, acquisition, retention, recollection, speech, understanding and qualities of all dhatu having developed

properly; with proper physical and mental strength, without degeneration in qualities of dhatu, with predominance of pitta dhatu and is up to sixty years.

Later is the old age up to one hundred years. During this period dhatu, sense organs, strength, energy, virility, prowess, acquisition, retention, recollection, speech and understanding generally or gradually degenerate, this phase is predominated by vayu. During this stage the measure of life span is one hundred years.

There are persons who lived longer or shorter than that, in such cases, one should determine the three divisions of age on the basis of strength of the factors like prakriti etc. except *vikriti* and also by the features of different periods of life span.[122]

एवंप्रकृत्यादीनांविकृतिवर्ज्यानांभावानांप्रवरमध्यावरविभागेनबलविशेषंविभजेत्|
विकृतिबलत्रैविध्येनतुदोषबलंत्रिविधमनुमीयते|
ततोभैषज्यस्यतीक्ष्णमृदुमध्यविभागेनत्रैविध्यंविभज्ययथादोषंभैषज्यमवचारयेदिति||१२३||

ēvaṁ prakṛtyādīnāṁ vikṛtivarjyānāṁ bhāvānāṁ pravaramadhyāvaravibhāgēna balaviśēṣaṁ vibhajēt| vikṛtibalatraividhyēna tu dōṣabalaṁ trividhamanumīyatē| tatō bhaiṣajyasya tīkṣṇamṛdumadhyavibhāgēna traividhyaṁ vibhajya yathādōṣaṁ bhaiṣajyamavacārayēditi||123||

evaM prakRutyAdInAM vikRutivarjyAnAM bhAvAnAM pravaramadhyAvaravibhAgena balavisheShaMvibhajet| vikRutibalatraividhyena tu doShabalaM trividhamanumIyate| tato bhaiShajyasya tIkShNamRudumadhyavibhAgena traividhyaM vibhajya yathAdoShaMbhaiShajyamavacArayediti||123||

Thus, the strength of the entities like prakriti, etc. barring *vikriti* should be determined in three divisions – superior, medium and inferior. According to severity of morbidity (*vikriti*) the three degrees of strength of dosha are inferred. In accordance with the medicaments should also be divided into three degrees i.e. strong, mild and moderate in regard to dosha.[123]

Knowledge of lifespan

आयुषःप्रमाणज्ञानहेतोःपुनरिन्द्रियेषु] जातिसूत्रीयेचलक्षणान्युपदेक्ष्यन्ते||१२४||

āyuṣaḥ pramāṇajñānahētōḥ punarindriyēṣu jātisūtrīyē ca lakṣaṇānyupadēkṣyantē||124||

AyuShaH pramANaj~jAnahetoH punarindriyeShu [1] jAtisUtrIye ca lakShaNAnyupadekShyante||124||

In regard to knowledge of measure of life span, there is description of symptoms in Indriya sthana and Jatisutriya adhyaya (eighth chapter of sharira sthana).[124]

Assessment of Kala (time or stage or season)

कालःपुनःसंवत्सरश्चातुरावस्थाच|
तत्रसंवत्सरोद्विधात्रिधाषोढाद्वादशधाभूयश्चाप्यतःप्रविभज्यतेतत्तत्कार्यमभिसमीक्ष्य|
अत्रखलुतावत्षोढाप्रविभज्यकार्यमुपदेक्ष्यते-

हेमन्तोग्रीष्मोवर्षाश्चेतिशीतोष्णवर्षलक्षणास्त्रयऋतवोभवन्ति,
तेषामन्तरेष्वितरेसाधारणलक्षणास्त्रयऋतवः- प्रावृट्शरद्वसन्ताइति| प्रावृडितिप्रथमःप्रवृष्टःकालः,
तस्यानुबन्धोहिवर्षाः| एवमेतेसंशोधनमधिकृत्यषट्विभज्यन्तेऋतवः||१२५||

kālaḥ punaḥ saṁvatsaraścāturāvasthā ca| tatra saṁvatsarō dvidhā tridhā ṣōḍhā dvādaśadhā bhūyaścāpyataḥ pravibhajyatē tattatkāryamabhisamīkṣya| atra khalu tāvat ṣōḍhā pravibhajya kāryamupadēkṣyatē- hēmantō grīṣmō varṣāścēti śītōṣṇavarṣalakṣaṇāstraya ṛtavō bhavanti, tēṣāmantarēṣvitarē sādhāraṇalakṣaṇāstraya ṛtavaḥ- prāvṛṭśaradvasantā iti| prāvṛḍiti prathamaḥ pravṛṣṭaḥ kālaḥ, tasyānubandhō hi varṣāḥ| ēvamētē saṁśōdhanamadhikṛtya ṣaṭ vibhajyantē ṛtavaḥ||125||

kAlaH punaH saMvatsarashcAturAvasthA ca| tatra saMvatsaro dvidhA tridhA ShoDhA dvAdashadhA bhUyashcApyataH pravibhajyatetattatkAryamabhisamIkShya| atra khalu tAvat ShoDhA pravibhajya kAryamupadekShyate- hemanto grIShmo varShAshcetishItoShNavarShalakShaNAstraya Rutavo bhavanti, teShAmantareShvitare sAdhAraNalakShaNAstrayaRutavaH- prAvRuTsharadvasantA iti| prAvRuDiti prathamaH pravRuShTaH [1] kAlaH, tasyAnubandho hi varShAH| evamete saMshodhanamadhikRutya ShaT vibhajyante RutavaH||125||

Kala (time) has been considered of two types viz. year aspect and status of the patient. The year has been divided into two, three, six, twelve or even more parts according to nature of action (to be taken). Now, dividing into six, the action will be said. *Hemanta* (early winter), *grishma* (summer) and *varsha* (rainy season) these are the three seasons characterised by cold, heat and rains. In between them, there are other three seasons having common characters as *pravrit* (early rain), *sharada* (autumn) and *vasanta* (spring). *Pravrit* denotes the early rain; *varsha* is the continuation of the same. Thus, these six divisions of the seasons have been made for the purpose of evacuative therapy.[125]

Appropriate season for purification therapies

तत्रसाधारणलक्षणेष्वृतुषुवमनादीनांप्रवृत्तिर्विधीयते, निवृत्तिरितरेषु|
साधारणलक्षणाहिमन्दशीतोष्णवर्षत्वात्सुखतमाश्चभवन्त्यविकल्पकाश्चशरीरौषधानाम्,
इतरेपुनरत्यर्थशीतोष्णवर्षत्वाद्दुःखतमाश्च भवन्तिविकल्पकाश्चशरीरौषधानाम्||१२६||

tatra sādhāraṇalakṣaṇēṣvṛtuṣu vamanādīnāṁ pravṛttirvidhīyatē, nivṛttiritarēṣu| sādhāraṇalakṣaṇā hi mandaśītōṣṇavarṣatvāt sukhatamāśca bhavantyavikalpakāśca śarīrauṣadhānām, itarē punaratyarthaśītōṣṇavarṣatvādduḥkhatamāśca bhavanti vikalpakāśca śarīrauṣadhānām||126||

tatra sAdhAraNalakShaNeShvRutuShu vamanAdInAM pravRuttirvidhIyate, nivRuttiritareShu| sAdhAraNalakShaNA hi mandashItoShNavarShatvAt sukhatamAshca bhavantyavikalpakAshcasharIrauShadhAnAm, itare punaratyarthashItoShNavarShatvAdduHkhatamAshca bhavanti vikalpakAshcasharIrauShadhAnAm||126||

Purification therapies such as emesis etc. are applied in seasons having similar characters(as of physiological vitiation of dosha) and are stopped in other seasons. The

seasons having similar characters are the most convenient ones and are not harmful to body and drugs because of moderate cold, heat and rains, while others, due to excessive cold, heat and rains are inconvenient ones and harmful to body and the drugs.[126]

तत्रहेमन्तेह्यतिमात्रशीतोपहतत्वाच्छरीरमसुखोपपन्नंभवत्यतिशीतवाताध्मातमतिदारुणीभूतमवबद्धदोषंच, भेषजंपुनःसंशोधनार्थमुष्णस्वभावमतिशीतोपहतत्वान्मन्दवीर्यत्वमापद्यते,
तस्मात्तयोःसंयोगेसंशोधनमयोगायोपपद्यतेशरीरमपिचवातोपद्रवाय|
ग्रीष्मेपुनर्भृशोष्णोपहतत्वाच्छरीरमसुखोपपन्नंभवत्युष्णवातातपाध्मातमतिशिथिलमत्यर्थप्रविलीनदोषं,
भेषजंपुनःसंशोधनार्थमुष्णस्वभावमुष्णानुगमनात्तीक्ष्णतरत्वमापद्यते,
तस्मात्तयोःसंयोगेसंशोधनमतियोगायोपपद्यतेशरीरमपिपिपासोपद्रवाय|
वर्षासुतुमेघजलावततेगूढार्कचन्द्रतारेधाराकुलेवियतिभूमौपङ्कजलपटलसंवृतायामत्यर्थोपक्लिन्नशरीरेषु
भूतेषुविहतस्वभावेषुचकेवलेष्वौषधग्रामेषुतोयतोयदानुगतमारुतसंसर्गाद्गुरुप्रवृत्तीनिवमनादीनिभवन्ति,
गुरुसमुत्थानानिचशरीराणि| तस्माद्वमनादीनांनिवृत्तिर्विधीयतेवर्षान्तेष्वृतुषु , नचेदात्ययिकंकर्म|
आत्ययिकेपुनःकर्मणिकाममृतुंविकल्प्यकृत्रिमगुणोपधानेनयथर्तुगुणविपरीतेनभेषजंसंयोगसंस्कारप्रमाण
विकल्पेनोपपाद्यप्रमाणवीर्यसमंकृत्वाततःप्रयोजयेदुत्तमेनयत्नेनावहितः||१२७||

tatra hēmantē hyatimātraśītōpahatatvāccharīramasukhōpapannaṁ bhavatyatiśītavātādhmātamatidāruṇībhūtamavabaddhadōṣaṁ ca, bhēṣajaṁ punaḥ saṁśōdhanārthamuṣṇasvabhāvamatiśītōpahatatvānmandavīryatvamāpadyatē, tasmāttayōḥ saṁyōgē saṁśōdhanamayōgāyōpapadyatē śarīramapi ca vātōpadravāya| grīṣmē punarbhṛśōṣṇōpahatatvāccharīramasukhōpapannaṁ bhavatyuṣṇavātātapādhmātamatiśithilamatyarthapravilīnadōṣaṁ, bhēṣajaṁ punaḥ saṁśōdhanārthamuṣṇasvabhāvamuṣṇānugamanāttīkṣṇataratvamāpadyatē, tasmāttayōḥ saṁyōgē saṁśōdhanamatiyōgāyōpapadyatē śarīramapi pipāsōpadravāya| varṣāsu tu mēghajalāvatatē gūḍhārkacandratārē dhārākulē viyati bhūmau paṅkajalapaṭalasaṁvṛtāyāmatyarthōpaklinnaśarīrēṣu bhūtēṣu vihatasvabhāvēṣu ca kēvalēṣvauṣadhagrāmēṣu tōyatōyadānugatamārutasaṁsargād gurupravṛttīni vamanādīni bhavanti, gurusamutthānāni ca śarīrāṇi| tasmādvamanādīnāṁ nivṛttirvidhīyatē varṣāntēṣvṛtuṣu , na cēdātyayikaṁ karma| ātyayikē punaḥ karmaṇi kāmamṛtuṁ vikalpya kṛtrimaguṇōpadhānēna yathartuguṇaviparītēna bhēṣajaṁ saṁyōgasaṁskārapramāṇavikalpēnōpapādya pramāṇavīryasamaṁ kṛtvā tataḥ prayōjayēduttamēna yatnēnāvahitaḥ||127||

tatra hemante hyatimAtrashItopahatatvAccharIramasukhopapannaMbhavatyatishItavAtAdhmAtamatidAruNIbhUtamavabaddhadoShaM ca, bheShajaM punaHsaMshodhanArthamuShNasvabhAvamatishItopahatatvAnmandavIryatvamApadyate, tasmAttayoHsaMyoge saMshodhanamayogAyopapadyate sharIramapi ca vAtopadravAya| grIShme punarbhRushoShNopahatatvAccharIramasukhopapannaMbhavatyuShNavAtAtapAdhmAtamatishithilamatyarthapravilInadoShaM, bheShajaM punaHsaMshodhanArthamuShNasvabhAvamuShNAnugamanAttIkShNataratvamApadyate, tasmAttayoH saMyogesaMshodhanamatiyogAyopapadyate sharIramapi pipAsopadravAya| varShAsu tu meghajalAvatate gUDhArkacandratAre dhArAkule viyati bhUmaupa~gkajalapaTalasaMvRutAyAmatyarthopaklinnasharIreShu bhUteShu

vihatasvabhAveShu cakevaleShvauShadhagrAmeShu toyatoyadAnugatamArutasaMsargAd gurupravRuttIni vamanAdIni bhavanti,gurusamutthAnAni ca sharIrANi| tasmAdvamanAdInAM nivRuttirvidhIyate varShAnteShvRutuShu [1] , na cedAtyayikaM karma| Atyayike punaH karmaNi kAmamRutuM vikalpya kRutrimaguNopadhAnena yathartuguNaviparItenabheShajaM saMyogasaMskArapramANavikalpenopapAdya pramANavIryasamaM kRutvA tataHprayojayeduttamena yatnenAvahitaH||127||

During *hemanta* (early winter) the body is affected by excessive cold and as such is distressed, exposed to excessively cold wind, is too much roughed and dry, and with dosha adhered; on the other hand, the drugs administered for evacuation are hot by nature which become mild in potency due to exposure to excessively cold wind. Hence in conjunction of both these, the evacuative therapy becomes ineffective and the body is inflicted with the *vatika* complication.

During summer season the body afflicted by excessive heat becomes distressed exposed to excessively hot winds too much lax and with excessively lignified dosha; the drugs, on the other hand, administered for evacuation being hot in nature become more intense because of exposure to heat; hence in conjunction of both these, the evacuative therapy produces effects in excess and the body also gets complication like thirst etc.

During rainy season, when the sky is pervaded with cloud and water the sun, the moon and the stars are hidden and there are torrential rains. The earth is covered with mud and water; the body of living beings is moistened and the entire herbal wealth is damaged in nature, the evacuative measures become dull in action and the human bodies sluggish in recovery due to exposure to wind associated with moisture and clouds.

Therefore, the measures like emesis etc. are stopped in the seasons ending with the rains (early winter, summer and rainy seasons) except in case of emergency. In emergency too, one should administer the therapy with great care after modifying the seasonal effects sufficiently by artificial means producing qualities contrary to the seasons and by making the measure appropriate in standard potency with variation in combination, processing and quantity. [127]

Stage of disease

आतुरावस्थास्वपितुकार्याकार्यप्रतिकालाकालसञ्ज्ञा; तद्यथा- अस्यामवस्थायामस्यभेषजस्याकालः, कालःपुनरन्यस्येति; एतदपिहिभवत्यवस्थाविशेषेण; तस्मादातुरावस्थास्वपिहिकालाकालसञ्ज्ञा| तस्यपरीक्षा- मुहुर्मुहुरातुरस्यसर्वावस्थाविशेषावेक्षणंयथावद्भेषजप्रयोगार्थम्| नह्यतिपतितकालमप्राप्तकालंवाभेषजमुपयुज्यमानंयौगिकंभवति; कालोहिभैषज्यप्रयोगपर्याप्तिमभिनिर्वर्तयति||१२८||

āturāvasthāsvapi tu kāryākāryaṁ prati kālākālasañjñā; tadyathā- asyāmavasthāyāmasya bhēṣajasyākālaḥ , kālaḥ punaranyasyēti; ētadapi hi bhavatyavasthāviśēṣēṇa; tasmādāturāvasthāsvapi hi kālākālasañjñā| tasya parīkṣā- muhurmuhurāturasya sarvāvasthāviśēṣāvēkṣaṇaṁ yathāvadbhēṣajaprayōgārtham| na

hyatipatitakālamaprāptakālaṁ vā bhēṣajamupayujyamānaṁ yaugikaṁ bhavati; kālō hi bhaiṣajyaprayōgaparyāptimabhinirvartayati||128||

AturAvasthAsvapi tu kAryAkAryaM prati kAlAkAlasa$_{jj}$jA; tadyathA- asyAmavasthAyAmasyabheShajasyAkAlaH [1] , kAlaH punaranyasyeti; etadapi hi bhavatyavasthAvisheSheNa;tasmAdAturAvasthAsvapi hi kAlAkAlasa$_{jj}$jA| tasya parIkShA- muhurmuhurAturasya sarvAvasthAvisheShAvekShaNaM yathAvadbheShajaprayogArtham| na hyatipatitakAlamaprAptakAlaM vA bheShajamupayujyamAnaM yaugikaM bhavati; kAlo hibhaiShajyaprayogaparyAptimabhinirvartayati||128||

The status of the patient is also called as timely or untimely in relation the act being performed or not. Such as, in a certain condition one drug is untimely, and the other one is timely. This is also due to specific condition, hence the nomenclature of *kala* (timely) and *akala* (untimely) is given to the conditions of the patients. This is examined like this- the physician should observe all the conditions of the patient again and again in order to administer the correct therapy. The therapy administered after or before the (opportune) time is not effective because time determines the sufficiency to the administration of therapy.[128]

Pravritti (inclination or action)

प्रवृत्तिस्तुप्रतिकर्मसमारम्भः| तस्यलक्षणंभिषगौषधातुरपरिचारकाणांक्रियासमायोगः||१२९||

pravṛttistu pratikarmasamārambhaḥ| tasya lakṣaṇaṁ bhiṣagauṣadhāturaparicārakāṇāṁ kriyāsamāyōgaḥ||129||

pravRuttistu pratikarmasamArambhaH| tasya lakShaNaM bhiShagauShadhAturaparicArakANAM kriyAsamAyogaH||129||

Pravritti (inclination or action) is the initiation of the therapy which is characterized by the combination of physician, drug, patient and attendant in treatment. [129]

Upaya (management)

उपायःपुनर्भिषगादीनांसौष्ठवमभिविधानंचसम्यक्| तस्यलक्षणं-भिषगादीनांयथोक्तगुणसम्पत्देशकालप्रमाणसात्म्यक्रियादिभिश्चसिद्धिकारणैःसम्यगुपपादितस्यौषधस्यावचारणमिति||१३०||

upāyaḥ punarbhiṣagādīnāṁ sauṣṭhavamabhividhānaṁ ca samyak| tasya lakṣaṇaṁ- bhiṣagādīnāṁ yathōktaguṇasampat dēśakālapramāṇasātmyakriyādibhiśca siddhikāraṇaiḥ samyagupapāditasyauṣadhasyāvacāraṇamiti||130||

upAyaH punarbhiShagAdInAM sauShThavamabhividhAnaM [1] ca samyak| tasya lakShaNaM- bhiShagAdInAM yathoktaguNasampat deshakAlapramANasAtmyakriyAdibhishcasiddhikAraNaiH samyagupapAditasyauShadhasyAvacAraNamiti||130||

Regarding *upaya* it is excellence of physician etc. and their proper arrangement which is characterized by the physician etc. endowed with their respective qualities and proper application of therapy along with the consideration of place, time, quantitative measurement, suitability, processing etc. which are the factors which when considered and administered with specific medicine leads to success.[130]

एवमेतेदशपरीक्ष्यविशेषाःपृथक्पृथक्परीक्षितव्याभवन्ति||१३१||

ēvamētē daśa parīkṣyaviśēṣāḥ pr̥thak pr̥thak parīkṣitavyā bhavanti||131||

evamete dasha parIkShyavisheShAH pRuthak pRuthak parIkShitavyA bhavanti||131||

Thus these mentioned ten entities should be examined separately and sincerely.[131]

Objective of examination

परीक्षायास्तुखलुप्रयोजनंप्रतिपत्तिज्ञानम्प्रतिपत्तिर्नामयोविकारोयथाप्रतिपत्तव्यस्तस्यतथाऽनुष्ठानज्ञानम्||१३२||

parīkṣāyāstu khalu prayōjanaṁ pratipattijñānam| pratipattirnāma yō vikārō yathā pratipattavyastasya tathā'nuṣṭhānajñānam||132||

parIkShAyAstu khalu prayojanaM pratipattij~jAnam| pratipattirnAma yo vikAro yathA pratipattavyastasya tathA$_{anuShThAnaj}$jAnam||132||

Pratipatti is the object of examination. In other words, it is the decision regarding course of action. More over *pratipatti* is the knowledge of treatment, with which the disorder is to be treated. [132]

यत्रतुखलुवमनादीनांप्रवृत्तिः, यत्रचनिवृत्तिः, तद्व्यासतःसिद्धिषूत्तरमुपदेक्ष्यामः||१३३||

yatra tu khalu vamanādīnāṁ pravr̥ttiḥ, yatra ca nivr̥ttiḥ, tadvyāsataḥ siddhiṣūttaramupadēkṣyāmaḥ||133||

yatra tu khalu vamanAdInAM pravRuttiH, yatra ca nivRuttiH, tadvyAsataHsiddhiShUttaramupadekShyAmaH||133||

The conditions where emesis etc. are indicated or contraindicated will be described in detail in Siddhi Sthana. [133]

प्रवृत्तिनिवृत्तिलक्षणसंयोगेतुगुरुलाघवंसम्प्रधार्यसम्यगध्यवस्येदन्यतरनिष्ठायाम्सन्तिहिव्याधयःशास्त्रेषूत्सर्गापवादैरुपक्रमंप्रतिनिर्दिष्टाः| तस्माद्गुरुलाघवंसम्प्रधार्यसम्यगध्यवस्येदित्युक्तम्||१३४||

pravr̥ttinivr̥ttilakṣaṇasaṁyōgē tu gurulāghavaṁ sampradhārya samyagadhyavasyēdanyataraniṣṭhāyām| santi hi vyādhayaḥ śāstrēṣūtsargāpavādairupakramaṁ prati nirdiṣṭāḥ| tasmādgurulāghavaṁ sampradhārya samyagadhyavasyēdityuktam||134||

pravRuttinivRuttilakShaNasaMyoge tu gurulAghavaM sampradhAryasamyagadhyavasyedanyataraniShThAyAm| santi hi vyAdhayaH

shAstreShUtsargApavAdairupakramaM prati nirdiShTAH| tasmAdgurulAghavaM sampradhArya samyagadhyavasyedityuktam||134||

In situation where symptoms of both indication and contraindication conjoined, one should decide (the treatment protocol) after proper examination of dominant or recessive condition of dosha. The diseases mentioned in treatises are in respect of their treatment as general rule or exception. Hence it is said that one should take action after considering the dominant or recessive condition of dosha. [134]

List of medicines used in therapeutic emesis

यानितुखलुवमनादिषुभेषजद्रव्याण्युपयोगंगच्छन्तितान्यनुव्याख्यास्यामः| तद्यथा-
फलजीमूतकेक्ष्वाकुधामार्गवकुटजकृतवेधनफलानि,
फलजीमूतकेक्ष्वाकुधामार्गवपत्रपुष्पाणिआरग्वधवृक्षकमदनस्वादुकण्टकपाठापाटलाशार्ङ्गेष्टामूर्वासप्तपर्णनक्तमालपिचुमर्दपटोलसुषवीगुडूची- चित्रकसोमवल्कशतावरीद्वीपीशिग्रुमूलकषायैः,
मधुकमधूककोविदारकर्वुदारनीपविदुलबिम्बीशणपुष्पीसदापुष्पाप्रत्यक्पुष्पाकषायैश्च,
एलाहरेणुप्रियङ्गुपृथ्वीकाकुस्तुम्बुरुतगरनलदह्रीवेरतालीशौशीरकषायैश्च ,
इक्षुकाण्डेक्ष्विक्षुवालिकादर्भपोटगलकालङ्कृ(ङ्क)तकषायैश्च,
सुमनासौमनस्यायनीहरिद्रादारुहरिद्रावृश्चीरपुनर्नवामहासहाक्षुद्रसहाकषायैश्च,
शाल्मलिशाल्मलिकभद्रपर्ण्येलापर्ण्युपोदिकोद्दालकधन्वनराजादनोपचित्रागोपीशृङ्गाटिकाकषायैश्च,
पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरसर्षपफाणितक्षीरक्षारलवणोदकैश्च,
यथालाभंयथेष्टंवाऽप्युपसंस्कृत्यवर्तिक्रियाचूर्णावलेहस्नेहकषायमांसरसयवागूयूषकाम्बलिकक्षीरोपधेयान्मोदकानन्यांश्चभक्ष्यप्रकारान्विविधाननुविधाययथार्हंवमनार्हायदद्याद्विधिवद्वमनम्|
इतिकल्पसङ्ग्रहोवमनद्रव्याणाम्| कल्पमेषांविस्तारेणोत्तरकालमुपदेक्ष्यामः||१३५||

yāni tu khalu vamanādiṣu bhēṣajadravyāṇyupayōgaṁ gacchanti tānyanuvyākhyāsyāmaḥ| tadyathā-
phalajīmūtakēkṣvākudhāmārgavakuṭajakṛtavēdhanaphalāni,
phalajīmūtakēkṣvākudhāmārgavapatrapuṣpāṇi āragvadhavṛkṣakamadanasvādukaṇṭakapāṭhāpāṭalāśārṅgēṣṭāmūrvāsaptaparṇanaktamālapicumardapa ṭōlasuṣavīguḍūcī- citrakasōmavalkaśatāvarīdvīpīśigrumūlakaṣāyaiḥ,
madhukamadhūkakōvidārakarvudāranīpavidulabimbīśaṇapuṣpīsadāpuṣpāpratyakpuṣpākaṣāyaiśca,
ēlāharēṇupriyaṅgupṛthvīkākustumburutagaranaladahrīvēratālīśōśīrakaṣāyaiśca ,
ikṣukāṇḍēkṣvikṣuvālikādarbhapōṭagalakālaṅkṛ(ṅka)takaṣāyaiśca,
sumanāsaumanasyāyanīharidrādāruharidrāvṛścīrapunarnavāmahāsahākṣudrasahākaṣāyaiśc, śālmaliśālmalikabhadraparṇyēlāparṇyupōdikōddālakadhanvan arājādanōpacitrāgōpīśṛṅgāṭiākaṣāyaiśca,
pippalīpippalīmūlacavyacitrakaśṛṅgavērasarṣapaphāṇitakṣīrakṣāralavaṇōdakaiśca,
yathālābhaṁ yathēṣṭaṁ vā’pyupasaṁskṛtya vartikriyācūrṇāvalēhasnēhakaṣāyamāṁsarasayavāgūyūṣakāmbalikakṣīrōpadhēyānmōdakānanyāṁśca bhakṣyaprakārān vividhānanuvidhāya yathārhaṁ vamanārhāya dadyādvidhivadvamanam| iti kalpasaṅgrahō vamanadravyāṇām| kalpamēṣāṁ vistārēṇōttarakālamupadēkṣyāmaḥ||135||

yAni tu khalu vamanAdiShu bheShajadravyANyupayogaM gacchanti tAnyanuvyAkhyAsyAmaH| tadyathA-
phalajImUtakekShvAkudhAmArgavakuTajakRutavedhanaphalAni,
phalajImUtakekShvAkudhAmArgavapatrapuShpANiAragvadhavRukShakamadanasvAdukaNTakapAThApATalAshAr~ggeShTAmUrvAsaptaparNanaktamAlapicumardapaTolasuShavIguDUcI-citrakasomavalkashatAvarIdvIpIshigrumUlakaShAyaiH,madhukamadhUkakovidArakarvudAranIpavidulabimbIshaNapuShpIsadApuShpApratyakpuShpAkaShAyaishca,elAha
reNupriya~ggupRuthvIkAkustumburutagaranaladahrIveratAlIshoshIrakaShAyaishca [1]
,ikShukANDekShvikShuvAlikAdarbhapoTagalakAla$_{gkRu(}$gka)takaShAyaishca,
sumanAsaumanasyAyanIharidrAdAruharidrAvRushcIrapunarnavAmahAsahAkShudrasahAkaShAyaishca,shAlmalishAlmalikabhadraparNyelAparNyupodikoddAlakadhanvanarAjAdanopacitrAgopIshRu$_{ggATikAkaShAyaishca,pippalIpippalImUlacavyacitrakashRu}$ggaverasarShapaphANitakShIrakShAralavaNodakaishca, yathAlAbhaM yatheShTaMvA~apyupasaMskRutyavartikriyAcUrNAvalehasnehakaShAyamAMsarasayavAgUyUShakAmbalikakShIropadheyAnmodakAnanyAMshcabhakShyaprakArAn vividhAnanuvidhAya yathArhaM vamanArhAya dadyAdvidhivadvamanam| iti kalpasa~ggraho vamanadravyANAm| kalpameShAM vistAreNottarakAlamupadekShyAmaH||135||

In this concern the drugs which are mentioned for therapeutic emesis etc. are being mentioned henceforth. They are as follows:

- Fruits of *madanaphala, jimutaka, ikshvaku, dhamargava, kutaja, kritavedhana* ;
- Leaves and flowers of *madanaphala, jimutaka, ikshvaku, dhamargava*;
- Decoctions of the roots of *aragvadha, vrikshaka (kutaja), madana, svadukaṇṭaka, paṭha, patala, sharangeshta, murva, saptaparna, naktamala, pichumarda (nimba), patola, sushavi, guduchi- chitraka, somavalka, shatavari, dvipi, shigrumula*;
- Decoction of *madhuka, madhooka, kovidara, karvudara, nipa, vidula, bimbi, shaṇapushpi, sadapushpa (arka)* and *pratyakpushpa(apamarga)*;
- Decoction of *ela, harenu, priyangu, prithvika, kustumburu, tagara, nalada, hrivera, talis, ushira,*
- Decoction of *ikshu, kandekshu, ikshuvalika, darbha, potagala, kalankri(nka)ta*;
- Decoction of *sumana, saumanasyayani, haridra, daruharidra, vrishchirq, punarnava, mahasaha, kshudrasaha;*
- Decoction of *sumana, saumanasyayani*;
- Decoction of *shalmali, shalmalika, bhadraparni, elaparni, upodika, uddalaka, dhanvana, rajadana, upachitra, gopi (sariva), shringataka; pippali, pippalimula, chavya, chitraka, shringavera, sarshapa, phanita, kshira, kshara,* salt with water and made into bolus and other eatables added with *vartti kriya* (suppository), powder, linctus, processed in lipids, extract, meat soup, gruel, (vegetable) soup, *kambalika* and milk should be administered to the patient requiring emesis according to prescribed procedure. These are, in brief, the pharmaceutical forms of emetic drugs, which are described in detail latter on in Kalpa Sthana.[135]

List of medicines used in therapeutic purgation

विरेचनद्रव्याणितुश्यामात्रिवृच्चतुरङ्गुलतिल्वकमहावृक्षसप्तलाशङ्खिनीदन्तीद्रवन्तीनांक्षीरमूलत्वक्पत्रपुष्पफलानियथायोगंतैस्तैःक्षीरमूलत्वक्पत्रपुष्पफलैर्विक्लिप्ताविक्लिप्तैः ,
अजगन्धाश्वगन्धाजशृङ्गीक्षीरिणीनीलिनीक्लीतककषायैश्च,
प्रकीर्योदकीर्यामसूरविदलाकम्पिल्लकविडङ्गगवाक्षीकषायैश्च,
पीलुप्रियालमृद्वीकाकाश्मर्यपरूषकबदरदाडिमामलकहरीतकीबिभीतकवृश्चीरपुनर्नवाविदारिगन्धादिकषायैश्च,सीधुसुरासौवीरकतुषोदकमैरेयमेदकमदिरामधुमधूलकधान्याम्लकुवलबदरखर्जूरकर्कन्धुभिश्च,
दधिदधिमण्डोदश्विद्भिश्च,
गोमहिष्यजावीनांचक्षीरमूत्रैर्यथालाभंयथेष्टंवाऽप्युपसंस्कृत्यवर्तिक्रियाचूर्णासवलेहस्नेहकषायमांसरसयूषकाम्बलिकयवागूक्षीरोपधेयान्मोदकानन्यांश्चभक्ष्यप्र(वि)कारान्विविधांश्चयोगाननुविधाययथार्हंविरेच
नार्हायददद्याद्विरेचनम्| इतिकल्पसङ्ग्रहोविरेचनद्रव्याणाम्|
कल्पमेषांविस्तरेणयथावदुत्तरकालमुपदेक्ष्यामः||१३६||

virēcanadravyāṇi tu
śyāmātrivṛccaturaṅgulatilvakamahāvṛkṣasaptalāśaṅkhinīdantīdravantīnāṁ
kṣīramūlatvakpatrapuṣpaphalāni yathāyōgaṁ taistaiḥ
kṣīramūlatvakpatrapuṣpaphalairvikliptāvikliptaiḥ ,
ajagandhāśvagandhājaśṛṅgīkṣīriṇīnīlinīklītakakaṣāyaiśca,
prakīryōdakīryāmasūravidalākampillakaviḍaṅgagavākṣīkaṣāyaiśca,
pīlupriyālamṛdvīkākāśmaryaparūṣakabadaradāḍimāmalakaharītakībibhītakavṛścīrapunarnavāvidārigandhādikaṣāyaiśca,
sīdhusurāsauvīrakatuṣōdakamairēyamēdakamadirāmadhumadhūlakadhānyāmlakuvalabadarakharjūrakarkandhubhiśca, dadhidadhimaṇḍōdaśvidbhiśca, gōmahiṣyajāvīnāṁ ca kṣīramūtrairyathālābhaṁ yathēṣṭaṁ vā’pyupasaṁskṛtya
vartikriyācūrṇāsavalēhasnēhakaṣāyamāṁsarasayūṣakāmbalikayavāgūkṣīrōpadhēyān mōdakānanyāṁśca bhakṣyapra(vi)kārān vividhāṁśca yōgānanuvidhāya yathārhaṁ virēcanārhāya dadyādvirēcanam| iti kalpasaṅgrahō virēcanadravyāṇām| kalpamēṣāṁ vistarēṇa yathāvaduttarakālamupadēkṣyāmaḥ||136||

virecanadravyANi tu
shyAmAtrivRuccatura$_{ggulatilvakamahAvRukShasaptalAsha}$gkhinIdantIdravantInAMkShIramUlatvakpatrapuShpaphalAni yathAyogaM taistaiH
kShIramUlatvakpatrapuShpaphalairvikliptAvikliptaiH
,ajagandhAshvagandhAjashRu$_{ggIkShIriNInIlinIklItakakaShAyaishca,prakIryodakIryAmasUravidalAkampillakaviDa}$ggagavAkShIkaShAyaishca,pIlupriyAlamRudvIkAkAsh
maryaparUShakabadaradADimAmalakaharItakIbibhItakavRushcIrapunarnavAvidArigandhAdikaShAyaishca,sIdhusurAsauvIrakatuShodakamaireyamedakamadirAmadhumadhUlakadhAnyAmlakuvalabadarakharjUrakarkandhubhishca,dadhidadhimaNDodashvidbhishca, gomahiShyajAvInAM ca kShIramUtrairyathAlAbhaM yatheShTaM vA~apyupasaMskRutyavartikriyAcUrNAsavalehasnehakaShAyamAMsarasayUShakAmbalikayavAgUkShIropadheyAn modakAnanyAMshcabhakShyapra(vi)kArAn vividhAMshca [1] yogAnanuvidhAya yathArhaM virecanArhAya dadyAdvirecanam| iti kalpasa~ggraho virecanadravyANAm| kalpameShAM vistareNa yathAvaduttarakAlamupadekShyAmaH||136||

Purgative drugs in parts of latex, root, bark, leaf, flower and fruit wholly or individually of *shyama, trivrit, chaturangula* (*aragvadha*), *tilvaka, mahavriksha, saptala, shankhini, danti* and *dravanti* are to be used according to requirement. They should be processed, according to need or availability with the following:

- decoction of *ajagandha, ashvagandha, ajashringi, kshirini, nilini* and *klitaka*;
- *prakirya, udakirya, masuravidala, kampillaka, vidanga,* and *gavakshi*;
- *pilu, priyala, mrudvika, kashmarya, parushaka, badara, dadima, amalaki, haritaki, bibhitaki, vrushchira, punarnava* and the drugs of *vidarigandhadi gana*;
- *sidhu, sura, sauviraka, tushodaka, maireya, medaka, madira, madhu, madhulaka, dhanyamla, kuvala, badara, kharjura, karkandhu, dadhi, dadhimanda* (curdwater), *udashvid* (buttermilk) and;
- milk and urine of cow, buffalo, goat and sheep;
- made into bolus and other eatables added with *vartikriya* (suppository), *churna* (powder), *asava, leha* (linctus), *sneha* (medicated fatty preparation), *kashaya* (decoction), *mamsarasa* (meat-soup), *yusha* (vegetable soup), *kambalika* (a kind of soup prepared from whey and green gram), *yavagu* (gruel), *kshiropadheyan* (milk administered), *modaka* (comparatively big tablet for high dose), and other forms of food preparation are to be used in patient requiring purgation. These are in brief the pharmaceutical preparation of purgative drugs, which will be further described in detail.[136]

List of medicines used in therapeutic non-unctuous enema

आस्थापनेषुतुभूयिष्ठकल्पानिद्रव्याणियानियोगमुपयान्तितेषुतेष्ववस्थान्तरेष्वातुराणां, तानिद्रव्याणिनामतोविस्तरेणोपदिश्यमानान्यपरिसङ्ख्येयानिस्युरतिबहुत्वात्; इष्टश्चानतिसङ्क्षेपविस्तरोपदेशस्तन्त्रे, इष्टंचकेवलंज्ञानं, तस्माद्रसतएवतान्यत्रव्याख्यास्यामः| ससंसर्गविकल्पविस्तरोहयेषामपरिसङ्ख्येयः, समवेतानांरसानामंशांशबलविकल्पातिबहुत्वात्| तस्माद्द्रव्याणांचैकदेशमुदाहरणार्थंरसेष्वनुविभज्यरसैकैकश्येनचनामलक्षणार्थंषडास्थापनस्कन्धारसतोऽनुविभज्यव्याख्यास्तन्तें||१३७||

āsthāpanēṣu tu bhūyiṣṭhakalpāni dravyāṇi yāni yōgamupayānti tēṣu tēṣvavasthāntarēṣvāturāṇāṁ, tāni dravyāṇi nāmatō vistarēṇōpadiśyamānānyaparisaṅkhyēyāni syuratibahutvāt; iṣṭaścānatisaṅkṣēpavistarōpadēśastantrē, iṣṭaṁ ca kēvalaṁ jñānaṁ, tasmādrasata ēva tānyatra vyākhyāsyāmaḥ| rasasaṁsargavikalpavistarō hyēṣāmaparisaṅkhyēyaḥ, samavētānāṁ rasānāmaṁśāṁśabalavikalpātibahutvāt| tasmāddravyāṇāṁ caikadēśamudāharaṇārthaṁ rasēṣvanuvibhajya rasaikaikaśyēna ca nāmalakṣaṇārthaṁ ṣaḍāsthāpanaskandhā rasatō’nuvibhajya vyākhyāstantē||137||

AsthApaneShu tu bhUyiShThakalpAni dravyANi yAni yogamupayAnti teShuteShvavasthAntareShvAturANAM, tAni dravyANi nAmato vistareNopadishyamAnAnyaparisa~gkhyeyAnisyuratibahutvAt; iShTashcAnatisa~gkShepavistaropadeshastantre, iShTaM ca kevalaM j~jAnaM,tasmAdrasata eva tAnyatra vyAkhyAsyAmaH| rasasaMsargavikalpavistaro [1] hyeShAmaparisa~gkhyeyaH,

samavetAnAMrasAnAmaMshAMshabalavikalpAtibahutvAt| tasmAddravyANAM caikadeshamudAharaNArthaM raseShvanuvibhajya rasaikaikashyena canAmalakShaNArthaM ShaDAsthApanaskandhA rasato~anuvibhajya vyAkhyAstante||137||

The drugs which are mostly used in non-unctuous enema in different conditions of patients may become innumerable if they are described in detail by individual names, but as the dealing of the subject in the treatise is desired, they are mentioned here only according to *rasas*. In respect of these, the details of the variations in combination of *rasas* are immeasurable because of the excessive numerousness of the proportional variations in combined *rasas*. Hence for illustration, a part of drugs having been grouped in *rasas*, six groups of (drugs used in) non-unctuous enema are mentioned here according to *rasas* for characterization according to name on the basis of individual *rasa*. [137]

यत्तुषड्विधमास्थापनमेकरसमित्याचक्षतेभिषजः, तद्दुर्लभतमंसंसृष्टरसभूयिष्ठत्वाद्द्रव्याणाम्| तस्मान्मधुराणिमधुरप्रायाणिमधुरविपाकानिमधुरप्रभावाणिचमधुरस्कन्धेमधुराण्येवकृत्वोपदेक्ष्यन्ते, तथेतराणिद्रव्याण्यपि||१३८||

yattu ṣaḍvidhamāsthāpanamēkarasamityācakṣatē bhiṣajaḥ, taddurlabhatamaṁ saṁsr̥ṣṭarasabhūyiṣṭhatvāddravyāṇām| tasmānmadhurāṇi madhuraprāyāṇi madhuravipākāni madhuraprabhāvāṇi ca madhuraskandhē madhurāṇyēva kr̥tvōpadēkṣyantē, tathētarāṇi dravyāṇyapi||138||

yattu ShaDvidhamAsthApanamekarasamityAcakShate bhiShajaH, taddurlabhatamaMsaMsRuShTarasabhUyiShThatvAddravyANAm| tasmAnmadhurANi madhuraprAyANi madhuravipAkAni madhuraprabhAvANi ca madhuraskandhemadhurANyeva kRutvopadekShyante, tathetarANi dravyANyapi||138||

That non-unctuous enema is of six types having single rasa as said by physician. Drugs possess mostly the combined *rasa* therefore grouping them in single group is not possible, hence the drugs included in *madhura* group mean those which are sweet, predominantly sweet, and sweet in *vipaka* or having effects similar to sweet drugs. This is same for other drugs also.[138]

Madhura skandha (group of sweet drugs)

तद्यथा-

जीवकर्षभकौजीवन्तीवीरातामलकीकाकोलीक्षीरकाकोलीमुद्गपर्णीमाषपर्णीशालपर्णीपृश्निपर्ण्यसनपर्णीमधुपर्णीमेदामहामेदाकर्कटशृङ्गीशृङ्गाटिकाछिन्नरुहाच्छत्राऽतिच्छत्राश्रावणीमहाश्रावणीसहदेवाविश्वदेवाशुक्लाक्षीरशुक्लाबलाऽतिबलाविदारीक्षीरविदारीक्षुद्रसहामहासहाऋष्यगन्धाऽश्वगन्धावृश्चीरःपुनर्नवाबृहतीकण्टकारिकौरुबूकोमोरटःश्वदंष्ट्रासंहर्षाशतावरीशतपुष्पामधूकपुष्पीयष्टीमधुमधूलिकामृद्वीकाखर्जूरंपरूषकमात्मगुप्तापुष्करबीजंकशेरुकंराजकशेरुकंराजादनंकतकंकाश्मर्यंशीतपाक्यौदनपाकीतालखर्जूरमस्तकमिक्षुरिक्षुवालिकादर्भःकुशःकाशःशालिर्गुन्द्रेत्कटकःशरमूलंराजक्षवकःऋष्यप्रोक्ताद्वारदाभारद्वाजीवनत्रपुष्यभीरुपत्रीहंसपादीकाकनासिकाकुलिङ्गाक्षीक्षीरवल्लीकपोलवल्लीकपोतवल्लीसोमवल्लीगोपवल्लीमधुवल्लीचेति;
एषामेवंविधानामन्येषांचमधुरवर्गपरिसङ्ख्यातानामौषधद्रव्याणांछेद्यानिखण्डशश्छेदयित्वाभेद्यानिचाणु

शोभेदयित्वाप्रक्षाल्यपानीयेनसुप्रक्षालितायांस्थाल्यांसमावाप्यपयसाऽर्धोदकेनाभ्यासिच्यसाधयेद्द्व्यांसत तमवघट्टयन्;तदुपयुक्तभूयिष्ठेऽम्भसिगतरसेष्वौषधेषुपयसिचानुपदग्धेस्थालीमुपहृत्यसुपरिपूतंपयःसु खोष्णंघृततैलवसामज्जलवणफाणितोपहितंबस्तिंवातविकारिणेविधिज्ञोविधिवद्द्दद्यात्; शीतंतुमधुसर्पिर्भ्यामुपसंसृज्यपित्तविकारिणेविधिवद्द्दद्यात्| इतिमधुरस्कन्धः||१३९||

tadyathā-

jīvakarṣabhakau jīvantī vīrā tāmalakī kākōlī kṣīrakākōlī mudgaparṇī māṣaparṇī śālaparṇī pr̥śniparṇyasanaparṇī madhuparṇī mēdā mahāmēdā karkaṭaśr̥ṅgī śr̥ṅgāṭikā chinnaruhā cchatrā'ticchatrā śrāvaṇī mahāśrāvaṇī sahadēvā viśvadēvā śuklā kṣīraśuklā balā'tibalā vidārī kṣīravidārī kṣudrasahā mahāsahā r̥ṣyagandhā'śvagandhā vr̥ścīraḥ punarnavā br̥hatī kaṇṭakārikōrubūkō mōraṭaḥ śvadaṁṣṭrā saṁharṣā śatāvarī śatapuṣpā madhūkapuṣpī yaṣṭīmadhu madhūlikā mr̥dvīkā kharjūraṁ parūṣakamātmaguptā puṣkarabījaṁ kaśērukaṁ rājakaśērukaṁ rājādanaṁ katakaṁ kāśmaryaṁ śītapākyōdanapākī tālakharjūramastakamikṣurikṣuvālikā darbhaḥ kuśaḥ kāśaḥ śālirgundrētkaṭakaḥ śaramūlaṁ rājakṣavakaḥ r̥ṣyaprōktā dvāradā bhāradvājī vanatrapuṣyabhīrupatrī haṁsapādī kākanāsikā kuliṅgākṣī kṣīravallī kapōlavallī kapōtavallī sōmavallī gōpavallī madhuvallī cēti; ēṣāmēvaṁvidhānāmanyēṣāṁ ca madhuravargaparisaṅkhyātānāmauṣadhadravyāṇāṁ chēdyāni khaṇḍaśaśchēdayitvā bhēdyāni cāṇuśō bhēdayitvā prakṣālya pānīyēna suprakṣālitāyāṁ sthālyāṁ samāvāpya payasā'rdhōdakēnābhyāsicya sādhayēddarvyā satatamavaghaṭṭayan; tadupayuktabhūyiṣṭhē'mbhasi gatarasēṣvauṣadhēṣu payasi cānupadagdhē sthālīmupahr̥tya suparipūtaṁ payaḥ sukhōṣṇaṁ ghr̥tatailavasāmajjalavaṇaphāṇitōpahitaṁ bastiṁ vātavikāriṇē vidhijñō vidhivaddadyāt; śītaṁ tu madhusarpirbhyāmupasaṁsr̥jya pittavikāriṇē vidhivaddadyāt| iti madhuraskandhaḥ||139||

tadyathA-

jIvakarShabhakau jIvantI vIrA tAmalakI kAkolI kShIrakAkolI mudgaparNI mAShaparNIshAlaparNI pRushniparNyasanaparNI [1] madhuparNI medA mahAmedA karkaTashRu~ggI shRu~ggATikAchinnaruhA cchatrA~aticchatrA shrAvaNI mahAshrAvaNI sahadevA vishvadevA shuklA kShIrashuklAbalA~atibalA vidArI kShIravidArI kShudrasahA mahAsahA RuShyagandhA~ashvagandhA vRushcIraHpunarnavA bRuhatI kaNTakArikorubUko moraTaH shvadaMShTrA saMharShA shatAvarI shatapuShpAmadhUkapuShpI yaShTImadhu madhUlikA mRudvIkA kharjUraM parUShakamAtmaguptA puShkarabIjaMkasherukaM rAjakasherukaM rAjAdanaM katakaM kAshmaryaM shItapAkyodanapAkItAlakharjUramastakamikShurikShuvAlikA darbhaH kushaH kAshaH shAlirgundretkaTakaH sharamUlaMrAjakShavakaH RuShyaproktA dvAradA bhAradvAjI vanatrapuShyabhIrupatrI haMsapAdI kAkanAsikAkuli~ggAkShI kShIravallI kapolavallI kapotavallI somavallI gopavallI madhuvallI ceti;eShAmevaMvidhAnAmanyeShAM ca madhuravargaparisa~gkhyAtAnAmauShadhadravyANAM chedyAnikhaNDashashchedayitvA bhedyAni cANusho bhedayitvA prakShAlya pAnIyena suprakShAlitAyAM sthAlyAMsamAvApya payasA~ardhodakenAbhyAsicya sAdhayeddarvyA satatamavaghaTTayan;tadupayuktabhUyiShThe~ambhasi

gataraseShvauShadheShu payasi cAnupadagdhe sthAlImupahRutyasuparipUtaM [2] payaH sukhoShNaM ghRutatailavasAmajjalavaNphANitopahitaM bastiM vAtavikAriNevidhij~jo vidhivaddadyAt; shItaM tu madhusarpirbhyAmupasaMsRujya pittavikAriNe vidhivaddadyAt| iti madhuraskandhaH||139||

The drugs mentioned in sweet group (*madhura skandha*) are *jivaka, rushabhaka, jivanti, vira, amalaki, kakoli, kshirakakoli, mudgaparni, mashaparṇi, shalaparni, prushniparni, mashaparni, shalaparni, meda, mahameda, karkatashringi, shringataka, chinnaruha, cchatra, aticchatra, shravani, mahashravavani, sahadeva, vishvadeva, shukla, kshirashukla, bala, atibala, vidari, kshiravidari, kshudrasaha, mahasaha, rishyagandha, ashvagandha, vrishchira, punarnava, brihati, kantakari, korubuka, moraṭa, shwadamshtra, samharsha, shatavari, shaatapushpa, madhukapushpi, yashtimadhu, madhulika, mrudvika, kharjura, parushaka, atmagupta, pushkarabija, kasheruka, rajakasheruka, rajadana, kataka, kashmarya, shita, pakya, danapaki tala, kharjura, mastakam, ikshu, ikshuvalika, darbha, kusha, kasha, shali, gundrrtkataka, shaaramula, rajakshavaka, rushyaprokta, dvarada, bharadvaj, vanatrapushya, bhirupatri hamsapadi, kakanasa, kulinga, kshiravalli, kapolavalli, kapotavalli, somavalli* and *gopavalli*. These and such other drugs of sweet group should be taken. After cutting and breaking them into small pieces and washing with water properly, should be kept in a vessel. Adding to it milk diluted with half water should be cooked stirring till its major portion of water is absorbed, drugs are extracted and milk is not charred. The vessel should be brought down and the milk should be taken out of it and filtered well. This lukewarm milk added with ghee, oil, fat, marrow, salt and *phanita* should be used properly for enema by expert in *vatika* disorders. In *paittika* disorders, the same should be given cold and combined with honey and ghee. Thus, ends the sweet group of drugs. [139]

Amla skandha (group of sour drugs)

आम्राम्रातकलकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदरदाडिममातुलुङ्गगण्डीरामलकनन्दीतकशीतक-तिन्तिण्डीकदन्तशठैरावतककोशाम्रधन्वनानांफलानि,
पत्राणिचाम्रातकाश्मन्तकचाङ्गेरीणांचतुर्विधानांचाम्लिकानांद्वयोश्चकोलयोश्चामशुष्कयोर्द्वयोश्चैवशुष्काम्लिकयोर्ग्राम्यारण्ययोः,
आसवद्रव्याणिचसुरासौवीरकतुषोदकमैरेयमेदकमदिरामधुशुक्तशीधुदधिदधिमण्डोदश्विद्धान्याम्लादीनिच,
एषामेवंविधानामन्येषांचाम्लवर्गपरिसङ्ख्यातानामौषधद्रव्याणांछेद्यानिखण्डशश्छेदयित्वाभेद्यानिचाणुशोभेदयित्वाद्रवैःस्थाल्यामभ्यासिच्यसाधयित्वोपसंस्कृत्ययथावत्तैलवसामज्जलवणफाणितोपहितंसुखोष्णंबस्तिंवातविकारिणेविधिज्ञोविधिवद्ददद्यात्| इत्यम्लस्कन्धः||१४०||

Āmrāmrātakalakucakaramardavṛkṣāmlāmlavētasakuvalabadaradāḍimamātuluṅgagaṇḍīrāmalakanandītakaśītaka- tintiṇḍīkadantaśaṭhairāvatakakōśāmradhanvanānāṁ phalāni, patrāṇi cāmrātakāśmantakacāṅgērīṇāṁ caturvidhānāṁ cāmlikānāṁ dvayōśca kōlayōścāmaśuṣkayōrdvayōścaiva śuṣkāmlikayōrgrāmyāraṇyayōḥ, āsavadravyāṇi ca surāsauvīrakatuṣōdakamairēyamēdakamadirāmadhuśuktaśīdhudadhidadhimaṇḍōdaśviddhānyāmlādīni ca, ēṣāmēvaṁvidhānāmanyēṣāṁ cāmlavargaparisaṅkhyātānāmauṣadhadravyāṇāṁ chēdyāni khaṇḍaśaśchēdayitvā bhēdyāni cāṇuśō bhēdayitvā dravaiḥ sthālyāmabhyāsicya sādhayitvōpasaṁskṛtya

yathāvattailavasāmajjalavaṇaphāṇitōpahitaṁ sukhōṣṇaṁ bastiṁ vātavikāriṇē vidhijñō vidhivaddadyāt| ityamlaskandhaḥ||140||

AmrAmrAtakalakucakaramardavRukShAmlAmlavetasakuvalabadaradADimamAtulu~ggagaNDIrAmalakanandItakashItaka-tintiNDIkadantashaThairAvatakakoshAmradhanvanAnAM phalAni, patrANi cAmrAtakAshmantakacA~ggerINAMcaturvidhAnAM cAmlikAnAM dvayoshca kolayoshcAmashuShkayordvayoshcaiva shuShkAmlikayorgrAmyAraNyayoH,AsavadravyANi casurAsauvIrakatuShodakamaireyamedakamadirAmadhushuktashIdhudadhidadhimaNDodashviddhAnyAmlAdIni ca,eShAmevaMvidhAnAmanyeShAM cAmlavargaparisa~gkhyAtAnAmauShadhadravyANAM chedyAnikhaNDashashchedayitvA bhedyAni cANusho bhedayitvA dravaiH sthAlyAmabhyAsicya sAdhayitvopasaMskRutyayathAvattailavasAmajjalavaNaphANitopahitaM sukhoShNaM bastiM vAtavikAriNe vidhij~jo vidhivaddadyAt| ityamlaskandhaH||140||

The sour group (drugs of *amlaskandha*) includes fruits of *amra, amrataka, lakucha, karamarda, vrukshamla, amlavetasa, kuvala, badara, dadima, matulunga, gandira, amalaka, nanditaka, shitaka, tintindika, dantashath, airavataka, koshamra, dhanvan*;

- Leaves of *amrataka, ashmantaka, changeri,* four types of *amlika*, two types of *kola*- unripe and dried, two types of dried tamarind wild and cultivated, substances used in preparation of *asava, sura, sauviraka, tushodaka, maireya, medaka, madira, madhu, shukta, sidhu, dadhimanda,* buttermilk, *dhanyamla* etc.

These and such other drugs of the sour group should be taken and after cutting and breaking into small pieces should be placed in a vessel along with liquids and be cooked. The lukewarm product added properly with oil, fat, *majja*, salt and *phanita* should be used for enema in *vatika* disorders according to procedure by the expert physician. Thus, ends the sour group. [140]

Lavana skandha (group of salty drugs)

सैन्धवसौवर्चलकालविडपाक्यानूपकूप्यवालुकैलमौलकसामुद्ररोमकौद्भिदौषरपाटेयकपांशुजान्येवम्प्रकाराणिचान्यानिलवणवर्गपरिसङ्ख्यातानि,
एतान्यम्लोपहितान्युष्णोदकोपहितानिवास्नेहवन्तिसुखोष्णंबस्तिंवातविकारिणेविधिज्ञोविधिवद्ददद्यात्|
इतिलवणस्कन्धः||१४१||

saindhavasauvarcalakālaviḍapākyānūpakūpyavālukailamaulakasāmudrarōmakaudbhidauṣarapāṭēyakapāṁśujānyēvamprakārāṇi cānyāni lavaṇavargaparisaṅkhyātāni, ētānyamlōpahitānyuṣṇōdakōpahitāni vā snēhavanti sukhōṣṇaṁ bastiṁ vātavikāriṇē vidhijñō vidhivaddadyāt| iti lavaṇaskandhaḥ||141||

saindhavasauvarcalakAlaviDapAkyAnUpakUpyavAlukailamaulakasAmudraromakaudbhidauSharapATeyakapAMshujAnyevamprakArANicAnyAni lavaNavargaparisa~gkhyAtAni, etAnyamlopahitAnyuShNodakopahitAni vA snehavanti sukhoShNaM bastiM vAtavikAriNevidhij~jo vidhivaddadyAt| iti lavaNaskandhaH||141||

In the salty group (*lavana skandha*), the drugs mentioned are – *saindhava, sauvarchala, kala, vida, pakya, anupa, valukaila, maulaka, samudra, romaka, audbhida, aushara, pateyaka, pamshuja* and others. These drugs added with sour or warm water along with fatty substance in lukewarm condition should be used for enema in *vatika* disorders according to procedure by the expert. This concludes the salty group of drugs. [141]

Katu skandha (group of pungent drugs)

पिप्पलीपिप्पलीमूलहस्तिपिप्पलीचव्यचित्रकशृङ्गवेरमरिचाजमोदार्द्रकविडङ्गकुस्तुम्बुरुपीलुतेजवत्येला कुष्ठभल्लातकास्थिहिङ्गुनिर्यासकिलिममूलकसर्षपलशुनकरञ्जशिग्रुकमधुशिग्रुकखरपुष्प भूस्तृणसुमखसुरसकुठेरकार्जक- गण्डीरकालमालकपर्णीसक्षवकफणिज्झकक्षारमूत्रपित्तानीति; एषामेवंविधानाचान्यैषांकटुकवर्गपरिसङ्ख्यातानामौषधद्रव्याणांछेद्यानिखण्डशश्छेदयित्वाभेद्यानिचाणु शोभेदयित्वागोमूत्रेणसहसाधयित्वोपसंस्कृत्ययथावन्मधुतैललवणोपहितंसुखोष्णंबस्तिंश्लेष्मविकारि णेविधिज्ञोविधिवद्ददद्यात्| इतिकटुकस्कन्धः||१४२||

pippalīpippalīmūlahastipippalīcavyacitrakaśr̥ṅgavēramaricājamōdārdrakaviḍaṅgakustum burupīlutējōvatyēlākuṣṭhabhallātakāsthihiṅguniryāsakilimamūlakasarṣapalaśunakar añjaśigrukamadhuśigrukakharapupabhūstr̥ṇasumukhasurasakuṭhērakārjaka-gaṇḍīrakālamālakaparṇāsakṣavakaphaṇijjhakakṣāramūtrapittānīti; ēṣāmēvaṁvidhānāṁ cānyēṣāṁ kaṭukavargaparisaṅkhyātānāmauṣadhadravyāṇāṁ chēdyāni khaṇḍaśaśchēdayitvā bhēdyāni cāṇuśō bhēdayitvā gōmūtrēṇa saha sādhayitvōpasaṁskr̥tya yathāvanmadhutailalavaṇōpahitaṁ sukhōṣṇaṁ bastiṁ ślēṣmavikāriṇē vidhijñō vidhivaddadyāt| iti kaṭukaskandhaḥ||142||

pippalIpippalImUlahastipippalIcavyacitrakashRu$_{ggaveramaricAjamodArdrakaviDa}$ggakustumburupIlut ejovatyelAkuShTha-bhallAtakAsthihi$_{gguniryAsakilimamUlakasarShapalashunakara}$jjashigrukamadhushigr ukakharapuShpabhUstRuNasumukhasurasakuTherakArjaka-gaNDIrakAlamAlakaparNA sakShavakaphaNijjhakakShAramUtrapittAnIti; eShAmevaMvidhAnAM cAnyeShAMkaTukavargaparisa~gkhyAtAnAmauShadhadravyANAM chedyAni khaNDashashchedayitvA bhedyAni cANusho bhedayitvA gomUtreNa sahasAdhayitvopasaMskRutya yathAvanmadhutailalavaNopahitaM sukhoShNaM bastiM shleShmavikAriNe vidhij~jo vidhivaddadyAt| iti kaTukaskandhaH||142||

In pungent group (*katuka skandha*) the drugs included are – *pippali, pippalimula, gajapippali, chavya, chitraka, shunţhi, maricha, ajamoda, ardraka, vidanga, dhanyaka, pilu, tejavati, ela, kushtha, bhallatakasthi, hinguniryasa, devadaru, mulaka, sarshapa, lashuna, karanja, shigru, madhu shigru, kharapushpa, bhustruna sumukha, surasa, kutheraka, arjaka, gandira, kalamalaka, parnasa, kshavaka, phanijjhaka,* alkali, urines, and biles. These along with other similar drugs of group (pungent) should be taken and after cutting and breaking into pieces should be cooked with cow's urine. This while lukewarm added with honey oil and salt should be used for enema in *shlaishmika* disorders according to procedure by experts. Thus ends the pungent group.[142]

Tikta skandha (group of bitter drugs)

चन्दननलदकृतमालनक्तमालनिम्बतुम्बुरुकुटजहरिद्रादारुहरिद्रामुस्तमूर्वाकिराततिक्तककटुकरोहिणीत्रा यमाणाकारवेल्लिकाकरीरकरवीरकेबुककठिल्लकवृषमण्डूकपर्णीकर्कोटकवार्ताकुकर्कशकाकमाचीकाको

दुम्बरिकासुषव्यतिविषापटोलकुलकपाठागुडूचीवेत्राग्रवेतसविकङ्कतबकुलसोमवल्कसप्तपर्णसुमनार्कावल्गुजवचातगरागुरुवालकोशीराणीति ,
एषामेवंविधानांचान्येषांतिक्तवर्गपरिसङ्ख्यातानामौषधद्रव्याणांछेद्यानिखण्डशश्छेदयित्वाभेद्यानिचाणुशोभेदयित्वाप्रक्षाल्यपानीयेनाभ्यासिच्यसाधयित्वोपसंस्कृत्यययथावन्मधुतैललवणोपहितंसुखोष्णंबस्तिंश्लेष्मविकारिणेविधिज्ञोविधिवद्ददद्यात्,
शीतंतुमधुसर्पिर्भ्यामपसंसृज्यपित्तविकारिणेविधिज्ञोविधिवद्ददद्यात्| इतितिक्तस्कन्धः||१४३||

candananaladakṛtamālanaktamālanimbatumburukuṭajaharidrādāruharidrāmustamūrvākirātatiktakakaṭukarōhiṇītrāyamāṇā-
kāravēllikākarīrakaravīrakēbukakaṭhillakavṛṣamaṇḍūkaparṇīkarkōṭakavārtākukarkaśakākamācīkākōdumbarikāsuṣavyativiṣā-
paṭōlakulakapāṭhāguḍūcīvētrāgravētasavikaṅkatabakulasōmavalkasaptaparṇasumanārkāvalgujavacātagarāguruvālakōśīrāṇīti , ēṣāmēvaṁvidhānāṁ cānyēṣāṁ tiktavargaparisaṅkhyātānāmauṣadhadravyāṇāṁ chēdyāni khaṇḍaśaśchēdayitvā bhēdyāni cāṇuśō bhēdayitvā prakṣālya pānīyēnābhyāsicya sādhayitvōpasaṁskṛtya yathāvanmadhutailalavaṇōpahitaṁ sukhōṣṇaṁ bastiṁ ślēṣmavikāriṇē vidhijñō vidhivaddadyāt, śītaṁ tu madhusarpirbhyāmapasaṁsṛjya pittavikāriṇē vidhijñō vidhivaddadyāt| iti tiktaskandhaḥ||143||

candananaladakRutamAlanaktamAlanimbatumburukuTajaharidrAdAruharidrAmustamUrvAkirAtatiktakakaTukarohiNItrAyamANA-kAravellikAkarIrakaravIrakebukakaThillakavRuShamaNDUkaparNIkarkoTakavArtAkukarkashakAkamAcIkAkodumbarikAsuShavyativiShA-paTolakulakapAThAguDUcIvetrAgravetasavika~gkatabakulasomavalkasaptaparNasumanArkAvalgujavacAtagarAguruvAlakoshIrANIti [1] ,eShAmevaMvidhAnAM cAnyeShAM tiktavargaparisa~gkhyAtAnAmauShadhadravyANAM chedyAni khaNDashashchedayitvA bhedyAnicANusho bhedayitvA prakShAlya pAnIyenAbhyAsicya sAdhayitvopasaMskRutya yathAvanmadhutailalavaNopahitaM sukhoShNaM bastiMshleShmavikAriNe vidhij~jo vidhivaddadyAt, shItaM tu madhusarpirbhyAmapasaMsRujya pittavikAriNe vidhij~jo vidhivaddadyAt| iti tiktaskandhaH||143||

The drugs mentioned in bitter group (*tikta skandha*) are – *Chandana, nalada, aragvadha, naktamala, nimba, tumburu, kutaja, haridra, daruharidra, musta, murva, kiratatikta, katurohini, trayamana, karvellika, karira, karavira, kebuka, kathillaka, vrusha, mandukaparni, karkotaka, vartaku, karkasha, kakamachi, kakodumbarika, sushavi, ativisha, patola, kulaka, patha, guduchi, tip of vetra, vetasa, vikankata, bakula, somavalka, saptaparna, sumana, arka, avalguja, vacha, tagara, agaru, balaka* and *ushira*, along with other similar drugs of the bitter group should be taken and after cutting and breaking them into pieces and washing properly be cooked with water. The product when lukewarm should be added with honey, oil and salt to be used in enema for *kaphaja* disorders according to procedure by the expert. In *paittika* disorders the same should be used while cold and added with honey and ghee. This ends the bitter group.[143]

Kashaya skandha (group of astringent drugs)

प्रियङ्ग्वनन्ताम्रास्थ्यम्बष्ठकीकट्वङ्गलोध्रमोचरससमङ्गाधातकीपुष्पपद्मापद्मकेशरजम्ब्वाम्रप्लक्षव टकपीतनोदुम्बराश्वत्थभल्लातकास्थ्यश्मन्तकशिरीषशिंशपासोमवल्कतिन्दुकप्रियालबदरखदिरसप्तप र्णाश्वकर्णस्यन्दनार्जुनारिमेदैलवालुकपरिपेलवकदम्बशल्लकीजिङ्गिनीकाशंकशेरुकराजकशेरुकट्फलवंश पद्मकाशोकशालधवसर्जभूर्जशणखरपुष्पापुरशमीमाचीकवरकतुङ्गाजकर्णस्फूर्जकबिभीतककम्भीपु ष्करबीज- बिसमृणालतालखर्जूरतरुणानीति ,
एषामेवंविधानांचान्येषांकषायवर्गपरिसङ्ख्यातानामौषधद्रव्याणांछेद्यानिखण्डशश्छेदयित्वाभेद्यानिचाणु शोभेदयित्वाप्रक्षाल्यपानीयेनाभ्यासिच्यसाधयित्वोपसंस्कृत्ययथावन्मधुतैलल्वणोपहितंसुखोष्णंब स्तिंश्लेष्मविकारिणेविधिज्ञोविधिवद्ददद्यात्, शीतंतुमधुसर्पिर्भ्यामुपसंसृज्यपित्तविकारिणेदद्यात्|
इतिकषायस्कन्धः||१४४||

priyaṅgvanantāmrāsthyambaṣṭhakīkaṭvaṅgalōdhramōcarasasamaṅgādhātakīpuṣpapad māpadmakēśarajambvāmraplakṣavaṭa-
kapītanōdumbarāśvatthabhallātakāsthyaśmantakaśirīṣaśiṁśapāsōmavalkatindukapriyāl abadarakhadira-
saptaparṇāśvakarṇasyandanārjunārimēdailavālukaparipēlavakadambaśallakījiṅginīkāśa kaśērukarājakaśērukaṭphalavaṁśa-
padmakāśōkaśāladhavasarjabhūrjaśaṇakharapuṣpāpuraśamīmācīkavarakatuṅgājakarṇ asphūrjakabibhītakakumbhīpuṣkarabīja- bisamṛṇālatālakharjūrataruṇānīti ,
ēṣāmēvaṁvidhānāṁ cānyēṣāṁ kaṣāyavargaparisaṅkhyātānāmauṣadhadravyāṇāṁ chēdyāni khaṇḍaśaśchēdayitvā bhēdyāni cāṇuśō bhēdayitvā prakṣālya pānīyēnābhyāsicya sādhayitvōpasaṁskṛtya yathāvanmadhutailalavaṇōpahitaṁ sukhōṣṇaṁ bastiṁ ślēṣmavikāriṇē vidhijñō vidhivaddadyāt, śītaṁ tu madhusarpirbhyāmupasaṁsṛjya pittavikāriṇē dadyāt| iti kaṣāyaskandhaḥ||144||

priya$_{ggvanantAmrAsthyambaShThakIkaTva}$ggalodhramocarasasama$_{ggAdhAtakIpuShpapadmApadmakesharajambvAmrapla}$
$_{kShavaTa-kapItanodumbarAshvatthabhallAtakAsthyashmantakashirIShashiMshapAsomavalkatindukapriyAlabadarakhadira-saptaparNAshvakarNa}$
$_{syandanArjunArimedailavAlukaparipelavakadambashallakIji}$gginIkAshakasherukarAjakasherukaTphalavaMsha-
padmakAshokashAladhavasarjabhUrjashaNakharapuShpApurashamImAcIkavarakatu~ggAjakarNasphUrjakabibhItakakumbhIpuShkarabIja-bisamRuNAlatAlakharjUrataruNAnIti [1] , eShAmevaMvidhAnAM cAnyeShAM kaShAyavargaparisa~gkhyAtAnAmauShadhadravyANAMchedyAni khaNDashashchedayitvA bhedyAni cANusho bhedayitvA prakShAlya pAnIyenAbhyAsicya sAdhayitvopasaMskRutyayathAvanmadhutailalavaNopahitaM sukhoShNaM bastiM shleShmavikAriNe vidhij~jo vidhivaddadyAt, shItaM tumadhusarpirbhyAmupasaMsRujya pittavikAriNe dadyAt| iti kaShAyaskandhaH||144||

The drugs of *Kashaya skandha* (astringent group) are – *priyangu, ananta, amrasthi, ambashthaki, katvanga, lodhra, mocharasa, samanga, dhataki flowers, padma, padmakeshara, jambu, amra, plaksha, vata, kapitana, udumbara, ashwattha, bhallatakasthi, ashmantaka, shirisha, shimshapa, somavalka, tinduka, priyala, badara, khadira, saptaparna, ashwakarna, syandana, arjuna, arimeda, elavaluka, paripelava, kadamba, shallaki, jingini, kasha, kasheruka, rajakasheruka, katphala, vamsha, padmaka, ashoka, shala, dhava, sarja, bhuja, sana, kharapushpa, guggulu, shami, machika, varaka, tunga, ajakarna, sphurjaka, bibhitaka, kumbhi, pushkarabija,* lotus

stem, lotus stalk, tender, parts of *tala*, and *kharjura*, along with other similar drugs of astringent group should be taken and after cutting and breaking them into small pieces and washing be cooked with water. The lukewarm product being added with honey, oil and salt be used for enema in disorders of *kapha* according to procedure by expert. In *paittika* disorders the same should be used while cold and added with honey and ghee. This is the astringent group. [144]

तत्रश्लोकाः-

षड्वर्गाःपरिसङ्ख्यातायएतेरसभेदतः| आस्थापनमभिप्रेत्यतान्विद्यात्सार्वयौगिकान्||१४५||

सर्वशोहिप्रणिहिताःसर्वरोगेषुजानता| सर्वान्नरोगान्नियच्छन्तियेभ्यआस्थापनंहितम्||१४६||

tatra ślōkāḥ-

ṣaḍvargāḥ parisaṅkhyātā ya ētē rasabhēdataḥ| āsthāpanamabhiprētya tānvidyātsārvayaugikān||145||

sarvaśō hi praṇihitāḥ sarvarōgēṣu jānatā| sarvānrōgānniyacchanti yēbhya āsthāpanaṁ hitam||146||

tatra shlokAH-

ShaDvargAH parisa~gkhyAtA ya ete rasabhedataH| AsthApanamabhipretya tAnvidyAtsArvayaugikAn||145||

sarvasho hi praNihitAH sarvarogeShu jAnatA| sarvAnrogAnniyacchanti yebhya AsthApanaM hitam||146||

Amongst two verses the six groups enumerated are according to *rasa* and should be known as applicable in all disorders being used in form of non- unctuous enema, which being employed in diseases according to the respective procedures by the learned expert physician controls all the diseases. [145-146]

येषांयेषांप्रशान्त्यर्थंयेयेनपरिकीर्तिताः| द्रव्यवर्गाविकाराणांतेषांतेपरिकोपकाः||१४७||

इत्येतेषडास्थापनस्कन्धारसतोऽनुविभज्यव्याख्याताः||१४८||

yēṣāṁ yēṣāṁ praśāntyarthaṁ yē yē na parikīrtitāḥ| dravyavargā vikārāṇāṁ tēṣāṁ tē parikōpakāḥ||147||

ityētē ṣaḍāsthāpanaskandhā rasatō'nuvibhajya vyākhyātāḥ||148||

yeShAM yeShAM prashAntyarthaM ye ye na parikIrtitAH| dravyavargA vikArANAM teShAM te parikopakAH||147||

ityete ShaDAsthApanaskandhA rasato~anuvibhajya vyAkhyAtAH||148||

And the groups of drugs which are not advocated in certain disorders should be considered as those aggravating the same. Thus, these six groups of non-unctuous enema are described dividing them according to *rasa*. [147-148]

Guidelines for inclusion or exclusion of drugs

तेभ्योभिषग्बुद्धिमान्परिसङ्ख्यातमपियद्यद्द्रव्यमयौगिकंमन्येत, तत्तदपकर्षयेत्;
यद्यच्चानुक्तमपियौगिकंमन्येत, तत्तद्विदध्यात्;
वर्गमपिवर्गेणोपसंसृजेदेकमेकेनानेकेनवायुक्तिंप्रमाणीकृत्य|
प्रचरणमिवभिक्षुकस्यबीजमिवकर्षकस्यसूत्रंबुद्धिमतामल्पमप्यनल्पज्ञानायभवति;
तस्माद्बुद्धिमतामूहापोहवितर्काः, मन्दबुद्धेस्तुयथोक्तानुगमनमेवश्रेयः|
यथोक्तंहिमार्गमनुगच्छन्भिषक्संसाधयतिकार्यमनतिमहत्त्वाद्वाविनिपातयत्यनतिह्रस्वत्वादुदाहरणस्येति||१४९||

tēbhyō bhiṣagbuddhimān parisaṅkhyātamapi yadyaddravyamayaugikaṁ manyēta, tattadapakarṣayēt; yadyaccānuktamapi yaugikaṁ manyēta, tattadvidadhyāt; vargamapi vargēṇōpasaṁsr̥jēdēkamēkēnānēkēna vā yuktiṁ pramāṇīkr̥tya| pracaraṇamiva bhikṣukasya bījamiva karṣakasya sūtraṁ buddhimatāmalpamapyanalpajñānāya bhavati; tasmādbuddhimatāmūhāpōhavitarkāḥ, mandabuddhēstu yathōktānugamanamēva śrēyaḥ| yathōktaṁ hi mārgamanugacchan bhiṣak saṁsādhayati kāryamanatimahattvādvā vinipātayatyanatihrasvatvādudāharaṇasyēti||149||

tebhyo bhiShagbuddhimAn parisa~gkhyAtamapi yadyaddravyamayaugikaM manyeta, tattadapakarShayet;yadyaccAnuktamapi yaugikaM manyeta, tattadvidadhyAt; vargamapivargeNopasaMsRujedekamekenAnekena vA yuktiM pramANIkRutya| pracaraNamiva bhikShukasya bIjamiva karShakasya sUtraM buddhimatAmalpamapyanalpaj~jAnAyabhavati; tasmAdbuddhimatAmUhApohavitarkAH, mandabuddhestu yathoktAnugamanameva shreyaH| yathoktaM hi mArgamanugacchan bhiShak saMsAdhayati kAryamanatimahattvAdvA [1]vinipAtayatyanatihrasvatvAdudAharaNasyeti||149||

The wise physician should eliminate or exclude the drugs if it is not appropriate even if enumerated under the group and should add the appropriate one even if un-enumerated. In situation needed a group of drugs may be combined with other or several other groups based on the reasoning. The aphorism, though small, is able to provide wide knowledge to the wise like alms of a mendicant or seed of a farmer. The aphorism for the wise, gives rise to critical analysis and reasoning while on the other hand for the dull, it is better to follow the saying exactly. The physician following the said course succeeds in his endeavor or causes little risk because of the illustration being not too brief.[149]

List of drugs for unctuous enema

अतःपरमनुवासनद्रव्याण्यनुव्याख्यास्यामः| अनुवासनंतुस्नेहएव| स्नेहस्तुद्विविधः- स्थावरात्मकः, जङ्गमात्मकश्च| तत्रस्थावरात्मकःस्नेहस्तैलमतैलंच| तंतद्वयंतैलमेवकृत्वोपदेक्ष्यामः, सर्वतस्तैलप्राधान्यात्| जङ्गमात्मकस्तुवसा, मज्जा, सर्पिरिति|
तेषांतैलवसामज्जसर्पिषांयथापूर्वंश्रेष्ठंवातश्लेष्मविकारेष्वनुवासनीयेषु, यथोत्तरंतुपित्तविकारेषु, सर्वएववासर्वविकारेष्वपियोगमुपयान्तिसंस्कारविधिविशेषादिति||१५०||

ataḥ paramanuvāsanadravyāṇyanuvyākhyāsyāmaḥ| anuvāsanaṁ tu snēha ēva| snēhastu dvividhaḥ- sthāvarātmakaḥ, jaṅgamātmakaśca| tatra sthāvarātmakaḥ snēhastailamatailaṁ ca| taddvayaṁ tailamēva kṛtvōpadēkṣyāmaḥ, sarvatastailaprādhānyāt| jaṅgamātmakastu vasā, majjā, sarpiriti| tēṣāṁ tailavasāmajjasarpiṣāṁ yathāpūrvaṁ śrēṣṭhaṁ vātaślēṣmavikārēṣvanuvāsanīyēṣu, yathōttaraṁ tupittavikārēṣu, sarva ēva vā sarvavikārēṣvapi yōgamupayānti saṁskāravidhiviśēṣāditi||150||

ataH paramanuvAsanadravyANyanuvyAkhyAsyAmaH| anuvAsanaM tu sneha eva| snehastu dvividhaH- sthAvarAtmakaH, ja~ggamAtmakashca| tatra sthAvarAtmakaH snehastailamatailaM ca| taddvayaM tailameva kRutvopadekShyAmaH, sarvatastailaprAdhAnyAt| ja~ggamAtmakastu vasA, majjA, sarpiriti| teShAM tailavasAmajjasarpiShAM yathApUrvaM shreShThaM vAtashleShmavikAreShvanuvAsanIyeShu,yathottaraM tu pittavikAreShu, sarva eva vA sarvavikAreShvapi yogamupayAntisaMskAravidhivisheShAditi||150||

Now the drugs used for unctuous enema are mentioned. *Anuvasana* (unctuous enema) is, in fact composed of unctuous substances, which are of two types – Vegetable products and animal products. The vegetable products are either *taila* (oil derived from *tila* – sesamum seeds) or *ataila* (other than the above) but both of them are described here as *taila* because of overall predominance of *tila* oil.

Animal products are fat, marrow and ghee. Out of the oil, fat, marrow and ghee, excellence of applicability as unctuous enema in disorders of *vata* and *kapha*, is determined in regressive order and progressive order in *paittika* disorders, so all are applicable in all disorders according to particular procedure and processing. [150]

List of drugs for nasal errhines

शिरोविरेचनद्रव्याणिपुनरपामार्गपिप्पलीमरिचविडङ्गशिग्रुशिरीषतुम्बुरुपिल्वजाज्यमोदावार्ताकीपृथ्वीकैलाहरेणुकाफलानि
च,सुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकहरिद्राशृङ्गवेरमूलकलशुनतर्कारीसर्षपपत्राणिच,अर्कोलर्ककुष्ठनागदन्तीवचापामार्गश्वेताज्योतिष्मतीगवाक्षीगण्डीरपुष्प्यवाक्पुष्पीवृश्चिकालीवयस्थातिविषामूलानिच, हरिद्राशृङ्गवेरमूलकलशुनकन्दाश्च, लोध्रमदनसप्तपर्णनिम्बार्कपुष्पाणिच, देवदार्वगुरुसरलशैल्लकीजिङ्गिन्यसनहिङ्गुनिर्यासाश्च,
तेजोवतीवराङ्गेङ्गुदीशोभाञ्जनकबृहतीकण्टकारिकात्वचश्चेति| शिरोविरेचनंसप्तविधं,
फल-पत्र-मूल-कन्द-पुष्प-निर्यास-त्वगाश्रयभेदात्|
लवणकटुतिक्तकषायाणिचेन्द्रियोपशयानितथाऽपराण्यनुक्तान्यपिद्रव्याणियथायोगविहितानिशिरोविरेचनार्थमुपदिश्यन्तइति||१५१||

śirōvirēcanadravyāṇipunarapāmārgapippalīmaricaviḍaṅgaśigruśirīṣatumburupilvajājyamōdāvārtākīpṛthvīkailāharēṇukāphalāni
ca,sumukhasurasakuṭhērakagaṇḍīrakālamālakaparṇāsakṣavakaphaṇijjhakaharidrāśṛṅgavēramūlakalaśunatarkārīsarṣapapatrāṇica,
arkālarkakuṣṭhanāgadantīvacāpāmārgaśvētājyōtiṣmatīgavākṣīgaṇḍīrapuṣpyavākpuṣpīvṛścikālīvayasthātiviṣāmūlāni ca,haridrāśṛṅgavēramūlakalaśunakandāśca,
lōdhramadanasaptaparṇanimbārkapuṣpāṇi

ca,dēvadārvagurusaralaśallakījiṅginyasanahiṅguniryāsāśca, tējōvatīvarāṅgēṅgudīśōbhāñjanakabṛhatīkaṇṭakārikātvacaścēti| śirōvirēcanaṁ saptavidhaṁ, phala-patra-mūla-kanda-puṣpa-niryāsa-tvagāśrayabhēdāt| lavaṇakaṭutiktakaṣāyāṇi cēndriyōpaśayāni tathā'parāṇyanuktānyapi dravyāṇi yathāyōgavihitāniśirōvirēcanārthamupadiśyanta iti||151||

shirovirecanadravyANipunarapAmArgapippalImaricaviDa~ggashigrushirIShatumburupil vajAjyamodAvArtAkIpRuthvIkailAhareNukAphalAni ca,sumukhasurasakuTherakagaNDIrakAlamAlakaparNAsakShavakaphaNijjhakaharidrA shRu~ggaveramUlakalashunatarkArIsarShapapatrANica, arkAlarkakuShThanAgadantIvacApAmArgashvetAjyotiShmatIgavAkShIgaNDIrapuShpy avAkpuShpIvRushcikAlIvayasthAtiviShAmUlAnica, haridrAshRu~ggaveramUlakalashunakandAshca, lodhramadanasaptaparNanimbArkapuShpANi ca,devadArvagurusaralashallakIji$_{gginyasanahi}$gguniryAsAshca,tejovatIvarA$_{gge}$ggudIshobhA~jj anakabRuhatIkaNTakArikAtvacashceti| shirovirecanaM saptavidhaM, phala-patra-mUla-kanda-puShpa-niryAsa-tvagAshrayabhedAt| lavaNakaTutiktakaShAyANi cendriyopashayAni tathA~aparANyanuktAnyapi dravyANi yathAyogavihitAni shirovirecanArthamupadishyantaiti||151||

The drugs mentioned for use in head- evacuation are as follows:

- Fruits of *apamarga, pippali, maricha, vidanga, shigru, shirisha, tumburu, pilu, ajaji, ajamoda, vartaki, prithvika, ela,* and *harenuka*;
- Leaves of *sumukha, surasa, kutheraka, gandira, kalmalaka, parnasa, kshavaka, phannijhaka, haridra, shunţhi, mulaka, lashuna, tarkari* and *sarshapa* ;
- Roots of *arka, alarka, kushtha, naga-danti, vacha, apamarga, jyotishmati, gavakshi, gandirapushpi, avakpushpi, vrushchikali, vayastha* and *ativisha*;
- Tuberous rhizomes or roots of *haridra, shunthi, mulaka and lashuna*;
- Flowers of *lodhra, madana, saptaparna, nimba* and *arka*;
- Exudations of *devadaru, aguru, sarala, shallaki, jingini, asana*,and *hingu*;
- Bark of *tejovati, varanga, ingudi, shobhanjana, bruhati* and *kantakarika.* In this way according to substrate (of action) the nasal errhines is of seven types such as fruit, leaf, root, tuber, flower, exudation and bark; other saline, pungent bitter and astringent drugs which are wholesome to the sense organs and other unmentioned drugs may be used, according to condition needed for nasal errhines.[151]

Summary

तत्रश्लोकाः

लक्षणाचार्यशिष्याणांपरीक्षाकारणंचयत्| अध्येयाध्यापनविधीसम्भाषाविधिरेवच||१५२||

षड्भिरून्यानिपञ्चाशद्वादमार्गपदानिच| पदानिदशचान्यानिकारणादीनितत्त्वतः||१५३||

सम्प्रश्नश्चपरीक्षादेर्नवकोवमनादिषु| भिषग्जितीयेरोगाणांविमानेसम्प्रकाशितः||१५४||

tatra ślōkāḥ-

lakṣaṇācāryaśiṣyāṇāṁ parīkṣā kāraṇaṁ ca yat| adhyēyādhyāpanavidhī sambhāṣāvidhirēva ca||152||

ṣaḍbhirūnāni pañcāśadvādamārgapadāni ca| padāni daśa cānyāni kāraṇādīni tattvataḥ||153||

sampraśnaśca parīkṣādērnavakō vamanādiṣu| bhiṣagjitīyē rōgāṇāṁ vimānē samprakāśitaḥ||154||

tatra shlokAH-

lakShaNAcAryashiShyANAM parIkShA kAraNaM ca yat| adhyeyAdhyApanavidhI sambhAShAvidhireva ca||152||

ShaDbhirUnAni pa~jcAshadvAdamArgapadAni ca| padAni dasha cAnyAni kAraNAdIni tattvataH||153||

samprashnashca parIkShAdernavako vamanAdiShu| bhiShagjitIye rogANAM vimAne samprakAshitaH||154||

Summing the chapter regarding specific features of discussion of therapeutics of diseases, it has been mentioned that – examination of treatise, preceptor and disciple with reasons, method of study and teaching, method of discussion, forty four terms related to the course of discussion, ten other terms with application, nine questions related to examination etc. in emesis etc. has been described in the chapter. [152-154]

बहुविधमिदमुक्तमर्थजातंबहुविधवाक्यविचित्रमर्थकान्तम्|
बहुविधशुभशब्दसन्धियुक्तंबहुविधवादनिसूदनंपरेषाम्||१५५||

इमांमतिंबहुविधहेतुसंश्रयांविजज्ञिवान्परमतवादसूदनीम्|
नसज्जतेपरवचनावमर्दनैर्नशक्यतेपरवचनैश्चमर्दितुम्||१५६||

दोषादीनांतुभावानांसर्वेषामेवहेतुमत्| मानात्सम्यग्विमानानिनिरुक्तानिविभागशः||१५७||

bahuvidhamidamuktamarthajātaṁ bahuvidhavākyavicitramarthakāntam|
bahuvidhaśubhaśabdasandhiyuktaṁ bahuvidhavādanisūdanaṁ parēṣām||155||

imāṁ matiṁ bahuvidhahētusaṁśrayāṁ vijajñivān paramatavādasūdanīm| na [1] sajjatē paravacanāvamardanairna śakyatē paravacanaiśca marditum||156||

dōṣādīnāṁ tu bhāvānāṁ sarvēṣāmēva hētumat| mānāt samyagvimānāni niruktāni vibhāgaśaḥ||157||

bahuvidhamidamuktamarthajAtaM bahuvidhavAkyavicitramarthakAntam|
bahuvidhashubhashabdasandhiyuktaM bahuvidhavAdanisUdanaM pareShAm||155||

imAM matiM bahuvidhahetusaMshrayAM vijaj~jivAn paramatavAdasUdanIm| na [1] sajjate paravacanAvamardanairna shakyate paravacanaishca marditum||156||

doShAdInAM tu bhAvAnAM sarveShAmeva hetumat| mAnAt samyagvimAnAni niruktAni vibhAgashaH||157||

This chapter containing various ideas, variegated with various sentences, pleasing with meanings, possessed with various auspicious words and their unions and capable of defeating opponents in various debates, it has been said; one who has acquired this knowledge based on various reasons and refuting the opponent's view in debates does not get fastened by the pressure of opponents arguments nor does he get subdued by their arguments.

Etymologically *vimana* is termed because of providing proper and correct knowledge of the specific features of entities like *dosha* etc. with reasoning and classification. [155-157]

इत्यग्निवेशकृतेतन्त्रेचरकप्रतिसंस्कृतेविमानस्थाने रोगभिषग्जितीयविमानंनामाष्टमोऽध्यायः||८||

(अग्निवेशकृतेतन्त्रेचरकप्रतिसंस्कृते| अनेनावधिनास्थानंविमानानांसमर्थितम्|)|

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē vimānasthānē rōgabhiṣagjitīyavimānaṁ nāmāṣṭamō'dhyāyaḥ||8||

(agnivēśakṛtē tantrē carakapratisaṁskṛtē| anēnāvadhinā sthānaṁ vimānānāṁ samarthitam|)| ityagniveshakRute tantre carakapratisaMskRute vimAnasthAne rogabhiShagjitIyavimAnaM nAmAShTamo~adhyAyaH||8||

(agniveshakRute tantre carakapratisaMskRute| anenAvadhinA sthAnaM vimAnAnAM samarthitam|)|

Thus, gets end of eighth chapter on specific features of therapeutics of diseases in Vimana Sthana in the treatise composed by Agnivesha and redacted by Charak. With this, Vimana Sthana (section on specific features) also comes to an end.

Tattva Vimarsha (Fundamental Principles)

- The ideal preceptor, ideal medical treatise and ideal student are considered as basic pillars for proper propagation of medical knowledge.
- In a conference, the discussion to improve one's capabilities should be properly initiated according to the abilities of opponents and participants, topics for discussion, one's own strength and weakness.
- A good Ayurvedic physician needs to have four qualifications:
    - Knowledge of health science from appropriate *Shastra*,
    - Experience of practical knowledge and skill from excellent teachers,
    - Character, mental & physical capability, and strong desire to be one.
    - Participation in dialogue, discussion by participating in conferences,seminars and symposiums.

How to develop these qualities are described at length in this chapter.

- *Vakyaprashamsa* (syntactical excellence) is achieved by a statement free from deficiency (*anyunama*) and superfluity (*anadhikama*), meaningfulness (*arthavata*), devoid of deprivation of meaning (*anaparthaka*), incongruity (*aviruddham*) and comprehensible (*adhigatapadartham*).
- For the physician to improve his medical knowledge *karana*, (reasoning/doer), *karana* (knowledge of means), *karyayoni* (objective), *karya* (action), *karyaphala* (attainment of objective and happiness), *anubandha* (after effect), *desha* (land/patient), *kala* (year and phase of disease), *pravritti* (initiation of therapy) and *upaya* (proper management) are necessary.
- The signs of regaining health are equilibrium of *dhatus* and its feature is absence of disease.
- Assessment of regaining health is based on following criteria: alleviation of the disorder, normalcy of voice and complexion, nourishment of body, increase in strength, desire for food, relish at meal time, proper and timely digestion of the food taken, timely sleep, non-appearance of abnormal dreams, easy awakening, easy elimination of urine, faeces and semen, overall normalcy of mind, intellect and sense organs and associated with no other unhealthy features.
- The result of the act (*karyaphala*) is attainment of happiness. It is featured as satisfaction of mind, intellect, sense organs and the body pleasure.
- The dose and potency of drugs shall be decided after due consideration of patient's place of living, his strength, and morbidity. If it is not considered, then the medicine may harm the patient and adverse reaction of drugs may occur.
- Complete knowledge of patient's condition is required before starting the treatment, which is done by tenfold examination. These ten entities are:

1. *Desha* (place) which is of two types – habitat and patient's body;
2. Examination of Prakriti and *vikriti* according to dosha,
3. Description of eight type of *sara* (essence of body tissues),
4. Compactness, structure and body m

Sharira Sthana

Preamble of Sharira Sthana

Sharira Sthana deals with the study of holistic human being.

Fundamental Principles of Sharira

Sharira Sthana (Section on the Study of the Human being) deals with various aspects of the human being. The word Sharira literally means body.[95] The human being as perceived by Charak is different from modern concept of anatomy. Sharira, the body is defined as the site of manifestation of chetana (consciousness/life energy) and a union

[95] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

of factors derived from the five mahabhuta in a specific proportion that maintains equilibrium.http://www.carakasamhitaonline.com/index.php?title=Sharira_Vichaya_Sharira#Definition_of_sharira_and_disequilibrium_in_body_elements Review of description of this section clearly explains that the human being includes physical body, mind and consciousness.[Cha.Sa.Sharira Sthana 6/4] Subject contents of this section are divided into eight chapters dealing with a range of concepts revolving around a human being-basic composition of self, acquiring physical existence in womb, embryonic and fetal development, descent of psychological components during intra-uterine life, nutritional physiology, anatomical classification of body parts including anthropometry, care of pregnant woman, safe birth and general care of children. This section offers a birds-eye view of very highly evolved philosophical concepts to practical aspect of human body system.

Glimpses of chapters

Katidhapurusha Sharira

The first chapter, Katidhapurusha Sharira, holds several unique concepts, not mentioned in modern medical literature. Our body is a medium to prove our existence in this universe. It is not simply having its structural manifestation but several other components make it complete. Knowledge of evolution of our body from imperceptible entities to association of mind, sense organs, sense objects and consciousness; falls under the purview of this chapter. There is mention of very unique range of features which characterize things as living or non-living. Proper scaling/ranking of every feature may offer the exact nature of physical, physiological and psychological status of life. Reasons for any discomfort in life/for life along with method to get solution to keep the body and mind in healthy state, are described with proper explanation.

Aatma (consciousness) is the master key to ignite our body system including mind and make it able to connect with environment (internal as well as external) through senses. The whole network system performs its action in dual and opposite ways- happiness and misery. Happiness is life-a healthy life while misery is the root cause of all diseases. *Yoga* is the ultimate solution to maintain happiness of body and mind.

Atulyagotriya Sharira

Micro composition of basic units of reproduction Shukra and Shonita and their role in formation of healthy (physically as well as mentally) child is the basic theme of the second chapter named Atulyagotriya Sharira.

Khuddika Garbhavakranti

Sharira

The third chapter, Khuddika Garbhavakranti Sharira, appears to be the extended part of second chapter, by description. Best part of this chapter is related to the knowledge of factors causing congenital deformities. Taking due consideration of them in our diet and

lifestyle reduce their incidences. The same is found applicable for prevention of genetic disorders. Development of various body parts is linked with genetic material of both the parents. Difference between sleep and unconsciousness state is mentioned with explanation.

Mahatigarbhavakranti Sharira

The fourth chapter, Mahatigarbhavakranti Sharira, is dedicated with the description of month wise fetal development. One of the interesting facts about the manifestation of intellect during 6th month of intra-uterine life, may be of great importance to understand development of brain and cognitive functions in fetal stage. Morbidity of fetus can be prevented by avoiding described damaging factors. Three types of psyche and sixteen types of psychological personalities/ constitutions have been described with their characters. It is really very important chapter to understand the *Ayurvedic* view of psychological development and related classification. Concept of genes and chromosome in Ayurveda can be traced in this chapter.

Purusha Vichaya Sharira

“Whatever is in universe that is represented in a person” is the essence of fifth chapter, Purusha Vichaya Sharira. Psychologist could get useful tips for better care of mental/psychological health to help people in getting appropriate learning, accomplishment, true thinking, intellect, higher cognitive functions and true knowledge.

Sharira Vichaya Sharira

The sixth chapter, Sharira Vichaya Sharira (analytical study of the body) deals with knowledge of the human body. An appropriate knowledge of human body is essential for its proper care and maintenance of health. Definition of body and main factor to maintain good health is ‘state of equilibrium’. To keep this state various do’s and don’ts are enlisted. The lifestyle, diet and conduct which keeps us healthy have been described in detail. Physical properties of body parts and organs give a clear description about the nature of body constituents and their linkage with various food substances. This information may be used to maintain the equilibrium of body and mind even at micro level. There is description of a symposium to have a discussion for deciding the fact that during intra-uterine life, which organ appears first and when? At this point the duration of life span of a healthy person has been considered hundred years.

Sharira Sankhya Sharira

Anthropometry is the core subject of seventh chapter, Sharira Sankhya Sharira. This chapter counts the number of body organs/parts and their measurements. The description gives an idea about the status of development of body of a particular person.

Jatisutriya Sharira

Finally, the eighth chapter, Jatisutriya Sharira, offers an over view of process to get better/desired progeny. At some places minute details have been mentioned for proper growth and development of fetus. The pregnant woman has been advised to follow monthly regimen to ensure optimal growth & development of fetus, complication free pregnancy, properly prepared delivery room, and safe and swift delivery. Various other concepts like, process of delivery and supporting measures, protection methods, postpartum care are also mentioned. Care of the new born including feeding procedure is described in detail.

Physical examination of a neonate on 10th day offers information about the span of his life. Validated features may offer an important clue to physicians/pediatricians for prediction of span of life. This knowledge may be used for Pediatric wellness clinics. This chapter has good description of toys, playground and qualities of wet-nurse. If this information get explored well, it may be very much useful to adopt good child rearing practices. In case of illness, protocol for clinical assessment and treatment principles for managing pediatric cases has been explained elaborately.

Importance

In closing, the study of Sharira Sthana is of immense importance for understanding all the dimensions of human body right from conception till birth. Concepts like real meaning of human body, anthropometry, better progeny, congenital deformities, genetic concepts, psychological development, monthly regimen for pregnant woman, assessment of span of life. These concepts help us attain a healthy and happy future life as an adult.

Researches

The following research titles are observed in the directory of researches [96]

- Deshatwar Dhyaneshwar Janardhan . Critical Exposition Of Philosophical Thoughts In Charaka Samhita With Special Reference To Sharira Sthana Swasthavritta And Yoga . Samhita And Siddhanta . Faculty of Ayurveda, Institute of Medical Sciences Banaras Hindu University, Varanasi . 2009
- Vanashri Chaudhari . A Comparative Study Of Sharir Sthana With Special Reference To Brihattrayi . Rachana Sharir .Bharti Vidyapeeth's University, College of Ayurved, Pune, Maharashtra . 2008
- Vyas Maheshkumar . Brihatrayee Shareera-Sthana Tulanatmaka Vimarsha . Samhita . Smt. Kamaladevi Gauridutt Mittal Puanrvasu Ayurved Mahavidyalaya, Mumbai . 2000

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[96] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

All abstracts

The new learners of Sharira sthana can read all abstracts of chapters of this section on Abstracts – Sharira Sthana page.

Category:Human anatomy and physiology

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Katidhapurusha Sharira

Sharira Sthana Chapter 1. Knowledge of holistic human being Abstract

A healthcare provider cannot treat an individual without comprehensive knowledge of his constitution. A study of human being can be initiated only after understanding concept of purusha, that means holistic human being, the self (Aatma), consciousness, the cosmic man, etc., depending upon the context. This first chapter describes purusha in the context of samyoga purusha that means a logical body of six constituents (shad-dhatuja), of twenty-four constituents (chaturvimshati- tattvatmak), or that which is ideal for treatment (chikitsya purusha). The third meaning of purusha is in the context of ativahika purusha, a subtle body that passes on from one body to the next along with the soul. Besides these, there are several other forms or connotations described here in this text. This chapter answers all queries about the soul, its origin, proof of existence, mind, its description, intellectual error and its adverse effect, types of miseries and their causes, etc. Thus this chapter describes aspects of human evolution, spirituality and psychology as well.

Keywords: purusha, holistic human being, mana, mind, Aatma, self, consciousness, soul, salvation, prajnaparadha, intellectual errors, causes of miseries and comfort.

Introduction

An aspiring Ayurveda practitioner who has obtained thorough knowledge about diseases, and their signs and symptoms from Nidana Sthana and studied *rasa prabhava* and *dosha prabhava* in the context of dravya and vyadhi from Vimana Sthana may have built a foundation in disease management, but cannot initiate treatment until he has a thorough knowledge of the human body. Therefore, a logical continuation from the preceding sections is this section on the human physiology and anatomy especially body's connection to the universe. As mentioned earlier, the concept of purusha is integral to understanding sharira, and therefore understanding Sharira Sthana. This chapter therefore deals with various topics related to purusha such as its types, origin, constituents, details about mind and soul, the process of knowledge, the theory of evolution and destruction, types of diseases and their causative factors, treatment of the diseases of past, present and future, desire as the ultimate cause of sorrow, the method by which an individual can get the permanent relief from pain, role of *yoga* in achieving salvation, and the means of salvation.

This chapter also deals with a philosophical approach to human body and mind (apparent, since the chapter deals with a complex concept like the purusha). All eastern philosophies consider the aatma (soul) as the entity that is responsible for all actions and therefore the recipient of the consequences of those actions. The ultimate reason for all kinds of pain and sufferings is that human beings do not realize or consider the body and the soul to be two distinct entities. The relationship between the soul and the mind is complex and subtle. One has to "rein in" the mind and also strive to stay

detached from all the actions performed by him to liberate himself from this material world. A person who is detached from worldly possessions and actions is free from the karmic cycle of actions and consequences, and birth and death. Thus the chapter describes some of the basic physical and meta-physical aspects of the human entity.

Sanskrit text, Transliteration and English Translation

अथातः कतिधापुरुषीयं शारीरं व्याख्यास्यामः||१|| इति ह स्माह भगवानात्रेयः||२||

athātaḥ katidhāpuruṣīyaṁ śārīraṁ vyākhyāsyāmaḥ||1|| iti ha smāha bhagavānātrēyaḥ||2||

athAtaH katidhApuruShIyaM shArIraM vyAkhyAsyAmaH||1|| iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Katidhapurusheeyam Shariram” (Knowledge of holistic human being). Thus said Lord Atreya. [1-2]

Questions by Agnivesha

कतिधा पुरुषो धीमन्! धातुभेदेन भिद्यते| पुरुषः कारणं कस्मात्, प्रभवः पुरुषस्य कः||३||

katidhā puruṣō dhīman! dhātubhēdēna bhidyatē| puruṣaḥ kāraṇaṁ kasmāt, prabhavaḥ puruṣasya kaḥ||3||

katidhA puruSho dhIman! dhAtubhedena bhidyate| puruShaH kAraNaM kasmAt, prabhavaH puruShasya kaH||3||

किमज्ञो ज्ञः, स नित्यः किं किमनित्यो निदर्शितः| प्रकृतिः का, विकाराः के, किं लिङ्गं पुरुषस्य च||४||

kimajñō jñaḥ, sa nityaḥ kiṁ kimanityō nidarśitaḥ| prakr̥tiḥ kā, vikārāḥ kē, kiṁ liṅgaṁ puruṣasya ca||4||

kimaj~jo j~jaH, sa nityaH kiM kimanityo nidarshitaH| prakRutiH kA, vikArAH ke, kiM li~ggaM puruShasya ca||4||

निष्क्रियं च स्वतन्त्रं च वशिनं सर्वगं विभुम्| वदन्त्यात्मानमात्मज्ञाः क्षेत्रज्ञं साक्षिणं तथा||५||

niṣkriyaṁ ca svatantraṁ ca vaśinaṁ sarvagaṁ vibhum| vadantyātmānamātmajñāḥ kṣētrajñaṁ sākṣiṇaṁ tathā||5||

niShkriyaM ca svatantraM ca vashinaM sarvagaM vibhum| vadantyAtmAnamAtmaj~jAH kShetraj~jaM sAkShiNaM tathA||5||

निष्क्रियस्य क्रिया तस्य भगवन्! विद्यते कथम्| स्वतन्त्रश्चेदनिष्टासु कथं योनिषु जायते||६||

niṣkriyasya kriyā tasya bhagavan! vidyatē katham| svatantraścēdaniṣṭāsu kathaṁ yōniṣu jāyatē||6||

niShkriyasya kriyA tasya bhagavan! vidyate katham| svatantrashcedaniShTAsu kathaM yoniShu jAyate||6||

वशी यद्यसुखैः कस्माद्भावैराक्रम्यते बलात्| सर्वाः सर्वगतत्वाच्च वेदनाः किं न वेत्ति सः||७||

vaśī yadyasukhaiḥ kasmādbhāvairākramyatē balāt| sarvāḥ sarvagatatvācca vēdanāḥ kiṁ na vētti saḥ||7||

vashI yadyasukhaiH kasmAdbhAvairAkramyate balAt| sarvAH sarvagatatvAcca vedanAH kiM na vetti saH||7||

न पश्यति विभुः कस्माच्छैलकुड्यतिरस्कृतम्| क्षेत्रज्ञः क्षेत्रमथवा किं पूर्वमिति संशयः||८||

na paśyati vibhuḥ kasmācchailakuḍyatiraskr̥tam| kṣētrajñaḥ kṣētramathavā kiṁ pūrvamiti saṁśayaḥ||8||

na pashyati vibhuH kasmAcchailakuDyatiraskRutam| kShetraj~jaH kShetramathavA kiM pUrvamiti saMshayaH||8||

ज्ञेयं क्षेत्रं विना पूर्वं क्षेत्रज्ञो हि न युज्यते| क्षेत्रं च यदि पूर्वं स्यात् क्षेत्रज्ञः स्यादशाश्वतः||९||

jñēyaṁ kṣētraṁ vinā pūrvaṁ kṣētrajñō hi na yujyatē| kṣētraṁ ca yadi pūrvaṁ syāt kṣētrajñaḥ syādaśāśvataḥ||9||

j~jeyaM kShetraM vinA pUrvaM kShetraj~jo hi na yujyate| kShetraM ca yadi pUrvaM syAt kShetraj~jaH syAdashAshvataH||9||

साक्षिभूतश्च कस्यायं कर्ता हयन्यो न विद्यते| स्यात् कथं चाविकारस्य विशेषो वेदनाकृतः||१०||

sākṣibhūtaśca kasyāyaṁ kartā hyanyō na vidyatē| syāt kathaṁ cāvikārasya viśēṣō vēdanākr̥taḥ||10||

sAkShibhUtashca kasyAyaM kartA hyanyo na vidyate| syAt kathaM cAvikArasya visheSho vedanAkRutaH||10||

अथ चार्तस्य भगवंस्तिसृणां कां चिकित्सति| अतीतां वेदनां वैद्यो वर्तमानां भविष्यतीम्||११||

atha cārtasya bhagavaṁstisr̥ṇāṁ kāṁ cikitsati| atītāṁ vēdanāṁ vaidyō vartamānāṁ bhaviṣyatīm||11||

atha cArtasya bhagavaMstisRuNAM kAM cikitsati| atItAM vedanAM vaidyo vartamAnAM bhaviShyatIm||11||

भविष्यन्त्या असम्प्राप्तिरतीताया अनागमः| साम्प्रतिक्या अपि स्थानं नास्त्यर्तेः संशयो हयतः||१२||

bhaviṣyantyā asamprāptiratītāyā anāgamaḥ| sāmpratikyā api sthānaṁ nāstyartēḥ saṁśayō hyataḥ||12||

bhaviShyantyA asamprAptiratItAyA anAgamaH| sAmpratikyA api sthAnaM nAstyarteH saMshayo hyataH||12||

कारणं वेदनानां किं, किमधिष्ठानमुच्यते| क्व चैता वेदनाः सर्वा निवृत्तिं यान्त्यशेषतः||१३||

kāraṇaṁ vēdanānāṁ kiṁ, kimadhiṣṭhānamucyatē| kva caitā vēdanāḥ sarvā nivr̥ttiṁ yāntyaśēṣataḥ||13||

kAraNaM vedanAnAM kiM, kimadhiShThAnamucyate| kva caitA vedanAH sarvA nivRuttiM yAntyasheShataH||13||

सर्ववित् सर्वसन्न्यासी सर्वसंयोगनिःसृतः| एकः प्रशान्तो भूतात्मा कैर्लिङ्गैरुपलभ्यते||१४||

sarvavit sarvasannyāsī sarvasaṁyōganiḥsṛtaḥ| ēkaḥ praśāntō bhūtātmā kairliṅgairupalabhyatē||14||

sarvavit sarvasannyAsI sarvasaMyoganiHsRutaH| ekaH prashAnto bhUtAtmA kairli~ggairupalabhyate||14||

इत्यग्निवेशस्य [१] वचः श्रुत्वा मतिमतां वरः| सर्वं यथावत् प्रोवाच प्रशान्तात्मा पुनर्वसुः||१५||

ityagnivēśasya [1] vacaḥ śrutvā matimatāṁ varaḥ| sarvaṁ yathāvat prōvāca praśāntātmā punarvasuḥ||15||

ityagniveshasya [1] vacaH shrutvA matimatAM varaH| sarvaM yathAvat provAca prashAntAtmA punarvasuH||15||

Agnivesha requested Punarvasu to explain the following:

1. What are the divisions of the purusha according to the division of the dhatu (elements)?
2. Why is this purusha considered as the *karana* (*karta*/doer)? Is the Purusha considered to be the cause of the body?
3. What is the origin of Purusha?
4. Is the Purusha a sentient or an insentient entity?
5. Is the Purusha eternal or ephemeral?
6. What is the primordial source of creation and what are its byproducts?
7. what are the characteristic features of the purusha?
8. Those proficient in spiritual science describe the Purusha to be devoid of action, independent, absolutely free, all pervasive, knower of the body and a witness. When is the Purusha devoid of action? How does action emanate from it?
9. If the Purusha is independent, how does it take birth among the undesirable species?
10. If the Purusha is absolutely free, how does it get overpowered by miserable ideas?
11. Being omnipresent, why is it not aware of all miseries in its surroundings?
12. If it is ubiquitous, how does it not visualize things interrupted by hills and walls?
13. Which comes first – the body or the knower of the body (soul)? In the absence of the body, the object that perceives, emergence of the Purusha does not appear to be appropriate. But then if the body comes first, the Purusha would not be deemed eternal.
14. What is it of which the Purusha is considered to be a witness?
15. Can the same Purusha be a creator as well as a witness at the same time?

16. If the Purusha is derived from any modification, how does it subject itself to specific situations arising out of miseries (diseases)?
17. Out of the three types of miseries of a patient, which one is treatable by the physician – the past one, the present one or the future one?
    1. The future one is in fact not in existence;
    2. the past one has already ceased to exist; and
    3. even the present one is, in a sense, momentary and so in the absence of continuity, it is non manageable to any treatment. Hence the dilemma.
18. What are the common causative factors of all miseries (diseases)?
19. What are the sites of their manifestation?
20. Where do all these miseries completely get merged after their cure?
21. What are the signs that help in recognizing the Purusha which is omnipresent, all renouncing, devoid of all contacts, only one and tranquil?

After listening questions by the most intelligent (disciple) Agnivesh, Punarvasu replied all of them one by one in a tranquilized state. [3-15]

Details about purusha

खादयश्चेतनाषष्ठा धातवः पुरुषः स्मृतः| चेतनाधातुरप्येकः स्मृतः पुरुषसञ्ज्ञकः||१६||

khādayaścētanāṣaṣṭhā [1] dhātavaḥ puruṣaḥ smr̥taḥ| cētanādhāturapyēkaḥ smr̥taḥ puruṣasañjñakaḥ||16||

khAdayashcetanAShaShThA [1] dhAtavaH puruShaH smRutaH| cetanAdhAturapyekaH smRutaH puruShasa$_{jj}$jakaH||16||

Purusha comprises of six dhatu (elements), viz. five mahabhuta (in their subtle form) and consciousness. The element of consciousness alone could also be considered purusha. [16]

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः| मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी||१७||

punaśca dhātubhēdēna caturviṁśatikaḥ smr̥taḥ| manō daśēndriyāṇyarthāḥ prakr̥tiścāṣṭadhātukī||17||

punashca dhAtubhedena caturviMshatikaH smRutaH| mano dashendriyANyarthAH prakRutishcAShTadhAtukI||17||

According to another classification, Purusha comprises of twenty four dhatu, i.e. mana (mind), ten indriya (sensory and motor organs), five objects of sense organs and prakriti (consisting of eight dhatu, viz. five mahabhuta (in their subtle form), ahamkara (ego), mahat (intellect) and *avyakta* (primordial element) [17]

Description of Manas (mind)

लक्षणं मनसो ज्ञानस्याभावो भाव एव च| सति ह्यात्मेन्द्रियार्थानां सन्निकर्षे न वर्तते||१८||

lakṣaṇaṁ manasō jñānasyābhāvō bhāva ēva ca| sati hyātmēndriyārthānāṁ sannikarṣē na vartatē||18||

lakShaNaM manaso j~jAnasyAbhAvo bhAva eva ca| sati hyAtmendriyArthAnAM sannikarShe na vartate||18||

वैवृत्यान्मनसो ज्ञानं सान्निध्यात्तच्च वर्तते| अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ||१९||

vaivr̥ttyānmanasō jñānaṁ sānnidhyāttacca vartatē| aṇutvamatha caikatvaṁ dvau guṇau manasaḥ smr̥tau||19||

vaivRuttyAnmanaso j~jAnaM sAnnidhyAttacca vartate| aNutvamatha caikatvaM dvau guNau manasaH smRutau||19||

Sometimes one understands a thing and sometimes one does not. This proves the existence of the mind as a separate sense organ. That is why, when there is no contact of the mind with sense organs and their objects, no understanding of things can occur. It is only when the required mental contact is there that one can understand things. Atomicity and oneness are considered to be the two characteristic qualities of the mind. [18-19]

चिन्त्यं विचार्यमूह्यं च ध्येयं सङ्कल्प्यमेव च| यत्किञ्चिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसञ्ज्ञकम्||२०||

cintyaṁ vicāryamūhyaṁ ca dhyēyaṁ saṅkalpyamēva ca| yatkiñcinmanasō jñēyaṁ tat sarvaṁ hyarthasañjñakam||20||

cintyaM vicAryamUhyaM ca dhyeyaM sa~gkalpyameva ca| yatki~jcinmanaso j~jeyaM tat sarvaM hyarthasaj~jakam||20||

इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः| ऊहो विचारश्च, ततः परं बुद्धिः प्रवर्तते||२१||

indriyābhigrahaḥ karma manasaḥ svasya nigrahaḥ| ūhō vicāraśca, tataḥ paraṁ buddhiḥ pravartatē||21||

indriyAbhigrahaH karma manasaH svasya nigrahaH| Uho vicArashca, tataH paraM buddhiH pravartate||21||

Things requiring thought, consideration, hypothesis, attention, determination or whatever can be perceived by the mind, are regarded as its objects. Control of sense organs, self restraint, hypothesis and consideration represent the action of the mind. Beyond that flourishes the domain and intellect [20-21]

Role of buddhi (intellect)

इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते| कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा||२२||

जायते विषये तत्र या बुद्धिर्निश्चयात्मिका| व्यवस्यति तया वक्तुं कर्तुं वा बुद्धिपूर्वकम्||२३||

indriyēṇēndriyārthō hi samanaskēna gr̥hyatē| kalpyatē manasā tūrdhvaṁ guṇatō dōṣatō’thavā||22||

jāyatē viṣayē tatra yā buddhirniścayātmikā| vyavasyati tayā vaktuṁ kartuṁ vā buddhipūrvakam||23||

indriyeNendriyArtho hi samanaskena gRuhyate| kalpyate manasA tUrdhvaM guNato doShato~athavA||22||

jAyate viShaye tatra yA buddhirnishcayAtmikA| vyavasyati tayA vaktuM kartuM vA buddhipUrvakam||23||

Objects are perceived with the help of sense organs and the mind. This perception is purely mental in the beginning, while the practical advantages or disadvantages are ascertained thereafter. The intellect which determines the specific properties of the object impels the (same) individual to speak or act intelligently. [22-23]

एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु| पञ्च कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते||२४||

ēkaikādhikayuktāni khādīnāmindriyāṇi tu| pañca karmānumēyāni yēbhyō buddhiḥ pravartatē||24||

ekaikAdhikayuktAni khAdInAmindriyANi tu| pa~jca karmAnumeyAni yebhyo buddhiH pravartate||24||

The five sense faculties, made of the five *mahabhutas* (each sense faculty has one dominant *mahabhuta*), are inferred from their five respective actions which serve as agents for the manifestation of the intellect [24]

Functions of *karmendriya* (motor organs)

हस्तौ पादौ [२] गुदोपस्थं वागिन्द्रियमथापि च| कर्मेन्द्रियाणि पञ्चैव पादौ गमनकर्मणि||२५||

hastau pādau [2] gudōpasthaṁ vāgindriyamathāpi ca| karmēndriyāṇi pañcaiva pādau gamanakarmaṇi||25||

hastau pAdau [2] gudopasthaM vAgindriyamathApi ca| karmendriyANi pa~jcaiva pAdau gamanakarmaNi||25||

पायूपस्थं विसर्गार्थं हस्तौ ग्रहणधारणे| जिह्वा वागिन्द्रियं वाक् च सत्या ज्योतिस्तमोऽनृता||२६||

pāyūpasthaṁ visargārthaṁ hastau grahaṇadhāraṇē| jihvā vāgindriyaṁ vāk ca satyā jyōtistamō’nr̥tā||26||

pAyUpasthaM visargArthaM hastau grahaNadhAraNe| jihvA vAgindriyaM vAk ca satyA jyotistamo~anRutA||26||

Motor organs are of five categories, viz. hands, feet, anus, phallus and the organ of speech (tongue). Feet are useful in locomotion, anus and phallus for passing body waste while the hands are for collecting and holding. The tongue represents the organ of speech which speaks in two ways, viz. truth and false. The truth can be compared with light, that illuminates (the knowledge of worldly life and life after death). The false creates darkness (that creates confusion). [25-26]

Mahabhuta (five fundamental elements)

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा| शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः||२७||

mahābhūtāni khaṁ vāyuragnirāpaḥ kṣitistathā| śabdaḥ sparśaśca rūpaṁ ca rasō gandhaśca tadguṇāḥ||27||

mahAbhUtAni khaM vAyuragnirApaH kShitistathA| shabdaH sparshashca rUpaM ca raso gandhashca tadguNAH||27||

The five mahabhuta are akasha, vayu, agni, jala and prithvi (in this order). Their attributes are sound, touch, vision, taste and smell respectively. [27]

तेषामेकगुणः पूर्वो [२] गुणवृद्धिः परे परे| पूर्वः पूर्वगुणश्चैव [३] क्रमशो गुणिषु स्मृतः||२८||

tēṣāmēkaguṇaḥ pūrvō [2] guṇavr̥ddhiḥ parē parē| pūrvaḥ pūrvaguṇaścaiva [3] kramaśō guṇiṣu smr̥taḥ||28||

teShAmekaguNaH pUrvo [2] guNavRuddhiH pare pare| pUrvaH pUrvaguNashcaiva [3] kramasho guNiShu smRutaH||28||

The order of *mahabhutas* mentioned above is important because, starting with *akasha*, the number of attributes per *mahabhuta* increases in the above order. This increase in number of attributes is cumulative, i.e., the attribute of the preceding *mahabhutas* is added to the succeeding one. This process of *gunantara vriddhi* in *mahabhutas* is also known as *bhutanipravesha* [28]

खरद्रवचलोष्णत्वं भूजलानिलतेजसाम्| आकाशस्याप्रतीघातो दृष्टं लिङ्गं यथाक्रमम्||२९||

kharadravacalōṣṇatvaṁ bhūjalānilatējasām| ākāśasyāpratīghātō dr̥ṣṭaṁ liṅgaṁ yathākramam||29||

kharadravacaloShNatvaM bhUjalAnilatejasAm| AkAshasyApratIghAto dRuShTaM li~ggaM yathAkramam||29||

लक्षणं सर्वमेवैतत् स्पर्शनेन्द्रियगोचरम्| स्पर्शनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः||३०||

lakṣaṇaṁ sarvamēvaitat sparśanēndriyagōcaram| sparśanēndriyavijñēyaḥ sparśō hi saviparyayaḥ||30||

lakShaNaM sarvamevaitat sparshanendriyagocaram| sparshanendriyavij~jeyaH sparsho hi saviparyayaH||30||

Prithvi, jala, agni/tejas, vayu and *akasha* are characterized by *kharatva* (roughness), *dravatva* (liquidity), *ushnatva* (heat), *chalatva* (mobility) and *apratighatatva* (unobstructibility) respectively. All these attributes are perceptible by the tactile sense organ. Touch, together with its absence, is perceived by the tactile sense organ. [29-30]

गुणाः शरीरे गुणिनां निर्दिष्टाश्चिह्नमेव च| ३१|

guṇāḥ śarīrē guṇināṁ nirdiṣṭāścihnamēva ca|

guNAH sharIre guNinAM nirdiShTAshcihnameva ca|

Thus the attributes and characteristics of the five physical elements are described. [31-1]

अर्थाः शब्दादयो ज्ञेया गोचरा विषया गुणाः||३१||

arthāḥ śabdādayō jñēyā gōcarā viṣayā guṇāḥ||31||

arthAH shabdAdayo j~jeyA gocarA viShayA guNAH||31||

The objects of sense organs are sound, touch, vision, taste and smell, which constitute the attributes of gross mahabhuta. [31]

Process of perception

या यदिन्द्रियमाश्रित्य जन्तोर्बुद्धिः प्रवर्तते| याति सा तेन निर्देशं मनसा च मनोभवा||३२||

yā yadindriyamāśritya jantōrbuddhiḥ pravartatē| yāti sā tēna nirdēśaṁ manasā ca manōbhavā||32||

yA yadindriyamAshritya jantorbuddhiH pravartate| yAti sA tena nirdeshaM manasA ca manobhavA||32||

भेदात् कार्येन्द्रियार्थानां बहव्यो वै बुद्धयः स्मृताः| आत्मेन्द्रियमनोर्थानामेकैका [१] सन्निकर्षजा||३३||

bhēdāt kāryēndriyārthānāṁ bahvyō vai buddhayaḥ smr̥tāḥ|
ātmēndriyamanōrthānāmēkaikā [1] sannikarṣajā||33||

bhedAt kAryendriyArthAnAM bahvyo vai buddhayaH smRutAH|
AtmendriyamanorthAnAmekaikA [1] sannikarShajA||33||

अङ्गुल्यङ्गुष्ठतलजस्तन्त्रीवीणानखोद्भवः| दृष्टः शब्दो यथा बुद्धिर्दृष्टा संयोगजा तथा||३४||

aṅgulyaṅguṣṭhatalajastantrīvīṇānakhōdbhavaḥ| dr̥ṣṭaḥ śabdō yathā buddhirdr̥ṣṭā saṁyōgajā tathā||34||

a$_{ggulya}$gguShThatalajastantrIvINAnakhodbhavaH| dRuShTaH shabdo yathA buddhirdRuShTA saMyogajA tathA||34||

The perceptual faculty of living beings shapes itself depending upon the contact it has with the various sense faculties. Mental perception like anxiety or sorrow is also based on the contact of perceptual faculty with the mental faculty.

Perceptual faculties are of several types, depending upon the variations in action and objects of sense organs.

Just as the same sound differs according to how it is produced out of friction in the finger and the thumb, and the veena (musical instrument with strings) and nail, so does the perceptual faculty differ according to its production from out of the mutual contacts with the soul, sense organs, mind and objects of sense organs. [32-34]

Rashi purusha (Holistic human being)

बुद्धीन्द्रियमनोर्थानां विद्याद्योगधरं परम्| चतुर्विंशतिको ह्येष राशिः पुरुषसञ्ज्ञकः||३५||

buddhīndriyamanōrthānāṁ vidyādyōgadharaṁ param| caturviṁśatikō hyēṣa rāśiḥ puruṣasañjñakaḥ||35||

buddhIndriyamanorthAnAM vidyAdyogadharaM param| caturviMshatiko hyeSha rAshiH puruShasa$_{jj}$jakaH||35||

Among the various types of Purusha described in the first few verses of this chapter, rashipurusha is one form that consists of 24 *tattvas* i.e. *avyakata, mahat, ahankara,* five *tanmatras* five mahabhuta and ten [indriya]] and manas. Since this specific combination is considered superior, a purusha of this type is called *rashipurusha* in Ayurvedic science. Of these *tattvas, avyakta* serves as an excellent coordinator of perceptual faculties, sense organs, mind and the objects of the senses. Thus a combination of the above mentioned (verses 17-35) twenty four elements is known as Purusha. [35]

रजस्तमोभ्यां युक्तस्य संयोगोऽयमनन्तवान्| ताभ्यां निराकृताभ्यां तु सत्त्ववृद्ध्या निवर्तते||३६||

rajastamōbhyāṁ yuktasya saṁyōgō’yamanantavān| tābhyāṁ nirākṛtābhyāṁ tu sattvavṛddhyā nivartatē||36||

rajastamobhyAM yuktasya saMyogo~ayamanantavAn| tAbhyAM nirAkRutAbhyAM tu sattvavRuddhyA nivartate||36||

The association of purusha with the 24 tattvas continues so long as it is influenced by rajas and tamas. If it is freed from this influence (of rajas and tamas) by dominance of sattva, the purusha is said to be liberated (and free from its association with the *tattvas*). [36]

अत्र कर्म फलं चात्र ज्ञानं चात्र प्रतिष्ठितम्| अत्र मोहः सुखं दुःखं जीवितं मरणं स्वता||३७||

atra karma phalaṁ cātra jñānaṁ cātra pratiṣṭhitam| atra mōhaḥ sukhaṁ duḥkhaṁ jīvitaṁ maraṇaṁ svatā||37||

atra karma phalaM cAtra j~jAnaM cAtra pratiShThitam| atra mohaH sukhaM duHkhaM jIvitaM maraNaM svatA||37||

एवं [३] यो वेद तत्त्वेन स वेद प्रलयोदयौ| पारम्पर्यं चिकित्सां च ज्ञातव्यं [४] यच्च किञ्चन||३८||

ēvaṁ [3] yō vēda tattvēna sa vēda pralayōdayau| pāramparyaṁ cikitsāṁ ca jñātavyaṁ [4] yacca kiñcana||38||

evaM [3] yo veda tattvena sa veda pralayodayau| pAramparyaM cikitsAM ca j~jAtavyaM [4] yacca ki~jcana||38||

It is within this combination of 24 elements (known as the Purusha), that action, fruit or consequence of the action, knowledge, ignorance, happiness, misery, life, death and

ownership are established. One who duely knows this, knows life, death, continuity of the body, treatment (physical and spiritual) and all other knowable objects. [37-38]

Ayurveda believes that this *rashipurusha* is responsible for all deeds in life and has to face the consequences of these deeds. It is also responsible for the (creation/gaining of) knowledge, pleasure, sorrow, and joy. A term for the *rashipurusha* is *karma purusha* and physicians call it *chikitsa adhikrita purusha*. The person who knows this *rashipurusha* in its true sense also understands the whole process of the genesis and destruction of life. Such an intellectual person becomes well aware of *chikitsa* and nothing else remains for him to be learnt.

भास्तमः सत्यमनृतं वेदाः कर्म शुभाशुभम्| न स्युः कर्ता [१] च बोद्धा च पुरुषो न भवेद्यदि||३९||

bhāstamaḥ satyamanṛtaṁ vēdāḥ karma śubhāśubham| na syuḥ kartā [1] ca bōddhā ca puruṣō na bhavēdyadi||39||

bhAstamaH satyamanRutaM vedAH karma shubhAshubham| na syuH kartA [1] ca boddhA ca puruSho na bhavedyadi||39||

नाश्रयो न सुखं नार्तिर्न गतिर्नागतिर्न वाक्| न विज्ञानं न शास्त्राणि न जन्म मरणं न च||४०||

nāśrayō na sukhaṁ nārtirna gatirnāgatirna vāk| na vijñānaṁ na śāstrāṇi na janma maraṇaṁ na ca||40||

nAshrayo na sukhaM nArtirna gatirnAgatirna vAk| na vij~jAnaM na shAstrANi na janma maraNaM na ca||40||

न बन्धो न च मोक्षः स्यात् पुरुषो न भवेद्यदि| कारणं पुरुषस्तस्मात् कारणज्ञैरुदाहृतः||४१||

na bandhō na ca mōkṣaḥ syāt puruṣō na bhavēdyadi| kāraṇaṁ puruṣastasmāt kāraṇajñairudāhṛtaḥ||41||

na bandho na ca mokShaH syAt puruSho na bhavedyadi| kAraNaM puruShastasmAt kAraNaj~jairudAhRutaH||41||

न चेत् कारणमात्मा स्याद्भादयः [२] स्युरहेतुकाः| न चैषु सम्भवेज् ज्ञानं न च तैः स्यात् प्रयोजनम्||४२||

na cēt kāraṇamātmā syādbhādayaḥ [2] syurahētukāḥ| na caiṣu sambhavēj jñānaṁ na ca taiḥ syāt prayōjanam||42||

na cet kAraNamAtmA syAdbhAdayaH [2] syurahetukAH| na caiShu sambhavej j~jAnaM na ca taiH syAt prayojanam||42||

While describing the reason for existence, (Charak says that) for anyone not accepting purusha as the cause or reason for existence (of life), there will be no existence of knowledge, ignorance, truth or falsehood, the *vedas*, auspicious and non-auspicious deeds, and the agents of action and knowledge. There would be no support, happiness, misery, movement, immobility, speech, knowledge, scriptures, birth, death, bondage or salvation. Thus, the Purusha is recognized as a cause (of creation) by those well versed in the theory of causation. If Purusha is not recognized as a chief cause, then

everything mentioned above will be considered as causeless. Then the theory of cause and effect which is a fundamental tenet of Ayurveda will fail and no one will put any effort in understanding the cause of any effect. [39-42]

कृतं मृद्दण्डचक्रैश्च कुम्भकाराद्दते घटम्। कृतं मृत्तृणकाष्ठैश्च गृहकाराद्विना गृहम्॥४३॥

kṛtaṁ mṛddaṇḍacakraiśca kumbhakārādṛtē ghaṭam| kṛtaṁ mṛttṛṇakāṣṭhaiśca gṛhakārādvinā gṛham||43||

kRutaM mRuddaNDacakraishca kumbhakArAdRute ghaTam| kRutaM mRuttRuNakAShThaishca gRuhakArAdvinA gRuham||43||

यो वदेत् स वदेद्देहं सम्भूय करणैः कृतम्। विना कर्तारमज्ञानाद्युक्त्यागमबहिष्कृतः॥४४॥

yō vadēt sa vadēddēhaṁ sambhūya karaṇaiḥ kṛtam| vinā kartāramajñānādyuktyāgamabahiṣkṛtaḥ||44||

yo vadet sa vadeddehaM sambhUya karaNaiH kRutam| vinA kartAramaj~jAnAdyuktyAgamabahiShkRutaH||44||

In support of the causativity of Purusha, author has given few practical examples of world where existence of *karta* (doer) becomes mandatory.

Without a potter, can a pitcher be constructed with materials like mud, rod, and wheel alone? Can a house be constructed with mud, straw, and beams, if there is no mason? If the answer is “no” in both these cases, how can we expect the body to be created just by virtue of the combination of different sense organs, without a conscious agent? It is only an ignorant person devoid of rational outlook and scriptural knowledge who can assume otherwise. [43-44]

कारणं पुरुषः सर्वैः प्रमाणैरुपलभ्यते| येभ्यः प्रमेयं सर्वेभ्य आगमेभ्यः प्रमीयते॥४५॥

kāraṇaṁ puruṣaḥ sarvaiḥ pramāṇairupalabhyatē| yēbhyaḥ pramēyaṁ sarvēbhya āgamēbhyaḥ pramīyatē||45||

kAraNaM puruShaH sarvaiH pramANairupalabhyate| yebhyaH prameyaM sarvebhya AgamebhyaH pramIyate||45||

All the sources of knowledge, including scriptures that serve as an instrument for acquiring knowledge of various kinds, establish the causality of Purusha. [45]

न ते तत्सदृशास्त्वन्ये पारम्पर्यसमुत्थिताः| सारूप्याद्ये त एवेति निर्दिश्यन्ते नवा नवाः॥४६॥

na tē tatsadṛśāstvanyē pāramparyasamutthitāḥ| sārūpyādyē ta ēvēti nirdiśyantē navā navāḥ||46||

na te tatsadRushAstvanye pAramparyasamutthitAH| sArUpyAdye ta eveti nirdishyante navA navAH||46||

भावास्तेषां समुदयो निरीशः सत्त्वसञ्ज्ञकः| कर्ता भोक्ता न स पुमानिति केचिद्व्यवस्थिताः॥४७॥

bhāvāstēṣāṁ samudayō nirīśaḥ sattvasañjñakaḥ| kartā bhōktā na sa pumāniti kēcidvyavasthitāḥ||47||

bhAvAsteShAM samudayo nirIshaH sattvasa$_{jj}$jakaH| kartA bhoktA na sa pumAniti kecidvyavasthitAH||47||

Here, the author has given his opinion on other philosophies that do not accept the causality of Purusha but rather believe that there is always a new doer with every birth. They opine that there is no permanent Purusha as such. They believe that the Purusha is merely a combination of ephemeral elements devoid of any permanent controlling agent or consciousness. Certain schools of thought, including schools within Buddhism share this view. In their opinion, it is *sattva* and not the *Aatma* (Purusha) that becomes the doer and sufferer of its previous deeds. (This is also known as *kshanabhangavada*) [46-47]

तेषामन्यैः कृतस्यान्ये भावा [१] भावैर्नवाः फलम्| भुञ्जते सदृशाः प्राप्तं यैरात्मा नोपदिश्यते||४८||

tēṣāmanyaiḥ kr̥tasyānyē bhāvā [1] bhāvairnavāḥ phalam| bhuñjatē sadr̥śāḥ prāptaṁ yairātmā nōpadiśyatē||48||

teShAmanyaiH kRutasyAnye bhAvA [1] bhAvairnavAH phalam| bhu~jjate sadRushAH prAptaM yairAtmA nopadishyate||48||

Those who subscribe to the above theory do not accept the soul as the cause or reason for existence. To them, the results of actions performed by one would be enjoyed by some other similar (momentary) entities. [48]

करणान्यान्यता दृष्टा कर्तुः कर्ता स एव तु| कर्ता हि करणैर्युक्तः कारणं सर्वकर्मणाम्||४९||

karaṇānyānyatā dr̥ṣṭā kartuḥ kartā sa ēva tu| kartā hi karaṇairyuktaḥ kāraṇaṁ sarvakarmaṇām||49||

karaNAnyAnyatA dRuShTA kartuH kartA sa eva tu| kartA hi karaNairyuktaH kAraNaM sarvakarmaNAm||49||

The bodily organs of a living being might be different but the soul i.e. the agent of action (deeds) is one and the same. The agent (doer) of action (deed) like a sculptor is an efficient cause of all actions (viz. sculpture etc.) by virtue of his possession of the various *karana* (equipment). [49]

निमेषकालाद्भावानां कालः शीघ्रतरोऽत्यये| भग्नानां न [१] पुनर्भावः कृतं नान्यमुपैति च||५०||

nimēṣakālādbhāvānāṁ kālaḥ śīghratarō’tyayē| bhagnānāṁ na [1] punarbhāvaḥ kr̥taṁ nānyamupaiti ca||50||

nimeShakAlAdbhAvAnAM kAlaH shIghrataro~atyaye| bhagnAnAM na [1] punarbhAvaH kRutaM nAnyamupaiti ca||50||

मतं तत्त्वविदामेतद्यस्मात्तस्मात् स कारणम्| क्रियोपभोगे भूतानां नित्यः पुरुषसञ्ज्ञकः||५१||

mataṁ tattvavidāmētadyasmāttasmāt sa kāraṇam| kriyōpabhōgē bhūtānāṁ nityaḥ puruṣasañjñakaḥ||51||

mataM tattvavidAmetadyasmAttasmAt sa kAraNam| kriyopabhoge bhUtAnAM nityaH puruShasa$_{jj}$jakaH||51||

Physical elements can get destroyed at a rate faster than the twinkling of an eye. Those destroyed do not come back to their original form again and the results of the deeds (like *yagna*) of one individual may not be enjoyable to another individual. The learned are, therefore, of the view that there is a permanent entity known as Purusha (soul) who is the causative factor for the action as well as for the enjoyment of the result of deeds. [50-51]

अहङ्कारः फलं कर्म देहान्तरगतिः स्मृतिः| विद्यते सति भूतानां कारणे देहमन्तरा||५२||

ahaṅkāraḥ phalaṁ karma dēhāntaragatiḥ smr̥tiḥ| vidyatē sati bhūtānāṁ kāraṇē dēhamantarā||52||

aha~gkAraH phalaM karma dehAntaragatiH smRutiH| vidyate sati bhUtAnAM kAraNe dehamantarA||52||

In living beings, a factor other than the body (i.e. the soul) is responsible for ego, enjoyment of the result of deeds, engagement in deeds, transmigration from one body to another body, and keeping the memory of the individual alive. [52]

प्रभवो न ह्यनादित्वाद्विद्यते परमात्मनः| पुरुषो राशिसञ्ज्ञस्तु मोहेच्छाद्वेषकर्मजः||५३||

prabhavō na hyanāditvādvidyatē paramātmanaḥ| puruṣō rāśisañjñastu mōhēcchādvēṣakarmajaḥ||53||

prabhavo na hyanAditvAdvidyate paramAtmanaH| puruSho rAshisa$_{jj}$jastu mohecchAdveShakarmajaH||53||

answering the question of Agnivesha about the origin of soul, teacher said:

As the supreme soul is without a beginning (i.e., is eternal), no birth can be ascribed to it. Of course, the Purusha who represents the combination of 24 elements (*rashipurusha*) certainly has its origin born out of its deeds in the previous life due to its delusion, desire and aversion. [53]

आत्मा ज्ञः करणैर्योगाज् ज्ञानं त्वस्य प्रवर्तते| करणानामवैमल्यादयोगाद्वा न वर्तते||५४||

ātmā jñaḥ karaṇairyōgāj jñānaṁ tvasya pravartatē| karaṇānāmavaimalyādayōgādvā na vartatē||54||

AtmA j~jaH karaNairyogAj j~jAnaM tvasya pravartate| karaNAnAmavaimalyAdayogAdvA na vartate||54||

पश्यतोऽपि यथाऽऽदर्शे सङ्क्लिष्टे नास्ति दर्शनम्| तत्त्वं [१] जले वा कलुषे चेतस्युपहते तथा||५५||

paśyatō'pi yathā''darśē saṅkliṣṭē nāsti darśanam| tattvaṁ [1] jalē vā kaluṣē cētasyupahatē tathā||55||

pashyato~api yathA$_a$adarshe sa~gkliShTe nAsti darshanam| tattvaM [1] jale vA kaluShe cetasyupahate tathA||55||

The Purusha is endowed with the power of perception. It perceives things when it is associated with the mind, intellect and sense faculties. If these instruments of perception are either absent (i.e., detached from the Purusha or not associated with it) or impeded, then there will be no perception. One cannot get the true reflection of an image from a mirror that is covered with dirt or from dirty water. Similar is the case when the mind gets afflicted. [54-55]

करणानि मनो बुद्धिर्बुद्धिकर्मेन्द्रियाणि च| कर्तुः संयोगजं कर्म वेदना बुद्धिरेव च||५६||

karaṇāni manō buddhirbuddhikarmēndriyāṇi ca| kartuḥ saṁyōgajaṁ karma vēdanā buddhirēva ca||56||

karaNAni mano buddhirbuddhikarmendriyANi ca| kartuH saMyogajaM karma vedanA buddhireva ca||56||

नैकः प्रवर्तते कर्तुं भूतात्मा नाश्नुते फलम्| संयोगाद्वर्तते सर्वं तमृते नास्ति किञ्चन||५७||

naikaḥ pravartatē kartuṁ bhūtātmā nāśnutē phalam| saṁyōgādvartatē sarvaṁ tamṛtē nāsti kiñcana||57||

naikaH pravartate kartuM bhUtAtmA nAshnute phalam| saMyogAdvartate sarvaM tamRute nAsti ki~jcana||57||

The instruments of knowledge are mind, intellect and cognitive and conative organs. Their association with the doer (Purusha) results in action, sensation and understanding. The Purusha alone (soul in the absence of *manas* and *indriyas*) does neither initiate deeds nor enjoy the result of deeds. Combination of all these factors is responsible for the manifestation of every effect and without that nothing exists nor happens. [56-57]

न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः| शीघ्रगत्वात्स्वभावात्त्वभावो [४] न व्यतिवर्तते||५८||

na hyēkō vartatē bhāvō vartatē nāpyahētukaḥ| śīghragatvātsvabhāvāttvabhāvō [4] na vyativartatē||58||

na hyeko vartate bhAvo vartate nApyahetukaH| shIghragatvAtsvabhAvAttvabhAvo [4] na vyativartate||58||

The Purusha, not alone but accompanied with *manass* and *indriyas*, is responsible for the manifestation of things. The process of decay on the other hand being too quick in succession does not need any cause as such. [58]

अनादिः पुरुषो नित्यो विपरीतस्तु हेतुजः| सदकारणवन्नित्यं दृष्टं हेतुजमन्यथा||५९||

anādiḥ puruṣō nityō viparītastu hētujaḥ| sadakāraṇavannityaṁ dr̥ṣṭaṁ hētujamanyathā||59||

anAdiH puruSho nityo viparItastu hetujaH| sadakAraNavannityaM dRuShTaM hetujamanyathA||59||

Thus, the absolute soul is without a beginning or an end, but the Purusha (i.e. the combination of 24 elements) being caused by something is not so i.e. it has a beginning and is ephemeral.

All that exists without cause is eternal. Anything produced from a cause is ephemeral. [59]

तदेव भावादग्राह्यं नित्यत्व [१] न कुतश्चन| भावाज्ज्ञेयं तदव्यक्तमचिन्त्यं व्यक्तमन्यथा||६०||

tadēva bhāvādagrāhyaṁ nityatva [1] na kutaścana| bhāvājjñēyaṁ tadavyaktamacintyaṁ vyaktamanyathā||60||

tadeva bhAvAdagrAhyaM nityatva [1] na kutashcana| bhAvAjj~jeyaM tadavyaktamacintyaM vyaktamanyathA||60||

अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः| तस्माद्यदन्यत्तद्व्यक्तं, वक्ष्यते चापरं द्वयम्||६१||

avyaktamātmā kṣētrajñaḥ śāśvatō vibhuravyayaḥ| tasmādyadanyattadvyaktaṁ, vakṣyatē cāparaṁ dvayam||61||

avyaktamAtmA kShetraj~jaH shAshvato vibhuravyayaH| tasmAdyadanyattadvyaktaM, vakShyate cAparaM dvayam||61||

व्यक्तमैन्द्रियकं चैव गृह्यते तद्यदिन्द्रियैः| अतोऽन्यत् पुनरव्यक्तं लिङ्गग्राह्यमतीन्द्रियम्||६२||

vyaktamaindriyakaṁ caiva gr̥hyatē tadyadindriyaiḥ| atō'nyat punaravyaktaṁ liṅgagrāhyamatīndriyam||62||

vyaktamaindriyakaM caiva gRuhyate tadyadindriyaiH| ato~anyat punaravyaktaM li~ggagrAhyamatIndriyam||62||

The absolute soul cannot be perceived by anything, for eternity is not caused by anything. So, the absolute soul is unmanifested and imperceptible. The manifested creation is, of course, otherwise.

The absolute soul is unmanifested, knower of creation, eternal, universal and indestructible. The manifested creation (Purusha) is, of course, otherwise. Another way of distinguishing manifested things from the unmanifested ones is that the former can be perceived by sense faculties. The latter is transcendental in nature and is not perceptible with the senses. It can only be inferred (rather than perceived). [60-62]

Ashta bhuta prakriti (eight sources of creation) and *Shodash* vikara (sixteen elements)

खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाऽष्टमः| भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोडश||६३||

khādīni buddhiravyaktamahaṅkārastathā'ṣṭamaḥ| bhūtaprakr̥tiruddiṣṭā vikārāścaiva ṣōḍaśa||63||

khAdIni buddhiravyaktamaha$_{gkArastathA}$aShTamaH| bhUtaprakRutiruddiShTA vikArAshcaiva ShoDasha||63||

बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च| समनस्काश्च पञ्चार्था विकारा इति सञ्ज्ञिताः||६४||

buddhīndriyāṇi pañcaiva pañca karmēndriyāṇi ca| samanaskāśca pañcārthā vikārā iti sañjñitāḥ||64||

buddhIndriyANi pa~jcaiva pa~jca karmendriyANi ca| samanaskAshca pa~jcArthA vikArA iti sa$_{jj}$itAH||64||

The five subtle elements (viz. *shabdatanmantra, sparshatanmantra, rupatanmantra, rasatanmatra* and *gandhatanmatra*), *buddhi* (intellect), *avyakta* (*prakriti* or nature) and *ahamkara* (ego) are the eight sources of creation. Transformed and bio-transformed elements (*vikara*) are sixteen in number, viz. five sense faculties, five motor faculties, mind and five *mahabhutas*. [63-64]

इति क्षेत्रं समुद्दिष्टं सर्वमव्यक्तवर्जितम्| अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृषयो विदुः||६५||

iti kṣētraṁ samuddiṣṭaṁ sarvamavyaktavarjitam| avyaktamasya kṣētrasya kṣētrajñamr̥ṣayō viduḥ||65||

iti kShetraM samuddiShTaM sarvamavyaktavarjitam| avyaktamasya kShetrasya kShetraj~jamRuShayo viduH||65||

As explained by wise ones, all this taken together, except the unmanifested one (*avyakta*), is known as *kshetra* i.e. corpus (body). The unmanifested (soul) one is known as *kshetragna* (knower of the corpus) which adjoins the body. [65]

जायते बुद्धिरव्यक्ताद्बुद्ध्याऽहमिति मन्यते| परं खादीन्यहङ्कारादुत्पद्यन्ते [१] यथाक्रमम्||६६|| ततः सम्पूर्णसर्वाङ्गो जातोऽभ्युदित उच्यते|

jāyatē buddhiravyaktādbuddhyā'hamiti manyatē| paraṁ khādīnyahaṅkārādutpadyantē [1] yathākramam||66|| tataḥ sampūrṇasarvāṅgō jātō'bhyudita ucyatē| jAyate buddhiravyaktAdbuddhyA~ahamiti manyate| paraM khAdInyaha~gkArAdutpadyante [1] yathAkramam||66|| tataH sampUrNasarvA~ggo jAto~abhyudita ucyate|

Buddhi originates from *avyakta*, *ahamkara* from *buddhi*, and the five subtle *mahabhutas* (*Tanmatras*), viz. *akashatanmatra* etc. from *ahamkara*. These, along with the five gross *mahabhutas* (in the right sequence) and the bio-transformed five *indriyas*, constitute the

Purusha. Thus, with this Purusha manifested in its entirety, the body (life) with its all constituents is said to be born (living life). [66-67]

पुरुषः प्रलये चेष्टैः पुनर्भावैर्वियुज्यते||६७|| अव्यक्ताद्व्यक्ततां याति व्यक्तादव्यक्ततां पुनः| रजस्तमोभ्यामाविष्टश्चक्रवत् परिवर्तते||६८||

puruṣaḥ pralayē cēṣṭaiḥ punarbhāvairviyujyatē||67|| avyaktādvyaktatāṁ yāti vyaktādavyaktatāṁ punaḥ| rajastamōbhyāmāviṣṭaścakravat parivartatē||68||

puruShaH pralaye ceShTaiH punarbhAvairviyujyate||67|| avyaktAdvyaktatAM yAti vyaktAdavyaktatAM punaH| rajastamobhyAmAviShTashcakravat parivartate||68||

येषां द्वन्द्वे परा सक्तिरहङ्कारपराश्च ये| उदयप्रलयौ तेषां न तेषां ये त्वतोऽन्यथा||६९||

yēṣāṁ dvandvē parā saktirahaṅkāraparāśca yē| udayapralayau tēṣāṁ na tēṣāṁ yē tvatō'nyathā||69||

yeShAM dvandve parA saktiraha~gkAraparAshca ye| udayapralayau teShAM na teShAM ye tvato~anyathA||69||

At the time of destruction of life, the Purusha (soul) again dissociates itself from all the manifestations meant for its enjoyment, viz. *buddhi* etc. The universe accompanied with *rajas* and *tamas* cycles between the unmanifested and the manifested stages. Those who are attached to *rajas* and *tamas* and those who are egoistic undergo the process of birth and rebirth. Others that are not, get liberation. [67-69]

प्राणापानौ निमेषाद्या जीवनं मनसो गतिः| इन्द्रियान्तरसञ्चारः प्रेरणं धारणं च यत्||७०||

prāṇāpānau nimēṣādyā jīvanaṁ manasō gatiḥ| indriyāntarasañcāraḥ prēraṇaṁ dhāraṇaṁ ca yat||70||

prANApAnau nimeShAdyA jIvanaM manaso gatiH| indriyAntarasa~jcAraH preraNaM dhAraNaM ca yat||70||

देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा| दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा||७१||

dēśāntaragatiḥ svapnē pañcatvagrahaṇaṁ tathā| dr̥ṣṭasya dakṣiṇēnākṣṇā savyēnāvagamastathā||71||

deshAntaragatiH svapne pa~jcatvagrahaNaM tathA| dRuShTasya dakShiNenAkShNA savyenAvagamastathA||71||

इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः| बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः||७२||

icchā dvēṣaḥ sukhaṁ duḥkhaṁ prayatnaścētanā dhr̥tiḥ| buddhiḥ smr̥tirahaṅkārō liṅgāni paramātmanaḥ||72||

cchA dveShaH sukhaM duHkhaM prayatnashcetanA dhRutiH| buddhiH smRutiraha~gkAro li~ggAni paramAtmanaH||72||

यस्मात् समुपलभ्यन्ते लिङ्गान्येतानि जीवतः| न मृतस्यात्मलिङ्गानि तस्मादाहुर्महर्षयः||७३||

yasmāt samupalabhyantē liṅgānyētāni jīvataḥ| na mr̥tasyātmaliṅgāni tasmādāhurmaharṣayaḥ||73||

yasmAt samupalabhyante li~ggAnyetAni jIvataH| na mRutasyAtmali~ggAni tasmAdAhurmaharShayaH||73||

शरीरं हि गते तस्मिञ् शून्यागारमचेतनम्| पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते||७४||

śarīraṁ hi gatē tasmiñ śūnyāgāramacētanam| pañcabhūtāvaśēṣatvāt pañcatvaṁ gatamucyatē||74||

sharIraM hi gate tasmi~j shUnyAgAramacetanam| pa~jcabhUtAvasheShatvAt pa~jcatvaM gatamucyate||74||

In response to the question on the signs and symptoms of a soul in the living body, as well as the proofs of existence of the soul in living animates, Lord Atreya mentions the following as proof:

1. Inspiration and expiration;
2. Twinkling of the eye;
3. Sign and symptoms of living life;
4. Ability to mentally teleport oneself (e.g. arriving at a distant place like Pataliputra in imagination or dream);
5. Shift from one object of sense organ to another (e.g. shift from visual perception to tactile perception);
6. Inspiration and controlling mind and *indriyas*
7. Journey to another country in dreams;
8. Anticipation of death;
9. Knowledge of something visualized in right eye by the left eye;
10. Desire, envy, happiness, misery, effort, consciousness, stability, intellect, memory and ego.

All these are signs of a living person. These signs are not available in a dead body. So, they are considered to be proof of existence of the soul till the living life. When that soul, with all its associates (*indriyas*, *manas* and four subtle *mahabhutas*) departs, the body becomes vacant and is deprived of consciousness. Only the five *mahabhutas* remain. So, a dead body is said to have attained the state of five *mahabhutas* (*panchtatva*) [70-74]

अचेतनं क्रियावच्च मनश्चेतयिता परः| युक्तस्य मनसा तस्य निर्दिश्यन्ते विभोः क्रियाः||७५||

acētanaṁ kriyāvacca manaścētayitā paraḥ| yuktasya manasā tasya nirdiśyantē vibhōḥ kriyāḥ||75||

acetanaM kriyAvacca manashcetayitA paraH| yuktasya manasA tasya nirdishyante vibhoH kriyAH||75||

चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते| अचेतनत्वाच्च मनः क्रियावदपि नोच्यते||७६||

cētanāvān yataścātmā tataḥ kartā nirucyatē| acētanatvācca manaḥ kriyāvadapi nōcyatē||76||

cetanAvAn yatashcAtmA tataH kartA nirucyate| acetanatvAcca manaH kriyAvadapi nocyate||76||

Mind is active, but devoid of consciousness. The omnipresent soul becomes active only when it coordinates with mind. Though the soul is not active, it is conscious and is considered a doer, or an actor, or an agent of deeds. The mind is not considered as actor, because it is devoid of Consciousness, though it is responsible for activity. [75-76]

Thus, the ability to “cause” or “act” resides in the conscious and not in unconscious.

यथास्वेनात्मनाऽऽत्मानं सर्वः सर्वासु योनिषु| प्राणैस्तन्त्रयते प्राणी नह्यन्योऽस्त्यस्य तन्त्रकः||७७||

yathāsvēnātmanā’’tmānaṁ sarvaḥ sarvāsu yōniṣu| prāṇaistantrayatē prāṇī nahyanyō’styasya tantrakaḥ||77||

yathAsvenAtmanA$_a$tmAnaM sarvaH sarvAsu yoniShu| prANaistantrayate prANI nahyanyo~astyasya tantrakaH||77||

वशी तत् कुरुते कर्म यत् कृत्वा फलमश्नुते| वशी चेतः समाधत्ते वशी सर्वं निरस्यति||७८||

vaśī tat kurutē karma yat kr̥tvā phalamaśnutē| vaśī cētaḥ samādhattē vaśī sarvaṁ nirasyati||78||

vashI tat kurute karma yat kRutvA phalamashnute| vashI cetaH samAdhatte vashI sarvaM nirasyati||78||

The soul can independently enter any animate body. There is no other controller of soul, hence, it is considered a self controller. It is to said that the soul is free and independent to do its deeds but it is not free to get result of its deeds as per its own wish. Here it can be understood that the control of its activities and its entry into the body is governed by the result of its deeds. The soul is absolutely free to act as it pleases. It is however obliged to enjoy the results of its own deeds. It is also free to control the mind associated with it. And the free soul, when meditates, get rid of the results of good or bad acts of its own. [78]

देही सर्वगतोऽप्यात्मा [१] स्वे स्वे संस्पर्शनेन्द्रिये| सर्वाः सर्वाश्रयस्थास्तु नात्माऽतो वेत्ति वेदनाः||७९||

dēhī sarvagatō’pyātmā [1] svē svē saṁsparśanēndriyē| sarvāḥ sarvāśrayasthāstu nātmā’tō vētti vēdanāḥ||79||

dehI sarvagato~apyAtmA [1] sve sve saMsparshanendriye| sarvAH sarvAshrayasthAstu nAtmA~ato vetti vedanAH||79||

Even though the soul is all pervasive, it can perceive sensations in its associated physical body through the contact of sense organs with their respective objects. (Being

limited by the contacts of the bodily sense organs with their objects), the soul cannot have all sensations [79]

विभुत्वमत एवास्य यस्मात् सर्वगतो महान्| मनसश्च समाधानात् पश्यत्यात्मा तिरस्कृतम्||८०||

vibhutvamata ēvāsya yasmāt sarvagatō mahān| manasaśca samādhānāt paśyatyātmā tiraskr̥tam||80||

vibhutvamata evAsya yasmAt sarvagato mahAn| manasashca samAdhAnAt pashyatyAtmA tiraskRutam||80||

नित्यानुबन्धं मनसा देहकर्मानुपातिना| सर्वयोनिगतं विद्यादेकयोनावपि स्थितम्||८१||

nityānubandhaṁ manasā dēhakarmānupātinā| sarvayōnigataṁ vidyādēkayōnāvapi sthitam||81||

nityAnubandhaM manasA dehakarmAnupAtinA| sarvayonigataM vidyAdekayonAvapi sthitam||81||

When the omnipresent, supreme soul gets combined with *manas* and other senses, it becomes *kshetragya* i.e., one that has the power to go anywhere in the universe and become a knower of that body. It can perceive objects inspite of (spatial, temporal or material) obstructions. Even though it is located in one body when associated with the mind through physical actions, it is still present in all other bodies. Conversely, in spite of it being present in all bodies, its field of action is limited to one body alone because of its contact with the mind. [80-81]

आदिर्नास्त्यात्मनः [१] क्षेत्रपारम्पर्यमनादिकम्| अतस्तयोरनादित्वात् किं पूर्वमिति नोच्यते||८२||

ādirnāstyātmanaḥ [1] kṣētrapāramparyamanādikam| atastayōranāditvāt kiṁ pūrvamiti nōcyatē||82||

AdirnAstyAtmanaH [1] kShetrapAramparyamanAdikam| atastayoranAditvAt kiM pUrvamiti nocyate||82||

ज्ञः साक्षीत्युच्यते नाज्ञः साक्षी त्वात्मा यतः स्मृतः| सर्वे भावा हि सर्वेषां भूतानामात्मसाक्षिकाः||८३||

jñaḥ sākṣītyucyatē nājñaḥ sākṣī tvātmā yataḥ smr̥taḥ| sarvē bhāvā hi sarvēṣāṁ bhūtānāmātmasākṣikāḥ||83||

j~jaH sAkShItyucyate nAj~jaH sAkShI tvAtmA yataH smRutaH| sarve bhAvA hi sarveShAM bhUtAnAmAtmasAkShikAH||83||

Aatma (soul) does not have a beginning, and similarly, the corpus (combination of ayu elements) also does not have a beginning. The continuity of *kshetra* and *kshetragya* is so long that it is not possible to say which came earlier (*kshetra* or *kshetragya*) [82]

It is only he who knows things that can stand as a witness. So, all attributes, actions etc., of bhutas are witnessed by the soul (who alone is the knower of things). Things cannot be witnessed by unconscious objects (like stone). [83]

नैकः कदाचिद्भूतात्मा लक्षणैरुपलभ्यते| विशेषोऽनुपलभ्यस्य तस्य नैकस्य विद्यते||८४||

naikaḥ kadācidbhūtātmā lakṣaṇairupalabhyatē| viśēṣō'nupalabhyasya tasya naikasya vidyatē||84||

naikaH kadAcidbhUtAtmA lakShaNairupalabhyate| visheSho~anupalabhyasya tasya naikasya vidyate||84||

संयोगपुरुषस्येष्टो विशेषो वेदनाकृतः| वेदना यत्र नियता विशेषस्तत्र तत्कृतः||८५||

saṁyōgapuruṣasyēṣṭō viśēṣō vēdanākr̥taḥ| vēdanā yatra niyatā viśēṣastatra tatkr̥taḥ||85||

saMyogapuruShasyeShTo visheSho vedanAkRutaH| vedanA yatra niyatA visheShastatra tatkRutaH||85||

The absolute soul is unity and singular. It does not have signs or symptoms. Since it is inaccessible, it has no sensation. It is only the samyoga purusha (24 tattvatmaka purusha) that has sensations. These sensations do not constitute the attributes of the soul as such, but arise out of contact (of the sense organs with their objects). [84-85]

चिकित्सति भिषक् सर्वास्त्रिकाला वेदना इति| यया युक्त्या वदन्त्येके सा युक्तिरुपधार्यताम्||८६||

cikitsati bhiṣak sarvāstrikālā vēdanā iti| yayā yuktyā vadantyēkē sā yuktirupadhāryatām||86||

cikitsati bhiShak sarvAstrikAlA vedanA iti| yayA yuktyA vadantyeke sA yuktirupadhAryatAm||86||

पुनस्तच्छिरसः शूलं ज्वरः स पुनरागतः| पुनः स कासो बलवांश्छर्दिः सा पुनरागता||८७||

punastacchirasaḥ śūlaṁ jvaraḥ sa punarāgataḥ| punaḥ sa kāsō balavāṁśchardiḥ sā punarāgatā||87||

punastacchirasaH shUlaM jvaraH sa punarAgataH| punaH sa kAso balavAMshchardiH sA punarAgatA||87||

एभिः प्रसिद्धवचनैरतीतागमनं मतम्| कालश्चायमतीतानामर्तीनां पुनरागतः||८८||

ēbhiḥ prasiddhavacanairatītāgamanaṁ matam| kālaścāyamatītānāmartīnāṁ punarāgataḥ||88||

ebhiH prasiddhavacanairatItAgamanaM matam| kAlashcAyamatItAnAmartInAM punarAgataH||88||

तमर्तिकालमुद्दिश्य भेषजं यत् प्रयुज्यते| अतीतानां प्रशमनं वेदनानां तदुच्यते||८९||

tamartikālamuddiśya bhēṣajaṁ yat prayujyatē| atītānāṁ praśamanaṁ vēdanānāṁ taducyatē||89||

tamartikAlamuddishya bheShajaM yat prayujyate| atItAnAM prashamanaM vedanAnAM taducyate||89||

आपस्ताः पुनरागुर्मा याभिः शस्यं पुरा हतम्| यथा प्रक्रियते सेतुः प्रतिकर्म तथाऽऽश्रये||९०||

āpastāḥ punarāgurmā yābhiḥ śasyaṁ purā hatam| yathā prakriyatē sētuḥ pratikarma tathā''śrayē||90||

ApastAH punarAgurmA yAbhiH shasyaM purA hatam| yathA prakriyate setuH pratikarma tathA$_a$ashraye||90||

पूर्वरूपं विकाराणां दृष्ट्वा प्रादुर्भविष्यताम्| या क्रिया क्रियते सा च वेदनां हन्त्यनागताम्||९१||

pūrvarūpaṁ vikārāṇāṁ dṛṣṭvā prādurbhaviṣyatām| yā kriyā kriyatē sā ca vēdanāṁ hantyanāgatām||91||

pUrvarUpaM vikArANAM dRuShTvA prAdurbhaviShyatAm| yA kriyA kriyate sA ca vedanAM hantyanAgatAm||91||

पारम्पर्यानबन्धस्तु दुःखानां विनिवर्तते| सुखहेतूपचारेण सुखं चापि प्रवर्तते||९२||

pāramparyānabandhastu duḥkhānāṁ vinivartatē| sukhahētūpacārēṇa sukhaṁ cāpi pravartatē||92||

pAramparyAnabandhastu duHkhAnAM vinivartate| sukhahetUpacAreNa sukhaM cApi pravartate||92||

न समा यान्ति वैषम्यं विषमाः समतां न च| हेतुभिः सदृशा नित्यं जायन्ते देहधातवः||९३||

na samā yānti vaiṣamyaṁ viṣamāḥ samatāṁ na ca| hētubhiḥ sadṛśā nityaṁ jāyantē dēhadhātavaḥ||93||

na samA yAnti vaiShamyaM viShamAH samatAM na ca| hetubhiH sadRushA nityaM jAyante dehadhAtavaH||93||

युक्तिमेतां पुरस्कृत्य त्रिकालां वेदनां भिषक्| हन्तीत्युक्तं चिकित्सा तु नैष्ठिकी या विनोपधाम्||९४||

yuktimētāṁ puraskṛtya trikālāṁ vēdanāṁ bhiṣak| hantītyuktaṁ cikitsā tu naiṣṭhikī yā vinōpadhām||94||

yuktimetAM puraskRutya trikAlAM vedanAM bhiShak| hantItyuktaM cikitsA tu naiShThikI yA vinopadhAm||94||

The following logic is given here while responding to the question on the management of illnesses of the past, the present and the future. Recurrence of headache, fever, cough and vomiting establishes the fact that diseases of the past do relapse. That is to say, the time of occurrence of the various diseases in the past repeats itself. The therapeutic devices meant for alleviating such recurring diseases verily take the past history (of such diseases) into consideration.

In order that flood waters may not damage crops as they did in the past, a dam is constructed as a preventive measure. By observing premonitory symptoms, some therapies are prescribed to prevent certain diseases which are likely to attack living beings in future. This treatment relates to prevention of future diseases.

A continuity of ailments is checked by treatments that are conducive to the continuity of happiness. The state of equilibrium of dhatu is not disturbed nor is the imbalanced state brought to normalcy without some causative factors. It is the causative factors which determine the equilibrium or imbalance of the dhatu. So a physician treats the diseases pertaining to the past, present and future. The treatment that is devoid of desires (upadha) is called as complete treatment or supreme treatment (naishthiki chikitsa). [86-94]

उपधा हि परो हेतुर्दुःखदुःखाश्रयप्रदः| त्यागः सर्वोपधानां च सर्वदुःखव्यपोहकः||९५||

upadhā hi parō hēturduḥkhaduḥkhāśrayapradaḥ| tyāgaḥ sarvōpadhānāṁ ca sarvaduḥkhavyapōhakaḥ||95||

upadhA hi paro heturduHkhaduHkhAshrayapradaH| tyAgaH sarvopadhAnAM ca sarvaduHkhavyapohakaH||95||

कोषकारो यथा ह्यंशूनुपादत्ते वधप्रदान् [३] | उपादत्ते तथाऽर्थेभ्यस्तृष्णामज्ञः सदाऽऽतुरः||९६||

kōṣakārō yathā hyaṁśūnupādattē vadhapradān [3] | upādattē tathā'rthēbhyastṛṣṇāmajñaḥ sadā''turaḥ||96||

koShakAro yathA hyaMshUnupAdatte vadhapradAn [3] | upAdatte tathA$_{arthebhyastRuShNAmaj}$jaH sadA$_{a}$aturaH||96||

यस्त्वग्निकल्पानर्थाञ् ज्ञो ज्ञात्वा तेभ्यो निवर्तते| अनारम्भादसंयोगात्तं दुःखं नोपतिष्ठते||९७||

yastvagnikalpānarthāñ jñō jñātvā tēbhyō nivartatē| anārambhādasaṁyōgāttaṁ duḥkhaṁ nōpatiṣṭhatē||97||

yastvagnikalpAnarthA~j j~jo j~jAtvA tebhyo nivartate| anArambhAdasaMyogAttaM duHkhaM nopatiShThate||97||

Absolute eradication of miseries is obtained by the elimination of desires. Desire is the root cause of all miseries. Elimination of desires leads to the eradication of all miseries. A silk worm provides for itself suicidal threads. So, does an ignorant person. Bound by worldly miseries, he provides for himself desires arising out of the various objects. A wise person who abstains from the objects of senses, considering them as dangerous as burning fire, does not subject himself to any wishful acts and attachments with the result that miseries never overcome him. [94-97]

Basic causes of miseries in life

धीधृतिस्मृतिविभ्रंशः सम्प्राप्तिः कालकर्मणाम्| असात्म्यार्थागमश्चेति ज्ञातव्या दुःखहेतवः||९८||

dhīdhṛtismṛtivibhraṁśaḥ samprāptiḥ kālakarmaṇām| asātmyārthāgamaścēti jñātavyā duḥkhahētavaḥ||98||

dhIdhRutismRutivibhraMshaH samprAptiH kAlakarmaNAm| asAtmyArthAgamashceti j~jAtavyA duHkhahetavaH||98||

Impairment of intellect (grasping and keeping power), *dhriti* (controlling power) and memory (recalling power), ageing/advent of maturity, deeds and unwholesome contact with objects of senses could be counted as factors responsible for causing miseries. [98]

विषमाभिनिवेशो यो नित्यानित्ये हिताहिते| ज्ञेयः स बुद्धिविभ्रंशः समं बुद्धिर्हि पश्यति||९९||

viṣamābhinivēśō yō nityānityē hitāhitē| jñēyaḥ sa buddhivibhraṁśaḥ samaṁ buddhirhi paśyati||99||

viShamAbhinivesho yo nityAnitye hitAhite| j~jeyaH sa buddhivibhraMshaH samaM buddhirhi pashyati||99||

If something eternal is viewed as ephemeral and something harmful as useful, and vice versa, this is indicative of the impairment of intellect. For, the normal intellect views things as they are. [99]

विषयप्रवणं सत्त्वं धृतिभ्रंशान्न शक्यते| नियन्तुमहितादर्थाद्धृतिर्हि नियमात्मिका||१००||

viṣayapravaṇaṁ sattvaṁ dhṛtibhraṁśānna śakyatē| niyantumahitādarthāddhṛtirhi niyamātmikā||100||

viShayapravaNaM sattvaM dhRutibhraMshAnna shakyate| niyantumahitAdarthAddhRutirhi niyamAtmikA||100||

A mind indulging in worldly enjoyments cannot be restrained from harmful objects due to the impairment of *dhriti* (controlling power). It is *dhriti* that can restrain the mind (from its harmful objects). [100]

तत्त्वज्ञाने स्मृतिर्यस्य रजोमोहावृतात्मनः| भ्रश्यते स स्मृतिभ्रंशः स्मर्तव्यं हि स्मृतौ स्थितम्||१०१||

tattvajñānē smṛtiryasya rajōmōhāvṛtātmanaḥ| bhraśyatē sa smṛtibhraṁśaḥ smartavyaṁ hi smṛtau sthitam||101||

tattvaj~jAne smRutiryasya rajomohAvRutAtmanaH| bhrashyate sa smRutibhraMshaH smartavyaM hi smRutau sthitam||101||

If the memory is impaired due to a person being overcome by rajas and tamas, the recollection of knowledge of reality or self is impaired. This is known as the impairment of smriti. Normally smriti contains everything memorable. [101]

Prajnaparadha (intellectual defect) and its consequences

धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम्| प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम्||१०२||

dhīdhṛtismṛtivibhraṣṭaḥ karma yat kurutē’śubham| prajñāparādhaṁ taṁ vidyāt sarvadōṣaprakōpaṇam||102||

dhIdhRutismRutivibhraShTaH karma yat kurute~ashubham| praj~jAparAdhaM taM vidyAt sarvadoShaprakopaNam||102||

उदीरणं गतिमतामुदीर्णानां च निग्रहः| सेवनं साहसानां च नारीणां चातिसेवनम्||१०३||

udīraṇaṁ gatimatāmudīrṇānāṁ ca nigrahaḥ| sēvanaṁ sāhasānāṁ ca nārīṇāṁ cātisēvanam||103||

udIraNaM gatimatAmudIrNAnAM ca nigrahaH| sevanaM sAhasAnAM ca nArINAM cAtisevanam||103||

कर्मकालातिपातश्च मिथ्यारम्भश्च कर्मणाम्| विनयाचारलोपश्च पूज्यानां चाभिधर्षणम्||१०४||

karmakālātipātaśca mithyārambhaśca karmaṇām| vinayācāralōpaśca pūjyānāṁ cābhidharṣaṇam||104||

karmakAlAtipAtashca mithyArambhashca karmaNAm| vinayAcAralopashca pUjyAnAM cAbhidharShaNam||104||

ज्ञातानां स्वयमर्थानामहितानां निषेवणम्| परमौन्मादिकानां च प्रत्ययानां निषेवणम्||१०५||

jñātānāṁ svayamarthānāmahitānāṁ niṣēvaṇam| paramaunmādikānāṁ ca pratyayānāṁ niṣēvaṇam||105||

j~jAtAnAM svayamarthAnAmahitAnAM niShevaNam| paramaunmAdikAnAM ca pratyayAnAM niShevaNam||105||

अकालादेशसञ्चारौ मैत्री सङ्क्लिष्टकर्मभिः| इन्द्रियोपक्रमोक्तस्य सद्वृत्तस्य च वर्जनम्||१०६||

akālādēśasañcārau maitrī saṅkliṣṭakarmabhiḥ| indriyōpakramōktasya sadvṛttasya ca varjanam||106||

akAlAdeshasa~jcArau maitrI sa~gkliShTakarmabhiH| indriyopakramoktasya sadvRuttasya ca varjanam||106||

ईर्ष्यामानभयक्रोधलोभमोहमदश्रमाः| तज्जं वा कर्म यत् क्लिष्टं क्लिष्टं यद्देहकर्म च||१०७||

īrṣyāmānabhayakrōdhalōbhamōhamadabhramāḥ| tajjaṁ vā karma yat kliṣṭaṁ kliṣṭaṁ yaddēhakarma ca||107||

IrShyAmAnabhayakrodhalobhamohamadabhramAH| tajjaM vA karma yat kliShTaM kliShTaM yaddehakarma ca||107||

यच्चान्यदीदृशं कर्म रजोमोहसमुत्थितम्| प्रज्ञापराधं तं शिष्टा ब्रुवते व्याधिकारणम् [१] ||१०८||

yaccānyadīdṛśaṁ karma rajōmōhasamutthitam| prajñāparādhaṁ taṁ śiṣṭā bruvatē vyādhikāraṇam [1] ||108||

yaccAnyadIdRushaM karma rajomohasamutthitam| praj~jAparAdhaM taM shiShTA bruvate vyAdhikAraNam [1] ||108||

When a person's *dhi* (ability to comprehend), *dhriti* (controlling power), and smriti (power to recall memories, or reminisce) get impaired, he performs inauspicious deeds that lead to aggravation of all dosha. This is called prajnaparadha (mistake of the intellect, knowingly committing crime or unwholesome/sinful acts).

Forcible stimulation of natural urges and suppression of the manifested ones, exhibition of undue strength, over indulgence in sexual acts, negligence of the time and method of administering of treatment (i.e. non utilization, excessive utilization, and impaired utilization of therapies), initiation of action in improper time, loss of modesty and good conduct, disrespecting those that deserve respect, enjoyment of harmful objects, resorting to the factors that are responsible for the causation of madness, walking and travelling at improper time and places, friendship with persons of bad character, avoidance of *sadvritta* (noble code of conduct) described in Indriyopakramaniya Adhyaya (Sutra Sthana 8th chapter) or harboring malice, vanity, fear, anger, greed, ignorance, intoxication and bewilderment or bad actions arising out of any of them, and/or physical evil acts arising out of rajas and *tamas* constitute prajnaparadha, the root cause of several diseases told by learned seers of Ayurveda. [102-108]

बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम्| प्रज्ञापराधं जानीयान्मनसो गोचरं हि तत्||१०९||

buddhyā viṣamavijñānaṁ viṣamaṁ ca pravartanam| prajñāparādhaṁ jānīyānmanasō gōcaraṁ hi tat||109||

buddhyA viShamavij~jAnaM viShamaM ca pravartanam| praj~jAparAdhaM jAnIyAnmanaso gocaraM hi tat||109||

Understanding the subjects in improper way due to the impairment of intellect and, at the same time, executing this improper knowledge in the wrong way is also termed as prajnaparadha which makes improper cognition of manasa, indriya with their objects and subjects. [109]

Importance of *Kala* (time factor)

निर्दिष्टा कालसम्प्राप्तिर्व्याधीनां व्याधिसङ्ग्रहे| चयप्रकोपप्रशमाः पित्तादीनां यथा पुरा||११०||

nirdiṣṭā kālasamprāptirvyādhīnāṁ vyādhisaṅgrahē| cayaprakōpapraśamāḥ pittādīnāṁ yathā purā||110||

nirdiShTA kAlasamprAptirvyAdhInAM vyAdhisa~ggrahe| cayaprakopaprashamAH pittAdInAM yathA purA||110||

मिथ्यातिहीनलिङ्गाश्च वर्षान्ता रोगहेतवः| जीर्णभुक्तप्रजीर्णान्नकालाकालस्थितिश्च [१] या||१११||

mithyātihīnaliṅgāśca varṣāntā rōgahētavaḥ| jīrṇabhuktaprajīrṇānnakālākālasthitiśca [1] yā||111||

mithyAtihInali~ggAshca varShAntA rogahetavaH|
jIrNabhuktaprajIrNAnnakAlAkAlasthitishca [1] yA||111||

पूर्वमध्यापराह्णाश्च रात्र्या यामास्त्रयश्च ये| एषु कालेषु नियता ये रोगास्ते च कालजाः||११२||

pūrvamadhyāparāhṇāśca rātryā yāmāstrayaśca yē| ēṣu kālēṣu niyatā yē rōgāstē ca kālajāḥ||112||

pUrvamadhyAparAhNAshca rAtryA yAmAstrayashca ye| eShu kAleShu niyatA ye rogAste ca kAlajAH||112||

Ailments due to the advent of the season are already described in Sutra 17:114. It has been explained there, how *pitta* and other *doshas* get accumulated, aggravated and alleviated (depending on seasonal variation).

This category includes causative factors of diseases marked by wrong manifestation, over manifestation and under manifestation of their symptoms during seasons ending with the rains; during various stages of digestion viz. time of final digestion, time of intake of food and time of initial digestion; during different times of the day, viz. forenoon, mid-day and afternoon and during different hours of the night, viz. pre-midnight, midnight and post mid night. Diseases which as a rule manifest themselves during these times are also known as *kalaja* diseases. [110-112]

अन्येद्युष्को द्व्यहग्राही तृतीयकचतुर्थकौ| स्वे स्वे काले प्रवर्तन्ते काले ह्येषां बलागमः||११३||

anyēdyuṣkō dvyahagrāhī tr̥tīyakacaturthakau| svē svē kālē pravartantē kālē hyēṣāṁ balāgamaḥ||113||

anyedyuShko dvyahagrAhI tRutIyakacaturthakau| sve sve kAle pravartante kAle hyeShAM balAgamaH||113||

Diseases like *anyedyushka* (quotidian fever which occurs at a fixed time every day), *dvyahagrahi* (reverse quotidian fever), *tritiyaka* (tertian fever which occurs at an interval of one day) and *chaturthaka* (quartan fever which occurs at an interval of two days) manifest themselves at fixed hours in as much as they get strength only at such hours. [113]

एते चान्ये [६] च ये केचित् कालजा विविधा गदाः| अनागते चिकित्स्यास्ते बलकालौ विजानता||११४||

ētē cānyē [6] ca yē kēcit kālajā vividhā gadāḥ| anāgatē cikitsyāstē balakālau vijānatā||114||

ete cAnye [6] ca ye kecit kAlajA vividhA gadAH| anAgate cikitsyAste balakAlau vijAnatA||114||

A physician acquainted with the knowledge of *dosha bala* and *kala bala* should treat this and other similar diseases prior to their actual manifestations. [114]

कालस्य परिणामेन जरामृत्युनिमित्तजाः| रोगाः स्वाभाविका दृष्टाः स्वभावो निष्प्रतिक्रियः||११५||

kālasya pariṇāmēna jarāmr̥tyunimittajāḥ| rōgāḥ svābhāvikā dr̥ṣṭāḥ svabhāvō niṣpratikriyaḥ||115||

kAlasya pariNAmena jarAmRutyunimittajAH| rogAH svAbhAvikA dRuShTAH svabhAvo niShpratikriyaH||115||

The diseases arising out of temporal factors that bring about old age and death are to be considered as natural ones, which affect everyone, and these such natural manifestations are irremediable. [115]

Daiva (fate/destiny)

निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदेहिकम्| हेतुस्तदपि कालेन रोगाणामुपलभ्यते||११६||

nirdiṣṭaṁ daivaśabdēna karma yat paurvadēhikam| hētustadapi kālēna rōgāṇāmupalabhyatē||116||

nirdiShTaM daivashabdena karma yat paurvadehikam| hetustadapi kAlena rogANAmupalabhyate||116||

The deeds performed in the previous life or past time are known as *daiva* (fate) also constitutes in due course causative factors for the manifestation of diseases. [116] In other words it could be also said that some causes do not produce disease at the same time because they have less strength (*karmaja roga*).

न हि कर्म महत् किञ्चित् फलं यस्य न भुज्यते| क्रियाघ्नाः कर्मजा रोगाः प्रशमं यान्ति तत्क्षयात्||११७||

na hi karma mahat kiñcit phalaṁ yasya na bhujyatē| kriyāghnāḥ karmajā rōgāḥ praśamaṁ yānti tatkṣayāt||117||

na hi karma mahat ki~jcit phalaM yasya na bhujyate| kriyAghnAH karmajA rogAH prashamaM yAnti tatkShayAt||117||

There is no such major action/deed (performed in the previous life/past time) which does not lead to the corresponding results. Diseases arising out of such actions/deeds are not amenable to any therapeutic measures. They are cured only after the effects of past actions/deeds are exhausted i.e. fully enjoyed. [117]

Asatmya indriyartha samyoga (improper use of senses)

अत्युग्रशब्दश्रवणाच्छ्रवणात् सर्वशो न च| शब्दानां चातिहीनानां भवन्ति श्रवणाज्जडाः||११८||

atyugraśabdaśravaṇācchravaṇāt sarvaśō na ca| śabdānāṁ cātihīnānāṁ bhavanti śravaṇājjaḍāḥ||118||

atyugrashabdashravaNAcchravaNAt sarvasho na ca| shabdAnAM cAtihInAnAM bhavanti shravaNAjjaDAH||118||

परुषोद्भीषणाशस्ताप्रियव्यसनसूचकैः| शब्दैः श्रवणसंयोगो मिथ्यासंयोग उच्यते||११९||

paruṣōdbhīṣaṇāśastāpriyavyasanasūcakaiḥ| śabdaiḥ śravaṇasaṁyōgō mithyāsaṁyōga ucyatē||119||

paruShodbhIShaNAshastApriyavyasanasUcakaiH| shabdaiH shravaNasaMyogo mithyAsaMyoga ucyate||119||

असंस्पर्शोऽतिसंस्पर्शो हीनसंस्पर्श एव च| स्पृश्यानां सङ्ग्रहेणोक्तः स्पर्शनेन्द्रियबाधकः||१२०||

asaṁsparśō'tisaṁsparśō hīnasaṁsparśa ēva ca| spr̥śyānāṁ saṁgrahēṇōktaḥ sparśanēndriyabādhakaḥ||120||

asaMsparsho~atisaMsparsho hInasaMsparsha eva ca| spRushyAnAM sa~ggraheNoktaH sparshanendriyabAdhakaH||120||

यो भूतविषवातानामकालेनागतश्च यः| स्नेहशीतोष्णसंस्पर्शो मिथ्यायोग स उच्यते||१२१||

yō bhūtaviṣavātānāmakālēnāgataśca yaḥ| snēhaśītōṣṇasaṁsparśō mithyāyōga sa ucyatē||121||

yo bhUtaviShavAtAnAmakAlenAgatashca yaH| snehashItoShNasaMsparsho mithyAyoga sa ucyate||121||

रूपाणां भास्वतां दृष्टिर्विनश्यत्यतिदर्शनात्| दर्शनाच्चातिसूक्ष्माणां सर्वशश्चाप्यदर्शनात्||१२२||

rūpāṇāṁ bhāsvatāṁ dr̥ṣṭirvinaśyatyatidarśanāt| darśanāccātisūkṣmāṇāṁ sarvaśaścāpyadarśanāt||122||

rUpANAM bhAsvatAM dRuShTirvinashyatyatidarshanAt| darshanAccAtisUkShmANAM sarvashashcApyadarshanAt||122||

द्विष्टभैरवबीभत्सदूरातिश्लिष्टदर्शनात् [१] | तामसानां च रूपाणां मिथ्यासंयोग उच्यते||१२३||

dviṣṭabhairavabībhatsadūrātiśliṣṭadarśanāt [1] | tāmasānāṁ ca rūpāṇāṁ mithyāsaṁyōga ucyatē||123||

dviShTabhairavabIbhatsadUrAtishliShTadarshanAt [1] | tAmasAnAM ca rUpANAM mithyAsaMyoga ucyate||123||

अत्यादानमनादानमोकसात्म्यादिभिश्च यत्| रसानां विषमादानमल्पादानं च दूषणम्||१२४||

atyādānamanādānamōkasātmyādibhiśca yat| rasānāṁ viṣamādānamalpādānaṁ ca dūṣaṇam||124||

atyAdAnamanAdAnamokasAtmyAdibhishca yat| rasAnAM viShamAdAnamalpAdAnaM ca dUShaNam||124||

अतिमृद्वतितीक्ष्णानां गन्धानामुपसेवनम्| असेवनं सर्वशश्च घ्राणेन्द्रियविनाशनम्||१२५||

atimr̥dvatitīkṣṇānāṁ gandhānāmupasēvanam| asēvanaṁ sarvaśaśca ghrāṇēndriyavināśanam||125||

atimRudvatitIkShNAnAM gandhAnAmupasevanam| asevanaM sarvashashca ghrANendriyavinAshanam||125||

पूतिभूतविषद्विष्टा गन्धा ये चाप्यनार्तवाः| तैर्गन्धैर्घ्राणसंयोगो मिथ्यायोगः स उच्यते||१२६||

pūtibhūtaviṣadviṣṭā gandhā yē cāpyanārtavāḥ| tairgandhairghrāṇasaṁyōgō mithyāyōgaḥ sa ucyatē||126||

pUtibhUtaviShadviShTA gandhA ye cApyanArtavAH| tairgandhairghrANasaMyogo mithyAyogaH sa ucyate||126||

इत्यसात्म्यार्थसंयोगस्त्रिविधो दोषकोपनः| असात्म्यमिति तद्विद्याद्यन्न याति सहात्मताम्||१२७||

ityasātmyārthasaṁyōgastrividhō dōṣakōpanaḥ| asātmyamiti tadvidyādyanna yāti sahātmatām||127||

ityasAtmyArthasaMyogastrividho doShakopanaH| asAtmyamiti tadvidyAdyanna yAti sahAtmatAm||127||

The auditory sense faculty is impaired by the hearing of excessively loud or low sound (even by not hearing excessively loud sound) or by the absolute non – utilization of this sense faculty. Auditory contact with sounds indicating roughness, terror, inauspiciousness, distate and misery constitute the wrong utilization of the auditory sense organ.

The tactual sense is impaired, briefly speaking by the nonutilization, excessive utilization, and inadequate utilization of the touchable (including massage, unction etc).

Untimely contact with poisonous germs, poisonous wind; unctuous, cold and hot substances constitute wrong utilization of tactual sensation. Vision gets impaired by the excessive contact with dazzling objects or by contact with extremely subtle elements or by absolute nonutilization of visual faculty.

Visual contact with undesirable, terrific, despicable objects and objects placed at a distance or in close proximity constitutes the wrong utilization of visual faculty. Vision is also impaired by the contact of the visual faculty with faint objects. Excessive intake, absence of intake, intake in utter disregard to the wholesomeness of addiction and inadequate intake of *rasas* (tastes) vitiate the gustatory faculty.

Olfactory faculty also gets impaired by the enjoyment of smells too mild and too sharp or by absolute nonutilization of this faculty. Inhalation of the smell of putrified objects, germs and poisonous as well as unseasonal smells constitutes wrong utilization of olfactory faculty.

These are the three types of unwholesome contact of sense with their respective objects which aggravate the *doshas*. A thing which is not conducive to the body is regarded as asatmya or unwholesome and which becomes responsible to provoke all the *doshas*. [118-127]

मिथ्यातिहीनयोगेभ्यो यो व्याधिरुपजायते| शब्दादीनां स विज्ञेयो व्याधिरैन्द्रियको बुधैः||१२८||

mithyātihīnayōgēbhyō yō vyādhirupajāyatē| śabdādīnāṁ sa vijñēyō vyādhiraindriyakō budhaiḥ||128||

mithyAtihInayogebhyo yo vyAdhirupajAyate| shabdAdInAM sa vij~jeyo vyAdhiraindriyako budhaiH||128||

When a disease is caused by wrong utilization, excessive, utilization and inadequate utilization (non – utilization) of sense faculties, viz. auditory etc, it is known as *Aindriyaka*(sensorial diseases) i.e. a disease caused by the impairment of senses. [128]

वेदनानामशान्तानामित्येते [३] हेतवः स्मृताः| सुखहेतुः समस्त्वेकः समयोगः सुदुर्लभः||१२९||

vēdanānāmaśāntānāmityētē [3] hētavaḥ smr̥tāḥ| sukhahētuḥ samastvēkaḥ samayōgaḥ sudurlabhaḥ||129||

vedanAnAmashAntAnAmityete [3] hetavaH smRutAH| sukhahetuH samastvekaH samayogaH sudurlabhaH||129||

These are the causative factors of the diseases which do not subside easily. But for a blissful life or a life without misery i.e. *samayoga* i.e. very much proper contact of the sensory organ with their objects is needed though it is very difficult to keep in practice. These are the factors responsible for miseries. Equitable utilization (of time, intellect and objects of sense faculties) brings about happiness. This equitable utilization is difficult to attain. [129]

Causes of happiness and miseries

नेन्द्रियाणि न चैवार्थाः सुखदुःखस्य हेतवः| हेतुस्तु सुखदुःखस्य योगो दृष्टश्चतुर्विधः||१३०||

nēndriyāṇi na caivārthāḥ sukhaduḥkhasya hētavaḥ| hētustu sukhaduḥkhasya yōgō dr̥ṣṭaścaturvidhaḥ||130||

nendriyANi na caivArthAH sukhaduHkhasya hetavaH| hetustu sukhaduHkhasya yogo dRuShTashcaturvidhaH||130||

सन्तीन्द्रियाणि सन्त्यर्था योगो न [१] च न चास्ति रुक्| न सुखं, कारणं तस्माद्योग एव चतुर्वधः||१३१||

santīndriyāṇi santyarthā yōgō na [1] ca na cāsti ruk| na sukhaṁ, kāraṇaṁ tasmādyōga ēva caturvadhaḥ||131||

santIndriyANi santyarthA yogo na [1] ca na cAsti ruk| na sukhaM, kAraNaM tasmAdyoga eva caturvadhaH||131||

Neither the sense organs nor their objects alone can bring about happiness or miseries. The latter are in fact caused by the fourfold contacts mentioned above (viz., proper utilization, wrong utilization, excessive utilization and non-utilization). Even if there are sense organs and their objects present, there would be no disease, nor any happiness

unless the fourfold combination is involved. So, this contact itself constitutes a causative factor for happiness and miseries. [130-131]

नात्मेन्द्रियं मनो बुद्धिं गोचरं [१] कर्म वा विना| सुखदुःखं, यथा यच्च बोद्धव्यं तत्तथोच्यते||१३२||

nātmēndriyaṁ manō buddhiṁ gōcaraṁ [1] karma vā vinā| sukhaduḥkhaṁ, yathā yacca bōddhavyaṁ tattathōcyatē||132||

nAtmendriyaM mano buddhiM gocaraM [1] karma vA vinA| sukhaduHkhaM, yathA yacca boddhavyaM tattathocyate||132||

As a matter of fact, no happiness or misery can be caused without the soul, the sense organs, mind, intellect, objects of sense organs and results of past action/deeds. But in the context of the science of medicine, it is only the fourfold contact which is relevant as a causative factor of happiness and miseries, that is to say the wholesome contact is required to be adhered to and the unwholesome one to be given up for the maintenance of good health. [132]

स्पर्शनेन्द्रियसंस्पर्शः स्पर्शो मानस एव च| द्विविधः सुखदुःखानां वेदनानां प्रवर्तकः||१३३||

sparśanēndriyasaṁsparśaḥ sparśō mānasa ēva ca| dvividhaḥ sukhaduḥkhānāṁ vēdanānāṁ pravartakaḥ||133||

sparshanendriyasaMsparshaH sparsho mAnasa eva ca| dvividhaH sukhaduHkhAnAM vedanAnAM pravartakaH||133||

Tactual contact and mental contact are two types of contacts which bring about happiness and miseries. [133]

इच्छाद्वेषात्मिका तृष्णा सुखदुःखात् प्रवर्तते| तृष्णा च सुखदुःखानां कारणं पुनरुच्यते||१३४||

icchādvēṣātmikā tr̥ṣṇā sukhaduḥkhāt pravartatē| tr̥ṣṇā ca sukhaduḥkhānāṁ kāraṇaṁ punarucyatē||134||

icchAdveShAtmikA tRuShNA sukhaduHkhAt pravartate| tRuShNA ca sukhaduHkhAnAM kAraNaM punarucyate||134||

उपादत्ते हि सा भावान् वेदनाश्रयसञ्ज्ञकान्| स्पृश्यते नानुपादाने नास्पृष्टो वेत्ति वेदनाः||१३५||

upādattē hi sā bhāvān vēdanāśrayasañjñakān| spr̥śyatē nānupādānē nāspr̥ṣṭō vētti vēdanāḥ||135||

upAdatte hi sA bhAvAn vedanAshrayasa$_{jj}$jakAn| spRushyate nAnupAdAne nAspRuShTo vetti vedanAH||135||

Happiness and miseries bring about desire in the form of likes and dislikes respectively. Then again this desire is responsible cause for happiness and miseries. It is desire which gathers several factors, which serve as substrata for happiness and misery. Unless such factors are gathered, there will be no contact whatsoever and there can be

no happiness or miseries without such contacts (Cause for such type of contact is again purusha).[134-135]

वेदनानामधिष्ठानं मनो देहश्च सेन्द्रियः| केशलोमनखाग्रान्नमलद्रवगुणैर्विना||१३६||

vēdanānāmadhiṣṭhānaṁ manō dēhaśca sēndriyaḥ|
kēśalōmanakhāgrānnamaladravaguṇairvinā||136||

vedanAnAmadhiShThAnaM mano dehashca sendriyaH|
keshalomanakhAgrAnnamaladravaguNairvinA||136||

The mind and the body together with the sense organs exclusive of *kesha* (hair), *loma* (body hair), tip of the nail, ingested food, excreta, excretory fluids and objects of senses are the sites of manifestation of happiness and miseries. [136]

Importance of *Yoga* (union with self)

योगे मोक्षे च सर्वासां वेदनानामवर्तनम्| मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः||१३७||

yōgē mōkṣē ca sarvāsāṁ vēdanānāmavartanam| mōkṣē nivṛttirniḥśēṣā yōgō mōkṣapravartakaḥ||137||

yoge mokShe ca sarvAsAM vedanAnAmavartanam| mokShe nivRuttirniHsheShA yogo mokShapravartakaH||137||

Recurrence of all sensation is checked through *yoga* and *moksha*. The absolute eradication of sensation is attained through *moksha*. The *yoga* is a means to attain *moksha*. [137]

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते| सुखदुःखमनारम्भादात्मस्थे मनसि स्थिरे||१३८||

ātmēndriyamanōrthānāṁ sannikarṣāt pravartatē| sukhaduḥkhamanārambhādātmasthē manasi sthirē||138||

AtmendriyamanorthAnAM sannikarShAt pravartate|
sukhaduHkhamanArambhAdAtmasthe manasi sthire||138||

निवर्तते तदुभयं वशित्वं चोपजायते| सशरीरस्य योगज्ञास्तं योगमृषयो विदुः||१३९||

nivartatē tadubhayaṁ vaśitvaṁ cōpajāyatē| saśarīrasya yōgajñāstaṁ yōgamṛṣayō viduḥ||139||

nivartate tadubhayaM vashitvaM copajAyate| sasharIrasya yogaj~jAstaM yogamRuShayo viduH||139||

Happiness and miseries are felt due to the contact of the soul with the sense organs, mind and the objects of senses. Both these types of sensations disappear when the mind is concentrated and contained in the soul and the super natural powers in the mind and body are attained. This state is known as *yoga* according to sages well versed in this science. [138-139]

आवेशश्चेतसो ज्ञानमर्थानां छन्दतः क्रिया| दृष्टिः श्रोत्रं स्मृतिः कान्तिरिष्टतश्चाप्यदर्शनम्||१४०||

āvēśaścētasō jñānamarthānāṁ chandataḥ kriyā| dṛṣṭiḥ śrōtraṁ smṛtiḥ kāntiriṣṭataścāpyadarśanam||140||

Aveshashcetaso j~jAnamarthAnAM chandataH kriyA| dRuShTiH shrotraM smRutiH kAntiriShTatashcApyadarshanam||140||

इत्यष्टविधमाख्यातं योगिनां बलमैश्वरम्| शुद्धसत्त्वसमाधानात्तत् सर्वमुपजायते||१४१||

ityaṣṭavidhamākhyātaṁ yōgināṁ balamaiśvaram| śuddhasattvasamādhānāttat sarvamupajāyatē||141||

ityaShTavidhamAkhyAtaM yoginAM balamaishvaram| shuddhasattvasamAdhAnAttat sarvamupajAyate||141||

(1) Entering others body, (2) thought reading (3) doing things at will, (4) Super natural vision (5) super natural audition (6) miraculous memory (7) uncommon brilliance and (8) invisibility when so desired – these are the eight supernatural powers attained by those who practice *yoga*. All this is achieved through the purity of the mind. (free from *rajas* and *tamas*) [140-141]

Moksha (salvation) and means for its attainment

मोक्षो रजस्तमोऽभावात् बलवत्कर्मसङ्क्षयात्| वियोगः सर्वसंयोगैरपुनर्भव उच्यते||१४२||

mōkṣō rajastamō’bhāvāt balavatkarmasaṅkṣayāt| viyōgaḥ sarvasaṁyōgairapunarbhava ucyatē||142||

mokSho rajastamo~abhAvAt balavatkarmasa~gkShayAt| viyogaH sarvasaMyogairapunarbhava ucyate||142||

This is the stage of salvation in which there is detachment of *sharira, manas, indriya* and *Aatma*. *Moksha* or salvation is nothing but an absolute detachment of all contacts by virtue of absence of *rajas* and *tamas* in the mind and annihilation of effects of potent past actions/deeds. This is a state after which there is no more physical or mental contacts. Further there is no process of rebirth.[142]

सतामुपासनं सम्यगसतां परिवर्जनम्| व्रतचर्योपवासौ च नियमाश्च पृथग्विधाः||१४३||

satāmupāsanaṁ samyagasatāṁ parivarjanam| vratacaryōpavāsau ca niyamāśca pṛthagvidhāḥ||143||

satAmupAsanaM samyagasatAM parivarjanam| vratacaryopavAsau ca niyamAshca pRuthagvidhAH||143||

धारणं धर्मशास्त्राणां विज्ञानं विजने रतिः| विषयेष्वरतिर्मोक्षे व्यवसायः परा धृतिः||१४४||

dhāraṇaṁ dharmaśāstrāṇāṁ vijñānaṁ vijanē ratiḥ| viṣayēṣvaratirmōkṣē vyavasāyaḥ parā dhṛtiḥ||144||

dhAraNaM dharmashAstrANAM vij~jAnaM vijane ratiH| viShayeShvaratirmokShe vyavasAyaH parA dhRutiH||144||

कर्मणामसमारम्भः कृतानां च परिक्षयः| नैष्क्रम्यमनहङ्कारः [१] संयोगे भयदर्शनम्||१४५||

karmaṇāmasamārambhaḥ kr̥tānāṁ ca parikṣayaḥ| naiṣkramyamanahaṅkāraḥ [1] saṁyōgē bhayadarśanam||145||

karmaNAmasamArambhaH kRutAnAM ca parikShayaH| naiShkramyamanaha~gkAraH [1] saMyoge bhayadarshanam||145||

मनोबुद्धिसमाधानमर्थतत्त्वपरीक्षणम्| तत्त्वस्मृतेरुपस्थानात् सर्वमेतत् प्रवर्तते||१४६||

manōbuddhisamādhānamarthatattvaparīkṣaṇam| tattvasmr̥tērupasthānāt sarvamētat pravartatē||146||

manobuddhisamAdhAnamarthatattvaparIkShaNam| tattvasmRuterupasthAnAt sarvametat pravartate||146||

The following serve as means to the attainment of *moksha*.

1. Due devotion to noble person;
2. Shunning of the company of the wicked;
3. Observing sacred vows and fast;
4. Pursuit of the rules of good conduct;
5. Compliance with scriptural prescriptions;
6. Scriptural knowledge;
7. Liking for lonely living;
8. Detachment from the objects of senses;
9. Striving for *moksha* (salvation);
10. Absolute mental control;
11. Abstinence from performing the acts(leading to any effect);
12. Annihilation of the effects of past actions/deeds;
13. Desire to get away from the worldly trap;
14. Absence of egoistic disposition;
15. Being afraid of contacts of the soul, the mind and the body;
16. Concentration of the mind and intellect in the soul; and
17. Review of spiritual facts.

All this can be attained by virtue of the constant remembering of the fact that the soul is different from the body, mind and senses and the latter has nothing to do with the former. [143-146]

Smriti (memory)

स्मृतिः सत्सेवनाद्यैश्च धृत्यन्तैरुपजायते| स्मृत्वा स्वभावं भावानां स्मरन् दुःखात् प्रमुच्यते||१४७||

smr̥tiḥ satsēvanādyaiśca dhr̥tyantairupajāyatē| smr̥tvā svabhāvaṁ bhāvānāṁ smaran duḥkhāt pramucyatē||147||

smRutiH satsevanAdyaishca dhRutyantairupajAyate| smRutvA svabhAvaM bhAvAnAM smaran duHkhAt pramucyate||147||

वक्ष्यन्ते कारणान्यष्टौ स्मृतिर्यैरुपजायते| निमित्तरूपग्रहणात् सादृश्यात् सविपर्ययात्||१४८||

vakṣyantē kāraṇānyaṣṭau smr̥tiryairupajāyatē| nimittarūpagrahaṇāt sādr̥śyāt saviparyayāt||148||

vakShyante kAraNAnyaShTau smRutiryairupajAyate| nimittarUpagrahaNAt sAdRushyAt saviparyayAt||148||

सत्त्वानुबन्धादभ्यासाज्ज्ञानयोगात् पुनः श्रुतात्| दृष्टश्रुतानुभूतानां स्मारणात् स्मृतिरुच्यते||१४९||

sattvānubandhādabhyāsājjñānayōgāt punaḥ śrutāt| dr̥ṣṭaśrutānubhūtānāṁ smāraṇāt smr̥tirucyatē||149||

sattvAnubandhAdabhyAsAjj~jAnayogAt punaH shrutAt| dRuShTashrutAnubhUtAnAM smAraNAt smRutirucyate||149||

A memory is nothing but the remembrance of things directly perceived, heard (from scriptures) or experienced earlier. The regimen prescribed in verses above, beginning with devotion to the noble persons and ending with absolute mental control (items 1-10) serve as an aid to good memory. If one only remembers the real nature of thing he gets rid of miseries.

The following are the eight factors that bring about a good memory:

1. Knowledge of cause (of a thing and event etc.);
2. Knowledge of form (e.g. after seeing *gavaya* in the forest one remembers a cow having a similar form);
3. Knowledge of similarity (e.g. on seeing a son one remembers his father having similar form);
4. Knowledge of contrast (e.g. having seen an ugly form one remembers a beautiful form);
5. Concentration of mind;
6. Practice;
7. Attainment of metaphysical knowledge; and
8. Subsequent repeated visualization and hearing (of a thing or an event). [147-149]

एतत्तदेकमयनं मुक्तैर्मोक्षस्य दर्शितम्| तत्त्वस्मृतिबलं, येन गता न पुनरागताः||१५०||

ētattadēkamayanaṁ muktairmōkṣasya darśitam| tattvasmr̥tibalaṁ, yēna gatā na punarāgatāḥ||150||

etattadekamayanaM muktairmokShasya darshitam| tattvasmRutibalaM, yena gatA na punarAgatAH||150||

अयनं पुनराख्यातमेतद्योगस्य योगिभिः| सङ्ख्यातधर्मैः साङ्ख्यैश्च मुक्तैर्मोक्षस्य चायनम्||१५१||

ayanaṁ punarākhyātamētadyōgasya yōgibhiḥ| saṅkhyātadharmaiḥ sāṅkhyaiśca muktairmōkṣasya cāyanam||151|

ayanaM punarAkhyAtametadyogasya yogibhiH| sa~gkhyAtadharmaiH sA~gkhyaishca muktairmokShasya cAyanam||151||

The power of metaphysical memory constitutes the best way of liberation, as shown by the liberated ones. Persons following this way do not get rebirth after death. This is again the best way to the attainment of *yoga* (communion with God) as well as *moksha* (salvation). This is what the *yogins*, the virtous ones, the followers of the *Sankhya* system, and the liberated ones say. [150-151]

सर्वं कारणवद्दुःखमस्वं चानित्यमेव च| न चात्मकृतकं तद्धि तत्र चोत्पद्यते स्वता||१५२||

sarvaṁ kāraṇavadduḥkhamasvaṁ cānityamēva ca| na cātmakr̥takaṁ taddhi tatra cōtpadyatē svatā||152||

sarvaM kAraNavadduHkhamasvaM cAnityameva ca| na cAtmakRutakaM taddhi tatra cotpadyate svatA||152||

यावन्नोत्पद्यते सत्या बुद्धिर्नैतदहं यया| नैतन्ममेति विज्ञाय ज्ञः सर्वमतिवर्तते||१५३||

yāvannōtpadyatē satyā buddhirnaitadahaṁ yayā| naitanmamēti vijñāya jñaḥ sarvamativartatē||153||

yAvannotpadyate satyA buddhirnaitadahaM yayA| naitanmameti vij~jAya j~jaH sarvamativartate||153||

Any thing that has a cause constitutes misery; it is not one's own and ephemeral. It is not produced by the soul (*Aatma*); but one has got a feeling of its ownership until one has got a real knowledge to the effect that this is something different from him; and is not his own. As soon as one knows it, he gets rid of all miseries. [152-153]

तस्मिंश्चरमसन्न्यासे समूलाः सर्ववेदनाः| ससञ्ज्ञाज्ञानविज्ञाना [४] निवृत्तिं यान्त्यशेषतः||१५४||

tasmiṁścaramasannyāsē samūlāḥ sarvavēdanāḥ| sasañjñājñānavijñānā [4] nivr̥ttiṁ yāntyaśēṣataḥ||154||

tasmiMshcaramasannyAse samUlAH sarvavedanAH| sasa$_{jj}$jAj$_{jAnavij}$jAnA [4] nivRuttiM yAntyasheShataH||154||

As soon as the final renunciation in respect of all subsequent actions is attained, the very consciousness together with its final causes in the form of indeterminate, determinate or scriptural knowledge is completely eradicated. [154]

Process of knowledge of self

अतः परं ब्रह्मभूतो भूतात्मा नोपलभ्यते| निःसृतः सर्वभावेभ्यश्चिह्नं यस्य न विद्यते| गतिर्ब्रह्मविदां ब्रह्म तच्चाक्षरमलक्षणम्। ज्ञानं ब्रह्मविदां चात्र नाज्ञस्तज्ज्ञातुमर्हति||१५५||

ataḥ paraṁ brahmabhūtō bhūtātmā nōpalabhyatē| niḥsr̥taḥ sarvabhāvēbhyaścihnaṁ yasya na vidyatē| jñānaṁ brahmavidāṁ cātra nājñastajjñātumarhati||155||

ataH paraM brahmabhUto bhUtAtmA nopalabhyate| niHsRutaH sarvabhAvebhyashcihnaM yasya na vidyate| j~jAnaM brahmavidAM cAtra nAj$_{jastajj}$jAtumarhati||155||

Thereafter, one identifies himself with supreme soul and the Purusha ceases to exist. He is easily distinguishable form all other manifestations. He does not even leave any indication (inspiration, expiration etc.) of his existence. This is what those well versed in the *bramajnana* say. It is impossible for an ignorant person to know this. Later on when the soul (*jivatma*) attains the state of *Brahma* (supreme soul), then state of *bhutatma* get lost and this supreme soul gets detached by all associated factors and also gets freed from all those signs and symptoms of *jeevatma* (verses 70-72) . This is a state of *bragyana* which could be achieved by few intellectual one (*brahmgyani*) not by ignorant one. [155]

Summary

तत्र श्लोकः- प्रश्नाः पुरुषमाश्रित्य त्रयोविंशतिरुत्तमाः| कतिधापुरुषीयेऽस्मिन्निर्णीतास्तत्त्वदर्शिना||१५६||

tatra ślōkaḥ- praśnāḥ puruṣamāśritya trayōviṁśatiruttamāḥ|
katidhāpuruṣīyē'sminnirṇītāstattvadarśinā||156||

tatra shlokaH- prashnAH puruShamAshritya trayoviMshatiruttamAH|
katidhApuruShIye~asminnirNItAstattvadarshinA||156||

To sum up :

In this chapter, the various constituents of the Purusha etc., conducive to the understanding of the human physiology, 23 important questions regarding the Purusha and the supreme soul have been answered by the enlightened Seer. [156]

Tattva Vimarsha (Fundamental Principles)

1. *Purusha* represents the element of consciousness, i.e. the soul, different from the body. This *purusha* plays an important role in formulating treatments for the eradication of miseries and attainment of salvation.
2. The mind analyses sense objects on the basis of merits and demerits, their acceptability or otherwise, while *ahamkara* causes self attachment and finally *buddhi* takes decision whether they are acceptable or not. Charak describes senses composed of *bhutas* whereas *samkhya* mentions them as evolved from *ahamkara*. This is the different view of Ayurveda based on its application in management. (21-24)

3. Mind is an important entity involved in the process of knowledge. Knowledge of objects cannot be perceived if the mind is absent in the process. Atomicity and oneness are the two properties of mind. Mind controls itself as well as the five senses. The different objects of the mind are thought, consideration, hypothesis, attention and determination. The knowledge of the objects is perceived through the five senses in connection with mind. The advantages and disadvantages of the perceived objects are ascertained thereafter. Then the intellect decides the specific properties of the objects and individual acts accordingly. The chain of perception starts from the desire that arises with the *purusha*. The important components of this chain are Aatma, mind, five senses and objects. Any abnormality in this chain leads to nonperception or false knowledge. (18-25)
4. *Purusha* is considered as the main causative factor. Occurrence of intelligence, ignorance, support, movement etc. is not possible without existence of *purusha*. *Purusha* is the supporting element for truth, falsehood, food and bad actions. *Purusha* i.e. conscious element provides the utility value to other things. The cause of *purusha* can be proved by all *pramanas*. The organs of living beings are different but the entity responsible for their action is one and the same and that is the soul. Therefore, apart from the body which is in the constant process of decay, soul is eternal and responsible for all the actions and also experiences the results of such deeds. (49-62)
5. The supreme soul is without a beginning, but the *rashipurusha*, which is a combination of 24 elements, is born due to the ignorant actions/deeds originated because of auspicious and inauspicious, and is therefore ephemeral. The twenty four elements are the combination of *ashta prakriti* and *shodasha vikara*. *Ashta prakriti* comprises of the five subtle *mahabhutas, buddhi, avyakta,* and *ahamkara*. *Shodasha vikaras* are five sense faculties (*jnanendriya*), five motor faculties (*karmendriya*), mind and five *mahabhutas*. The *purusha* along with the instruments of knowledge i.e. *;manas, buddhi, jnanendriya* and *karmendriya* is responsible for the manifestation of things. (63-64)
6. The process of evolution incorporates the chain of events which get originated from *avyakta, avyakta* produces *buddhi, buddhi* produces *ahamkara, ahamkara* produces five subtle and five gross *mahabhutas* and is called as born. Whereas during the process of dissolution the reverse changes take place. As a result of theses reverse changes the manifested one gets converted into the unmanifested one. Those who are afflicted with *rajas, tamas* and have ego undergo the process of birth and death and rebirth. Others who are free of *rajas* and *tamas* and does not have ego are free from the cycle of birth, death and rebirth. (65-69)
7. The soul is the source of consciousness and along with mind is responsible for all actions. As the mind does not have consciousness in spite of its involvement in all actions it is not held responsible for the actions. All the living beings themselves are responsible for their transmigration from one species/body to another. Though the soul is free to act, it can control the mind and get rid of the results of the actions of his own. As this soul with controlled mind pervades the

entire universe it is considered Omni-prescient. But its contact with the mind makes him restricted with one body only. This soul becomes the sole witness of all actions performed. (70-85)

8. A physician treats the diseases of past, present and future by different methods. The causative factors are responsible for the equilibrium and imbalance of *dhatus*. (86)
9. A person indulges in various activities due to his desires. He subjects himself to good and bad effects of his actions leading to miseries. The miseries can be checked if the desires are ignored. The impairment of *dhi, dhriti, smriti,* maturity of time and actions and unwholesome contact of senses with their objects leads to miseries. The diseases originated from temporal factors (*kalaja*) leads to geriatrics and death. These diseases are called as *swabhavika roga* and these diseases are irremediable. The other variety of *roga* is *karmaja roga* which are results of acts of past life. These disease, do not respond to any therapeutic measures. They are cured only after the results of past action are exhausted. One more variety of the disease is a indriyaka i.e. the diseases which are originated due to improper utilization of senses. So, proper utilization of time, intellect and senses bring about happiness, but this proper utilization is difficult to attain. (95-131)
10. The ultimate cause of happiness and miseries is lust. All kinds of pain can be checked with the help of *yoga* and *moksha*. *Yoga* leads to temporary loss of pain where as moksha leads to absolute eradication of all kinds of pain. As soon as the stage of *yoga* is disturbed, there will be recurrence of pain. *Yoga* is one of the means to attain *moksha*. Both the sensations i.e. happiness and miseries disappear when mind is concentrated and contained in the soul. This stage is known as *yoga* and it gives eight super natural powers to the individual who has attained this stage. Absence of *rajas* and *tamas* in mind and reduction of the potent effects of past actions leads to absolute detachment i.e *moksha*. To achieve the salvation, one has to always remember that soul and body are two different entities. Until and unless one acquires the real knowledge, i.e., *satya buddhi* he can not get rid of all miseries. A Person who follows all the means to achieve salvation do not return to this world and is permantly set free from all kinds of miseries. (134-146)

Vidhi Vimarsha (Applied Inferences)

Unlike the description of human anatomy in modern medical texts given as independent isolated structure, this chapter explains the anatomy and functioning of human mind and body in relation to the universe. Such connected relationship of humans with universe is the basis of pursuing the lifestyle to have disease free, productive and long life. The chapter directs to a lifestyle with connection to the source (consciousness), control of senses and conduciveness to the seasons by practicing *yoga*.

Test for existence of mind and its importance in process of knowledge

One and the most important proof of existence of mind is materialization or otherwise of direct perception. The contact of mind with soul, sense organs with their objects consequently leads to understanding and knowledge of that particular object. The presence of mind can be inferred from presence or absence of knowledge. [Cha.Sa.Sharira Sthana 1/18-19] This is also one of the sign of functioning mind. It is most applicable test because mind plays great role in the chain of perception to knowledge and memory. The things are memorized only after proper attention and perception. Otherwise all goes in vain in absent minded people.

Attributes of mind

The mind is *anu* (subtle) and *eka* (unitary). [Cha.Sa.Sharira Sthana 1/19] It is subtler than the subtlest and hence cannot be perceived by ordinary senses. This subtleness is the reason for limitation of modern psychiatry to define and conclude the exact structure of mind. It appears multiple in same individual due to variation in pertaining to perception of its own objects (*svartha*), motivation and perception of objects of senses (*indriyartha*) and its deposition. Similarly it takes various forms due to its contact with qualities like intelligence (*sattva*), arrogance (*rajas*) and Ignorance (*tamas*). But it is only one because it can motivate only one sense organ resulting in activation of only one organ at a time. Mind is not multiple because it cannot motivate and establish contact with all sense organs simultaneously. [Cha.Sa.Sutra Sthana 8/5] This quality again denotes the application of power of mind concentration to perceive things.

The other attribute of mind is its *Chanchalatva* (fickleness). It is one of the major obstacles in concentration and meditation.

Functions of mind (*karmani*)

Four important functions of mind (Cha.Sha.1/21)are described as:

1. Control of Sense faculties (*Indriyabhigraha*)
2. Self restraint (*Svasya Nigraha*)
3. Speculation (*Uha*)
4. Consideration and Thinking (*Vichara*)
    1. Control of Sense faculties (*Indriyabhigraha*):Mind is considered as the master motivator and controller of all sense organs. The sensations can be perceived only in active presence of mind. Thus mind is the driving force for perception of external world through cognitive senses.
    2. Self restraint (*Svasya nigraha*): None other can control activities of mind except mind itself. Thus mind is regulator and coordinator of its own activities. This function of self restraint has been implied widely in psychiatric treatments also. The *Satvavajaya* (victory over mind) [Cha.Sa.Sutra Sthana 11/54] i.e. restraining mind from harmful objects is traditional form of psychotherapy which includes training of mind to avoid

dangerous things. In practicing meditation also one has to have better control over activities of mind.

3. Speculation (*Uha*): Guessing on the logical interpretations is speculation This is peculiar function of mind on the basis of which science stands, grows, new discoveries are made, and innovations are materialized. Speculation is applied in logical way to make a conjuncture about the possible outcome in a given situation.
4. Consideration and Thinking (*Vichara*):This is another important function of mind applied almost in every decision made. This is the thinking power of mind to differentiate the things between right and wrong, correct or incorrect, useful or harmful etc. This power makes the man different from other animals.

Objects of Mind

In addition to functions, the objects of mind are also described [Cha.Sa.[[Sharira Sthana 1/20] viz. *Chintya* (cogitation), *Vicharya* (consideration of discrimination), *Uhya* (speculation and logical reasoning), *Dhyeya* (aiming), *Sankalpya* (conviction and determination).

Charak Samhita has described three reasons for occurrence of disease:

1. Mistake of the intellect (*prajnaparadha*) by losing connection to the source (consciousness).
2. Losing control of special senses.
3. Not acting conducive to seasons and place.

Prajnaparadha (intellectual errors)

The description of *prajnaparadha* seems to work for cause as well as effect in the patho-physiology of stress. *Prajnaparadha* has been defined as the composite consequence of *dhi, dhriti* and *smriti vibramsha*. [Cha.Sa.Sharira Sthana 1/98-101] This means it can affect the conscience, self-control and memory functioning of intellect. It is the root cause of all mental disorders such as passion, anger, fear, confusion, grief [Cha.Sa.Sutra Sthana 7/52] as well as the *karmaja* and *atmaja vyadhi*. [Cha.Sa.Nidana Sthana 7/21]

The improper actions caused by this intellectual error leads to vitiation of physical and mental *dosha* as follows:

1. Forceful stimulation of natural urges and suppression of the manifested ones. This is applicable for both the physical *sharira adharaniya vega* and *manas dharaniya vega* (natural urges).
2. Excess adventure beyond one’s capacity
3. Excess indulgence in sexual act
4. Negligence to seek treatment in time
5. Initiation of action at improper time and improper acts

6. Decrease in modesty and good conduct
7. Disrespect to respectable persons
8. Indulgence in harmful sensory activities
9. Intake of harmful substances and addicting to the factors which can cause elation or even *unmada*(insanity)
10. Traveling at improper place in improper time
11. Association with evil actions and persons involved in it
12. Not following the daily, seasonal diet and lifestyle regimen described in the classics
13. Indulgence in negative activities originated by envy, ego, fear, anger, intoxication, confusion.

Disturbance of intellectual functioning by Prajnaparadha

Dhi (intellect), *dhriti* (self control or patience) and *smriti* (memory) can be considered as the three important functioning faculties, impairment of which leads to psychiatric disorders. The *dhi*(intellect) normally views things as they really are and its impairment leads to viewing eternal things as ephemeral and something harmful as useful and vice versa. The *dhi vibhramsha* leads to indecisiveness of the person to discriminate between right and wrong things.

Due to impairment of patience mind indulging in various worldly enjoyments cannot be restrained from harmful objects. *Dhriti vibhramsha* results into lack of self control over activities. Normally memory contains everything memorable and if it is impaired due to overcoming by *rajas* and *tamas*, the worthy things are not memorized leading to misconduct of the person. [Cha.Sa.Sharira Sthana 1/98-101] and *smriti vibhramsha* leads to decrease or improper recall, retention of things in memory.

The other two causative factors like *parinama* and *asatmendriyartha samyoga* are also equally important causes.

The *parinama* or time factor means not adapting the seasonal, diurnal changes as per physiological changes of *dosha*. The changes related to age and death are also included in *kala*.

Asatmendriyartha samyoga is self explanatory term denoting improper indulgence in the unsuitable sensory activities. The activities are enlisted in detail in the chapter. In today's era of modernization and technological dependence, the excess indulgence in use of sense organs shall be avoided.

Practicing *yogic* lifestyle negates above three factors which cause disease and thus prevents disease and gives healthy long life. There are many disciplines of *yoga* described since Vedic period dating back 4000 to 5000 years. In the second century B.C. Patanjali outlined *ashtanga yoga* (eight limbs of *yoga*) or *raja yoga* which is being recognized as the most common and practical in the current society.

Origin of the word *yoga* is from Sanskrit word *yuj* meaning “union” and represents union of mind, body, soul and spirit. As mentioned in the chapter, all started from pure being or *purusha* which is divine and state of perfection without any suffering because there is nothing material. *Purusha* creates *prakriti* which is all around us and we start relating to it and forget that our essence is *purusha*. This continued relationship to *prakriti* is the cause for desires and expectations resulting in suffering. The realization of this comes through *chitta* which is feeling, centered in the heart and is evolution of consciousness.

In order to transcend this dichotomy, Patanjali described the following eight limbs of *ashtanga yoga*.

The first two aspects are *yama* and *niyama* to create social and personal discipline in the society. The next two, *asana* and *pranayama* are to achieve physical and mental strength and stability.

Pratyahara, dharana, dhyana and *samadhi* are to achieve *moksha* by detachment, focus, meditation and bliss. Each one of us has unique qualities and has different levels of existing skills provided by each of the limbs of *yoga*. Therefore, some individuals may require a teacher or *guru* to give guidance in the early stages.

1. *Yamas* (social restraints for relating to society) These are:
    1. *Ahimsa*: We should not cause pain to others by thoughts, words and actions. Show kindness and thoughtfulness to others.
    2. *Satya*: Truthfulness and honesty.
    3. *Asteya* or non-stealing: Tangible and intangible.
    4. *Bramhacharya*: Control over senses, appropriate sexual behavior.
    5. *Aparigraha* or non hoarding: Taking from nature what is needed.
2. *Niyama*: (Personal restraints or conduct)
    1. *Shaucha*: Physical and mental cleanliness or purity.
    2. *Santosha*: Contentment
    3. *Tapas*: Self discipline.
    4. *Swadhyaya*: Self study
    5. *Ishwara pranidhana*: Acceptance. Do karma and leave results to higher powers.
3. *Asanas*: Means steady and comfortable posture. Improves health, strength, balance and flexibility. On a deeper level it is a tool to calm the mind and move into the inner essence of being.
4. *Pranayama*: Directing the life force produces heat (*tapa*) and cleans the channels, strengthens the respiratory system, calms the mind to be able to concentrate and meditate.
5. *Pratyahara*: This is a stage when withdrawal of senses occurs due to break in the link between senses and the mind. It facilitates the next three limbs of *yoga*.
6. *Dharana*: This is a stage of deep concentration of mind on one particular object, sound or thought and there is cultivation of inner awareness.

7. *Dhyana* or meditation: This is the seventh step of *yoga* and during this stage there is deep awareness but no focus. There may be very few thoughts or no thoughts.
8. *Samadhi*: This is a stage of bliss where the subject and object merge as one. Person feels connected to all living beings and is at peace. Illusionary separation of “I” and “mine” is lost as mind does not distinguish between self and non-self.

All these have positive benefits to improve body-mind strength and harmony. Integrated *yoga* can be taught to normal participants without any harmful effects and it may reduce the negative affect and increase the positive affect within a week.

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Atulyagotriya Sharira

Sharira Sthana Chapter 2. Different clans and aspects of the Human Birth Abstract

Gotra, literally means cowshed. However, in common parlance, it denotes the progeny (or a clan) of a common male ancestor (usually, a rishi, or a sage). Atulya Gotra, or diversity in clans, is what the sages of antiquity professed, thus laying the foundation of genetics in Ayurveda. In this chapter, thirty six specific questions on a wide range of topics such as the contributing factors for embryogenesis, labor, sex determination of the embryo, congenital anomalies, transmigration of the aatma, and related phenomena are answered in detail. Apart from these, causes of disease, treatment, preventive measures and the role of past and present deeds of one-self in causation of disease etc. are discussed.

Keywords: Atulya-gotra,Shukra, Garbha, Ojoshana, Beeja, Dwireta, Kliba, Prajnaparadha, Pratikarma, Daiva, clans, genetics, paurusha.

Introduction

Vedic families – and societies – were largely divided into patrilineal clans (*gotras*), where each clan could trace their origins to a common male ancestor.Consanguinity means being related to someone by blood, in contrast to *atulya gotra*. The sages of antiquity knew about various disorders caused due to in-breeding within families, and thus they forbade marriages within a *gotra*. To them, the study of human physiology required an analysis of the human embryo within the womb, and addressing the disorders right from the stage of conception was important for ensuring good health within families and societies.

The preceding chapter dealt with overarching concepts of physical and spiritual importance, such as *purusha, aatma, manas,* and *buddhi*. In continuation, this chapter begins with the “origin of a human being” as a result of sexual intercourse with a woman in her fertile period by a man from a different clan (*atulya-gotra*). It then talks about various factors influencing the embryogenesis, fetal growth and development, genetic abnormalities, features of *sadya-grihita garbha* (a female who has just conceived) etc.

Sanskrit text, Transliteration and English Translation

अथातोऽतुल्यगोत्रीयं शारीरं व्याख्यास्यामः||१||

athātō’tulyagōtrīyaṁ śārīraṁ vyākhyāsyāmaḥ||1||

athAto~atulyagotrIyaM shArIraM vyAkhyAsyAmaH||1||

इति ह स्माह भगवानात्रेयः||२||

iti ha smāha bhagavānātrēyaḥ||2||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Atulyagotriya Sharira” (Different clans and aspects of the Human Birth). Thus said Lord Atreya. [1-2]

अतुल्यगोत्रस्य रजःक्षयान्ते रहोविसृष्टं मिथुनीकृतस्य| किं स्याच्चतुष्पात्प्रभवं च षड्भ्यो यत् स्त्रीषु गर्भत्वमुपैति पुंसः||३||

atulyagōtrasya rajaḥkṣayāntē rahōvisr̥ṣṭaṁ mithunīkr̥tasya| kiṁ syāccatuṣpātprabhavaṁ ca ṣaḍbhyō yat strīṣu garbhatvamupaiti puṁsaḥ||3||

atulyagotrasya rajaHkShayAnte rahovisRuShTaM mithunIkRutasya| kiM syAccatuShpAtprabhavaM ca ShaDbhyo yat strIShu garbhatvamupaiti puMsaH||3||

What is that of a man which has four constituents (*mahabhutas*) and six sources (*rasa*) and which comes out of him while he cohabits with a woman of a different clan in a lonely place after her menstrual cycle and is converted into embryo in the woman? [3]

शुक्रं तदस्य प्रवदन्ति धीरा यद्धीयते गर्भसमुद्भवाय| वाय्वग्निभूम्यब्गुणपादवत्तत् षड्भ्यो रसेभ्यः प्रभवश्च तस्य||४||

śukraṁ tadasya pravadanti dhīrā yaddhīyatē garbhasamudbhavāya| vāyvagnibhūmyabguṇapādavattat ṣaḍbhyō rasēbhyaḥ prabhavaśca tasya||4||

śukraM tadasya pravadanti dhIrA yaddhIyate garbhasamudbhavAya| vAyvagnibhUmyabguNapAdavattat ShaDbhyo rasebhyaH prabhavashca tasya||4||

The wise call it *shukra*, that which is implanted for the conception of an embryo. It is made up of four elements-*vayu, agni, prithvi* and *apa* (four *mahabhutas*) which contribute one fourth of the attributes of each of the *mahabhuta* and is originated from six *rasas*.[4]

सम्पूर्णदेहः समये सुखं च गर्भः कथं केन च जायते स्त्री| गर्भं चिराद्विन्दति सप्रजाऽपि भूत्वाऽथवा नश्यति केन गर्भः||५||

sampūrṇadēhaḥ samayē sukhaṁ ca garbhaḥ kathaṁ kēna ca jāyatē strī| garbhaṁ cirādvindati saprajā’pi bhūtvā’thavā naśyati kēna garbhaḥ||5||

sampUrNadehaH samaye sukhaM ca garbhaH kathaM kena ca jAyate strI| garbhaM cirAdvindati saprajA~api bhUtvA~athavA nashyati kena garbhaH||5||

How and with what factors does the fully developed fetus get delivered in time and with ease? How does even a fertile woman face delay in conception? Why sometimes does the embryo get destroyed? [5]

शुक्रासृगात्माशयकालसम्पद् यस्योपचारश्च हितैस्तथाऽन्नैः |

गर्भश्च काले च सुखी सुखं च सञ्जायते सम्परिपूर्णदेहः||६||

śukrāsr̥gātmāśayakālasampad yasyōpacāraśca hitaistathā’nnaiḥ |

garbhaśca kālē ca sukhī sukhaṁ ca sañjāyatē samparipūrṇadēhaḥ||6||

śukrasRugAtmAshayakAlasampad yasyopacArashca hitaistathA~annaiH |

garbhashca kAle ca sukhI sukhaM ca sa~jjAyate samparipUrNadehaH||6||

By (the excellence of) healthy sperm, ovum, *aatma*, uterus, time and by management with wholesome diet, the normal fetus gets delivered in fully developed state in time and with ease.[6]

योनिप्रदोषान्मनसोऽभितापाच्छुक्रासृगाहारविहारदोषात्| अकालयोगाद्बलसङ्क्षयाच्च गर्भं चिराद्विन्दति सप्रजाऽपि||७||

yōnipradōṣānmanasō'bhitāpācchukrāsṛgāhāravihāradōṣāt|
akālayōgādbalasaṅkṣayācca garbhaṁ cirādvindati saprajā'pi||7||

yonipradoShAnmanaso~abhitApAcchukrAsRugAhAravihAradoShAt|
akAlayogAdbalasa~gkShayAcca garbhaM cirAdvindati saprajA~api||7||

Though fertile, a woman conceives only after a long time due to defects in genitals, mental worry, derangement of sperm, ovum, diet and behavior, absence of proper timing and diminution of strength.[7]

असृङ्गिरुद्धं पवनेन नार्या गर्भं व्यवस्यन्त्यबुधाः कदाचित्| गर्भस्य रूपं हि करोति तस्यास्तदसृगस्रावि विवर्धमानम्||८||

asṛṅggniruddhaṁ pavanēna nāryā garbhaṁ vyavasyantyabudhāḥ kadācit| garbhasya rūpaṁ hi karōti tasyāstadasṛgasraavi vivardhamānam||8||

asRu~ggniruddhaM pavanena nAryA garbhaM vyavasyantyabudhAH kadAcit|
garbhasya rUpaM hi karoti tasyAstadasRugasraavi vivardhamAnam||8||

Menstrual blood obstructed by *vayu* in (the uterus of) a woman is mistaken as pregnancy sometimes by the ignorant. The blood that does not flow out but gradually accumulates within the uterus produces signs and symptoms similar to pregnancy.[8]

तदग्निसूर्यश्रमशोकरोगैरूष्णान्नपानैरथवा प्रवृत्तम् |

दृष्ट्वाऽसृगेकं न च गर्भसञ्ज्ञं केचिन्नरा भूतहृतं वदन्ति ||९||

tadagnisūryaśramaśōkarōgairūṣṇānnapānairathavā pravṛttam |

dṛṣṭvā'sṛgēkaṁ na ca garbhasañjñaṁ kēcinnarā bhūtahṛtaṁ vadanti||9||

tadagnisUryashramashokarogairUShNAnnapAnairathavA pravRuttam |

dRuShTvA~asRugekaM na ca garbhasa$_{jj}$jaM kecinnarA bhUtahRutaM vadanti||9||

When that blood is discharged out due to exposure to fire, the sun, exertion, grief, various diseases and intake of hot food and drinks,it becomes evident that it was not pregnancy,but merely the accumulation of blood. But it is mistaken as a fetus destroyed by evil spirits by some people. [9]

ओजोशनानां रजनीचराणामाहारहेतोर्न शरीरमिष्टम्| गर्भं हरेयुर्यदि ते न मातुर्लब्धावकाशा न हरेयुरोजः||१०||

ōjōśanānāṁ rajanīcarāṇāmāhārahētōrna śarīramiṣṭam| garbhaṁ harēyuryadi tē na māturlabdhāvakāśā na harēyurōjaḥ||10||

ojoshanAnAM rajanIcarANAmAhArahetorna sharIramiShTam| garbhaM hareyuryadi te na mAturlabdhAvakAshA na hareyurojaH||10||

Evil spirits who move at night and eat away the *ojas* do not desire the body (of the fetus) as food. If these evil spirits take away the life of the fetus they can easily enter in to the mother's body and eat away the *ojas*, leading to her death also.[10]

कन्यां सुतं वा सहितौ पृथग्वा सुतौ सुते वा तनयान् बहून् वा| कस्मात् प्रसूते सुचिरेण गर्भमेकोऽभिवृद्धिं च यमेऽभ्युपैति||११||

kanyāṁ sutaṁ vā sahitau pr̥thagvā sutau sutē vā tanayān bahūn vā| kasmāt prasūtē sucirēṇa garbhamēkō'bhivr̥ddhiṁ ca yamē'bhyupaiti||11||

kanyAM sutaM vA sahitau pRuthagvA sutau sute vA tanayAn bahUn vA| kasmAt prasUte sucireNa garbhameko~abhivRuddhiM ca yame~abhyupaiti||11||

Why does one get a female or a male child?. Why does one get twins, male or female, separate or conjoined, or multiple births? Why does one deliver a child with delay? Why does one twin, in many cases, develop more than the other? [11]

रक्तेन कन्यामधिकेन पुत्रं शुक्रेण तेन द्विविधीकृतेन| बीजेन कन्यां च सुतं च सूते यथास्वबीजान्यतराधिकेन||१२||

raktēna kanyāmadhikēna putraṁ śukrēṇa tēna dvividhīkr̥tēna| bījēna kanyāṁ ca sutaṁ ca sūtē yathāsvabījānyatarādhikēna||12||

raktena kanyAmadhikena putraM shukreNa tena dvividhIkRutena| bIjena kanyAM ca sutaM ca sUte yathAsvabIjAnyatarAdhikena||12||

One gets female or male child due to dominance of ovum or sperm respectively. When zygote is split into two, twins are formed and the gender of each of the twins is determined by the relative predominance of ovum or sperm.||12||

शुक्राधिकं द्वैधमुपैति बीजं यस्याः सुतौ सा सहितौ प्रसूते| रक्ताधिकं वा यदि भेदमेति द्विधा सुते सा सहिते प्रसूते||१३||

śukrādhikaṁ dvaidhamupaiti bījaṁ yasyāḥ sutau sā sahitau prasūtē| raktādhikaṁ vā yadi bhēdamēti dvidhā sutē sā sahitē prasūtē||13||

śukradhikaM dvaidhamupaiti bIjaM yasyAH sutau sA sahitau prasUte| raktAdhikaM vA yadi bhedameti dvidhA sute sA sahite prasUte||13||

When the zygote with dominance of sperm is bifurcated , the woman delivers male twins and when the one with dominance of ovum is getting bifurcated, female twins are born.[13]

भिनत्ति यावद्बहुधा प्रपन्नः शुक्रार्तवं वायुरतिप्रवृद्धः| तावन्त्यपत्यानि यथाविभागं कर्मात्मकान्यस्ववशात् प्रसूते||१४||

bhinatti yāvadbahudhā prapannaḥ śukrārtavaṁ vāyuratipravr̥ddhaḥ| tāvantyapatyāni yathāvibhāgaṁ karmātmakānyasvavaśāt prasūtē||14||

bhinatti yAvadbahudhA prapannaH śukrārtavaM vAyuratipravRuddhaH| tAvantyapatyAni yathAvibhAgaM karmAtmakAnyasvavashAt prasUte||14||

The excessively aggravated *vayu* afflicting the union of sperm and ovum splits the zygote in various ways which results in multiple pregnancy. It is attributed to the effect of past deeds or destiny[14]

आहारमाप्नोति यदा न गर्भः शोषं समाप्नोति परिस्रुतिं वा| तं स्त्री प्रसूते सुचिरेण गर्भं पुष्टो यदा वर्षगणैरपि स्यात्||१५||

āhāramāpnōti yadā na garbhaḥ śōṣaṁ samāpnōti parisrutiṁ vā| taṁ strī prasūtē sucirēṇa garbhaṁ puṣṭō yadā varṣagaṇairapi syāt||15||

AhAramApnoti yadA na garbhaH shoShaM samApnoti parisrutiM vA| taM strI prasUte sucireNa garbhaM puShTo yadA varShagaNairapi syAt||15||

If the fetus does not get adequate nourishment and consequently gets dried up or is discharged, the woman delivers the child after a long time which may even take years for delivery after proper nourishment.[15]

कर्मात्मकत्वाद्विषमांशभेदाच्छुक्रासृजोर्वृद्धिमुपैति कुक्षौ| एकोऽधिको न्यूनतरो द्वितीय एवं यमेऽप्यभ्यधिको विशेषः||१६||

karmātmakatvādviṣamāṁśabhēdācchukrāsr̥jōrvr̥ddhimupaiti kukṣau| ēkō'dhikō nyūnatarō dvitīya ēvaṁ yamē'pyabhyadhikō viśēṣaḥ||16||

karmAtmakatvAdviShamAMshabhedAcchukrAsRujorvRuddhimupaiti kukShau| eko~adhiko nyUnataro dvitIya evaM yame~apyabhyadhiko visheShaH||16||

Due to past deeds and uneven division of the union of sperm and ovum, one among the twins is having better development in the womb while the other one is poorly developed. Thus, there is difference in the twins also. [16]

कस्माद्द्विरेताः पवनेन्द्रियो वा संस्कारवाही नरनारिषण्डौ| वक्री तथेर्ष्याभिरतिः कथं वा सञ्जायते वातिकषण्डको वा||१७||

kasmāddvirētāḥ pavanēndriyō vā saṁskāravāhī naranārisaṇḍau| vakrī tathērṣyābhiratiḥ kathaṁ vā sañjāyatē vātikaṣaṇḍakō vā||17||

kasmAddviretAH pavanendriyo vA saMskAravAhI naranAriShaNDau| vakrI tatherShyAbhiratiH kathaM vA sa~jjAyate vAtikaShaNDako vA||17||

Why does the progeny becomes *dwireta* (hermaphrodite), *pavanendriya* (devoid of semen), *samskaravahi* (one whose semen pathway is obstructed by *vata*), *narashanda* (sterile male), *narīshanda* (sterile female), *vakrī* (curved), *irshyabhirati* (one with mixoscopia) and *vatikashandaka* (one whose testicles are destroyed due to *vayu* and *agni* (*pitta*)) [17]

बीजात् समांशादुपतप्तबीजात् स्त्रीपुंसलिङ्गी भवति द्विरेताः| शुक्राशयं गर्भगतस्य हत्वा करोति वायुः पवनेन्द्रियत्वम्||१८||

bījāt samāṁśādupataptabījāt strīpuṁsaliṅgī bhavati dvirētāḥ| śukrāśayaṁ garbhagatasya hatvā karōti vāyuḥ pavanēndriyatvam||18||

bIjAt samAMshAdupataptabIjAt strIpuMsali~ggI bhavati dviretAH| śukrashayaM garbhagatasya hatvA karoti vAyuH pavanendriyatvam||18||

In case the zygote is formed by equal dominance of sperm and ovum or by impaired gamates, the progeny has characters of both female and male, resulting in *dwireta* (hermaphrodite). *Vayu* by afflicting the *shukrashaya* (site of semen) of the fetus causes *pavanendriya* (devoid of semen).[18]

शुक्राशयद्वारविघट्टनेन संस्कारवाहं कुरुतेऽनिलश्च| मन्दाल्पबीजावबलावहर्षौ क्लीबौ च हेतुर्विकृतिद्वयस्य||१९||

śukrāśayadvāravighaṭṭanēna saṁskāravāhaṁ kurutē'nilaśca| mandālpabījāvabalāvaharṣau klībau ca hēturvikr̥tidvayasya||19||

śukrashayadvAravighaTTanena saMskAravAhaM kurute~anilashca| mandAlpabIjAvabalAvaharShau klIbau ca heturvikRutidvayasya||19||

When *vayu* obstructs the passage of the site of semen, it causes *samskaravahī*. When the parents have sluggish and diminished reproductive factors, are weak, or are not excited or happy during coitus, they cause the two disorders—*narashanda* and *narīshanda* (male and female sterility).[19]

मातुर्व्यवायप्रतिघेन वक्री स्याद्बीजदौर्बल्यतया पितुश्च| ईर्ष्याभिभूतावपि मन्दहर्षावीर्ष्यारतेरेव वदन्ति हेतुम्||२०||

māturvyavāyapratighēna vakrī syādbījadaurbalyatayā pituśca| īrṣyābhibhūtāvapi mandaharṣāvīrṣyāratērēva vadanti hētum||20||

mAturvyavAyapratighena vakrI syAdbIjadaurbalyatayA pitushca| IrShyAbhibhUtAvapi mandaharShAvIrShyAratereva vadanti hetum||20||

Due to the mother's lack of desire (for coitus) or complicated posture (during coitus) and also due to poor quality of *shukra* of the father, (the progeny) is born with *vakrī* (with

curved organ). *Irshyabhirati*(one with mixoscopia) is caused if the parents are subdued by jealousy and are having only mild passion towards each other.[20]

वाय्वग्निदोषाद्वृषणौ तु यस्य नाशं गतौ वातिकषण्डकः सः| इत्येवमष्टौ विकृतिप्रकाराः कर्मात्मकानामुपलक्षणीयाः||२१||

vāyvagnidōṣādvr̥ṣaṇau tu yasya nāśaṁ gatau vātikaṣaṇḍakaḥ saḥ| ityēvamaṣṭau vikr̥tiprakārāḥ karmātmakānāmupalakṣaṇīyāḥ||21||

vAyvagnidoShAdvRuShaNau tu yasya nAshaM gatau vAtikaShaNDakaH saH| ityevamaShTau vikRutiprakArAH karmAtmakAnAmupalakShaNIyAH||21||

When the testicles get destroyed by aggravation of *vayu* and *agni*, *vatika shandaka* is formed. These eight types of genetic sexual disorders described above (*dwireta, pawanendriya,* etc)could be the consequences of past deeds.[21]

गर्भस्य सद्योऽनुगतस्य कुक्षौ स्त्रीपुन्नपुंसामुदरस्थितानाम्| किं लक्षणं? कारणमिष्यते किं सरूपतां येन च यात्यपत्यम्||२२||

garbhasya sadyō'nugatasya kukṣau strīpunnapuṁsāmudarasthitānām| kiṁ lakṣaṇaṁ? kāraṇamiṣyatē kiṁ sarūpatāṁ yēna ca yātyapatyam||22||

garbhasya sadyo~anugatasya kukShau strIpunnapuMsAmudarasthitAnAm| kiM lakShaNaM? kAraNamiShyate kiM sarUpatAM yena ca yAtyapatyam||22||

What are the earliest signs of conception? What signs and symptoms indicate a female, male or hermaphrodite foetus developing in the womb? What is the reason for the resemblance of the child to a particular person? [22]

निष्ठीविका गौरवमङ्गसादस्तन्द्राप्रहर्षौ हृदये व्यथा च| तृप्तिश्च बीजग्रहणं च योन्यां गर्भस्य सद्योऽनुगतस्य लिङ्गम्||२३||

niṣṭhīvikā gauravamaṅgasādastandrāpraharṣau hr̥dayē vyathā ca| tr̥ptiśca bījagrahaṇaṁ ca yōnyāṁ garbhasya sadyō'nugatasya liṅgam||23||

niShThIvikA gauravama~ggasAdastandrApraharShau hRudaye vyathA ca| tRuptishca bljagrahaNaM ca yonyAM garbhasya sadyo~anugatasya li~ggam||23||

Salivation, heaviness, malaise, drowsiness, horripilation, distress in cardiac region, contentment, absence of discharge of *Shukra* from Yoni —these are the earliest signs of conception.||23||

सव्याङ्गचेष्टा पुरुषार्थिनी स्त्री स्त्रीस्वप्नपानाशनशीलचेष्टा| सव्यात्तगर्भा न च वृत्तगर्भा सव्यप्रदुग्धा स्त्रियमेव सूते||२४||

savyāṅgacēṣṭā puruṣārthinī strī strīsvapnapānāśanaśīlacēṣṭā| savyāttagarbhā na ca vr̥ttagarbhā savyapradugdhā striyamēva sūtē||24||

savyA~ggaceShTA puruShArthinI strI strIsvapnapAnAshanashIlaceShTA| savyAttagarbhA na ca vRuttagarbhA savyapradugdhA striyameva sUte||24||

पुत्रं त्वतो लिङ्गविपर्ययेण व्यामिश्रलिङ्गा प्रकृतिं तृतीयाम्| गर्भोपपत्तौ तु मनः स्त्रिया यं जन्तुं व्रजेत्तत्सदृशं प्रसूते||२५||

putraṁ tvatō liṅgaviparyayēṇa vyāmiśraliṅgā prakṛtiṁ tṛtīyām| garbhōpapattau tu manaḥ striyā yaṁ jantuṁ vrajēttatsadṛśaṁ prasūtē||25||

putraM tvato li~ggaviparyayeNa vyAmishrali~ggA prakRutiM tRutIyAm| garbhopapattau tu manaH striyA yaM jantuM vrajettatsadRushaM prasUte||25||

Activities mostly to the left side of the mother, desire for man, feminine dreams, as well as feminine drinks, foods, conducts and activities, foetus stationed in the left side of the womb, gravid uterus that is not round in shape, profuse lactation in the left breast—these indicate the female foetus. Signs- symptoms contrary to the above indicate the male foetus, while a mixture of symptoms of male and female fetus indicate those of a hermaphrodite. A child resembles that person/animal to whom the mother's mind is attracted during conception.||25-26||

गर्भस्य चत्वारि चतुर्विधानि भूतानि मातापितृसम्भवानि| आहारजान्यात्मकृतानि चैव सर्वस्य सर्वाणि भवन्ति देहे||२६||

garbhasya catvāri caturvidhāni bhūtāni mātāpitṛsambhavāni| āhārajānyātmakṛtāni caiva sarvasya sarvāṇi bhavanti dēhē||26||

garbhasya catvAri caturvidhAni bhUtAni mAtApitRusambhavAni| AhArajAnyAtmakRutAni caiva sarvasya sarvANi bhavanti dehe||26||

तेषां विशेषाद्बलवन्ति यानि भवन्ति मातापितृकर्मजानि| तानि व्यवस्येत् सदृशत्वहेतुं सत्त्वं यथानूकमपि व्यवस्येत्||२७||

tēṣāṁ viśēṣādbalavanti yāni bhavanti mātāpitṛkarmajāni| tāni vyavasyēt sadṛśatvahētuṁ sattvaṁ yathānūkamapi vyavasyēt||27||

teShAM visheShAdbalavanti yAni bhavanti mAtApitRukarmajAni| tAni vyavasyet sadRushatvahetuM sattvaM yathAnUkamapi vyavasyet||27||

Foetus is made up of four set of four *mahabhutas* (i.e., of all except *akasha*), i.e., one set each from the mother, the father, from nutrition provided by the mother, and from the self only. Out of these factors, the past deeds of the soul and the parents significantly influence the physical and psychological traits of the progeny. Like-wise, resemblance is also determined by the deeds of past life.||27||

कस्मात् प्रजां स्त्री विकृतां प्रसूते हीनाधिकाङ्गीं विकलेन्द्रियां वा| देहात् कथं देहमुपैति चान्यमात्मा सदा कैरनुबध्यते च||२८||

kasmāt prajāṁ strī vikṛtāṁ prasūtē hīnādhikāṅgīṁ vikalēndriyāṁ vā| dēhāt kathaṁ dēhamupaiti cānyamātmā sadā kairanubadhyatē ca||28||

kasmAt prajAM strI vikRutAM prasUte hInAdhikA~ggIM vikalendriyAM vA| dehAt kathaM dehamupaiti cAnyamAtmA sadA kairanubadhyate ca||28||

Why does a woman deliver an abnormal child with deficiencies or excess of organs or deranged sense organs? How does the soul transmigrate from one body to another and what is always associated with it? ||28||

बीजात्मकर्माशयकालदोषैर्मातुस्तथाऽऽहारविहारदोषैः| कुर्वन्ति दोषा विविधानि दुष्टाः संस्थानवर्णेन्द्रियवैकृतानि||२९||

bījātmakarmāśayakāladōṣairmātustathā''hāravihāradōṣaiḥ| kurvanti dōṣā vividhāni duṣṭāḥ saṁsthānavarṇēndriyavaikṛtāni||29||

bIjAtmakarmAshayakAladoShairmAtustathA$_a$ahAravihAradoShaiH| kurvanti doShA vividhAni duShTAH saMsthAnavarNendriyavaikRutAni||29||

वर्षासु काष्ठाश्मघनाम्बुवेगास्तरोः सरित्स्रोतसि संस्थितस्य| यथैव कुर्युर्विकृतिं तथैव गर्भस्य कुक्षौ नियतस्य दोषाः||३०||

varṣāsu kāṣṭhāśmaghanāmbuvēgāstarōḥ saritsrōtasi saṁsthitasya| yathaiva kuryurvikṛtiṁ tathaiva garbhasya kukṣau niyatasya dōṣāḥ||30||

varShAsu kAShThAshmaghanAmbuvegAstaroH saritsrotasi saMsthitasya| yathaiva kuryurvikRutiM tathaiva garbhasya kukShau niyatasya doShAH||30||

Due to defects in the sperm/ovum, past deeds of the soul, uterus, time and mother's food and behavior, *doshas* get vitiated causing various abnormalities in shape, complexion and sense organs. Just as in the rainy season, wood, stone pieces and water current cause derangements in a tree situated in the river stream, *doshas* cause abnormalities in fetus situated in the womb.||29-30||

भूतैश्चतुर्भिः सहितः सुसूक्ष्मैर्मनोजवो देहमुपैति देहात्| कर्मात्मकत्वान्न तु तस्य दृश्यं दिव्यं विना दर्शनमस्ति रूपम्||३१||

bhūtaiścaturbhiḥ sahitaḥ susūkṣmairmanōjavō dēhamupaiti dēhāt| karmātmakatvānna tu tasya dṛśyaṁ divyaṁ vinā darśanamasti rūpam||31||

bhUtaishcaturbhiH sahitaH susUkShmairmanojavo dehamupaiti dehAt| karmAtmakatvAnna tu tasya dRushyaM divyaM vinA darshanamasti rUpam||31||

The soul, along with four subtle *bhutas*, at a speed like that of the mind, transmigrates from one body to the other according to past deeds. It cannot be seen without divine visual sense. ||31||

स सर्वगः सर्वशरीरभृच्च स विश्वकर्मा स च विश्वरूपः| स चेतनाधातुरतीन्द्रियश्च स नित्ययुक् सानुशयः स एव ||३२||

sa sarvagaḥ sarvaśarīrabhṛcca sa viśvakarmā sa ca viśvarūpaḥ| sa cētanādhāturatīndriyaśca sa nityayuk sānuśayaḥ sa ēva ||32||

sa sarvagaH sarvasharIrabhRucca sa vishvakarmA sa ca vishvarUpaH| sa cetanAdhAturatIndriyashca sa nityayuk sAnushayaH sa eva ||32||

The soul is omnivagant/ omnipresent (can move anywhere and everywhere), sustains all bodies, performs all actions, and takes all forms. It is the source of consciousness, transcending all senses, as it is always associated (with intellect etc.), it gets involved in feelings like attachment etc.||32||

रसात्ममातापितृसम्भवानि भूतानि विद्याद्दश षट् च देहे| चत्वारि तत्रात्मनि संश्रितानि स्थितस्तथाऽऽत्मा च चतुर्षु तेषु||३३||

rasātmamātāpitṛsambhavāni bhūtāni vidyāddaśa ṣaṭ ca dēhē| catvāri tatrātmani saṁśritāni sthitastathā''tmā ca caturṣu tēṣu||33||

rasAtmamAtApitRusambhavAni bhUtAni vidyAddasha ShaT ca dehe| catvAri tatrAtmani saMshritAni sthitastathA$_a$tmA ca caturShu teShu||33||

In the body, the *bhutas* are sixteen (each set of four *bhutas* is of four types), originating from maternal nutrition, the self, mother (ovum) and father (sperm). Out of these, four are associated with the self and the self, in turn, depends on these four.||33||

भूतानि मातापितृसम्भवानि रजश्च शुक्रं च वदन्ति गर्भे| आप्याय्यते शुक्रमसृक् च भूतैर्यैस्तानि भूतानि रसोद्भवानि||३४||

bhūtāni mātāpitṛsambhavāni rajaśca śukraṁ ca vadanti garbhē| āpyāyyatē śukramasṛk ca bhūtairyaistāni bhūtāni rasōdbhavāni||34||

bhUtAni mAtApitRusambhavAni rajashca śukraM ca vadanti garbhe| ApyAyyate śukramasRuk ca bhUtairyaistAni bhUtAni rasodbhavAni||34||

The *bhutas* from the mother and the father are known as ovum and sperm in the fetus respectively. The *bhutas* which nourish these sperm and ovum are nourished from the mother's nutrition. ||34||

भूतानि चत्वारि तु कर्मजानि यान्यात्मलीनानि विशन्ति गर्भम्| स बीजधर्मा ह्यपरापराणि देहान्तराण्यात्मनि याति याति||३५||

bhūtāni catvāri tu karmajāni yānyātmalīnāni viśanti garbham| sa bījadharmā hyaparāparāṇi dēhāntarāṇyātmani yāti yāti||35||

bhUtAni catvAri tu karmajAni yAnyAtmalInAni vishanti garbham| sa bIjadharmA hyaparAparANi dehAntarANyAtmani yAti yAti||35||

Four *karmajabhutas* (derived from the past deeds) which are *atmaleena* (associated with the soul) which enter into the fetus are known as *beejadharma*. These (four *bhutas*) along with the soul transmigrates from one body to the other (in the cycle of birth and death). ||35||

रूपाद्धि रूपप्रभवः प्रसिद्धः कर्मात्मकानां मनसो मनस्तः| भवन्ति ये त्वाकृतिबुद्धिभेदारजस्तमस्तत्र च कर्म हेतुः||३६||

rūpādhi rūpaprabhavaḥ prasiddhaḥ karmātmakānāṁ manasō manastaḥ| bhavanti yē tvākṛtibuddhibhēdārajastamastatra ca karma hētuḥ||36||

rUpAddhi rUpaprabhavaH prasiddhaH karmAtmakAnAM manaso manastaH| bhavanti ye tvAkRutibuddhibhedArajastamastatra ca karma hetuH||36||

Based on one's past deeds, one's physical form is influenced by the physical form of a past life, and one's mind from that of a past life. Whatever difference is observed in the physique and psyche of one's life from those of others is caused by *rajas, tamas* and the past deeds.

अतीन्द्रियैस्तैरतिसूक्ष्मरूपैरात्मा कदाचिन्न वियुक्तरूपः| न कर्मणा नैव मनोमतिभ्यां न चाप्यहङ्कारविकारदोषैः||३७||

atīndriyaistairatisūkṣmarūpairātmā kadācinna viyuktarūpaḥ| na karmaṇā naiva manōmatibhyāṁ na cāpyahaṅkāravikāradōṣaiḥ||37||

atIndriyaistairatisUkShmarUpairAtmA kadAcinna viyuktarUpaH| na karmaNA naiva manomatibhyAM na cApyaha~gkAravikAradoShaiH||37||

रजस्तमोभ्यां हि मनोऽनुबद्धं ज्ञानं विना तत्र हि सर्वदोषाः| गतिप्रवृत्त्योस्तु निमित्तमुक्तं मनः सदोषं बलवच्च कर्म||३८||

rajastamōbhyāṁ hi manō'nubaddhaṁ jñānaṁ vinā tatra hi sarvadōṣāḥ| gatipravṛttyōstu nimittamuktaṁ manaḥ sadōṣaṁ balavacca karma||38||

rajastamobhyAM hi mano~anubaddhaM j~jAnaM vinA tatra hi sarvadoShAH| gatipravRuttyostu nimittamuktaM manaH sadoShaM balavacca karma||38||

The soul is never dissociated with the subtle and sense-transcending *bhutas*, past deeds, mind, intellect, ego and other *vikara*. Mind is associated with *rajas* and *tamas*, while all defects are caused by ignorance (*tamas*) or lack of knowledge. The cause of movement and inclination of soul from one body to another is defective mind and potent past deeds. ||37-38||

रोगाः कुतः संशमनं किमेषां हर्षस्य शोकस्य च किं निमित्तम्| शरीरसत्त्वप्रभवा विकाराः कथं न शान्ताः पुनरापतेयुः||३९||

rōgāḥ kutaḥ saṁśamanaṁ kimēṣāṁ harṣasya śōkasya ca kiṁ nimittam| śarīrasattvaprabhavā vikārāḥ kathaṁ na śāntāḥ punarāpatēyuḥ||39||

rogAH kutaH saMshamanaM kimeShAM harShasya shokasya ca kiM nimittam| sharIrasattvaprabhavA vikArAH kathaM na shAntAH punarApateyuH||39||

How do diseases occur? What is their remedy? What is the cause of happiness and sorrow? How could physical and mental disorders, once subdued, not recur? ||39||

प्रज्ञापराधो विषमास्तथाऽर्था हेतुस्तृतीयः परिणामकालः| सर्वामयानां त्रिविधा च शान्तिर्ज्ञानार्थकालाः समयोगयुक्ताः||४०||

prajñāparādhō viṣamāstathā'rthā hētustṛtīyaḥ pariṇāmakālaḥ| sarvāmayānāṁ trividhā ca śāntirjñānārthakālāḥ samayōgayuktāḥ||40||

praj~jAparAdho viShamAstathA~arthA hetustRutIyaH pariNAmakAlaH| sarvAmayAnAM trividhA ca shAntirj~jAnArthakAlAH samayogayuktAH||40||

Intellectual error (*prajnaparadha*), unbalanced use of senses and temporal effects- these three are the causes of all disorders. Similarly, the remedy of all disorders lies in the balanced use of intellect, senses and time. ||40||

धर्म्याः क्रिया हर्षनिमित्तमुक्तास्ततोऽन्यथा शोकवशं नयन्ति| शरीरसत्त्वप्रभवास्तु रोगास्तयोरवृत्त्या न भवन्ति भूयः||४१||

dharmyāḥ kriyā harṣanimittamuktāstatō'nyathā śōkavaśaṁ nayanti| śarīrasattvaprabhavāstu rōgāstayōravṛttyā na bhavanti bhūyaḥ||41||

dharmyAH kriyA harShanimittamuktAstato~anyathA shokavashaM nayanti| sharIrasattvaprabhavAstu rogAstayoravRuttyA na bhavanti bhUyaH||41||

Virtuous acts bring forth happiness while the contrary ones cause sorrow. The source of all diseases is the body and the mind. When these (body and mind) are absent, the diseases can not recur.(This state is known as *Moksha*)||41||

रूपस्य सत्त्वस्य च सन्ततिर्या नोक्तस्तदादिर्नहि सोऽस्ति कश्चित्| तयोरवृत्तिः क्रियते पराभ्यां धृतिस्मृतिभ्यां परया धिया च||४२||

rūpasya sattvasya ca santatiryā nōktastadādirnahi sō'sti kaścit| tayōravṛttiḥ kriyatē parābhyāṁ dhṛtismṛtibhyāṁ parayā dhiyā ca||42||

rUpasya sattvasya ca santatiryA noktastadAdirnahi so~asti kashcit| tayoravRuttiH kriyate parAbhyAM dhRutismRutibhyAM parayA dhiyA ca||42||

The beginning point of the consistent exixtence of physique and psyche is not mentioned anywhere and for sure there is no such beginning. Their absence can be brought out only by excellent restraint, memory and knowledge. ||42||

सत्याश्रये वा द्विविधे यथोक्ते पूर्वं गदेभ्यः प्रतिकर्म नित्यम्| जितेन्द्रियं नानुपतन्ति रोगास्तत्कालयुक्तं यदि नास्ति दैवम्||४३||

satyāśrayē vā dvividhē yathōktē pūrvaṁ gadēbhyaḥ pratikarma nityam| jitēndriyaṁ nānupatanti rōgāstatkālayuktaṁ yadi nāsti daivam||43||

satyAshraye vA dvividhe yathokte pUrvaM gadebhyaH pratikarma nityam| jitendriyaM nAnupatanti rogAstatkAlayuktaM yadi nAsti daivam||43||

Even though the above mentioned two-fold seats of diseases (body and mind) exist, one who always takes precautions against diseases and have control over the senses does not fall prey to diseases except when predestined. ||43||

दैवं पुरा यत् कृतमुच्यते तत् तत् पौरुषं यत्त्विह कर्म दृष्टम्| प्रवृत्तिहेतुर्विषमः स दृष्टो निवृत्तिहेतुर्हि समः स एव||४४||

daivaṁ purā yat kr̥tamucyatē tat tat pauruṣaṁ yattviha karma dr̥ṣṭam|
pravr̥ttihēturviṣamaḥ sa dr̥ṣṭō nivr̥ttihēturhi samaḥ sa ēva||44||

daivaM purA yat kRutamucyate tat tat pauruShaM yattviha karma dRuShTam|
pravRuttiheturviShamaH sa dRuShTo nivRuttiheturhi samaH sa eva||44||

The deeds of the previous life are known as *daiva* (fate) and those of the present life as *paurusha* (personal effort). Imbalance of these (*daiva* and *paurusha*) leads to diseases and balance prevents the diseases||44||

हैमन्तिकं दोषचयं वसन्ते प्रवाहयन् ग्रैष्मिकमभ्रकाले| घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजान्न जातु ||४५||

haimantikaṁ dōṣacayaṁ vasantē pravāhayan graiṣmikamabhrakālē| ghanātyayē vārṣikamāśu samyak prāpnōti rōgānr̥tujānna jātu ||45||

haimantikaM doShacayaM vasante pravAhayan graiShmikamabhrakAle| ghanAtyaye vArShikamAshu samyak prApnoti rogAnRutujAnna jAtu ||45||

One who eliminates the accumulation of *doshas* of early winter in spring, that of summer in early rains and that of rainy season in autumn, never suffers from seasonal disorders. ||45||

नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः| दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः||४६||

narō hitāhāravihārasēvī samīkṣyakārī viṣayēṣvasaktaḥ| dātā samaḥ satyaparaḥ kṣamāvānāptōpasēvī ca bhavatyarōgaḥ||46||

naro hitAhAravihArasevI samIkShyakArI viShayeShvasaktaH| dAtA samaH satyaparaH kShamAvAnAptopasevI ca bhavatyarogaH||46||

The man who uses wholesome diet and behavior,who moves cautiously, who is unattached to sensual pleasures, who donates, observes equality,who is truthful, who is forbearing and who is devoted to venerable people becomes free from diseases. ||46||

मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः| ज्ञानं तपस्तत्परता च योगे यस्यास्ति तं नानुपतन्ति रोगाः||४७||

matirvacaḥ karma sukhānubandhaṁ sattvaṁ vidhēyaṁ viśadā ca buddhiḥ| jñānaṁ tapastatparatā ca yōgē yasyāsti taṁ nānupatanti rōgāḥ||47||

matirvacaH karma sukhAnubandhaM sattvaM vidheyaM vishadA ca buddhiH| j~jAnaM tapastatparatA ca yoge yasyAsti taM nAnupatanti rogAH||47||

One who is endowed with such an intellect, speech and (positive) actions which yield good results, who has a submissive mind, clear understanding, and knowledge, and who does penance and continued effort in *yoga*, does not fall victim to diseases. ||47||

तत्र श्लोकः| इहाग्निवेशस्य महार्थयुक्तं षट्त्रिंशकं प्रश्नगणं महर्षिः| अतुल्यगोत्रे भगवान् यथावन्निर्णीतवान् ज्ञानविवर्धनार्थम्||४८||

tatra ślōkaḥ| ihāgnivēśasya mahārthayuktaṁ ṣaṭtriṁśakaṁ praśnagaṇaṁ maharṣiḥ| atulyagōtrē bhagavān yathāvannirṇītavān jñānavivardhanārtham||48||

tatra shlokaH| ihAgniveshasya mahArthayuktaM ShaTtriMshakaM prashnagaNaM maharShiH| atulyagotre bhagavAn yathAvannirNItavAn j~jAnavivardhanArtham||48||

Now summing it all up,

In this chapter on *atulyagotra* the great sage Atreya responded to the thirty six important questions of Agnivesha (on conception, disorders at birth etc.), further enhancing our knowledge in the matter. ||48||

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थानेऽतुल्यगोत्रीयं शारीरं नाम द्वितीयोऽध्यायः||२||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē śārīrasthānē'tulyagōtrīyaṁ śārīraṁ nāma dvitīyō'dhyāyaḥ||2||

ityagniveshakRute tantre carakapratisaMskRute shArIrasthAne~atulyagotrIyaM shArIraM nAmadvitIyo~adhyAyaH||2||

Thus ends the second chapter titled Atulyagotriya Sharira in Sharira Sthana, composed by Agnivesha and redacted by Charaka.

Tattva Vimarsha (Fundamental Principles)

- The prerequisites of a healthy conception include the selection of partner in terms of clan (*gotra*) , ovulatory period (*rajah-kshayante*), psychic component (*rahovisrishta*), posture during coitus (*mithuna*) and *shukra*. The expectant couples have to be very conscious of these facts to achieve a healthy embryo.
- The word *shukra* denotes different components in both male and female. In a broad sense, it could mean the whole semen, sperm, ovum and sex hormones. Here it refers to sperm, also called *sukshma-beeja*. [Chakrapani on Cha.Sa.Sharira Sthana 2/3]
- Consanguineous marriages have been practiced since long. Since such unions increase the chances of genetic disorders in the offspring, sages forbade it. Lord Atreya advised against consanguineous marriages, as indicated in Charak Samhita.
- *Shukra* has four *mahabhuta* before fertilization and fifth (*akasha*) joins after fertilization.
- Requirement for normal healthy birth: *Shukra* (sperm), *asrik* (ovum), *atma* (soul), *garbhayashaya sampat* (healthy uterus), *kalasampat* (suitable time for conception),wholesome food and good antenatal care.
- Reasons for delayed conception in a fertile woman: Abnormal uterus and vagina, psychiatric illness, abnormal sperm and ovum, unwholesome diet, faulty lifestyle, wrong timing of intercourse and loss of physical strength.

- Reasons for abortion: Affliction by evil spirits.
- Reasons for multiple pregnancies (twins, etc.), differences in physique and other characteristics of twins: Improper division of the zygote by *vayu*
- Reasons for congenital defects/sexual disorders: Primarily vitiated *vayu*- but the reason behind vitiation is past deeds
- Three causes of diseases: Intellectual errors, unbalanced use of sense organs and temporal effects

Vidhi Vimarsha (Applied Inferences)

This chapter is quite comprehensive and considers various principles of embryology. The important ones are related to twin formation and development and congenital/chromosomal diseases all of which are said to be caused by vitiated *vayu*. These principles are backed up by cross references in the same *samhita* or other *samhitas*. These cross references are well illustrated below. It can be inferred that if *vayu* is kept under control, many of the complications in pregnancy can be avoided.

Introduction to process of embryogenesis (Verse 2)

In the preceding chapter, pre-conception factors associated with the human origin, and spiritual factors applicable to treatment in the form of *naishthika* and *moksha* were discussed. In *atulyagotriya*, characteristics of a healthy conception, and genetic disorders associated with consanguinity have been described. [Chakrapani on Cha.Sa.Sharira Sthana 2/1-2]

The word *garbhadhirupa* may be interpreted in a broader way to include the entire process of embryogenesis by which an embryo grows and develops into a healthy foetus. Here, *garbha* means the conjugation of *shukra-shonita* and *jivatma* as described in the texts and *roopa* means full manifestation. The word, *adi* denotes the entire process from the conjugation to full manifestation.(2)

Pre-requisites for conception (Verse 3)

Sexual intercourse within the same clan causes *adharma*, thus contraindicated in *dharmashastra*. [Chakrapani on Cha.Sa.Sharira Sthana 2/3] Hence *atulyagotra* implies non-consanguineous cohabitation. The term *rajakshaya* implies menstrual (bleeding) phase, which is of three days and during this period sexual intercourse is contraindicated. [Chakrapani on Cha.Sa.Sharira Sthana 2/3] Post-menstrual phase is considered to be an appropriate time to conceive. This period is referred as *ritu* and the duration is expressly described in the texts. [Su.Sa.Shaira Sthana 2/33][97], [Su.Sa.Shaira

[97] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

Sthana 3/6][98]; [A.S.Sharira Sthana 1/40][99]; [A.H.Sharira Sthana 1/27][100]; [K.Sa.Shaira Sthana 5/5][101],[Manu.3/46-47] It is also observed that the first three days and the 16th day of *ritukala* is not suitable for conception. [Dalhana on Su.Sa.Sharira Sthana 3/6][102] Analyzing the above facts, it could be stated that *rajah-kshayante* referred here is the post menstrual ovulatory phase and is from the 4th to the 15th day of the menstrual cycle.

The influence of psychic component is very important to conceive and is described in many ways. A lonely place (*rahovisrishta*) is advised because any hindrance to the act affects emission of semen during coitus. [Chakrapani on Cha.Sa.Sharira Sthana 2/3] A positive, healthy state of mind (*saumanasya*) is said to be the best state to conceive. [Cha.Sa.Sutra Sthana.25/40). If the woman thinks about an animal during coitus, the progeny takes the character of that animal. [Cha.Sa.Sharira Sthana 2/25], [Cha.Sa.Sharira Sthana 8/14]; [Su.Sa.Sharira Sthana 2/46][103]; [A.S.Sutra Sthana 13/2][104],[A.S.Sharira Sthana.1/53][105], [A.H.Sharira Sthana 1/30][106] Similarly, proper methods for sex (*mithuna*) are indicated and it is advised not to follow wrong methods.

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[98] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

[99] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

[100] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee's "Taegyo Singi", 2016, International Journal of Childbirth Education, Pg 34-37

[101] Partanen, Eino et al, Prenatal Music Exposure Induces Long-Term Neural Effects, 2013, PLoS One, doi: 10.1371/journal.pone.0078946

[102] Stephen Maret, Introduction to Prenatal Psychology, 2011, Church Gate Books ISBN: 9780578089980

[103] Calvin Hobel, Jennifer Culhane, Role of Pyschosocial and Nutritional Stress on Poor Pregnancy Outcome, 2003, J.Nutr., vol 133 no. 5 1709S-1717S

[104]

https://www.fda.gov/Drugs/DevelopmentApprovalProcess/DevelopmentResources/labeling/ucm093307.htm Ix Gawade T, Ghorpade M, Effect of bala siddha taila anuvasana basti on labour pains; Ayurlog: National journal of Research in Ayurveda science' Vol 3, Feb 2015

[105] Meharban Singh – Care Of the New Born, 7thed. New Delhi. Sagar Publications, 2010.

[106] Guyton & Hall, Textbook of Medical Physiology, 12th edition, saunders, Philadelphia, page no. 560- 569.

[Chakrapani on Cha.Sa.Sharira Sthana 2/3] Normal and abnormal postures [Cha.Sa.Sharira Sthana8/6],[Cha.Sa.Sharira Sthana8/58], [A.S.Sharira Sthana 1/58-59][107], contraindication of coitus for both male and female along with their effects [Cha.Sa.Sharira Sthana 8/6], [Su.Sa.Sharira Sthana 10/56][108], [Su.Sa.Chikitsa Sthana 24/110-123][109], [A.S.Sharira Sthana 1/21][110],[A.S.Sharira Sthana 1/58][111]; [A.S.Sharira Sthana 1/21][112],[B.P. Purvakandam 3/26][113] [B.P. Purvakandam 5/300-02][114]; [Bh.Sa.Sutra Sthana 7/5-7][115] are found in many places. Four *mahabhutas* and six sources are the constituents of the *sukshma-beeja* which is taken with word *shukra* [Chakrapani on Cha.Sa.Sharira Sthana 2/3] viz. the sperm. (3)

Description of *shukra* (Verse 4-6)

The word *shukra* referred here is described under the term *beeja* in the context of factors responsible for conception in different texts [Cha.Sa.Sutra Sthana 11/23],[Su.SaSharira Sthana 2/33][116], [A.S.Sharira Sthana 1/68][117], [K.Sa.Sharira Sthana 5/5][118]. The author also uses *aartava*(ovum) and *shukra* (sperm) interchangeably with the word *beeja*. [Dalhana on[Su.Sa.Sharira Sthana 2/33][119] Similarly, healthy *pum-beeja*

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[107] Tortora Gerard J, Principles of Anatomy & Physiology, 11th edition, Harper & Row Publishers, New York, 1st chapter.

[108]

[109] 14.Amar singh, Namalinganushashanam Amar Koshah, 1940 edition, Oriental Book Agency, Poona.

[110] 15.Guyton & Hall, Textbook of Medical Physiology, 10th edition, saunders, Philadelphia, page no.61

[111]

[112] Dorothy Luciano, Human Structure & Function.1984 edition, Elsavier, Philadelphia, 1st & 2nd chapter.

[113]

[114] Gray's Anatomy, Descriptive & Applied, 29th edition ,1946, Longmans, green & company, London.

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[119] Shrimadbhagavat Geeta, 2005 edition Geeta Press Gorakhpur, 5/13

(quality sperm) is taken with *shuddha shukra*. [Arunadatta on A.H.Sharira Sthana 1/8-9][120] Regarding the constituents and sources of *shukra*, it is stated that all the four *mahabhutas* (i.e., all except *akasha*) equally contribute in creating semen and the best qualities of these four constituents produce pure semen [Chakrapani on Cha.Sa.Sharira Sthana 2/4] otherwise it becomes abnormal [Gangadara on Cha.Sa.Sharira Sthana 2/4] Though semen is *panchabhautika*, *akasha* is not mentioned here since it does not have any kinetic property. Thus, ejaculated semen is said to be *chatushpada*. However, *akasha* being all pervasive, it combines with semen in the uterus (where the semen finally becomes *panchabhautika*).

The semen created from a six-*rasa* diet is said to be pure. Excessive use of *madhura rasa* promotes semen while *amla* etc. destroys it. [Chakrapani on Cha.Sa.[[/Sharira_Sthana_2/4]*It_is_also_found_that_if_there_is_unvitiated[[shukra|Sharira Sthana 2/4] It is also found that if there is unvitiated*shukra*, healthy*shonita*, healthy*garbhashaya*, and observation of prescribed diets and specific lifestyles for both male and female partners, conception is definite. [Cha.Sa.Sharira Sthana 8/17], [Cha.Sa.Chikitsa Sthana 30/125-26]; [A.S.Uttara Sthana 39/79]*[121]*; [A.H.Uttara Sthana 34/61-62]*[122] *The word*sampad*is related to all*shukra, asriga, aatma*,*ashaya*and*kala*. Unafflicted (*adushta*)*shukra*,*asriga*and*ashaya*, conjugation of soul with*shukra-shonita*, having auspicious deeds, and normal season (i.e., no extremities in weather conditions etc.) are characteristics of ideal factors for a healthy conception. From the standpoint of*kala'', or time, the ideal time for delivery is ninth or tenth month of pregnancy [Chakrapani on Cha.Sa.Sharira Sthana 2/6] and [Cha.Sa.Sharira Sthana 4/25] as up to this time the fetus gets well developed.

It is said that due to its specific nature, the *garbha* descends for labor in its appropriate time. [Su.Sa.Nidana Sthana 8/7-8][123] Development of *vairagya* (indifference) by fetus from its intrauterine stay [H.Sa.6th sthana.1/23][124] and attainment of full maturity of the body [Bh.Sa.Sharira Sthana 3/13][125] are also responsible for delivery of a mature fetus in proper time and with ease. (6)

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[120] Bramhanand Tripathi, Charak. Sharira Sthana, Cha.5 Sharira sankhya sharira ver.15. In: Bramhanand Tripathi, Editor. Charak Samhita.1st ed. Varanasi: Choukhamba Surbharati Prakashan;2004.

[121] E.D.P. De Robartis, Cell &Molecular Biology,2006 edition, Saunders, Philadelphia

[122]

[123] Thakkar V.J., Purusha Vichaya, A. H. Publishers, Gujarat Ayurved University, Jamnagar, India

[124] Harita, Harita Samhita. Edited by Harihariprasad Tripati. 2nd ed. Varanasi: Chaukhambha Krishnadas Academy; 2009

[125]

Factors affecting conception (Verse 7)

Delays in conception (by fertile women) due to affliction by various *yonivyapadas*(..) have been described in various texts. [Cha.Sa.Chikitsa Sthana 30/38]; [A.S.Uttara Sthana 38/53][126]; [A.H.Uttara Sthana 33/52][127] There are several other reasons that have been documented under *Naigameshahrita garbha* or *nagodara* (delayed labor) [Su.Sa.Sharira Sthana 10/57][128], [K.Sa.Khilasthana 9/39][129], *paripluta* or *divya-garbha*(..) [K.Sa.Khilasthana.9/39-40][130], *bhootah rita garbha*(..) [A.S.Sharira Sthana 1/17][131], [A.H.Sharira Sthana 2/62][132] All these phenomena could be termed subfertility. (7) It is important to remind the reader that the later stages of *raktagulma* resemble pregnancy in their signs and symptoms, as described by other commentators and sages such as Kashyapa [K.Sa.Khilasthana.9/37][133],[Arunadatta on A.H.Sharira Sthana 2/61][134], [Cha.Sa.Nidana Sthana 3/14],[Cha.Sa.Chikitsa Sthana 5/19]; [A.S.Nidana Sthana 11/45][135];[A.H.Nidana Sthana 11/50][136]; [K.Sa.Chikitsa Sthana 8/17)][137] Ignorant people could misjudge bleeding in *raktagulma* as destruction of the fetus by evil spirits(Dutta DC, 1998) or hydatidiform mole (Dawn CS,1998) (10)

Factors affecting gender of the fetus (Verse 12)

It is generally accepted in various Ayurvedic texts that there is predominance of artava and shukra in the female or male child respectively [Su.Sa.Sharira Sthana 3/5][138];

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[A.S.Sharira Sthana 2/5][139]; [A.H.Sharira Sthana 1/5][140]; [B.P.Purvakanda 3/40][141]; [Bh.S.Sharira Sthana.3/10][142] The partner ejaculating his/her seed first would determine the respective gender of the progeny. [Arunadatta on A.H.Sharira Sthana 1/5][143] Irrespective of quantity, the functional potency of shukra and artava influences the formation of sex. [Dalhana on Su.Sa.Sharira Sthana 3/5][144] Shukra and artava may be influenced by quantity of doshas affected by age, day, night, season, stage of food consumption [B.P.Purvakanda 3/40][145], thus impacting sex of fetus. Relative predominance of retas (semen) and indriya (sexual power) are also responsible for sex formation. [H.S.6th Sthan.1/26-27][146] Dakshina-nadi (right ovary) and vama-nadi (left ovary) are considered as “seats” for the formation of male and female child respectively (YR. Yonivyapada). Per some texts, God’s will is also responsible for sex formation. [Shr.S.Purvakanda.6/12][147] Apart from this, the day of coitus (either odd or even) is responsible for female or male child respectively. [Cha.Sa.Sharira Sthana 8/5]; [Su.Sa.Sharira Sthana 2/28-30][148],[Su.Sa.Sharira Sthana 3/12][149]; [A.S.Sharira Sthana 1/48][150]; [A.H.Sharira SThana 1/28][151]; [K.S.Sharira Sthana 5/6][152], [Bh.S.Sharira Sthana 5/5][153]; [B.P.Purvakanda.3/21][154] It is also explained that if there is predominance of

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[147] Sharangadhara. Sharangadhara Samhita. Translated from Sanskrit by K.R. Srikantha Murthy. Reprint ed. Varanasi: Chaukhambha orientalia;2016.

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shukra but female ejaculates her ovum first, the child will be born male with feminine characters and vice-versa. [Arunadatta on A.H.Sharira Sthana 1/5][155] (12)

Cause of multiple pregnancies (Verse 14)

Multiple pregnancies happen due to division of the zygote (*shukra-artava*) by vitiated *vata* - an observation noted in all Ayurvedic texts and accepted by all commentators. [Su.Sa.Sharira Sthana.2/37][156]; [A.S.Sharira Sthana 2/6][157]; [A.H.Sharira Sthana 1/6][158]; [K.S.Khilasthan 6/59][159]; [B.P.Purvakanda 3/39][160] Apart from this phenomenon, instability of mind of the couple during coitus is responsible for producing twins as it influences the *doshas* and *dhatus* that produce fetal parts. [H.S.6th sthana.1/38-39][161] And finally, there are karmic deeds of the soul of the fetus that the parents have no control over. [Chakrapani on Cha.Sa.Sharira Sthana2/13-14] (14)

Dwireta(Hermaphroditism)

Manifestations of *dwireta* could be any of these:

- Normal morphology like nose, eyes etc. of male and female, devoid of specific sexual organs such as vagina, penis etc. but having secondary characters of both the sexes, such as breast, moustaches etc. This is caused due to the combination of male and female seeds (sperm and ovum) in equal proportion, afflicted (*upatapta*) in the genetic code responsible for producing *beeja* (*beeja-janaka-beejabhaga*).
- Possessing appropriate sexual organs of a male or a female, but no secondary characters. In this case, *kala* and *karma* are considered to be key factors. The sexual organs are present since the time of conception, hence they manifest, but the factors that are responsible for the development of breasts and moustaches (in females and males respectively) become weaker during puberty. The afflicted seeds dominate only secondary sex characters and do not allow them to manifest at all. These phenomena are entirely dependent on past deeds. When *shukra* and *shonita* combine in equal proportion, there is equal dominance of *shukra* and *artava* causing genetic mutation. ([Chakrapani on Cha.Sa.Sharira

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Sthana 2/18], [Su.Sa.Sharira Sthana 3/5][162]; [A.S.Sharira Sthana 2/5][163]; [A.H.Sharira Sthana 1/5][164] It is referred as *napunsaka* in several vedic texts. In addition to this, Harita accepted that if *doshas*, *bala, prakriti* and *vikriti* of a couple are present in equal proportions in the offspring, then a female hermaphrodite would take birth. [H.S.6th sthana.1/37-40][165] However, even in such cases, God's will is said to be responsible. [Shr.Sa.Purvakandam 6/12][166]

Defects in conception due to non passage of *shukra* (Verse 19-20)

Among other disorders mentioned in this chapter, *pavanendriya* is a condition in which *pavana* (air) is ejaculated during coitus. [Chakrapani on Cha.Sa.Sharira Sthana 2/18] In fact, it may be 'devoid of semen', and hence incapable to fertilize the ovum. *Shandha* is also an affliction where there is absence of semen. [Su.Sa.Sharira Sthana 2/44][167] (18)

Samskaravaha is a condition in which *shukra* flows out after blockings in the channels (*shukrashaya dwara*) are cleared using therapeutic procedures (*basti, vajikarana* etc.). *Asekya, saugandhika, kumbhika* and *irshaka* described by Sushruta [Su.Sa.Sharira Sthana 2/44][168] could also be administered to help ejaculation of shukra. [Chakrapani on Cha.Sa.Sharira Sthana2/19]

Mandavega (sluggish desire), *alpa- beeja* (diminished seed), *abala* (devoid of inherent strength- *nisargabala rahita*), *aharsha* (lack of passion) and *kleeba* (*dushtabeeja*; damaged genetic portion)- lead to *stree- shanda* or *pum-shanda*, conditions that cause problems in conception and afflict female or male partners respectively. [Chakrapani on Cha.Sa.Sharira Sthana 2/19] These are also referred, respectively, as *stree-shandha* and *nara-shandha* in other texts. [Su.Sa.Sharira Sthana 2/42-43][169] (19)

Signs and symptoms in pregnancy indicating the sex of the child (Verse 25)

Apart from the factors mentioned earlier, the sex of the child could also be influenced by certain traits of the mothers, such as milk secretion only from the right breast, walking with lifting right leg first, heaviness in right lateral abdomen, and *romaraji* (hair line)

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directed upwards - in all these cases, the mother will deliver a male child. If showing the opposite traits, the child would be a girl. If the abdomen is depressed on both sides and projected forward, while the woman would be showing mixed signs, the child born will be a hermaphrodite. It is also stated that if the yoni is thick in center the child will be a female, while if it is beautiful, protuberant and fatty then a male child will be born. [K.S.Sutra Sthana 28/6][170] Thoughts or mood of the mother during conception is also pointed by different scholars as key factors [Cha.Sa.Sharira Sthana 8/14]; [Su.Sa.Sharira Sthana 2/46][171]; [A.S.Sharira Sthana 1/53][172]; [A.H.Sharira Sthana 1/31][173]; [B.P.Purvakanda.3/62][174] As already mentioned in this chapter, dreams, drinks, foods, conduct, and activities - if feminine, would result in a female child, if masculine, a male child, and if of mixed type, then a transgender child. [Chakrapani on Cha.Sa.Sharira Sthana 2/24]

Regarding the resemblance of the child, as mentioned in this chapter, certain attributes or traits of the kid could resemble the person the mother is attracted to during conception. [Chakrapani on Cha.Sa.Sharira Sthana 2/25] Physical resemblance depends largely on factors such as the four sets of four *mahabhutas* (except *akasha*), *matrija* (maternal), *pitrija* (paternal), *aharaja*- from the mother's nutrition prior to conception, and *atmaja*- past deeds. Though all these factors are equally responsible, the resemblance depends on the predominance of either of the maternal and paternal factors. [Chakrapani on Cha.Sa.Sharira Sthana 2/25] Factors responsible for behavioral and mental resemblances are also similar to those responsible for physical resemblance, with genetic factors (*jati*)also counted in. [Chakrapani on Cha.Sa.Sharira Sthana 2/25],[Gangadara on Cha.Sa.Sharira Sthana 2/25]

Effects of *shukra dosha* (Verse 30)

Apart from the factors already analyzed earlier in the *Vidhi Vimarsha*, *shukra-dosha* [Cha.Sa.Sutra Sthana 28/18] and vitiated *vata* [Cha.Sa.Sutra Sthana 12/8] including vitiated *vata* in *shukra* [Cha.Sa.Chikitsa Sthana 28/34] are said to be responsible for congenital abnormalities. Any part of the seed, or *beeja* (*beejabhaga*), if defective, would result in a defective body part, indicating chromosomal or genetic defects. [Cha.Sa.Sharira sthana3/17] Defects in *indriyas* are attributed to *daiva*, or fate, in the texts. [Chakrapani on Cha.Sa.Sharira sthana 3/17] Similarly, abnormalities in diet and behavior of women [Cha.Sa.Sharira Sthana 4/30], mental state of women [Cha.Sa.Sharira Sthana 2/25] etc. influence the fetus. Bad deeds or sins (*paapa*)

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committed in the past life, vitiated *vata*, non-fulfillment of *dauhrida*, and skepticism of parents are also responsible for teratogenicity. [Su.Sa.Sharira Sthana 2/50-52][175]

Pregnancy before attaining 16 years of age, conception during first three days of menstrual cycle and bearing down in absence of labor pain are also responsible for abnormalities in the child. [A.S.Sharira Sthana 1/5][176], [K.S.Sharira Sthana 5/5][177] A woman not using proper *rasas* during *ritukala* delivers abnormal child. [Bh.S.Sharira Sthana 5/4][178] The couple suffering from *udavarta*, consuming unwholesome diet [Bh.S.Sutra Sthana 12/15-16][179], vitiation of *akasha* as well as *daiva* could also cause abnormalities in the child. [Bh.Sa.Sharira Sthana 3/15-16][180] (30)

Effect of past deeds (Verse 31-36)

Manojavo- 'self' due to pervasive, does not transmigrate but along with pace of mind and subtle *bhutas* it moves from dying to an originating body. It all happens due to the influence of past deeds. [Chakrapani on Cha.Sa.Sharira Sthana 2/31] (31)

Beejadharma-the *bhutas* inheriting in soul is like that of seed, as seed produces similar sprout, the inheriting *bhutas* also produce similar form of the body [Chakrapani on Cha.Sa.Sharira Sthana 2/35]

Chakrapani had accepted the views of Sankhya philosophy and stated that subtle body (*ativahika sharira*) gives rise to the gross body (*vyaktasharira*). Again, he explains that though the *shukra* and *rajas* is the cause of body (fetus), they only produce (fetus) when engrained in or combined with or attached with subtle body, and not otherwise. Thus, the subtle body (*sukshma bhuta*) inherited in soul combines with seeds (sperm and ovum) produces fetus, the cause of origin of body is being the past deeds. [Chakrapani on Cha.Sa.Sharira Sthana 2/35).(35) It is stated that due to *tara-tama* (quantitative) variations in *rajas* and *tamas* as well as multi focal *karmas*; the variations occur in subtle bodies. [Chakrapani on Cha.Sa.Sharira Sthana 2/36] (36)

Role of mind (Verse 38)

Mind is attached with all the subtle *bhutas* etc. due to the infliction of *rajas* and *tamas*; the cause is being the devoid of *tattvajnana*. Mind afflicted with *doshas* is responsible for transmigration (to other body) and inclination (to action related to *dharma* and

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adharma) of soul thus cause for the whole universe. Again, the other factor responsible for such transmigration and inclination is potent past deeds. [Chakrapani on Cha.Sa.Sharira Sthana 2/37-38] (38)

Use of intellect, senses and time (Verse 41)

Perverted (*mithyayoga*), negative (*ayoga*) and excessive (*atiyoga*) are three folds of *vishamayoga* of time etc. said as the cause of disorders (both psychic and somatic) described in the texts. [Cha.Sa.Sutra Sthana 1/54], [Cha.Sa.Sutra Sthana 11/37], [Cha.Sa.Sutra Sthana 11/43], [Cha.Sa.Sharira Sthana 1/98], [Cha.Sa.Sharira Sthana 1/102],[Cha.Sa.Sharira Sthana 1/130-131]) *Samayoga* (balanced combination) of time etc. is the cause of *prakriti* (normalcy) [Cha.Sa.Sutra Sthana 11/43] or *sukha* (pleasure). [Cha.Sa.Sutra Sthana 1/55], [Cha.Sa.Sharira Sthana 1/129) (40)

During salvation, the link between body and mind is totally disconnected, the stage where the continuity of disease recurrence is totally lost. [Chakrapani on Cha.Sa.Sharira Sthana 2/41] (41)

Union of physique and psyche can be achieved through the state of *yoga* (union with self) and *moksha* (emancipation). In this context role of restraint, memory and knowledge is discussed [Cha.Sa.Sharira Sthana.1/143- 147] (42)

Control over body and mind to overcome diseases (Verse 43)

Preventive measures (*anagata chikitsa*) to be practiced regularly to overcome the diseases of body and mind. The word *jitendriya* is stated for abstinence from intellectual error and unbalanced use of senses. The disease occurring due to consequences of time cannot be prevented as the potent predestined (*daiva*) certainly cause disease at that moment. [Chakrapani on Cha.Sa.Sharira Sthana 2/43]

For preventive purpose, one should practice those livelihoods which are not contradictory to *dharma* (social and religious ethics) [Ch.Sa.Sutra Sthana 5/104], bodily *dhatus* having been stabilized in normal condition, diseases do not arise [Cha.Sa.Sutra Sthana 7/49], wholesome practice of diet, conduct and actions are also advised as preventive measures [Cha.Sa.Sutra Sthana 7/60] Similarly avoiding intellectual errors etc. are to be followed for preventing exogenous diseases. [Cha.Sa.Sutra Sthana 7/53-54] (43)

Pravritti-hetu (cause of inclination) means initiating cause of disease. *Vishama* and *sama* interpreted as *adharma* and *dharma* respectively. Some consider cause of *samsara* (creation) and *moksha* (salvation) with *pravritti* and *nivritti-hetu* respectively. [Chakrapani on Cha.Sa.Sharira Sthana 2/44]

Daiva (Verse 44)

Daiva is also said to be unavoidable, indestructible related to previous body and is continuing [Cha.Sa.Sutra Sthana 11/31]; cause of disease in (particular) time. [Cha.Sa.Sharira Sthana 1/116] The coordination of *daiva* and *purushakara* (deeds self

done in present life) in terms of inferiority etc. and their effects [Cha.Sa.Vimana Sthana 3/29-33] as well as influence to each other are well described. [Cha.Sa.Vimana Sthana 3/33-35] Self deeds are also totally responsible for the disease. [Cha.Sa.Nidana Sthana 7/19-23] (44)

Accumulated *doshas* should be evacuated in the first month of spring, rainy and winter to prevent the innate disorders. [Cha.Sa.Sutra Sthana 7/46-50] (45) *Sama*-equality in all living beings. [Chakrapani on Cha.Sa.Sharira Sthana 2/46] (46)

Commentator interprets *mati* as *smriti* (memory), *chinta* (thoughts) etc., *jnana* as *tattva-jnana* (knowledge of the reality) [Chakrapani on Cha.Sa.Sharira Sthana 2/47] Different preventive measures against diseases are referred in many places. [Cha.Sa.Sutra Sthana 7/47-50],[Cha.Sa.Sutra Sthana 8/17-29] ,[Cha.Sa.Sutra Sthana 28/34-44] (47)

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Khuddika Garbhavakranti Sharira

Sharira Sthana Chapter 3. Factors responsible for Embryogenesis Abstract

The present chapter deals with six important factors responsible for embryogenesis: maternal, paternal, atma (soul), satmya(suitability), rasa (nutrient fluid), and sattva (mental strength). The chapter emphasizes upon the fact that none of these factors has the ability to produce an embryo independently, but a methodical combination of all the six is essential for this process. The chapter highlights the importance of acclimatization to surroundings and environmental conditions, positive mental strength and self-consciousness for pregnancy beyond mere union of maternal and paternal factors.

Keywords: Shadbhava, Garbha, Matrija, Pitrija, Sattvaja, Satmyaja, Rasaja, Atmaja, Embryogenesis, influencing factors, inheritance, maternal, paternal, mental, spiritual, fetus, chromosomes, DNA, Beeja, Beejabhaga

Introduction

The previous chapter was on the union of male and female gametes resulting in the formation of embryo. The present chapter is a “minor” chapter on the formation of embryo, serving as a prologue to the “major” chapter on embryogenesis that follows this one (Mahatigarbhavakranti Sharira). In this chapter on embryogenesis, in the context of sharira (human biology), the following topics have been dealt with:

1. Factors responsible for the formation, growth of the embryo and birth of the fetus;
2. The views of Lord Atreya and the sage Bharadvaja on this topic.
3. Refutation on the conclusions (by Bharadvaja); and
4. A detailed exposition on the nature of the soul.

Sanskrit text, Transliteration and English Translation

अथातः खुड्डिकां गर्भावक्रान्तिं शारीरं व्याख्यास्यामः||१|| इति ह स्माह भगवानात्रेयः||२||

iti ha smāha bhagavānātrēyaḥ||2|| athātaḥ khuḍḍikāṁ garbhāvakrāntiṁ śārīraṁ vyākhyāsyāmaḥ||1||

iti ha smAha bhagavAnAtreyaH||2|| athAtaH khuDDikAM garbhAvakrAntiM shArIraM vyAkhyAsyAmaH||1||

Now we shall expound the chapter on “Khuddika Garbhavakranti Sharira”(Factors responsible for Embryogenesis). Thus said Lord Atreya.[1-2]

Debate on formation of Garbha (embryo)

पुरुषस्यानुपहतरेतसः स्त्रियाश्चाप्रदुष्टयोनिशोणितगर्भाशयाया यदा भवति संसर्गः ऋतुकाले, यदा चानयोस्तथायुक्ते संसर्गेशुक्रशोणितसंसर्गमन्तर्गर्भाशयगतं जीवोऽवक्रामति सत्त्वसम्प्रयोगात्तदा गर्भोऽभिनिर्वर्तते, स सात्म्यरसोपयोगादरोगोऽभिवर्धते सम्यगुपचारैश्चोपचर्यमाणः, ततः प्राप्तकालः

सर्वेन्द्रियोपपन्नः परिपूर्णशरीरो बलवर्णसत्त्वसंहननसम्पदुपेतः सुखेन जायतेसमुदयादेषां भावानां-मातृजश्चायं गर्भः पितृजश्चात्मजश्च सात्म्यजश्च रसजश्च, अस्ति च खलु सत्त्वमौपपादुकमिति होवाच भगवानात्रेयः||३||

puruṣasyānupahatarētasaḥ striyāścāpraduṣṭayōniśōṇitagarbhāśayāyā yadā bhavati saṁsargaḥ ṛtukālē, yadā cānayōstathāyuktē saṁsargē śukraśōṇitasaṁsargamantargarbhāśayagataṁ jīvō'vakrāmatisattvasamprayōgāttadā garbhō'bhinivartatē, sa sātmyarasōpayōgādarōgō'bhivardhatēsamyagupacāraiścōpacaryamāṇaḥ, tataḥ prāptakālaḥ sarvēndriyōpapannaḥ paripūrṇaśarīrōbalavarṇasattvasaṁhananasampadupētaḥ sukhēna jāyatē samudayādēṣāṁ bhāvānāṁ- mātṛjaścāyaṁgarbhaḥ pitṛjaścātmajaśca sātmyajaśca rasajaśca, asti ca khalu sattvamaupapādukamiti hōvācabhagavānātrēyaḥ||3||

puruShasyAnupahataretasaH striyAshcApraduShTayonishoNitagarbhAshayAyA yadA bhavati saMsargaH RutukAle,yadA cAnayostathAyukte saMsarge shukrashoNitasaMsargamantargarbhAshayagataM jIvo~avakrAmatisattvasamprayogAttadA garbho~abhinirvatete, sa sAtmyarasopayogAdarogo~abhivardhatesamyagupacAraishcopacaryamANaH, tataH prAptakAlaH sarvendriyopapannaH paripUrNasharIrobalavarNasattvasaMhananasampadupetaH sukhena jAyate samudayAdeShAM bhAvAnAM- mAtRujashcAyaM garbhaHpitRujashcAtmajashca sAtmyajashca rasajashca, asti ca khalu sattvamaupapAdukamiti hovAcabhagavAnAtreyaH||3||

When a man with retas (semen) not afflicted by any abnormality and a woman with disease-free yoni (genital tract), shonita (ovum), and garbhashaya (uterine bed) engage in the act of coitus during the fertile phase, the jeeva (soul), along with sattva (mind), descends into the union of sperm and ovum, i.e., zygote which is implanted in the uterus. This results in the formation of the garbha (embryo). The zygote receives nourishment by the nutritious rasa (nutritive fluid) and, on being nursed with proper antenatal care, grows healthily. Later the fetus with all the indriyani (sensory and motor organs) is formed. The fetus thus formed is complete with all the body parts, and is equipped with optimum strength, complexion, mental faculties and compactness leading to comfortable and timely delivery. This occurs due to the combination of the factors derived from the mother, father, atma (soul), satmya (suitability), and, rasa (nutritive fluid). Another factor, sattva (mind), which is self-produced, also contributes to this process. So said Lord Atreya. [3]

नेति भरद्वाजः, किं कारणं- न हि माता न पिता नात्मा न सात्म्यं न पानाशनभक्ष्यलेह्योपयोगा गर्भं जनयन्ति, न चपरलोकादेत्य गर्भं सत्त्वमवक्रामति (१)|४|

nēti bharadvājaḥ, kiṁ kāraṇaṁ- na hi mātā na pitā nātmā na sātmyaṁ na pānāśanabhakṣyalēhyōpayōgāgarbhaṁ janayanti, na ca paralōkādētya garbhaṁ sattvamavakrāmati (1)|4|

neti bharadvAjaH, kiM kAraNaM- na hi mAtA na pitA nAtmA na sAtmyaM na pAnAshanabhakShyalehyopayogA garbhaMjanayanti, na ca paralokAdetya garbhaM sattvamavakrAmati (1)|4|

Sage Bharadvaja said: “No. because neither mother, nor father, nor the soul, nor suitability (or articles that the person is accustomed to), nor the utilization of pana(drinks), ashana(foods), bhakshya (solid eatables) and lehya (semisolid eatables) can produce an embryo. Nor does the mind come from the world beyond to enter into the zygote”. [4.1]

यदि हि मातापितरौ गर्भं जनयेतां, भूयस्यः स्त्रियः पुमांसश्च भूयांसः पुत्रकामाः, ते सर्वे पुत्रजन्माभिसन्धायमैथुनधर्ममापद्येमानाः पुत्रानेव जनयेयुर्दुहितॄर्वा दुहितृकामाः, न तु काश्चित् स्त्रियः केचिद्वा पुरुषा निरपत्याः स्युरपत्यकामा वा परिदेवेरन् (२)|४|

yadi hi mātāpitarau garbhaṁ janayētāṁ, bhūyasyaḥ striyaḥ pumāṁsaśca bhūyāṁsaḥ putrakāmāḥ, tē sarvēputrajanmābhisandhāya maithunadharmamāpadyamānāḥ putrānēva janayēyurduhitṝrvā duhitṛkāmāḥ, na tukāścit striyaḥ kēcidvā puruṣā nirapatyāḥ syurapatyakāmā vā paridēvēran (2)|4|

yadi hi mAtApitarau garbhaM janayetAM, bhUyasyaH striyaH pumAMsashca bhUyAMsaH putrakAmAH, te sarveputrajanmAbhisandhAya maithunadharmamApadyamAnAH putrAneva janayeyurduhitRUrvA duhitRukAmAH, na tukAshcit striyaH kecidvA puruShA nirapatyAH syurapatyakAmA vA parideveran (2)|4|

If only parents could create a baby, then many couples who desire sons could beget them by simply resorting to coitus. Similarly, those who desire daughters could beget daughters. Childless couples would not have been craving for a child. [4.2]

न चात्माऽऽत्मानं जनयति| यदि ह्यात्माऽऽत्मानं जनयेज्जातो वा जनयेदात्मानमजातो वा, तच्चोभयथाऽप्ययुक्तम्| न हि जातो जनयति सत्त्वात्, न चाजातो जनयत्यसत्त्वात्, तस्मादुभयथाऽप्यनुपपत्तिः| तिष्ठतु तावदेतत्| यद्ययमात्माऽऽत्मानं शक्तो जनयितुं स्यात्, न त्वेनमिष्टास्वेव कथं योनिषु जनयेद्वशिनमप्रतिहतगतिं कामरूपिणंतेजोबलजववर्णसत्त्वसंहननसमुदितमजरमरुजममरम्; एवंविधं ह्यात्माऽऽत्मानमिच्छत्यतो वा भूयः (३)|४|

na cātmā*tmānaṁ janayati| yadi hyātmā*tmānaṁ janayējjātō vā janayēdātmānamajātō vā, taccōbhayathā’pyayuktam| na hi jātō janayati sattvāt, na cājātō janayatyasattvāt, tasmādubhayathā’pyanupapattiḥ| tiṣṭhatu tāvadētat| yadyayamātmā*tmānaṁ śaktō janayituṁ syāt, na tvēnamiṣṭāsvēva kathaṁ yōniṣujanayēdvaśinamapratihatagatiṁ kāmarūpiṇaṁtējōbalajavavarṇasattvasaṁhananasamuditamajaramarujamamaram; ēvaṁvidhaṁhyātmā*tmānamicchatyatō vā bhūyaḥ (3)|4|

na cAtmA$_a$tmAnaM janayati| yadi hyAtmA$_a$tmAnaM janayejjAto vA janayedAtmAnamajAto vA, taccobhayathA~apyayuktam| na hi jAto janayati sattvAt, na cAjAto janayatyasattvAt, tasmAdubhayathA~apyanupapattiH| tiShThatu tAvadetat| yadyayamAtmA$_a$tmAnaM shakto janayituM syAt, na tvenamiShTAsveva kathaM yoniShujanayedvashinamapratihatagatiM

kAmarUpiNaMtejobalajavavarNasattvasaMhananasamuditamajaramarujamamaram; evaMvidhaM hyAtmA$_a$atmAnamicchatyatovA bhUyaH (3)|4|

Soul is not born out of another soul. If one soul could beget another soul, it would lead to a question – which kind - born or unborn soul -would beget the other soul? Any argument supporting either of these would not be feasible. As the born soul already exists, it cannot beget itself. As the unborn soul does not exist, it cannot beget itself either. Therefore, the argument is unsustainable either ways. Let us view this from another perspective. If the soul could reproduce itself, then how come it does not choose a noble birth endowed with authority, unrestricted movement, capacity to take the forms as he wishes, luster, strength, agility, good complexion, healthy mind, structural integrity and free from aging, illness and death? The soul desiring to become so, should become so or even better. [4.3]

असात्म्यजश्चायं गर्भः| यदि हि सात्म्यजःस्यात्, तर्हि सात्म्यसेविनामेवैकान्तेन प्रजा स्यात्, असात्म्यसेविनश्च निखिलेनानपत्याः स्युः,तच्चोभयमुभयत्रैव दृश्यते (४)|४|

asātmyajaścāyaṁ garbhaḥ| yadi hi sātmyajaḥsyāt, tarhi sātmyasēvināmēvaikāntēna prajā syāt, asātmyasēvinaśca nikhilēnānapatyāḥsyuḥ, taccōbhayamubhayatraiva dṛśyatē (4)|4|

asAtmyajashcAyaM garbhaH| yadi hi sAtmyajaHsyAt, tarhi sAtmyasevinAmevaikAntena prajA syAt, asAtmyasevinashca nikhilenAnapatyAH syuH,taccobhayamubhayatraiva dRushyate (4)|4|

Regimen (suitable to one’s nature or accustomed to) is not responsible for embryogenesis. If it were so, then only those who practice such regimen should beget children and the others who do not should never beget a child. However, we see that there is clearly no correlation. [4.4]

अरसजश्चायं गर्भः| यदि हि रसजः स्यात्, न केचित् स्त्रीपुरुषेष्वनपत्याः स्युः, न हि कश्चिदस्त्येषां यो रसान्नोपयुङ्क्ते; श्रेष्ठरसोपयोगिनांचेद्गर्भा जायन्त इत्यभिप्रेतमिति, एवं सत्याजौरभ्रमार्गमायूरगोक्षीरदधिघृतमधुतैलसैन्धवेक्षुरसमुद्गशालिभृतानामेवैकान्तेनप्रजा स्यात्, श्यामाकवरकोद्दालककोरदूषककन्दमूलभक्षाश्च निखिलेनानपत्याः स्युः, तच्चोभयमुभयत्र दृश्यते (५)|४|

arasajaścāyaṁ garbhaḥ| yadi hi rasajaḥ syāt, na kēcit strīpuruṣēṣvanapatyāḥ syuḥ, na hi kaścidastyēṣāṁ yō rasānnōpayuṅktē;śrēṣṭharasōpayōgināṁ cēdgarbhā jāyanta ityabhiprētamiti,
ēvaṁsatyājaurabhramārgamāyūragōkṣīradadhighṛtamadhutailasaindhavēkṣurasamudgaśālibhṛtānāmēvaikāntēnaprajā syāt,
śyāmākavarakōddālakakōradūṣakakandamūlabhakṣāśca nikhilēnānapatyāḥ syuḥ,taccōbhayamubhayatra dṛśyatē (5)|4|

arasajashcAyaM garbhaH| yadi hi rasajaH syAt, na kecit strIpuruSheShvanapatyAH syuH, na hi kashcidastyeShAM yo rasAnnopayu~gkte;shreShTharasopayoginAM cedgarbhA jAyanta ityabhipretamiti,
evaMsatyAjaurabhramArgamAyUragokShIradadhighRutamadhutailasaindhavekShurasamudgashAlibhRutAnAmevaikAntenaprajA syAt,

shyAmAkavarakoddAlakakoradUShakakandamUlabhakShAshca nikhilenAnapatyAH syuH,taccobhayamubhayatra dRushyate (5)|4|

The embryo is not formed of rasa. If it were so, then none of the couples would remain without a child, as none of them can live without rasa. If only the individuals having rasa of the best quality were supposed to have children, then only those who consumed meat soup of goat, sheep, deer, and peacock, milk, yoghurt and ghee of the cow, honey, oil, rock salt, sugarcane juice, green gram and shali rice for nourishment should have been begetting children and the others who consume syamaka, varaka, uddalaka, koradushaka,rhizomes and roots should have been childless. However, in both these scenarios, we can see that that's not the case. [4.5]

न खल्वपि परलोकादेत्य सत्त्वं गर्भमवक्रामति; यदि ह्येनमवक्रामेत्, नास्य किञ्चित् पौर्वदेहिकं स्यादविदितमश्रुतमदृष्टं वा,स च तच्च न किञ्चिदपि स्मरति (६)||४||

तस्मादेतद्ब्रूमहे- अमातृजश्चायं गर्भोऽपितृजश्चानात्मजश्चासात्म्यजश्चारसजश्च, न चास्ति सत्त्वमौपपादुकमिति (होवाचभरद्वाजः)||४||

na khalvapi paralōkādētya sattvaṁ garbhamavakrāmati; yadi hyēnamavakrāmēt, nāsya kiñcitpaurvadēhikaṁ syādaviditamaśrutamadṛṣṭaṁ vā, sa ca tacca na kiñcidapi smarati (6)||4|| tasmādētadbrūmahē- amātṛjaścāyaṁ garbhō'pitṛjaścānātmajaścāsātmyajaścārasajaśca, na cāstisattvamaupapādukamiti (hōvāca bharadvājaḥ)||4||

na khalvapi paralokAdetya sattvaM garbhamavakrAmati; yadi hyenamavakrAmet, nAsya ki~jcit paurvadehikaMsyAdaviditamashrutamadRuShTaM vA, sa ca tacca na ki~jcidapi smarati (6)||4|| tasmAdetadbrUmahe- amAtRujashcAyaM garbho~apitRujashcAnAtmajashcAsAtmyajashcArasajashca, na cAstisattvamaupapAdukamiti (hovAca bharadvAjaH)||4||

To enter into the embryo, the sattva (mind) does not come from another world. If it were so, not even a little of its previous existence should remain unknown, unheard and unseen by it. However, it does not remember even a little bit of it. [4.6]

नेति भगवानात्रेयः, सर्वेभ्य एभ्यो भावेभ्यः समुदितेभ्यो गर्भोऽभिनिर्वर्तते||५||

nēti bhagavānātrēyaḥ, sarvēbhya ēbhyō bhāvēbhyaḥ samuditēbhyō garbhō'bhinirvartatē||5||

neti bhagavAnAtreyaH, sarvebhya ebhyo bhAvebhyaH samuditebhyo garbho~abhinirvartate||5||

Lord Atreya said "No. The embryogenesis requires the combination of a forementioned factors". [5]

मातृजश्चायं गर्भः| न हि मातुर्विना गर्भोत्पत्तिः स्यात्, न च जन्म जरायुजानाम्| यानि खल्वस्य गर्भस्य मातृजानि, यानि चास्य मातृतः सम्भवतः सम्भवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा- त्वक्चलोहितं च मांसं च मेदश्च नाभिश्च हृदयं च क्लोम च यकृच्च प्लीहा च वृक्कौ च बस्तिश्च पुरीषाधानं

चामाशयश्चपक्वाशयश्चोत्तरगुदं चाधरगुदं च क्षुद्रान्त्रं च स्थूलान्त्रं च वपा च वपावहनं चेति (मातृजानि)||६||

mātṛjaścāyaṁ garbhaḥ| na hi māturvinā garbhōtpattiḥ syāt, na ca janma jarāyujānām| yāni khalvasya garbhasya mātṛjāni, yāni cāsya mātṛtaḥ sambhavataḥ sambhavanti, tānyanuvyākhyāsyāmaḥ;tadyathā- tvakca lōhitaṁ ca māṁsaṁ ca mēdaśca nābhiśca hṛdayaṁ ca klōma ca yakṛcca plīhā ca vṛkkau cabastiśca purīṣādhānaṁ cāmāśayaśca pakvāśayaścōttaragudaṁ cādharagudaṁ ca kṣudrāntraṁ casthūlāntraṁ ca vāpā ca vapāvahanaṁ cēti (mātṛjāni)||6||

mAtRujashcAyaM garbhaH| na hi mAturvinA garbhotpattiH syAt, na ca janma jarAyujAnAm| yAni khalvasya garbhasya mAtRujAni, yAni cAsya mAtRutaH sambhavataH sambhavanti, tAnyanuvyAkhyAsyAmaH;tadyathA- tvakca lohitaM ca mAMsaM ca medashca nAbhishca hRudayaM ca kloma ca yakRucca plIhA ca vRukkau cabastishca purIShAdhAnaM cAmAshayashca pakvAshayashcottaragudaM cAdharagudaM ca kShudrAntraM casthUlAntraM ca vApA ca vapAvahanaM ceti (mAtRujAni)||6||

The mother contributes in the process of embryogenesis. There can be no conception and birth of viviparous animals without the mother. We shall hereby describe those bodily components which are derived from the maternal factor. These are: tvak (skin), rakta (blood), mamsa (flesh), meda (fat), nabhi (umbilicus), *hridaya* (heart), *kloma* (right lung), *yakrit* (liver), *pleeha* (spleen), *vrikkau* (kidneys), *basti* (bladder), *purishadhana* (rectum), *amashaya* (stomach), *pakvashaya* (colon), *uttaraguda* (upper part of the anus), *adharaguda* (lower part of the anus), *kshudrantra* (small intestine), *sthulantra* (large intestine), *vapa* (mesentery) and *vapavahana* (omentum). [6]

पितृजश्चायं गर्भः| नहि पितुरृते गर्भोत्पत्तिः स्यात्, न च जन्म जरायुजानाम्| यानि खल्वस्य गर्भस्य पितृजानि, यानि चास्य पितृतः सम्भवतः सम्भवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा-केशश्मश्रुनखलोमदन्तास्थिसिरास्नायुधमन्यः शुक्रं चेति (पितृजानि)||७||

pitṛjaścāyaṁ garbhaḥ| nahi pitu_rutē garbhōtpattiḥ syāt, na ca janma jarāyujānām| yāni khalvasya garbhasya pitṛjāni, yāni cāsya pitṛtaḥ sambhavataḥ sambhavanti, tānyanuvyākhyāsyāmaḥ;tadyathā-kēśaśmaśrunakhalōmadantāsthisirāsnāyudhamanyaḥ śukraṁ cēti (pitṛjāni)||7||

pitRujashcAyaM garbhaH| nahi piturRute garbhotpattiH syAt, na ca janma jarAyujAnAm| yAni khalvasya garbhasya pitRujAni, yAni cAsya pitRutaH sambhavataH sambhavanti, tAnyanuvyAkhyAsyAmaH;tadyathA-keshashmashrunakhalomadantAsthisirAsnAyudhamanyaH shukraM ceti (pitRujAni)||7||

The father contributes in the process of embryogenesis. There can be no conception and birth of viviparous animals without the father. We shall hereby describe those bodily components derived from the father. They are: *kesha* (hair of the head), *smashru* (facial hair), *nakha* (nail), *loma* (small hair on the body), *danta* (teeth), *asthi* (bones), *sira* (veins), *snayu* (ligaments), *dhamnyah* (arteries) and *shukra* (semen). [7]

आत्मजश्चायं गर्भः| गर्भात्मा ह्यन्तरात्मा यः, तं 'जीव' इत्याचक्षते
शाश्वतमरुजमजरममरमक्षयमभेद्यमच्छेद्यमलोड्यं
विश्वरूपंविश्वकर्माणमव्यक्तमनादिमनिधनमक्षरमपि| स गर्भाशयमनुप्रविश्य शुक्रशोणिताभ्यां
संयोगमेत्य गर्भत्वेन जनयत्यात्मनाऽऽत्मानम्, आत्मसञ्ज्ञा हि गर्भे| तस्य पुनरात्मनो
जन्मानादित्वान्नोपपद्यते, तस्मान्न जात एवायमजातं गर्भं जनयति, अजातो ह्ययमजातं गर्भंजनयति;
स चैव गर्भः कालान्तरेण बालयुवस्थविरभावान् प्राप्नोति, स यस्यां यस्यामवस्थायां वर्तते तस्यां तस्यां
जातोभवति, या त्वस्य पुरस्कृतातस्यां जनिष्यमाणश्च, तस्मात् स एव जातश्चाजातश्च युगपद्भवति;
यस्मिंश्चैतदुभयं सम्भवतिजातत्वं जनिष्यमाणत्वं च स जातो जन्यते, स
चैवानागतेष्ववस्थान्तरेष्वजातो जन्ययत्यात्मनाऽऽत्मानम्| सतो ह्यवस्थान्तरगमनमात्रमेव हि जन्म
चोच्यते तत्र तत्र वयसि तस्यां तस्यामवस्थायां; यथा- सतामेव शुक्रशोणितजीवानांप्राक् संयोगाद्गर्भत्वं न
भवति, तच्च संयोगाद्भवति; यथा- सतस्तस्यैव पुरुषस्य प्रागपत्यात् पितृत्वं न
भवति,तच्चापत्याद्भवति; तथा सतस्तस्यैव गर्भस्य तस्यां तस्यामवस्थायां जातत्वमजातत्वं
चोच्यते||८||

ātmajaścāyaṁ garbhaḥ| garbhātmā hyantarātmā yaḥ, taṁ 'jīva'
ityācakṣatēśāśvatamarujamajaramamaramakṣayamabhēdyamacchēdyamalōḍyaṁ
viśvarūpaṁviśvakarmāṇamavyaktamanādimanidhanamakṣaramapi| sa
garbhāśayamanupraviśya śukraśōṇitābhyāṁ saṁyōgamētya garbhatvēna
janayatyātmanā*tmānam,ātmasañjñā hi garbhē| tasya punarātmanō
janmānāditvānnōpapadyatē, tasmānna jāta ēvāyamajātaṁ garbhaṁ janayati,
ajātōhyayamajātaṁ garbhaṁ janayati; sa caiva garbhaḥ kālāntarēṇa
bālayuvasthavirabhāvān prāpnōti, sayasyāṁ yasyāmavasthāyāṁ vartatē tasyāṁ
tasyāṁ jātō bhavati, yā tvasya puraskṛtātasyāṁjaniṣyamāṇaśca, tasmāt sa ēva
jātaścājātaśca yugapadbhavati; yasmiṁścaitadubhayaṁ sambhavatijātatvaṁ
janiṣyamāṇatvaṁ ca sa jātō janyatē, sa
caivānāgatēṣvavasthāntarēṣvajātōjanyayatyātmanā*tmānam| satō
hyavasthāntaragamanamātramēva hi janma cōcyatē tatra tatra vayasi tasyāṁ
tasyāmavasthāyāṁ;yathā- satāmēva śukraśōṇitajīvānāṁ prāk saṁyōgādgarbhatvaṁ na
bhavati, tacca saṁyōgādbhavati; yathā-satastasyaiva puruṣasya prāgapatyāt pitṛtvaṁ
na bhavati, taccāpatyādbhavati; tathā satastasyaivagarbhasya tasyāṁ
tasyāmavasthāyāṁ jātatvamajātatvaṁ cōcyatē||8||

AtmajashcAyaM garbhaH| garbhAtmA hyantarAtmA yaH, taM 'jIva'
ityAcakShateshAshvatamarujamajaramamaramakShayamabhedyamacchedyamaloDya
M vishvarUpaMvishvakarmANamavyaktamanAdimanidhanamakSharamapi| sa
garbhAshayamanupravishya shukrashoNitAbhyAM saMyogametya garbhatvena
janayatyAtmanA$_a$atmAnam,Atmasa$_{jj}$jA hi garbhe| tasya punarAtmano
janmAnAditvAnnopapadyate, tasmAnna jAta evAyamajAtaM garbhaM janayati,
ajAtohyayamajAtaM garbhaM janayati; sa caiva garbhaH kAlAntareNa
bAlayuvasthavirabhAvAn prApnoti, sa yasyAMyasyAmavasthAyAM vartate tasyAM
tasyAM jAto bhavati, yA tvasya puraskRutAtasyAM janiShyamANashca, tasmAt saeva
jAtashcAjAtashca yugapadbhavati; yasmiMshcaitadubhayaM sambhavati jAtatvaM
janiShyamANatvaM ca sa jAtojanyate, sa caivAnAgateShvavasthAntareShvajAto
janyayatyAtmanA$_a$atmAnam| sato hyavasthAntaragamanamAtrameva hi janma cocyate
tatra tatra vayasi tasyAM tasyAmavasthAyAM; yathA-satAmeva shukrashoNitajIvAnAM

prAk saMyogAdgarbhatvaM na bhavati, tacca saMyogAdbhavati; yathA-satastasyaiva puruShasya prAgapatyAt pitRutvaM na bhavati, taccApatyAdbhavati; tathA satastasyaiva garbhasyatasyAM tasyAmavasthAyAM jAtatvamajAtatvaM cocyate||8||

The soul contributes in the process of embryogenesis. The *antaratma* (soul inside the body) is the same as *garbhatma*(soul in the fetus) and is known as *jeeva* (life-form). According to scriptures, this soul is *sashvata* (eternal). It is *aruja* (disease-free), does not age (*ajara*), is immortal (*amara*), does not undergo decay (*akshaya*), is impenetrable (*abhedya*), is unbreakable (*achhedya*), is unperturbable (*alodya*), is omnipresent (*vishvarupa*) and omnipotent (*vishvakarma*). It is invisible (*avyakta*), neither has a beginning nor an end (*anadinidhana*), and is imperishable (*akshara*). By entering into the uterus, it combines with the *shukra (sperm) and the shonita (ovum) and takes birth in the form of a fetus. Thus, the fetus derives its identification from the soul. Because the soul is without a beginning, the birth of the soul is not possible. Neither does the soul, being itself unborn, give rise to an unborn embryo, nor does the soul, being itself unborn, give rise to a born embryo. With the passage of time, the same embryo goes through the stages of childhood, youth, adulthood, and old age. And at each of these states or stages of life, the soul is said to be "born" in that stage. But, with reference to the future stages, it is considered to be unborn or yet to be born. Therefore, the soul is concurrently both born and unborn. In such situations, the soul creates those stages of life after taking birth. In other situations, where the stage of life is yet to come, the soul without being born manifests itself. In those specific stages of life, the change of the state is considered to be the birth of the*atman*. For instance, mere existence of*shukra-shonita*(semen and ovum) before the union with the soul is not an embryo.*Shukra-shonita'' are transformed into embryo only when the soul unites with them. A man cannot be called a father before the birth of his child. He is considered to be the father only after the birth of his child. Similarly, the embryo is said to be born or unborn depending upon the state attained or yet to be attained. [8]

न खलु गर्भस्य न च मातुर्न पितुर्न चात्मनः सर्वभावेषु यथेष्टकारित्वमस्ति; ते किञ्चित् स्ववशात् कुर्वन्ति, किञ्चित्कर्मवशात्, क्वचिच्चैषां करणशक्तिर्भवति, क्वचिन्न भवति| यत्र सत्त्वादिकरणसम्पत्तत्र यथाबलमेव यथेष्टकारित्वम्, अतोऽन्यथा विपर्ययः| न च करणदोषादकरणमात्मासम्भवति गर्भजनने, दृष्टं चेष्टा योनिरैश्वर्यं मोक्षश्चात्मविद्भिरात्मायत्तम्| नह्यन्यः सुखदुःखयोः कर्ता| न चान्यतो गर्भो जायते जायमानः, नाङ्कुरोत्पत्तिरबीजात्||९||

na khalu garbhasya na ca māturna piturna cātmanaḥ sarvabhāvēṣu yathēṣṭakāritvamasti; tē kiñcit svavaśātkurvanti, kiñcit karmavaśāt, kvaciccaiṣāṁ karaṇaśaktirbhavati, kvacinna bhavati| yatra sattvādikaraṇasampattatra yathābalamēva yathēṣṭakāritvam, atō'nyathā viparyayaḥ| na ca karaṇadōṣādakaraṇamātmāsambhavati garbhajananē, dr̥ṣṭaṁ cēṣṭā yōniraiśvaryaṁmōkṣaścātmavidbhirātmāyattam| nahyanyaḥ sukhaduḥkhayōḥ kartā| na cānyatō garbhō jāyatē jāyamānaḥ, nāṅkurōtpattirabījāt||9||

na khalu garbhasya na ca mAturna piturna cAtmanaH sarvabhAveShu yatheShTakAritvamasti; te ki~jcit svavashAtkurvanti, ki~jcit karmavashAt, kvaciccaiShAM karaNashaktirbhavati, kvacinna bhavati| yatra

sattvAdikaraNasampattatra yathAbalameva yatheShTakAritvam, ato~anyathA viparyayaH| na ca karaNadoShAdakaraNamAtmAsambhavati garbhajanane, dRuShTaM ceShTA yoniraishvaryaMmokShashcAtmavidbhirAtmAyattam| nahyanyaH sukhaduHkhayoH kartA| na cAnyato garbho jAyate jAyamAnaH, nA~gkurotpattirabIjAt||9||

The mother, the father and the soul independently cannot produce an embryo. They contribute to some extent independently and to some extent, they work under the influence of karma (results of actions of the past life). They possess the capacity to do certain things on their own, but for other few things, they do not. When these factors combine with other factors, such as mind, sense organs, sperm, ovum etc. in their excellent conditions, depending upon their *karma*, they form the embryo by themselves. When there are deficiencies in these factors, the soul cannot form an embryo. It is well-known that self-realized souls can enter the wombs they desire and attain salvation. The soul itself is responsible for the pleasure and pain of the individual. The embryo is not formed by anything other than the soul. Nothing can be germinated without seeds. [9]

Origin of constituents of human being

यानि तु खल्वस्य गर्भस्यात्मजानि, यानि चास्यात्मतः सम्भवतः सम्भवन्ति, तान्यनुव्याख्यास्यामः तद्यथा- तासु तासुयोनिषूत्पत्तिरायुरात्मज्ञानं मन इन्द्रियाणि प्राणापानौ प्रेरणं धारणमाकृतिस्वरवर्णविशेषाः सुखदुःखे इच्छाद्वेषौ चेतनाधृतिर्बुद्धिः स्मृतिरहङ्कारः प्रयत्नश्चेति (आत्मजानि)||१०||

yāni tu khalvasya garbhasyātmajāni, yāni cāsyātmataḥ sambhavataḥ sambhavanti, tānyanuvyākhyāsyāmaḥtadyathā- tāsu tāsu yōniṣūtpattirāyurātmajñānaṁ mana indriyāṇi prāṇāpānau prēraṇaṁdhāraṇamākr̥tisvaravarṇaviśēṣāḥ sukhaduḥkhē icchādvēṣau cētanā dhr̥tirbuddhiḥ smr̥tirahaṅkāraḥprayatnaścēti (ātmajāni)||10||

yAni tu khalvasya garbhasyAtmajAni, yAni cAsyAtmataH sambhavataH sambhavanti, tAnyanuvyAkhyAsyAmaHtadyathA- tAsu tAsu yoniShUtpattirAyurAtmaj~jAnaM mana indriyANi prANApAnau preraNaMdhAraNamAkRutisvaravarNavisheShAH sukhaduHkhe icchAdveShau cetanA dhRutirbuddhiH smRutiraha~gkAraHprayatnashceti (AtmajAni)||10||

We shall now describe those aspects of the individual which are derived from and are formed because of the soul. These are: taking birth in a specific womb, ayu (life span), atma jnana (self realization), *manas* (mind), *indriyani* (sensory faculty), *pranapana* (inspiration-expiration), *prerana* (motivation) and *dharana* (sustenance), characteristic physique, voice and complexion of the individual, happiness and sorrow, like and dislike, *chetana* (consciousness), *dhriti* (courage), *buddhi* (intellect), *smriti* (memory), *ahankara* (ego) and *prayatna* (efforts). All these aspects of the individual are derived from the soul. [10]

सात्म्यजश्चायं गर्भः| नह्यसात्म्यसेवित्वमन्तरेण स्त्रीपुरुषयोर्वन्ध्यत्वमस्ति, गर्भेषु वाऽप्यनिष्टो भावः| यावत् खल्वसात्म्यसेविनां स्त्रीपुरुषाणां त्रयो दोषाः प्रकुपिताः शरीरमुपसर्पन्तो न

शुक्रशोणितगर्भाशयोपघातायोपपद्यन्ते,तावत् समर्था गर्भजननाय भवन्ति| सात्म्यसेविनां पुनः स्त्रीपुरुषाणामनुपहतशुक्रशोणितगर्भाशयानामृतकाले सन्निपतितानां जीवस्यानवक्रमणाद्गर्भा नप्रादुर्भवन्ति| नहि केवलं सात्म्यज एवायं गर्भः, समुदयोऽत्र कारणमुच्यते| यानि खल्वस्य गर्भस्य सात्म्यजानि, यानि चास्य सात्म्यतः सम्भवतः सम्भवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा-आरोग्यमनालस्यमलोलुपत्वमिन्द्रियप्रसादः स्वरवर्णबीजसम्पत् प्रहर्षभूयस्त्वं चेति (सात्म्यजानि)||११||

sātmyajaścāyaṁ garbhaḥ| nahyasātmyasēvitvamantarēṇa strīpuruṣayōrvandhyatvamasti, garbhēṣu vā'pyaniṣṭō bhāvaḥ| yāvat khalvasātmyasēvināṁ strīpuruṣāṇāṁ trayō dōṣāḥ prakupitāḥ śarīramupasarpantō naśukraśōṇitagarbhāśayōpaghātāyōpapadyantē, tāvat samarthā garbhajananāya bhavanti| sātmyasēvināṁ punaḥ strīpuruṣāṇāmanupahataśukraśōṇitagarbhāśayānāmṛtakālē sannipatitānāṁjīvasyānavakramaṇādgarbhā na prādurbhavanti| nahi kēvalaṁ sātmyaja ēvāyaṁ garbhaḥ, samudayō'tra kāraṇamucyatē| yāni khalvasya garbhasya sātmyajāni, yāni cāsya sātmyataḥ sambhavataḥ sambhavanti,tānyanuvyākhyāsyāmaḥ; tadyathā-ārōgyamanālasyamalōlupatvamindriyaprasādaḥ svaravarṇabījasampatpraharṣabhūyastvaṁ cēti (sātmyajāni)||11||

sAtmyajashcAyaM garbhaH| nahyasAtmyasevitvamantareNa strIpuruShayorvandhyatvamasti, garbheShu vA~apyaniShTo bhAvaH| yAvat khalvasAtmyasevinAM strIpuruShANAM trayo doShAH prakupitAH sharIramupasarpanto nashukrashoNitagarbhAshayopaghAtAyopapadyante, tAvat samarthA garbhajananAya bhavanti| sAtmyasevinAM punaH strIpuruShANAmanupahatashukrashoNitagarbhAshayAnAmRutakAle sannipatitAnAMjIvasyAnavakramaNAdgarbhA na prAdurbhavanti| nahi kevalaM sAtmyaja evAyaM garbhaH, samudayo~atra kAraNamucyate| yAni khalvasya garbhasya sAtmyajAni, yAni cAsya sAtmyataH sambhavataH sambhavanti, tAnyanuvyAkhyAsyAmaH;tadyathA- ArogyamanAlasyamalolupatvamindriyaprasAdaH svaravarNabIjasampat praharShabhUyastvaM ceti(sAtmyajAni)||11||

The embryo is created by the accustomed, wholesome regimen or *satmya*. There cannot be sterility of the man, woman or defects in the embryo without resorting to unwholesome practices. Humans are capable of reproduction as long as the *shukra* (semen), *shonita* (ovum), and *garbhashaya* (uterus) are not afflicted by the vitiated *doshas* in the body, due to indulgence in unwholesome practices. Those couples who follow wholesome regimen even during the period of sexual union, and whose semen, ovum and uterus are unafflicted, do not produce offspring if the soul does not enter into it. Therefore, wholesome regimen is solely not responsible for embryogenesis. It is the blending of all the factors that is responsible for embryogenesis. We shall hereby describe the aspects of the individual derived from and due to wholesome regimen. These are: *arogya* (the state of freedom from diseases), *analasya* (freedom from laziness) and *alolupatva* (freedom from greed), clarity of senses, excellence of voice and fertility and optimum libido. [11]

रसजश्चायं गर्भः| न हि रसादृते मातुः प्राणयात्राऽपि स्यात्, किं पुनर्गर्भजन्म| न चैवासम्यगुपयुज्यमाना रसा गर्भमभिनिर्वर्तयन्ति, न च केवलं सम्यगुपयोगादेव रसानां गर्भाभिनिर्वृत्तिर्भवति,समुदायोऽप्यत्र कारणमुच्यते| यानि तु खल्वस्य गर्भस्य रसजानि, यानि चास्य रसतः सम्भवतः सम्भवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा-शरीरस्याभिनिर्वृत्तिरभिवृद्धिः प्राणानुबन्धस्तृप्तिः पुष्टिरुत्साहश्चेति (रसजानि)||१२||

rasajaścāyaṁ garbhaḥ| na hi rasādṛtē mātuḥ prāṇayātrā'pi syāt, kiṁ punargarbhajanma| na caivāsamyagupayujyamānā rasā garbhamabhinirvartayanti, na ca kēvalaṁ samyagupayōgādēvarasānāṁ garbhābhinirvṛttirbhavati, samudāyō'pyatra kāraṇamucyatē| yāni tu khalvasya garbhasya rasajāni, yāni cāsya rasataḥ sambhavataḥ sambhavanti,tānyanuvyākhyāsyāmaḥ; tadyathā-śarīrasyābhinirvṛttirabhivṛddhiḥ prāṇānubandhastṛptiḥ puṣṭirutsāhaścēti(rasajāni)||12||

rasajashcAyaM garbhaH| na hi rasAdRute mAtuH prANayAtrA~api syAt, kiM punargarbhajanma| na caivAsamyagupayujyamAnA rasA garbhamabhinirvartayanti, na ca kevalaM samyagupayogAdeva rasAnAMgarbhAbhinirvRuttirbhavati, samudAyo~apyatra kAraNamucyate| yAni tu khalvasya garbhasya rasajAni, yAni cAsya rasataH sambhavataH sambhavanti, tAnyanuvyAkhyAsyAmaH;tadyathA-sharIrasyAbhinirvRuttirabhivRuddhiH prANAnubandhastRptiH puShTirutsAhashceti (rasajAni)||12||

The embryo is produced from *rasa*. Without *rasa* (nutritive fluid), even the mother cannot survive, hence neither can the embryo. Improper nourishment does not contribute to the embryogenesis. On the contrary, neither is an embryo formed simply due to adequate nourishment. In this case too, the blending of all the factors is responsible for embryogenesis. We shall hereby describe the aspects of the individual derived from 'rasa''. These are: formation and growth of the body, sustenance of life, satiety, nourishment and enthusiasm. [12]

अस्ति खलु सत्त्वमौपपादुकं; यज्जीवं स्पृक्शरीरेणाभिसम्बध्नाति, यस्मिन्नपगमनपुरस्कृते शीलमस्य व्यावर्तते,भक्तिर्विपर्यस्यते, सर्वेन्द्रियाण्युपतप्यन्ते, बलं हीयते, व्याधय आप्याय्यन्ते, यस्माद्धीनः प्राणाञ्जहाति,यदिन्द्रियाणामभिग्राहकं च 'मन' इत्यभिधीयते; तत्त्रिविधमाख्यायते- शुद्धं, राजसं, तामसमिति| येनास्य खलु मनो भूयिष्ठं, तेन द्वितीयायामाजातौ सम्प्रयोगो भवति; यदा तु तेनैव शुद्धेन संयुज्यते, तदाजातेरतिक्रान्ताया अपि स्मरति| स्मार्तं हि ज्ञानमात्मनस्तस्यैव मनसोऽनुबन्धादनुवर्तते, यस्यानुवृत्तिं पुरस्कृत्य पुरुषो 'जातिस्मर' इत्युच्यते| यानि खल्वस्य गर्भस्य सत्त्वजानि, यान्यस्य सत्त्वतः सम्भवतः सम्भवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा- भक्तिः शीलंशौचं द्वेषः स्मृतिर्मोहस्त्यागो मात्सर्यं शौर्यं भयं क्रोधस्तन्द्रोत्साहस्तैक्ष्ण्यं मार्दवं गाम्भीर्यमनवस्थितत्वमित्येवमादयश्चान्ये,ते सत्त्वविकारा यानुत्तरकालं सत्त्वभेदमधिकृत्योपदेक्ष्यामः| नानाविधानि खलु सत्त्वानि, तानि सर्वाण्येकपुरुषे भवन्ति, न च भवन्त्येककालम्, एकं तु प्रायोवृत्त्याऽऽह ||१३||

asti khalu sattvamaupapādukaṁ; yajjīvaṁ spṛkśarīrēṇābhisambadhnāti, yasminnapagamanapuraskṛtēśīlamasya vyāvartatē, bhaktirviparyasyatē, sarvēndriyāṇyupatapyantē, balaṁ hīyatē, vyādhaya āpyāyyantē,yasmāddhīnaḥ prāṇāñjahāti, yadindriyāṇāmabhigrāhakaṁ ca 'mana' ityabhidhīyatē; tattrividhamākhyāyatē-śuddhaṁ, rājasaṁ, tāmasamiti| yēnāsya khalu manō bhūyiṣṭhaṁ, tēna dvitīyāyāmājātau samprayōgō bhavati; yadā tu tēnaiva

śuddhēnasaṁyujyatē, tadā jātēratikrāntāyā api smarati| smārtaṁ hi jñānamātmanastasyaiva manasō'nubandhādanuvartatē, yasyānuvr̥ttiṁ puraskr̥tya puruṣō'jātismara' ityucyatē| yāni khalvasya garbhasya sattvajāni, yānyasya sattvataḥ sambhavataḥ sambhavanti,tānyanuvyākhyāsyāmaḥ; tadyathā- bhaktiḥ śīlaṁ śaucaṁ dvēṣaḥ smr̥tirmōhastyāgō mātsaryaṁ śauryaṁbhayaṁ krōdhastandrōtsāhastaikṣṇyaṁ mārdavaṁ gāmbhīryamanavasthitatvamityēvamādayaścānyē, tēsattvavikārā yānuttarakālaṁ sattvabhēdamadhikr̥tyōpadēkṣyāmaḥ| nānāvidhāni khalu sattvāni, tāni sarvāṇyēkapuruṣē bhavanti, na ca bhavantyēkakālam, ēkaṁ tuprāyōvr̥ttyā''ha ||13||

asti khalu sattvamaupapAdukaM; yajjIvaM spRuksharIreNAbhisambadhnAti, yasminnapagamanapuraskRuteshIlamasya vyAvartate, bhaktirviparyasyate, sarvendriyANyupatapyante, balaM hIyate, vyAdhaya ApyAyyante,yasmAddhInaH prANA~jjahAti, yadindriyANAmabhigrAhakaM ca 'mana' ityabhidhIyate; tattrividhamAkhyAyate-shuddhaM, rAjasaM, tAmasamiti| yenAsya khalu mano bhUyiShThaM, tena dvitIyAyAmAjAtau samprayogo bhavati; yadA tu tenaiva shuddhenasaMyujyate, tadA jAteratikrAntAyA api smarati| smArtaM hi j~jAnamAtmanastasyaiva manaso~anubandhAdanuvartate, yasyAnuvRttiM puraskRutya puruSho'jAtismara' ityucyate| yAni khalvasya garbhasya sattvajAni, yAnyasya sattvataH sambhavataH sambhavanti, tAnyanuvyAkhyAsyAmaH;tadyathA- bhaktiH shIlaM shaucaM dveShaH smRutirmohastyAgo mAtsaryaM shauryaM bhayaMkrodhastandrotsAhastaikShNyaM mArdavaM gAmbhIryamanavasthitatvamityevamAdayashcAnye, te sattvavikArAyAnuttarakAlaM sattvabhedamadhikRutyopadekShyAmaH| nAnAvidhAni khalu sattvAni, tAni sarvANyekapuruShe bhavanti, na ca bhavantyekakAlam, ekaM tuprAyovRttyA$_a$aha ||13||

Mind connects the soul and the body. So, on the threshold of death when the mind departs the body, normal behavior and tendencies change - the senses are disturbed, strength decreases and diseases progress. Individuals without mind die because mind controls the sense organs. The mind is of three types, viz. *shuddha* (*sattvika*)*, rajas* and *tamas*. When any one attribute dominates the mind in one's life, the same continues to dominate in the next life also. If the individual's mind was characterized by purest form of attributes (shuddha) in the past life, then he can remember his past life. It is due to the continuity of the same mind that the person can remember things of his past life. Due to this power to recollect things of the past life, he is called *jatismara*.

We shall hereby describe the aspects of the individual, which are derived from the mind. They are: *bhakti* (devotion), *sheela* (character), *shaucha* (purity), *dvesha* (hatred), smriti (memory), *moha* (attachment), *tyaga* (sacrifice), *matsarya* (jealousy), *shaurya* (valor), *bhaya* (fear), *krodha* (anger), *tandra* (drowsiness), *utsaha* (enthusiasm), *taikshnya* (sharpness), *mardava* (softness), *gambhirya* (seriousness), *anavasthitatva* (unsteadiness) and such other manifestations of the mind which will be described later while discussing the various types of mind. All these are present in the same person, however, not all manifest simultaneously. An individual is said to be of a particular type, based on the predominant type of mind. [13]

एवमयं नानाविधानामेषां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः; यथा- कूटागारं नानाद्रव्यसमुदायात्, यथा वा- रथोनानारथाङ्गसमुदायात्; तस्मादेतदवोचाम- मातृजश्चायं गर्भः, पितृजश्च, आत्मजश्च, सात्म्यजश्च, रसजश्च, अस्ति चसत्त्वमौपपादुकमिति (होवाच भगवानात्रेयः)||१४||

ēvamayaṁ nānāvidhānāmēṣāṁ garbhakarāṇāṁ bhāvānāṁ samudāyādabhinirvartatē garbhaḥ; yathā-kūṭāgāraṁ nānādravyasamudāyāt, yathā vā- rathō nānārathāṅgasamudāyāt; tasmādētadavōcāma-mātṛjaścāyaṁ garbhaḥ, pitṛjaśca, ātmajaśca, sātmyajaśca, rasajaśca, asti ca sattvamaupapādukamiti(hōvāca bhagavānātrēyaḥ)||14||

evamayaM nAnAvidhAnAmeShAM garbhakarANAM bhAvAnAM samudAyAdabhinirvartate garbhaH; yathA- kUTAgAraMnAnAdravyasamudAyAt, yathA vA- ratho nAnArathA~ggasamudAyAt; tasmAdetadavocAma-mAtRujashcAyaMgarbhaH, pitRujashca, Atmajashca, sAtmyajashca, rasajashca, asti ca sattvamaupapAdukamiti (hovAcabhagavAnAtreyaH)||14||

Thus, by the combination of various factors, the embryo is formed just like a *kutagara* (circular cottage used for administering *swedana*-hot fomentation therapy) is formed from various materials, or, like a chariot being constructed from various chariot parts. Therefore, we assert that the embryo is formed of various factors, viz. maternal factor, paternal factor, soul, wholesome regimen and *rasa*. The mind serves as the connecting link. (Thus) said Lord Atreya. [14]

भरद्वाज उवाच-यद्ययमेषां नानाविधानां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः कथमयं सन्धीयते, यदि चापिसन्धीयते कस्मात् समुदायप्रभवः सन् गर्भो मनुष्यविग्रहेण जायते, मनुष्यश्च मनुष्यप्रभव उच्यते; तत्रचेदिष्टमेतद्यस्मान्मनुष्यो मनुष्यप्रभवस्तस्मादेव मनुष्यविग्रहेण जायते, यथा-गौर्गोप्रभवः, यथा- चाश्वोऽश्वप्रभव इति; एवंसति यदुक्तमग्रे समुदयात्मक इति तदयुक्तम्| यदि च मनुष्यो मनुष्यप्रभवः, कस्माज्जडान्धकुब्जमूकवामनमिम्मिनव्यङ्गोन्मत्तकुष्ठिकिलासिभ्यो जाताः पितृसदृशरूपा न भवन्ति| अथात्रापि बुद्धिरेव स्यात्- स्वेनैवायमात्मा चक्षुषा रूपाणि वेत्ति, श्रोत्रेण शब्दान्, घ्राणेन गन्धान्, रसनेन रसान्, स्पर्शनेनस्पर्शान्, बुद्ध्या बोद्धव्यमित्यनेन हेतुना न जडादिभ्यो जाताः पितृसदृशा भवन्ति| अत्रापि प्रतिज्ञाहानिदोषः स्यात्, एवमुक्ते ह्यात्मा सत्स्विन्द्रियेषु ज्ञः स्यादसत्स्वज्ञः; यत्र चैतदुभयं सम्भवति ज्ञत्वमज्ञत्वं च,सविकारश्चात्मा | यदि च दर्शनादिभिरात्मा विषयान् वेत्ति, निरिन्द्रियो दर्शनादिविरहादज्ञः स्यात्, अज्ञत्वादकारणम्, अकारणत्वाच्च नात्मेतिवाग्वस्तुमात्रमेतद्वचनमनर्थं स्यादिति (होवाच भरद्वाजः)||१५||

bharadvāja uvāca- yadyayamēṣāṁ nānāvidhānāṁ garbhakarāṇāṁ bhāvānāṁ samudāyādabhinirvartatēgarbhaḥ kathamayaṁ sandhīyatē, yadi cāpi sandhīyatē kasmāt samudāyaprabhavaḥ san garbhōmanuṣyavigrahēṇa jāyatē, manuṣyaśca manuṣyaprabhava ucyatē; tatra cēdiṣṭamētadyasmānmanuṣyōmanuṣyaprabhavastasmādēva manuṣyavigrahēṇa jāyatē, yathā- gaurgōprabhavaḥ, yathā-cāśvō'śvaprabhava iti; ēvaṁ sati yaduktamagrē samudayātmaka iti tadayuktam| yadi ca manuṣyō manuṣyaprabhavaḥ,kasmājjaḍāndhakubjamūkavāmanamimminavyaṅgōnmattakuṣṭhikil āsibhyō jātāḥ pitṛsadṛśarūpā nabhavanti| athātrāpi buddhirēvaṁ syāt-svēnaivāyamātmā cakṣuṣā rūpāṇi vētti, śrōtrēṇa śabdān, ghrāṇēna gandhān,rasanēna

rasān, sparśanēna sparśān, buddhyā bōddhavyamityanēna hētunā na jaḍādibhyō jātāḥ pitr̥sadr̥śā bhavanti| atrāpi pratijñāhānidōṣaḥ syāt, ēvamuktē hyātmā satsvindriyēṣu jñaḥ syādasatsvajñaḥ; yatra caitadubhayaṁsambhavati jñatvamajñatvaṁ ca, savikāraścātmā | yadi ca darśanādibhirātmā viṣayān vētti, nirindriyō darśanādivirahādajñaḥ syāt, ajñatvādakāraṇam,akāraṇatvācca nātmēti vāgvastumātramētadvacanamanarthaṁ syāditi (hōvāca bharadvājaḥ)||15||

bharadvAja uvAca- yadyayameShAM nAnAvidhAnAM garbhakarANAM bhAvAnAM samudAyAdabhinirvartate garbhaHkathamayaM sandhIyate, yadi cApi sandhIyate kasmAt samudAyaprabhavaH san garbho manuShyavigraheNa jAyate,manuShyashca manuShyaprabhava ucyate; tatra cediShTametadyasmAnmanuShyo manuShyaprabhavastasmAdevamanuShyavigraheNa jAyate, yathA- gaurgoprabhavaH, yathA- cAshvo~ashvaprabhava iti; evaM sati yaduktamagresamudayAtmaka iti tadayuktam| yadi ca manuShyo manuShyaprabhavaH,kasmAjjaDAndhakubjamUkavAmanamimminavya~ggonmattakuShThikilAsibhyo jAtAH pitRusadRusharUpA nabhavanti| athAtrApi buddhirevaM syAt-svenaivAyamAtmA cakShuShA rUpANi vetti, shrotreNa shabdAn, ghrANena gandhAn,rasanena rasAn, sparshanena sparshAn, buddhyA boddhavyamityanena hetunA na jaDAdibhyo jAtAH pitRusadRushA bhavanti| atrApi pratij~jAhAnidoShaH syAt, evamukte hyAtmA satsvindriyeShu j~jaH syAdasatsvaj~jaH; yatra caitadubhayaMsambhavati $j_{jatvamaj}$jatvaM ca, savikArashcAtmA | yadi ca darshanAdibhirAtmA viShayAn vetti, nirindriyo darshanAdivirahAdaj~jaH syAt, aj~jatvAdakAraNam,akAraNatvAcca nAtmeti vAgvastumAtrametadvacanamanarthaM syAditi (hovAca bharadvAjaH)||15||

Bharadvāja said, -If the embryo is formed out of the combination of these various reproductive factors, then how do they get united? If we put aside their combination, then how come the union of these factors results in the formation of a human offspring? Man is known to be born from another man. If it is argued that the individual takes the form of a human being because he is born out of a man, just as a cow is born out of a cow and a horse from a horse, then, the statement that the embryo is formed out of the combination of all these factors becomes wrong. If the man is born from another man, then why is the child, born to parents who are dull, blind, hunch-backed, mute, dwarf, lisping, suffering from freckles, insane, afflicted with *kushtha* (obstinate skin diseases including leprosy) and *kilasa* (leucoderma), is not afflicted with the same? To resolve this, if it is argued that the individuals born of the aforementioned afflictions do not suffer the defects of their parents because the soul perceives information through its own eyes, ears, nose, tongue, skin, and intellect etc., this too becomes false, because the soul will be endowed with consciousness only in the presence of sense organs and not otherwise. Thus, the soul will be both conscious and ignorant. Hence this would imply that the soul undergoes changes. If the soul understands things by vision etc., in the absence of these sense organs he won't be able to perceive, due to which it cannot serve as a causative factor. And if the soul is not a causative factor, then it cannot be called atman (soul). Thus, this proposition will be ridiculed as meaningless. [15]

आत्रेय उवाच- पुरस्तादेतत् प्रतिज्ञातं- सत्त्वं जीवं स्पृक्शरीरेणाभिसम्बध्नातीति| यस्मात्तु समुदायप्रभवः सन् स गर्भो मनुष्यविग्रहेण जायते, मनुष्यो मनुष्यप्रभव इत्युच्यते, तद्वक्ष्यामः- भूतानां चतुर्विधायोनिर्भवति- जराय्वण्डस्वेदोद्भिदः| तासां खलु चतसृणामपि योनीनामेकैका योनिरपरिसङ्ख्येयभेदा भवति, भूतानामाकृतिविशेषापरिसङ्ख्येयत्वात्| तत्र जरायुजानामण्डजानां च प्राणिनामेते गर्भकरा भावा यां यां योनिमापद्यन्ते, तस्यां तस्यां योनौ तथातथारूपा भवन्ति;यथा- कनकरजतताम्रत्रपुसीसकान्यासिच्यमानानि तेषु तेषु मधूच्छिष्टविग्रहेषु, तानि यदा मनुष्यबिम्बमापद्यन्ते तदामनुष्यविग्रहेण जायन्ते, तस्मात् समुदायप्रभावः सन् गर्भो मनुष्यविग्रहेण जायते; मनुष्यश्च मनुष्यप्रभव उच्यते,तद्योनित्वात्||१६||

ātrēya uvāca- purastādētat pratijñātaṁ- sattvaṁ jīvaṁ spṛkśarīrēṇābhisambadhnātīti| yasmāttu samudāyaprabhavaḥ san sa garbhō manuṣyavigrahēṇa jāyatē, manuṣyō manuṣyaprabhavaityucyatē, tadvakṣyāmaḥ- bhūtānāṁ caturvidhā yōnirbhavati- jarāyvaṇḍasvēdōdbhidaḥ| tāsāṁ khalu catasṛṇāmapi yōnīnāmēkaikā yōniraparisaṅkhyēyabhēdā bhavati,bhūtānāmākr̥tiviśēṣāparisaṅkhyēyatvāt| tatra jarāyujānāmaṇḍajānāṁ ca prāṇināmētē garbhakarā bhāvā yāṁ yāṁ yōnimāpadyantē, tasyāṁ tasyāṁyōnau tathātathārūpā bhavanti; yathā- kanakarajatatāmratrapusīsakānyāsicyamānāni tēṣu tēṣumadhūcchiṣṭavigrahēṣu, tāni yadā manuṣyabimbamāpadyantē tadā manuṣyavigrahēṇa jāyantē, tasmātsamudāyaprabhāvaḥ san garbhō manuṣyavigrahēṇa jāyatē; manuṣyaśca manuṣyaprabhava ucyatē,tadyōnitvāt||16||

Atreya uvAca- purastAdetat pratij~jAtaM- sattvaM jIvaM spRuksharIreNAbhisambadhnAtIti| yasmAttu samudAyaprabhavaH san sa garbho manuShyavigraheNa jAyate, manuShyo manuShyaprabhava ityucyate,tadvakShyAmaH- bhUtAnAM caturvidhA yonirbhavati- jarAyvaNDasvedodbhidaH| tAsAM khalu catasRuNAmapi yonInAmekaikA yoniraparisa~gkhyeyabhedA bhavati,bhUtAnAmAkRutivisheShAparisa~gkhyeyatvAt| tatra jarAyujAnAmaNDajAnAM ca prANinAmete garbhakarA bhAvA yAM yAM yonimApadyante, tasyAM tasyAM yonautathAtathArUpA bhavanti; yathA- kanakarajatatAmratrapusIsakAnyAsicyamAnAni teShu teShumadhUcchiShTavigraheShu, tAni yadA manuShyabimbamApadyante tadA manuShyavigraheNa jAyante, tasmAtsamudAyaprabhAvaH san garbho manuShyavigraheNa jAyate; manuShyashca manuShyaprabhava ucyate,tadyonitvAt||16||

Lord Ātreya said, “It has already been concluded that the mind connects the soul with the body. A human being is considered to be a cause for the creation of another human being simply because an embryo is a combination of various factors that produce a human form. Thus there are four classes of living beings, viz. *jarayuja* (viviparous), *andaja* (oviparous), *svedaja* (living-beings born of damp heat) and *udbhida* (living-beings born by sprouting from the earth). Each of these four classes is of innumerable types. This is due to the countless distinct characters they possess. Just as molten gold, silver, copper, tin and lead , poured into various molds of beeswax, take the form of the mold, viviparous and oviparous beings take their specific forms based on the womb the reproductive factors enter into. So when they come in contact with the human womb, they get into the human form.” [16]

यच्चोक्तं- यदि च मनुष्यो मनुष्यप्रभवः, कस्मान्न जडादिभ्यो जाताः पितृसदृशरूपा भवन्तीति; तत्रोच्यते-यस्य यस्यहृयङ्गावयवस्य बीजे बीज भाग उपतप्तो भवति, तस्य तस्याङ्गावयवस्य विकृतिरुपजायते, नोपजायते चानुपतापात्;तस्मादुभयोपपत्तिरप्यत्र| सर्वस्य चात्मजानीन्द्रियाणि, तेषां भावाभावहेतुर्दैवं; तस्मान्नैकान्ततो जडादिभ्यो जाताः पितृसदृशरूपा भवन्ति||१७||

yaccōktaṁ-yadi ca manuṣyō manuṣyaprabhavaḥ, kasmānna jaḍādibhyō jātāḥ pitṛsadṛśarūpā bhavantīti;tatrōcyatē-yasya yasya hyaṅgāvayavasya bījē bīja bhāga upataptō bhavati, tasya tasyāṅgāvayavasyavikṛtirupajāyatē, nōpajāyatē cānupatāpāt; tasmādubhayōpapattirapyatra| sarvasya cātmajānīndriyāṇi, tēṣāṁ bhāvābhāvahētурdaivaṁ; tasmānnaikāntatō jaḍādibhyō jātāḥpitṛsadṛśarūpā bhavanti||17||

yaccoktaM-yadi ca manuShyo manuShyaprabhavaH, kasmAnna jaDAdibhyo jAtAH pitRusadRusharUpA bhavantIti;tatrocyate- yasya yasya hya~ggAvayavasya bIje bIja bhAga upatapto bhavati, tasya tasyA~ggAvayavasyavikRutirupajAyate, nopajAyate cAnupatApAt; tasmAdubhayopapattirapyatra| sarvasya cAtmajAnIndriyANi, teShAM bhAvAbhAvaheturdaivaM; tasmAnnaikAntato jaDAdibhyo jAtAHpitRusadRusharUpA bhavanti||17||

So, the answer to the previous question “if the human being is a product of another human being, why is a progeny of a dull human being not always dull?” is that, if the part of the *beeja* (seed - sperm or ovum) responsible for the development of a specific organ is afflicted, the respective organ will be afflicted too. However, if the *beeja* is not afflicted, there would be no affliction of the respective organ. So both the possibilities are there. In fact, the sense organs of all the living beings are derived from the soul and their presence or absence is determined by *karma* i.e. the result of the past action. So the offspring of dull parents do not necessarily resemble their parents in those qualities. [17]

न चात्मा सत्स्विन्द्रियेषु ज्ञः, असत्सु वा भवत्यज्ञः; न हयसत्त्वः कदाचिदात्मा, सत्त्वविशेषाच्चोपलभ्यते ज्ञानविशेष इति||१८||

na cātmā satsvindriyēṣu jñaḥ, asatsu vā bhavatyajñaḥ; na hyasattvaḥ kadācidātmā,sattvaviśēṣāccōpalabhyatē jñānaviśēṣa iti||18||

na cAtmA satsvindriyeShu j~jaH, asatsu vA bhavatyaj~jaH; na hyasattvaH kadAcidAtmA,sattvavisheShAccopalabhyate j~jAnavisheSha iti||18||

It is not that the soul is conscious only when it possesses sense organs and is devoid of consciousness otherwise. The soul and mind are inseparable, hence always conscious. [18]

भवन्ति चात्र- न कर्तुरिन्द्रियाभावात् कार्यज्ञानं प्रवर्तते| या क्रिया वर्तते भावैः सा विना तैर्न वर्तते||१९||

bhavanti cātra- na karturindriyābhāvāt kāryajñānaṁ pravartatē| yā kriyā vartatē bhāvaiḥ sā vinā tairna vartatē||19||

bhavanti cAtra- na karturindriyAbhAvAt kAryaj~jAnaM pravartate| yA kriyA vartate bhAvaiH sA vinA tairna vartate||19||

It(the soul) cannot perform various actions in the absence of the sense organs though awareness exists. So it is not possible to perform any action in the absence of sense organs. [19]

जानन्नपि मृदोऽभावात् कुम्भकृन्न प्रवर्तते| श्रूयतां चेदमध्यात्ममात्मज्ञानबलं महत्||२०||

jānannapi mr̥dō'bhāvāt kumbhakr̥nna pravartatē| śrūyatāṁ cēdamadhyātmamātmajñānabalaṁ mahat||20||

jAnannapi mRudo~abhAvAt kumbhakRunna pravartate| shrUyatAM cedamadhyAtmamAtmaj~jAnabalaM mahat||20||

A potter cannot function in the absence of clay even when he is knowledgeable and skilled. Listen to this spiritual wisdom- a greatly powerful knowledge of the soul. [20]

इन्द्रियाणि च सङ्क्षिप्य मनः सङ्क्षिप्य चञ्चलम्| प्रविश्याध्यात्ममात्मज्ञः स्वे ज्ञाने पर्यवस्थितः||२१||

indriyāṇi ca saṅkṣipya manaḥ saṅkṣipya cañcalam| praviśyādhyātmamātmajñaḥ svē jñānē paryavasthitaḥ||21||

indriyANi ca sa~gkShipya manaH sa~gkShipya ca~jcalam| pravishyAdhyAtmamAtmaj~jaH sve j~jAne paryavasthitaH||21||

The knower of one's self should control his sense organs, and the fickle, restless mind and then enter spirituality to establish himself in self-knowledge. [21]

सर्वत्रावहितज्ञानः सर्वभावान् परीक्षते| गृहणीष्व चे(वे)दमपरं भरद्वाज विनिर्णयम्||२२||

sarvatrāvahitajñānaḥ sarvabhāvān parīkṣatē| gr̥hṇīṣva cē(vē)damaparaṁ bharadvāja vinirṇayam||22||

sarvatrAvahitaj~jAnaH sarvabhAvAn parIkShate| gRuhNIShva ce(ve)damaparaM bharadvAja vinirNayam||22||

Comprehend this another conclusion, Bharadvaja!- The awareness of harm, everywhere, should be examined from all the aspects. ||22||

निवृत्तेन्द्रियवाक्चेष्टः सुप्तः स्वप्नगतो यदा| विषयान् सुखदुःखे च वेत्ति नाज्ञोऽप्यतः स्मृतः||२३||

nivr̥ttēndriyavākcēṣṭaḥ suptaḥ svapnagatō yadā| viṣayān sukhaduḥkhē ca vētti nājñō'pyataḥ smr̥taḥ||23||

nivRuttendriyavAkceShTaH suptaH svapnagato yadA| viShayAn sukhaduHkhe ca vetti nAj$_{jo}$apyataH smRutaH||23||

A person who is asleep and dreaming experiences happiness and sorrow even in the absence of functioning senses, speech and other activities. So he isn't without consciousness. ||23||

नात्मज्ञानादृते चैकं ज्ञानं किञ्चित् प्रवर्तते| न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः||२४||

nātmajñānādṛtē caikaṁ jñānaṁ kiñcit pravartatē| na hyēkō vartatē bhāvō vartatē nāpyahētukaḥ||24||

nAtmaj~jAnAdRute caikaM j~jAnaM ki~jcit pravartate| na hyeko vartate bhAvo vartate nApyahetukaH||24||

There can be no knowledge without the knowledge of the soul. Nothing functions solely without a causative agent. [24]

तस्माज्ज्ञः प्रकृतिश्चात्मा द्रष्टा कारणमेव च| सर्वमेतद्भरद्वाज निर्णीतं जहि संशयम्||२५||

tasmājjñaḥ prakṛtiścātmā draṣṭā kāraṇamēva ca| sarvamētadbharadvāja nirṇītaṁ jahi saṁśayam||25||

tasmAjj~jaH prakRutishcAtmA draShTA kAraNameva ca| sarvametadbharadvAja nirNItaM jahi saMshayam||25||

The soul is the knower, the nature, the viewer and the cause. This is the conclusion of everything, Bharadvāja. Hence, be doubt-free. [25]

Summary

तत्र श्लोकौ- हेतुर्गर्भस्य निर्वृत्तौ वृद्धौ जन्मनि चैव यः| पुनर्वसुमतिर्या च भरद्वाजमतिश्च या||२६||

प्रतिज्ञाप्रतिषेधश्च विशदश्चात्मनिर्णयः| गर्भावक्रान्तिमुद्दिश्य खुड्डीकां तत्प्रकाशितम्||२७||

tatra ślōkau- hēturgarbhasya nirvṛttau vṛddhau janmani caiva yaḥ| punarvasumatiryā ca bharadvājamatiśca yā||26||

pratijñāpratiṣēdhaśca viśadaścātmanirṇayaḥ| garbhāvakrāntimuddiśya khuḍḍīkāṁ tatprakāśitam||27||

tatra shlokau- heturgarbhasya nirvRuttau vRuddhau janmani caiva yaH| punarvasumatiryA ca bharadvAjamatishca yA||26||

pratij~jApratiShedhashca vishadashcAtmanirNayaH| garbhAvakrAntimuddishya khuDDIkAM tatprakAshitam||27||

In summary, in this minor chapter on the embryogenesis in the context of *sharira* (human biology), the following topics were discussed- factors responsible for the formation, growth and birth of the embryo, the dialogue between Punarvasu (Lord Atreya) and Bharadvāja on this topic, the refutation on the conclusions (by Bharadvāja), and a detailed exposition on the nature of the soul. [26-27]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने खुड्डीकागर्भावक्रान्तिशारीरं नाम तृतीयोऽध्यायः||३||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē śārīrasthānē

khuḍḍīkāgarbhāvakrāntiśārīraṁ nāma tṛtīyō’dhyāyaḥ||3||

ityagniveshakRute tantre carakapratisaMskRute shArIrasthAne khuDDIkAgarbhAvakrAntishArIraM nAma tRutIyo~adhyAyaH||3||

Thus ends the third chapter on “the formation of embryo” in the context of Sharira of the Sharira Sthana of Agnivesha’s work redacted by Charak.

Tattva Vimarsha (Fundamental Principles)

- Six components interplay in the genesis, growth and development of fetus (garbha). These are - maternal (matruja), paternal(pitruja), spiritual (atmaja), suitable conditions and environment(satmyaja), nourishment(rasaja), and psychological (sattvaja).
    - There is equilibrium of interplay (satmyaja) between all the components.
    - From the mother (X chromosome), skin,plasma, blood, muscles, fat, umbilicus, heart, interstitial space(kloma), liver, spleen, kidney, bladder, sigmoid colon(purishadhana), stomach, intestines(pakvashaya), rectum, anus, adipose tissue(vapa), and omentum contribute to the formation of the fetus. Examples of diseases from X chromosome are hemophilia, muscular dystrophy etc.
    - From father (Y chromosome), scalp hair, beard, nail, teeth, bones, veins, ligaments, arteries and sperm are the contributing factors. Example of diseases from Y chromosome: hypertrichosis, azoospermia, retinitis, pigmentosa.
    - From soul (atma): growth and development and all events in life.
    - From adaptability (satmyaja): creation of complete health.
    - From nourishing fluids (rasaja): nourishment.
    - From psyche (sattvaja): manifestations of mind.
- In the absence of any genetic defect, blind parent’s offspring will not be blind.

Vidhi Vimarsha (Applied Inferences)

The following factors can be considered, keeping in mind the statement “a man with *retas* (semen), not afflicted by any abnormality, and a woman with disease-free *yoni*(genital tract), *shonita* (ovum), and *garbhashaya* (uterine bed), when sexually unite during the fertile phase” is being put into context.

Male Factors

1. Endocrine disorders: Hypothalamic dysfunction (Kallmann’s syndrome), Pituitary failure (tumor, radiation, surgery, hyperprolactinemia (drug, tumor), exogenous androgens, thyroid disorders, adrenal hyperplasia
2. Anatomic disorders: congenital absence of vas deferens, obstruction of vas deferens, congenital abnormalities of ejaculatory system
3. Abnormal spermatogenesis: chromosomal abnormalities, mumps, orchitis, cryptorchidism, chemical or radiation exposure.

4. Abnormal motility: absent cilia (kartagener's syndrome), varicocele, antibody formation
5. Sexual dysfunction: retrograde ejaculation, impotence, decreased libido.

Female Factors

Ovulatory factors

1. Central defects: chronic hyperandrogenemic anovulation, hyperprolactinemia (drug, tumor), hypothalamic insufficiency, pituitary insufficiency (trauma, tumor, congenital)
2. Peripheral defects: gonadal dysgenesis, premature ovarian failure, ovarian tumor, ovarian resistance
3. Metabolic disease: thyroid disease, liver disease, renal disease, obesity, androgen excess: adrenal or neoplastic

Pelvic factors

1. Infection appendicitis, pelvic inflammatory disease, uterine adhesions (asherman's syndrome),
2. Endometriosis
3. Structural abnormalities diethylstilbestrol (DES) exposure, failure of normal fusion of the reproductive tract, myoma

Cervical factors

1. Congenital: diethylstilbestrol (DES) exposure, müllerian duct abnormality
2. Acquired: sequel of surgical treatment, Infection

The first class of foods (meat soups and others) is said to be of high nutritive value conducive for the formation of healthy *rasa*. The second class of foods (*syamaka* and others) is said to be otherwise.

It is known that folic acid supplementation starting before pregnancy can reduce the incidence of neural tube defects. Even deficient maternal vitamin B (12) status has been reported to be associated with a significantly increased risk of neural tube defects. [181] [182]These studies are suggestive of the fact that maternal nutrition plays an important role in embryogenesis. The factor rasa in this context, in fact is indicative of maternal nutrition.

It may be noted that the nuclear genome is characterized by homologous pairs of chromosomes of biparental origin. However, the mitochondrial DNA is transferred exclusively from the mother to the offspring without undergoing any recombination as the paternal mitochondrial DNA undergoes degradation during fertilization. It is

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[181] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

[182] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

interesting to note that the organs afflicted by the diseases transmitted through mitochondrial inheritance are skeletal muscles, brain, heart, eye, colon, pancreas, inner ear, liver, kidney and blood.[183]

The term *shukra* has been described to be of two forms in Ayurveda textbooks:

1. The one that is ejaculated during the process of mating, which is responsible for fertilization of ovum and thus embryogenesis, and
2. The one that is formed from *majja dhatu* (marrow, or the tissue that fills up bone cavities) which in turn circulates all over the body both in males and females. Reproduction is the function of this second form of *shukra* also. Therefore, on careful examination, it seems that the first form of *shukra* stands for semen in general and for sperms in particular and, the second form of *shukra* stands for hypothalamo-pituitary-gonadal axis of hormones that circulates all over the body. For instance, the GnRH of the hypothalamus stimulates the anterior pituitary to secrete LH which in turn stimulates testes and ovaries to form hormones such as testosterone, estrogen and progesterone. As per Ayurveda classics, the brain, and thus, the hypothalamus, is obviously a part of *majja dhatu* which is enclosed in *mastaka*. [184]

The term *rasa* has been translated by various authors as chyme, chyle, lymph, plasma etc. However, it is difficult to restrict the meaning of this term to any of such specific fluids. As *rasa* has been described to be a colorless fluid that gets propelled out of the heart by *vyana vayu* into the vascular tree, it is more logical to translate it as plasma. However, the fluids in the interstitial spaces and the fluid in the lymphatic vessels also are to be included under *rasa* because we find no other apt term that describes these fluids. Moreover, the word *rasa* includes all those bodily fluids that flow. As the major function of *rasa* is to nourish the other tissues, we have translated it as nutritive fluid in this context. [185]

The six factors responsible for embryonic development (garbhakara bhava) influence different developmental processes in offspring. These include inheritance of genetic traits from parents. The physical form and structure, developmental processes, physiological properties and behavior are influenced by phenotype and epigenetics (rasaja, satmyaja). The psychological and spiritual development is influenced by transmigration of soul (atmaja and sattvaja). Conglomeration of all these six factors is

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[183] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

[184] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee's "Taegyo Singi", 2016, International Journal of Childbirth Education, Pg 34-37

[185] Partanen, Eino et al, Prenatal Music Exposure Induces Long-Term Neural Effects, 2013, PLoS One, doi: 10.1371/journal.pone.0078946

must for overall development of healthy progeny. The best of all these six factors procures an offspring with excellence in physical, mental, social and spiritual health.

The genetic mutation or chromosomal abnormalities in an offspring might be a specific cause for absence of inheritance of genetic disorders in all offspring of same parents. The mutations during embryonic life lead to the genetic disorders of the offspring.

Scope of further research

Dhiman K. et. al. reviewed and conceptualized the congenital and genetic factors related to six factors responsible for embryo-genesis.[186] There is further scope of research on the linkage of these factors with available information in genetic studies.

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Mahatigarbhavakranti Sharira

Sharira Sthana Chapter 4. Detail description on embryonic development Abstract

In Charak Samhita, this chapter focuses on garbha (embryo and/or fetus) in regards to the origin, definition of its composition, consecutive development in the womb, factors for growth, destruction and hindering of the birth. Six factors responsible for the formation of embryo and sources of respective organs have been described in detail. Sequential growth and development of fetus has been explained systematically in the womb from first month to tenth month of gestation. Detailed description of garbhopaghatkarbhava (factors inhibiting growth of foetus) and significance of dauhrida (connection of two hearts and its manifestations, mother and foetus) are made clear. Causes of the birth of genetically disordered foetus like putipraja (premature), varta (Female hypogonadism, chromosomalaneuploidy) and trinaputrika (male hypogonadism, chromosomal aneuploidy) are discussed. This chapter also includes the description of classification of sharira (body) and manas (mind). Further types of mental constitutions based on predominance of sattva, rajas and tamas are sub-classified into 16 types under three major categories viz. sattvika, rajasika and tamasika with their distinguishing features. At the end of chapter, auspicious and inauspicious eight factors for the foetus are mentioned.

Keywords: Ayurvedic embryology, embryogenesis, Garbha, poshana, nourishment of fetus, Garbha bhavas, factors for fetal development, harmful factors for fetus, dauhrida, desires of pregnant woman, prakriti, basic body constitution, intrauterine growth, genetic and chromosomal deformities, manas prakriti, psychic traits.

Introduction

In the previous chapter (Khuddika Garbhavakranti Sharira), the six factors (bhava) which are responsible for formation of embryo (garbha) are mentioned along with genetic inheritance in brief. The present chapter deals with complete concepts of Ayurvedic embryology, hence the name *mahati*; meaning big or detailed. In the beginning Lord Atreya briefs about the contents of the chapter regarding embryo in the form of its definition, its formation and various factors responsible for its sequential development in the womb, factors responsible for growth and development, factors causing morbidity in fetus, different causes for destruction and anomalies in fetus. Six factors responsible for the formation of embryo and sources of respective organs have been described in detail. The embryo is produced by five mahabhutas in association with consciousness (*chetana*). During the first month, the embryo is semisolid in appearance. Thereafter, in second month, it attains round shape. Subsequently, in third month, it develops all the sensory and motor organs, becomes stabilized and gains weight in fourth month, increases blood and muscle in fifth month, while increase in strength and complexion of fetus develops in sixth month. The fetus attains over-all

maturity during the seventh month; and in eight month, due to instability of the *ojas*, delivery of the fetus is prone to danger.

If the fetus remains in the womb after the period of parturition, which has been defined as the period between 9 to 10 months, it is considered abnormal or *vaikarika prasavakala*. Normalcy of six factors is responsible for the growth and development of fetus; and growing fetus obtains nourishment through the *upasneha* (perfusion, osmosis, active and passive transport) and *upasweda* (warmth). Abnormality in these factors leads to destruction of fetus or still birth.

The diet consumed by the woman and her psychological state during pregnancy also affects the fetus. Wishes of the fetus are expressed through the mother and these should be fulfilled. Suppression of acute desires causes death of the fetus whereas mild ones cause abnormalities due to vitiation of *vata*. The factors responsible for genetic disorder of fetus due to abnormalities in male and female chromosomes and genes are described. By obtaining the knowledge of factors responsible for the proper growth or retardation of the fetus, one should avoid or modify those factors which come in the way of its proper development.

Sanskrit text, Transliteration and English Translation

अथातो महतीं गर्भावक्रान्तिं शारीरं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō mahatīṁ garbhāvakrāntiṁ śārīraṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto mahatIM garbhAvakrAntiM shArIraM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Mahatigarbhavakranti Sharira” (Detail description on embryonic development). Thus said Lord Atreya.[1-2]

Queries on embryology

यतश्च गर्भः सम्भवति, यस्मिंश्च गर्भसञ्ज्ञा, यद्विकारश्च गर्भः, यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ, यश्चास्य वृद्धिहेतुः,यतश्चास्याजन्म भवति, यतश्च जायमानः कुक्षौ विनाशं प्राप्नोति, यतश्च कात्स्न्र्येनाविनश्यन् विकृतिमापद्यते,तदनुव्याख्यास्यामः||३||

yataśca garbhaḥ sambhavati, yasmiṁśca garbhasañjñā, yadvikāraśca garbhaḥ, yayācānupūrvyā’bhinirvartatē kukṣau, yaścāsya vr̥ddhihētuḥ, yataścāsyājanma bhavati, yataśca jāyamānaḥkukṣau vināśaṁ prāpnōti, yataśca kārtsnyēnāvinaśyan vikr̥timāpadyatē, tadanuvyākhyāsyāmaḥ||3||

yatashca garbhaH sambhavati, yasmiMshca garbhasa$_{jj}$jA, yadvikArashca garbhaH, yayAcAnupUrvyA~abhinirvartate kukShau, yashcAsya vRuddhihetuH,

yatashcAsyAjanma bhavati, yatashcajAyamAnaH kukShau vinAshaM prApnoti, yatashca kArtsnyenAvinashyan vikRutimApadyate,tadanuvyAkhyAsyAmaH||3||

Now I shall describe about the factors responsible for the origin of the embryo, its definition, composition, consecutive development in the womb, causes of growth, causes of the delayed/late birth, causes of demolition of the embryo in the womb and the causes of the morbidity without absolute demolition. [3]

Factors responsible for origin of embryo

मातृतः पितृत आत्मतः सात्म्यतो रसतः सत्त्वत इत्येतेभ्यो भावेभ्यः समुदितेभ्यो गर्भः सम्भवति|

तस्य ये येऽवयवा यतो यतः सम्भवतः सम्भवन्ति तान् विभज्य मातृजादीनवयवान् पृथक् पृथगुक्तमग्रे||४||

mātṛtaḥ pitṛta ātmataḥ sātmyatō rasataḥ sattvata ityētēbhyō bhāvēbhyaḥ samuditēbhyō garbhaḥsambhavati|

tasya yē yē'vayavā yatō yataḥ sambhavataḥ sambhavanti tān vibhajya mātṛjādīnavayavān pṛthakpṛthaguktamagrē||4||

mAtRutaH pitRuta AtmataH sAtmyato rasataH sattvata ityetebhyo bhAvebhyaH samuditebhyo garbhaHsambhavati|

tasya ye ye~avayavA yato yataH sambhavataH sambhavanti tAn vibhajya mAtRujAdInavayavAn pRuthakpRuthaguktamagre||4||

The embryo is formed out of the aggregation of factors coming from mother, father, the soul, wholesome regimen, *rasa* (nutritive fluid) and the mind. The sources of the respective organs like maternal, paternal etc. have already been described in detail. [4]

Definition of *garbha* (embryo)

शुक्रशोणितजीवसंयोगे तु खलु कुक्षिगते गर्भसञ्ज्ञा भवति||५||

śukraśōṇitajīvasaṁyōgē tu khalu kukṣigatē garbhasañjñā bhavati||5||

shukrashoNitajIvasaMyoge tu khalu kukShigate garbhasa$_{jj}$jA bhavati||5||

The unification of sperm, ovum and the soul in the womb is designated as *garbha* (embryo). [5]

Composition of embryo

गर्भस्तु खल्वन्तरिक्षवाय्वग्नितोयभूमिविकारश्चेतनाधिष्ठानभूतः|

एवमनया युक्त्या पञ्चमहाभूतविकारसमुदायात्मको गर्भश्चेतनाधिष्ठानभूतः; स ह्यस्य षष्ठो धातुरुक्तः||६|

garbhastu khalvantarikṣavāyvagnitōyabhūmivikāraścētanādhiṣṭhānabhūtaḥ|

ēvamanayā yuktyā pañcamahābhūtavikārasamudāyātmakō garbhaścētanādhiṣṭhānabhūtaḥ; sa hyasyaṣaṣṭhō dhāturuktaḥ||6||

garbhastu khalvantarikShavAyvagnitoyabhUmivikArashcetanAdhiShThAnabhUtaH|

evamanayA yuktyA pa~jcamahAbhUtavikArasamudAyAtmako garbhashcetanAdhiShThAnabhUtaH; sa hyasyaShaShTho dhAturuktaH||6||

Garbha (embryo) is produced by the five *mahabhutas*, i.e. *akasha,vayu, agni, jala* and *prithvi* and associated with the consciousness (*chetana*). It represents the combination of five *mahabhutas* and is also a holder of consciousness. Thus, the *chetana* constitutes the sixth *dhatu* and is responsible also for the formation of *garbha* (embryo).[6]

Development of embryo in the womb

यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ तां व्याख्यास्यामः-

गते पुराणे रजसि नवे चावस्थिते शुद्धस्नातांस्त्रियमव्यापन्नयोनिशोणितगर्भाशयामृतुमतीमाचक्ष्महे|

तया सह तथाभूतया यदा पुमानव्यापन्नबीजो मिश्रीभावं गच्छति, तदा तस्य हर्षोदीरितः परः शरीरधात्वात्माशुक्रभूतोऽङ्गादङ्गात् सम्भवति|

स तथा हर्षभूतेनात्मनोदीरितश्चाधिष्ठितश्च बीजरूपो धातुः पुरुषशरीरादभिनिष्पत्त्योचितेन पथा गर्भाशयमनुप्रविश्यार्तवेनाभिसंसर्गमेति||७||

yayā cānupūrvyā'bhinirvartatē kukṣau tāṁ vyākhyāsyāmaḥ-

gatē purāṇē rajasi navē cāvasthitēśuddhasnātāṁ

striyamavyāpannayōniśōṇitagarbhāśayāmṛtumatīmācakṣmahē|

tayā saha tathābhūtayā yadā pumānavyāpannabījō miśrībhāvaṁ gacchati, tadā tasya harṣōdīritaḥ paraḥśarīradhātvātmā

śukrabhūtō'ṅgādaṅgāt sambhavati|

sa tathā harṣabhūtēnātmanōdīritaścādhiṣṭhitaśca [4] bījarūpō dhātuḥ puruṣaśarīrādabhiniṣpattyōcitēnapathā

garbhāśayamanupraviśyārtavēnābhisaṁsargamēti||7||

yayA cAnupUrvyA~abhinirvartate kukShau tAM vyAkhyAsyAmaH-

gate purANe rajasi nave cAvasthiteshuddhasnAtAM

striyamavyApannayonishoNitagarbhAshayAmRutumatImAcakShmahe|

tayA saha tathAbhUtayA yadA pumAnavyApannabIjo mishrIbhAvaM gacchati, tadA tasya harShodIritaHparaH sharIradhAtvAtmA

shukrabhUto$_a$ggAda~ggAt sambhavati|

sa tathA harShabhUtenAtmanodIritashcAdhiShThitashca [4] bIjarUpo dhAtuHpuruShasharIrAdabhiniShpattyocitena pathA

garbhAshayamanupravishyArtavenAbhisaMsargameti||7||

Now, the order in which the embryo develops in the womb is being explained. After the discharge of menstrual blood and the formation of fresh blood begins, a woman attains the *ritumati* (state of fertility) provided she has had bath and her genital tract, ovum and uterus are in normal condition. When a man with his unimpaired sperms cohabits with such a woman, his semen which constitutes the essence of the body tissues, comes out driven by orgasm. The semen consisting of sperms motivated by the orgasm is ejaculated from the body of the man and reaches the uterus through the genital tract. Finally, the sperm unites with the ovum. [7]

तत्र पूर्वं चेतनाधातुः सत्त्वकरणो गुणग्रहणाय प्रवर्तते; स हि हेतुः कारणं निमित्तमक्षरं कर्ता मन्ता वेदिता बोद्धा द्रष्टा धाताब्रह्मा विश्वकर्मा विश्वरूपः पुरुषः प्रभवोऽव्ययो नित्यो गुणी ग्रहणं

प्रधानमव्यक्तं जीवो ज्ञः पुद्गलश्चेतनावान् विभुर्भूतात्माचेन्द्रियात्मा चान्तरात्मा चेति|

स गुणोपादानकालेऽन्तरिक्षं पूर्वतरमन्येभ्यो गुणेभ्य उपादत्ते, यथा- प्रलयात्यये सिसृक्षुर्भूतान्यक्षरभूत आत्मा सत्त्वोपादानःपूर्वतरमाकाशं सृजति, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः; तथा

देहग्रहणेऽपि प्रवर्तमानःपूर्वतरमाकाशमेवोपादत्ते, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः|

सर्वमपि तु खल्वेतद्गुणोपादानमणुना कालेन भवति||८||

tatra pūrvaṁ cētanādhātuḥ sattvakaraṇō guṇagrahaṇāya pravartatē; sa hi hētuḥ kāraṇaṁnimittamakṣaraṁ kartā mantā vēditā bōddhā draṣṭā dhātā brahmā viśvakarmā viśvarūpaḥ puruṣaḥprabhavō'vyayō nityō guṇī grahaṇaṁ pradhānamavyaktaṁ jīvō jñaḥ pudgalaścētanāvān vibhurbhūtātmācēndriyātmā cāntarātmā cēti|

sa guṇōpādānakālē'ntarikṣaṁ pūrvataramanyēbhyō guṇēbhya upādattē, yathā-pralayātyayēsisṛkṣurbhūtānyakṣarabhūta ātmā sattvōpādānaḥ pūrvataramākāśaṁ sṛjati, tataḥ kramēṇavyaktataraguṇān dhātūn vāyvādikāṁścaturaḥ; tathā dēhagrahaṇē'pi pravartamānaḥpūrvataramākāśamēvōpādattē, tataḥ kramēṇa vyaktataraguṇān dhātūn vāyvādikāṁścaturaḥ|

sarvamapi tu khalvētadguṇōpādānamaṇunā kālēna bhavati||8||

tatra pUrvaM cetanAdhAtuH sattvakaraNo guNagrahaNAya pravartate; sa hi hetuH kAraNaMnimittamakSharaM kartA mantA veditA boddhA draShTA dhAtA brahmA vishvakarmA vishvarUpaHpuruShaH prabhavo~avyayo nityo guNI grahaNaM pradhAnamavyaktaM jIvo j~jaH pudgalashcetanAvAnvibhurbhUtAtmA cendriyAtmA cAntarAtmA ceti|

sa guNopAdAnakAle~antarikShaM pUrvataramanyebhyo guNebhya upAdatte, yathA-pralayAtyayesisRukShurbhUtAnyakSharabhUta AtmA sattvopAdAnaH pUrvataramAkAshaM sRujati, tataH krameNavyaktataraguNAn dhAtUn vAyvAdikAMshcaturaH; tathA dehagrahaNe~api

pravartamAnaHpUrvataramAkAshamevopAdatte, tataH krameNa vyaktataraguNAn dhAtUn vAyvAdikAMshcaturaH|

sarvamapi tu khalvetadguNopAdAnamaNunA kAlena bhavati||8||

First of all the *chetana dhatu* (consciousness) i.e. the soul endowed with mind proceeds for taking hold of qualities. This *chetana* (consciousness) is known as *hetu* (associated cause), *karana* (non-constituent cause), *nimitta* (competent cause), *akshara* (the everlasting one), *karta* (the means), *manta* (the thinker), *vedita* (the knower), *boddha* (the intelligent one), *drashta* (the prophet), *dhata* (the supporter), *brahma* (the creator), *vishwakarma* (the builder of the universe/fetus), *vishvarupa* (taking universal form), *purusha* (lying in the body), *prabhava* (the source of origin), *avyaya* (the immutable) *nitya* (the eternal) *guni* (the receptacle of *mahabhutas*), *grahana* (receiver), *pradhana* (the foremost), *avyakta* (the unmanifested one), *jeeva* (the lively one), *jna* (the mindful one), *pudgala* (the ego), *chetnavan* (one having consciousness), *vibhu* (omnipresent), *bhutatma* (pragmatic soul), *indriyatma* (essence of sense organs) and *antaratma* (inner soul). Thus, the soul, at the time of beholding the qualities first of all, creates *akasha* in the same way as after complete obliteration of entire universe, the God of creation, Brahma created *akasha* with the support of mind followed by creation of other four elements *vayu* etc. which have higher degrees of materialistic qualities sequentially. In the same way, the soul, desirous of creating same events in the body, first of all, unites with the *akasha* and then with other four *bhutas* whose attributes are more and more manifested sequentially. All these actions take place in a very short time. (*anu kala*).[8]

Development in first month

स सर्वगुणवान् गर्भत्वमापन्नः प्रथमे मासि सम्मूर्च्छितः सर्वधातुकलुषीकृतः खेटभूतो भवत्यव्यक्तविग्रहःसदसद्भूताङ्गावयवः||९||

sa sarvaguṇavān garbhatvamāpannaḥ prathamē māsi sammūrcchitaḥ sarvadhātukaluṣīkr̥taḥ khēṭabhūtō bhavatyavyaktavigrahaḥ sadasadbhūtāṅgāvayavaḥ||9||

sa sarvaguNavAn garbhatvamApannaH prathame mAsi sammUrcchitaH sarvadhAtukaluShIkRutaH kheTabhUto bhavatyavyaktavigrahaH sadasadbhUtA~ggAvayavaH||9||

In the first month of gestation, the soul possessing all the qualities gets amalgamated with all the *dhatus* to form *khetabhuta* (semisolid, sticky substance) in which all the body parts are not manifested in spite of their presence in explicated or non-explicated form. [9]

Features in second month

द्वितीये मासि घनः सम्पद्यते पिण्डः पेश्यर्बुदं वा|

तत्र घनः पुरुषः, पेशी स्त्री, अर्बुदं नपुंसकम्||१०||

dvitīyē māsi ghanaḥ sampadyatē piṇḍaḥ pēśyarbudaṁ vā|

tatra ghanaḥ puruṣaḥ, pēśī strī, arbudaṁ napuṁsakam||10||

dvitIye mAsi ghanaH sampadyate piNDaH peshyarbudaM vA|

tatra ghanaH puruShaH, peshI strI, arbudaM napuMsakam||10||

During the second month of gestation, the embryo takes the form of solid mass. If it takes oval shape, then the born child would be a male, if it takes elongated shape, the female child will be born, and in the case of tumor shaped (round and elevated) mass, the hermaphrodite. [10]

Features in third month

तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्ते||११||

tr̥tīyē māsi sarvēndriyāṇi sarvāṅgāvayavāśca yaugapadyēnābhinirvartantē||11||

tRutIye mAsi sarvendriyANi sarvA~ggAvayavAshca yaugapadyenAbhinirvartante||11||

In third month, all the sense organs along with all the body parts are manifested simultaneously. [11]

Mahabhuta-specific features

तत्रास्य केचिदङ्गावयवा मातृजादीनवयवान् विभज्य पूर्वमुक्ता यथावत्|

महाभूतविकारप्रविभागेन त्विदानीमस्य तांश्चैवाङ्गावयवान् कांश्चित् पर्यायान्तरेणापरांश्चानुव्याख्यास्यामः|

मातृजादयोऽप्यस्य महाभूतविकारा एव|

तत्रास्याकाशात्मकं शब्दः श्रोत्रं लाघवं सौक्ष्म्यं विवेकश्च, वाय्वात्मकं स्पर्शः स्पर्शनं रौक्ष्यं प्रेरणं धातुव्यूहनं चेष्टाश्च शारीर्यः, अग्न्यात्मकं रूपं दर्शनं प्रकाशः पक्तिरौष्ण्यं च, अबात्मकं रसो रसनं शैत्यं मार्दवं स्नेहःक्लेदश्च, पृथिव्यात्मकं गन्धो घ्राणं गौरवं स्थैर्यं मूर्तिश्चेति||१२||

tatrāsya kēcidaṅgāvayavā mātr̥jādīnavayavān vibhajya pūrvamuktā yathāvat|

mahābhūtavikārapravibhāgēna tvidānīmasya tāṁścaivāṅgāvayavān kāṁścit paryāyāntarēṇāparāṁścānuvyākhyāsyāmaḥ|

mātr̥jādayō’pyasya mahābhūtavikārā ēva|

tatrāsyākāśātmakaṁ śabdaḥ śrōtraṁ lāghavaṁ saukṣmyaṁ vivēkaśca, vāyvātmakaṁ sparśaḥ sparśanaṁ raukṣyaṁ prēraṇaṁ dhātuvyūhanaṁ cēṣṭāśca śārīryaḥ,agnyātmakaṁ rūpaṁ darśanaṁ prakāśaḥ paktirauṣṇyaṁ ca, abātmakaṁ rasō rasanaṁ śaityaṁ mārdavaṁ snēhaḥ klēdaśca, pr̥thivyātmakaṁ gandhō ghrāṇaṁgauravaṁ sthairyaṁ mūrtiścēti||12||

tatrAsya kecida~ggAvayavA mAtRujAdInavayavAn vibhajya pUrvamuktA yathAvat|

mahAbhUtavikArapravibhAgena tvidAnImasya tAMshcaivA~ggAvayavAn kAMshcit paryAyAntareNAparAMshcAnuvyAkhyAsyAmaH|

mAtRujAdayo~apyasya mahAbhUtavikArA eva|

tatrAsyAkAshAtmakaM shabdaH shrotraM lAghavaM saukShmyaM vivekashca, vAyvAtmakaM sparshaH sparshanaM raukShyaM preraNaM dhAtuvyUhanaMceShTAshca shArIryaH, agnyAtmakaM rUpaM darshanaM prakAshaH paktirauShNyaM ca, abAtmakaM raso rasanaM shaityaM mArdavaM snehaH kledashca,pRuthivyAtmakaM gandho ghrANaM gauravaM sthairyaM mUrtishceti||12||

Some of the body parts of fetus like those having origin in mother etc. have already been enumerated earlier. Now we will enlist them according to the category based on modifications of the *panchamahabhuta* (five elements) with some additional ones. Even those parts originated from mother etc. are also due to modifications on *panchamahabhuta*.

In the fetus, the parts originated from *akasha mahabhuta* are- sound, auditory sensation, lightness, fineness and space; the parts from *vayu mahabhuta* are – tangibility, sense of touch, roughness, impulsion, structuring of body tissues and maintaining of movements of the body and *dosha*; the parts belonging to *agni mahabhuta* are visible form, vision, brightness, digestion and heat; those belonging to *apa mahabhuta* are taste, sense of taste, coldness, softness, unctuousness and moisture; those belonging to *prithvi mahabhuta* are odor, sensation of smell, heaviness, steadiness and material form. [12]

Loka purusha theory

एवमयं लोकसम्मितः पुरुषः|

यावन्तो हि लोके मूर्तिमन्तो भावविशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके इति; बुधास्त्वेवं द्रष्टुमिच्छन्ति||१३||

ēvamayaṁ lōkasammitaḥ puruṣaḥ|

yāvantō hi lōkē mūrtimantō bhāvaviśēṣāstāvantaḥ puruṣē, yāvantaḥ puruṣē tāvantō lōkē iti; budhāstvēvaṁdraṣṭumicchanti||13||

evamayaM lokasammitaH puruShaH|

yAvanto hi loke mUrtimanto bhAvavisheShAstAvantaH puruShe, yAvantaH puruShe tAvanto loke iti;budhAstvevaM draShTumicchanti||13||

Therefore the individual is an embodiment of the universe. All the material and spiritual phenomena of the universe are present in the individual and vice versa. This is how the wise desires to perceive. [13]

Gender specific features in development of fetus

एवमस्येन्द्रियाण्यङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्तेऽन्यत्र तेभ्यो भावेभ्यो येऽस्य जातस्योत्तरकालं जायन्ते; तद्यथा-दन्ता व्यञ्जनानि व्यक्तीभावस्तथायुक्तानि चापराणि|

एषा प्रकृतिः, विकृतिः पुनरतोऽन्यथा|

सन्ति खल्वस्मिन् गर्भे केचिन्नित्या भावाः, सन्ति चानित्याः केचित्|

तस्य य एवाङ्गावयवाः सन्तिष्ठन्ते, त एव स्त्रीलिङ्गं पुरुषलिङ्गं नपुंसकलिङ्गं वा बिभ्रति|

तत्र स्त्रीपुरुषयोर्ये वैशेषिका भावाः प्रधानसंश्रया गुणसंश्रयाश्च, तेषां यतो भूयस्त्वं ततोऽन्यतरभावः|

तद्यथा- क्लैब्यं भीरुत्वमवैशारद्यं मोहोऽनवस्थानमधोगुरुत्वमसहनं शैथिल्यं मार्दवं गर्भाशयबीजभागस्तथायुक्तानिचापराणि स्त्रीकराणि, अतो विपरीतानि पुरुषकराणि, उभयभागावयवा नपुंसककराणि भवन्ति||१४||

ēvamasyēndriyāṇyaṅgāvayavāśca yaugapadyēnābhinirvartantē'nyatra tēbhyō bhāvēbhyō yē'syajātasyōttarakālaṁ jāyantē; tadyathā- dantā vyañjanāni vyaktībhāvastathāyuktāni [18] cāparāṇi|

ēṣā prakṛtiḥ, vikṛtiḥ punaratō'nyathā|

santi khalvasmin garbhē kēcinnityā bhāvāḥ, santi cānityāḥ kēcit|

tasya ya ēvāṅgāvayavāḥ santiṣṭhantē, ta ēva strīliṅgaṁ puruṣaliṅgaṁ napuṁsakaliṅgaṁ vā bibhrati|

tatra strīpuruṣayōryē vaiśēṣikā bhāvāḥ pradhānasaṁśrayā guṇasaṁśrayāśca, tēṣāṁ yatō bhūyastvaṁtatō'nyatarabhāvaḥ|

tadyathā- klaibyaṁ bhīrutvamavaiśāradyaṁ mōhō'navasthānamadhōgurutvamasahanaṁ śaithilyaṁmārdavaṁ garbhāśayabījabhāgastathāyuktāni cāparāṇi strīkarāṇi, atō viparītāni puruṣakarāṇi,ubhayabhāgāvayavā [19] napuṁsakakarāṇi bhavanti||14||

evamasyendriyANya~ggAvayavAshca yaugapadyenAbhinirvartante~anyatra tebhyo bhAvebhyo ye~asyajAtasyottarakAlaM jAyante; tadyathA- dantA vya~jjanAni vyaktIbhAvastathAyuktAni [18] cAparANi|

eShA prakRutiH, vikRutiH punarato~anyathA|

santi khalvasmin garbhe kecinnityA bhAvAH, santi cAnityAH kecit|

tasya ya evA~ggAvayavAH santiShThante, ta eva strIli~ggaM puruShali~ggaM napuMsakali~ggaM vAbibhrati|

tatra strIpuruShayorye vaisheShikA bhAvAH pradhAnasaMshrayA guNasaMshrayAshca, teShAM yatobhUyastvaM tato~anyatarabhAvaH|

tadyathA- klaibyaM bhIrutvamavaishAradyaM moho~anavasthAnamadhogurutvamasahanaM shaithilyaMmArdavaM garbhAshayabIjabhAgastathAyuktAni cAparANi strIkarANi, ato viparItAni puruShakarANi,ubhayabhAgAvayavA [19] napuMsakakarANi bhavanti||14||

Therefore, the senses and organs of the fetus are simultaneously manifested except the ones which are manifested only after birth such as teeth, secondary sexual characteristics like beard and breasts, signs of puberty like production of semen and ovum and alike traits are developed later. This is the normalcy and otherwise abnormal. In the fetus, there are certain characteristics, which are permanent whereas certain others are temporary. The permanent characteristics distinguish the male, female or hermaphrodite sex of the fetus. The characteristic features which determine its male or female sex depend on the self or the mahabhutas and determined as per the dominance of one or the other of these factors such as cowardice, timidity, lack of skills, confusion, wavering nature, heaviness in lower body, intolerance, flabbiness, softness, presence of uterus and ovum and other such characters determine the female sex, opposite characters determine the male sex and mixture of both denote the hermaphrodite. [14]

तस्य यत्कालमेवेन्द्रियाणि सन्तिष्ठन्ते, तत्कालमेव चेतसि वेदना निर्बन्धं प्राप्नोति; तस्मात्तदा प्रभृति गर्भः स्पन्दते, प्रार्थयतेच जन्मान्तरानुभूतं यत् किञ्चित्, तद्द्वैहृदय्यमाचक्षते वृद्धाः|

मातृजं चास्य हृदयं मातृहृदयेनाभिसम्बद्धं भवति रसवाहिनीभिः संवाहिनीभिः; तस्मात्तयोस्ताभिर्भक्तिः संस्पन्दते |

तच्चैव कारणमवेक्षमाणा न द्वैहृदय्यस्य विमानितं गर्भमिच्छन्ति कर्तुम्|

विमानने ह्यस्य दृश्यते विनाशो विकृतिर्वा|

समानयोगक्षेमा हि तदा भवति गर्भेण केषुचिदर्थेषु माता|

तस्मात् प्रियहिताभ्यां गर्भिणीं विशेषेणोपचरन्ति कुशलाः||१५||

tasya yatkālamēvēndriyāṇi santiṣṭhantē, tatkālamēva cētasi vēdanā nirbandhaṁ prāpnōti; tasmāttadāprabhṛti garbhaḥ spandatē, prārthayatē ca janmāntarānubhūtaṁ yat kiñcit, taddvaihṛdayyamācakṣatēvṛddhāḥ|

mātṛjaṁ cāsya hṛdayaṁ mātṛhṛdayēnābhisambaddhaṁ bhavati rasavāhinībhiḥ [26] saṁvāhinībhiḥ;tasmāttayōstābhirbhaktiḥ saṁspandatē [27] |

taccaiva kāraṇamavēkṣamāṇā na [28] dvaihṛdayyasya vimānitaṁ garbhamicchanti kartum|

vimānanē hyasya dṛśyatē vināśō vikṛtirvā|

samānayōgakṣēmā hi tadā bhavati garbhēṇa kēṣucidarthēṣu mātā|

tasmāt priyahitābhyāṁ garbhiṇīṁ viśēṣēṇōpacaranti kuśalāḥ||15||

tasya yatkAlamevendriyANi santiShThante, tatkAlameva cetasi vedanA nirbandhaM prApnoti; tasmAttadAprabhRuti garbhaH spandate, prArthayate ca janmAntarAnubhUtaM yat ki~jcit, taddvaihRudayyamAcakShatevRuddhAH|

mAtRujaM cAsya hRudayaM mAtRuhRudayenAbhisambaddhaM bhavati rasavAhinIbhiH [26] saMvAhinIbhiH;tasmAttayostAbhirbhaktiH saMspandate [27] |

taccaiva kAraNamavekShamANA na [28] dvaihRudayyasya vimAnitaM garbhamicchanti kartum|

vimAnane hyasya dRushyate vinAsho vikRutirvA|

samAnayogakShemA hi tadA bhavati garbheNa keShucidartheShu mAtA|

tasmAt priyahitAbhyAM garbhiNIM visheSheNopacaranti kushalAH||15||

When senses of the fetus get manifested, its mind gets associated with feelings and due to this the fetus starts shuddering and expresses the wishes based on the experiences of prior life of the individual. According to elder persons, this condition is known as *dauhrida* (bi-cardiac condition). The heart of the fetus formed from the maternal component is linked to the mother's heart through the *rasavahi* (nutrient material carrying channels) and through these channels fetus expresses its wishes through the mother.

Due to this view people, do not want to overlook the wishes of the fetus as reflected through the desires of the pregnant mother. If these wishes are overlooked, the fetus may either be damaged or get distorted. The appropriate protection and defense of the pregnant mother is as good as the protection and defense of the fetus itself. So, the intelligent individuals concentrate upon a pregnant mother with particular care to accomplish her beloved and beneficial requirements. [15]

Signs of pregnancy

तस्या गर्भापत्तेर्द्वैहृदय्यस्य च विज्ञानार्थं लिङ्गानि समासेनोपदेक्ष्यामः|

उपचारसाधनं ह्यस्य ज्ञाने, ज्ञानं च लिङ्गतः, तस्मादिष्टो लिङ्गोपदेशः|

तद्यथा- आर्तवादर्शनमास्यसंस्रवणमनन्नाभिलाषश्छर्दिररोचकोऽम्लकामता च विशेषेण श्रद्धाप्रणयनमुच्चावचेषु भावेषुगुरुगात्रत्वं चक्षुषोग्लानिः स्तनयोः स्तन्यमोष्ठयोः स्तनमण्डलयोश्च काष्ण्यमत्यर्थं श्वयथुः पादयोरीषल्लोमराज्युद्गमोयोन्याश्चाटालत्वमिति गर्भे पर्यागते रूपाणि भवन्ति||१६||

tasyā garbhāpattērdvaihr̥dayyasya ca vijñānārthaṁ liṅgāni samāsēnōpadēkṣyāmaḥ|

upacārasādhanaṁ [31] hyasya jñānē, jñānaṁ ca liṅgataḥ, tasmādiṣṭō liṅgōpadēśaḥ|

tadyathā- ārtavādarśanamāsyasaṁsravaṇamanannābhilāṣaśchardirarōcakō'mlakāmatā ca viśēṣēṇaśraddhāpraṇayanamuccāvacēṣu bhāvēṣu gurugātratvaṁ cakṣuṣōrglāniḥ stanayōḥ stanyamōṣṭhayōḥstanamaṇḍalayōśca kārṣṇyamatyarthaṁ śvayathuḥ pādayōrīṣallōmarājyudgamō yōnyāścāṭālatvamitigarbhē paryāgatē rūpāṇi bhavanti||16||

tasyA garbhApatterdvaihRudayyasya ca vij~jAnArthaM li~ggAni samAsenopadekShyAmaH|

upacArasAdhanaM [31] hyasya j~jAne, j~jAnaM ca li~ggataH, tasmAdiShTo li~ggopadeshaH|

tadyathA- ArtavAdarshanamAsyasaMsravaNamanannAbhilAShashchardirarocako~amlakAmatA cavisheSheNa shraddhApraNayanamuccAvaceShu bhAveShu gurugAtratvaM cakShuShorglAniH stanayoHstanyamoShThayoH stanamaNDalayoshca kArShNyamatyarthaM shvayathuH pAdayorlShallomarAjyudgamoyonyAshcATAlatvamiti garbhe paryAgate rUpANi bhavanti||16||

Now I shall explain in brief the signs and symptoms that are indicative of pregnancy as well as the bi-cardiac condition. The knowledge of signs and symptoms facilitate the management of these conditions. Therefore, it is necessary to explain their signs and symptoms such as- amenorrhoea, excessive salivation, lack of desire to take food, vomiting, loss of appetite, liking for sour things, liking for all types of food- both wholesome and unwholesome, heaviness of the body, feeling of heaviness in the eyes, appearance of milk in breasts, appearance of excessive darkness in the lips and the areola of breasts, mild edema on feet, appearance of small hairs and dilatation of vagina. [16]

सा यद्यदिच्छेत्तत्तदस्यै दद्यादन्यत्र गर्भोपघातकरेभ्यो भावेभ्यः||१७||

sā yadyadicchēttattadasyai dadyādanyatra garbhōpaghātakarēbhyō bhāvēbhyaḥ||17||

sA yadyadicchettattadasyai dadyAdanyatra garbhopaghAtakarebhyo bhAvebhyaH||17||

As the wishes of the fetus are expressed through the mother, all wishes of mother should be fulfilled. What-so-ever she desires during this period should be provided except the substances likely to injure the fetus. [17]

Harmful factors in pregnancy

गर्भोपघातकरास्त्विमे भावा भवन्तिः; तद्यथासर्वमतिगुरूष्णतीक्ष्णं दारुणाश्च चेष्टाः; इमांश्चान्यानुपदिशन्ति वृद्धाः-देवतारक्षोऽनुचरपरिरक्षणार्थं न रक्तानि वासांसि बिभृयान्न मदकराणि मद्यान्यभ्यवहरेन्न यानमधिरोहेन्न मांसमश्नीयात्सर्वेन्द्रियप्रतिकूलांश्च भावान् दूरतः परिवर्जयेत्, यच्चान्यदपि किञ्चित् स्त्रियो विद्युः||१८||

garbhōpaghātakarāstvimē bhāvā bhavantiḥ; tadyathā- sarvamatigurūṣṇatīkṣṇaṁ dāruṇāśca cēṣṭāḥ;imāṁścānyānupadiśanti vṛddhāḥ- dēvatārakṣō'nucaraparirakṣaṇārthaṁ na raktāni vāsāṁsi bibhṛyānnamadakarāṇi madyānyabhyavaharēnna yānamadhirōhēnna māṁsamaśnīyāt sarvēndriyapratikūlāṁścabhāvān dūrataḥ parivarjayēt, yaccānyadapi kiñcit striyō vidyuḥ||18||

garbhopaghAtakarAstvime bhAvA bhavantiH; tadyathA- sarvamatigurUShNatIkShNaM dAruNAshca ceShTAH;imAMshcAnyAnupadishanti vRuddhAH- devatArakSho~anucaraparirakShaNArthaM na raktAni vAsAMsibibhRuyAnna madakarANi madyAnyabhyavaharenna yAnamadhirohenna mAMsamashnIyAtsarvendriyapratikUlAMshca bhAvAn dUrataH parivarjayet, yaccAnyadapi ki~jcit striyo vidyuH||18||

The following factors are harmful for the fetus for example-excessive use of heavy, hot and pungent substances, exertion activities, and others as instructed by elder persons. For the protection from the effect of gods, devils and their followers like she should not wear red apparel, she should not take intoxicating substances and wine, ride over rough riding vehicle, take meat and she should be far away from substances which are unwholesome to the senses and all other unwholesome substances should be avoided as advised by experienced ladies.[18]

तीव्रायां तु खलु प्रार्थनायां काममहितमप्यस्यै हितेनोपहितं दद्यात् प्रार्थनाविनयनार्थम्|

प्रार्थनासन्धारणाद्धि वायुः प्रकुपितोऽन्तःशरीरमनुचरन् गर्भस्यापद्यमानस्य विनाशं वैरूप्यं वा कुर्यात्||१९||

tīvrāyāṁ tu khalu prārthanāyāṁ kāmamahitamapyasyai hitēnōpahitaṁ dadyāt prārthanāvinayanārtham|

prārthanāsandhāraṇāddhi vāyuḥ prakupitō'ntaḥśarīramanucaran garbhasyāpadyamānasya vināśaṁvairūpyaṁ vā kuryāt||19||

tIvrAyAM tu khalu prArthanAyAM kAmamahitamapyasyai hitenopahitaM dadyAt prArthanAvinayanArtham|

prArthanAsandhAraNAddhi vAyuH prakupito~antaHsharIramanucaran garbhasyApadyamAnasya vinAshaMvairUpyaM vA kuryAt||19||

If the desire of the mother to use the substances likely to cause harm to the fetus is very acute, then even these substances can be given by addition of beneficial substances having capability to counteract the harmful effects. By the suppression of the desires, the *vata* gets vitiated, moves in the body of fetus produces different diseases, morphological abnormalities (dysmorphism) or even death. [19]

Features in fourth month

चतुर्थे मासि स्थिरत्वमापद्यते गर्भः, तस्मात्तदा गर्भिणी गुरुगात्रत्वमधिकमापद्यते विशेषेण||२०||

caturthē māsi sthiratvamāpadyatē garbhaḥ, tasmāttadā garbhiṇī gurugātratvamadhikamāpadyatēviśēṣēṇa||20||

caturthe mAsi sthiratvamApadyate garbhaH, tasmAttadA garbhiNI gurugAtratvamadhikamApadyatevisheSheNa||20||

During fourth month of gestation, the fetus attains stability due to which, the pregnant woman feels more heaviness in her body.[20]

Features in fifth month

पञ्चमे मासि गर्भस्य मांसशोणितोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी कार्श्यमापद्यते विशेषेण||२१||

pañcamē māsi garbhasya māṁsaśōṇitōpacayō bhavatyadhikamanyēbhyō māsēbhyaḥ

tasmāttadā garbhiṇīkārśyamāpadyatē viśēṣēṇa||21||

pa~jcame mAsi garbhasya mAMsashoNitopacayo bhavatyadhikamanyebhyo mAsebhyaH, tasmAttadAgarbhiNI kArshyamApadyate visheSheNa||21||

Due to increased anabolism of muscle tissue and blood of the fetus during the fifth month of gestation, the pregnant woman becomes emaciated. [21]

Features in sixth month

षष्ठे मासि गर्भस्य बलवर्णोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी बलवर्णहानिमापद्यते विशेषेण||२२||

ṣaṣṭhē māsi garbhasya balavarṇōpacayō bhavatyadhikamanyēbhyō māsēbhyaḥ, tasmāttadā garbhiṇībalavarṇahānimāpadyatē viśēṣēṇa||22||

ShaShThe mAsi garbhasya balavarNopacayo bhavatyadhikamanyebhyo mAsebhyaH, tasmAttadA garbhiNIbalavarNahAnimApadyate visheSheNa||22||

During sixth month, fetus derives more strength and complexion, therefore the pregnant woman loses her strength and complexion significantly. [22]

Features in seventh month

सप्तमे मासि गर्भः सर्वैर्भावैराप्याय्यते, तस्मात्तदा गर्भिणी सर्वाकारैः क्लान्ततमा भवति||२३||

saptamē māsi garbhaḥ sarvairbhāvairāpyāyyatē, tasmāttadā garbhiṇī sarvākāraiḥ klāntatamābhavati||23||

saptame mAsi garbhaH sarvairbhAvairApyAyyate, tasmAttadA garbhiNI sarvAkAraiH klAntatamAbhavati||23||

As during the seventh month of gestation the fetus attains over-all fulfillment of all elements. Therefore, a pregnant woman becomes excessively exhausted. [23]

Features in eighth month

अष्टमे मासि गर्भश्च मातृतो गर्भतश्च माता रसहारिणीभिः संवाहिनीभिर्मुहुर्मुहुरोजः परस्परत आददातेगर्भस्यासम्पूर्णत्वात् [३५] |

तस्मात्तदा गर्भिणीमुहुर्महुर्मुदा युक्ता भवति मुहुर्मुहुश्च म्लाना, तथा गर्भः; तस्मात्तदा गर्भस्य जन्मव्यापत्तिमद्भवत्योजसोऽनवस्थितत्वात् |

तं चैवार्थमभिसमीक्ष्याष्टमं मासमगण्यमित्याचक्षते कुशलाः||२४||

aṣṭamē māsi garbhaśca mātṛtō garbhataśca mātā rasahāriṇībhiḥ saṁvāhinībhirmuhurmuhurōjaḥparasparata ādadātē garbhasyāsampūrṇatvāt |

tasmāttadā garbhiṇīmuhurmahurmudā yuktā bhavati muhurmuhuśca mlānā, tathā garbhaḥ; tasmāttadāgarbhasya janma vyāpattimadbhavatyōjasō'navasthitatvāt |

taṁ caivārthamabhisamīkṣyāṣṭamaṁ māsamagaṇyamityācakṣatē kuśalāḥ||24||

aShTame mAsi garbhashca mAtRuto garbhatashca mAtA rasahAriNIbhiH saMvAhinIbhirmuhurmuhurojaHparasparata AdadAte garbhasyAsampUrNatvAt |

tasmAttadA garbhiNImuhurmahurmudA yuktA bhavati muhurmuhushca mlAnA, tathA garbhaH; tasmAttadAgarbhasya janma vyApattimadbhavatyojaso~anavasthitatvAt |

taM caivArthamabhisamIkShyAShTamaM mAsamagaNyamityAcakShate kushalAH||24||

During the eighth month of gestation due to immaturity of the fetus, the *ojas* moves from the mother to fetus and from fetus to mother through the channels carrying *rasa* (nutritive fluid). As a result, at that time, the pregnant woman frequently becomes happy or dull (exhausted) parallel is the condition of the fetus. It is because of the instability of the *ojas*, the delivery of the fetus during this month is prone to danger. In view of this, experts do not consider this month fit for labor. [24]

Time of delivery

तस्मिन्नेकदिवसातिक्रान्तेऽपि नवमं मासमुपादाय प्रसवकालमित्याहुरादशमान्मासात्|

एतावान् प्रसवकालः, वैकारिकमतः परं कुक्षावस्थानं गर्भस्य||२५||

tasminnēkadivasātikrāntē'pi navamaṁ māsamupādāya prasavakālamityāhurādaśamānmāsāt|

ētāvān prasavakālaḥ, vaikārikamataḥ [37] paraṁ kukṣāvavasthānaṁ garbhasya||25||

tasminnekadivasAtikrAnte~api navamaM mAsamupAdAya prasavakAlamityAhurAdashamAnmAsAt|

etAvAn prasavakAlaH, vaikArikamataH [37] paraM kukShAvavasthAnaM garbhasya||25||

Even the first day after this eighth month i.e. from the first day of the ninth month till the tenth month is known as the period of parturition. Normally delivery takes place during this period. After this period, if there is retention of fetus in the uterus, it is considered abnormal. [25]

एवमनयाऽऽनुपूर्व्याऽभिनिर्वर्तते कुक्षौ||२६||

ēvamanayā nupūrvyā'bhinirvartatē kukṣau||26||

evamanayA$_a$anupUrvyA~abhinirvartate kukShau||26||

In this way the fetus grows and develops sequentially in the womb. [26]

मात्रादीनां खलु गर्भकराणां भावानां सम्पदस्तथा वृत्तऽस्य सौष्ठवान्मातृतश्चैवोपस्नेहोपस्वेदाभ्यां कालपरिणामात्स्वभावसंसिद्धेश्च कुक्षौ वृद्धिं प्राप्नोति||२७||

mātrādīnāṁ khalu garbhakarāṇāṁ bhāvānāṁ sampadastathā vṛttasyasauṣṭhavānmātṛtaścaivōpasnēhōpasvēdābhyāṁ kālapariṇāmāt svabhāvasaṁsiddhēśca kukṣau vṛddhiṁprāpnōti||27||

mAtrAdInAM khalu garbhakarANAM bhAvAnAM sampadastathA vRuttasyasauShThavAnmAtRutashcaivopasnehopasvedAbhyAM kAlapariNAmAt svabhAvasaMsiddheshca kukShauvRuddhiM prApnoti||27||

With the normalcy of the *matrijadi* (maternal etc.) six factors responsible for the production of the fetus viz. mother (ovum) father (sperm), *satmya* (adaptability), *rasa* (nutritive fluid) and *sattva* (mind) along with compliance to the code and conduct of dos and don'ts in the pregnancy by the mother, the fetus obtains its nourishment through *upasneha* (perfusion, osmosis, active and passive transport) and *upasveda* (warmth) from the mother as a result of passage of time and own nature fetus obtains growth and development in uterus. [27]

मात्रादीनामेव तु खलु गर्भकराणां भावानां व्यापत्तिनिमित्तमस्याजन्म भवति||२८||

mātrādīnāmēva tu khalu garbhakarāṇāṁ bhāvānāṁ vyāpattinimittamasyājanma bhavati||28||

mAtrAdInAmeva tu khalu garbhakarANAM bhAvAnAM vyApattinimittamasyAjanma bhavati||28||

Due to the abnormality in the mother (ovum), father (sperm) etc. factors accountable for the creation of the fetus leads no birth of the child. [28]

Causes of premature delivery and ante-natal death

ये ह्यस्य कुक्षौ वृद्धिहेतुसमाख्याता भावास्तेषां विपर्ययादुदरे विनाशमापद्यते, अथवाऽप्यचिरजातः स्यात्||२९||

yē hyasya kukṣau vṛddhihētusamākhyātā bhāvāstēṣāṁ viparyayādudarē vināśamāpadyatē,athavā'pyacirajātaḥ syāt||29||

ye hyasya kukShau vRuddhihetusamAkhyAtA bhAvAsteShAM viparyayAdudare vinAshamApadyate,athavA~apyacirajAtaH syAt||29||

The fetus gets destroyed in the womb of the mother or there is premature delivery if factors opposing to those described for its growth, are present. [29]

Causes of congenital abnormalities

यतस्तु कात्स्न्र्येनाविनश्यन् विकृतिमापद्यते, तदनुव्याख्यास्यामः- यदा स्त्रिया दोषप्रकोपणोक्तान्यासेवमानाया दोषाःप्रकुपिताः शरीरमुपसर्पन्तः शोणितगर्भाशयावुपपद्यन्ते , न च कात्स्न्र्येन शोणितगर्भाशयौ दूषयन्ति, तदेयं गर्भं लभतेस्त्री; तदा तस्य गर्भस्य मातृजानामवयवानामन्यतमोऽवयवो विकृतिमापद्यत एकोऽथवाऽनेके, यस्य यस्य ह्यवयवस्य बीजेबीजभागे वा दोषाः प्रकोपमापद्यन्ते, तं तमवयवं विकृतिराविशति|

यदा ह्यस्याः शोणिते गर्भाशयबीजभागः प्रदोषमापद्यते, तदा वन्ध्यां जनयति; यदा पुनरस्याः शोणितेगर्भाशयबीजभागावयवः प्रदोषमापद्यते, तदा पूतिप्रजां जनयति; यदा त्वस्याः शोणिते गर्भाशयबीजभागावयवः स्त्रीकराणां चशरीरबीजभागानामेकदेशः प्रदोषमापद्यते, तदा स्त्र्याकृतिभूयिष्ठामस्त्रियं वार्तां [४२] नाम जनयति, तां स्त्रीव्यापदमाचक्षते||३०||

yatastu kārtsnyēnāvinaśyan vikr̥timāpadyatē, tadanuvyākhyāsyāmaḥ- yadā striyādōṣaprakōpaṇōktānyāsēvamānāyā dōṣāḥ prakupitāḥ śarīramupasarpantaḥśōṇitagarbhāśayāvupapadyantē [40] , na ca kārtsnyēna śōṇitagarbhāśayau dūṣayanti, tadēyaṁ [41] garbhaṁlabhatē strī; tadā tasya garbhasya mātr̥jānāmavayavānāmanyatamō'vayavō vikr̥timāpadyataēkō'thavā'nēkē, yasya yasya hyavayavasya bījē bījabhāgē vā dōṣāḥ prakōpamāpadyantē, taṁtamavayavaṁ vikr̥tirāviśati|

yadā hyasyāḥ śōṇitē garbhāśayabījabhāgaḥ pradōṣamāpadyatē, tadā vandhyāṁ janayati; yadāpunarasyāḥ śōṇitē garbhāśayabījabhāgāvayavaḥ pradōṣamāpadyatē, tadā pūtiprajāṁ janayati; yadātvasyāḥ śōṇitē garbhāśayabījabhāgāvayavaḥ strīkarāṇāṁ ca śarīrabījabhāgānāmēkadēśaḥpradōṣamāpadyatē, tadā stryākr̥tibhūyiṣṭhāmastriyaṁ vārtāṁ [42] nāma janayati, tāṁstrīvyāpadamācakṣatē||30||

yatastu kArtsnyenAvinashyan vikRutimApadyate, tadanuvyAkhyAsyAmaH- yadA striyAdoShaprakopaNoktAnyAsevamAnAyA doShAH prakupitAH sharIramupasarpantaHshoNitagarbhAshayAvupapadyante [40] , na ca kArtsnyena shoNitagarbhAshayau dUShayanti, tadeyaM [41]garbhaM labhate strI; tadA tasya garbhasya mAtRujAnAmavayavAnAmanyatamo~avayavovikRutimApadyata eko$_{athavA}$aneke, yasya yasya hyavayavasya blje bIjabhAge vA doShAHprakopamApadyante, taM tamavayavaM vikRutirAvishati|

yadA hyasyAH shoNite garbhAshayabIjabhAgaH pradoShamApadyate, tadA vandhyAM janayati; yadApunarasyAH shoNite garbhAshayabIjabhAgAvayavaH pradoShamApadyate, tadA pUtiprajAM janayati; yadAtvasyAH shoNite garbhAshayabIjabhAgAvayavaH strIkarANAM ca sharIrabIjabhAgAnAmekadeshaHpradoShamApadyate, tadA stryAkRutibhUyiShThAmastriyaM vArtAM [42] nAma janayati, tAMstrIvyApadamAcakShate||30||

In this verse, Lord Atreya said that I will explain, how the fetus does not get destroyed completely, but gets abnormalities/anomalies with the exposure of causative factors. When a woman gets indulged in *dosha* aggravating factors (diet/activities), it results in spread of these *dosha* in her body. When they reach *shonita* (ovum) and *garbhashaya*

(uterus including fallopian tubes) and do not cause complete vitiation of *shonita* and *garbhashaya*, in this situation when the woman is conceived with partially vitiated *shonita* and *garbhashaya*, then abnormality of one or more organs occur due to vitiation of maternally derived organs of that *garbha*. Whatever the *beeja* forming organs or part of *beeja* gets vitiated, corresponding organ gets abnormality (*vikriti*).

When the *garbhashayabijabhaga* (gene related to uterus) in the ovum of the mother gets vitiated, then she produces an infertile or *vandhya* female child and when the *garbhashayabijabhagavayava* (chromosome) in the ovum of a woman gets vitiated, then she produces a *putipraja* ((whose child dies before delivery). When the *garbhashayabijabhagavayava* as well as a part of female body producing *beejabhaga* of ovum in a woman gets vitiated, birth of a child takes place called *varta* (birth with female appearance but actually is not a female).These deformities are caused by the vitiation of the ovum. These are the morbidities due to involvement of the female chromosomes. [30]

एवमेव पुरुषस्य यदा बीजे बीजभागः प्रदोषमापद्यते, तदा वन्ध्यं जनयति; यदा पुनरस्य बीजे बीजभागावयवःप्रदोषमापद्यते, तदा पूतिप्रजं जनयति; यदा त्वस्य बीजे बीजभागावयवः पुरुषकराणां च शरीरबीजभागानामेकदेशःप्रदोषमापद्यते, तदा पुरुषाकृतिभूयिष्ठमपुरुषं तृणपुत्रिकं नाम जनयति; तां पुरुषव्यापदमाचक्षते||३१||

ēvamēva puruṣasya yadā bījē bījabhāgaḥ pradōṣamāpadyatē, tadā vandhyaṁ janayati; yadāpunarasya bījē bījabhāgāvayavaḥ pradōṣamāpadyatē, tadā pūtiprajaṁ janayati; yadā tvasya bījēbījabhāgāvayavaḥ puruṣakarāṇāṁ ca śarīrabījabhāgānāmēkadēśaḥ pradōṣamāpadyatē, tadāpuruṣākr̥tibhūyiṣṭhamapuruṣaṁ tr̥ṇaputrikaṁ nāma janayati; tāṁ puruṣavyāpadamācakṣatē||31||

evameva puruShasya yadA bIje bIjabhAgaH pradoShamApadyate, tadA vandhyaM janayati; yadApunarasya bIje bIjabhAgAvayavaH pradoShamApadyate, tadA pUtiprajaM janayati; yadA tvasya bIjebIjabhAgAvayavaH puruShakarANAM ca sharIrabIjabhAgAnAmekadeshaH pradoShamApadyate, tadApuruShAkRutibhUyiShThamapuruShaM tRuNaputrikaM nAma janayati; tAMpuruShavyApadamAcakShate||31||

In the same way, when the part of the *beeja* (gene of a sperm) is markedly vitiated, then this gives birth to a *vandhya* (sterile) child. When the *beejabhagavayava* (chromosome) is extremely vitiated, then this gives birth to a *putipraja* (whose child dies before delivery). When the *beejabhagavayava* of sperm and also portions of the *beejabhaga*, which are responsible for the production of organs that differentiate a male, are greatly vitiated, then this gives birth to a child who is not a male but only having masculine distinctiveness in abundance. Such a type of child is known as *trinaputrika*. These deformities are caused by the vitiation of the sperm (male genes and chromosomes). [31]

एतेन मातृजानां पितृजानां चावयवानां विकृतिव्याख्यानेन सात्म्यजानां रसजानां सत्त्वजानां चावयवानां विकृतिर्व्याख्याताभवति||३२||

ētēna mātṛjānāṁ pitṛjānāṁ cāvayavānāṁ vikṛtivyākhyānēna sātmyajānāṁ rasajānāṁ sattvajānāṁcāvayavānāṁ vikṛtirvyākhyātā bhavati||32||

etena mAtRujAnAM pitRujAnAM cAvayavAnAM vikRutivyAkhyAnena sAtmyajAnAM rasajAnAM sattvajAnAMcAvayavAnAM vikRutirvyAkhyAtA bhavati||32||

Thus, the abnormalities of organs derived from the mother (ovum) and father (sperm) has been explained. On the same line, the abnormalities of the organs resulting from *satmya* (adaptability), *rasa* (digestive product of the mother's food) and *sattva* (mind) should be considered. [32]

निर्विकारः परस्त्वात्मा सर्वभूतानां निर्विशेषः; सत्त्वशरीरयोस्तु विशेषाद्विशेषोपलब्धिः||३३||

nirvikāraḥ parastvātmā sarvabhūtānāṁ nirviśēṣaḥ; sattvaśarīrayōstu viśēṣādviśēṣōpalabdhiḥ||33||

nirvikAraH parastvAtmA sarvabhUtAnAM nirvisheShaH; sattvasharIrayostuvisheShAdvisheShopalabdhiH||33||

The soul is devoid of disorders and beholds supreme position. The soul in different living beings is not different (it is same or part of the same consciousness). The difference in its presence/existence is felt only due to diverse features of the body and mind of different living beings. [33]

Causes of psychic and somatic abnormalities

तत्र त्रयः शरीरदोषा वातपित्तश्लेष्माणः, ते शरीरं दूषयन्ति; द्वौ पुनः सत्त्वदोषौ रजस्तमश्च, तौ सत्त्वं दूषयतः|

ताभ्यां च सत्त्वशरीराभ्यां दुष्टाभ्यां विकृतिरुपजायते, नोपजायते चाप्रदुष्टाभ्याम्||३४||

tatra trayaḥ śarīradōṣā vātapittaślēṣmāṇaḥ, tē śarīraṁ dūṣayanti; dvau punaḥ sattvadōṣau rajastamaśca,tau sattvaṁ dūṣayataḥ|

tābhyāṁ ca sattvaśarīrābhyāṁ duṣṭābhyāṁ vikṛtirupajāyatē, nōpajāyatē cāpraduṣṭābhyām||34||

tatra trayaH sharIradoShA vAtapittashleShmANaH, te sharIraM dUShayanti; dvau punaH sattvadoShaurajastamashca, tau sattvaM dUShayataH|

tAbhyAM ca sattvasharIrAbhyAM duShTAbhyAM vikRutirupajAyate, nopajAyate cApraduShTAbhyAm||34||

There are three bodily *doshas* i.e. *vata, pitta* and *kapha*- they vitiate the body. Again, there are two *doshas* of mind i. e. *rajas* and *tamas*- they vitiate the mind. Vitiation of the body and the mind causes the expression of diseases and no disease is caused without vitiation of *doshas*.

Four types of body types

तत्र शरीरं योनिविशेषाच्चतुर्विधमुक्तमग्रे||३५||

tatra śarīraṁ yōniviśēṣāccaturvidhamuktamagrē||35||

tatra sharIraM yonivisheShAccaturvidhamuktamagre||35||

Based upon the *yoni* (origin), the body of living beings is of four types, which has been mentioned earlier. [35]

Three types of psyche

त्रिविधं खलु सत्त्वं- शुद्धं, राजसं, तामसमिति|

तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात्, राजसं सदोषमाख्यातं रोषांशत्वात्, तामसमपि सदोषमाख्यातं मोहांशत्वात्|

तेषां तु त्रयाणामपि सत्त्वानामेकैकस्य भेदाग्रमपरिसङ्ख्येयं तरतमयोगाच्छरीरयोनिविशेषेभ्यश्चान्योन्यानुविधानत्वाच्च|

शरीरं ह्यपि सत्त्वमनुविधीयते, सत्त्वं च शरीरम्| तस्मात् कतिचित्सत्त्वभेदाननूकाभिनिर्देशेन निदर्शनार्थमनुव्याख्यास्यामः||३६||

trividhaṁ khalu sattvaṁ- śuddhaṁ, rājasaṁ, tāmasamiti|

tatra śuddhamadōṣamākhyātaṁ kalyāṇāṁśatvāt, rājasaṁ sadōṣamākhyātaṁ rōṣāṁśatvāt, tāmasamapisadōṣamākhyātaṁ mōhāṁśatvāt|

tēṣāṁ tu trayāṇāmapi sattvānāmēkaikasya bhēdāgramaparisaṅkhyēyaṁtaratamayōgāccharīrayōniviśēṣēbhyaścānyōnyānuvidhāna tvācca| śarīraṁ hyapi sattvamanuvidhīyatē, sattvaṁ ca śarīram|

tasmāt katicitsattvabhēdānanūkābhinirdēśēna nidarśanārthamanuvyākhyāsyāmaḥ||36||

trividhaM khalu sattvaM- shuddhaM, rAjasaM, tAmasamiti|

tatra shuddhamadoShamAkhyAtaM kalyANAMshatvAt, rAjasaM sadoShamAkhyAtaM roShAMshatvAt,tAmasamapi sadoShamAkhyAtaM mohAMshatvAt|

teShAM tu trayANAmapi sattvAnAmekaikasya bhedAgramaparisa~gkhyeyaMtaratamayogAccharIrayonivisheShebhyashcAnyonyAnuvidhAnatvAcca| sharIraM hyapi sattvamanuvidhIyate, sattvaM ca sharIram|

tasmAt katicitsattvabhedAnanUkAbhinirdeshena nidarshanArthamanuvyAkhyAsyAmaH||36||

The mind is of three types – pure *sattvika, rajasika* and *tamasika*. The pure *sattvika* one is free from causing abnormalities as it is gifted with auspiciousness; whereas the *rajasika* type is impure because it promotes furious temperament. In the same way, the *tamasika* one is similarly impure because of bewilderment. Each of these three types of

mind can be sub-divided into innumerable forms owing to comparative proportions and type of body and origin of the body it resides into. The body influences the mind and vice versa. Therefore, some of the varieties of mind have been described briefly depicting their resemblance with recognized symbols. [36]

Seven types of *sattva* dominant psychic constitution

तद्यथा-

शुचिं सत्याभिसन्धं जितात्मानं संविभागिनं ज्ञानविज्ञानवचनप्रतिवचनसम्पन्नं स्मृतिमन्तंकामक्रोधलोभमानमोहेर्ष्याहर्षामर्षापेतं समं सर्वभूतेषु ब्राह्मं विद्यात् (१)|

इज्याध्ययनव्रतहोमब्रह्मचर्यपरमतिथिव्रतमुपशान्तमदमानरागद्वेषमोहलोभरोषंप्रतिभावचनविज्ञानोपधारणशक्तिसम्पन्नमार्षं विद्यात् (२)|

ऐश्वर्यवन्तमादेयवाक्यं यज्वानं शूरमोजस्विनं तेजसोपेतमक्लिष्टकर्माणं दीर्घदर्शिनं धर्मार्थकामाभिरतमैन्द्रं विद्यात् (३)|

लेखास्थवृत्तं प्राप्तकारिणमसम्प्रहार्यमुत्थानवन्तं स्मृतिमन्तमैश्वर्यलम्भिनं [५३] व्यपगतरागेर्ष्याद्वेषमोहं याम्यं विद्यात् (४))|

शूरं धीरं शुचिमशुचिद्वेषिणं यज्वानमम्भोविहाररतिमक्लिष्टकर्माणं स्थानकोपप्रसादं वारुणं विद्यात् (५)|

स्थानमानोपभोगपरिवारसम्पन्नं धर्मार्थकामनित्यं शुचिं सुखविहारं व्यक्तकोपप्रसादं कौबेरं विद्यात् (६)|

प्रियनृत्यगीतवादित्रोल्लापकश्लोकाख्यायिकेतिहासपुराणेषु कुशलं गन्धमाल्यानुलेपनवसनस्त्रीविहारकामनित्यमनसूयकंगान्धर्वं विद्यात् (७)|

इत्येवं शुद्धस्य सत्त्वस्य सप्तविधं भेदांशं विद्यात् कल्याणांशत्वात्; तत्संयोगात्तु ब्राह्ममत्यन्तशुद्धं व्यवस्येत्||३७||

tadyathā-

śuciṁ satyābhisandhaṁ jitātmānaṁ saṁvibhāginaṁjñānavijñānavacanaprativacanasampannaṁ

smṛtimantaṁkāmakrōdhalōbhamānamōhērṣyāharṣāmarṣāpētaṁ samaṁ sarvabhūtēṣu brāhmaṁ vidyāt (1)|

ijyādhyayanavratahōmabrahmacaryaparamatithivratamupaśāntamadamānarāgadvēṣa mōhalōbharōṣaṁpratibhāvacanavijñānōpadhāraṇaśaktisampannamārṣaṁ vidyāt (2)|

aiśvaryavantamādēyavākyaṁ yajvānaṁ śūramōjasvinaṁ tējasōpētamakliṣṭakarmāṇaṁ dīrghadarśinaṁdharmārthakāmābhiratamaindraṁ vidyāt (3)|

lēkhāsthavṛttaṁ prāptakāriṇamasamprahāryamutthānavantaṁ smṛtimantamaiśvaryalambhinaṁ [53]vyapagatarāgērṣyādvēṣamōhaṁ yāmyaṁ vidyāt (4)|

śūraṁ dhīraṁ śucimaśucidvēṣiṇaṁ yajvānamambhōvihāraratimakliṣṭakarmāṇaṁ sthānakōpaprasādaṁvāruṇaṁ vidyāt (5)|

sthānamānōpabhōgaparivārasampannaṁ dharmārthakāmanityaṁ śuciṁ sukhavihāraṁvyaktakōpaprasādaṁ kaubēraṁ vidyāt (6)|

priyanṛtyagītavāditrōllāpakaślōkākhyāyikētihāsapurāṇēṣu kuśalaṁgandhamālyānulēpanavasanastrīvihārakāmanityamanasūyakaṁ gāndharvaṁ vidyāt (7)|

ityēvaṁ śuddhasya sattvasya saptavidhaṁ bhēdāṁśaṁ vidyāt kalyāṇāṁśatvāt; tatsaṁyōgāttubrāhmamatyantaśuddhaṁ vyavasyēt||37||

tadyathA-

shuciM satyAbhisandhaM jitAtmAnaM saMvibhAginaMj$_{jAnavij}$jAnavacanaprativacanasampannaM

smRutimantaMkAmakrodhalobhamAnamoherShyAharShAmarShApetaM samaM sarvabhUteShu brAhmaM vidyAt (1)|

ijyAdhyayanavratahomabrahmacaryaparamatithivratamupashAntamadamAnarAgadveShamohalobharoShaMpratibhAvacanavij~jAnopadhAraNashaktisampannamArShaM vidyAt (2)|

aishvaryavantamAdeyavAkyaM yajvAnaM shUramojasvinaM tejasopetamakliShTakarmANaMdIrghadarshinaM dharmArthakAmAbhiratamaindraM vidyAt (3)|

lekhAsthavRuttaM prAptakAriNamasamprahAryamutthAnavantaM smRutimantamaishvaryalambhinaM [53]vyapagatarAgerShyAdveShamohaM yAmyaM vidyAt (4)|

shUraM dhIraM shucimashucidveShiNaM yajvAnamambhovihAraratimakliShTakarmANaMsthAnakopaprasAdaM vAruNaM vidyAt (5)|

sthAnamAnopabhogaparivArasampannaM dharmArthakAmanityaM shuciM sukhavihAraMvyaktakopaprasAdaM kauberaM vidyAt (6)|

priyanRutyagItavAditrollApakashlokAkhyAyiketihAsapurANeShu kushalaMgandhamAlyAnulepanavasanastrIvihArakAmanityamanasUyakaM gAndharvaM vidyAt (7)|

ityevaM shuddhasya sattvasya saptavidhaM bhedAMshaM vidyAt kalyANAMshatvAt; tatsaMyogAttubrAhmamatyantashuddhaM vyavasyet||37||

The pure *sattvika* type of mind is positive and is of seven categories. Their distinguishing features are furnished in the statement given below:

1. ***Brahma*** (giving out the qualities of Brahma): Clean, love for truth, having control over self, power of eliminating bias, capable of learning, perceptive, power of description, reply and memory. Freedom from overenthusiasm, anger, greediness, self-esteem, lack of knowledge, envy, misery and narrow-mindedness and favorable outlook equally for all the individuals. The individuals having such qualities should be known as *Brahma* in mind.
2. ***Arsha*** (giving out the qualities of *rishis*): Dedication to holy rituals, study, sacred vows, oblations and celibacy, welcoming nature to the guest. Has freedom from self-importance, self-esteem, affection, detestation, lack of knowledge, greed and annoyance. The person is capable of intellectual excellence and eloquence, power of understanding and retention. The individuals having such qualities should be known as *Arsha* in mind.
3. ***Aindra*** (giving out the qualities of Indra): Supremacy and trustworthy words, involved in holy rituals, endowed with bravery, strength and splendor, involved in good acts, far sightedness, always engaged in achievement of virtue, wealth, devotion to virtuous acts, earning of wealth and pleasure. The individuals having such qualities should be known as *Indra* in mind.
4. ***Yamya*** (giving out the qualities of Yama): Observance of the humility of actions, timely instigation of dealings, non- aggressive, accomplished with promptness and memory, attaining supremacy, free from affection, jealousy, detestation and ignorance. The individuals having such qualities should be known as *Yama* in mind.
5. ***Varuna*** (giving out the qualities of Varuna): Bravery, patience, clean and disliking for uncleanliness, engaged in holy rituals, affection for enjoyment in water, hatred for mean-actions, expression of anger and happiness in proper time and place. The individuals having such qualities should be known as *Varuna* in mind.
6. ***Kaubera*** (giving out the qualities of Kubera): Capable of position, honor, luxuries and having family members (attendants), constantly involved in virtuous acts, wealth and satisfaction of desires, clean, comfortable movement, obvious annoyance and happiness. The individuals having such qualities should be known as *Kaubera* in mind.
7. ***Gandharva*** (giving out the qualities of Gandharva): Fond of dancing, singing, music and praise, expert in poetry, stories, historical narrations and epics, constantly use scents, garlands, pastes, clothing, engaged with women and passion. The individuals having such qualities should be known as *Gandharva* in mind.

As a result, the pure mind has been divided in to seven types because of advantageous character. Brahma is considered as purest due to predominance of pure mind. [37]

Six types of *rajas* dominant psychic constitution

शूरं चण्डमसूयकमैश्वर्यवन्तमौपधिकं रौद्रमननुक्रोशमात्मपूजकमासुरं विद्यात् (१)|

अमर्षिणमनुबन्धकोपं छिद्रप्रहारिणं क्रूरमाहारातिमात्ररुचिमामिषप्रियतमं स्वप्नायासबहुलमीर्ष्युं राक्षसं विद्यात् (२)|

महाशनं [५७] स्त्रैणं स्त्रीरहस्काममशुचिं शुचिद्वेषिणं भीरुं भीषयितारं विकृतविहाराहारशीलं पैशाचं विद्यात् (३)|

क्रुद्धशूरमक्रुद्धभीरुं तीक्ष्णमायासबहुलं सन्त्रस्तगोचरमाहारविहारपरं [५८] सार्पं विद्यात् (४)|

आहारकाममतिदुःखशीलाचारोपचारमसूयकमसंविभागिनमतिलोलुपमकर्मशीलं प्रैतं विद्यात् (५)|

अनुषक्तकाममजस्रमाहारविहारपरमनवस्थितममर्षणमसञ्चयं शाकुनं विद्यात् (६)|

इत्येवं खलु राजसस्य सत्त्वस्य षड्विधं भेदांशं विद्यात्, रोषांशत्वात्||३८||

śūraṁ caṇḍamasūyakamaiśvaryavantamaupadhikaṁ
raudramananukrōśamātmapūjakamāsuraṁvidyāt (1)|

amarṣiṇamanubandhakōpaṁ chidraprahāriṇaṁ
krūramāhārātimātrarucimāmiṣapriyatamaṁsvapnāyāsabahulamīrṣyuṁ rākṣasaṁ vidyāt (2)|

mahāśanaṁ [57] straiṇaṁ strīrahaskāmamaśuciṁ śucidvēṣiṇaṁ bhīruṁ bhīṣayitāraṁ vikṛtavihārāhāraśīlaṁpaiśācaṁ vidyāt (3)|

kruddhaśūramakruddhabhīruṁ tīkṣṇamāyāsabahulaṁ
santrastagōcaramāhāravihāraparaṁ [58] sārpaṁvidyāt (4)|

āhārakāmamatiduḥkhaśīlācārōpacāramasūyakamasaṁvibhāginamatilōlupamakarmaśīlaṁ praitaṁ vidyāt(5)|

anuṣaktakāmamajasramāhāravihāraparamanavasthitamamarṣaṇamasañcayaṁ śākunaṁ vidyāt (6)|

ityēvaṁ khalu rājasasya sattvasya ṣaṅvidhaṁ bhēdāṁśaṁ vidyāt, rōṣāṁśatvāt||38||

shUraM caNDamasUyakamaishvaryavantamaupadhikaM
raudramananukroshamAtmapUjakamAsuraMvidyAt (1)|

amarShiNamanubandhakopaM chidraprahAriNaM
krUramAhArAtimAtrarucimAmiShapriyatamaMsvapnAyAsabahulamIrShyuM rAkShasaM vidyAt (2)|

mahAshanaM [57] straiNaM strIrahaskAmamashuciM shucidveShiNaM bhIruM bhIShayitAraMvikRutavihArAhArashIlaM paishAcaM vidyAt (3)|

kruddhashUramakruddhabhIruM tIkShNamAyAsabahulaM
santrastagocaramAhAravihAraparaM [58] sArpaMvidyAt (4)|

AhArakAmamatiduHkhashIlAcAropacAramasUyakamasaMvibhAginamatilolupamakarmashIlaM praitaMvidyAt (5)|

anuShaktakAmamajasramAhAravihAraparamanavasthitamamarShaNamasa~jcayaM shAkunaM vidyAt (6)|

ityevaM khalu rAjasasya sattvasya Sha~gvidhaM bhedAMshaM vidyAt, roShAMshatvAt||38||

The *rajasika* type of mind represents wrathful disposition and is of six types:

1. ***Asura***: Brave, cruel, jealousy, supremacy, fraudulent, violent, lack of kindness, self praising individuals should be designated as *asura* mind.
2. ***Rakshasa***: Intolerant with annoyance, attacking at weak points, cruel, fond of overeating, most desirous for meat, indulged more in sleep and hard work and jealous individuals should be designated as *rakshasa* mind.
3. ***Paishacha*** (sharing the traits of *pishacha*): Voracious habit, fond of women, desire for staying with women in secluded place, unclean, have an aversion for cleanliness, fearfulness and terrifying disposition, and habitual user of abnormal diet and regimens individuals should be designated as *paishacha* mind.
4. ***Sarpa*** (sharing the traits of *sarpa* or snake): Bravery when in furious disposition and cowardice when not in furious disposition, sharp reaction, excessive hard worker, terrorizing, indulged in food and regimens with a fearful temperament.
5. ***Praita*** (sharing the traits of a *praita*): Extreme craving for food, extremely painful disposition in character, jealousness, actions with prejudice, extreme meanness and inactive individuals should be designated as *praita* mind.
6. ***Shakuna*** (sharing the traits of a *shakuni* or bird): Passionate, excessively indulged in food and regimen, unstable, intolerant, and un-acquisitiveness. Such individuals should be designated as *shakuna* mind.

In this way, six types of *rajas sattva* are described, all of them having agitation quality in common. [38]

Three types of *tamas* dominant psychic constitution

निराकरिष्णुममेधसं जुगुप्सिताचाराहरं मैथुनपरं स्वप्नशीलं पाशवं विद्यात् (१)|

भीरुमबुधमाहारलुब्धमनवस्थितमनुषक्तकामक्रोधं सरणशीलं तोयकामं मात्स्यं विद्यात् (२)|

अलसं केवलमभिनिविष्टमाहारे सर्वबुद्ध्यङ्गहीनं वानस्पत्यं विद्यात् (३)|

इत्येवं तामसस्य सत्त्वस्य त्रिविधं भेदांशं विद्यान्मोहांशत्वात्||३९||

nirākariṣṇumamēdhasaṁ jugupsitācārāharaṁ maithunaparaṁ svapnaśīlaṁ pāśavaṁ vidyāt (1)|

bhīrumabudhamāhāralubdhamanavasthitamanuṣaktakāmakrōdhaṁ saraṇaśīlaṁ tōyakāmaṁ mātsyaṁvidyāt (2)|

alasaṁ kēvalamabhiniviṣṭamāhārē sarvabuddhyaṅgahīnaṁ vānaspatyaṁ vidyāt (3)|

ityēvaṁ tāmasasya sattvasya trividhaṁ bhēdāṁśaṁ vidyānmōhāṁśatvāt||39||

nirAkariShNumamedhasaM jugupsitAcArAharaM maithunaparaM svapnashIlaM pAshavaM vidyAt (1)|

bhIrumabudhamAhAralubdhamanavasthitamanuShaktakAmakrodhaM saraNashIlaM toyakAmaM mAtsyaMvidyAt (2)|

alasaM kevalamabhiniviShTamAhAre sarvabuddhya~ggahInaM vAnaspatyaM vidyAt (3)|

ityevaM tAmasasya sattvasya trividhaM bhedAMshaM vidyAnmohAMshatvAt||39||

The *tamasika* type of mental faculty represents ignorant disposition and is of three types. Their characteristic features are:

1. ***Pashava*** (sharing the traits of animal) Has forbidding disposition, lack of intelligence, terrible conduct and food habit, excessive sexual indulgence and sleep.
2. ***Matsya*** (sharing the traits of fish) personality possess timid, lack of intelligence, greediness for food, unsteadiness, constantly passionate and wrathful disposition, fondness for constant movement and desire for water.
3. ***Vanaspataya*** (sharing the traits of vegetable life) Sluggishness, indulgence in food, and deficiency of all the intellectual faculties. [39]

Innumerable types of mind based on combinations

इत्यपरिसङ्ख्येयभेदानां त्रयाणामपि सत्त्वानां भेदैकदेशो व्याख्यातः; शुद्धस्य सत्त्वस्य सप्तविधोब्रह्मर्षिशक्रयमवरुणकुबेरगन्धर्वसत्त्वानुकारेण, राजसस्य षड्विधो दैत्यपिशाचराक्षससर्पप्रेतशकुनिसत्त्वानुकारेण, तामसस्यत्रिविधः पशुमत्स्यवनस्पतिसत्त्वानुकारेण, कथं च यथासत्त्वमुपचारः स्यादिति||४०||

ityaparisaṅkhyēyabhēdānāṁ trayāṇāmapi sattvānāṁ bhēdaikadēśō vyākhyātaḥ; śuddhasya sattvasyasaptavidhō brahmarṣiśakrayamavaruṇakubēragandharvasattvānukārēṇa, rājasasya ṣaḍvidhōdaityapiśācarākṣasasarpaprētaśakunisattvānukārēṇa, tāmasasya trividhaḥpaśumatsyavanaspatisattvānukārēṇa, kathaṁ ca yathāsattvamupacāraḥ syāditi||40||

ityaparisa~gkhyeyabhedAnAM trayANAmapi sattvAnAM bhedaikadesho vyAkhyAtaH; shuddhasya sattvasyasaptavidho brahmarShishakrayamavaruNakuberagandharvasattvAnukAreNa, rAjasasya ShaDvidhodaityapishAcarAkShasasarpapretashakunisattvAnukAreNa, tAmasasya trividhaHpashumatsyavanaspatisattvAnukAreNa, kathaM ca yathAsattvamupacAraH syAditi||40||

In this way, three types of mind have innumerable varieties. The *sattvika* type of mental faculty is of seven types depending upon the disposition of Brahma, Rishi, Indra, Yama, Varuna, Kubera and Gandharva. The *rajasa* type of mind is of six types depending upon the dispositions of *asura, rakshasa, paishacha, sarpa, preta* and *shakuni*. The *tamasa*

type of mind faculty is of three types depending upon the dispositions of *pashu* (animal), *matsya* (fish) and *vanaspati* (vegetable life). All these descriptions are made with a view to indicate the general mode of mind treatment that should be provided. [40]

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति गर्भावक्रान्तिसम्प्रयुक्तः ; तस्य चार्थस्य विज्ञाने सामर्थ्यं गर्भकराणां चभावानामनुसमाधिः, विधातश्च विघातकराणां भावानामिति||४१||

kēvalaścāyamuddēśō yathōddēśamabhinirdiṣṭō bhavati garbhāvakrāntisamprayuktaḥ ; tasya cārthasyavijñānē sāmarthyaṁ garbhakarāṇāṁ ca bhāvānāmanusamādhiḥ, vidhātaśca vighātakarāṇāṁbhāvānāmiti||41||

kevalashcAyamuddesho yathoddeshamabhinirdiShTo bhavati garbhAvakrAntisamprayuktaH ; tasyacArthasya vij~jAne sAmarthyaM garbhakarANAM ca bhAvAnAmanusamAdhiH, vidhAtashca vighAtakarANAMbhAvAnAmiti||41||

In this way, the entire description of descent into embryo is explained in keeping with the purpose with which the chapter was initiated i.e. to provide knowledge regarding the formation of embryo. By obtaining this knowledge one can help to way out to the factors which are responsible for the proper growth of the fetus and avoiding the factors which come in the way of its proper development. [41]

Summary

तत्र श्लोकाः-

निमित्तमात्मा प्रकृतिर्वृद्धिः कुक्षौ क्रमेण च|

वृद्धिहेतुश्च गर्भस्य पञ्चार्थाः शुभसञ्ज्ञिताः||४२||

tatra ślōkāḥ-

nimittamātmā prakṛtirvṛddhiḥ kukṣau kramēṇa ca|

vṛddhihētuśca garbhasya pañcārthāḥ śubhasañjñitāḥ||42||

tatra shlokAH-

nimittamAtmA prakRutirvRuddhiH kukShau krameNa ca|

vRuddhihetushca garbhasya pa~jcArthAH shubhasa$_{jj}$itAH||42||

Competent cause (*nimitta*), soul, *prakriti*, gradual development of the fetus in uterus and the factors responsible for the growth are the five auspicious things for the conception. [42]

अजन्मनि च यो हेतुर्विनाशे विकृतावपि|

इमांस्त्रीनशुभान् भावानाहुर्गर्भविघातकान्||४३||

ajanmani ca yō hēturvināśē vikṛtāvapi|

imāṁstrīnaśubhān bhāvānāhurgarbhavighātakān||43||

ajanmani ca yo heturvinAshe vikRutAvapi|

imAMstrInashubhAn bhAvAnAhurgarbhavighAtakAn||43||

The factors which are responsible for the prevention of conception, damaging the fetus and teratological abnormalities are three inauspicious factors responsible for *garbhavighataka* or destructors of fetus. [43]

शुभाशुभसमाख्यातानष्टौ भावानिमान् भिषक्|

सर्वथा वेद यः सर्वान् स राज्ञः कर्तुमर्हति||४४||

śubhāśubhasamākhyātānaṣṭau bhāvānimān bhiṣak|

sarvathā vēda yaḥ sarvān sa rājñaḥ kartumarhati||44||

shubhAshubhasamAkhyAtAnaShTau bhAvAnimAn bhiShak|

sarvathA veda yaH sarvAn sa rAj~jaH kartumarhati||44||

The individual who knows all these eight factors which are auspicious and inauspicious for the fetus is capable to be a physician of king. [44]

अवाप्त्युपायान् गर्भस्य स एवं ज्ञातुमर्हति|

ये च गर्भविघातोक्ता भावास्तांश्चाप्युदारधीः||४५||

avāptyupāyān garbhasya sa ēvaṁ jñātumarhati|

yē ca garbhavighātōktā bhāvāstāṁścāpyudāradhīḥ||45||

avAptyupAyAn garbhasya sa evaM j~jAtumarhati|

ye ca garbhavighAtoktA bhAvAstAMshcApyudAradhIH||45||

The physician having intelligence, kindness should know those factors which help in the formation and growth of the fetus and also those which are responsible for the destruction of the fetus. [45]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने

महतीगर्भावक्रान्तिशारीरं नाम चतुर्थोऽध्यायः||४||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē śārīrasthānē

mahatīgarbhāvakrāntiśārīraṁ nāma caturthō’dhyāyaḥ||4||

ityagniveshakRute tantre carakapratisaMskRute shArIrasthAne

mahatIgarbhAvakrAntishArIraM nAma caturtho~adhyAyaH||4||

Thus, ends the fourth chapter on “The chapter on the major information of the embryo as conducive to the understanding of the body.” of Sharira Sthana in the treatise by Agnivesha and redacted by Charak. [4]

Tattva Vimarsha (Fundamental Principles)

- The aggregation of factors coming from mother, father, the soul, wholesome regimen, rasa (nutritive fluid) and the mind is important for conception and development of embryo. Any irregularity or deformity in any of these factors will adversely affect the same.
- The unification of sperm and ovum with the soul in the womb will lead to formation of garbha (embryo). Soul is essential component to make the union of sperm and ovum alive. This combined form is termed as ‘garbha’.
- The mahabhuta are basic constituents of embryo. Chronological development of mahabhuta is owing to a sequence according to their production or creation in nature.
- In the fetus, the parts originated from akasha mahabhuta are- sound, auditory sensation, lightness, fineness and space; the parts from vayu mahabhuta are – tangibility, sense of touch, roughness, impulsion, structuring of body tissues and maintaining of movements of the body and dosha; the parts belonging to agni mahabhuta are visible form, vision, brightness, digestion and heat; those belonging to apa mahabhuta are taste, sense of taste, coldness, softness, unctuousness and moisture; those belonging to prithvi mahabhuta are odor, sensation of smell, heaviness, steadiness and material form.
- The individual is an embodiment of the universe. All the material and spiritual phenomena of the universe are present in the individual and vice versa.
- The development of embryo takes place gradually in nine months and may be extended to ten months. Anything before this period or after this period will lead to complications during the birth.
- The common factors that are harmful for the fetus include excessive use of heavy to digest, hot and pungent substances, exertion activities.
- The health status of fetus profoundly depends upon the *beeja* (sperm and ovum), their *beejabhaga* (genes) and *beejabhagavaya* (chromosomes). If anyone of these are abnormal, then it leads to congenital disorders.
- The soul is devoid of disorders and beholds supreme position. The soul in different living beings is not different (it is same or part of the same consciousness). The difference in its presence/existence is felt only due to diverse features of the body and mind of different living beings.
- Dosha are definite reasons behind production of disease in body and mind.
- The psychic traits are of three types – pure *sattvika, rajasika* and *tamasika*.
- The pure *sattvika* one is free from causing abnormalities as it is gifted with auspiciousness; whereas the *rajasika* type is impure because it promotes furious temperament. In the same way, the *tamasika* one is similarly impure because of bewilderment.

- Each of these three types of mind can be sub-divided into innumerable forms owing to comparative proportions and type of body and origin of the body it resides into.
- The behavior trait of a person depends upon the dominance of *sattva, rajas* or *tamas* in psychic constitution.
- The body influences the mind and vice versa. Thus each somatic disorder affects psyche and each psychiatric disorder affects soma.
- There are total eight factors (ashta bhava) that influence embryognesis. Five factors are beneficial for development and three are harmful or destructive. Competent cause (*nimitta*), soul, prakriti, gradual development of the fetus in uterus and the factors responsible for the growth are the five auspicious things for the conception. The factors which are responsible for the prevention of conception, damaging the fetus and teratological abnormalities are three inauspicious factors responsible for *garbhavighataka* or destructors of fetus.

Vidhi Vimarsha (Applied Inferences)

Following points are important in present context:

- The importance of soul in the process of conception in view of in vitro fertilization, test tube baby
- Development of embryo in nine months
- Beneficial and harmful factors for embryonic development
- Genetic and chromosomal relevance of statements on *bijabhaga*, *bijabhagavaya* etc.
- Research on fundamental psychic constitutional traits mentioned in this chapter is needed.

Related articles

The applied aspect of this chapter is dealt separately in the following articles.

Garbha, Prenatal care (garbhini paricharya), Sutika Paricharya, Congenital disorders, Artava (ovum and menstruation), Menstrual disorders, Manas (Mind and mental health)

Research theses done

1. Srivatsa (2000): Concept of Manasa Prakriti and its role in Psychopathology w.s.r to Anavastita Cittatva (General Anxiety Disorders) and its Management, Dept of Basic Principles, I.P.G.T. & R.A., Jamnagar.
2. Kavita M Vyas(2011) : Interrelationship of Shareera-Doshas and Manasa-Doshas and their influence on physiopsychopathology, Dept of Basic Principles, I.P.G.T. & R.A., Jamnagar.

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Purusha Vichaya Sharira

Sharira Sthana Chapter 5. Detailed Study of holistic human being Abstract

Purusha Vichaya literally means detailed (or comprehensive) search or analysis of the person (or purusha). The preceding two chapters explained the developmental phase of an embryo to foetus and the birth of the child. This chapter deals with factors that help transform the child into a fully grown purusha. An important message from this chapter is the view that the purusha is a microcosm mirroring the universe, or the macrocosm. This is briefly indicated in the preceding chapter [Cha.Sa.Sharira Sthana 4/13], where it is said that the purusha epitomizes the universe. All the structural forms that exist in the universe also exist in purusha and vice-versa. A study of the purusha is not simply restricted to exploring the anatomy and physiology of a human being. Rather, the purusha is said to be formed of the same shad dhatu (panchamahabhuta, or the five fundamental elements, and the supreme consciousness) that the universe is made of. Thus, it signifies an interdependence between the microcosm and the macrocosm. This study underscores that a person – or a human being – should not be seen in isolation, but in the context of harmony between man and the environment.

Keywords: *Purusha*, man, microcosm, *loka*, macrocosm, universe, cause of disease and happiness, serenity, path to emancipation.

Introduction

The term *purusha vichayam* means the search of the purusha (individual person's living body) or the analytical study of the *purusha*. Since Vedic times, sages and practitioners of Ayurveda studied the environment and the various features that constituted the *loka* (realm or world) and its impact on the *purusha* (person). Many civilizations have acknowledged the relationship between man and his environment, but Vedic scholars recorded their observations of the similarities in the *avyava* (component) of *loka* and *purusha*, concluding that the person is the replica of the universe (*Yatha Pinde Tatha Brahmande*). Lord Atreya dedicated this chapter to the study of the purusha underscoring this belief. Charak advised maintaining a harmony between man and his environment to attain the prime objectives of a human life – blissful life (*sukhayu*), useful life (*hitayu*), and salvation (*moksha*).

Sanskrit text, Transliteration and English Translation

अथातः पुरुषविचयं शारीरं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ puruṣavicayaṁ śārīraṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH puruShavicayaM shArIraM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Purusha Vichaya Sharira” (Detailed Study of holistic human being). Thus said Lord Atreya. [1-2]

The purusha (man/individual)-an epitome/ miniature of the *loka* (universe)

‘पुरुषोऽयं लोकसम्मितः’ इत्युवाच भगवान् पुनर्वसुरात्रेयः| यावन्तो हि लोके (मूर्तिमन्तो) भावविशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके; इत्येवंवादिनंभगवन्तमात्रेयमग्निवेश उवाच- नैतावता वाक्येनोक्तं वाक्यार्थमवगाहामहे, भगवता बुद्ध्या भूयस्तरमतोऽनुव्याख्यायमानंशुश्रूषामह इति||३||

‘puruṣō’yaṁ lōkasammitaḥ’ ityuvāca bhagavān punarvasurātrēyaḥ| yāvantō hi lōkē (mūrtimantō) bhāvaviśēṣāstāvantaḥ puruṣē, yāvantaḥ puruṣē tāvantō lōkē;ityēvaṁvādinaṁ bhagavantamātrēyamagnivēśa uvāca- naitāvatā vākyēnōktaṁ vākyārthamavagāhāmahē,bhagavatā buddhyā bhūyastaramatō’nuvyākhyāyamānaṁ śuśrūṣāmaha iti||3||

‘puruSho~ayaM lokasammitaH’ ityuvAca bhagavAn punarvasurAtreyaH| yAvanto hi loke (mUrtimanto [1]) bhAvavisheShAstAvantaH puruShe, yAvantaH puruShe tAvanto loke; ityevaMvAdinaM bhagavantamAtreyamagnivesha uvAca-naitAvatA vAkyenoktaM vAkyArthamavagAhAmahe, bhagavatA buddhyA bhUyastaramato~anuvyAkhyAyamAnaM shushrUShAmaha iti||3||

Lord Punarvasu Atreya said that the *purusha* is similar to the *loka*. Whatever specific *murtimantabhava* (embodiments) are present in the *loka*, the same are in the *purusha*. Similarly, whatever is in *purusha*, is also in the *loka*. Having listened thus to Lord Atreya, Agnivesha said, “We are unable to grasp the idea contained in this aphoristic statement, hence we want to hear a more detailed exposition from you, O Lord!” [3]

तमुवाच भगवानात्रेयः- अपरिसङ्ख्येया लोकावयवविशेषाः, पुरुषावयवविशेषा अप्यपरिसङ्ख्येयाः; तेषां यथास्थूलंकतिचिद्भावान् सामान्यमभिप्रेत्योदाहरिष्यामः, तानेकमना निबोध सम्यगुपवर्ण्यमानानग्निवेश!| षड्धातवः समुदिताः ‘लोक’ इति शब्दं लभन्ते; तद्यथा- पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तमिति, एत एव चषड्धातवः समुदिताः ‘पुरुष’ इति शब्दं लभन्ते||४||

tamuvāca bhagavānātrēyaḥ- aparisaṅkhyēyā lōkāvayavaviśēṣāḥ, puruṣāvayavaviśēṣāapyaparisaṅkhyēyāḥ; tēṣāṁ yathāsthūlaṁ katicidbhāvān sāmānyamabhiprētyōdāhariṣyāmaḥ,tānēkamanā nibōdha Sāmyagupavarṇyamānānagnivēśa!| ṣaḍdhātavaḥ samuditāḥ ‘loka’ iti śabdaṁ labhantē; tadyathā- pr̥thivyāpastējō vāyurākāśaṁ brahmacāvyaktamiti, ēta ēva ca ṣaḍdhātavaḥ samuditāḥ ‘puruṣa’ iti śabdaṁ labhantē||4||

tamuvAca bhagavAnAtreyaH- aparisa~gkhyeyA lokAvayavavisheShAH, puruShAvayavavisheShA apyaparisa~gkhyeyAH; teShAM yathAsthUlaM katicidbhAvAnsAmAnyamabhipretyodAhariShyAmaH, tAnekamanA nibodha samyagupavarNyamAnAnagnivesha!| ShaDdhAtavaH samuditAH ‘puruSha’ iti shabdaM

labhante; tadyathA- pRuthivyApastejo vAyurAkAshaM brahma cAvyaktamiti, eta eva ca ShaDdhAtavaH samuditAH‘puruSha’ iti shabdaM labhante||4||

Lord Atreya replied, “Innumerable are the specific parts (different unit constituents) of the *loka* and so are innumerable the specific parts (unit constituents) of a *purusha*. I will explain (to you) some of the gross entities common (to the *loka* and *purusha*) because it is very difficult to mention all of them, but the rest you understand yourself by inference.

Attentively, listen to me O Agnivesha!, The aggregate (collective combination) of the six *dhatus*, viz. *prithvi, apa, tejas, vayu, akasha* and unmanifested *Brahman* is termed as *loka* (universe) and (similarly these) six constituents also make the *purusha*. [3-4]

Identity of *avayava* /parts/ factors of *samyatva* (similarity) in purusha (man) with those of *loka* (universe)

तस्य पुरुषस्य पृथिवी मूर्तिः, आपः क्लेदः, तेजोऽभिसन्तापः, वायुः प्राणः, वियत् सुषिराणि, ब्रह्म अन्तरात्मा| यथा खलु ब्राह्मी विभूतिर्लोके तथा पुरुषेऽप्यान्तरात्मिकी विभूतिः, ब्रह्मणो विभूतिर्लोके प्रजापतिरन्तरात्मनो विभूतिः पुरुषेसत्त्वं, यस्त्विन्द्रो लोके स पुरुषेऽहङ्कारः, आदित्यस्त्वादानं, रुद्रो रोषः, सोमः प्रसादः, वसवः सुखम्, अश्विनौ कान्तिः,मरुदुत्साहः, विश्वेदेवाः सर्वेन्द्रियाणि सर्वेन्द्रियार्थाश्च, तमो मोहः, ज्योतिर्ज्ञानं, यथा लोकस्य सर्गादिस्तथा पुरुषस्य गर्भाधानं,यथा कृतयुगमेवं बाल्यं, यथा त्रेता तथा यौवनं, यथा द्वापरस्तथा स्थाविर्यं, यथा कलिरेवमातुर्यं, यथा युगान्तस्तथामरणमिति| एवमेतेनानुमानेनानुक्तानामपि लोकपुरुषयोरवयवविशेषाणामग्निवेश! सामान्यं विद्यादिति||५||

tasya puruṣasya pr̥thivī mūrtiḥ, āpaḥ klēdaḥ, tējō’bhisantāpaḥ, vāyuḥ prāṇaḥ, viyat suṣirāṇi, brahmaantarātmā| yathā khalu brāhmī vibhūtirlōkē tathā puruṣē’pyāntarātmikī vibhūtiḥ, brahmaṇō vibhūtirlōkēprajāpatirantarātmanō vibhūtiḥ puruṣē sattvaṁ, yastvindrō lōkē sa puruṣē’haṅkāraḥ, ādityastvādānaṁ,rudrō rōṣaḥ, sōmaḥ prasādaḥ, vasavaḥ sukham, aśvinau kāntiḥ, marudutsāhaḥ, viśvēdēvāḥ sarvēndriyāṇisarvēndriyārthāśca, tamō mōhaḥ, jyōtirjñānaṁ, yathā lōkasya sargādistathā puruṣasya garbhādhānaṁ,yathā kr̥tayugamēvaṁ bālyaṁ, yathā trētā tathā yauvanaṁ, yathā dvāparastathā sthāviryaṁ, yathākalirēvamāturyaṁ, yathā yugāntastathā maraṇamiti| ēvamētēnānumānēnānuktānāmapi lōkapuruṣayōravayavaviśēṣāṇāmagnivēśa! sāmānyaṁ vidyāditi||5||

tasya puruShasya pRuthivI mUrtiH, ApaH kledaH, tejo~abhisantApaH, vAyuH prANaH, viyat suShirANi, brahma antarAtmA| yathA khalu brAhmI vibhUtirloke tathA puruShe~apyAntarAtmikI vibhUtiH, brahmaNo vibhUtirloke prajApatirantarAtmano vibhUtiH puruShe sattvaM, yastvindro lokesa puruShe$_{aha}$gkAraH, AdityastvAdAnaM, rudro roShaH, somaH prasAdaH, vasavaH sukham, ashvinau kAntiH, marudutsAhaH, vishvedevAH sarvendriyANisarvendriyArthAshca, tamo mohaH, jyotirj~jAnaM, yathA lokasya sargAdistathA puruShasya garbhAdhAnaM, yathA kRutayugamevaM bAlyaM, yathA tretA tathAyauvanaM, yathA dvAparastathA sthAviryaM, yathA kalirevamAturyaM, yathA yugAntastathA maraNamiti| evametenAnumAnenAnuktAnAmapi lokapuruShayoravayavavisheShANAmagnivesha! sAmAnyaM vidyAditi||5||

In the person, *prithvi, apa, tejas, vayu, akasha* and *Brahman* are represented in the form of embodiments, moisture, heat, vital breath, space and the Self (*atman*)

respectively. As is the magnificence of the *Brahman*, the super-consciousness, in the universe so is that of the atman in the person. While in the universe, the splendor of the *Brahman* is personified by Prajapati, the *atman* in the *purusha* is represented by the mind. Similarly, Indra in the universe is represented by ego in the person, Aditya (the sun) is represented in the processes that consume nutrients, Rudra in agitation, Soma (the moon) in cheerfulness, Vasu in happiness, Marut (the air) in enthusiasm, Ashwin in luster, Vishvadeva in all sense organs and their objects, darkness in ignorance, light in knowledge. just as there is act of creation in the universe, so also in man there is conception. Corresponding to *krita yuga*(the first age of universe), there is childhood. Corresponding to *treta yuga* (the second age), is youth. Corresponding to *dwapara yuga* (the third age), there is old age. Corresponding to *kali yuga*(the last age), is infirmity or diseases. Thus corresponding to the end of world cycle, is death in man. Thus, O Agnivesha, analogies between various features and phenomena could be drawn from the macrocosm to understand the microcosm (and vice versa). [5]

Applied aspect of the knowledge of the purusha (man/individual) -an epitome / miniture of the *loka* (universe)

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- एवमेतत् सर्वमनपवादं यथोक्तं भगवता लोकपुरुषयोः सामान्यम्| किन्न्वस्य सामान्योपदेशस्य प्रयोजनमिति||६||

ēvaṁvādinaṁ bhagavantamātrēyamagnivēśa uvāca- ēvamētat sarvamanapavādaṁ yathōktaṁ bhagavatālōkapuruṣayōḥ sāmānyam| kinnvasya sāmānyōpadēśasya prayōjanamiti||6||

evaMvAdinaM bhagavantamAtreyamagnivesha uvAca- evametat sarvamanapavAdaM yathoktaM bhagavatA lokapuruShayoH sAmAnyam| kinnvasya sAmAnyopadeshasya prayojanamiti||6||

When Lord Atreya finished his talk, Agnivesha said, “The similarity between *purusha* and the universe is undoubtedly logical. What is the purpose of this discourse in the context of medicine?”[6]

भगवानुवाच-शृण्वग्निवेश! सर्वलोकमात्मन्यात्मानं च सर्वलोके सममनुपश्यतः सत्या बुद्धिः समुत्पद्यते| सर्वलोकं ह्यात्मनि पश्यतो भवत्यात्मैव सुखदुःखयोः कर्ता नान्य इति|कर्मात्मकत्वाच्च हेत्वादिभिर्युक्तः सर्वलोकोऽहमिति विदित्वा ज्ञानं पूर्वमुत्थाप्यतेऽपवर्गायेति|तत्र संयोगापेक्षीलोकशब्दः| षड्धातुसमुदायो हि सामान्यतः सर्वलोकः||७||

bhagavānuvāca-śr̥ṇvagnivēśa! sarvalōkamātmanyātmānaṁ ca sarvalōkē samamanupaśyataḥ satyā [1]buddhiḥ samutpadyatē| sarvalōkaṁ hyātmani paśyatō Bhāvatyātmaiva sukhaduḥkhayōḥ kartā nānya iti| karmātmakatvācca hētvādibhiryuktaḥ sarvalōkō’hamiti viditvā jñānaṁ pūrvamutthāpyatē’pavargāyēti| tatra saṁyōgāpēkṣīlōkaśabdaḥ| ṣaḍdhātusamudāyō hi sāmānyataḥ sarvalōkaḥ||7||

bhagavAnuvAca- shRuNvagnivesha! sarvalokamAtmanyAtmAnaM ca sarvaloke samamanupashyataH satyA [1] buddhiH samutpadyate| sarvalokaM hyAtmani pashyato bhavatyAtmaiva sukhaduHkhayoH kartA nAnya iti| karmAtmakatvAcca

hetvAdibhiryuktaH sarvaloko~ahamiti viditvA j~jAnaM pUrvamutthApyate~apavargAyeti| tatra saMyogApekShIlokashabdaH| ShaDdhAtusamudAyo hi sAmAnyataH sarvalokaH||7||

Lord Atreya replied that seeing the universe in the *purusha*, and vice-versa, gives rise to true knowledge. With such (true) knowledge, one would realize that the *atman*, or the Self, alone is responsible for bliss and sorrow and no one else. With this knowledge, one realizes that the whole world, being of the nature of activity and yoked to motivating factors etc. is as own self, one awakens the primary knowledge leading to salvation. The word *loka* here denotes aggregation. Generally, the entire universe (and the *purusha*) is made up of six constituents. [7]

Dukha (miseries) and *sukha* (happiness) of the purusha (man / individual)

तस्य हेतुः, उत्पत्तिः, वृद्धिः, उपप्लवः, वियोगश्च| तत्र हेतुरुत्पत्तिकारणं, उत्पत्तिर्जन्म, वृद्धिराप्यायनम्, उपप्लवो दुःखागमः, षड्धातुविभागो वियोगः सजीवापगमः सप्राणनिरोधः स भङ्गः स लोकस्वभावः| तस्य मूलं सर्वोपप्लवानां च प्रवृत्तिः, निवृत्तिरुपरमः| प्रवृत्तिर्दुःखं, निवृत्तिः सुखमिति यज्ज्ञानमुत्पद्यते तत् सत्यम्| तस्य हेतुः सर्वलोकसामान्यज्ञानम्| एतत्प्रयोजनं सामान्योपदेशस्येति||८||

tasya hētuḥ, utpattiḥ, vr̥ddhiḥ, upaplavaḥ, viyōgaśca| tatra hēturutpattikāraṇaṁ, utpattirjanma, vr̥ddhirāpyāyanam, upaplavō duḥkhāgamaḥ, ṣaḍdhātuvibhāgōviyōgaḥ sajīvāpagamaḥ sa prāṇanirōdhaḥ sa bhaṅgaḥ sa lōkasvabhāvaḥ|tasya mUlaM sarvopaplavAnAM ca pravRuttiH, nivRuttiruparamaH| pravRuttirduHkhaM, nivRuttiH sukhamiti yajj~jAnamutpadyate tat satyam| tasya hetuH sarvalokasAmAnyaj~jAnam| etatprayojanaM sAmAnyopadeshasyeti||8||

tasya hetuH, utpattiH, vRuddhiH, upaplavaH, viyogashca| tatra heturutpattikAraNaM, utpattirjanma, vRuddhirApyAyanam, upaplavo duHkhAgamaH, ShaDdhAtuvibhAgo viyogaH sajIvApagamaH sa prANanirodhaH sabha~ggaH sa lokasvabhAvaH| tasya mUlaM sarvopaplavAnAM ca pravRuttiH, nivRuttiruparamaH| pravRuttirduHkhaM, nivRuttiH sukhamiti yajj~jAnamutpadyate tat satyam| tasya hetuH sarvalokasAmAnyaj~jAnam| etatprayojanaM sAmAnyopadeshasyeti||8||

There are *hetu, utpatti, vriddhi, upaplava* and *viyoga* for *purusha* (man) and *loka* (universe). *Hetu* is the cause of manifestation, *utpatti* is germination or birth, *vriddhi* is growth, *upaplava* is advent of miseries. *Viyoga* is departure of soul, cessation of vital breath, disruption, dissolution of the six constituents and the reverting to the primordial state. The root cause of universe and all *upaplava*(advent of miseries) is *pravritti* (action/attachment). *Nivritti* (inaction/detachment from worldly affairs) leads to its destruction (of all miseries). Attachment leads to miseries and detachment to bliss. Realization of this fact is truth (pure knowledge). Imparting this knowledge is the purpose of describing this principle. [8]

Cause of *pravritti* (attachment) and method of *nivritti* (detachment)

अथाग्निवेश उवाच- किम्मूला भगवन्! प्रवृत्तिः, निवृत्तौ च क उपाय इति||९||

athāgnivēśa uvāca- kimmūlā bhagavan! pravr̥ttiḥ, nivr̥ttau ca ka upāya iti||9||

athAgnivēśaa uvAca- kimmUlA bhagavan! pravRuttiH, nivRuttau ca ka upAya iti||9||

Agnivesha then asks, “What is cause of *pravritti* (attachment) and methods of *nivritti* (detachment) ?”.[9]

भगवानुवाच- मोहेच्छाद्वेषकर्ममूला प्रवृत्तिः|

तज्जा ह्यहङ्कारसङ्गसंशयाभिसम्प्लवाभ्यवपातविप्रत्ययाविशेषानुपायास्तरुणमिव द्रुममतिविपुलशाखास्तरवोऽभिभूयपुरुषमवतत्यैवोत्तिष्ठन्ते; यैरभिभूतो न सत्तामतिवर्तते|

तत्रैवञ्जातिरूपवित्तवृत्तबुद्धिशीलविद्याभिजनवयोवीर्यप्रभावसम्पन्नोऽहमित्यहङ्कारः,

यन्मनोवाक्कायकर्म नापवर्गाय ससङ्गः,

कर्मफलमोक्षपुरुषप्रेत्यभावादयः सन्ति वा नेति संशयः,

सर्वावस्थास्वनन्योऽहमहं स्रष्टा स्वभावसंसिद्धोऽहमहंशरीरेन्द्रियबुद्धिस्मृतिविशेषराशिरिति ग्रहणमभिसम्प्लवः,

मम मातृपितृभ्रातृदारापत्यबन्धुमित्रभृत्यगणो गणस्यचाहमित्यभ्यवपातः,

कार्याकार्यहिताहितशुभाशुभेषु विपरीताभिनिवेशो विप्रत्ययः,

ज्ञाज्ञयोः प्रकृतिविकारयोः प्रवृत्तिनिवृत्त्योश्चसामान्यदर्शनमविशेषः,

प्रोक्षणानशनाग्निहोत्रत्रिषवणाभ्युक्षणावाहनयाजनयजनयाचनसलिलहुताशनप्रवेशादयः समारम्भाःप्रोच्यन्ते ह्यनुपायाः|

एवमयमधीधृतिस्मृतिरहङ्काराभिनिविष्टः सक्तः ससंशयोऽभिसम्प्लुतबुद्धिरभ्यवपतितोऽन्यथादृष्टिरविशेषग्राहीविमार्गगतिर्निवासवृक्षः सत्त्वशरीरदोषमूलानां सर्वेदुःखानां भवति|

एवमहङ्कारादिभिर्दोषैर्भ्राम्यमाणो नातिवर्तते प्रवृत्तिं, सा च मूलमघस्य||१०||

bhagavānuvāca- mōhēcchādvēṣakarmamūlā pravṛttiḥ| tajjā hyahaṅkārasaṅgasaṁśayābhisamplavābhyavapātavipratyayāviśēṣānupāyāstaruṇamiva drumamativipulaśākhāstaravō’bhibhūya puruṣamavatatyaivōttiṣṭhantē; yairabhibhūtō na sattāmativartatē|
tatraivañjātirūpavittavṛttabuddhiśīlavidyābhijanavayōvīryaprabhāvasampannō’hamityaha ṅkāraḥ,yanmanōvākkāyakarma nāpavargāya sa saṅgaḥ,
karmaphalamōkṣapuruṣaprētyabhāvādayaḥ santi vā nētisaṁśayaḥ,
sarvāvasthāsvananyō’hamahaṁ sraṣṭā
svabhāvasaṁsiddhō’hamahaṁśarīrēndriyabuddhismṛtiviśēṣarāśiriti grahaṇamabhisamplavaḥ, mamamātṛpitṛbhrātṛdārāpatyabandhumitrabhṛtyagaṇō gaṇasya cāhamityabhyavapātaḥ,kāryākāryahitāhitaśubhāśubhēṣu viparītābhinivēśō vipratyayaḥ, jñājñayōḥ prakṛtivikārayōḥpravṛttinivṛttyōśca sāmānyadarśanamaviśēṣaḥ,prōkṣaṇānaśanāgnihōtratriṣavaṇābhyukṣaṇāvāhanayājana yajanayācanasalilahutāśanapravēśādayaḥsamārambhāḥ prōcyantē hyanupāyāḥ|
ēvamayamadhīdhṛtismṛtirahaṅkārābhiniviṣṭaḥ
saktaḥsasaṁśayō’bhisamplutabuddhirabhyavapatitō’nyathādṛṣṭiraviśēṣagrāhī

vimārgagatirnivāsavr̥kṣaḥsattvaśarīradōṣamūlānāṁ sarvaduḥkhānāṁ Bhāvati| ēvamahaṅkārādibhirdōṣairbhrāmyamāṇō nātivartatē pravr̥ttiṁ, sā ca mūlamaghasya||10||

tajjA hyaha$_{gkArasa}$ggasaMshayAbhisamplavAbhyavapAtavipratyayAvisheShAnupAyAstaruNam iva drumamativipulashAkhAstaravo~abhibhUyapuruShamavatatyaivottiShThante; yairabhibhUto na sattAmativartate| tatraiva$_{jjAtirUpavittavRuttabuddhishIlavidyAbhijanavayovIryaprabhAvasampanno}$ahamityaha~gkAraH, yanmanovAkkAyakarma nApavargAya sa sa~ggaH,karmaphalamokShapuruShapretyabhAvAdayaH santi vA neti saMshayaH, sarvAvasthAsvananyo~ahamahaM sraShTA svabhAvasaMsiddho~ahamahaMsharIrendriyabuddhismRutivisheSharAshiriti grahaNamabhisamplavaH, mama mAtRupitRubhrAtRudArApatyabandhumitrabhRutyagaNo gaNasyacAhamityabhyavapAtaH, kAryAkAryahitAhitashubhAshubheShu viparItAbhinivesho vipratyayaH, j$_{jAj}$jayoH prakRutivikArayoH pravRuttinivRuttyoshcasAmAnyadarshanamavisheShaH, prokShaNAnashanAgnihotratriShavaNAbhyukShaNAvAhanayAjanayajanayAcanasalila hutAshanapraveshAdayaH samArambhAHprocyante hyanupAyAH| evamayamadhIdhRutismRutiraha~gkArAbhiniviShTaH saktaH sasaMshayo$_{abhisamplutabuddhirabhyavapatito}$anyathAdRuShTiravisheShagrAhIvimArgagatirnivAsav RukShaH sattvasharIradoShamUlAnAM sarvaduHkhAnAM bhavati| evamaha~gkArAdibhirdoShairbhrAmyamANo nAtivartate pravRuttiM, sA ca mUlamaghasya||10||

Lord Atreya replied, “The source of attachment are ignorance, desire, hatred and purposeful action. This in turns give rise to *ahamkara* (ego), *sanga* (attachment), *samshaya* (skepticism), *abhisamplava* (mistaken self-identity), *abhyavapata* (false sense of ownership), *vipratyaya* (sensing opposite of reality), *avishesha* (inability to distinguish between consciousness/unconsciousness) and *anupaya* (inappropriate means) that engulf an individual just like the very long branches of a big tree smother a sapling. A person overwhelmed by these emotions stays trapped in the affairs of the world.

Ahamkara means egoism. E.g., “I belong to a high descent and possess beauty, wealth, conduct, intelligence, character, modesty, learning, fame, age, power and influence.”

Sanga, or attachment, includes the mental, vocal, or physical deeds associated with attachment that are not conducive to the attainment of emancipation or salvation.

Samshaya, or skepticism regarding the existence of the result of the past action, salvation, soul, life after death, etc.

Abhisamplava is the mistaken perception of identifying one’s atman with one’s body, such as “I am second to none in any situation; I am the creator; I am an accomplished

person by nature and I am the aggregate of body, sense organs, intelligence and memory."

Abhyavapata is the sense of ownership, such as " mother, father, brother, wife, progeny, keen, friend and servants belong to me and I am theirs."

Vipratyaya, or considering a desirable act as undesirable, a beneficial thing as harmful and an auspicious act/thing as inauspicious (and vice versa).

Avishesha, or the lack of distinction between a consciousness and unconsciousness, nature and its modifications, attachment and detachment.

Anupaya, or inefficient religious rituals such as *prokshana* (consecration), *anashana* (fasting), *agnihotra* (oblation to the fire), *trishavana* (worship with *soma* thrice a day while performing sacrifice), *abhyukshana* (wetting), *aavahana* (invocation), *yajana* (leading or guiding sacrificial rituals), *yajna* (sacrificial rituals), *yachana* (begging) and entering into water and fire. (Though these means are listed in good code of conduct, these can create attachments to life and desires. Therefore these means are inefficient in attaining liberation.)

Thus, if a person is devoid of intellect, restraint and memory, but is egoistic, skeptic, self-centered, is attached (to objects or actions), and is unable to discern between good or bad, self and the physical body, etc. he is an abode of all miseries. Such feelings are the root cause of vitiation of *doshas* relating to the mind and body. Such a person is trapped in the cycle of life and death and cannot attain salvation (from miseries). The ultimate goal of Ayurveda is salvation from all sorts of miseries which depends upon the wellbeing of the *purusha* - individually as well as socially. [10]

Moksha (Salvation) and ways and means of attaining it

निवृत्तिरपवर्गः; तत् परं प्रशान्तं तत्तदक्षरं तद्ब्रह्म स मोक्षः||११||

nivṛttirapavargaḥ; tat paraṁ praśāntaṁ tattadakṣaraṁ tadbrahma sa mōkṣaḥ||11||

nivRuttirapavargaH; tat paraM prashAntaM tattadakSharaM tadbrahma sa mokShaH||11||

Disinclination/detachment from worldly affairs is *apavarga* (salvation). It is the *para* (the supreme), *prashanta* (the serene), *akshara* (the immutable), the *Brahman* (the super-consciousness), and the *moksha* (emancipation). [11]

तत्र मुमुक्षूणामुदयनानि व्याख्यास्यामः|

तत्र लोकदोषदर्शिनो मुमुक्षोरादित एवाचार्याभिगमनं, तस्योपदेशानुष्ठानम्, अग्नेरेवोपचर्या, धर्मशास्त्रानुगमनं, तदार्थावबोधः,तेनावष्टम्भः, तत्र यथोक्ताः क्रियाः, सतामुपासनम्, असतां परिवर्जनम्, असङ्गतिर्दुर्जनेन, सत्यंसर्वभूतहितमपरुषमनतिकाले परीक्ष्य वचनं, सर्वप्राणिषु चात्मनीवावेक्षा, सर्वासामस्मरणमसङ्कल्पनमप्रार्थनमनभिभाषणं चस्त्रीणां, सर्वपरिग्रहत्यागः, कौपीनं प्रच्छादनार्थं, धातुरागनिवसनं, कन्थासीवनहेतोः सूचीपिप्पलकं, शौचाधानतोर्जलकुण्डिका,दण्डधारणं, भैक्षचर्यार्थं पात्रं, प्राणधारणार्थमेककालमग्राम्यो यथोपपन्नोऽभ्यवहारः,

श्रमापनयनार्थंशीर्णशुष्कपर्णतृणास्तरणोपधानं, ध्यानहेतोः कायनिबन्धनं, वनेष्वनिकेतवासः, तन्द्रानिन्द्रालस्यादिकर्मवर्जनं,इन्द्रियार्थेष्वनुरागोपतापनिग्रहः, सुप्तस्थितगतप्रेक्षिता हारविहारप्रत्यङ्गचेष्टादिकेष्वारम्भेषु स्मृतिपूर्विका प्रवृत्तिः,सत्कारस्तुतिगर्हावमानक्षमत्वं, क्षुत्पिपासायासश्रमशीतोष्णवातवर्षासुखदुःखसस्पर्शसहत्वं,शोकदैन्यमानोद्वेगमदलोभरागेर्ष्याभयक्रोधा दिभिरसञ्चलनम्, अहङ्कारादिषूपसर्गेसञ्ज्ञा, लोकपुरुषयोःसर्गादिसामान्यावेक्षणं, कार्यकालात्ययभयं, योगारम्भे सततमनिर्वेदः, सत्त्वोत्साहः, अपवर्गाय धीधृतिस्मृतिबलाधानं;नियमनमिन्द्रियाणां चेतसि, चेतस आत्मनि, आत्मनश्च; धातुभेदेन शरीरावयवसङ्ख्यानमभीक्ष्णं, सर्वकारणवदद्दुःखमस्वमनित्यमित्यभ्युपगमः, सर्वप्रवृत्तिष्वघसञ्ज्ञा [६] , सर्वसन्न्यासे सुखमित्यभिनिवेशः; एष मार्गोऽपवर्गाय,अतोऽन्यथा बध्यते; इत्युदयनानि व्याख्यातानि||१२||

tatra mumukṣūṇāmudayanāni vyākhyāsyāmaḥ|

tatra lōkadōṣadarśinō mumukṣōrādita ēvācāryābhigamanaṁ, tasyōpadēśānuṣṭhānam, agnērēvōpacaryā,dharmaśāstrānugamanaṁ, tadārthāvabōdhaḥ, tēnāvaṣṭambhaḥ, tatra yathōktāḥ kriyāḥ, satāmupāsanam,asatāṁ parivarjanam, asaṅgatirdurjanēna, satyaṁ sarvabhūtahitamaparuṣamanatikālē parīkṣya vacanaṁ,sarvaprāṇiṣu cātmanīvāvēkṣā, sarvāsāmasmaraṇamasaṅkalpanamaprārthanamanabhibhāṣaṇaṁ castrīṇāṁ, sarvaparigrahatyāgaḥ, kaupīnaṁ pracchādanārthaṁ, dhāturāganivasanaṁ, kanthāsīvanahētōḥsūcīpippalakaṁ, śaucādhānatōrjalakuṇḍikā, daṇḍadhāraṇaṁ, bhaikṣacaryārthaṁ pātraṁ,prāṇadhāraṇārthamēkakālamagrāmyō yathōpapannō’bhyavahāraḥ,
śramāpanayanārthaṁśīrṇaśuṣkaparṇatr̥ṇāstaraṇōpadhānaṁ, dhyānahētōḥ kāyanibandhanaṁ, vanēṣvanikētavāsaḥ,tandrānindrālasyādikarmavarjanaṁ, indriyārthēṣvanurāgōpatāpanigrahaḥ,
suptasthitagataprēkṣitāhāravihārapratyaṅgacēṣṭādikēṣvārambhēṣu smr̥tipūrvikā pravr̥ttiḥ,
satkārastutigarhāvamānakṣamatvaṁ,kṣutpipāsāyāsaśramaśītōṣṇavātavarṣāsukhaduḥk hasaṁsparśasahatvaṁ,śōkadainyamānōdvēgamadalōbharāgērṣyābhayakrōdhādibhira sañcalanam, ahaṅkārādiṣūpasargasañjñā,lōkapuruṣayōḥ sargādisāmānyāvēkṣaṇaṁ, kāryakālātyayabhayaṁ, yōgārambhē satatamanirvēdaḥ,sattvōtsāhaḥ, apavargāya dhīdhr̥tismr̥tibalādhānaṁ; niyamanamindriyāṇāṁ cētasi, cētasa ātmani,ātmanaśca; dhātubhēdēna śarīrāvayavasaṅkhyānamabhīkṣṇaṁ,
sarvaṁkāraṇavadduḥkhamasvamanityamityabhyupagamaḥ, sarvapravr̥ttiṣvaghasañjñā [6] , sarvasannyāsēsukhamityabhinivēśaḥ; ēṣa mārgō’pavargāya, atō’nyathā badhyatē; ityudayanāni vyākhyātāni||12||

tatra lokadoShadarshino mumukShorAdita evAcAryAbhigamanaM, tasyopadeshAnuShThAnam, agnerevopacaryA, dharmashAstrAnugamanaM, tadArthAvabodhaH,tenAvaShTambhaH, tatra yathoktAH kriyAH, satAmupAsanam, asatAM parivarjanam, asa~ggatirdurjanena, satyaM sarvabhUtahitamaparuShamanatikAle parIkShyavacanaM, sarvaprANiShu cAtmanIvAvekShA,
sarvAsAmasmaraNamasa~gkalpanamaprArthanamanabhibhAShaNaM ca strINAM, sarvaparigrahatyAgaH, kaupInaMpracchAdanArthaM, dhAturAganivasanaM, kanthAsIvanahetoH sUcIpippalakaM, shaucAdhAnatorjalakuNDikA, daNDadhAraNaM, bhaikShacaryArthaM pAtraM,prANadhAraNArthamekakAlamagrAmyo

yathopapanno~abhyavahAraH, shramApanayanArthaM shIrNashuShkaparNatRuNAstaraNopadhAnaM, dhyAnahetoHkAyanibandhanaM, vaneShvaniketavAsaH, tandrAnindrAlasyAdikarmavarjanaM, indriyArtheShvanurAgopatApanigrahaH, suptasthitagataprekShitAhAravihArapratya~ggaceShTAdikeShvArambheShu smRutipUrvikA pravRuttiH, satkArastutigarhAvamAnakShamatvaM,kShutpipAsAyAsashramashItoShNavAtavarShA sukhaduHkhasaMsparshasahatvaM, shokadainyamAnodvegamadalobharAgerShyAbhayakrodhAdibhirasa$_{jcalanam,aha}$gkArAdiSh Upasargasa$_{jj}$jA, lokapuruShayoH sargAdisAmAnyAvekShaNaM, kAryakAlAtyayabhayaM, yogArambhe satatamanirvedaH, sattvotsAhaH,apavargAya dhIdhRutismRutibalAdhAnaM; niyamanamindriyANAM cetasi, cetasa Atmani, Atmanashca; dhAtubhedena sharIrAvayavasa~gkhyAnamabhIkShNaM,sarvaM kAraNavadduHkhamasvamanityamityabhyupagamaH, sarvapravRuttiShvaghasa$_{jj}$jA [6] , sarvasannyAse sukhamityabhiniveshaH; eShamArgo~apavargAya, ato~anyathA badhyate; ityudayanAni vyAkhyAtAni||12||

We shall now describe the path and means for attaining emancipation. One who sees defects of the world (and therefore is disenchanted with it) and is desirous of attaining salvation should do the following:

1. Submit to a teacher/ preceptor (who can impart instructions for attaining salvation)
2. Put those instructions to practice
3. Tend to exclusive service to the ceremonial fire;
4. Study the sacred religious scriptures;
5. Understand the meaning of such scriptures;
6. Imbibe the teachings in those scriptures;
7. Mould one’s conduct as prescribed therein;
8. Seek the company of like-minded individuals and saints;
9. Eschew the company of wicked ;
10. Speak statements that are true, useful for all creatures and gentle; such statements should be made after pro¬per examination at appropriate time;
11. View all creatures as if they are like him;
12. Lead life as a celibate, avoiding all contacts - including remembering, thinking, questing and discourse with the opposite sex;
13. Renounce all worldly acquisitions;
14. Retain only the following to sustain one’s life as a seeker of salvation:
    1. Kaupina (loin-cloth);
    2. Ochre/Saffron coloured dress;
    3. A needle-case for mending the clothing;
    4. A water pot for cleansing;
    5. A medicant’s staff;

6. A bowl to collect alms;
7. Meal only once-a-day, consisting of wild grains if possible, to sustain one's life;
8. In case of fatigue, shall take rest on bed made of dry leaves, grass, etc.;
9. Kayanibandhana (wooden resting plank/arm rest) for aid in meditation;
10. Staying lonely in the forest;
11. Avoid drowsiness, lassitude, sleep, etc.;
12. Avoiding attachment or hatred towards sensory objects (animate or inanimate);
13. Introspect (thinking of the nature of one's Self) while sleeping, seeing, eating, moving one's limbs, etc.;
14. Maintain equanimity and serenity when being praised or insulted, honoured or criticised;
15. Tolerate hunger, thirst, physical stress, cold, heat, wind, rains, happiness, misery, and sensory contacts;
16. Be unaffected by sorrow, dejection, ego, vanity, greed, attachment, envy, fear, anger, etc.;
17. Regard ego as the root cause of all sufferings;
18. Observe the similarity between manifestation, etc. of man and the universe
19. Be afraid of procrastinations in performing these duties to attain salvation ;
20. Never lose one's inclination to performing yogic practices;
21. Be in enthusiastic frame of mind;
22. Intellect, restraint and memory should be empowered to attain emancipation;
23. Restrain sense organs by means of the mind, the mind by the soul and the soul by itself;
24. Constantly (try to know) the body constituents by knowing basic elements and think it is just a matter
25. Realise that all worldly objects are painful, transient and not eternal.
26. Regard all activities as cause of evil and renunciation of all things is true happiness

This is the path to attaining salvation else one finds himself in bondage. [11-12]

भवन्ति चात्र-

एतैरविमलं सत्त्वं शुद्ध्युपायैर्विशुध्यति| मृज्यमान इवादर्शस्तैलचेलकचादिभिः||१३||

Bhāvanti cātra-

ētairavimalaṁ sattvaṁ śuddhyupāyairviśudhyati| mr̥jyamāna ivādarśastailacēlakacādibhiḥ||13||

bhavanti cAtra-

etairavimalaM sattvaM shuddhyupAyairvishudhyati| mRujyamAna ivAdarshastailacelakacAdibhiH||13||

Thus, it is said: By these purifying factors, the vitiated mind gets purified like a mirror is cleansed with the help of brush and cleansing solutions , etc. [13]

ग्रहाम्बुदरजोधूमनीहारैरसमावृतम्| यथाऽर्कमण्डलं भाति भाति सत्त्वं तथाऽमलम्||१४||

grahāmbudarajōdhūmanīhārairasamāvṛtam| yathā'rkamaṇḍalaṁ bhāti bhāti sattvaṁ tathā'malam||14||

grahAmbudarajodhUmanIhArairasamAvRutam| yathA~arkamaNDalaM bhAti bhAti sattvaM tathA~amalam||14||

Thus, the purified mind shines like the sun's orb that has emerged out of an eclipse, clouds, dust, smoke and fog. [14]

ज्वलत्यात्मनि संरुद्धं तत् सत्त्वं संवृतायने| शुद्धः स्थिरः प्रसन्नार्चिर्दीपो दीपाशये यथा||१५||

jvalatyātmani saṁruddhaṁ tat sattvaṁ saṁvṛtāyanē| śuddhaḥ sthiraḥ prasannārcirdīpō dīpāśayē yathā||15||

jvalatyAtmani saMruddhaM tat sattvaM saMvRutAyane| shuddhaH sthiraH prasannArcirdIpo dIpAshaye yathA||15||

The mind, focused on the soul with its movement obscured, pure and stable, shines as the lamp shines with steady and luminous bright flame in a lamp case. [15]

शुद्धसत्त्वस्य या शुद्धा सत्या बुद्धिः प्रवर्तते| यया भिनत्त्यतिबलं महामोहमयं तमः||१६||

śuddhasattvasya yā śuddhā satyā buddhiḥ pravartatē| yayā bhinattyatibalaṁ mahāmōhamayaṁ tamaḥ||16||

shuddhasattvasya yA shuddhA satyA buddhiH pravartate| yayA bhinattyatibalaM mahAmohamayaM tamaH||16||

The pure and true wisdom that originates from a pure mind dispels the excessively thick darkness of illusion caused by ignorance. [16]

सर्वभावस्वभावज्ञो यया भवति निःस्पृहः| योगं यया साधयते साङ्ख्यः सम्पद्यते यया||१७||

sarvabhāvasvabhāvajñō yayā Bhāvati niḥspṛhaḥ| yōgaṁ yayā sādhayatē sāṅkhyaḥ sampadyatē yayā||17||

sarvabhAvasvabhAvaj~jo yayA bhavati niHspRuhaH| yogaM yayA sAdhayate sA~gkhyaH sampadyate yayA||17||

After this, one realizes the true nature of all beings which brings about detachment to things i.e., one becomes desire less leading to attainment of yogic power and accomplishment of *samkhya* (knowledge of all categories). [17]

यया नोपैत्यहङ्कारं नोपास्ते कारणं यया| यया नालम्बते किञ्चित् सर्वं सन्न्यस्यते यया||१८||

yayā nōpaityahaṅkāraṁ nōpāstē kāraṇaṁ yayā| yayā nālambatē kiñcit sarvaṁ sannyasyatē yayā||18||

yayA nopaityaha~gkAraM nopAste kAraNaM yayA| yayA nAlambate ki~jcit sarvaM sannyasyate yayA||18||

These realizations make the individual wise freeing him from ego, leading to freedom from vanity and detachment from the causes of misery. Such a person does not hold anything but renounces everything. [18]

याति ब्रह्म यया नित्यमजरं शान्तमव्ययम् | विद्या सिद्धिर्मतिर्मेधा प्रज्ञा ज्ञानं च सा मता||१९||

yāti brahma yayā nityamajaraṁ śāntamavyayam | vidyā siddhirmatirmēdhā prajñā jñānaṁ ca sā matā||19||

yAti brahma yayA nityamajaraM shAntamavyayam [13] | vidyA siddhirmatirmedhA praj~jA j~jAnaM ca sA matA||19||

The *Brahman*, the Eternal, Immutable, Tranquil and Indestructible, is, thus, attained and is the ultimate wisdom, also known as *vidya* (learning), *siddhi* (accomplishment), *mati* (wisdom), *medha* (power of retention), *prajna* (intellect) and *jnana* (knowledge). [19]

Identification of the purusha (man/individual) with the *loka* (universe) -the effect

लोके विततमात्मानं लोकं चात्मनि पश्यतः| परावरदृशः शान्तिर्ज्ञानमूला न नश्यति||२०||

lōkē vitatamātmānaṁ lōkaṁ cātmani paśyataḥ| parāvaradṛśaḥ śāntirjñānamūlā na naśyati||20||

loke vitatamAtmAnaM lokaM cAtmani pashyataH| parAvaradRushaH shAntirj~jAnamUlA na nashyati||20||

If one perceives himself as extended across entire universe and vice versa (i.e., identifies his true Self with the *Brahman*), he is said to possess transcendental and worldly vision and his serenity of mind based on this wisdom never fades away. [20]

पश्यतः सर्वभावान् हि सर्वावस्थासु सर्वदा| ब्रह्मभूतस्य संयोगो न शुद्धस्योपपद्यते||२१||

paśyataḥ sarvabhāvān hi sarvāvasthāsu sarvadā| brahmabhūtasya saṁyōgō na śuddhasyōpapadyatē||21||

pashyataH sarvabhAvAn hi sarvAvasthAsu sarvadA| brahmabhUtasya saMyogo na shuddhasyopapadyate||21||

When a person realizes the presence of everything in all situations, he becomes one with *Brahman*, the pure. He no longer has any connection with the forces of attachment, which are the cause of misery. [21]

Liberation from bondage

नात्मनः करणाभावाल्लिङ्गमप्युपलभ्यते| स सर्वकरणायोगान्मुक्त इत्यभिधीयते||२२||

nātmanaḥ karaṇābhāvālliṅgamapyupalabhyatē| sa sarvakaraṇāyōgānmukta ityabhidhīyatē||22||

nAtmanaH karaNAbhAvAlli~ggamapyupalabhyate| sa sarvakaraNAyogAnmukta ityabhidhIyate||22||

At this stage, even the signs of Self cannot be found because once there is detachment from all sensory organs, one is said to be emancipated. [22]

Synonyms of *Shanti* (Liberation)

विपापं विरजः शान्तं परमक्षरमव्ययम्| अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिरुच्यते||२३||

vipāpaṁ virajaḥ śāntaṁ paramakṣaramavyayam| amr̥taṁ brahma nirvāṇaṁ paryāyaiḥ śāntirucyatē||23||

vipApaM virajaH shAntaM paramakSharamavyayam| amRutaM brahma nirvANaM paryAyaiH shAntirucyate||23||

Shanti or *Moksha* is synonymous with the following –

- *Vipapa* (free from sins),
- *Viraja* (free from attachments),
- *Shanta* (serene),
- *Para* (absolute),
- *Akshara* (indestructible),
- *Avyaya* (immutable)
- *Amritam* (immortal),
- *Brahman* (supreme consciousness), and
- *Nirvana* (the state at extinction of all miseries). [23]

एतत्तत् सौम्य! विज्ञानं यज्ज्ञात्वा मुक्तसंशयाः| मुनयः प्रशमं जग्मुर्वीतमोहरजःस्पृहाः||२४||

ētattat saumya! vijñānaṁ yajjñātvā muktasaṁśayāḥ| munayaḥ praśamaṁ jagmurvītamōharajaḥspr̥hāḥ||24||

etattat saumya! vij~jAnaM yajj~jAtvA muktasaMshayAH| munayaH prashamaM jagmurvItamoharajaHspRuhAH||24||

O Gentle One! This is the knowledge that, when acquired by the sages, frees them from all skepticism while liberating them from *moha* (endearment), *rajas* (ignorance/ passion), leading them to the state of *prashama* (absolute tranquility) i.e., salvation. [24]

Summary

तत्र श्लोकौ-

सप्रयोजनमुद्दिष्टं लोकस्य पुरुषस्य च| सामान्यं मूलमुत्पत्तौ निवृत्तौ मार्ग एव च||२५||

शुद्धसत्त्वसमाधानं सत्या बुद्धिश्च नैष्ठिकी| विचये पुरुषस्योक्ता निष्ठा च परमर्षिणा||२६||

tatra ślōkau-

saprayōjanamuddiṣṭaṁ lōkasya puruṣasya ca| sāmānyaṁ mūlamutpattau nivṛttau mārga ēva ca||25||

śuddhasattvasamādhānaṁ satyā buddhiśca naiṣṭhikī| vicayē puruṣasyōktā niṣṭhā ca paramarṣiṇā||26||

tatra shlokau-

saprayojanamuddiShTaM lokasya puruShasya ca| sAmAnyaM mUlamutpattau nivRuttau mArga eva ca||25||

shuddhasattvasamAdhAnaM satyA buddhishca naiShThikI| vicaye puruShasyoktA niShThA ca paramarShiNA||26||

To summarize, in this chapter Purusha Vichaya Sharira (The analytical study/search of *purusha*) the sage has explained:

1. The similarities between the universe and the individual along with the purpose of such knowledge, and
2. The cause of *utapatti* (soul's bondage) and the means for release of the soul.
3. Concentration of pure mind and true knowledge leading to final goal (salvation)
4. The concept of *nishtha* (salvation)

All these concepts have been elaborated by the great sage in this chapter [25-26]

Tattva Vimarsha (Fundamental Principles)

- 'purusha (microcosm) is exactly similar to the *loka* (macrocosm). Whatever specific embodiments are present in the *loka*, the same are in the *purusha*. Similarly, whatever is in *purusha*, is also in the *loka*.
- The *purusha* and *loka*, both are aggregate (collective combination) of six constituents viz. *prithvi, apa, tejas, vayu, akasha* and un-manifested *Brahman* (consciousness).

- Seeing the universe in Self and vice-versa, gives rise to true knowledge. With such (true) knowledge, one realizes that the *atman*, or the Self, alone is responsible for bliss and sorrow and no one else.
- The realization of true knowledge leads to salvation.
- The *purusha* (man) and *loka* (universe) both have cause of manifestation, germination or birth, growth, advent of miseries and cessation.
- The root cause of universe and all miseries is *pravritti* (action/attachment). *Nivritti* (inaction/detachment from worldly affairs) leads to destruction (of all miseries). Attachment leads to miseries and detachment to bliss. Realization of this fact is truth (pure knowledge).
- The ignorance, hatred, desire are sources of all miseries and lead to attachment to worldly affairs.
- *Ahamkara* (ego), *sanga* (attachment), *samshaya* (skepticism), *abhisamplava* (mistaken self-identity), *abhyavapata* (false sense of ownership), *vipratyaya* (sensing opposite of reality), *avishesha* (inability to distinguish between consciousness/unconsciousness) and *anupaya* (believing in outdated traditions) are self-destructive factors arouse due to above said attachment. These are the origins of all evils in the world.
- Disinclination/detachment from worldly affairs is *apavarga* (salvation). It is the *para* (the supreme), *prashanta* (the serene), *akshara* (the immutable), the *Brahman* (the super-consciousness), and the *moksha* (emancipation).
- In order to attain emancipation, one shall follow *sadvritta* i.e. instructions guided by Ayurveda. This will lead oneself to attain serenity, tranquility, freedom from all miseries.
- The pure and true wisdom that originates from a pure mind dispels the excessively thick darkness of illusion caused by ignorance.
- The supreme human being is the *Brahman*, the Eternal, Immutable, Tranquil and Indestructible. It possesses the ultimate wisdom, also known as *vidya* (learning), *siddhi* (accomplishment), *mati* (wisdom), *medha* (power of retention), *pranja* (intellect) and *jyana* (knowledge).
- *Shanti* or *Moksha* is a state which is *vipapa* (free from sins), *viraja* (free from attachments), *shanta* (serene), *para* (absolute), *akshara* (indestructible), *avyaya* (immutable), *amritam* (immortal), *Brahman* (supreme consciousness), and *nirvana* (the state at extinction of all miseries).

Vidhi Vimarsha (Applied Inferences)

In Vedic philosophies, the *atman* (sole) transmigrates from one body to the other in the process of birth and death. The happiness and sorrow are cumulative result of self deeds in lifetime.

Eishana and *purushartha*

There are three primary instincts, or *eishanas*, of the *purusha* – *praneishana* (longevity of life), *dhanaeishana* (desire for wealth), and *paralokaeishana* (liberation), etc. A person who possesses unimpaired intelligence, ability to discern, enthusiasm and desire to secure his wellbeing – both in this world and in the world after death – would have these three *eishanas*. The primary objective is to afford *arogya* (health), which is essential to attain the four *purusharthas* (i.e., *dharma* (righteous life), *artha* (wealth), *kama* (pleasure), and *moksha* (salvation)).

Only when the person accepts the fact that he is one with the universe, that he is made up of the same six *dhatus* that makes the universe – the five *mahabhuta*, and Consciousness-, and that egoism, vanity, selfishness, skepticism, etc. are only the manifestations of a mind that wrongly identifies the physical body with the Self, causing the person to suffer from miseries and trapping him into the perennial cycle of birth and death.

Lokapurusha Samya

Applied aspects of the concept of commonness of the purusha and the universe in the study of health and diseases

The whole premise is the maintaining a state of health that would help an individual attain salvation. To achieve such a state of health requires harmony (*samya*) between the person (*purusha*) and the environment around him, or rather, the entire universe (*loka*). Health cannot be defined only as the absence of disease within the human body, but rather, a state of consciousness where the person identifies himself with the universe, and gets detached from worldly emotions of bliss and grief (while still being able to discern the good and the bad, and avoiding the company of those who cling onto worldly feelings of attachment, ego, vanity, greed, etc.).

Connection of consciousness between man and the universe

The neurologist Dr. David Wiebers in his book “Theory of reality” coined the terms ‘C’ unit as the unit of consciousness in human body and ‘C’ field as the cosmic consciousness. The C unit is always connected with C field to carry out certain functions. The person is a unit of cosmos. Ayurveda narrates Human beings are a microcosm of the planet and exhibit holographic phenomenon. The Self-conscious i.e. ‘C’ unit is a unitary part of ‘C’ field (consciousness) in the cosmos. This C unit is controlling and regulating intellect, that controls mind; and the mind controls sense organs which lead the body as the horses lead a chariot. The interaction of C field with C unit for fetching positive energy from cosmos is of utmost importance. Empowerment of the self-conscious for communication with intellect in brain and mind seated at heart is important mechanism for mental health in holistic view. Therefore promotion of positive mental health shall be focused with a holistic view of all these factors thinking beyond reductionist’s approaches of neurotransmitter, endocrinal and genetic biological

theories. Hologram for mental health, the constituents of human being that make the humans real “Humans” are considered vital for complete health.

Panchamahabhuta: the building blocks of the purusha and the loka

The *purusha* is a microcosm, made up of the same dhatus that constitute the universe: the *panchamahabhuta* and consciousness (*atman*, or the Self, within the *purusha*, and *Brahman*, or the super consciousness, within the universe) is central to Vedic philosophy in general and Ayurveda in particular. Bodily components – *doshas, dhatus*, and *mala* – are also made up of *mahabhutas*, and so are *ahara* (food), and *aushadha* (medicine). A disequilibrium between the environment and the person could therefore vitiate the constitution of the person, the food he eats, and the efficacy of the medication he takes, making him physically or mentally diseased. A society made up of diseased individuals would only make the environment more diseased. Thus, Ayurveda is not just about the health of an individual, but also the health of the planet.

Panchabhautika chikitsa

The specific actions and effects of *mahabhuta* in development of various body constituents, organs, systems are described in previous chapter. [Cha.Sa.Sharira Sthana 4/12] The knowledge of similarity between man and universe can be applied for diagnosis of ailments and their treatments. The *panchabhautika chikitsa* system focuses on this principle. E.g. if certain body constituents originated from *prithvi mahabhuta* (bones) are disordered, then it can be treated with *parthiva* medicines available in the external world (viz. shells, minerals).

Health and Disease: Causes

The principle causes of disease are:

1. *Kala parinama*,
2. *Prajnaparadha*, and
3. *Asatmyaindriyartha Samayoga*. [Cha.Sa.Sutra Sthana 1/54] and [Cha.Sa.Sharira Sthana 1/98]

In this context, it is important to note that *kala* (time), *buddhi* (intellect), and *indriyartha* (sense objects) are the three basic factors that govern an individual’s state of health and disease. *Samayoga*, or favorable conditions, are conducive to health while *vishamayoga* (*ayoga, atiyoga*, and *mithyayoga*) of *kala, buddhi*, and *indriyartha* leads to disease. In the state of health, the basic components of the body – *doshas, dhatus,* and *mala* – are in a state of equilibrium, implied by the term *samayoga*.

Desha (habitat or local environment), and its role in health and disease

The role of *desha* is significant in matters of health and disease. It denotes the habitat of an individual and is also considered among the *karana dravyas* in Deerghanjiviteeya Adhyaya. *Desha* influences the individual’s diet, etiological factors responsible for various diseases, availability of medicinal plants. In fact, extending the

man-environment, relationship, examination of one's locale to be an important factor in the diagnosis of a disease. *Desha* is classified into three types: *anupa desha* (marshy land), *jangala desha* (forested or wooded land), and *sadharana desha* (mix of marshy and forested land). [Cha.Sa.Kalpa Sthana 1/6] The concept of *oka satmya* (adjustment or adapting to a particular diet or behavior due to habitual use or practice) is also closely related to *desha* and season. A diet or medication suitable to a particular region or time may be contraindicated in another.

Kala (temporal factors), and its role in health and disease

Kala plays a very important role, and is a universal factor that affects the *purusha* and the *loka*. Vedic texts talk of various time spans, quite similar to those in modern sciences – describing the life-spans of the universe and various celestial objects, as well as that of the *purusha*. It is also a *karana dravya*. [Cha.Sa.Sutra Sthana 1/48] *Kala* does not only mean time, but also seasons (*ritu*), and from that standpoint, plays an important role in determining causative factors of diseases or prescribing therapies for maintaining health.[Cha.Sa.Sutra Sthana 11/23],[Cha.Sa.Vimana Sthana 1/21/6], [Cha.Sa.Sutra Sthana 6/4]

Kala also influences *doshika* rhythm. External environmental changes brought about by changes in the season influence the pattern of *doshika* changes in the body. These have been described to be of three stages: *chaya* (or *sanchaya*, accumulation), *prakopa* (vitiation, aggravation), and *prashamana* (remission to normalcy). [Cha.Sa.Sutra Sthana 17/114] These stages generally occur in a natural manner through normal seasonal variations, and therefore care and adjustment in diet and lifestyle to account for these changes is specially advised.

Influence of *purusha* on *loka*: *janapadodhwamsa*

While the *purusha* is influenced by his environment, the *loka* is also influenced by *purusha* by his virtuous as well as destructive activities. The concept of *janapadodhwamsa* talks of natural as well as man-made calamities and epidemics. [Cha.Sa.Sutra Sthana 1/41], [Cha.Sa.Vimana Sthana 3/9-11] In their natural elements, air, water, land, and seasons are indispensable in this order. This indicates that *desha* and *kala/ritu* are the most important factors from the standpoint of maintenance of health or for the occurrence of diseases. Vitiation of these four factors, besides the actions of one's past life, has a direct bearing on the state of physical and mental health of individuals in particular and societies in general.

The path to achieve a status of complete human being and salvation is described in this chapter.

In conclusion, the causes of somatic and mental health conditions are emphasized, and invariably all point to imbalances in the equilibrium between man and his environment.

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Sharira Vichaya Sharira

Sharira Sthana Chapter 6. Analytical study of the Human body Abstract

The present chapter deals with various important aspects of physical body from diagnostic and therapeutic view. Starting with definition of the body, questions regarding causes of diseases or destruction of the body, increase or decrease of dhatus (body elements) and their treatment are well answered. Further, factors responsible for the growth of the body, promotion of strength, digestion and metabolism of ingested food (along with action of individual factor) are discussed. In the same context, the discussion regarding body wastes and body promoting elements appear subsequently. At the end, various queries related to foetal development, birth process, life span and time of death etc. are discussed.

Keywords: *sharira vichaya, dhatu,* fetal growth, fetal development, factors affecting strength, lifespan, timely death, pre-term death.

Introduction

This sixth chapter of the Sharira Sthana, entitled Sharira Vichaya Sharira(analytical study of the body) follows the chapter on Purusha Vichaya Sharira (detail study of the *purusha*). To achieve divine bliss and *moksha* (salvation) that the preceding chapter talked about, it is imperative that the body is free from diseases. To achieve a disease-free life, it is of utmost importance to know the components of the body and what vitiates them or affects them, thus, causing diseases or complete destruction of the body, etc. Overall, the chapter is divided into two broad sections – the first one dealing with all the above mentioned subjects and the second one dealing with embryology, development and growth of various body parts in the fetus. The chapter ends with a very important aspect related to death viz. timely and untimely death. Since death is an inevitability, the discussion about timely and untimely death has been aptly placed here in this chapter after deliberations on the development and growth of an embryo, a person yet to born.

The first section starts with a definition of the body, followed by the concept of homeostasis (balance of various bodily elements). Interestingly, disease or death has been defined as partial or complete deviation from the homeostasis respectively. In this context, the physiology of homeostasis and its importance as a final outcome while administering treatment has been narrated in a very systematic way. *Samanya vishesha siddhanta* (theory of similarity and dissimilarity) is one of the most important and fundamental principles of Ayurveda. The practical application of this *siddhanta* to maintain homeostasis has been well described in this chapter. Although *samanya* and *vishesha* can be understood in three broad categories - *dravya, guna,*and *karma* - the emphasis is given on *guna samanya* and *vishesha* in this chapter. The treatment of various conditions using *dravya* with similar or opposite *guna* has been given with examples.

The primary objective of Ayurveda is to maintain health, or in other words, to maintain homeostasis and attain excellence in health of body elements. Hence, before the disease manifests, it is equally important to make efforts for growth and improved strength of the body. Accordingly, the factors responsible for both these things have been discussed. The third important thing for good health is proper nutrition. It is imperative therefore to know the factors responsible for digestion of food and further assimilation of the ingested food into body elements. The discussion about these factors is followed by types of body elements, their building blocks and waste products.

The second part of the chapter deals with embryology, focusing specifically on the development of fetal organs, the fetus's position in the womb, its nourishment through placental blood, and the process of labor and post-labor survival of the new born. It is interesting to note that all these descriptions match with the current understanding of embryology.

The chapter ends with a discussion on life expectancy in the present era and timely and untimely death.

Sanskrit text, Transliteration and English Translation

अथातः शरीरविचयं शारीरं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ śarīravicayaṁ śārīraṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH sharIravicayaM shArIraM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter "Sharira Vichaya Sharira" (Analytical study of the Human body). Thus said Lord Atreya. [1-2]

Note: The knowledge of anatomy and physiology is given simultaneously under common heading of "sharira vichaya".

Advantages of analytical knowledge of body

शरीरविचयः शरीरोपकारार्थमिष्यते| ज्ञात्वा हि शरीरतत्त्वं शरीरोपकारकरेषु भावेषु ज्ञानमुत्पद्यते| तस्माच्छरीरविचयं प्रशंसन्ति कुशलाः||३||

śarīravicayaḥ śarīrōpakārārthamiṣyatē| jñātvā hi śarīratattvaṁ śarīrōpakārakarēṣu bhāvēṣu jñānamutpadyatē| tasmāccharīravicayaṁ praśaṁsanti kuśalāḥ||3||

sharIravicayaH sharIropakArArthamiShyate| j~jAtvA hi sharIratattvaM sharIropakArakareShu bhAveShu j~jAnamutpadyate| tasmAccharIravicayaM prashaMsanti kushalAH||3||

Gaining this analytical knowledge of the human body helps in improving the well-being of the individual. Only after gaining such knowledge of the body, one can know the factors that are healthy and unhealthy. Hence, the analytical knowledge of the body is advocated by the experts. [3]

Definition of *sharira* and disequilibrium in body elements

तत्र शरीरं नाम चेतनाधिष्ठानभूतं पञ्चमहाभूतविकारसमुदायात्मकं समयोगवाहि | यदा ह्यस्मिञ् शरीरे धातवो वैषम्यमापद्यन्ते तदा क्लेशं विनाशं वा प्राप्नोति| वैषम्यगमनं हि पुनर्धातूनां वृध्दिह्रासगमनमकार्त्स्न्येन प्रकृत्या च||४||

tatra śarīraṁ nāma cētanādhiṣṭhānabhūtaṁ pañcamahābhūtavikārasamudāyātmakaṁ samayōgavāhi [1] | yadā hyasmiṁ śarīrē dhātavō vaiṣamyamāpadyantē tadā klēśaṁ vināśaṁ vā prāpnōti| vaiṣamyagamanaṁ hi punardhātūnāṁ vr̥ddhihrāsagamanamakārtsnyēna prakr̥tyā ca||4||

tatra sharIraM nAma cetanAdhiShThAnabhUtaM pa~jcamahAbhUtavikArasamudAyAtmakaM samayogavAhi | yadA hyasmi~j sharIre dhAtavo vaiShamyamApadyante tadA kleshaM vinAshaM vA prApnoti| vaiShamyagamanaM hi punardhAtUnAM vRuddhihrAsagamanamakArtsnyena prakRutyA ca||4||

The body is defined as the site of manifestation of *chetana* (consciousness) and a union of factors derived from the five *mahabhuta* in a specific proportion that maintains equilibrium. When the relative proportions of these *dhatus* become inappropriate, then there is either discomfort or destruction of the body. The change in the relative proportion of the *dhatu* is either in terms of aggravation or diminution, either partially or completely. [4]

Factors responsible for increase and decrease of body elements

यौगपद्येन तु विरोधिनां धातूनां वृध्दिह्रासौ भवतः| यध्दि यस्य धातोर्वृध्दिकरं तत्ततो विपरीतगुणस्य धातोः प्रत्यवायकरं सम्पद्यते||५||

yaugapadyēna tu virōdhināṁ dhātūnāṁ vr̥ddhihrāsau bhavataḥ| yaddhi yasya dhātōrvr̥ddhikaraṁ tattatō viparītaguṇasya dhātōḥ pratyavāyakaraṁ sampadyatē||5||

yaugapadyena tu virodhinAM dhAtUnAM vRuddhihrAsau bhavataH| yaddhi yasya dhAtorvRuddhikaraM tattato viparItaguNasya dhAtoH pratyavAyakaraM sampadyate||5||

Dhatus with mutually opposing properties simultaneously undergo increase and decrease. A factor which increases a particular *dhatu* can prove antagonist for the other *dhatu* of opposing properties.[5]

Objective of therapy

तदेव तस्माद्भेषजं सम्यगवचार्यमाणं युगपन्न्यूनातिरिक्तानां धातूनां साम्यकरं भवति, अधिकमपकर्षतिन्यूनमाप्याययति||६||

tadēva tasmādbhēṣajaṁ samyagavacāryamāṇaṁ yugapannyūnātiriktānāṁ dhātūnāṁ sāmyakaraṁ bhavati, adhikamapakarṣati nyūnamāpyāyayati||6||

tadeva tasmAdbheShajaM samyagavacAryamANaM yugapannyUnAtiriktAnAM dhAtUnAM sAmyakaraM bhavati, adhikamapakarShati nyUnamApyAyayati||6||

Therefore medical therapies, when properly administered simultaneously, bring both the reduced and increased *dhatus* to their normal states by reducing the increased ones and increasing the diminished ones.[6]

एतावदेव हि भैषज्यप्रयोगे फलमिष्टं स्वस्थवृत्तानुष्ठाने च यावध्दातूनां साम्यं स्यात्| स्वस्था ह्यपि धातूनां साम्यानुग्रहार्थमेव कुशला रसगुणानाहारविकारांश्च पर्यायेणेच्छन्त्युपयोक्तुं सात्म्यसमाज्ञातान्;एकप्रकारभूयिष्ठांश्चोपयुञ्जानास्तद्विपरीतकरसमाज्ञातया चेष्टया सममिच्छन्ति कर्तुम्||७|

ētāvadēva hi bhaiṣajyaprayōgē phalamiṣṭaṁ svasthavr̥ttānuṣṭhānē ca yāvaddhātūnāṁ sāmyaṁ syāt| svasthā hyapi dhātūnāṁ sāmyānugrahārthamēva kuśalā rasaguṇānāhāravikārāṁśca paryāyēṇēcchantyupayōktuṁ sātmyasamājñātān;ēkaprakārabhūyiṣṭhāṁścōpayuñjānāstadviparītakarasamājñātayā [3] cēṣṭayā samamicchanti kartum||7||

etAvadeva hi bhaiShajyaprayoge phalamiShTaM svasthavRuttAnuShThAne ca yAvaddhAtUnAM sAmyaM syAt| svasthA hyapi dhAtUnAM sAmyAnugrahArthameva kushalA rasaguNAnAhAravikArAMshca paryAyeNecchantyupayoktuM sAtmyasamAj$_{jAtAn;ekaprakArabhUyiShThAMshcopayu}$jjAnAstadviparItakarasamAj~jAtayA ceShTayA samamicchanti kartum||7||

While administering medicines and also while following regimens for the maintenance of health, the ultimate aim should be to balance the *dhatus*. Even healthy persons should use the food with different *rasa* and *guna* alternately so as to maintain the equilibrium of *dhatus*. After taking the food dominated by a particular attribute, it is desirable to neutralize its effects with regimens that have opposing attributes. [7]

Guidelines for sustaining equilibrium

देशकालात्मगुणविपरीतानां हि कर्मणामाहारविकाराणां च क्रियोपयोगः सम्यक्, सर्वातियोगसन्धारणम्,असन्धारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनं, स्वस्थवृत्तमेतावध्दातूनां साम्यानुग्रहार्थमुपदिश्यते||८||

dēśakālātmaguṇaviparītānāṁ hi karmaṇāmāhāravikārāṇāṁ ca kriyōpayōgaḥ samyak, sarvātiyōgasandhāraṇam, asandhāraṇamudīrṇānāṁ ca gatimatāṁ,sāhasānāṁ ca varjanaṁ, svasthavr̥ttamētāvaddhātūnāṁ sāmyānugrahārthamupadiśyatē||8||

deshakAlAtmaguNaviparItAnAM hi karmaNAmAhAravikArANAM ca kriyopayogaH [5] samyak, sarvAtiyogasandhAraNam, asandhAraNamudIrNAnAM ca gatimatAM,sAhasAnAM ca varjanaM, svasthavRuttametAvaddhAtUnAM sAmyAnugrahArthamupadishyate||8||

For the maintenance of the equilibrium of *dhatus*, one should follow proper activities and diet having properties opposite to the geographical condition, season and physical constitution of the individual; one should observe proper utilization of (physical and mental) capabilities as well as of available resources like time; One should avoid excess utilization of anything; one should not suppress manifested natural urges and should also avoid working beyond one's capacity. [8]

Increase and decrease in body elements

धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैर्वाऽप्याहारविकारैरभ्यस्यमानैर्वृध्दिं प्राप्नुवन्ति, ह्रासं तुविपरीतगुणैर्विपरीतगुणभूयिष्ठैर्वाऽप्याहारैरभ्यस्यमानैः||९||

dhātavaḥ punaḥ śārīrāḥ samānaguṇaiḥ samānaguṇabhūyiṣṭhairvā'pyāhāravikārairabhyasyamānairvṛddhiṁ prāpnuvanti,hrāsaṁ tu viparītaguṇairviparītaguṇabhūyiṣṭhairvā'pyāhārairabhyasyamānaiḥ||9||

dhAtavaH punaH shArIrAH samAnaguNaiH samAnaguNabhUyiShThairvA~apyAhAravikArairabhyasyamAnairvRuddhiM prApnuvanti, hrAsaM tuviparItaguNairviparItaguNabhUyiShThairvA~apyAhArairabhyasyamAnaiH||9||

Dhatus get increased by the habitual use of food preparations which are either of similar attributes or are dominated by such attributes. Habitual use of food having opposite qualities or having elements that are predominantly of opposing qualities reduces the *dhatus*. [9]

Attributes

तत्रेमे शरीरधातुगुणाः संख्यासामर्थ्यकराः;
तद्यथा-गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुकठिनविशदपिच्छिलश्लक्ष्णखरसूक्ष्मस्थूलसान्द्रद्रवाः| तेषु ये गुरवस्ते गुरुभिराहारविकारगुणैरभ्यस्यमानैराप्याय्यन्ते, लघवश्च ह्रसन्ति; लघवस्तु लघुभिराप्याय्यन्ते, गुरवश्चह्रसन्ति| एवमेव सर्वधातुगुणानां सामान्ययोगाद्वृध्दिः, विपर्ययादध्द्रासः| तस्मान्मांसमाप्याय्यते मांसेन भूयस्तरमन्येभ्यः शरीरधातुभ्यः, तथा लोहितं लोहितेन, मेदो मेदसा, वसा वसया, अस्थितरुणास्थ्ना, मज्जा मज्ज्ञा, शुक्रं शुक्रेण, गर्भस्त्वामगर्भेण||१०||

tatrēmē śarīradhātuguṇāḥ saṅkhyāsāmarthyakarāḥ;
tadyathā-gurulaghuśītōṣṇasnigdharūkṣamandatīkṣṇasthirasaramṛdukaṭhinaviśadapicchilaślakṣṇakharasūkṣmasthūlasāndradravāḥ| tēṣu yē guravastē gurubhirāhāravikāraguṇairabhyasyamānairāpyāyyantē, laghavaśca hrasanti; laghavastu laghubhirāpyāyyantē, guravaśca hrasanti| ēvamēva sarvadhātuguṇānāṁ sāmānyayōgādvṛddhiḥ, viparyayāddhrāsaḥ| tasmānmāṁsamāpyāyyatē māṁsēna bhūyastaramanyēbhyaḥ śarīradhātubhyaḥ, tathā lōhitaṁ lōhitēna, mēdō mēdasā, vasā vasayā, asthi taruṇāsthnā, majjāmajjñā, śukraṁ śukrēṇa, garbhastvāmagarbhēṇa||10||

tatreme sharIradhAtuguNAH sa~gkhyAsAmarthyakarAH;
tadyathA-gurulaghushItoShNasnigdharUkShamandatIkShNasthirasaramRudukaThinavishadapicchilashlakShNakharasUkShmasthUlasAndradravAH| teShu ye guravaste gurubhirAhAravikAraguNairabhyasyamAnairApyAyyante, laghavashca hrasanti;

laghavastu laghubhirApyAyyante, guravashca hrasanti| evameva sarvadhAtuguNAnAM sAmAnyayogAdvRuddhiH, viparyayAddhrAsaH| tasmAnmAMsamApyAyyate mAMsena bhUyastaramanyebhyaH sharIradhAtubhyaH, tathA lohitaM lohitena, medo medasA, vasA vasayA, asthi taruNAsthnA, majjAmajj~jA, shukraM shukreNa, garbhastvAmagarbheNa||10||

Guru, laghu, sheeta, ushna, snigdha, ruksha, manda, tikshna, sthira, sara, mridu, kathina, vishada, picchila, shlakshna, khara, sukshma, sthula, sandra and drava - these are the twenty attributes of bodily *dhatu* that increase or decrease. For example, the habitual use of *guru* food preparations cause an increase in *dhatu* among them that are *guru* whilst reducing the *laghu dhatu*. Conversely, the use of *laghu* (food preparations) cause the *dhatu* that are *laghu* to get increased whilst reducing the *guru dhatu*.

Thus, the *mamsa dhatu* get increased predominantly with the consumption of meat, *rakta* by *rakta*, *meda* by fat, *vasa* by muscle fat, *asthi* by *tarunasthi*(cartilage), *shukra* by *shukra*(semen) and *garbha*(fetus) by *ama garbha*, like egg. [10]

Management of disequilibrium of body elements

यत्र त्वेवंलक्षणेन सामान्येन सामान्यवतामाहारविकाराणामसान्निध्यं स्यात्, सन्निहितानां वाऽप्ययुक्तत्वान्नोपयोगो घृणित्वादन्यस्माद्वा कारणात्, स च धातुरभिवर्धयितव्यः स्यात्, तस्य ये समानगुणाः स्युराहारविकारा असेव्याश्च,
तत्रसमानगुणभूयिष्ठानामन्यप्रकृतीनामप्याहारविकाराणामुपयोगः स्यात्| तद्यथा- शुक्रक्षये क्षीरसर्पिषोरुपयोगो मधुरस्निग्धशीतसमाख्यातानां चापरेषां द्रव्याणां, मूत्रक्षये पुनरिक्षुरसवारुणीमण्डद्रवमधुराम्ललवणोपक्लेदिनां, पुरीषक्षये कुल्माषमाषकुष्कुण्डाजमध्ययवशाकधान्याम्लानां, वातक्षयेकटुकतिक्तकषायरूक्षलघुशीतानां, पित्तक्षयेऽम्ललवणकटुकक्षारोष्णतीक्ष्णानां, श्लेष्मक्षये स्निग्धगुरुमधुरसान्द्रपिच्छिलानां द्रव्याणाम्| कर्मापि यद्यस्य धातोर्वृध्दिकरं तत्तदासेव्यम्| एवमन्येषामपि शरीरधातूनां सामान्यविपर्ययाभ्यां वृध्दिह्रासौ यथाकालं कार्यौ| इति सर्वधातूनामेकैकशोऽतिदेशतश्च वृध्दिह्रासकराणि व्याख्यातानि भवन्ति||११||

yatra tvēvaṁlakṣaṇēna sāmānyēna sāmānyavatāmāhāravikārāṇāmasānnidhyaṁ syāt, sannihitānāṁvā'pyayuktatvānnōpayōgō ghṛṇitvādanyasmādvā kāraṇāt, sa ca dhāturabhivardhayitavyaḥ syāt, tasya yē samānaguṇāḥsyurāhāravikārā asēvyāśca, tatra samānaguṇabhūyiṣṭhānāmanyaprakṛtīnāmapyāhāravikārāṇāmupayōgaḥ syāt| tadyathā- śukrakṣayē kṣīrasarpiṣōrupayōgō madhurasnigdhaśītasamākhyātānāṁ cāparēṣāṁ dravyāṇāṁ,
mūtrakṣayēpunarikṣurasavāruṇīmaṇḍadravamadhurāmlalavaṇōpaklēdināṁ, purīṣakṣayēkulmāṣamāṣakuṣkuṇḍājamadhyayavaśākadhānyāmlānāṁ, vātakṣayē kaṭukatiktakaṣāyarūkṣalaghuśītānāṁ,pittakṣayē'mlalavaṇakaṭukakṣārōṣṇatīkṣṇānāṁ, ślēṣmakṣayē snigdhagurumadhurasāndrapicchilānāṁ dravyāṇām| karmāpi yadyasya dhātōrvṛddhikaraṁ tattadāsēvyam| ēvamanyēṣāmapi śarīradhātūnāṁ sāmānyaviparyayābhyāṁ vṛddhihrāsau yathākālaṁ kāryau| iti sarvadhātūnāmēkaikaśō'tidēśataśca vṛddhihrāsakarāṇi vyākhyātāni bhavanti||11||

yatra tvevaMlakShaNena sAmAnyena sAmAnyavatAmAhAravikArANAmasAnnidhyaM syAt, sannihitAnAM vA~apyayuktatvAnnopayogo ghRuNitvAdanyasmAdvAkAraNAt, sa

ca dhAturabhivardhayitavyaH syAt, tasya ye samAnaguNAH syurAhAravikArA asevyAshca,
tatrasamAnaguNabhUyiShThAnAmanyaprakRutInAmapyAhAravikArANAmupayogaH syAt| tadyathA- shukrakShaye kShIrasarpiShorupayogo madhurasnigdhashItasamAkhyAtAnAM cApareShAM dravyANAM,
mUtrakShayepunarikShurasavAruNImaNDadravamadhurAmlalavaNopakledinAM,
purIShakShaye kulmAShamAShakuShkuNDAjamadhyayavashAkadhAnyAmlAnAM,
vAtakShayekaTukatiktakaShAyarUkShalaghushItAnAM,
pittakShaye~amlalavaNakaTukakShAroShNatIkShNAnAM, shleShmakShaye snigdhagurumadhurasAndrapicchilAnAMdravyANAm| karmApi yadyasya dhAtorvRuddhikaraM tattadAsevyam| evamanyeShAmapi sharIradhAtUnAM sAmAnyaviparyayAbhyAM vRuddhihrAsau yathAkAlaM kAryau| iti sarvadhAtUnAmekaikasho~atideshatashca vRuddhihrAsakarANi vyAkhyAtAni bhavanti||11||

If a particular *dhatu* is to be increased and the dietary articles with similar properties cannot be consumed because of their non-availability or even if available they cannot be used because of unsuitability, intolerable nature or any other cause, then food preparations of different nature having the predominance of the attributes of the *dhatu* (that needs to be enhanced) should be used. Here are some examples to illustrate this. When there is a deficiency of *shukra*, milk, ghee and other such substances known to be *madhura* (sweet), *snigdha*(unctuous), and *sheeta*(cold) should be administered. In case of diminution of *mutra*, sugarcane juice, *varuni* type of wine, *manda* (thin gruel), liquid food articles and substances having *madhura, lavana*,and *amla* tastes and sticky nature should be administered. For diminution of *purisha* (feces), *kulmasha, masha, kuskund* (mushrooms), *ajamadhya* (meat of abdomen and trunk of goat), *yava, shaka* (leafy vegetables), and *dhanyamla* (sour rice gruel) should be given. The diminution of *vata* should be treated with substances having *katu, tikta,* and *kashaya* tastes, and *ruksha, laghu* and *sheeta* properties. In case of diminution of *pitta*, substances having *amla, lavana, katu* tastes, and *ushna* and *tikshna* properties should be administered whereas for diminution of *vata,* substances having *madhura* taste, and *snigdha, guru, sandra* and *picchila* properties should be administered. The activities which would increase these *dhatu* should also be followed. Similarly other *dhatu* should also be either increased or decreased by the administration of similar and dissimilar substances respectively in appropriate time.

Thus, the factors which increase or decrease all the *dhatus* have been described- some *dhatu* have been specifically described while for the rest of the *dhatus*, the same principles should be extended. [11]

Factors responsible for growth

कात्स्न्र्येन शरीरवृध्दिकरास्त्विमे भावा भवन्ति; तद्यथा- कालयोगः, स्वभावसंसिध्दिः, आहारसौष्ठवम्,अविघातश्चेति||१२||

kārtsnyēna śarīravr̥ddhikarāstvimē bhāvā bhavanti; tadyathā- kālayōgaḥ, svabhāvasaṁsiddhiḥ, āhārasauṣṭhavam,avighātaścēti||12||

kArtsnyena sharIravRuddhikarAstvime bhAvA bhavanti; tadyathA- kAlayogaH, svabhAvasaMsiddhiH, AhArasauShThavam, avighAtashceti||12||

Overall, the following factors are responsible for the growth of the body:

1. Favourable time (in terms of age and season): For example, youth is the proper time for the growth of an individual.
2. Natural tendencies: For example, favourable natural tendency for growth of an individual's body (these factors may be unseen).
3. Observance of all rule of taking diet of good quality.
4. Absence of inhibiting factors for growth i.e. not indulging one in improper, less or excess utilization [12]

Factors responsible for strength

बलवृध्दिकरास्त्विमे भावा भवन्ति| तद्यथा- बलवत्पुरुषे देशे जन्म बलवत्पुरुषे काले च, सुखश्च कालयोगः, बीजक्षेत्रगुणसंपच्च, आहारसंपच्च, शरीरसंपच्च,सात्म्यसंपच्च, सत्त्वसंपच्च, स्वभावसंसिध्दिश्च, यौवनं च, कर्म च, संहर्षश्चेति||१३||

balavr̥ddhikarāstvimē bhāvā bhavanti| tadyathā- balavatpuruṣē dēśē janma balavatpuruṣē kālē ca, sukhaśca kālayōgaḥ, bījakṣētraguṇasampacca,āhārasampacca, śarīrasampacca, sātmyasampacca, sattvasampacca, svabhāvasaṁsiddhiśca, yauvanaṁ ca, karma ca,saṁharṣaścēti||13||

balavRuddhikarAstvime bhAvA bhavanti| tadyathA- balavatpuruShe deshe janma balavatpuruShe kAle ca, sukhashca kAlayogaH, bIjakShetraguNasampacca, AhArasampacca, sharIrasampacca,sAtmyasampacca, sattvasampacca, svabhAvasaMsiddhishca, yauvanaM ca, karma ca, saMharShashceti||13||

The following factors are responsible for enhancing strength:

1. Birth in a geographical region where people are naturally strong
2. Birth in a race of strong people
3. Birth at a time when people naturally gain strength
4. Favorable disposition of time
5. Excellence of *beeja* (sperm and ovum) and *kshetra* (uterus) qualities
6. Excellence of ingested food
7. Excellence of physique
8. Excellence of *satmya* (adaptability to various factors responsible for the maintenance of the body)
9. Excellence of mind qualities
10. Natural tendency
11. Youth

12. Exercise
13. Cheerful nature [13]

Factors responsible for transformation of food

आहारपरिणामकरास्त्विमे भावा भवन्ति| तद्यथा- ऊष्मा, वायुः, क्लेदः, स्नेहः, कालः, समयोगश्चेति ||१४||

āhārapariṇāmakarāstvimē bhāvā bhavanti| tadyathā- ūṣmā, vāyuḥ, klēdaḥ, snēhaḥ, kālaḥ, samayōgaścēti ||14||

AhAraparINAmakarAstvime bhAvA bhavanti| tadyathA- UShmA, vAyuH, kledaH, snehaH, kAlaH, samayogashceti ||14||

Factors responsible for transformation (digestion, assimilation and metabolism) of food are *ushma, vayu, kleda, sneha, kala* (time required for digestion) and *samayoga* (appropriate administration). [14]

तत्र तु खल्वेषामूष्मादीनामाहारपरिणामकराणां भावानामिमे कर्मविशेषा भवन्ति| तद्यथा- ऊष्मा पचति, वायुरपकर्षति, क्लेदः शैथिल्यमापादयति, स्नेहो मार्दवं जनयति, कालः पर्याप्तिमभिनिर्वर्तयति,समयोगस्त्वेषां परिणामधातुसाम्यकरः सम्पद्यते||१५||

tatra tu khalvēṣāmūṣmādīnāmāhārapariṇāmakarāṇāṁ bhāvānāmimē karmaviśēṣā bhavanti| tadyathā- ūṣmā pacati, vāyurapakarṣati, klēdaḥ śaithilyamāpādayati, snēhō mārdavaṁ janayati, kālaḥparyāptimabhinirvartayati, samayōgastvēṣāṁ pariṇāmadhātusāmyakaraḥ sampadyatē||15||

tatra tu khalveShAmUShmAdInAmAhAraparINAmakarANAM bhAvAnAmime karmavisheShA bhavanti| tadyathA- UShmA pacati, vAyurapakarShati, kledaH shaithilyamApAdayati, sneho mArdavaM janayati, kAlaH paryAptimabhinirvartayati, samayogastveShAMpariNAmadhAtusAmyakaraH sampadyate||15||

Factors that are responsible for transformation (digestion, assimilation and metabolism) of food (mentioned in the preceding verse), perform the following specific actions:

1. *Ushma* (in the form of *pitta*) digests the food
2. *Vata* transports the food for digestion
3. *Kleda* loosens the food particles
4. *Sneha* makes the ingredients softer
5. *Kala* indicates duration which is required to complete the digestion
6. Appropriate administration of food brings about equilibrium of *dhatu*. [15]

परिणमतस्त्वाहारस्य गुणाः शरीरगुणभावमापद्यन्ते यथास्वमविरुध्दा: ; विरुध्दाश्च विहन्युर्विहताश्च विरोधिभिःशरीरम्||१६||

pariṇamatastvāhārasya guṇāḥ śarīraguṇabhāvamāpadyantē yathāsvamaviruddhāḥ; viruddhāśca vihanyurvihatāścavirōdhibhiḥ śarīram||16||

pariNamatastvAhArasya [17] guNAH sharIraguNabhAvamApadyante yathAsvamaviruddhAH; viruddhAshca vihanyurvihatAshca virodhibhiH sharIram||16||

The attributes of the food ingredients assume the attributes of (or become homologous with) the tissue elements of the body during the process of transformation. These are not contradictory in nature. Whereas when they are contradictory, the properties of one act against the other resulting in the destruction of the body.[16]

Categories of attributes

शरीरगुणाः पुनर्द्विविधाः संग्रहेण- मलभूताः, प्रसादभूताश्च| तत्र मलभूतास्ते ये शरीरस्याबाधकराः स्युः| तद्यथा- शरीरच्छिद्रेषूपदेहाः पृथग्जन्मानो बहिर्मुखाः, परिपक्वाश्च धातवः, प्रकुपिताश्च वातपित्तश्लेष्माणः, ये चान्येऽपिकेचिच्छरीरे तिष्ठन्तो भावाः शरीरस्योपघातायोपपद्यन्ते, सर्वांस्तान्मले संचक्ष्महे; इतरांस्तु प्रसादे , गुर्वादींश्चद्रवान्तान् गुणभेदेन, रसादींश्च शुक्रान्तान् द्रव्यभेदेन||१७||

śarīraguṇāḥ [18] punardvividhāḥ saṅgrahēṇa- malabhūtāḥ, prasādabhūtāśca| tatra malabhūtāstē yē śarīrasyābādhakarāḥ syuḥ| tadyathā- śarīracchidrēṣūpadēhāḥ pr̥thagjanmānō bahirmukhāḥ, paripakvāśca dhātavaḥ, prakupitāścavātapittaślēṣmāṇaḥ, yē cānyē'pi kēciccharīrē tiṣṭhantō bhāvāḥ śarīrasyōpaghātāyōpapadyantē, sarvāṁstānmalē [19]sañcakṣmahē; itarāṁstu prasādē [20] , gurvādīṁśca dravāntān guṇabhēdēna, rasādīṁśca śukrāntān dravyabhēdēna||17||

sharIraguNAH punardvividhAH sa~ggraheNa- malabhUtAH, prasAdabhUtAshca| tatra malabhUtAste ye sharIrasyAbAdhakarAH syuH| tadyathA- sharIracchidreShUpadehAH pRuthagjanmAno bahirmukhAH, paripakvAshca dhAtavaH, prakupitAshca vAtapittashleShmANaH, ye cAnye~api kecicccharIretiShThanto bhAvAH sharIrasyopaghAtAyopapadyante, sarvAMstAnmale sa~jcakShmahe; itarAMstu prasAde , gurvAdIMshca dravAntAn guNabhedena,rasAdIMshca shukrAntAn dravyabhedena||17||

The attributes of the body are of two categories viz. *prasada* (nourishing factors) and *mala* (body wastes). Of these, the body wastes afflict the body with pain. These impurities stick to the various orifices inside the body. These are either *paripakva dhatu* (mature tissue elements of the body) or vitiated *vata, pitta* and *kapha doshas* which while existing in the body cause its destruction.

All the remaining are *prasada* (building blocks). Further, they are classified into twenty categories on the basis of their *guna* (attributes), beginning with *gurutva* and ending with *dravatva* and also seven types of tissues (*dravya bheda*), beginning with *rasa* and ending with *shukra*. [17]

तेषां सर्वेषामेव वातपित्तश्लेष्माणो दुष्टा दूषयितारो भवन्ति, दोषस्वभावात्| वातादीनां पुनर्धात्वन्तरे कालान्तरे प्रदुष्टानां विविधाशितपीतीयेऽध्याये विज्ञानान्युक्तानि| एतावत्येव दुष्टदोषगतिर्यावत् संस्पर्शनाच्छरीरधातूनाम्| प्रकृतिभूतानां तु खलु वातादीनां फलमारोग्यम्| तस्मादेषां प्रकृतिभावे प्रयतितव्यं बुध्दिमद्भिरिति||१८||

tēṣāṁ sarvēṣāmēva vātapittaślēṣmāṇō duṣṭā dūṣayitārō bhavanti, dōṣasvabhāvāt| vātādīnāṁ punardhātvantarē kālāntarē praduṣṭānāṁ vividhāśitapītīyē'dhyāyē

vijñānānyuktāni| ētāvatyēva duṣṭadōṣagatiryāvat saṁsparśanāccharīradhātūnām| prakṛtibhūtānāṁ tu khalu vātādīnāṁ phalamārōgyam| tasmādēṣāṁ prakṛtibhāvē prayatitavyaṁ buddhimadbhiriti||18||

teShAM sarveShAmeva vAtapittashleShmANo duShTA dUShayitAro bhavanti, doShasvabhAvAt| vAtAdInAM punardhAtvantare kAlAntare praduShTAnAM vividhAshitapItIye~adhyAye vij~jAnAnyuktAni| etAvatyeva duShTadoShagatiryAvat saMsparshanAccharIradhAtUnAm| prakRutibhUtAnAM tu khalu vAtAdInAM phalamArogyam| tasmAdeShAM prakRutibhAve prayatitavyaM buddhimadbhiriti||18||

Of all these, the three *doshas* are, by their very nature, vitiators that, when vitiated (by extraneous factors), vitiate other (*doshas* and *dhatus*) in the body. Signs and symptoms of the vitiation of various *dhatus* in different times have already been described. [Cha.Sa.Sutra Sthana 28] Such are the manifestations of the vitiated *dosha* when they come in contact with the tissue elements of the body. When in normal state, the *doshas* maintain the health of the individual. Hence, the wise man should try to keep them in normal state. [18]

भवति चात्र- शरीरं सर्वथा सर्वं सर्वदा वेद यो भिषक्| आयुर्वेदं स कात्स्न्र्येन वेद लोकसुखप्रदम्||१९||

bhavati cātra- śarīraṁ sarvathā sarvaṁ sarvadā vēda yō bhiṣak| āyurvēdaṁ sa kārtsnyēna vēda lōkasukhapradam||19||

bhavati cAtra- sharIraM sarvathA sarvaM sarvadA veda yo bhiShak| AyurvedaM sa kArtsnyena veda lokasukhapradam||19||

The physician who is always well versed with the various aspects of the entire body is highly proficient in Ayurveda, and therefore can bring about happiness to the universe. [19]

Questions by Agnivesha

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच श्रुतमेतद्यदुक्तं भगवता शरीराधिकारे वचः| किन्नु खलु गर्भस्याङ्गं पूर्वमभिनिर्वर्तते कुक्षौ, कुतो मुखः कथं चान्तर्गतस्तिष्ठति, किमाहारश्च वर्तयति, कथम्भूतश्चनिष्क्रामति, कैश्चायमाहारोपचारैर्जातः सद्यो हन्यते, कैरव्याधिरभिवर्धते, किं चास्य देवादिप्रकोपनिमित्ता विकाराःसम्भवन्ति आहोस्विन्न, किंचास्य कालाकालमृत्यवोर्भावाभावयोर्भगवानध्यवस्यति, किंचास्य परमायुः, कानि चास्यपरमायुषो निमित्तानीति||२०||

ēvaṁvādinaṁ bhagavantamātrēyamagnivēśa uvāca śrutamētadyaduktaṁ bhagavatā śarīrādhikārē vacaḥ| kinnu khalu garbhasyāṅgaṁ pūrvamabhinirvartatē kukṣau, kutō mukhaḥ kathaṁ cāntargatastiṣṭhati, kimāhāraścavartayati, kathambhūtaśca niṣkrāmati, kaiścāyamāhārōpacārairjātaḥ sadyō hanyatē, kairavyādhirabhivardhatē, kiñcāsyadēvādiprakōpanimittā vikārāḥ sambhavanti āhōsvinna, kiñcāsya kālākālamṛtyvōrbhāvābhāvayōrbhagavānadhyavasyati,kiñcāsya paramāyuḥ, kāni cāsya paramāyuṣō nimittānīti||20||

evaMvAdinaM bhagavantamAtreyamagnivesha uvAca shrutametadyaduktaM bhagavatA sharIrAdhikAre vacaH| kinnu khalu garbhasyA~ggaM pUrvamabhinirvartate kukShau, kuto mukhaH kathaM cAntargatastiShThati, kimAhArashca vartayati, kathambhUtashca niShkrAmati,kaishcAyamAhAropacArairjAtaH sadyo hanyate, kairavyAdhirabhivardhate, ki~jcAsya devAdiprakopanimittA vikArAH sambhavanti Ahosvinna, ki~jcAsyakAlAkAlamRutyvorbhAvAbhAvayorbhagavAnadhyavasyati, ki~jcAsya paramAyuH, kAni cAsya paramAyuSho nimittAnIti||20||

After listening to the above deliberations by Lord Atreya, Agnivesha said, “Now we would like to hear the following:

1. Which of the organs of the foetus is manifested first in the womb of the mother?
2. Where does the face of the foetus lie and what posture does it maintain inside?
3. Which food nourishes it and how does it come out?
4. Which food and regimens are responsible for its immediate death after the delivery process?
5. What factors help in the growth of the foetus without any disease?
6. Are there afflictions of diseases caused by Gods or divinities? Or not? (idiopathic)
7. What is your opinion regarding the existence or non-existence of the child’s timely or untimely death?
8. What is the span of its life?
9. What are the factors which are responsible for the maintenance of its life span? [20]

Different views regarding origin of foetus

तमेवमुक्तवन्तमग्निवेशं भगवान् पुनर्वसुरात्रेय उवाच- पूर्वमुक्तमेतद्गर्भावक्रान्तौ यथाऽयमभिनिर्वर्तते कुक्षौ, यच्चास्य यदासंतिष्ठतेऽङ्गजातम्| विप्रतिवादास्त्वत्र बहुविधाः सूत्रकृतामृषीणां सन्ति सर्वेषां; तानपि निबोधोच्यमानान्- शिरः पूर्वमभिनिर्वर्तते कुक्षाविति कुमारशिरा भरद्वाजः पश्यति, सर्वेन्द्रियाणां तदधिष्ठानमिति कृत्वा; हृदयमिति काङ्कायनो बाह्लीकभिषक्,चेतनाधिष्ठानत्वात्; नाभिरिति भद्रकाप्यः, आहारागम इति कृत्वा; पक्वाशयगुदमिति भद्रशौनकः, मारुताधिष्ठानत्वात्;हस्तपादमिति बडिशः, तत्करणत्वात् पुरुषस्य; इन्द्रियाणीति जनको वैदेहः, तान्यस्य बुध्द्याधिष्ठानानीति कृत्वा;परोक्षत्वादचिन्त्यमिति मारीचिः कश्यपः; सर्वाङ्गाभिनिर्वृत्तिर्युगपदिति धन्वन्तरिः; तदुपपन्नं, सर्वाङ्गानांतुल्यकालाभिनिर्वृत्तत्वाध्दृदयप्रभृतीनाम्| सर्वाङ्गानां हृयस्य हृदयं मूलमधिष्ठानं च केषाञ्चिद्भावानाम्, नच तस्मात् पूर्वाभिनिर्वृत्तिरेषां; तस्माध्दृदयप्रभृतीनां सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तिः, सर्वे भावा हृयन्योन्यप्रतिबध्दाः; तस्माद्यथाभूतदर्शनं साधु||२१||

tamēvamuktavantamagnivēśaṁ bhagavān punarvasurātrēya uvāca- pūrvamuktamētadgarbhāvakrāntauyathā’yamabhinirvartatē kukṣau, yaccāsya yadā santiṣṭhatē’ṅgajātam| vipravādāstvatra bahuvidhāḥ sūtrakṛtāmṛṣīṇāṁ santi sarvēṣāṁ; tānapi nibōdhōcyamānān- śiraḥ pūrvamabhinirvartatēkukṣāviti kumāraśirā bharadvājaḥ paśyati, sarvēndriyāṇāṁ tadadhiṣṭhānamiti kṛtvā; hṛdayamiti kāṅkāyanō bāhlīkabhiṣak,cētanādhiṣṭhānatvāt; nābhiriti bhadrakāpyaḥ, āhārāgama iti kṛtvā; pakvāśayagudamiti bhadraśaunakaḥ,mārutādhiṣṭhānatvāt; hastapādamiti baḍiśaḥ, tatkaraṇatvāt puruṣasya; indriyāṇīti janakō vaidēhaḥ, tānyasyabuddhyadhiṣṭhānānīti

kṛtvā; parōkṣatvādacintyamiti mārīciḥ kaśyapaḥ; sarvāṅgābhinirvṛttiryugapaditi dhanvantariḥ;tadupapannaṁ, sarvāṅgānāṁ tulyakālābhinirvṛttatvāddhṛdayaprabhṛtīnām| sarvāṅgānāṁ hyasya hṛdayaṁ mūlamadhiṣṭhānaṁ ca kēṣāñcidbhāvānām, naca tasmāt pūrvābhinirvṛttirēṣāṁ;tasmāddhṛdayaprabhṛtīnāṁ sarvāṅgānāṁ tulyakālābhinirvṛttiḥ, sarvē bhāvā hyanyōnyapratibaddhāḥ;tasmādyathābhūtadarśanaṁ sādhu||21||

tamevamuktavantamagniveshaM bhagavAn punarvasurAtreya uvAca-pUrvamuktametadgarbhAvakrAntau yathA~ayamabhinirvartate kukShau, yaccAsya yadAsantiShThate$_a$ggajAtam| viprativAdAstvatra bahuvidhAH sUtrakRutAmRuShINAM santi sarveShAM; tAnapi nibodhocyamAnAn- shiraH pUrvamabhinirvartate kukShAviti kumArashirAbharadvAjaH pashyati, sarvendriyANAM tadadhiShThAnamiti kRutvA; hRudayamiti kA~gkAyano bAhlIkabhiShak, cetanAdhiShThAnatvAt; nAbhiriti bhadrakApyaH,AhArAgama iti kRutvA; pakvAshayagudamiti bhadrashaunakaH, mArutAdhiShThAnatvAt; hastapAdamiti baDishaH, tatkaraNatvAt puruShasya; indriyANIti janakovaidehaH, tAnyasya buddhyadhiShThAnAnIti kRutvA; parokShatvAdacintyamiti mArIciH kashyapaH; sarvA~ggAbhinirvRuttiryugapaditi dhanvantariH; tadupapannaM,sarvA~ggAnAM tulyakAlAbhinirvRuttatvAddhRudayaprabhRutInAm| sarvA~ggAnAM hyasya hRudayaM mUlamadhiShThAnaM ca keShA~jcidbhAvAnAm, naca tasmAt pUrvAbhinirvRuttireShAM; tasmAddhRudayaprabhRutInAM sarvA~ggAnAM tulyakAlAbhinirvRuttiH, sarve bhAvA hyanyonyapratibaddhAH; tasmAdyathAbhUtadarshanaM sAdhu||21||

Lord Atreya's reply to Agnivesha is already well described in the fourth chapter of the Sharira Sthana dealing with the formation of embryo, detailing the manner in which the foetus is formed in the uterus of the mother and the mode of manifestation of its various organs. However, there are various controversies on this subject, which are listed below:

1. Kumarashira Bharadvaja observed that the head of the foetus is first manifested in the uterus because it is the seat/base of all sense organs.
2. According to Kankayana, the physician from Bahlika, heart being the seat of *chetana*, consciousness is the first to be formed.
3. According to Bhadrakapya, *nabhi* (umbilicus) is first formed as it serves to provide nourishment to the fetus.
4. According to Bhadrashaunaka, rectum located near the colon is first formed as it is the site for *vata*.
5. According to Badisha, hands and feet are first formed being the instruments of individual for his activities.
6. According to Janaka of Videha, sense organs being the seat of senses are first formed.
7. Marichi Kashyapa is of the view that is not possible to make any statement about first formation of any organs as they cannot be observed directly.
8. Dhanvantari is of the view that all organs are formed simultaneously.

Of these, the view of Dhanvantari seems to be correct as all the organs like heart etc. are formed at the same time. Since the heart is the origin of all organs and also serves as developmental origin of certain organs, it is less likely that development of other organs precedes the formation of heart. Hence, it is evident that all organs are formed simultaneously. All organs are connected to each other. Hence the view of Dhanvantari seems to be quite correct. [21]

Position of foetus

गर्भस्तु खलु मातुः पृष्ठाभिमुख ऊर्ध्वशिराः सङ्कुच्याङ्गान्यास्तेऽन्तःकुक्षौ ||२२||

garbhastu khalu mātuḥ pr̥ṣṭhābhimukha ūrdhvaśirāḥ saṅkucyāṅgānyāstē'ntaḥkukṣau ||22||

garbhastu khalu mAtuH pRuShThAbhimukha UrdhvashirAH sa$_{gkucyA}$ggAnyAste~antaHkukShau ||22||

The foetus lies in the uterus with its face towards the back of the mother, head upwards and the limbs folded. [22]

व्यपगतपिपासाबुभुक्षस्तु खलु गर्भः परतन्त्रवृत्तिर्मातरमाश्रित्य वर्तयत्युपस्नेहोपस्वेदाभ्यां गर्भाशये सदसभ्दूताङ्गावयवः,तदनन्तरं ह्यस्य कश्चिल्लोमकूपायनैरुपस्नेहः कश्चिन्नाभिनाड्ययनैः| नाभ्यां ह्यस्य नाडी प्रसक्ता, नाड्यां चापरा, अपरा चास्य मातुः प्रसक्ता हृदये, मातृहृदयं ह्यस्य तामपरामभिसम्प्लवतेसिराभिः स्यन्दमानाभिः; स तस्य रसो बलवर्णकरः सम्पद्यते, स च सर्वरसवानाहारः| स्त्रिया ह्यापन्नगर्भायास्त्रिधा रसः प्रतिपद्यते- स्वशरीरपुष्टये, स्तन्याय, गर्भवृध्दये च| स तेनाहारेणोपष्टब्धः (परतन्त्रवृत्तिर्मातरमाश्रित्य) वर्तयत्यन्तर्गतः||२३||

vyapagatapipāsābubhukṣastu khalu garbhaḥ paratantravr̥ttirmātaramāśritya vartayatyupasnēhōpasvēdābhyāṁgarbhāśayē sadasadbhūtāṅgāvayavaḥ, tadanantaraṁ hyasya kaścillōmakūpāyanairupasnēhaḥ kaścinnābhināḍyayanaiḥ| nābhyāṁ hyasya nāḍī prasaktā, nāḍyāṁ cāparā, aparā cāsya mātuḥ prasaktā hr̥dayē, mātr̥hr̥dayaṁ hyasyatāmaparāmabhisamplavatē sirābhiḥ syandamānābhiḥ ; sa tasya rasō balavarṇakaraḥ sampadyatē, sa casarvarasavānāhāraḥ| striyā hyāpannagarbhāyāstridhā rasaḥ pratipadyatē- svaśarīrapuṣṭayē, stanyāya, garbhavr̥ddhayē ca| sa tēnāhārēṇōpaṣṭabdhaḥ (paratantravr̥ttirmātaramāśritya) vartayatyantargataḥ||23||

vyapagatapipAsAbubhukShastu khalu garbhaH paratantravRuttirmAtaramAshritya vartayatyupasnehopasvedAbhyAM garbhAshaye sadasadbhUtA~ggAvayavaH,tadanantaraM hyasya kashcillomakUpAyanairupasnehaH kashcinnAbhinADyayanaiH| nAbhyAM hyasya nADI prasaktA, nADyAM cAparA, aparA cAsya mAtuH prasaktA hRudaye, mAtRuhRudayaM hyasya tAmaparAmabhisamplavate sirAbhiHsyandamAnAbhiH ; sa tasya raso balavarNakaraH sampadyate, sa ca sarvarasavAnAhAraH| striyA hyApannagarbhAyAstridhA rasaH pratipadyate- svasharIrapuShTaye, stanyAya, garbhavRuddhaye ca| sa tenAhAreNopaShTabdhaH (paratantravRuttirmAtaramAshritya) vartayatyantargataH||23||

The foetus is free from thirst and hunger. It is dependent upon the mother for all its activities. Its manifested and non-manifested organs get nourishment by the process of *upasneha* (perfusion) and *upasweda* (thermal regulation). It gets nourishment by the process of perfusion- sometimes through the hair follicles and sometimes through the umbilical cord. The umbilical cord of the fetus is attached to the umbilicus on one end and the placenta on the other end. The placenta is in turn connected with the heart (circulatory system) of the mother. The heart of the mother floods the placenta (with nourishment) through the pulsating vessels. This *rasa* (nutritive fluid) promotes strength and complexion of the fetus as it is composed of material having all six *rasa* (tastes).

Rasa (digestive product of food) of the pregnant woman serves three purposes viz.

1. Nourishment of her own body
2. Lactation and
3. Growth of the fetus

Being supported by that food, the foetus that is dependent upon the mother keeps living inside (the uterus). [23]

स चोपस्थितकाले जन्मनि प्रसूतिमारुतयोगात् परिवृत्यावाक् शिरा निष्क्रामत्यपत्यपथेन, एषा प्रकृतिः, विकृतिःपुनरतोऽन्यथा| परं त्वतः स्वतन्त्रवृत्तिर्भवति||२४||

sa cōpasthitakālē janmani prasūtimārutayōgāt parivr̥ttyāvākśirā niṣkrāmatyapatyapathēna, ēṣā prakr̥tiḥ, vikr̥tiḥpunaratō’nyathā| paraṁ tvataḥ svatantravr̥ttirbhavati||24||

sa copasthitakAle janmani prasUtimArutayogAt parivRuttyAvAkshirA niShkrAmatyapatyapathena, eShA prakRutiH, vikRutiH punarato~anyathA| paraM tvataH svatantravRuttirbhavati||24||

During a normal labor, the fetus turns its head downwards by virtue of the *prasuti maruta* (*vayu*, which regulates the process of delivery) and gets delivered through the vaginal path. Any deviation in this process constitutes abnormality. After delivery, the child starts behaving independently. [24]

तस्याहारोपचारौ जातिसूत्रीयोपदिष्टावविकारकरौ चाभिवृध्दिकरौ भवतः||२५||

ताभ्यामेव च विषमसेविताभ्यां जातः सद्य उपहन्यते तरुरिवाचिरव्यपरोपितो वातातपाभ्यामप्रतिष्ठितमूलः||२६||

tasyāhārōpacārau jātisūtrīyōpadiṣṭāvavikārakarau cābhivr̥ddhikarau bhavataḥ||25||

tābhyāmēva ca viṣamasēvitābhyāṁ jātaḥ sadya upahanyatē tarurivāciravyaparōpitōvātātapābhyāmapratiṣṭhitamūlaḥ||26||

tasyAhAropacArau jAtisUtrIyopadiShTAvavikArakarau cAbhivRuddhikarau bhavataH||25||

tAbhyAmeva ca viShamasevitAbhyAM jAtaH sadya upahanyate tarurivAciravyaparopito vAtAtapAbhyAmapratiShThitamUlaH||26||

The diet and regimen mentioned in the eighth chapter of this section, if adopted, promotes the growth of fetus without causing any disorder.

The same diet and regimens inappropriately administered might destroy the fetus immediately after birth as the wind and sun destroy a newly planted tree whose roots are not yet firmly established. [25-26]

आप्तोपदेशाददभुतरूपदर्शनात् समुत्थानलिङ्गचिकित्सितविशेषाच्चादोषप्रकोपानुरूपा देवादिप्रकोपनिमित्ता विकाराःसमुपलभ्यन्ते||२७||

āptōpadēśādadbhutarūpadarśanāt samutthānaliṅgacikitsitaviśēṣāccādōṣaprakōpānurūpā dēvādiprakōpanimittā vikārāḥsamupalabhyantē||27||

AptopadeshAdadbhutarUpadarshanAt samutthAnali~ggacikitsitavisheShAccAdoShaprakopAnurUpA devAdiprakopanimittA vikArAH samupalabhyante||27||

The displeasure of the Gods (supernatural powers) can also cause diseases and this can be established with the following evidence:

1. Authoritative statements by peers
2. Some unbelievable experiences like super-natural strength, knowledge, charm etc.
3. (Unexplainable) nature, etiology, signs, symptoms and treatment of certain diseases which do not have any basis corresponding to the aggravation of any of these *dosha*. [27]

Timely and untimely death

कालाकालमृत्य्वोस्तु खलु भावाभावयोरिदमध्यवसितं नः- “यः कश्चिन् म्रियते स काल एव म्रियते, न हि कालच्छिद्रमस्ति”इत्येके भाषन्ते| तच्चासम्यक्| न ह्यच्छिद्रता सच्छिद्रता वा कालस्योपपद्यते, कालस्वलक्षणस्वभावात्| तत्राहुरपरे- यो यदा म्रियते स तस्य नियतो मृत्युकालः; स सर्वभूतानां सत्यः, समक्रियत्वादिति| एतदपि चान्यथाऽर्थग्रहणम्| न हि कश्चिन्न म्रियत इति समक्रियः| कालो ह्यायुषः प्रमाणमधिकृत्योच्यते| यस्य चेष्टं यो यदा म्रियते स तस्य मृत्युकाल इति, तस्य सर्वे भावा यथास्वं नियतकाला भविष्यन्ति; तच्च नोपपद्यते, प्रत्यक्षंह्यकालाहारवचनकर्मणां फलमनिष्टं, विपर्यये चेष्टं; प्रत्यक्षतश्चोपलभ्यते खलु कालाकालव्यक्तिस्तासु तासुवस्थासु तंतमर्थमभिसमीक्ष्य, तद्यथा- कालोऽयमस्य व्याधेराहारस्यौषधस्य प्रतिकर्मणो विसर्गस्य, अकालो वेति| लोकेऽप्येतभ्दवति- काले देवो वर्षत्यकाले देवो वर्षति, काले शीतमकाले शीतं, काले तपत्यकाले तपति, काले पुष्पफलमकाले चपुष्पफलमिति| तस्मादुभयमस्ति- काले मृत्युरकाले च; नैकान्तिकमत्र| यदि ह्यकाले मृत्युर्न स्यान्नियतकालप्रमाणमायुः सर्वं स्यात्; एवं गते हिताहितज्ञानमकारणं स्यात्,प्रत्यक्षानुमानोपदेशाश्चाप्रमाणानि स्युर्ये प्रमाणभूताः सर्वतन्त्रेषु, यैरायुष्याण्यनायुष्याणि चोपलभ्यन्ते| वाग्वस्तुमात्रमेतद्वादमृषयो मन्यन्ते- नाकाले मृत्युरस्तीति||२८||

kālākālamṛtyvōstu khalu bhāvābhāvayōridamadhyavasitaṁ naḥ- “yaḥ kaścin mriyatē sa kāla ēva mriyatē, na hikālacchidramasti” ityēkē bhāṣantē| taccāsamyak| na hyacchidratā sacchidratā vā kālasyōpapadyatē, kālasvalakṣaṇasvabhāvāt| tatrāhuraparē- yō yadā mriyatē sa tasya niyatō mṛtyukālaḥ; sa sarvabhūtānāṁ satyaḥ, samakriyatvāditi| ētadapi cānyathā’rthagrahaṇam| na hi kaścinna mriyata iti samakriyaḥ| kālō hyāyuṣaḥ pramāṇamadhikṛtyōcyatē| yasya cēṣṭaṁ yō yadā mriyatē sa tasya mṛtyukāla iti, tasya sarvē bhāvā yathāsvaṁ niyatakālā bhaviṣyanti; taccanōpapadyatē, pratyakṣaṁ hyakālāhāravacanakarmaṇāṁ phalamaniṣṭaṁ, viparyayē cēṣṭaṁ; pratyakṣataścōpalabhyatēkhalu kālākālavyaktistāsu tāsvavasthāsu taṁ tamarthamabhisamīkṣya, tadyathā- kālō’yamasyavyādhērāhārasyauṣadhasya pratikarmaṇō visargasya, akālō vēti| lōkē’pyētadbhavati- kālē dēvō varṣatyakālē dēvō varṣati, kālē śītamakālē śītaṁ, kālē tapatyakālē tapati, kālēpuṣpaphalamakālē ca puṣpaphalamiti| tasmādubhayamasti- kālē mṛtyurakālē ca; naikāntikamatra| yadi hyakālē mṛtyurna syānniyatakālapramāṇamāyuḥ sarvaṁ syāt; ēvaṁ gatē hitāhitajñānamakāraṇaṁ syāt,pratyakṣānumānōpadēśāścāpramāṇāni syuryē pramāṇabhūtāḥ sarvatantrēṣu, yairāyuṣyāṇyanāyuṣyāṇi cōpalabhyantē| vāgvastumātramētadvādamṛṣayō manyantē- nākālē mṛtyurastīti||28||

kAlAkAlamRutyvostu khalu bhAvAbhAvayoridamadhyavasitaM naH- “yaH kashcin mriyate sa kAla eva mriyate, na hi kAlacchidramasti” ityeke bhAShante| taccAsamyak| na hyacchidratA sacchidratA vA kAlasyopapadyate, kAlasvalakShaNasvabhAvAt| tatrAhurapare- yo yadA mriyate sa tasya niyato mRutyukAlaH; sa sarvabhUtAnAM satyaH, samakriyatvAditi| etadapi cAnyathA~arthagrahaNam| na hi kashcinna mriyata iti samakriyaH| kAlo hyAyuShaH pramANamadhikRutyocyate| yasya ceShTaM yo yadA mriyate sa tasya mRutyukAla iti, tasya sarve bhAvA yathAsvaM niyatakAlA bhaviShyanti; tacca nopapadyate, pratyakShaMhyakAlAhAravacanakarmaNAM phalamaniShTaM, viparyaye ceShTaM; pratyakShatashcopalabhyate khalu kAlAkAlavyaktistAsu tAsvavasthAsu taMtamarthamabhisamIkShya, tadyathA- kAlo~ayamasya vyAdherAhArasyauShadhasya pratikarmaNo visargasya, akAlo veti| loke~apyetadbhavati- kAle devo varShatyakAle devo varShati, kAle shItamakAle shItaM, kAle tapatyakAle tapati, kAle puShpaphalamakAle ca puShpaphalamiti| tasmAdubhayamasti- kAle mRutyurakAle ca; naikAntikamatra| yadi hyakAle mRutyurna syAnniyatakAlapramANamAyuH sarvaM syAt; evaM gate hitAhitaj~jAnamakAraNaM syAt, pratyakShAnumAnopadeshAshcApramANAnisyurye pramANabhUtAH sarvatantreShu, yairAyuShyANyanAyuShyANi copalabhyante| vAgvastumAtrametadvAdamRuShayo manyante- nAkAle mRutyurastIti||28||

Our opinion on the existence and non-existence of timely and untimely death is as follows: Some scholars opine that ‘Whosoever dies, dies on time since time has no void’. However, this is not correct. Time has neither void nor absence of void. Time has a distinct feature of its own which does not admit any void or absence thereof in its definition. Some others say ‘whenever one dies, he dies at the scheduled, or pre-destined hour of death’. Being free from hatred or attachment (and therefore unbiased), time deals equally with all creatures (so death always occurs at the predestined moment)’. This also is simply a distortion of facts. The universal fact of

equality is that there is no one who is not going to die. Time is always construed in relation to the standard span of life. If it is said that the time when one dies is the time predetermined for his death, then every movement of life as and when it occurs can be taken as pre- determined in respect of time. However, this also is not true as it is seen that inappropriate food, speech and activities lead to undesirable effects and if these factors are rectified appropriately, desirable effects are seen.

One can also observe by means of *pratyaksha* (direct perception), manifestation of various factors depending upon their timely or untimely action. For example, such and such diseases, food, medicine, therapy and remission (can act timely or untimely). Even a layman talks in these terms, such as, it rains on time or otherwise. This thing holds true even for death and hence it can occur on time and even otherwise. One cannot say that it always occurs on time. If there was no untimely death, then the lifespan of every one would have been fixed and therefore the knowledge of wholesome and unwholesome objects would be of no use at all. The sources of knowledge like perception, inference and verbal testimony accepted in all scriptures would cease to be sources of knowledge because all these sources of knowledge clearly prove that there are factors which are conducive to longevity and otherwise. Hence, the statement of some sages that untimely death cannot occur is confined to words only and not to facts. [28]

Lifespan of human beings

वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले||२९||

तस्य निमित्तं प्रकृतिगुणात्मसंपत् सात्म्योपसेवनं चेति||३०||

varṣaśataṁ khalvāyuṣaḥ pramāṇamasmin kālē||29||

tasya nimittaṁ prakṛtiguṇātmasampat sātmyōpasēvanaṁ cēti||30||

varShashataM khalvAyuShaH pramANamasmin kAle||29||

tasya nimittaM prakRutiguNAtmasampat sAtmyopasevanaM ceti||30||

In the Kali Age, the normal span of life (of human beings) is one hundred years. The factors responsible for the maintenance (of the normal span) of life are:

1. *Prakriti sampat* i.e. equilibrium of *dosha* in the constitution of individual
2. *Guna sampat* i.e. excellence of the compactness of the body and excellence of hereditary qualities; and
3. *atma sampat* i.e. virtuous acts [29-30]

Summary

तत्र श्लोकाः- शरीरं यद्यथा तच्च वर्तते क्लिष्टमामयैः| यथा क्लेशं विनाशं च याति ये चास्य धातवः||३१||

वृध्दिह्रासौ यथा तेषां क्षीणानामौषधं च यत्| देहवृध्दिकरा भावा बलवृद्धिकराश्च ये||३२||

परिणामकरा भावा या च तेषां पृथक् क्रिया| मलाख्याः सम्प्रसादाख्या धातवः प्रश्न एव च||३३||

नवको निर्णयश्चास्य विधिवत् संप्रकाशितः| तथ्यः शरीरविचये शारीरे परमर्षिणा||३४||

tatra ślōkāḥ- śarīraṁ yadyathā tacca vartatē kliṣṭamāmayaiḥ| yathā klēśaṁ vināśaṁ ca yāti yē cāsya dhātavaḥ||31||

vṛddhihrāsau yathā tēṣāṁ kṣīṇānāmauṣadhaṁ ca yat| dēhavṛddhikarā bhāvā balavṛddhikarāśca yē||32||

pariṇāmakarā bhāvā yā ca tēṣāṁ pṛthak kriyā| malākhyāḥ samprasādākhyā dhātavaḥ praśna ēva ca||33||

navakō nirṇayaścāsya vidhivat samprakāśitaḥ| tathyaḥ śarīravicayē śārīrē paramarṣiṇā||34||

tatra shlokAH- sharIraM yadyathA tacca vartate kliShTamAmayaiH| yathA kleshaM vinAshaM ca yAti ye cAsya dhAtavaH||31||

vRuddhihrAsau yathA teShAM kShINAnAmauShadhaM ca yat| dehavRuddhikarA bhAvA balavRuddhikarAshca ye||32||

pariNAmakarA bhAvA yA ca teShAM pRuthak kriyA| malAkhyAH samprasAdAkhyA dhAtavaH prashna eva ca||33||

navako nirNayashcAsya vidhivat samprakAshitaH| tathyaH sharIravicaye shArIre paramarShiNA||34||

To summarize this chapter: The following nine topics were duly discussed by the great sage in this chapter on the ‘Analytical Study of the Body’:

1. Definition of *sharira* (body), with a focus on how it is afflicted leading to disease and destruction
2. Increase or decrease of *dhatu*
3. Treatment of deficient *dhatu*
4. Factors responsible for the growth of the body
5. Factors responsible for the promotion of strength
6. Factors which help in the digestion and metabolism of food
7. The mode of action of each of the above mentioned factors
8. *mala* (body wastes) and *prasada* (building blocks) types of *dhatu* (body elements)
9. Various queries (related to fetus development, birth process, life span and time of death etc.) [31-34]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने शरीरविचयशारीरं नाम षष्ठोऽध्यायः||६||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē śārīrasthānē śarīravicayaśārīraṁ nāma ṣaṣṭhō’dhyāyaḥ

ityagniveshakRute tantre carakapratisaMskRute shArIrasthAne sharIravicayashArIraM nAma ShaShTho~adhyAyaH||6||

Thus ends the sixth chapter of Sharira Sthana on the ‘Analytical Study of the Body’ of Agnivesha’s work as redacted by Charaka.

Tattva Vimarsha (Fundamental Principles)

- Human body is the site of manifestation of *chetana* (consciousness) and a union of factors derived from the five *mahabhuta* in a specific proportion that maintains equilibrium.
- Inappropriate change in the relative proportions of *dhatus* (disequilibrium) causes discomfort or destruction of the body. The change in the relative proportion of the *dhatu* is either in terms of aggravation or diminution, either partially or completely.
- *Dhatus* with mutually opposing properties undergo increase and decrease simultaneously. A factor which increases a particular *dhatu* can prove antagonist for the other *dhatu* of opposing properties.
- Properly administered medical therapies, following the principle of *samanya* and *vishesha*, administered simultaneously, bring both the reduced and increased *dhatus* to their normal states by reducing the increased ones and increasing the diminished ones.
- For the maintenance of the equilibrium of *dhatus*, one should follow activities and diet with properties opposite to the geographical condition, season and physical constitution of the individual. One should observe proper utilization and avoid excessive utilization of physical and mental capabilities as well as of available resources like time. One should not suppress manifested urges and should also avoid working beyond one’s capacity.
- Substitute dietary articles with similar properties can be used in certain conditions of diminution of *dhatu*, where the tissue replacement is not possible.
- The factors responsible for proper growth and development of body include favorable time (in terms of age and season), favorable natural tendencies for growth, observance of all rule of taking diet of good quality and absence of inhibiting factors for growth.
- Factors responsible for enhancement of strength:

1. Birth at a time when people naturally gain strength
2. Favorable disposition of time
3. Excellence of *beeja* and *kshetra* qualities
4. Excellence of ingested food
5. Excellence of physique
6. Excellence of *satmya* (adaptation to various factors responsible for the maintenance of the body)
7. Excellence of mind qualities
8. Natural tendency
9. Youth

10. Exercise
11. Cheerful nature

- Factors responsible for transformation (digestion, assimilation and metabolism) of food are *ushma, vayu, kleda, sneha, kala* (time required for digestion) and *samayoga* (appropriate administration).
- Specific actions of factors of transformation of food:

1. *Pitta/ushma* digests the food.
2. *Vata/vayu* transports the food for digestion.
3. *Kleda* loosens the food particle.
4. *Sneha* makes the ingredients softer.
5. *Kala* indicates duration which is required to complete the digestion.

Seasons of the year as well as the age under the *kala* factor influence strength. In certain seasons like *hemanta* and *shishira*, people generally gain strength, and birth in such seasons makes the individual strong. Moderate climate when there is no excess heat and cold and which is pleasant also promotes the strength of the individual.

- Transformation of food (digestion, assimilation and metabolism) results in two attributes, *prasada* (building blocks) and *mala* (waste products). *Mala* are either *paripakva dhatu* (mature tissue elements of the body) which are reutilized or vitiated (either aggravated or diminished) *doshas/dhatu* which need to be excreted .
- The vitiated *dosha* when come in contact with the tissue elements of the body, manifest disorders. When in normal state, the *doshas* maintain the health of the individual.
- The fetus is dependent upon the mother for all its activities. It gets nourishment by the process of *upasneha* (perfusion) and *upasweda* (thermal regulation). It gets nourishment by the process of perfusion- sometimes through the hair follicles and sometimes through the umbilical cord and placenta connected with the heart (circulatory system) of the mother. The heart of the mother floods the placenta (with nourishment) through the pulsating vessels. This *rasa* (nutritive fluid) promotes strength and complexion of the fetus as it is composed of material having all six *rasa* (tastes). Therefore the diet and lifestyle of mother during gestation is of utmost importance to prevent disorders in the fetus.
- *Vata dosha* plays a key role in regulation of movement of fetus during a normal labor. Hence *vata* pacifying diet is advised to prevent gestational and post natal disorders in women. (24)
- *Kala* (Time) is an important determining factor for all processes of life and lifespan.
- The factors responsible for the maintenance (of the normal span) of life are: *prakriti sampat* i.e. equilibrium of *dosha* in the constitution of individual, *guna sampat* i.e. excellence of the compactness of the body and excellence of hereditary qualities; and *atma sampat* i.e. virtuous acts. (30)

Vidhi Vimarsha (Applied Inferences)

Concept of analytical knowledge: The concept of analytical knowledge or detailed knowledge of the body elements that is described here is very much similar to the concept of systems biology in contemporary science.

Systems biology studies biological systems by analyzing them (biologically, genetically, or chemically), by monitoring the gene, protein, and informational pathway responses, integrating these data and ultimately, formulating mathematical models that describe the structure of the system and its response to individual variations. Systems biology does not investigate individual genes or proteins one at a time. Rather, it investigates the behavior and relationships of all of the elements in a particular biological system while it is functioning. Thus, the systems biology theory understands the importance of the constituent units of the body as well as their networking. (Timothy Galitski, 2001)[187]

A simple example that can illustrate System biology approach is of sickle cell anemia. This disease is caused by a single point mutation at position 6 of the β-chain of hemoglobin, which changes hemoglobin's oxygen affinity and promotes polymerization under hypoxic conditions. However, individuals with sickle cell disease can present with variety of symptoms which include hemolysis, inflammation, cell adhesion and end-organ ischemia-reperfusion injury and infarction. Patients also experience intermittent painful episodes due to acute vascular obstruction. (Mack KA) [188] There are many reasons for these different clinical manifestations, including the presence of other genes modifying the disease modifying genes (e.g., hemoglobin F). Hence, this example indicates that the knowledge of single gene is not sufficient to understand the disease. There is need to consider other genes or in other words other constituents of the body. [verse 3]

Definition of *sharira* and disequilibrium in body elements

The consciousness manifested in the body is because of the soul. Since the soul does not have any dwelling place, the word bhuta is added to the term *chetana sthana* in the text.

Dhatus are derived from the *mahabhuta* and the body represents the union of these *dhatus* in specific proportions. Hence, maintenance of these proportions becomes important for the maintenance of health. Any change in the quantity of individual *dhatu*, thereby disturbing the relative proportion of the other *dhatu* results in ill health. A minor change in proportion results in discomfort while the major change destroys the body completely i.e. it can lead to death. It is important to note here that the change in

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[187] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

[188] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

proportion should be manifested and it should produce *klesha* (discomfort) and/or *vinasha* (destruction) to consider it significant.

A change in proportion of these *dhatus* can be due to circadian, seasonal variations etc. Sometimes the change can also occur due to dietary or behavioural changes. For example, increase in the quantity of *shukra* (one among the seven structural elements) by consumption of milk. However, this kind of change is transitory in nature. To differentiate this transitory state of disequilibrium, the term *gamana* has been suffixed to the term *vaishamya* (any increase or decrease beyond the normal range). This indicates that the *vaishamya* has to be long standing.

Sometimes a change in proportion of these *dhatus* can also be seen without discomfort and destruction.

For example,

1. The effects of aphrodisiacs by which there is an increase in the quantity of *shukra* and
2. The increase in *dhatus* of a child along with the increase of its age.

In both of these examples, there is no discomfort or destruction. This type of interpretation is not valid as an increase in *dhatus* of a child is owing to its age, which is natural and does not exceed the desired quantity at the given age of the individual. Even the increase of *shukra* by the administration of aphrodisiacs does not cause any disease and therefore, this increase should be considered as within the normal range.

In the seventh chapter of this section, we would see that the average quantity of *dhatu* is described in terms of *anjali pramana* (a measurement by joining palms of both hands). In spite of the description of these quantities one has to depend on the signs and symptoms of aggravation and diminution of *dhatu* as they are not available directly for measurement. Therefore, the maximum increase of *shukra* which does not produce a disease should be considered as the limit of the normal range of this *dhatu* and *vaishamya* should be diagnosed when abnormal symptoms will get manifested.

Some scholars opine that sometimes the increase or decrease can be physiological (*prakrita*). They cite the example [Cha. Sa. Sutra Sthana 17/45-46] that the diminution of *kapha* aggravates *vata* and further draws the *pitta* which is in its normal state from its site and makes it circulate through the body to produce pain in the sites of its circulation. In this case, even though the *pitta dosha* is in its normal state, it causes discomfort in the body because of external factors (*paratantra prakopa/ashayapakarsha gati*).

This statement is not convincing because in another verse of the same chapter [Cha.Sa. Sutra Sthana 17/62], the author has described three different states of *dhatu* viz. increase, decrease and normalcy along with their diagnostic criteria. In its normal state, a *dhatu* does not produce any kind of discomfort or destruction. Also, a disease is defined as the result of the imbalance of *dhatus* and the normal state of these *dhatus* is described to constitute the health. [Cha.Sa. Sutra Sthana 9/4]

The correct understanding of the verse [Cha.Sa. Sutra Sthana 17/45-46] therefore should be that if the *pitta* in its normal state, when carried by the aggravated *vata*, circulates in the body, and gets mixed up with the *pitta* of other places, and then actually there is an increase in local *pitta* of those places, this increased state of *pitta* is in fact responsible for the cause of symptoms/disease. Even when *dhatus* are in their normal states before they come in contact with the aggravated *dosha*, their equilibrium gets disturbed after the interaction with *dosha*. The manifestation of diseases, therefore, is possible only when *dhatu* are either increased or decreased due to this interaction and the consequent imbalance.

Factors responsible for increase and decrease of body elements

A factor which is responsible for the increase of one *dhatu* will at the same time reduce the dhatu of opposing properties. For example, milk increases *kapha* and *shukra* and at the same time, reduces *vata* etc. which are of opposing properties. With this view, the authors have used a verb *bhavatah*, which is *dvivachana* (changes are happening in two *dhatus*).

Cow's urine and *kapha dosha* share similar physical properties i.e. both are liquid. Still cow's urine reduces *kapha* because of differences in other attributes, viz. *katu* (pungent), *ushna* (producing heat in the body), *ruksha*(dry, desiccating) etc. Thus, it can be inferred that more than the physical nature (*jati*),the attributes (*guna*) are responsible for the increase or decrease of *dhatu*, and to reiterate this, the term *guna* has been added as a suffix to *viparita* (opposite) in the text.

The concept explained here is simultaneous changes happening in two or more *dhatus* having mutually opposite attributes. An etiological or causative factor can cause an increase or decrease in different body elements disturbing the equilibrium. It is possible that the introduction of the etiological or causative factor may be catalyzing a cascade of events either independent or related to the *dhatu* bringing changes in them. This concept can be further understood by the concept of "cross-organ talks" explained in modern medicine. When there is change in status of any organ, there can be changes seen even in the distant organs through cellular networks. For example, adipose tissue is an endocrine organ. The tissue produces and secretes a wide range of mediators regulating adipose tissue function in an auto-/paracrine manner and important distant targets, such as the liver, skeletal muscle, the pancreas and the cardiovascular system. The enlargement of adipocytes leads to adipose tissue dysfunction and a shift in the secretory profile with an increased release of pro-inflammatory adipokines in metabolic disorders such as obesity. Adipose tissue dysfunction has a central role in the development of insulin resistance, type 2 diabetes, and cardiovascular diseases. (Romacho T).[189]

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[189] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

Objective of therapy

Medicines bring *dhatus* to normalcy only when administered in appropriate regimen (dose, duration, concomitant medicine/vehicle etc.) Further, they should be administered only till the *dhatu* is in an imbalanced state. Medicines administered without taking into account these factors do not produce adequate results.

For simultaneous reduction of aggravated *kapha* and increase of reduced *pitta*, *dravya* having *katu rasa* (pungent taste) is used. If they are administered, beyond a desired effect then there will be increase in *pitta* and reduction of *kapha* from their normal level resulting again in imbalance.

Medicines need to be used appropriately (*samayaka avacharyamana*) in terms of (dose, duration, concomitant medicine/vehicle etc.). The use of *yukti pramana* can help to understand the scope of *samyaka* in a given situation at a given point in time. These are the pharmacotherapeutics principles of clinical pharmacology in Ayurveda.

The major focus of administering therapies for the cure of diseases as well as maintenance of health is to bring about the balance of *dhatu* which results into alleviation of diseases. *Rasayana* therapy which is administered for promotion of the strength of a healthy individual is primarily aimed at maintaining the equilibrium of *dhatu* and further improving them qualitatively. So the ultimate objective of Ayurveda is to establish the equilibrium of *dhatu*. [Cha.Sa. Sutra Sthana1/53]. In healthy persons, although *dhatus* are in a state of equilibrium, *rasayana* and *vajikarana* therapies are given to maintain this state of equilibrium. Even the selection of dietary articles should be done with this objective in mind.

The term *satmyasamadnyata* means the food preparations which are consistently wholesome at all times and which exclude the preparations that are wholesome only when taken habitually (*abhyasa*) but not otherwise. The wholesomeness of substances is to be considered in terms of *rasa* and *guna*.

Consumption of food preparations dominated by one type of *rasa* may produce imbalance of *dhatu* and then it becomes necessary to counterbalance the changes by following regimens having opposite effects. For example, when a person eats food dominated by *madhura* (sweet) taste then *kapha dosha* gets aggravated and hence, he should follow regimens like exercise that produce opposite effects i.e. reduce *kapha*. It is needless to say that even such regimens should not be taken in excess.[verse 7]

Guidelines for sustaining equilibrium

The concept has been explained with an example of obese individuals. For them, activity contrary to their “usual” place would be to sleep in an arid zone, activity contrary to time would be to exercise in spring season, and activity contrary to their make up or constitution would be to exercise at late nights.

The concept of indulging in food and activities contrary to the environmental conditions and constitutions of an individual is a part of *swasthavritta vidhi*. This has been

described in [Cha.Sa. Sutra Sthana 7/50], [Cha.Sa. Vimana Sthana 5/23] and [Cha.Sa. Sutra Sthana 26/8]. Interestingly, the *samprapti* (pathogenesis) of *rajayakshma* includes all the above mentioned conditions as etiological factors. It would be worth exploring whether compliance/adherence to *swasthavritta vidhi* can prevent development of *rajayakshma*. [verse 8]

Increase and decrease in body elements

The nature of food ingredients that either increase or decrease *dhatus* is described. Only physical factors follow the above mentioned principles. Other factors like intellect etc. do not increase or decrease.

A substance may be either identical totally (i.e., similar in all respects (including form)) or have partial similarities (in terms of majority of qualities). Yogindranath says that the former refers to *dravya* while the latter is *gunasamanya*. For example, meat is identical to *mamsa dhatu* (one of the seven structural elements or *dhatus*) completely and hence the intake of meat increases *mamsa dhatu*. *Shukra* and milk, on the other hand, are not identical with each other but the major qualities of semen are predominantly found in milk. For example, both of them are liquid in nature. Hence, the habitual use of milk increases semen although to a lesser extent as compared to meat's increasing *mamsa dhatu*.

Such increase or decrease of *dhatu* by similar or dissimilar food ingredients takes place only when they are taken habitually. Occasional intake of such food does not cause any such effect.

Attributes

The twenty attributes represent ten pairs of mutually opposite attributes. For example, effects of substances having one pair of such mutually contradictory attributes, viz. *guru* and *laghu* are described. These specific attributes directly take part in increase and decrease of *dosha* and body tissues.

Samanya is considered in view of *guna* (attributes) as well as *jati* (form). For example the properties and form of meat are similar to *mamsa dhatu*. Therefore meat can be used in condition of depletion of *mamsa*. This is applied also in cases, where form is different but properties are similar, such as milk to *shukra*. We already discussed about the effect of *mamsa* on *mamsa dhatu*. The immature fetus in the form of egg etc. is a conglomeration of all *dhatus*. Hence, the mother's consuming a chicken egg would promote all the *dhatus* of her fetus. *Karma* (activities) here includes sedentary habit, anxiety etc.

Factors responsible for strength

The child is characterized by two fundamental facts- development and growth. Development refers to the increase of functional capacity in perfect form resulting from production of specialised tissues from unspecialised ones. Growth means increase in

the size of various parts and organs of the body by multiplication of cells and intercellular components during the period commencing from fertilization to physical maturity. Changes in size are outcomes of three underlying cellular processes: (a) an increase in cell number or hyperplasia; (b) an increase in cell size or hypertrophy; and (c) an increase in intercellular substances or accretion. Hyperplasia, hypertrophy and accretion all occur during growth. This increase in body size is limited by predetermined constitutional and hereditary factors. It is however influenced by exogenous factors like diet, climate, race, environment etc.[190]

Effect of season

During the year, there are periods of more rapid growth when growth rate is three times greater than the time of slowest growth. These periods of growth rate are synchronized with the seasons, and most rapid growth occurs in spring. (Marshall,1971)[191] Climate is also affected by high altitude, where people exposed to lower oxygen saturation in the air have a shorter stature.(Eveleth PB,1990).[192]

Effect of nutrition

Malnutrition results in failure to grow, involving both weight and height. Increased growth hormone secretion occurs in protein malnutrition, presumably inducing mobilization of the remaining fat tissue. On the other hand, growth hormone levels are decreased in calorie malnutrition. When malnutrition is corrected, the affected children soon recover, and when this reversal occurs at a young age, most children will attain a complete remission in height and weight to equal their siblings before puberty. (Henriette A,1993)[193]

Effect of stress

Acute stress elicits a burst of growth hormone secretion, but chronic exposure to stress such as is caused by psychosocial deprivation suppresses growth hormone secretion, resulting in failure to grow. Once the stress is removed, growth hormone secretion rapidly returns to normal and then there is a period of catch-up growth. Postnatal growth is affected by nutrition, socioeconomic factors, disease, urbanization, psychosocial

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[190] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee's "Taegyo Singi", 2016, International Journal of Childbirth Education, Pg 34-37

[191] Partanen, Eino et al, Prenatal Music Exposure Induces Long-Term Neural Effects, 2013, PLoS One, doi: 10.1371/journal.pone.0078946

[192] Stephen Maret, Introduction to Prenatal Psychology, 2011, Church Gate Books ISBN: 9780578089980

[193] Calvin Hobel, Jennifer Culhane, Role of Pyschosocial and Nutritional Stress on Poor Pregnancy Outcome, 2003, J.Nutr., vol 133 no. 5 1709S-1717S

stress, and physical activity. There is a complex interaction among these different factors, and periods of retardation can be compensated by ensuing catch-up growth if the adverse factors are remedied. (Henriette A,1993)[194]

Excellence of mind

The sympathetic nervous system regulates the function of the immune system primarily via adrenergic neurotransmitters released through neuronal routes. Neuroendocrine regulation of immune function is essential for survival during stress or infection and to modulate immune responses in inflammatory disease. Glucocorticoids are the main effector end point of this neuroendocrine system and, through the glucocorticoid receptor, have multiple effects on immune cells and molecules.(Webster JI,2002)[195]. [verse 13]

Factors responsible for transformation of food

Ahara parinamakara bhava (factors responsible for the process of digestion) should be considered in both the ways i.e. *prakrita* and *vikrita*. Food consumed in the appropriate manner (by considering *ahara parinamakara bhava*) leads to the production of *param sukshma ahara rasa* which in turn leads to good health. Conversely, improperly formed *ahara rasa* may in turn become the cause for the production of various diseases.[verse 15]

The *ahara* which has undergone the complete digestion process only is able to provide nutrition to the body [Cha.Sa. Chikitsa Sthana 15/5]. Improperly formed *ahara rasa* (not having undergone the proper digestion process) cannot do the nourishment of *dhatu*. [verse 16]

Foetal development

According to contemporary science, it has been observed that after the formation of the zygote, the cells further divide and form into a ball of cells called blastocyst. Once this blastocyst reaches the uterus, it buries itself in the uterine wall. The blastocyst sticks tightly to the wall of the uterus and receives nourishment from the mother's blood. Further the embryonic cells multiply and start to take on specific functions. This is called differentiation. Blood cells, kidney cells, and nerve cells all develop. Simultaneously the

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194

https://www.fda.gov/Drugs/DevelopmentApprovalProcess/DevelopmentResources/labeling/ucm093307.htm Ix Gawade T, Ghorpade M, Effect of bala siddha taila anuvasana basti on labour pains; Ayurlog: National journal of Research in Ayurveda science' Vol 3, Feb 2015

195 Meharban Singh – Care Of the New Born, 7thed. New Delhi. Sagar Publications, 2010.

brain, spinal cord, heart and gastrointestinal tract begin to develop. Further the arm, leg buds, cranial nerves, main vessels, lungs and other begin to develop. [196] [197]

Hence it may be appropriate to accept Dhanvantari's view that all the organs start developing simultaneously. [verse 21]

The presently accepted cephalopelvic position correlates well to the position of the foetus explained in the classics.[verse 22]

Modern embryology supports that the fetal blood flows through villi in which the capillaries are covered only by fetal tissue. It bathes directly in the intervillous space in a pool of flowing maternal blood. The transfer, processing and synthesis of nutrients under the influence of maternal, fetal and placental hormones is carried by various parts of the placenta through several modes. Lipid soluble molecules such as respiratory gases, anesthetic agents, several drugs and unconjugated bilirubin cross easily by penetrating the cell membrane. Small water soluble molecules such as urea and water also cross easily by diffusion or osmosis. A specific carrier molecule facilitate transfer of glucose. Specific carrier mediated processes are carried to transport most amino acids, calcium, potassium and phosphorous from mother to fetus. This consumes energy leads to active transport leading to higher concentration in fetal than in maternal plasma. IgG, iron and vitamin B12 are transported by means of a receptor mediated mechanism into the fetal circulation. Any changes in the rate of blood flow hardly affect permeability of lipid insoluble substances. Their passage is 'membrane limited' and control of their transfer is largely by a change in placental tissue carrier mechanisms. Large increases in placental blood flow as gestation proceeds are important so that the transport of respiratory gases can be increased to meet the needs of the growing fetus. This mechanism of transport is similar to *upasneha* and *upasweda nyaya* described in this chapter. [198] [verse 23]

Kalayoga is interpreted as 'attainment of proper time' e.g. development of body in adolescence (seventeen years of age and onwards). The seasons of the year are also considered. *Swabhava* means the invisible factor of nature. *Avighata* is the absence of inhibiting factors such as excessive sexual act, mental stress etc. *Avighata* to *ahara* and thus interprets in restricted sense as 'non-antagonism of dietary factors'. [verse 12]

Inhabitants of certain places like Sindh are strong by nature. This is because of the specific characteristics of those places. Birth in such countries makes the individuals strong. Similarly, in certain seasons like *hemanta* and *shishira*, people generally gain strength, and birth in such seasons makes the individual strong. Moderate climate when

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[196] Guyton & Hall, Textbook of Medical Physiology, 12th edition, saunders, Philadelphia, page no. 560- 569.

[197] Tortora Gerard J, Principles of Anatomy & Physiology, 11th edition, Harper & Row Publishers, New York, 1st chapter.

198

there is no excess heat and cold and which is pleasant also promotes the strength of the individual.

The progeny of parents having no abnormality or having the excellence of *beeja* and *kshetra* is endowed with strength. Here *beeja* means the healthy sperm and ovum, while *kshetra* means the uterus where implantation and further growth of embryo takes place.

Mind also has control over the body. [Cha.Sa. Sharira Sthana 4/ 36]. If the individual is mentally strong, then his body will also be quite strong. Some people are also endowed with a strong physique because of their virtuous actions in their past lives. Habitual performance of exercise is also known to promote the strength of an individual.[verse 13]

Eight factors to be kept in mind for the administration of food in appropriate manner are described in first chapter of Vimana Sthana[Cha.Sa. Vimana Sthana 1/21-22]. Balanced use of these eight factors regarding diet is considered as *samayoga*. [verse 14]

Ushma takes part directly in the digestion of food and the remaining factors take part indirectly. *Vata* transports food to the site of *agni* to facilitate and stimulate digestion [Cha.Sa.Chikitsa Sthana 15/6,17]. Apart from this, specific time is required to complete the digestive process. The detail process of digestion and metabolism is described in fifteenth chapter of Chikitsa Sthana [Cha.Sa.Chikitsa Sthana 15/6-11]. [verse 15]

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Sharira Sankhya Sharira

Sharira Sthana Chapter 7. Numerological account of human body constituents Abstract

This chapter is dedicated to numerological account and quantification of human anatomical and physiological constituents. It provides comprehensive knowledge about the organization of the body, its gross and subtle structures. The basic panchabhautika composition of human body is revealed which is helpful in understanding disease pathogenesis and prognosis. In brief, the chapter gives a general picture of how a body is organized by its functional organs, and emphasizes upon the importance of the knowledge of not only gross anatomy but at the cellular and sub cellular level.

Keywords: *Purusha, Chetana, Koshthanga,* organs, physiological systems,layers of skin, bones, visceral organs, quantification of body constituents.

Introduction

The Sharira Sthana is a seminal section within Charaka Samhita, with topics ranging from the origin of human beings to embryology, physiology, obstetrics, and neonatology, before delving into a study of the human anatomy. Sankhya Sharira comprises of a description of *sharira* (human body) on the basis of *dhatubheda* (different body constituents), the number and measurements of organs and constituting structures. The chapter begins with a description of skin (*twak sharira*), as the identification of a body starts with the skin. When a patient approaches a physician, his skin is the first organ that gets examined for visible signs of disease. The description on skin is followed by a description of the six sections of the body, or *shadanga sharira* or six body components, (two upper limbs, two lower limbs, head and the neck, and the torso). Following *shadanga sharira* is *asthi sharira*, or osteology. In the modern system of anatomical schooling, osteology is always considered as the opening chapter of anatomy. *Asthi sharira* is followed by *indriya sharira*, which includes *panchendriya adhishthana, panchabuddhindriya* and *panchakarmendriya*, or the basics of neurology and myology. This is followed by *chetanadhishthana* and *dashavidha pranayatanas*, dealing with expressions of life including action and reaction. This is followed by a description of *koshthanga* (viscera). This chapter is analogous to the study of splanchnology in modern texts like, for example, Gray's Anatomy. Following *koshthanga* is the study on *pratyangas,* or specific body regions. After *pratyangas* is the description on nine major openings. This marks the end of body parts or organs that can be counted. The next part of the chapter deals with ligaments, musculature, etc. (*shira, dhamani, snayu* etc). Subsequently, *anjali pramana* of body fluids is described. *Anjali pramana* is followed by *paramanubhediya sharira*, which shows the understanding of microscopic anatomy in ancient times. The chapter ends with a urge to physicians and lay people to study Sankhya Sharira and gain valuable knowledge in their quest to achieving ultimate salvation.

Though the title of the chapter literally means a numerical study of the body, it is not just about counting organs and structures, as is evident from the description of the various sections presented here. Charaka has logically divided the chapter into a section on “countable” constituents of the human anatomy, followed by a section that cannot be counted, or in some cases, even be seen with the naked eye (*paramanubheda*, or cellular level).

Sanskrit text, Transliteration and English Translation

अथातः शरीरसङ्ख्याशारीरं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ śarīrasaṅkhyāśārīraṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH sharIrasa~gkhyAshArIraM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Sharira Sankhya Sharira” (Numerological account of human body constituents). Thus said Lord Atreya. [1-2]

Agnivesha’s questions on the human anatomy

शरीरसङ्ख्यामवयवशःकृत्स्नंशरीरंप्रविभज्य सर्वशरीरसङ्ख्यानप्रमाणज्ञानहेतोर्भगवन्तमात्रेयमग्निवेशः पप्रच्छ||३||

śarīrasaṅkhyāmavayavaśaḥkr̥tsnaṁśarīraṁ pravibhajyasarvaśarīrasaṅkhyānapramāṇajñānahētōrbhagavantamātrēyamagnivēśaḥ papraccha||3||

sharIrasa~gkhyAmavayavashaHkRutsnaMsharIraM pravibhajyasarvasharIrasa$_{gkhyAnapramANaj}$jAnahetorbhagavantamAtreyamagniveshaH papraccha||3||

Agnivesha asked a question to Lord Atreya, for the sake of gaining knowledge on the human body’s organisation into divisions, subdivisions, structures and organs, so that one can understand the number and magnitude of the organs and structures. [3]

Six layers of skin

तमुवाच भगवानात्रेयः- शृणु मत्तोऽग्निवेश! सर्वशरीरमाचक्षाणस्य यथा प्रश्नमेकमना यथावत् शरीरे षट् त्वचः; तद्यथा- उदकधरा त्वग्बाह्या, द्वितीया त्वसृग्धरा, तृतीया सिध्मकिलाससम्भवाधिष्ठाना, चतुर्थीदद्रुकुष्ठसम्भवाधिष्ठाना, पञ्चमी त्वलजीविद्रधिसम्भवाधिष्ठाना, षष्ठी तु यस्यां छिन्नायां ताम्यत्यन्धं इव च तमः प्रविशतियां चाप्यधिष्ठायारूंषि जायन्ते पर्वसु कृष्णरक्तानि स्थूलमूलानि दुश्चिकित्स्यतमानि च; इति षट् त्वचः; एताः षडङ्गं शरीरमवतत्य तिष्ठन्ति||४||

tamuvāca bhagavānātrēyaḥ- śṛṇu mattō’gnivēśa! sarvaśarīramācakṣāṇasya yathā praśnamēkamanāyathāvat| śarīrē ṣaṭ tvacaḥ; tadyathā- udakadharā tvagbāhyā, dvitīyā tvasṛgdharā, tṛtīyāsidhmakilāsasambhavādhiṣṭhānā, caturthī dadrūkuṣṭhasambhavādhiṣṭhānā, pañcamītvalajīvidradhisambhavādhiṣṭhānā, ṣaṣṭhī tu yasyāṁ chinnāyāṁ tāmyatyandha iva ca tamaḥ praviśati yāṁcāpyadhiṣṭhāyārūṁṣi jāyantē parvasu kṛṣṇaraktāni sthūlamūlāni duścikitsyatamāni ca; iti ṣaṭ tvacaḥ| ētāḥ ṣaḍaṅgaṁ śarīramavatatya tiṣṭhanti||4||

tamuvAca bhagavAnAtreyaH- shRuNu matto~agnivesha! sarvasharIramAcakShANasya yathAprashnamekamanA yathAvat| sharIre ShaT tvacaH; tadyathA- udakadharA tvagbAhyA, dvitIyA tvasRugdharA, tRutIyAsidhmakilAsasambhavAdhiShThAnA, caturthI dadrUkuShThasambhavAdhiShThAnA, pa~jcamItvalajIvidradhisambhavAdhiShThAnA, ShaShThI tu yasyAM chinnAyAM tAmyatyandha iva ca tamaHpravishati yAM cApyadhiShThAyArUMShi jAyante parvasu kRuShNaraktAni sthUlamUlAnidushcikitsyatamAni ca; iti ShaT tvacaH| etAH ShaDa~ggaM sharIramavatatya tiShThanti||4||

Lord Atreya replied, “Agnivesha! As you have asked, I am clearly describing the details of the whole body. You may want to focus on these. To start with, there are six layers of skin, i.e.

- *Udakadhara*, the outermost layer, this specially holds water.
- Second is *asragdhara*, which holds blood.
- Third is seat of *sidhma* (fungal infection like ptyriasis versicolor) and *kilas* (vitiligo), a type of *kushtha* (skin diseases)
- Fourth is that from which *dadru* (ring worm infestation) and *kushtha* originate.
- Fifth is that in which *alaji* (dermoid cyst) and *vidradhi*(abscess) are formed, and
- Sixth is that which causes severe pain when it is cut, and the person feels like he is sinking in dark. Ulcers are caused in this layer and red-and-black colored boils with hard roots are caused at the unions of the structures (connective tissues), which are very difficult to treat.

These six layers of skin cover up the underlying *shadanga sharira* (body of six divisions). [4]

Subdivisions of body

तत्रायं शरीरस्याङ्गविभागः; तद्यथा- द्वौ बाहू, द्वे सक्थिनी, शिरोग्रीवम्, अन्तराधिः, इति षडङ्गमङ्गम्||५||

tatrāyaṁ śarīrasyāṅgavibhāgaḥ; tadyathā- dvau bāhū, dvē sakthinī, śirōgrīvam, antarādhiḥ, itiṣaḍaṅgamaṅgam||5||

tatrAyaM sharIrasyA~ggavibhAgaH; tadyathA- dvau bAhU, dve sakthinI, shirogrIvam, antarAdhiH, itiShaDa$_{ggama}$ggam||5||

The body can be divided into six divisions (*shadanga sharira*), i.e., two upper limbs (*bahu*), two lower limbs (*sakthi*), head and the neck (*shira* and *griva*), and the torso (*antaradhi*). [5]

Number of bones

त्रीणि सषष्टीनि शतान्यस्थ्नां सह दन्तोलूखलनखेन | तद्यथा-द्वात्रिंशद्दन्ताः, द्वात्रिंशद्दन्तोलूखलानि, विंशतिर्नखाः, षष्टिः पाणिपादाङ्गुल्यस्थीनि, विंशतिःपाणिपादशलाकाः, चत्वारि पाणिपादशलाकाधिष्ठानानि, द्वे पाष्ण्र्योरस्थिनी, चत्वारः पादयोर्गुल्फाः, द्वौ मणिकौ हस्तयोः, चत्वार्यरत्न्योरस्थीनि, चत्वारि जङ्घयोः, द्वे जानुनी, द्वे जानुकपालिके, द्वावूरुनलकौ, द्वौ बाहुनलकौ, द्वावंसौ,द्वे अंसफलके, द्वावक्षकौ, एकं जत्रु, द्वे तालुके, द्वे श्रोणिफलके, एकं भगास्थि, पञ्चचत्वारिंशत् पृष्ठगतान्यस्थीनि,पञ्चदश ग्रीवायां, चतुर्दशोरसि, द्वयोः पार्श्वयोश्चतुर्विंशतिः पर्शुकाः, तावन्ति स्थालकानि, तावन्ति चैव स्थालकार्बुदानि, एकंहन्वस्थि, द्वे हनुमूलबन्धने, एकास्थि नासिकागण्डकूटललाटं, द्वौ शङ्खौ, चत्वारि शिरःकपालानीति; एवं त्रीणि सषष्टीनिशतान्यस्थ्नां सह दन्तोलूखलनखेनेति||६||

trīṇi saṣaṣṭīni śatānyasthnāṁ saha dantōlūkhalanakhēna | tadyathā- dvātriṁśaddantāḥ, dvātriṁśaddantōlūkhalāni, viṁśatirnakhāḥ, ṣaṣṭiḥ pāṇipādāṅgulyasthīni,viṁśatiḥ pāṇipādaśalākāḥ, catvāri pāṇipādaśalākādhiṣṭhānāni, dvē pārṣṇyōrasthinī, catvāraḥpādayōrgulphāḥ, dvau maṇikau hastayōḥ, catvāryaratnyōrasthīni, catvāri jaṅghayōḥ, dvē jānunī, dvējānukapālikē, dvāvūrunalakau, dvau bāhunalakau, dvāvaṁsau, dvē aṁsaphalakē, dvāvakṣakau, ēkaṁjatru, dvē tālukē, dvē śrōṇiphalakē, ēkaṁ bhagāsthi, pañcacatvāriṁśat pr̥ṣṭhagatānyasthīni, pañcadaśagrīvāyāṁ, caturdaśōrasi, dvayōḥ pārśvayōścaturviṁśatiḥ parśukāḥ, tāvanti sthālakāni, tāvanti caivasthālakārbudāni, ēkaṁ hanvasthi, dvē hanumūlabandhanē, ēkāsthi nāsikāgaṇḍakūṭalalāṭaṁ, dvauśaṅkhau, catvāri śiraḥkapālānīti; ēvaṁ trīṇi saṣaṣṭīni śatānyasthnāṁ saha dantōlūkhalanakhēnēti||6||

trINi saShaShTIni shatAnyasthnAM saha dantolUkhalanakhena | tadyathA-dvAtriMshaddantAH, dvAtriMshaddantolUkhalAni, viMshatirnakhAH, ShaShTiHpANipAdA~ggulyasthIni, viMshatiH pANipAdashalAkAH, catvAri pANipAdashalAkAdhiShThAnAni, dvepArShNyorasthinI, catvAraH pAdayorgulphAH, dvau maNikau hastayoH, catvAryaratnyorasthIni, catvArija~gghayoH, dve jAnunI, dve jAnukapAlike, dvAvUrunalakau, dvau bAhunalakau, dvAvaMsau, dveaMsaphalake, dvAvakShakau, ekaM jatru, dve tAluke, dve shroNiphalake, ekaM bhagAsthi,pa~jcacatvAriMshat pRuShThagatAnyasthIni, pa~jcadasha grIvAyAM, caturdashorasi, dvayoHpArshvayoshcaturviMshatiH parshukAH, tAvanti sthAlakAni, tAvanti caiva sthAlakArbudAni, ekaMhanvasthi, dve hanumUlabandhane, ekAsthi nAsikAgaNDakUTalalATaM, dvau sha~gkhau, catvArishiraHkapAlAnIti; evaM trINi saShaShTIni shatAnyasthnAM saha dantolUkhalanakheneti||6||

Including teeth, teeth sockets and the nails, the human bones are 360 in number. A breakdown of this number is as follows:

- Teeth (*danta*) are 32, teeth sockets (*danta udukhal*) are 32
- Nails (*nakha*) are 20

- Bones of fingers (*angulyasthi*) in upper and lower limb are 60
- Metacarpals and metatarsals (*shalakasthi*) are 20
- Distal carpal and distal tarsals (*shalakashraya*) are 4
- Calcaneus (*parshni*) are 2
- Ankle bones/talus and navicular (*gulphasthi*) are 4
- Proximal carpal bones (*manikasthi*) in the hands are 2
- Forearm bones (*aratni*) are 4
- Leg bones (*janghasthi*) are 4
- Knee bones (*janvasthi*) are 2
- Patella (*janukapal*) are 2
- Femur (*urunalaka*) are 2
- Humerus (*bahunalaka*) are 2
- Clavicle (*ansasthi*) are 2
- Scapula (*ansaphalakasthi*) are 2
- Clavicular articular disc (*akshakasthi*) are 2
- Xiphisternum (*jatru*) is 1
- Palatines (*talvasthi*) are 2
- Ilium (*shroniphalaka*) are 2
- Pubis (*bhagasthi*) is 1
- Bones of the back (*prashthagata asthi*) are 45
- Bones of the neck (*grivagat asthi*) are 15
- Bones of the chest (*uroasthi*) are 14
- Both sides ribs (*parshuka*) are 24
- Both sides rib sockets (*parshukasthalaka*) are 24
- Both sides rib tubercles (*parshukarbuda*) are 24
- Mandible (*hanvasthi*) is 1
- Mandibular articular disc (*hanumoolabandhanasthi*) are 2
- Nasal (*nasikasthi*) is 1
- Zygomatic (*gandakutasthi*) is 1
- Frontal (*lalatasthi*) is 1
- Temporal (*shamkhasthi*) are 2 and
- Skull bones (*shirakapalasthi*) are 4. [6]

Five *indriyadhishthana*, five *buddhindriya* and five *karmendriya*

पञ्चेन्द्रियाधिष्ठानानि; तद्यथा- त्वग्, जिह्वा, नासिका, अक्षिणी, कर्णौ च| पञ्च बुद्धीन्द्रियाणि; तद्यथा- स्पर्शनं, रसनं, घ्राणं, दर्शनं, श्रोत्रमिति| पञ्च कर्मेन्द्रियाणि; तद्यथा- हस्तौ, पादौ, पायुः, उपस्थः, जिह्वा चेति||७||

pañcēndriyādhiṣṭhānāni; tadyathā- tvag, jihvā, nāsikā, akṣiṇī, karṇau ca| pañca buddhīndriyāṇi; tadyathā- sparśanaṁ, rasanaṁ, ghrāṇaṁ, darśanaṁ, śrōtramiti| pañca karmēndriyāṇi; tadyathā- hastau, pādau, pāyuḥ, upasthaḥ, jihvā cēti||7||

pa~jcendriyAdhiShThAnAni; tadyathA- tvag, jihvA, nAsikA, akShiNI, karNau ca| pa~jca buddhIndriyANi; tadyathA- sparshanaM, rasanaM, ghrANaM, darshanaM, shrotramiti| pa~jca karmendriyANi; tadyathA- hastau, pAdau, pAyuH, upasthaH, jihvA ceti||7||

Five *indriyadhishthana* (seats of *indriya*) are skin (*twacha*), tongue (*jihva*), nose (*nasika*), eyes (*netra*) and ears (*karna*).

Five *buddhindriya* (senses) are touch (*sparshana*), taste (*rasana*), smell (*ghrana*), vision (*darshana*) and hearing (*shrotra*).

Five *karmendriya* (motor organs) are hands (*hasta*), feet (*pada*), anus (*payu*), penis (*upastha*) and tongue (*jihva*). [7]

Seat of *chetana* (consciousness)

हृदयं चेतनाधिष्ठानमेकम्॥८॥

hṛdayaṁ cētanādhiṣṭhānamēkam||8||

hRudayaM cetanAdhiShThAnamekam||8||

Hridaya (heart) alone is the seat of *chetana*, or consciousness. [8]

Ten vital seats

दश प्राणायतनानि; तद्यथा- मूर्धा, कण्ठः, हृदयं, नाभिः, गुदं, बस्तिः, ओजः, शुक्रं, शोणितं, मांसमिति| तेषु षट् पूर्वाणि मर्मसङ्ख्यातानि||९||

daśa prāṇāyatanāni; tadyathā-mūrdhā, kaṇṭhaḥ, hṛdayaṁ, nābhiḥ, gudaṁ, bastiḥ, ōjaḥ, śukraṁ, śōṇitaṁ,māṁsamiti| tēṣu ṣaṭ pūrvāṇi marmasaṅkhyātāni||9|| dasha prANAyatanAni; tadyathA- mUrdhA, kaNThaH, hRudayaM, nAbhiH, gudaM, bastiH, ojaH, shukraM,shoNitaM, mAMsamiti| teShu ShaT pUrvANi marmasa~gkhyAtAni||9||

There are ten *pranayatana* in the body, i.e. *murdha* (head), *kantha* (throat), *hridaya* (heart), *nabhi* (umbilicus), *guda* (anus), *basti* (urinary bladder), *ojas* (essence of vitality), *shukra* (semen, ovum), *shonita* (blood), and *mamsa* (muscle tissue). Of these, the first six are the *marmas*. [9]

Cross-reference: In Dashapranayataneeya Adhyaya, Shankha (the temples) are listed instead of nabhi and mamsa.[Cha.Sa.Sutra Sthana 29/3-4]

Koshthanga

पञ्चदश कोष्ठाङ्गानि; तद्यथा- नाभिश्च, हृदयं च, क्लोम च, यकृच्च, प्लीहा च, वृक्कौ च, बस्तिश्च, पुरीषाधारश्च,आमाशयश्च, पक्वाशयश्च, उत्तरगुदं च, अधरगुदं च, क्षुद्रान्त्रं च, स्थूलान्त्रं च, वपावहनं चेति||१०||

pañcadaśa kōṣṭhāṅgāni; tadyathā-nābhiśca, hṛdayaṁ ca, klōma ca, yakṛcca, plīhā ca, vṛkkau ca, bastiśca,purīṣādhāraśca, āmāśayaśca, pakvāśayaśca, uttaragudaṁ ca, adharagudaṁ ca, kṣudrāntraṁ ca,sthūlāntraṁ ca, vapāvahanaṁ cēti||10||

pa~jcadasha koShThA~ggAni; tadyathA- nAbhishca, hRudayaM ca, kloma ca, yakRucca, plIhA ca, vRukkauca, bastishca, purIShAdhArashca, AmAshayashca, pakvAshayashca, uttaragudaM ca, adharagudaM ca,kShudrAntraM ca, sthUlAntraM ca, vapAvahanaM ceti||10||

There are fifteen *koshthangas*, i.e. *nabhi* (umbilicus, mesentery), *hridaya* (heart), *kloma* (pancreas), *yakrita* (liver), *pleeha* (spleen), *vrikka* (two kidneys), *basti* (urinary bladder), *purishadhara* (sigmoid colon), *amashaya* (stomach), *pakvashaya* (cecum), *uttaraguda* (rectum), *adharaguda* (anus), *kshudrantra* (small intestine), *sthulantra* (large intestine), and *vapavahana* (omentum). [10]

Pratyanga varnana

षट्पञ्चाशत् प्रत्यङ्गानि षट्स्वङ्गेषूपनिबद्धानि, यान्यपरिसङ्ख्यातानि पूर्वमङ्गेषु परिसङ्ख्यायमानेषु, तान्यन्यैःपर्यायैरिह प्रकाश्यानि भवन्ति| तद्यथा- द्वे जङ्घापिण्डिके, द्वे ऊरुपिण्डिके, द्वौ स्फिचौ, द्वौ वृषणौ, एकं शेफः, द्वे उखे, द्वौ वङ्क्षणौ, द्वौ कुकुन्दरौ, एकंबस्तिशीर्षम्, एकमुदरं, द्वौ स्तनौ, द्वौ श्लेष्मभुवौ , द्वे बाहुपिण्डिके, चिबुकमेकं, द्वावोष्ठौ, द्वे सृक्कण्यौ, द्वौदन्तवेष्टकौ, एकं तालु, एका गलशुण्डिका, द्वे उपजिह्विके, एका गोजिह्विका, द्वौ गण्डौ, द्वे कर्णशष्कुलिके, द्वौ कर्णपुत्रकौ,द्वे अक्षिकूटे, चत्वार्यक्षिवर्त्मानि, द्वे अक्षिकनीनिके, द्वे भ्रुवौ, एकाऽवटुः, चत्वारि पाणिपादहृदयानि||११||

ṣaṭpañcāśat pratyaṅgāni ṣaṭsvaṅgēṣūpanibaddhāni, yānyaparisaṅkhyātāni pūrvamaṅgēṣuparisaṅkhyāyamānēṣu, tānyanyaiḥ paryāyairiha prakāśyāni bhavanti| tadyathā- dvē jaṅghāpiṇḍikē, dvē ūrupiṇḍikē, dvau sphicau, dvau vr̥ṣaṇau, ēkaṁ śēphaḥ, dvē ukhē, dvauvaṅkṣaṇau, dvau kukundarau, ēkaṁ bastiśīrṣam, ēkamudaraṁ, dvau stanau, dvau ślēṣmabhuvau , dvēbāhupiṇḍikē, cibukamēkaṁ, dvāvōṣṭhau, dvē sr̥kkaṇyau, dvau dantavēṣṭakau, ēkaṁ tālu, ēkā galaśuṇḍikā,dvē upajihvikē, ēkā gōjihvikā, dvau gaṇḍau, dvē karṇaśaṣkulikē, dvau karṇaputrakau, dvē akṣikūṭē,catvāryakṣivartmāni, dvē akṣikanīnikē, dvē bhruvau, ēkā'vaṭuḥ, catvāri pāṇipādahr̥dayāni||11||

ShaTpa~jcAshat pratya~ggAni ShaTsva~ggeShUpanibaddhAni, yAnyaparisa$_{gkhyAtAnipUrvama}$ggeShu parisa~gkhyAyamAneShu, tAnyanyaiH paryAyairiha prakAshyAni bhavanti| tadyathA- dve ja~gghApiNDike, dve UrupiNDike, dvau sphicau, dvau vRuShaNau, ekaM shephaH, dveukhe, dvau va~gkShaNau, dvau kukundarau, ekaM bastishIrSham, ekamudaraM, dvau stanau, dvaushleShmabhuvau , dve bAhupiNDike, cibukamekaM, dvAvoShThau, dve sRukkaNyau, dvaudantaveShTakau, ekaM tAlu, ekA galashuNDikA, dve upajihvike, ekA gojihvikA, dvau gaNDau, dvekarNashaShkulike, dvau karNaputrakau, dve akShikUTe, catvAryakShivartmAni, dve akShikanInike, dvebhruvau, ekA~avaTuH, catvAri pANipAdahRudayAni||11||

The *shadanga sharira* could be divided further into fifty-six *pratyangas* (subdivisions). These include constituents or structures that were not described earlier. The fifty-six *pratyangas* include

- Two janghanapindaka (calf regions),
- Two *urupindaka* (thigh regions),

- Two *sphik* (gluteal regions),
- Two *vrishana* (testicles),
- One *shepha* (penis),
- Two *ukha* (axillae),
- Two *vankshana* (inguinal regions),
- Two *kukundara* (ischial regions),
- One *bastishirsha* (mons pubis),
- One *udara* (abdomen),
- Two *stana* (breasts),
- Two *sleshmabhuvou* (thoracobrachial regions),
- Two *bahupindaka* (forearms),
- One *chibuka* (chin),
- Two *oshtha* (lips),
- Two *srakkani* (margins of lips),
- Two *dantaveshtaka* (gums),
- One *talu* (palate),
- One *galashundika* (uvula),
- Two *upajihvika* (Tonsils),
- One *gojihvika* (glottis),
- Two *ganda* (cheek regions),
- Two *karnashashkuli* (auricles of ear),
- Two *karnaputraka* (tregus),
- Two *akshikuta* (orbits),
- Four *akshivartma* (eye lids),
- Two *akshikaninika* (pupils),
- Two *bhruva* (eye brows),
- One *avatu* (*nucha*),
- Four *panipadahridaya* (two palmar heart and two plantar hearts). [11]

External orifice of the body

नव महन्ति छिद्राणि- सप्त शिरसि, द्वे चाधः||१२||

nava mahanti chidrāṇi- sapta śirasi, dvē cādhaḥ||12||

nava mahanti chidrANi- sapta shirasi, dve cAdhaH||12||

There are nine major orifices or openings in the body, seven of which are located in the head region (two ocular, two nasal, two auditory and one oral) and two in the lower part of the body (one anal and one urethral).[12]

Pratyaksha sharira

एतावद्दृश्यं शक्यमपि निर्देष्टुम्||१३||

ētāvaddṛśyaṁ śakyamapi nirdēṣṭum||13||

etAvaddRushyaM shakyamapi nirdeShTum||13||

As apparent (from skin to palm of the hands and soles of the feet), this is the only demonstrable topographical anatomy (*pratyaksha sharira*) which can be visualized by the normal eyes, and counted with certainty.[13]

Rationally computable *shira, dhamani, snayu,* etc.

अनिर्देश्यमतः परं तर्क्यमेव| तद्यथा- नव स्नायुशतानि, सप्त सिराशतानि, द्वे धमनीशते, चत्वारि पेशीशतानि, सप्तोत्तरं मर्मशतं, द्वे सन्धिशते,एकोनत्रिंशत्सहस्राणि नव च शतानि षट्पञ्चाशत्कानि सिराधमनीनामणुशः प्रविभज्यमानानां मुखाग्रपरिमाणं, तावन्ति चैवकेशश्मश्रुलोमानीति| एतद्यथावत्सङ्ख्यातं त्वक्प्रभृति दृश्यं, तर्क्यमतः परम्| एतदुभयमपि न विकल्पते, प्रकृतिभावाच्छरीरस्य||१४||

anirdēśyamataḥ paraṁ tarkyamēva| tadyathā- nava snāyuśatāni, sapta sirāśatāni, dvē dhamanīśatē, catvāri pēśīśatāni, saptōttaraṁmarmaśataṁ, dvē sandhiśatē, ēkōnatriṁśatsahasrāṇi nava ca śatāni ṣaṭpañcāśatkānisirādhamanīnāmaṇuśaḥ pravibhajyamānānāṁ mukhāgraparimāṇaṁ, tāvanti caiva kēśaśmaśrulōmānīti| ētadyathāvatsaṅkhyātaṁ tvakprabhṛti dṛśyaṁ, tarkyamataḥ param| ētadubhayamapi na vikalpatē, prakṛtibhāvāccharīrasya||14|| anirdeshyamataH paraM tarkyameva| tadyathA- nava snAyushatAni, sapta sirAshatAni, dve dhamanIshate, catvAri peshIshatAni, saptottaraMmarmashataM, dve sandhishate, ekonatriMshatsahasrANi nava ca shatAni ShaTpa~jcAshatkAnisirAdhamanInAmaNushaH pravibhajyamAnAnAM mukhAgraparimANaM, tAvanti caivakeshashmashrulomAnIti| etadyathAvatsa~gkhyAtaM tvakprabhRuti dRushyaM, tarkyamataH param| etadubhayamapi na vikalpate, prakRutibhAvAccharIrasya||14||

Starting this verse, the given anatomical descriptions will only be based on logic and reasoning, as the fixity of the count of the “rationally computable” constituents of the body is not possible. These include tissues like ligaments, muscles, veins and arteries. For example, the estimated count of *snayu* (ligaments) in this text has been put at 900, *shira* (veins) at 700, *dhamani* (arteries) at 200, *peshi* (muscles) at 400, *marmas* (vital parts) at 107, *sandhi* (joints) at 200, *shira dhamani anuroopmukh* (capillaries) at 29,956 and the same count (29,956) has been put for the number of *kesh* (hair), *smashru* (beard) and *loma* (body hair). Thus, an attempt has been made to enumerate all visible structures within the body - from the skin to the limbs down to all the “rationally computable” (*anumangamya*) structures. As described, these two types (*drashya* and *tarkamat*) of numbers do not change in status until an anomaly occurs.[14]

Anjali pramana (quantum of *rasadi dhatu*)

यत्वञ्जलिसङ्ख्येयं तदुपदेक्ष्यामः; तत् परं प्रमाणमभिज्ञेयं, तच्च वृद्धिह्रासयोगि, तर्क्यमेव| तद्यथा- दशोदकस्याञ्जलयः शरीरे स्वेनाञ्जलिप्रमाणेन, यत्तु प्रच्यवमानं पुरीषमनुबध्नात्यतियोगेन तथा मूत्रं रुधिरमन्यांश्चशरीरधातून्, यत्तु सर्वशरीरचरं बाह्या त्वग्भिभर्ति, यत्तु त्वगन्तरे व्रणगतं लसीकाशब्दं लभते, यच्चोष्मणाऽनुबद्धं लोमकूपेभ्योनिष्पतत् स्वेदशब्दमवाप्नोति, तदुदकं दशाञ्जलिप्रमाणं; नवाञ्जलयः पूर्वस्याहारपरिणामधातोः, यं 'रस' इत्याचक्षते; अष्टौशोणितस्य, सप्त पुरीषस्य, षट् श्लेष्मणः, पञ्च पित्तस्य, चत्वारो मूत्रस्य, त्रयो वसायाः, द्वौ मेदसः, एको मज्जायाः,मस्तिष्कस्यार्धाञ्जलिः, शुक्रस्य तावदेव प्रमाणं, तावदेव [१] श्लैष्मिकस्यौजस इति| एतच्छरीरतत्त्वमुक्तम्||१५||

yattvañjalisaṅkhyēyaṁ tadupadēkṣyāmaḥ; tat paraṁ pramāṇamabhijñēyaṁ, tacca vṛddhihrāsayōgi,tarkyamēva| tadyathā- daśōdakasyāñjalayaḥ śarīrē svēnāñjalipramāṇēna, yattu pracyavamānaṁpurīṣamanubadhnātyatiyōgēna tathā mūtraṁ rudhiramanyāṁśca śarīradhātūn, yattu sarvaśarīracaraṁbāhyā tvagbibharti, yattu tvagantarē vraṇagataṁ lasīkāśabdaṁ labhatē, yaccōṣmaṇā'nubaddhaṁlōmakūpēbhyō niṣpatat svēdaśabdamavāpnōti, tadudakaṁ daśāñjalipramāṇaṁ; navāñjalayaḥpūrvasyāhārapariṇāmadhātōḥ, yaṁ 'rasa' ityācakṣatē; aṣṭau śōṇitasya, sapta purīṣasya, ṣaṭ ślēṣmaṇaḥ,pañca pittasya, catvārō mūtrasya, trayō vasāyāḥ, dvau mēdasaḥ, ēkō majjāyāḥ, mastiṣkasyārdhāñjaliḥ,śukrasya tāvadēva pramāṇaṁ, tāvadēva ślaiṣmikasyaujasa iti| ētaccharīratattvamuktam||15||

yattva$_{jjalisa}$gkhyeyaM tadupadekShyAmaH; tat paraM pramANamabhij~jeyaM, taccavRuddhihrAsayogi, tarkyameva| tadyathA- dashodakasyA~jjalayaH sharIre svenA~jjalipramANena, yattu pracyavamAnaMpurIShamanubadhnAtyatiyogena tathA mUtraM rudhiramanyAMshca sharIradhAtUn, yattusarvasharIracaraM bAhyA tvagbibharti, yattu tvagantare vraNagataM lasIkAshabdaM labhate,yaccoShmaNA~anubaddhaM lomakUpebhyo niShpatat svedashabdamavApnoti, tadudakaMdashA~jjalipramANaM; navA~jjalayaH pUrvasyAhArapariNAmadhAtoH, yaM 'rasa' ityAcakShate; aShTaushoNitasya, sapta purIShasya, ShaT shleShmaNaH, pa~jca pittasya, catvAro mUtrasya, trayo vasAyAH,dvau medasaH, eko majjAyAH, mastiShkasyArdhA~jjaliH, shukrasya tAvadeva pramANaM, tAvadeva shlaiShmikasyaujasa iti| etaccharIratattvamuktam||15||

Now we will describe the *anjali pramana* (literally, measurable by joining both palms. The quantity in it is *anjali* of one's hand) by which bodily constituents or *rasadi dhatu*, could be quantified in our body. The quantity of *dhatus* given here are the maximum quantity of respective constituents in the body and it may increase or decrease. Their variability could be measured logically. Water within a body is equal to ten *anjalis* of the person. The elimination of water in feces and sweat is (because of) excess quantity of water. Similarly, water is present in a specific proportion in urine, blood and other *dhatus* in the body. *Jala* within the whole body is stored in the external layer of the *twacha* (*udakadhara*). Water designated as *lasika*, in the condition of a wound in the skin, is excreted through the hair pockets (sweat glands) as *sweda* (sweat). The quantum of water is equal to ten *anjalis*. After the digestion of food, *rasa* (or *rasa dhatu*) is equal to

nine *anjalis*, *rakta* (blood) is eight *anjalis*, seven *anjalis* is *purisha* (feces), six *anjalis* is *shleshma*, five *anjalis* is *pitta*, four *anjalis* is *mutra*, three *anjalis* is *vasa*, two *anjalis* is *meda*, one *anjali* is *majja*, half *anjali* is *mastishka*, half *anjali* is *shukra* and half *anjali* is *slaeshmic ojas*. This concludes the measurement of body constituents. [15]

Panchamahabhautic (basic elemental) consideration of the body constituents

तत्र यद्विशेषतः स्थूलं स्थिरं मूर्तिमद्गुरुखरकठिनमङ्गं
नखास्थिदन्तमांसचर्मवर्चःकेशश्मश्रुलोमकण्डरादि तत् पार्थिवं गन्धोघ्राणं च;
यद्द्रवसरमन्दस्निग्धमृदुपिच्छिलं रसरुधिरवसाकफपित्तमूत्रस्वेदादि तदाप्यं रसो रसनं च; यत् पित्तमूष्मा च यो या चभाः शरीरे तत् सर्वमाग्नेयं रूपं दर्शनं च;
यदुच्छ्वासप्रश्वासोन्मेषनिमेषाकुञ्चनप्रसारणगमनप्रेरणधारणादि तद्वायवीयं स्पर्शःस्पर्शनं च;
यद्विविक्तं यदुच्यते महान्ति चाणूनि स्रोतांसि तदान्तरीक्षं शब्दः श्रोत्रं च; यत् प्रयोक्तृ तत् प्रधानं बुद्धिर्मनश्च| इति शरीरावयवसङ्ख्या यथास्थूलभेदेनावयवानां निर्दिष्टा||१६||

tatrayadviśēṣataḥsthūlaṁsthiraṁ
mūrtimadgurukharakaṭhinamaṅgaṁnakhāsthidantamāṁsacarmavarcaḥkēśaśmaśrulōm
akaṇḍarādi tat pārthivaṁ gandhō ghrāṇaṁ
ca;yaddravasaramandasnigdhamṛdupicchilaṁ rasarudhiravasākaphapittamūtrasvēdādi
tadāpyaṁ rasōrasanaṁ ca; yat pittamūṣmā ca yō yā ca bhāḥ śarīrē tat sarvamāgnēyaṁ rūpaṁ darśanaṁ
ca;yaducchvāsapraśvāsōnmēṣanimēṣākuñcanaprasāraṇagamanaprēraṇadhāraṇādi
tadvāyavīyaṁ sparśaḥsparśanaṁ ca; yadviviktaṁ yaducyatē mahānti cāṇūni srōtāṁsi
tadāntarīkṣaṁ śabdaḥ śrōtraṁ ca; yatprayōktṛ tat pradhānaṁ buddhirmanaśca| iti
śarīrāvayavasaṅkhyā yathāsthūlabhēdēnāvayavānāṁ nirdiṣṭā||16|| tatra
yadvisheShataH sthUlaM sthiraM
mUrtimadgurukharakaThinama~ggaMnakhAsthidantamAMsacarmavarcaHkeshashmas
hrulomakaNDarAdi tat pArthivaM gandho ghrANaM
ca;yaddravasaramandasnigdhamRdupicchilaM
rasarudhiravasAkaphapittamUtrasvedAdi tadApyaM rasorasanaM ca; yat pittamUShmA
ca yo yA ca bhAH sharIre tat sarvamAgneyaM rUpaM darshanaM
ca;yaducchvAsaprashvAsonmeShanimeShAku~jcanaprasAraNagamanapreraNadhAra
NAdi tadvAyavIyaMsparshaH sparshanaM ca; yadviviktaM yaducyate mahAnti cANUni
srotAMsi tadAntarIkShaM shabdaHshrotraM ca; yat prayoktRu tat pradhAnaM
buddhirmanashca| iti sharIrAvayavasa~gkhyA yathAsthUlabhedenAvayavAnAM
nirdiShTA||16||

Specific expressions, structures, and organs of the body could be attributed to specific fundamental elements (*mahabhutas*) that they are made up of and, thus, display the properties of those elements. This verse lists them thus:

- *Bhavas* (expressions) of the body, specifically, *sthula* (solid), *sthira* (fixed), *moortimana* (visible), *guru* (heavy), *khara* (rough) and *kathina* (hard) are *parthiva* (*prithvi tattva pradhan*, or *prithvi* predominant properties), and are the qualities of *nakha* (nails), *asthi* (bones), *danta* (teeth), *mamsa* (muscle), *charma* (skin),

varchas (feces), *kesha* (hair), *smashru* (beard), *loma* (body hair), *kandara* (tendons). All *gandha* (smells, olfactory senses) are *parthiva* (*prithvi guna pradhan*, i.e., of the qualities of *prithvi*).

- *Dravyas*, especially *drava* (liquid), *sara* (slight movable), *manda* (slow), *snigdha* (unctuous), *mridu* (soft), and *pichchhil* (viscous), are all *apya bhava* (*jala tattva pradhan*, or *jala* predominant properties), and are the properties of bodily constituents such as *rasa* (plasma), *rakta* (blood), *vasa* (muscle fat), *kapha, pitta, mutra* (urine) and *sweda* (sweat). Taste (*rasa*) and all gustatory senses are *apya* (*jala guna pradhan*, i.e., are predominantly of the qualities of *jala*).
- Those which are in the form of *pitta*, and possess properties such as *ushma* (hot, warm), *bha* (shine or aura around the body), possess *rupa* (with a visible form) and are associated with vision sense organs are *agneya* (*agni guna pradhan*, or predominantly of the qualities of *agni*).
- Functions such as *uchhwas* (inspiration, or breathing in), *prashwas* (expiration, or breathing out), *unmesh* (opening of eyes), *nimesh* (closing of eyes), *akunchan* (flexion), *prasarana* (extension), *gamana* (movement), *prerana* (expulsion), *dharana* (retention) and all tactile senses are *vayaviya bhava* (*vayu* predominant expressions).
- Those that are *vivikta avayava* (structures with space and openings), major and minor *srotasas*, sound and hearing sensory organs are all *akashiya bhava*.
- That which is the owner of all the *bhavas* and is the user of them, the *jeevatma*, which is the head (*pradhana*), the soul. Including the *buddhi* and *manas*, these three are the systemic sources for perception of information and development of knowledge in the body.

Thus, the key organizing/governing components of body have been described briefly. [16]

Innumerability of the organic constituents of the body

शरीरावयवास्तु परमाणुभेदेनापरिसङ्ख्येया भवन्ति, अतिबहुत्वादतिसौक्ष्म्यादतीन्द्रियत्वाच्च| तेषां संयोगविभागे परमाणूनां कारणं वायुः कर्मस्वभावश्च||१७||

śarīrāvayavāstu paramāṇubhēdēnāparisaṅkhyēyā bhavanti, atibahutvādatisaukṣmyādatīndriyatvācca| tēṣāṁ saṁyōgavibhāgē paramāṇūnāṁ kāraṇaṁ vāyuḥ karmasvabhāvaśca||17|| sharIrAvayavAstu paramANubhedenAparisa~gkhyeyA bhavanti,atibahutvAdatisaukShmyAdatIndriyatvAcca| teShAM saMyogavibhAge paramANUnAM kAraNaM vAyuH karmasvabhAvashca||17||

The structures and components of body, if differentiated at micro level (*paramanu bheda*), are innumerable (*aparisankhyeya*) because of abundance (*atibahuta*), highly subtleness (*atisukshma*), and imperceptibility(*atindriya*). The conjoining or cell combination or unification (*samyoga*) and the split or cell division (*vibhaga*) of *deha paramanu* - both are caused by *vayu* and *karmaswabhava*. [17]

Importance of the knowledge of the organs and structures of the body

तदेतच्छरीरं सङ्ख्यातमनेकावयवं दृष्टमेकत्वेन सङ्गः, पृथक्त्वेनापवर्गः| तत्र प्रधानमसक्तं सर्वसत्तानिवृत्तौ निवर्तते इति||१८||

tadētaccharīraṁ saṅkhyātamanēkāvayavaṁ dṛṣṭamēkatvēna saṅgaḥ, pṛthaktvēnāpavargaḥ| tatra pradhānamasaktaṁ sarvasattānivṛttau nivartatē iti||18|| tadetaccharIraM sa~gkhyAtamanekAvayavaM dRuShTamekatvena sa~ggaH, pRuthaktvenApavargaH| tatra pradhAnamasaktaM sarvasattAnivRuttau nivartate iti||18||

The body can be considered as an organization of organs and systems. The conjunction of all the organs within the body is known as *sanga* (attachment) and their detachment is *apavarga* (to go away). As such when the owner of the body sees himself detached from the material world and observes his own body as a detached observer, he is free from all passions, emotions and attachments with the creature comforts and the trappings of the material world, and is said to be on the path to salvation. In other words, when the cycle of *sanyoga* and *vibhaga*, or unification and division, comes to an end, the holder (*pradhan*) of the body naturally finds ultimate salvation. [18]

Summary

तत्र श्लोकौ- शरीरसङ्ख्यां यो वेद सर्वावयवशो भिषक्| तदज्ञाननिमित्तेन स मोहेन न युज्यते||१९||

tatra ślōkau- śarīrasaṅkhyāṁ yō vēda sarvāvayavaśō bhiṣak| tadajñānanimittēna sa mōhēna na yujyatē||19|| tatra shlokau- sharIrasa~gkhyAM yo veda sarvAvayavasho bhiShak| tadaj~jAnanimittena sa mohena na yujyate||19||

The physician who knows the body as an organization of organs and systems, along with all their constituents, never falls into any *moha* (attachment, lure of the body) caused due to ignorance. [19]

अमूढो मोहमूलैश्च न दोषैरभिभूयते| निर्दोषो निःस्पृहः शान्तः प्रशाम्यत्यपुनर्भवः||२०||

amūḍhō mōhamūlaiśca na dōṣairabhibhūyatē| nirdōṣō niḥspṛhaḥ śāntaḥ praśāmyatyapunarbhavaḥ||20|| amUDho mohamUlaishca na doShairabhibhUyate| nirdoSho niHspRuhaH shAntaH prashAmyatyapunarbhavaH||20||

A truly wise person, one who knows of every aspect of the body, does not fall into the afflictions of *doshas* caused due to ignorance. Moreover, after knowing the secrets of life and after becoming free from the trappings of *raga* and *dvesha* (attachment and detachment), as well as after becoming *nirdushta* (fair, neutral, free from the qualities of *raja* and *tama*) and *sprasharahit* (unflappable, calm), he becomes free from the cycle of birth and death and gains ultimate lasting peace.[20]

Tattva Vimarsha (Fundamental Principles)

- The physician who knows the body as an organization of organs and systems, along with all their constituents and has knowledge of not only gross anatomy but of the cellular, sub cellular and deepest level of their function can manage

diseases and prevent recurrence. This leads to a disease free status. One who knows of every aspect of the body, does not fall into the afflictions of *doshas* caused due to ignorance.

- The knowledge of anatomy and physiology is important to understand prognosis of disease in terms its severity and probable duration of treatment. It also indicates towards the probable receptors for disease specific target oriented drug delivery system.
- The quantification of *dhatu* is personified in terms of *anjali* measurement. Therefore the standard limits of physiological fluids will vary according to *anjali* of a person.
- The basic *panchabhautik* composition of body constituents shall be considered while treating a disease.

Vidhi Vimarsha (Applied Inferences)

Special significance of skin in Ayurveda

The skin is the biggest organ of the body and makes the integumentary system, comprising of hair, nails etc. It constitutes 16% of body weight. It is a combined product of ectoderm as well as of mesoderm. Akin to the nervous system, epidermis is developed from the ectoderm, whereas dermis is derived from the mesoderm. The skin, from the standpoint of Ayurveda, is the *upadhatu* of *mamsa dhatu*, which may be because of their common germinal base. The muscles and dermis - both are organs of mesoblastic origin. Dermis is a well vascularized structure and is a very active organ. Epidermis has no blood vessels and only its basal layers get nourishment from the source of dermis next to it. The skin is also called *mamsavaha srotas* [Cha.Sa.Vimana Sthana 5/7] since the skin synthesises[199] Vitamin D, a basic source for calcium. Calcium is assimilated and absorbed from the gut with the help of vitamin D. The physiology of action in the muscle is totally calcium dependent. This is why *twak* is considered to be the *mula* (root) of *mamsavaha srotas*[200].

The skin is made up of three basic layers:

- Epidermal layer
- Dermal layer, and
- Hypodermal layer

The epidermal layer, also called epidermis, is the outermost layer and is derived from the ectoderm. This provides an overcoat type of an arrangement to the body, so that the internal organs of the body are physically protected. There are two types of skin cells –

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[199] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

[200] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

keratinized (or those that synthesize keratin, a structural protein that is core to the protective properties of skin) and non-keratinized. The epidermis is made up of various layers of keratinized cells, as are nails, hair and wool. From the level of its base (inner side) to the outermost surface the epidermis consists of the following layers:

- Stratum Basale
- Stratum Spinosum
- Stratum Granulosum
- Stratum Lucidum
- Stratum Corneum

The development of skin (*twacha*) and its anatomy is described. [Su.Sa. Sharira Sthana 4/3-4][201] *Twacha* (skin) develops during the formation of the human body, in a similar chronological order, just the way a membrane of cream develops over warm milk. He theorized a seven-layer structure of the skin consisting of:

- *Avabhasini*,
- *Lohita*,
- *Sweta*,
- *Tamra*,
- *Vedini*,
- *Rohini*, and
- *Mansadhara twacha*3

These layers of *twacha* are analogous with the layers of epidermis, dermis and hypodermis.

There are several dissimilarities in the view points of two texts of Charaka Samhita and *Sushruta samhita*. Per Charaka, there are six layers in *twacha* whereas seven layers per Sushruta. On the basis of clinical features, the last layer in Charaka's structural model of the skin is *vedini* whereas *vedini* is the fifth layer in Sushruta's model. Next, Charaka did not present any developmental theory on *twacha* whereas Sushruta wrote the *Santanaka Siddhanta* on this account. Finally, the basis of nomenclatures presented in Charaka's and Sushruta's models are also different. Charaka's model has more clinical aspects while Sushruta's model has more anatomical and physical aspects considered. The below table is a high-level comparison of the Charaka and the Sushruta models of Skin.

Sr. no.	Layers of Twacha (Charaka)	Layers of Twacha (Sushruta)
1-	Udakadhara twacha	Awabhasini

[201] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

Sr. no.	Layers of Twacha (Charaka)	Layers of Twacha (Sushruta)
2-	Asrugdhara twacha	Lohita
3-	Tritiya, seat of sidhma & kilas	Shweta
4-	Chaturthi, seat of dadru & kushtha	Tamra
5-	Panchami, seat of alaji & vidradhi	Vedini
6-	Seat of pain (causes pain when cut)	Rohini
7-	————————————	Mamsadhara twacha

Correlating Charaka's layers with the modern scientific names for the various layers of skin, we come up with the following mapping: • The first layer, udakadhara twacha could be the same as stratum corneum. • The second layer, Asrugdhara twacha could be the same as stratum lucidum, • The third layer, Tritiya twacha could be the same as stratum granulosum, • The fourth layer, Chaturthi twacha could be stratum germinosum (combination of spinosum and basale layers), • The fifth layer, Panchami twacha could be the Papillary layer, and • The sixth layer, Shashthi twacha could be the Reticular layer.

Alternative views on this topic could be researched further, since the papillary and reticular layers are the part of dermis and anatomically represent a single organic entity therefore the fifth and sixth layers of Charaka's *twacha* model may correlate with the dermis layer together. The same goes with Sushruta's *vedini* and *rohini* layers (excluding Sushruta's seventh layer from our analysis).

From the standpoint of clinical importance of the *twacha sharira*, the function of the skin is not described clearly in Ayurveda. However, the functions of skin could be inferred through references in various *samhitas*. Charaka has presented the characteristics of the *twaksara purusha* (excellence of *twak*) under Vimana Sthana4, which details the functions and properties of normal skin . The skin of the *twakasara purusha* should be unctuous (*snigdha*), smooth (*shlakshna*), soft (*mridu*), clean/glorious (*prasanna*), fine (*sukshma*), close/not loose (*alpa*), thick (*gambhir*), with soft hair (*sukumar loma*), and radiant (*saprabha*). This type of excellent quality of skin is indicative of a lot of qualities in an individual, including happiness, prosperity, splendor, pleasure, intelligence, knowledge, health, contentment and longevity. [Cha.Sa.Vimana Sthana 8/103]

As such, the texture or appearance of the skin is reflective of the inner state of a person. If skin is healthy, it is likely that other organs of the body will be healthy as well. Symptoms of sickness of other systems get reflected on the skin. So, if the skin is taken

good care of, or observed carefully, it would help take preventive measures and generally would benefit other bodily systems also. This realization has led to the development of various therapies under the general umbrella of Panchakarma. According to Sushruta, the skin is the seat of *bhrajaka pitta*, and because of *bhrajak pitta*5, the skin catalyzes the metabolic processes related with the therapies of *abhyanga, parisheka, avagaha, alepana, udvartana*, etc.[Su.Sa.Sutra Sthana 21/10][202]

Skin is largely an organ of ectodermal origin, like the nervous system. All sensory organs have the same basis for development and because the nervous system has evolved to ensure the protection/survival of the organism against the changes in internal and external environments (and this explanation could be extended to the evolution of the other sensory organs as well), these are derived from the ectoderm. As such, the skin gives the person his “personality” and identity. Sharangadhara writes that healthy skin enhances wisdom, knowledge and overall health of an individual, while describing the functions of *pitta* [Sha. Purva khanda 5/30][203][4]

Sushruta has also quoted that the body has six divisions. In the chapter *Sharirasankhya Vyakarana*, he specially quotes that the *garbha* (embryo) is formed after fertilization of ovum with sperm, which is charged with *chetana* (consciousness) and in which *vayu* functions for division, *teja* functions for *pachana, apa* functions for *kledana* (moisture), *prithvi* functions for *samhanana* (compactness) and *akasha* functions for *vivardhana* (growth). Such a *garbha*, when attains the development of organs and structures like *hasta, pada, jihva, ghrana, karna, nitamba* etc. then is called *sharira*. That *sharira* is *shadanga sharira*7, having four limbs (two upper limb and two lower limbs), fifth is the torso and the sixth is the head. [Su.Sa.Sharira Sthana 5/2][204][5]

Asthi sharira(description of bones)

To add more clarity in topographical knowledge, the bones as said by Charaka are presented in table.

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[202] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee’s “Taegyo Singi”, 2016, International Journal of Childbirth Education, Pg 34-37

[203] Partanen, Eino et al, Prenatal Music Exposure Induces Long-Term Neural Effects, 2013, PLoS One, doi: 10.1371/journal.pone.0078946

[204] Stephen Maret, Introduction to Prenatal Psychology, 2011, Church Gate Books ISBN: 9780578089980

Ser. no.	Name of the bone by Charaka	Number	Modern consideration
1	Danta (teeth)	32	Teeth are not considered as bone
2	Danta Udukhal (teeth sockets)	32	Nil
3	Nakha (nails)	20	Nails are not considered as bone
4	Angulyasthi (phalanges)	60	Phalanges are 56 (thumb has only 2)
5	Shalakasthi(metacarpals, metatarsals)	20	Same
6	Shalakashraya (distal carpals & tarsals)	4	Distal carpals & tarsals are 4 in each limb (total 16)
7	Parshni (calcaneus)	2	Same
8	Gulphasthi (talus & navicular)	4	Same
9	Manikasthi (proximal carpal bones)	2	Proximal carpal bones are 8 (4 in each side)
10	Aratni (radius & ulna)	4	Same
11	Janghasthi (tibia & fibula)	4	Same
12	Janvasthi	2	Nil (no such bone, menisci may be taken but these are 4 in number, optionally left and right can be

Ser. no.	Name of the bone by Charaka	Number	Modern consideration
			taken as one unit)
13	Janukapal (patella)	2	Same
14	Urunalaka (femur)	2	Same
15	Bahunalaka (humerus)	2	Same
16	Ansasthi (clavicle)	2	As clavicle is important bone making shoulder, so clavicle is a better option for Ansasthi.
17	Ansaphalakasthi (scapula)	2	Same
18	Akshakasthi (sternoclavicular articular disc)	2	Amsasthi suits to be said for clavicle & Amsaphalakasthi for scapula, hence the disc suits to be taken for Akshakasthi.
19	Jatru (sternum)	1	Same
20	Talvasthi (palatines)	2	Same
21	Shroniphalaka (hip bone)	2	Same
22	Bhagasthi (pubic articular disc)	1	Nil (because pubic articular disc is not a bone)
23	Prashthagata Asthi (thoracic, lumber, sacral	45	Only 26 (12 thoracic, 5 lumber, 5 sacral and 4 coccygeal

Ser. no.	Name of the bone by Charaka	Number	Modern consideration
	and coccygeal vertebrae)		vertebrae) Note-12 thoracic discs, 5 lumber discs and 2 probable sacral discs (seen sometimes in the lumbarisation of 2 sacral vertebrae these findings are visible) fulfils the lacuna here.
24	Grivagata asthi (cervical vertebrae and other bones)	15	Only 8 (7 cervical vertebrae, and 1 hyoid bone), Note-7 cervical discs fulfill the lacuna here.
25	Uroasthi (costal cartilages)	14 (14 costal cartilages)	Nil (cartilage are not the bones)
26	Parshuka (ribs)	24	Same
27	Parshukasthalaka (rib sockets)	24	Nil (no such bone)
28	Parshukarbuda (rib tubercles)	24	Nil (no such bone)
29	Hanvasthi (mandible)	1	Same
30	Hanumoolabandhanasthi (mandibular articular disc)	2	Nil (disc is not considered as bone)
31	Nasikasthi (nasal)	1(2)	2 (nasal bones are 2)
32	Gandakutasthi (zygomatic)	1(2)	2 (zygomatic bones are 2)

Ser. no.	Name of the bone by Charaka	Number	Modern consideration
33	Lalatasthi (frontal)	1	Same
34	Shamkhasthi (temporal)	2	same
35	Shirakapalasthi (skull bones)	4	same (1 sphenoid, 1 occipital and 2 parietal bones)

Charaka followed the vedic scriptures and rituals, as is evident from his works. Since touching or handling bones was considered inauspicious, he presumably did not verify and count the bones himself but only repeated whatever was quoted in the *vedas*. In any case, we find at many places that he was very accurate in his assessment of the number of bones in various parts of the body, e.g. bones of *prashtha bhag, griva bhag, hanu bhag, shroni bhag* and *urah* (if cartilages are counted as bones). It is interesting to note that Charaka considered articular disc of the tempero mandibular joint an *asthi* (bone) and designated it *hanumoolabandhana*.

Number of bones in modern anatomy

In modern anatomy, the adult human body consists of 206 bones. Divided by different parts of the body, these come to

- Upper limb: fourteen phalanges, five metatarsals, eight carpals, one radius, one ulna, one humerus, one clavicle and one scapula, or 32 bones per limb (64 in all).
- Lower limb: fourteen phalanges, five metatarsals, seven tarsals, one tibia, one fibula, one patella, one femur, one hip bone, or 31 bones per limb (62 in all).
- Torso: 26 bones in the vertebral column (twelve thoracic, five lumbar, one sacrum, one coccyx, 24 ribs (twelve in each side), and one sternum, or 44 bones in all
- Neck region: Seven cervical vertebra, one hyoid bone, or eight bones in all
- Head region: One mandible, one vomer, one ethmoid, one sphenoid, one frontal, one occipital, two palatines, two maxillae, two inferior nasal chonchi, two zygomatics, two nasals, two lacrimals, two temporals, two parietals, or 22 bones in all
- Auditory ossicles: Six bones (malleus, incus and stapes - three bones in each ear)

Sushruta's presentation on *asthi sankhya*: Sushruta has presented the number of bones in the body on the basis of *pratyaksha sharira*, and submitted that bones classified in five types (*kapal, ruchaka, taruna, valaya, nalaka*), and per him, these are 300 in number. Because teeth are considered *ruchakasthi* and cartilages are considered *tarunasthi*, these are counted as bones [Su.Sa. Sharira Sthana 5/22][205], and thus total up to 300 in number. [Su. Sa. Sharira Sthana 5/17][206] On subdividing, these bones are 120 in the extremities (30 in each), 117 in the pelvis region, the sides, back and the chest, and 63 in the region in and above the neck.

Major difference between Charaka and Sushruta on the topic of bones

1. Charaka was a *vedavadi* whereas Sushruta was not, he was a *shalya shastri* (surgeon), and hence Charaka has not given any classification of bones, while Sushruta has.
2. Charaka counted nails as *asthi* (bones) whereas Sushruta has not.
3. Charaka has counted sacral and coccygial bones under bones of the back (*prashthasthi*) whereas Sushruta has counted them under the bones of *shroni* (pelvis).
4. Charaka has counted 32 teeth sockets as *asthi* whereas Sushruta has not counted them as *asthi*.
5. Charaka has counted *hanumoola bandhana* (mandibular disc) under *asthi*, whereas Sushruta has not.
6. In other accounts differences vary on both sides

Gananath Sen[207], a reputable contemporary authority in the subject of *sharira*, has submitted some exclusive opinions. Other than the observations on Charaka being a *vedavadi*, or the inclusion of teeth nails as bones, etc., he points to certain conditions arising because of ossification centers in the bones. According to him, the presence of secondary ossification centers (epiphysis) may increase the number of bones in counting. [6]

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[205] Calvin Hobel, Jennifer Culhane, Role of Pyschosocial and Nutritional Stress on Poor Pregnancy Outcome, 2003, J.Nutr., vol 133 no. 5 1709S-1717S

[206] https://www.fda.gov/Drugs/DevelopmentApprovalProcess/DevelopmentResources/labeling/ucm093307.htm Ix Gawade T, Ghorpade M, Effect of bala siddha taila anuvasana basti on labour pains; Ayurlog: National journal of Research in Ayurveda science' Vol 3, Feb 2015

[207] Meharban Singh – Care Of the New Born, 7thed. New Delhi. Sagar Publications, 2010.

Indriya

Reviewing *indriya* requires the review of materials quoted under Indriyopakramaniya Adhyaya under Sutra Sthana. Under this chapter, Charaka has presented *pancha panchaka vigyana*and said that there are five *indriya*, five *indriya dravya*, five *indriyaadhishthana*, five *indriyartha* and five *indriyabuddhi*.[Cha.Sa. Sutra Sthana 8/3]

After an exhaustive modern review, it can be said that *panchendriya* are such types of receptor cells which are located at the most peripheral end part of sensory pathway and function to transform the various specific type of energies into electrical energy, since brain cells know only one type of language/energy i.e. electricity. Therefore, every other type of energy is transformed into electricity and this is done by a frontline transforming cell. In every type of sensory organ, there are specific types of energy transforming cells, e.g. pressure sensitive nerve endings in pacinian corpuscle for touch, taste sensitive nerve endings in taste buds for taste, smell sensitive nerve endings in gustatory cells for smell, light sensitive nerve endings in rods and cones for vision and sound sensitive nerve endings in hair cells for hearing. In this account these cells could be considered *indriya*. Sensory receptors[208] could be classified in the following two ways i.e. (a) On the basis of the location of the receptor, and (b) on the basis of the modality of energies. Under the first category, there are three types, i.e. extero-receptors, intero-receptors and proprio-receptors, and under the second category there are several types of receptors, e.g. mechano-receptors, thermo-receptors, vibro-receptors, baro-receptors, proprio-receptors, photo-receptors, chemo-receptors, osmo-receptors, noscireceptors, tickle-receptors etc.)

Panchendriyadravyani are *panchamahabhuta*, i.e. kha akasha, vayu, jyoti (agni), apa (jala) and bhu (prithvi). On the account of panchamahabhuta, there could be 26 biologically important elements[209] (Tortora Gerard J., Principles of Anatomy and Physiology)

These elements are H, O, N, C, Ca, Mg, P, Na, K, Cl, S, I, Fl, Cu, Co, Cr, Fe, Se, Si, Vn, Sn,Zn, Mo, Mn, Al & B. As these elements are critical to the formation of life and are found in the animal cell, have some role in the development and function of the cell. *Panchendriyadhishthana* is the collective term for the key centers or sources of senses, i.e., skin (*twacha*), tongue (*jihva*), nose (*nasika*), eye (*netra*) and ear (*karna*).

The *panchendriyartha* are *shabda* (sound), *sparsha* (touch), *rupa* (shape), *rasa* (taste), *gandha* (smell). These are also called *tanamatra* and are the intrinsic basic energies of the respective materials. These energies are all related to their respective sensory

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[208] Guyton & Hall, Textbook of Medical Physiology, 12th edition, saunders, Philadelphia, page no. 560- 569.

[209] Tortora Gerard J, Principles of Anatomy & Physiology, 11th edition, Harper & Row Publishers, New York, 1st chapter.

receptor cells, e.g. *shabda* with vibro-receptors, *sparsh* with mechano-receptor, *rupa* with photo-receptors and *rasa* and *gandha* with chemo-receptors.

Serial no.	Indriyartha	Sensory receptor cells
1	Shabda	Mechano/vibro receptors
2	Sparsh	Mechano, baro, thermo, nosci & proprio receptors
3	Roopa	Photo receptor
4	Rasa	Chemo receptor
5	Gandha	Chemo receptor

Panchendriyabuddhi are the five respective memories and “info-potentials” capable of synthesizing (identifying and translating) information received through the five sense organs, transmitted in the form of electrical energy. *Indriyabuddhi* are *shabdindriyabuddhi*, *sparshindriyabuddhi, roopindriyabuddhi, rasanindriyabuddhi* and *gandhindriyabuddhi*. These *buddhis* are located in the form of sensory areas and psychological/association areas.

Sr. no.	Indriyabuddhi	sensory areas	psychological/association
1	Shabdindriyabuddhi	Temporal lobe	Psychoauditory area, temporal lobe
2	Sparshindriyabuddhi	Post central gyrus	Psychosomatosensory area, parietal lobe
3	Roopindriyabuddhi	Occipital pole	Psychovisual area, occipital lobe
4	Rasanindriyabuddhi	Insula	Psychogustatory area,insula
5	Gandhindriyabuddhi	Innerside of temporal lobe	Limbic system (specially the hippocampus)

Buddhindriya, as described here, seems to be different than *panchendriya buddhi*. It can be observed that the *panchendriya buddhi* is a part of the cerebrum and is only a component of the *indriya panchaka*. *Buddhindriya*, on the other hand, is a part of the sensory system excluding *indriyaadhishthana*. It implies that this includes all other four components mentioned in the preceding pages, namely *indriya, indriyadravya, indriyartha* and *indriyabuddhi*. As a part of basic developmental embryology we find that

most of the parts of a sensory system excluding the mesoblastic derivatives are developed as a part of brain. The same is very obvious in the eye, in which the parts of optic tract beginning from retina are all considered as part of brain. As such as a part of the theory of Charaka on *gyanendriya* it should be taken that five sensory systems are made of two components *indriyadhishthan* and *buddhindriya*. *Indriyadhishthana* is the peripheral part of the organ connected by connective tissues of mesodermal origin, whereas *buddhindriya* stands for the remaining part that continues into the cerebrum as a logical, connected entity and comprises of four sub-factors: *indriya, indriyadravya, indriyartha* and *indritabuddhi*.

Panchakarmendriya (motor systems) are the hands (*hasta*), feet (*pada*), anus (*payu*), penis (*upastha*) and tongue (*jihva*). Here, the question is whether these motor organs are formed by only a group of muscles dealing with a given function or by a group of muscles and their nerves or the group of muscles and their nerves and their controlling part of brain (motor cortex) because muscle itself cannot perform any function alone. The muscle only performs when the nerve supply is intact and the commanding system is properly functioning. When there is failure in performance it is from all the side as a composite failure. Moreover when there is paralysis of motor organs or of a part of the system, it may be due to disruption in the nervous system or degeneration of a nerve or of the motor tract including UMN or cortical neurons. Hence muscles alone cannot be considered responsible for *karmendriya*. *Karmendriya* can only be the complete motor system comprising organs from motor cortex to the muscles. [7]

Sushruta mentions that *hridaya* is formed by the *prasad bhag* of *kapha* and *shonita/rakta* (mentioned in Amarkosh, where it is also referred to as *hridaya*) and is the seat of *pranavaha dhamani*. Inferior to it are *pleeha* (spleen) and *phuphphus* (lung) and to its right side are *yakrit* (liver) and *kloma* (pancreas). As reiterated on multiple occasions, the *hridaya* is the seat of chetana. When it gets covered by *tama*, the being goes into sleep. [Su.Sa.Sharira Sthana 4/30][210]

In other places within the Amarkosh, the word *hridaya* has been used synonymously with mana[211]. However, the *hridaya* is not a proxy of *mana*. The heart means *harati raktam*, or *hriyate raktam anen iti*, i.e., from which blood is taken or given to the body. Arteries are called *pranavaha* (or carriers of life-force), because they deliver oxygen-rich blood from the heart, the failure of which most certainly leads to death.

At this point it is also important to delve into the meaning of *chetana*. *Chetana* literally means awareness or consciousness. The root word is *chit* (to be conscious), which is also the root word for other Sanskrit terms like *chitta* (mind) and *chaitanya* (one who has

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210

[211] 14.Amar singh, Namalinganushashanam Amar Koshah, 1940 edition, Oriental Book Agency, Poona.

chetana). Physiologically this factor can be seen in the form of action potential[212]. When a command is given for action it results in the generation of action potential. Action potential when generated is transferred to the next structure and is finally sent to the muscles or other organs. For all this to happen, energy is needed. Energy is made available by ATP, formed in the mitochondria of a cell where energy is produced through oxidation of glucose. Half of the energy produced is diffused to keep the body warm and maintain body temperature, while the remaining half is used to form ATP (ADP+P+7kcal energy=ATP). Adenosine Triphosphate (ATP), the molecule found in all living organisms that is the main immediate source of usable energy for the activities of the cells. Because the energy-exchanging function of ATP and the catalytic (work-boosting) function of enzymes are intimately connected, ATP is characterized as a coenzyme. The adenosine part of the molecule is made up of adenine, a nitrogen-containing compound (also one of the principal components of the gene), and ribose, a five-carbon sugar. Three phosphate units (triphosphate), each made up of one phosphorus atom and four oxygen atoms are attached to the ribose. The two bonds between the three phosphate groups are high-energy bonds, that is, they are relatively weak and yield their energy readily when split by enzymes. With the release of the end phosphate group, 7 kilocalories (7 calories, in common usage) of energy become available for work, and the ATP molecule becomes ADP (adenosine diphosphate). Most of the energy-consuming reactions in cells are powered by the conversion of ATP to ADP. They include the transmission of nerve signals, the movement of muscles, the synthesis of protein, and cell division. Usually, ADP quickly regains the third phosphate unit through the action of cytochrome, a protein that builds it up by using food energy. In vertebrate muscle and brain cells, excess ATP can join with creatine to provide a reserve energy store. The release of two phosphate groups from ATP by the enzyme adenyl cyclase forms AMP (adenosine monophosphate), a nucleotide component of nucleic acids, the material of DNA; this enzyme is important in many of the body's reactions. The American biochemist Earl Sutherland, Jr., won the 1971 Nobel Prize in physiology or medicine for work showing that one form of AMP called cyclic AMP, created by the action of the enzyme adenyl cyclase, is instrumental in the activities of many hormones, including epinephrine and ACTH- Microsoft Encarta.) [8]

Pranayatana (vital sites) in Ashtanga Samgraha: Vagbhata has shown some different features under the heading of *pranayatana* (Ashtanga Sangraha). Accordingly he has included *jihvabandhana* (root of tongue) as *pranayatana* and excluded *mamsa* from this account. The site of *jihvabandhana* is valuable because of the opening site of respiratory system. Any trauma at this blocking to respiratory passage may cause death, therefore it has been given much importance in anesthesia. In the case of deep coma falling of tongue back in the throat blocks the respiration and leads to death. Exclusion of *mamsa* from *pranayatana* by Vagbhatta seems to be his personal opinion

[212] 15.Guyton & Hall, Textbook of Medical Physiology, 10th edition, saunders, Philadelphia, page no.61

only perhaps he was not willing to increase the number of *pranayatana*, otherwise this was easy to justify.

Prana: When *pranayatana* are on the table of discussion we have to review *prana*. Factors which maintain the life are *prana*. *Prana* are said to be 12 in number by Sushruta. [Su.Sa. Sharira Sthana 4/2][213] These *pranas* are *agni, soma, vayu, satva, raja, tama, panchendriya* and *bhutatma*. As such these factors are categorically divided in four groups, i.e. *tridosha, triguna, panchagyanendriya* and *bhutatma*. On a biological level tridosha can be seen somewhere in the form of biochemical regulators of life, e.g. hormones, enzymes etc., *triguna* in the form of neuro-chemical regulators of life, e.g. acetylcholine, epinephrine, dopamine, melatonin etc., and *jnanendriya* in the form of cell receptors and neuroreceptors. Speaking on *bhutatma* is a difficult job, whereas a critical evaluation of the same is must at this level. It is a well accepted fact in Ayurveda that all the organic world is *panchamahabhautic*. At this level a *bhuta* could be considered to be an organism – a unicellular bacteria or a cell. Cell being a *bhuta* holds its *atma* in it which solely operates its function and development. Since DNA is responsible to control the function and development. The entire metabolism in the cell is basically controlled by DNA. DNA makes RNA by transcription, RNA makes protein by translation, protein is found basically in two types, i.e. structural and functional[214]. Functional protein means enzyme. Enzyme mediates the biochemical changes in the body. Any change in the cell cannot be caused without the mediation of an enzyme. This is how we can see that DNA is solely controlling the metabolism in the body. Therefore if we refer the DNA to be taken as *bhutama*, yet this will not be any mistake. [9]

Commentators of present time have very well worked for correlating the *koshthangas* presented by Charaka with the structure described in modern anatomy. Research scholars have also done well in this area. Suitable anatomical correlations for all 15 *koshthangas* are presented in the following table.

Serial no.

Koshthanga

Anatomical correlation

Controversy if any

Comments

1

Nabhi

213

[214] Dorothy Luciano, Human Structure & Function.1984 edition, Elsavier, Philadelphia, 1st & 2nd chapter.

Umbilicus

Mesentery

Nabhi being koshthanga should be visceral organ,

2

Hridaya

Heart

_____

3

Kloma

Pancreas

Gall bladder, trachea, pancreas, all 3 in different levels

Sushruta has quoted mandal sandhi under kloma Nadi, and also it’s location with yakrata, Charaka quoted under udakavaha srotas

4

Yakruta

Liver

_____-

_____-

5

Pleeha

Spleen

_____-

_____-

6

Vrakka

Kidney

_____-

_____-

7

Basti

Bladder

———————-

———————————————————-

8

Purishadhara

Sigmoid colon

———————-

———————————————————-

9

Amashaya

Stomach

———————-

———————————————————-

10

Pakvashaya

Duodenum

Caecum

Caecum receives food after complete digestion, & is not repeated in this account, duodenum is the part of small intestine.

11

Uttarguda

Rectum

———————-

———————————————————-

12

Adharguda,

Anal canal

———————-

———————————————-

13

Chhudranta

Small intestine

———————-

———————————————-

14

Sthulantra

Large intestine

———————-

———————————————-

15

Vapavahana

Omentum Thoracic duct

In the omentum there is no circulation of vapa, Circulation (vahan) of vapa determine vapavahana.

Chakrapani on *koshthanga*: According to Chakrapani, *kloma* is the seat of thirst, *basti* is the seat of urine, *uttarguda* is where bowels are retained, through which bowels are evacuated is *adharaguda* and *vapavahana* (*tailvartika*) is the seat of *meda*.[Chakrapani on Cha.Sa.Sharira Sthana 7/10]

Sushruta on *koshthanga*: Description of *koshthanga* is a topographical anatomy. Pattern of presenting topographical anatomy by Sushruta [Su.Sa.Sharira Sthana 5/4][215] was different than that of Charaka. He has firstly presented the *pratyanga* (subdivisions of the regions), then he has presented further components (*gananiya avayava*) of *pratyangas*. Under *gananiya* he has considered the *koshangas*. Under this he has used composite terms for specific group of organs like *ashaya* which includes 7 organs. Among visceral organs he has considered *unduka* (caecum) and *fupfus* (lungs) under *gananiya avayava*, which are not given by Charaka.

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215

- *Koshthanga* as seen by Henry Gray in modern Anatomy: Henry Gray[216] father of modern anatomy has adopted a very special order of the distribution for the chapters. In the old edition, we can see that out of many chapters he has devised the presentation of chapters on functional systems like digestive, respiratory, urinary, re-productive and endocrine was different. He has clubbed these systems and put them in one basket and designated it splanchnology. This shows the Gray's acceptance of Charaka's idea on putting all visceral organs in one basket. Because this pattern has high amount of applied values this is why it got wide acceptance. [10]
- For developing more clarity in topographical knowledge, *pratyangas* was said by Charaka are presented in table as under.

Serial no.	Ayurvedic term	Modern correlation	Numbers
1	Janghanapindaka	Calf regions	2
2	Urupindaka	Thigh regions	2
3	Sphik	Gluteal regions	2
4	Vrushana	Testicles	2
5	Shepha	Penis	1
6	Ukha	Axillae	2
7	Vankshana	Inguinal regions	2
8	Kukundara	Ischial regions	2
9	Bastishirsha	Mons pubis	1
10	Udara	Abdomen	1
11	Stana	Breasts	2
12	Shleshmabhuvou	Thoracobrachial region	2
13	Bahupindaka	Fore arms / Brachial regions	2
14	Chibuka	Chin	1
15	Oshtha	Lips	2
16	Srakkani	Margins of lips	2
17	Dantaveshtaka	Gums	2
18	Talu	Palate	1
19	Galashundika	Uvula	1
20	Upajihvika	Tonsils	2

[216] Gray's Anatomy, Descriptive & Applied, 29th edition ,1946, Longmans, green & company, London.

21	Gojihvika	Glottis	1
22	Ganda	Cheek regions	2
23	Karnashashkuli	Auricles of ear	2
24	Karnaputraka	Trigus	2
25	Akshikuta	Orbits	2
26	Akshivartma	Eye lids	4
27	Akshikaninika	Pupils	2
28	Bhruva	Eye brows	2
29	Avatu	Nucha	1
30	Panipadahridaya	Palmar heart and planter hearts	4
———	Total	————————————	56

Sushruta on pratyanga: Sushruta's concept was different on the heading of *pratyanga* (Sushruta Sharira 5/3)[217].

- According to him *pratyangas* are *mastaka* (cranium), *udar* (abdomen), *prashtha* (back), *nabhi* (umbilicus), *lalat* (fore head), *nasa* (nose), *chibuka* (chin), *basti* (urinary bladder) and *greeva* (neck) each one in number. *Karna* (ear), *netra* (eye), *bhru* (eye brow), *shankha* (temporal), *amsa* (shoulder), *ganda* (Cheek), *kaksha* (axilla), *stana* (breast), *vrashana* (scrotum), *parshva* (flank), *sfig* (gluteal region), *janu* (knee), *bahu* (upper arm) and *uru* (thigh) each two in number, *anguli* (fingers) 20 in number and *srotasas* (11 types). [Su.Sa.Sharira Sthana 5/3][218] [11]
- The openings of the body which are presented by Charaka as major openings (*mahan chhidra*), same are referred by Sushruta designating as *bahirmukha srotas*. [Su.Sa.Sharira Sthana 5/10][219] Sharangadhara has presented 10 major openings by adding one opening (*bramha randhra*) in the cranium[220]. (Sharangadhar Purvardha 5/64). In Bhagavad Geeta[221] these *bahirsrotasas* are referred by the name of *navadwara*. (GIta 5/13). [12]

217

218

219

220

[221] Shrimadbhagavat Geeta, 2005 edition Geeta Press Gorakhpur, 5/13

- As presented by Charaka, *pratyksha sharira* is limited and accountable. Remaining is the anatomy which can be considered and described only by *anumana* and *aptopadesha*. [13]

For simplifying the the above material, the same is presented in the table as given under. • Table: Showing shira, dhamani, snayu etc.

Serial no.	Ayurvedic term	Modern correlation	Numbers
1	Snayu	Ligaments	900
2	Sira	Veins	700
3	Dhamani	Arteries	200
4	Peshi	Muscles	400
5	Marmas	Vital parts	107
6	Sandhi	Joints	200
7	Sira Dhamani Anuroopa Mukh	Capillaries	29956
8	Kesha Smashru & Loma.	Hair (all type)	29956

[14]

- In the old time under the prevailing Indian systems there were two types of scales for measuring the volume of liquids, i. e. *Magadha mana* and *Kalinga mana*. [222]

Magadha Mana Kalinga Mana

Anjali pramana presented in table

4 Karsha	1 Pala	10 Masha	1 Karsha
2 Pala	1 Prasati	4 Karsha	1 Pala
2 Prasati	1 Anjali	4 Pala	1 Kunava (Anjali)

Serial no.	Constituent	Anjali Praman
1	Udaka (water)	10

[222] Bramhanand Tripathi, Charak. Sharira Sthana, Cha.5 Sharira sankhya sharira ver.15. In: Bramhanand Tripathi, Editor. Charak Samhita.1st ed. Varanasi: Choukhamba Surbharati Prakashan;2004.

2	Rasa	09
3	Rakta	08
4	Purisha	07
5	Shleshma	06
6	Pitta	05
7	Mutra	04
8	Vasa	03
9	Meda	02
10	Majja	01
11	Mastishka	1/2
12	Shukra	1/2
13	Shlaishmic Ojas	1/2

[15]

- On the basis of *panchamahabhuta* the structures, organs and their functional expressions (*bhavas*) are categorically presented in the under given table.

Showing structures, organs and their functional expressions (Bhavas) on the basis of Panchamahabhuta.

Parthiv	Apya	Agneya	Vayaviya	Akashiya	Atmaja
Sthoola (solid), Sthira (fixed), Moortiman (visible), Guru (heavy), Khara (rough) and Kathin (hard) are Parthiva (Prithvi Tatva pradhan), e.g. Nakha (nails), Asthi	Drava(liquid), Sara (liquidous), Manda (slow), Snigdha(unctuous), Mradu (soft) &Pichchhal(viscous)Guna pradhan; Rasa (plasma), Rakta (blood), Vasa (fat), Kapha (anabolic	Pitta (catabolic humor type), Ushma,(heat),Bha (Shining), Roopa(photo)&vision sensory are agneya.	Uchchhwas (inspiration), Praswas (expiration), Unmesh (opening of eye), Nimesh (closing of eye), Akunchan (flexion), Prasarana (extention), Gamana (moveme	ViviktaAvayava (spacefull structures with openings) ,major and minor Srotasas, sound& hearing sensory organs.	Pradhan (Jivatma), Buddhi (intellect) & Manas (psyche).

(bones), Danta (teeth), Mamsa (muscle), Charma (skin), Varchas (feces), Kesha (hair), Smashru (beard), Loma (body hair), Kandara (tendons), Gandha (smell) and also the olfactory sensory are parthiv (prithvi guna pradhan).	humor type), Pitta (catabolic humor type), Mutra (urine) and Sweda (sweat) and also the taste(rasa) & taste sensory organ.	nt), Prerana (expulsion), Dharana (retention) , Sparsha (touch), & touch sensory organ.

[16]

- When *deha paramanu* is put on review we find that Charaka was of clear opinion that like the house is built by the countless number of bricks similarly body is also built by the structural and functional units to which he has referred as *deha paramanu*. Because Charaka has referred them as *shariravayava*, as such the same can only be said as structural and functional unit of the body. At this point modern cell theory is quotable, which reveals that, a) all living things are made of cells, and b) smallest living unit of an organism is the cell and cells arise from pre-existing cells only. Designation given by Charaka as *deha paramanu* by its meaning refers to all three features of cell theory as above. Charaka has presented the features of *deha paramanu*, saying that they are *aparisankhyeya* (innumerable), *atibahuta* (abundant), *atisukshma* (microscopic) and *atindriya* (unperceivable from common eyes). This equates it with modern cell theory.

Modern theory has only one different point, i.e. cells arise from pre-existing cells only, which is also equitable with *beeja* and *beejabhaga* theory of Charaka.

- It is further described that for all types of *samyoga* and *vibhaga* the responsible factors are two, i.e. *vayu* and *karmaswabhava*. In this account *vayu* can be referred for functional proteins (enzymes). Enzymes function to catalyze all type of metabolic functions in the body. In other words, it can be said that any type of biochemical change in the body can not be caused without the mediation of an enzyme. As such enzymes are the operators of life processes. The same is said about the *vayu* (*yatra vayuna niyante tatra gachchhanti vegavata* (*pitta* and *kapha* are moved by *vata* like the clouds move in the direction of wind)). Similarly, *karmaswabhava* can be evaluated. *Karmaswabhava* means *karma* of *swabhava* or the action of *swabhava*. *Swabhava* can be referred for genetic code. As *vayu* is a biological entity and has the fixity of properties similarly genetic code is also a fixed entity. It is basically universal (except for mitochondria). This is what, we can say it a basic natural force, a law of nature which operates the organic world. Modern science believes that enzymes directly control the changes in the body (metabolism) and genetic code regulates the development and function of the cell or an organism.
- Genetic code: Genetic code[223] has nine features, i.e. sensibility, universality, unambiguity, redundancy, non-delimited/comma-less, no overlapping, decipherability, collinearity and start and stop codons.1) Sensibility: 3 Nucleotides code for one amino acid. 2) Universality: Same code used by all the organism except for mitochondria.3) Unambiguity: Means specificity, each triplet has only one meaning, specifying to particular amino acid. 4) Redundancy: Some amino acids are coded by more than one codons, (61 for 20 Amino acids, total codons are 64 but only 61 codons code for AA rest are start and stop codons). 5) Comma-less: Punctuationless, means no spaces between words (codons), technical cause of frame shift mutation. 6) Non-overlapping: No overlapping in the sequence of codons 7) Decipherability: Codons are decipherable. 8) Collinearity: sequence in mRNA is perfectly compatible with amino acid sequence in finished protein. 9) Start and stop code: Initiation and termination codons are essential factors- “Start” = AUG (initiation codon), and “Stop” = UAA, UAG, and UGA (termination codon). [17]
- When Sankhya Sharira is seen as whole this looks like the dissection of the whole body to the level of *paramanubheda*. Firstly, body was displayed through visceral organs (*koshthanga*), then it was shown through the regional derivatives (*pratyanga*), after that it was shown through it’s very inner systems making core divisions of life including *hridaya, indriyadhishthan, buddhindriya, karmendriya* and *pranadhishthan*, then body was shown through rationally accountable structures and further by liquid constituents. Lastly body was shown through *paramanubheda* (microscopic level). This type of description is like opening the window of *tatvagyan*. What remains in *tatvagyan* if the secrets of *sanyoga* and

[223] E.D.P. De Robartis, Cell &Molecular Biology,2006 edition, Saunders, Philadelphia

vibhaga, i.e. enzymes and genetic code are revealed. At this level, reference specifying the value of *tatvagyan* under Arthedashmahamooliya Adhyaya is quotable, *Tatvavabodhoharshananam* [Cha.Sa.Sutra Sthana 30/15], this speaks that *tatvagyan* is the ultimate source of *harsha* (happiness). As such if one observes the body in ultimate split, *paramanubheda*, or in separated form, he gets the ultimate salvation. [18]

- The anatomical information presented in this chapter by Charaka is devised for the physician not for the surgeon, hence it is said that one who knows the body through the organization of organs and systems, is always enlightened and never falls into any confusion. The knowledge of the anatomy has been always considered essential for a clinician. It was highly acknowledged by Sushruta. [Su.Sa.Sharira Sthana 5/60][224] Sushruta has said that which is observed by the senses (*pratyaksha*) and also which is studied in books, both in combination give much knowledge. [19]
- Knowledge of anatomy on the one side is an essential requisite for a physician on the other side it is also important for a common people for enjoying a good lifestyle. Normally a person with the knowledge of constituents of the body is found different and enlightened in comparison with others. This is the actual theme behind the composition of this quote by Charaka. [20]

Koshthanga

Koshthanga sharira presented by Charaka is an exclusive presentation, based on his own ideas and medical values. However he maintained that organs included should be located in the cavities of the trunk specifying to *koshtha*, just like the clubbing of visceral organs in modern anatomy for practical study. It does not match with Sushruta's presentation. Among presented fifteen *koshthangas* controversial entities are *nabhi, kloma, pakvashaya* and *vapavahan*. For *nabhi* opinions available so far are all centered with umbilicus, which is not appropriate because umbilicus is on the body wall it is not located in the *koshtha*. Mesentery may be most suitable organ to be taken for *nabhi*. Pancreas having medical relevance related with the symptom of polydipsia seems to be most suitable to be referred for *kloma* particularly under Charaka's *koshthanga*. Though it is the part of large intestine (*sthulantra*) but caecum is an important structure and a visceral organ, it should be taken for *pakvashaya*. Some scholars have correlated duodenum with *pakvashaya* which is not authentic any way as it does not hold digested food, its function is to deal with likely undigested food (chyme). No doubt *vapavahana* as referred by Chakrapani is a *tailvartika* but omentum does not fit completely with the description of *vapavahana*. This is also denied by Prof. V.J. Thakkar[225]. He has referred lacteals to be taken for it. Lacteals are also not the better option. Why not thoracic duct

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224

[225] Thakkar V.J., Purusha Vichaya, A. H. Publishers, Gujarat Ayurved University, Jamnagar, India

because it is found in singular number? As such thoracic duct is recommended here in this account to be taken for *vapavahana*.

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Jatisutriya Sharira

Sharira Sthana Chapter 8. Obstetrics, Maternal Health and Neonatal Care

Abstract

The word Jati literally means birth. Hence this chapter describes aspects related to pre-conception, conception, methods of procreation and post-pregnancy. It deals with obstetrics and midwifery care, measures for good parental health and effective neonatal care. It also describes pioneering concepts such as architecture of a maternity home, attending wet nurses (and the concept of a milk bank), and well-furnished nurseries. It also prescribes measures for good upbringing of children.

Keywords: Jatisutriya, Dhatri, obstetric care, Prenatal care (garbhini paricharya), maternal health,Garbha, fetus, post-pregnancy regimen, post natal care (Sutika Paricharya), Congenital disorders, Neonatal care, infant care, upbringing of child.

Introduction

The Sharira Sthana and Chikitsa Sthana provide valuable insights into obstretics, midwifery and gynaecology in the Vedic ages. Since Ayurveda is holistic in its treatment of various aspects of life sciences, these sections go beyond in their treatment of these branches of medicine, prescribing ground rules for effective neonatology and improved parental health. This chapter starts with certain guidelines for purification of the parents, including spiritual practices and appropriate rules for coitus, to improve the odds of giving birth to a healthy and desired offspring. For purification, therapies such as Panchakarma are advocated. A very specific - and contentious - spiritual procedure called *putreshti yajna* is also explained here, with an aim towards giving birth to a son (or a child of desired gender) with all excellent qualities.

Next, the chapter talks of fertilization and its features, and confirmation of conception. At this stage, sound parental health is also important. Couples are advised to follow various dietary measures as well as rules to engage in physical and mental activities, etc. The subsequent part of the chapter deals with obstetrics and midwifery –detailing the development of the embryo to fetus and the milestones of intrauterine growth and development are explained. Certain sections of this chapter are controversial and could attract legal attention today, such as the practice of *pumsavana* (ways to get the offspring of a desired gender). Also, with our current understanding of genetics, it is not possible to change the gender after fertilization. The role of learned *brahmins, vaidya* and experienced old ladies in midwifery is given a lot of importance in this chapter.

Toys and playtime are essential for normal growth and development of a child, and the final section of this chapter describes the ideal characteristics of toys, play area, clothes and the child nursery.

Summarizing the eighth chapter, it deals with Obstetrics and Neonatology while also touching upon parental health and early child care, introducing certain concepts that are now considered modern best practices in the field,

Sanskrit text, Transliteration and English Translation

अथातो जातिसूत्रीयं शारीरं व्याख्यास्यामः||१|| इति ह स्माह भगवानात्रेयः||२||

athātō jātisūtrīyaṁ śārīraṁ vyākhyāsyāmaḥ||1|| iti ha smāha bhagavānātrēyaḥ||2||

athAto jAtisUtrIyaM shArIraM vyAkhyAsyAmaH||1|| iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Jatisutriya Sharira” (Obstetrics, Maternal Health and Neonatal Care). Thus said Lord Atreya. [1-2]

Note: *Jati* means birth and *Sutra* is which is described in short. *Jatisutriya* is description of different methods and procedures of birth in short. It deals with continuation of one’s own lineage in this discourse on Sharira.

स्त्रीपुंसयोरव्यापन्नशुक्रशोणितगर्भाशययोः श्रेयसीं प्रजामिच्छतोस्तदर्थाभिनिर्वृत्तिकरं [१] कर्मोपदेक्ष्यामः||३||

strīpuṁsayōravyāpannaśukraśōṇitagarbhāśayayōḥ śrēyasīṁ prajāmicchatōstadarthābhinirvṛttikaraṁ [1]karmōpadēkṣyāmaḥ||3||

strIpuMsayoravyApannashukrashoNitagarbhAshayayoH shreyasIMprajAmicchatostadarthAbhinirvRttikaraM [1] karmopadekShyAmaH||3||

Now we shall explain the procedures required for begetting a progeny of excellent qualities, to be practiced by man and woman of unaltered (pure, undamaged) sperm, ovum and uterus. [3]

अथाप्येतौ स्त्रीपुंसौ स्नेहस्वेदाभ्यामुपपाद्य, वमनविरेचनाभ्यां संशोध्य, क्रमेण प्रकृतिमापादयेत्| संशुद्धौ चास्थापनानुवासनाभ्यामुपाचरेत्; उपाचरेच्च मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रियं तु तैलमाषाभ्याम्||४||

athāpyētau strīpuṁsau snēhasvēdābhyāmupapādya, vamanavirēcanābhyāṁ saṁśōdhya, kramēṇaprakṛtimāpādayēt| saṁśuddhau cāsthāpanānuvāsanābhyāmupācarēt; upācarēcca madhuraauṣadhasaṁskṛtābhyāṁghṛtakṣīrābhyāṁ puruṣaṁ, striyaṁ tu tailamāṣābhyām||4|| athApyetau strIpuMsau snehasvedAbhyAmupapAdya, vamanavirecanAbhyAM saMshodhya, krameNaprakRtimApAdayet| saMshuddhau cAsthApanAnuvAsanAbhyAmupAcaret; upAcarecca madhurauShadhasaMskRutAbhyAMghRutakShIrAbhyAM puruShaM, striyaM tu tailamAShAbhyAm||4||

Such a couple (desiring good progeny) should first undergo purification therapies described earlier in this treatise - unction and sudation procedures followed by emesis and purgation - and gradually get back to normalcy. Once purified, the couple should

undergo non-unctuous and unctuous enema. Then, the man should be administered with sweet-tasting drugs processed with ghee and milk while the woman should take sesame oil and black gram. [4]

Abstinence from coitus during menstruation

ततः पुष्पात् प्रभृति त्रिरात्रमासीत ब्रह्मचारिण्यधःशायिनी, पाणिभ्यामन्नमजर्जरपात्राद्भुञ्जाना [१] , न चकाञ्चिन्मृजामापद्येत| ततश्चतुर्थेऽहन्येनामुत्साद्य सशिरस्कं स्नापयित्वा शुक्लानि वासांस्याच्छादयेत् पुरुषं च| ततः शुक्लवाससौ स्रग्विणौ सुमनसावन्योन्यमभिकामौ संवसेयातां स्नानात् प्रभृति युग्मेष्वहःसु पुत्रकामौ, अयुग्मेषुदुहितृकामौ||५||

tataḥ puṣpāt prabhṛti trirātramāsīta brahmacāriṇyadhaḥśāyinī, pāṇibhyāmannamajarjarapātrādbhuñjānā[1] , na ca kāñcinmṛjāmāpadyēta| tataścaturthē'hanyēnāmutsādya saśiraskaṁ snāpayitvā śuklāni vāsāṁsyācchādayēt puruṣaṁ ca| tataḥ śuklavāsasau sragviṇau sumanasāvanyōnyamabhikāmau saṁvasēyātāṁ snānāt prabhṛtiyugmēṣvahaḥsu putrakāmau, ayugmēṣu duhitṛkāmau||5|| tataH puShpAt prabhRuti trirAtramAsIta brahmacAriNyadhaHshAyinI,pANibhyAmannamajarjarapAtrAdbhu~jjAnA [1] , na ca kA~jcinmRujAmApadyeta| tatashcaturthe~ahanyenAmutsAdya sashiraskaM snApayitvA shuklAni vAsAMsyAcchAdayet puruShaM ca| tataH shuklavAsasau sragviNau sumanasAvanyonyamabhikAmau saMvaseyAtAM snAnAt prabhRutiyugmeShvahaHsu putrakAmau, ayugmeShu duhitRukAmau||5||

While menstruating, the woman should abstain from coitus for three nights, sleep on the ground, consume food with her hand from unbroken utensils, and should not clean her body by any means. On the fourth day, she should be anointed well with oil and should be given a good head bath, cleansed well, and then made to wear white coloured apparel. The man should follow similar rituals as the woman on her fourth day of menstruation. Then onwards, the two, wearing white apparels and garlands, with pleasant disposition, loving each other, should enter into acts of coitus - on even days if desirous of a male child, and on odd days for a female child. [5]

Postures and circumstances to be avoided for coitus

न च न्युब्जां पार्श्वगतां वा संसेवेत| न्युब्जाया वातो बलवान् स योनिं पीडयति, पार्श्वगताया दक्षिणे पार्श्वे श्लेष्मा स च्युतः पिदधाति गर्भाशयं, वामे पार्श्वे पित्तंतदस्याः पीडितं विदहति रक्तं शुक्रं च, तस्मादुत्ताना बीजं गृह्णीयात्; तथाहि यथास्थानमवतिष्ठन्ते दोषाः| पर्याप्ते चैनां शीतोदकेन परिषिञ्चेत्| तत्रात्यशिता क्षुधिता पिपासिता भीता विमनाः शोकार्ता क्रुद्धाऽन्यं च पुमांसमिच्छन्ती मैथुने चातिकामा वा न गर्भं धत्ते,विगुणां वा प्रजां जनयति| अतिबालामतिवृद्धां दीर्घरोगिणीमन्येन वा विकारेणोपसृष्टां वर्जयेत्| पुरुषेऽप्येत एव दोषाः| अतः सर्वदोषवर्जितौ स्त्रीपुरुषौ संसृज्येयाताम्||६||

na ca nyubjāṁ pārśvagatāṁ vā saṁsēvēta| nyubjāyā vātō balavān sa yōniṁ pīḍayati, pārśvagatāyā dakṣiṇē pārśvē ślēṣmā sa cyutaḥ pidadhātigarbhāśayaṁ, vāmē pārśvē pittaṁ tadasyāḥ pīḍitaṁ vidahati raktaṁ śukraṁ ca, tasmāduttānā bījaṁgṛhṇīyāt; tathāhi yathāsthānamavatiṣṭhantē dōṣāḥ| paryāptē caināṁ śītōdakēna pariṣiñcēt| tatrātyaśitā kṣudhitā pipāsitā bhītā vimanāḥ śōkārtā kruddhā'nyaṁ ca pumāṁsamicchantī maithunēcātikāmā vā na garbhaṁ dhattē, viguṇāṁ vā prajāṁ

janayati| atibālāmativṛddhāṁ dīrgharōgiṇīmanyēna vā vikārēṇōpasṛṣṭāṁ varjayēt| puruṣē'pyēta ēva dōṣāḥ| ataḥ sarvadōṣavarjitau strīpuruṣau saṁsṛjyēyātām||6|| na ca nyubjAM pArshvagatAM vA saMseveta| nyubjAyA vAto balavAn sa yoniM pIDayati, pArshvagatAyA dakShiNe pArshve shleShmA sa cyutaHpidadhAti garbhAshayaM, vAme pArshve pittaM tadasyAH pIDitaM vidahati raktaM shukraM ca,tasmAduttAnA bIjaM gRuhNIyAt; tathAhi yathAsthAnamavatiShThante doShAH| paryApte cainAM shItodakena pariShi~jcet| tatrAtyashitA kShudhitA pipAsitA bhItA vimanAH shokArtA kruddhA~anyaM ca pumAMsamicchantImaithune cAtikAmA vA na garbhaM dhatte, viguNAM vA prajAM janayati| atibAlAmativRuddhAM dIrgharogiNImanyena vA vikAreNopasRuShTAM varjayet| puruShe~apyeta eva doShAH| ataH sarvadoShavarjitau strIpuruShau saMsRujyeyAtAm||6||

During sexual intercourse, the woman should not be in prone posture, or lie on her sides. In the former case, *vata dosha* becomes stronger and inflicts the genital tract and in the latter case, lying on her right side, displaces *kapha dosha* into the mouth of the uterus and creates obstruction, while if she is on her left side, *pitta dosha* afflicts the ovum and sperm by its heat. Therefore, the woman should receive the sperm lying on her back, in this position; the doshas are in their states of normalcy. After coitus, vagina should be sprinkled with cold water.

The woman who has overeaten, thirsty, frightened, dejected, in grief, anger or in love with a man other than her husband, or who is overpassionate (during the coital act) will fail to conceive or if conceived, will give birth to a child with some defects.

A very young (sexually immature) girl or a very old woman, woman suffering from chronic illness or suffering with any other disorders should not procreate. This condition applies for a male partner too. Hence only a man and a woman who are free from all defects, and are of suitable age should engage in coitus. [6]

Preparations before coitus

सञ्जातहर्षौ मैथुने चानुकूलाविष्टगन्धं स्वास्तीर्णं सुखं शयनमुपकल्प्य मनोज्ञं हितमशनमशित्वा नात्यशितौ दक्षिणपादेनपुमानारोहेत् वामपादेन स्त्री||७||

sañjātaharṣau maithunē cānukūlāviṣṭagandhaṁ svāstīrṇaṁ sukhaṁ śayanamupakalpya manōjñaṁhitamaśanamaśitvā nātyaśitau dakṣiṇapādēna pumānārōhēt vāmapādēna strī||7||

sa~jjAtaharShau maithune cAnukUlAviShTagandhaM svAstIrNaM sukhaM shayanamupakalpya manoj~jaMhitamashanamashitvA nAtyashitau dakShiNapAdena pumAnArohet vAmapAdena strI||7||

The couple that is sufficiently aroused and fully engrossed in the sexual act, after having their favorite food (wholesome, not overeaten), should lie on bed which is well adorned with pleasant perfumes and bedecked with comfortable mattresses of one's choice for the sexual act, man placing his right foot first and woman her left. [7]

Mantra before the sexual act

तत्र मन्त्रं प्रयुञ्जीत- “अहिरसि आयुरसि सर्वतः प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव” इति| “ब्रह्मा बृहस्पतिर्विष्णुःसोमःसूर्यस्तथाऽश्विनौ| भगोऽथ मित्रावरुणौ वीरं [२] ददतु मे सुतम्” इत्युक्त्वा संवसेयाताम्||८||

tatra mantraṁ prayuñjīta- “ahirasi āyurasi sarvataḥ pratiṣṭhā’si dhātā tvā dadatu vidhātā tvā dadhātubrahmavarcasā bhava” iti| “brahmā bṛhaspatirviṣṇuḥsōmaḥsūryastathā’śvinau| bhagō’tha mitrāvaruṇau vīraṁ [2] dadatu mē sutam” ityuktvā saṁvasēyātām||8|| tatra mantraM prayu~jjIta- “ahirasi Ayurasi sarvataH pratiShThA~asi dhAtA tvA dadatu vidhAtA tvAdadhAtu brahmavarcasA bhava” iti| “brahmA bRuhaspatirviShNuHsomaHsUryastathA~ashvinau| bhago~atha mitrAvaruNau vIraM [2] dadatu me sutam” ityuktvA saMvaseyAtAm||8||

Then, they should recite the *mantra* meaning: ‘Thou art the day; Thou art the life; Thou art well established from all sides. May the supporter endow Thee; may the dispenser dispense to Thee: be Thou born with *Brahmic* splendor’. May Brahma, Brhaspati, Visnu, Soma, Surya and the two Ashwins, as also Bhaga, Mitra and Varuna, bless me with a heroic son.’ Having uttered this, the couple should commence the sexual act. [8]

Daily rituals to be followed a week before coitus by a woman desirous of a healthy male child

सा चेदेवमाशासीत-बृहन्तमवदातं हर्यक्षमोजस्विनं शुचिं सत्त्वसम्पन्नं पुत्रमिच्छेयमिति, शुद्धस्नानात् प्रभृत्यस्यैमन्थमवदातयवानां मधुसर्पिर्भ्यां संसृज्य श्वेताया गोः सरूपवत्सायाः पयसाऽऽलोड्य राजते कांस्ये वा पात्रे काले काले सप्ताहंसततं प्रयच्छेत् पानाय| प्रातश्च शालियवान्नविकारान् दधिमधुसर्पिर्भिः पयोभिर्वा संसृज्य भुञ्जीत, तथा सायमवदातशरणशयनासनपानवसनभूषणाच स्यात्| सायं प्रातश्च शश्वच्छ्वेतं महान्तं वृषभमाजानेयं वा हरिचन्दनाङ्गदं पश्येत्| सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासीत| सौम्याकृतिवचनोपचारचेष्टांश्च स्त्रीपुरुषानितरानपि चेन्द्रियार्थानवदातान् पश्येत्| सहचर्यश्चैनां प्रियहिताभ्यां सततमुपचरेयुस्तथा भर्ता| न च मिश्रीभावमापद्येयातामिति| अनेन विधिना सप्तरात्रं स्थित्वाऽष्टमेऽहन्याप्लुत्याद्भिः सशिरस्कं सह भर्त्रा अहतानि वस्त्राण्याच्छादयेदवदातानि,अवदाताश्च स्रजो भूषणानि च बिभृयात्||९||

sā cēdēvamāśāsīta- bṛhantamavadātaṁ haryakṣamōjasvinaṁ śuciṁ sattvasampannaṁ putramicchēyamiti,śuddhasnānāt prabhṛtyasyai manthamavadātayavānāṁ madhusarpirbhyāṁ saṁsṛjya śvētāyā gōḥsarūpavatsāyāḥ payasā’’lōḍya rājatē kāṁsyē vā pātrē kālē kālē saptāhaṁ satataṁ prayacchēt pānāya| prātaśca śāliyavānnavikārān dadhimadhusarpirbhiḥ payōbhirvā saṁsṛjya bhuñjīta, tathāsāyamavadātaśaraṇaśayanāsanapānavasanabhūṣaṇā ca syāt| sāyaṁ prātaśca śaśvacchvētaṁ mahāntaṁ vṛṣabhamājānēyaṁ vā haricandanāṅgadaṁ paśyēt| saumyābhiścaināṁ kathābhirmanōnukūlābhirupāsīta| saumyākṛtivacanōpacāracēṣṭāṁśca strīpuruṣānitarānapi cēndriyārthānavadātān paśyēt| sahacaryaścaināṁ priyahitābhyāṁ satatamupacarēyustathā bhartā| na ca miśrībhāvamāpadyēyātāmiti| anēna vidhinā saptarātraṁ sthitvā’ṣṭamē’hanyāplutyādbhiḥ saśiraskaṁ saha bhartrā ahatānivastrāṇyācchādayēdavadātāni, avadātāśca srajō bhūṣaṇāni ca bibhṛyāt||9|| sA

cedevamAshAsIta- bRuhantamavadAtaM haryakShamojasvinaM shuciM sattvasampannaMputramiccheyamiti, shuddhasnAnAt prabhRutyasyai manthamavadAtayavAnAM madhusarpirbhyAMsaMsRujya shvetAyA goH sarUpavatsAyAH payasA$_a$aloDya rAjate kAMsye vA pAtre kAle kAle saptAhaMsatataM prayacchet pAnAya| prAtashca shAliyavAnnavikArAn dadhimadhusarpirbhiH payobhirvA saMsRujya bhu~jjIta, tathAsAyamavadAtasharaNashayanAsanapAnavasanabhUShaNA ca syAt| sAyaM prAtashca shashvacchvetaM mahAntaM vRuShabhamAjAneyaM vA haricandanA~ggadaM pashyet| saumyAbhishcainAM kathAbhirmanonukUlAbhirupAsIta| saumyAkRutivacanopacAraceShTAMshca strIpuruShAnitarAnapi cendriyArthAnavadAtAn pashyet| sahacaryashcainAM priyahitAbhyAM satatamupacareyustathA bhartA| na ca mishrIbhAvamApadyeyAtAmiti| anena vidhinA saptarAtraM sthitvA$_{aShTame}$ahanyAplutyAdbhiH sashiraskaM saha bhartrA ahatAnivastrANyAcchAdayedavadAtAni, avadAtAshca srajo bhUShaNAni ca bibhRuyAt||9||

A woman desirous of having a male child with large limbs, fair complexion, with eyes like those of a lion (full of vigor), pure, and with good mental disposition should, after her menstrual period, first take a purificatory bath, then be given a light porridge of well cleaned white barley grains duly sweetened by adding honey and ghee, diluted in the milk of a white cow having a white calf, in a utensil made of silver or bronze, regularly in the morning and evening for a week.

During mornings and evenings, she should eat a diet prepared with sali rice and/or barley mixed with curd, honey, ghee or with milk. Her room, bed, seat, drink, dress and ornaments etc. all should be of white color. In the evenings and mornings, she should look at a white majestic bull / stallion duly smeared with white sandal paste without fail. She should also be entertained with pleasant tales of her interest, acceptable to her mood. She should also look at men and women having good personality, speech, behaviour and manners, as well as visuals and objects that are white in color.

Her companions and husband should also entertain her with things, discussion topics, and activities that are pleasant to her, and not stressful. The couple, should, however avoid sexual contact during this period. Following this regimen for a week, on the eighth day she, along with her husband, after taking a head bath with pure (consecrated – *abhimantritam*) water, get prepared for coitus by adorning themselves with new white apparel, garlands and ornaments. [9]

Rituals at the end of the week

तत ऋत्विक् प्रागुत्तरस्यां दिश्यगारस्य प्राग्प्रवणमुदक्प्रवणं वा प्रदेशमभिसमीक्ष्य, गोमयोदकाभ्यां स्थण्डिलमुपलिप्य, प्रोक्ष्यचोदकेन, वेदीमस्मिन् स्थापयेत्| तां पश्चिमेनाहतवस्त्रसञ्चये श्वेतार्षभे वाऽप्यजिने उपविशेद् ब्राह्मणप्रयुक्तः, राजन्यप्रयुक्तस्तु वैयाघ्रे चर्मण्यानड्वहे वा,वैश्यप्रयुक्तस्तु रौरवे बास्ते वा| तत्रोपविष्टः पालाशीभिरैङ्गुदीभिरौदुम्बरीभिर्मौधूकीभिर्वा समिद्भिरग्निमुपसमाधाय, कुशैः परिस्तीर्य, परिधिभिश्च परिधाय,लाजैः शुक्लाभिश्च गन्धवतीभिः सुमनोभिरुपकिरेत्| तत्र प्रणीयोदपात्रं पवित्रपूतमुपसंस्कृत्य सर्पिराज्यार्थं यथोक्तवर्णानाजानेयादीन् समन्ततः स्थापयेत्||१०||

tata ṛtvik prāguttarasyāṁ diśyagārasya prāgpravaṇamudakpravaṇaṁ vā pradēśamabhisamīkṣya,gōmayōdakābhyāṁ sthaṇḍilamupalipya, prōkṣya cōdakēna, vēdīmasmin sthāpayēt| tāṁ paścimēnāhatavastrasañcayē śvētārṣabhē vā'pyajina upaviśēd brāhmaṇaprayuktaḥ,rājanyaprayuktastu vaiyāghrē carmaṇyānaḍuhē vā, vaiśyaprayuktastu rauravē bāstē vā| tatrōpaviṣṭaḥ pālāśībhiraiṅgudībhiraudumbarībhirmādhūkībhirvā samidbhiragnimupasamādhāya, kuśaiḥparistīrya, paridhibhiśca paridhāya, lājaiḥ śuklābhiśca gandhavatībhiḥ sumanōbhirupakirēt| tatra praṇīyōdapātraṁ pavitrapūtamupasaṁskṛtya sarpirājyārthaṁ yathōktavarṇānājānēyādīn samantataḥsthāpayēt||10|| tata Rutvik prAguttarasyAM dishyagArasya prAgpravaNamudakpravaNaM vA pradeshamabhisamIkShya,gomayodakAbhyAM sthaNDilamupalipya, prokShya codakena, vedImasmin sthApayet| tAM pashcimenAhatavastrasa~jcaye shvetArShabhe vA~apyajina upavished brAhmaNaprayuktaH,rAjanyaprayuktastu vaiyAghre carmaNyAnaDuhe vA, vaishyaprayuktastu raurave bAste vA| tatropaviShTaH pAlAshIbhirai~ggudIbhiraudumbarIbhirmAdhUkIbhirvA samidbhiragnimupasamAdhAya,kushaiH paristIrya, paridhibhishca paridhAya, lAjaiH shuklAbhishca gandhavatIbhiH sumanobhirupakiret| tatra praNIyodapAtraM pavitrapUtamupasaMskRutya sarpirAjyArthaM yathoktavarNAnAjAneyAdInsamantataH sthApayet||10||

At the end of one week, a priest should select a place on the north side of the house, having a downward slope towards the east or the north. The selected place/ground should be duly smeared with cowdung and water. After sprinkling the place with water, he should prepare and fix the altar.

On the west of the altar, the priest should take his seat on an undamaged cotton cushion or on the skin of a white bull, if he is officiating on behalf of a *brahmana* patron, on the skin of a tiger or bull if *kshatriya*, and on the skin of a deer or a ram, in case of a *vaisya*.

Thus seated, he should kindle the scared fire with the twigs of *palasha* (Butea monosperma Kuntze), *ingudi* (Balanites aegyptica Delile), *udumbara* (Ficus racemosa Linn) or *madhuka* (Madhuka indica J.F.Gmel), spread the *kusha* (Desmostachya bipinnata Stapf.) grass around, and fix the enclosure of fire with big stalks of *palasha* (Butea monospermakuntze) on all four sides, and then spread the altar with parched/roasted paddy and white coloured flowers having sweet fragrance. Then, he should prepare a water pot, clean and sanctified by *mantras*, make available adequate amount of ghee for offerings, and place auspicious objects (such as bulls or stallions) of said qualities and colors, etc. in and around the place of offering as mentioned earlier. [10]

Additional rituals before cohabiting

ततः पुत्रकामा पश्चिमतोऽग्निं दक्षिणतो ब्राह्मणमुपविश्यान्वालभेत सह भर्त्रा यथेष्टं पुत्रमाशासाना| ततस्तस्या आशासानाया ऋत्विक् प्रजापतिमभिनिर्दिश्य योनौ तस्याः कामपरिपूरणार्थं काम्यामिष्टिं निर्वर्तयेद् 'विष्णुर्योनिंकल्पयतु' इत्यनयर्चा| ततश्चैवाज्येन स्थालीपाकमभिघार्य त्रिर्जुहुयाद्यथाम्नायम्|

मन्त्रोपमन्त्रितमुदपात्रं तस्यै दद्यात् सर्वोदकार्थान् कुरुष्वेति| ततः समाप्ते कर्मणि पूर्वं दक्षिणपादमभिहरन्ती प्रदक्षिणमग्निमनुपरिक्रामेत् सह भर्त्रा| ततो [१] ब्राह्मणान् स्वस्ति वाचयित्वाऽऽज्यशेषं [२] प्राश्नीयात् पूर्वं पुमान्, पश्चात् स्त्री; न चोच्छिष्टमवशेषयेत्| ततस्तौ सह संवसेयातामष्टरात्रं, तथाविधपरिच्छदावेव च स्यातां [३] , तथेष्टपुत्रं जनयेताम्||११||

tataḥ putrakāmā paścimatō'gniṁ dakṣiṇatō brāhmaṇamupaviśyānvālabhēta saha bhartrā yathēṣṭaṁputramāśāsānā| tatastasyā āśāsānāyā ṛtvik prajāpatimabhinirdiśya yōnau tasyāḥ kāmaparipūraṇārthaṁ kāmyāmiṣṭiṁnirvartayēd 'viṣṇuryōniṁ kalpayatu' ityanayarcā| tataścaivājyēna sthālīpākamabhighārya trirjuhuyādyathāmnāyam| mantrōpamantritamudapātraṁ tasyai dadyāt sarvōdakārthān kuruṣvēti| tataḥ samāptē karmaṇi pūrvaṁ dakṣiṇapādamabhiharantī pradakṣiṇamagnimanuparikrāmēt saha bhartrā| tatō [1] brāhmaṇān svasti vācayitvā''jyaśēṣaṁ [2] prāśnīyāt pūrvaṁ pumān, paścāt strī; nacōcchiṣṭamavaśēṣayēt| tatastau saha saṁvasēyātāmaṣṭarātraṁ, tathāvidhaparicchadāvēva ca syātāṁ [3] , tathēṣṭaputraṁjanayētām||11|| tataH putrakAmA pashcimato~agniM dakShiNato brAhmaNamupavishyAnvAlabheta saha bhartrAyatheShTaM putramAshAsAnA| tatastasyA AshAsAnAyA Rutvik prajApatimabhinirdishya yonau tasyAH kAmaparipUraNArthaMkAmyAmiShTiM nirvartayed 'viShNuryoniM kalpayatu' ityanayarcA| tatashcaivAjyena sthAlIpAkamabhighArya trirjuhuyAdyathAmnAyam| mantropamantritamudapAtraM tasyai dadyAt sarvodakArthAn kuruShveti| tataH samApte karmaNi pUrvaM dakShiNapAdamabhiharantI pradakShiNamagnimanuparikrAmet sahabhartrA| tato [1] brAhmaNAn svasti vAcayitvA$_a$ajyasheShaM [2] prAshnIyAt pUrvaM pumAn, pashcAt strI; nacocchiShTamavasheShayet| tatastau saha saMvaseyAtAmaShTarAtraM, tathAvidhaparicchadAveva ca syAtAM [3] , tatheShTaputraMjanayetAm||11||

Thereafter the woman, desirous of progeny, should sit with her husband on the west side of the altar, while the priest should sit to the south, and together they should perform the holy oblation to fire expressing their longing for a progeny. Then, the priest, addressing the God of procreation (Prajapati) for the fulfilment of her desire in her womb, should perform the 'boon bestowing rite', by chanting the said hymn 'May Visnu bless the womb and make it fertile'. Then, the priest should prepare a bolus of cooked rice in an earthen pot by mixing the oblation with ghee, offering it to the holy fire thrice according to the prescribed methods. He should then give the sanctified pot of water to the woman to be used for all her purposes.

On the completion of the rite, she should, placing her right foot first, walk around the fire keeping to her right and accompanied by her husband. Then, after taking the the blessing of the *brahmanas*, the couple should consume the remains of the sacrificial ghee - first the husband and then the wife - taking care not to leave any leftovers. On completion of this ritual, they shall cohabit for a period of eight nights, wearing the dress etc., as prescribed earlier. In this manner they will be able to beget a progeny, as desired. [11]

या तु स्त्री श्यामं लोहिताक्षं व्यूढोरस्कं महाबाहुं च पुत्रमाशासीत, या वा कृष्णं कृष्णमृदुदीर्घकेशं शुक्लाक्षं शुक्लदन्तंतेजस्विनमात्मवन्तम्; एष एवानयौरपि होमविधिः| किन्तु परिबर्हो वर्णवर्जं स्यात्| पुत्रवर्णानुरूपस्तु यथाशीरेव तयोः परिबर्होऽन्यः कार्यः स्यात्||१२||

yā tu strī śyāmaṁ lōhitākṣaṁ vyūḍhōraskaṁ mahābāhuṁ ca putramāśāsīta, yā vā kr̥ṣṇaṁkr̥ṣṇamr̥dudīrghakēśaṁ śuklākṣaṁ śukladantaṁ tējasvinamātmavantam; ēṣa ēvānayōrapi hōmavidhiḥ| kintu paribarhō varṇavarjaṁ syāt| putravarṇānurūpastu yathāśīrēva tayōḥ paribarhō'nyaḥ kāryaḥ syāt||12|| yA tu strI shyAmaM lohitAkShaM vyUDhoraskaM mahAbAhuM ca putramAshAsIta, yA vA kRuShNaMkRuShNamRududIrghakeshaM shuklAkShaM shukladantaM tejasvinamAtmavantam; eSha evAnayorapihomavidhiH| kintu paribarho varNavarjaM syAt| putravarNAnurUpastu yathAshIreva tayoH paribarho~anyaH kAryaH syAt||12||

As regards the woman desirous of a child with sky blue complexion, red eye, broad chest and long limbs, or a woman who seeks off spring with black complexion, with black, soft and long hair, glittering white eye and teeth, radiant and self-restrained, the rituals to be followed are the same as described above. The preparations and materials required will not be of the same color but it should be made, in either case, to match the desired complexion of the child to be born, agreeable to the mother's desire. [12]

Rituals for those belonging to the "shudra" lineage

शूद्रा तु नमस्कारमेव कुर्यात् (देवाग्निद्विजगुरुतपस्विसिद्धेभ्यः [४])||१३||

śūdrā tu namaskāramēva kuryāt (dēvāgnidvijagurutapasvisiddhēbhyaḥ [4])||13||

shUdrA tu namaskArameva kuryAt (devAgnidvijagurutapasvisiddhebhyaH [4])||13||

Those belonging to *shudra* lineage, the mere act of salutation/pray (to the God, holy fire, *brahmanas*, teachers/elders/preceptors, and saints and seers) should suffice. [13]

Advice for the mother desiring certain traits in her offspring

या या च यथाविधं पुत्रमाशासीत तस्यास्तस्यास्तां तां पुत्राशिषमनुनिशम्य तांस्ताञ्जनपदान्मनसाऽनुपरिक्रामयेत्| ततो [५] या यां येषां येषां जनपदानां मनुष्याणामनुरूपं पुत्रमाशासीत सा सा तेषां तेषां जनपदानांमनुष्याणामाहारविहारोपचारपरिच्छदाननुविधत्स्वेति वाच्या स्यात्| इत्येतत् सर्वं पुत्राशिषां समृद्धिकरं कर्म व्याख्यातं भवति||१४||

yā yā ca yathāvidhaṁ putramāśāsīta tasyāstasyāstāṁ tāṁ putrāśiṣamanuniśamyatāṁstāñjanapadānmanasā'nuparikrāmayēt| tatō [5] yā yā yēṣāṁ yēṣāṁ janapadānāṁ manuṣyāṇāmanurūpaṁ putramāśāsīta sā sā tēṣāṁ tēṣāṁjanapadānāṁ manuṣyāṇāmāhāravihārōpacārapariccchadānanuvidhatsvēti vācyā syāt| ityētat sarvaṁ putrāśiṣāṁ samr̥ddhikaraṁ karma vyākhyātaṁ bhavati||14|| yA yA ca yathAvidhaM putramAshAsIta tasyAstasyAstAM tAM putrAshiShamanunishamyatAMstA$_{jjanapadAnmanasA}$anuparikrAmayet| tato [5] yA yA yeShAM yeShAM janapadAnAM manuShyANAmanurUpaM putramAshAsIta sA sA teShAMteShAM janapadAnAM manuShyANAmAhAravihAropacArapariccchadAnanuvidhatsveti vAcyA syAt| ityetat sarvaM putrAshiShAM samRuddhikaraM karma vyAkhyAtaM bhavati||14||

By knowing about the kind of child she desires, the woman should be advised to mentally travel to such places where people having similar dispositions live. Also, she

should be advised to take diet, assume behavior, and engage in activities, attire, and social/cultural behooving such places and people.

Thus, the section detailing rituals that couples desirous of a healthy progeny – of the attributes of their liking – has been explained. [14]

Role of *mahabhutas* in contributing to the complexion of the offspring

न खलु केवलमेतदेव कर्म वर्णवैशेष्यकरं भवति| अपि तु तेजोधातुरप्युदकान्तरिक्षधातुप्रायोऽवदातवर्णकरो भवति, पृथिवीवायुधातुप्रायः कृष्णवर्णकरः, समसर्वधातुप्रायःश्यामवर्णकरः||१५||

na khalu kēvalamētadēva karma varṇavaiśēṣyakaraṁ bhavati| api tu tējōdhāturapyudakāntarikṣadhātuprāyō'vadātavarṇakarō bhavati, pr̥thivīvāyudhātuprāyaḥkr̥ṣṇavarṇakaraḥ, samasarvadhātuprāyaḥ śyāmavarṇakaraḥ||15|| na khalu kevalametadeva karma varNavaisheShyakaraM bhavati| api tu tejodhAturapyudakAntarikShadhAtuprAyo~avadAtavarNakaro bhavati, pRuthivIvAyudhAtuprAyaHkRuShNavarNakaraH, samasarvadhAtuprAyaH shyAmavarNakaraH||15||

Apart from the procedures mentioned above, *mahabhutas* also contribute in colour and complexion of skin. It is important to note that the *teja* (aura) associated with *apa* and *akasha mahabhuta* are responsible for fair complexion, *prithvi* and *vayu* are responsible for black, and an equilibrium of all the five *mahabhutas* result in *shyamavarna* i.e. sky-like bluish complexion. [15]

Factors determining the psychological disposition of the progeny

सत्त्ववैशेष्यकराणि पुनस्तेषां तेषां प्राणिनां मातापितृसत्त्वान्यन्तर्वत्न्याः श्रुतयश्चाभीक्ष्णं स्वोचितं च कर्मसत्त्वविशेषाभ्यासश्चेति||१६||

sattvavaiśēṣyakarāṇi punastēṣāṁ tēṣāṁ prāṇināṁ mātāpitr̥sattvānyantarvatnyāḥ śrutayaścābhīkṣṇaṁsvōcitaṁ ca karma sattvaviśēṣābhyāsaścēti||16||

sattvavaisheShyakarANi punasteShAM teShAM prANinAM mAtApitRusattvAnyantarvatnyAHshrutayashcAbhIkShNaM svocitaM ca karma sattvavisheShAbhyAsashceti||16||

The factors that determine the psychological disposition of the progeny depends upon the various mental traits of the parents, the impressions received by the pregnant woman, and the influence of past deeds (especially, the psychological makeup of the person in his/her past life). [16]

यथोक्तेन विधिनोपसंस्कृतशरीरयोः स्त्रीपुरुषयोर्मिश्रीभावमापन्नयोः शुक्रं शोणितेन सह संयोगं समेत्याव्यापन्नमव्यापन्नेनयोनावनुपहतायामप्रदुष्टे गर्भाशये गर्भमभिनिर्वर्तयत्येकान्तेन| यथा-निर्मले वाससि सुपरिकल्पिते रञ्जनं समुदितगुणमुपनिपातादेव रागमभिनिर्वर्तयति, तद्वत्; यथा वाक्षीरंदध्नाऽभिषुतमभिषवणाद्विहाय स्वभावमापद्यते दधिभावं, शुक्रं तद्वत्||१७||

yathōktēna vidhinōpasaṁskr̥taśarīrayōḥ strīpuruṣayōrmiśrībhāvamāpannayōḥ śukraṁ śōṇitēna sahasaṁyōgaṁ samētyāvyāpannamavyāpannēna

yōnāvanupahatāyāmapraduṣṭē garbhāśayēgarbhamabhinirvartayatyēkāntēna| yathā-nirmalē vāsasi suparikalpitē rañjanaṁ samuditaguṇamupanipātādēva rāgamabhinirvartayati,tadvat; yathā vā kṣīraṁ dadhnā'bhiṣutamabhiṣavaṇādvihāya svabhāvamāpadyatē dadhibhāvaṁ, śukraṁtadvat||17|| yathoktena vidhinopasaMskRutasharIrayoH strIpuruShayormishrIbhAvamApannayoH shukraM shoNitenasaha saMyogaM sametyAvyApannamavyApannena yonAvanupahatAyAmapraduShTe garbhAshayegarbhamabhinirvartayatyekAntena| yathA- nirmale vAsasi suparikalpite ra~jjanaM samuditaguNamupanipAtAdeva rAgamabhinirvartayati,tadvat; yathA vA kShIraM dadhnA~abhiShutamabhiShavaNAdvihAya svabhAvamApadyate dadhibhAvaM,shukraM tadvat||17||

When a couple, whose body and mind are purified by above mentioned methods, engages in sexual intercourse, the undamaged sperm unites with the healthy ovum in a clean genital tract and the healthy uterus is home to an embryo with all the desired characters. Just as a well-washed cloth catches the colour of good dye instantly or milk, when mixed with drops of curd, transforms into curd leaving its original characters, the seeds acquire the positive attributes of the parents and the environment. [17]

एवमभिनिर्वर्तमानस्य गर्भस्य स्त्रीपुरुषत्वे हेतुः पूर्वमुक्तः| यथा हि बीजमनुपतप्तमुप्तं स्वां स्वां प्रकृतिमनुविधीयते व्रीहिर्वा व्रीहित्वं यवो वा यवत्वं तथा स्त्रीपुरुषावपि यथोक्तंहेतुविभागमनुविधीयेते||१८||

ēvamabhinirvartamānasya garbhasya strīpuruṣatvē hētuḥ pūrvamuktaḥ| yathā hi bījamanupataptamuptaṁ svāṁ svāṁ prakṛtimanuvidhīyatē vrīhirvā vrīhitvaṁ yavō vā yavatvaṁtathā strīpuruṣāvapi yathōktaṁ hētuvibhāgamanuvidhīyētē||18||
evamabhinirvartamAnasya garbhasya strIpuruShatve hetuH pUrvamuktaH| yathA hi bIjamanupataptamuptaM svAM svAM prakRutimanuvidhIyate vrIhirvA vrIhitvaM yavo vA yavatvaMtathA strIpuruShAvapi yathoktaM hetuvibhAgamanuvidhIyete||18||

Factors determining the sex of an embryo have already been explained. Just as an undamaged seed when sown reproduces its own kind, such as the paddy seed germinates into paddy and the barley seed produces barley, so too men and women beget children possessing the natural characteristics of their parents. [18]

Factors for healthy progeny

तयोः कर्मणा वेदोक्तेन विवर्तनमुपदिश्यते [१] प्राग्व्यक्तीभावात् प्रयुक्तेन सम्यक्| कर्मणां हि देशकालसम्पदुपेतानां नियतमिष्टफलत्वं, तथेतरेषामितरत्वम्| तस्मादापन्नगर्भां स्त्रियमभिसमीक्ष्य प्राग्व्यक्तीभावाद्गर्भस्य पुंसवनमस्यै दद्यात्| गोष्ठे जातस्य न्यग्रोधस्य प्रागुत्तराभ्यां शाखाभ्यां शुङ्गे अनुपहते आदाय द्वाभ्यां धान्यमाषाभ्यां सम्पदुपेताभ्यांगौरसर्षपाभ्यां वा सह दध्नि प्रक्षिप्य पुष्येण पिबेत्, तथैवापराञ्जीवकर्षभकापामार्गसहचरकल्कांश्च युगपदेकैकशो यथेष्टंवाऽप्युपसंस्कृत्य पयसा, कुड्यकीटकं मत्स्यकं वोदकाञ्जलौ प्रक्षिप्य पुष्येण पिबेत्, तथा कनकमयान् राजतानायसांश्चपुरुषकानग्निवर्णानणुप्रमाणान् दध्नि पयस्युदकाञ्जलौ वा प्रक्षिप्य पिबेदनवशेषतः पुष्येण, पुष्येणैव च शालिपिष्टस्यपच्यमानस्योष्माणमुपाघ्राय तस्यैव च पिष्टस्योदकसंसृष्टस्य रसं देहल्यामुपनिधाय [२] दक्षिणे नासापुटे स्वयमासिञ्चेत्पिचुना| यच्चान्यदपि ब्राह्मणा ब्रूयुराप्ता वा स्त्रियः पुंसवनमिष्टं तच्चानुष्ठेयम्| इति पुंसवनानि||१९||

tayōḥ karmaṇā vēdōktēna vivartanamupadiśyatē [1] prāgvyaktībhāvāt prayuktēna samyak| karmaṇāṁ hi dēśakālasampadupētānāṁ niyatamiṣṭaphalatvaṁ, tathētarēṣāmitaratvam| tasmādāpannagarbhāṁ striyamabhisamīkṣya prāgvyaktībhāvādgarbhasya puṁsavanamasyai dadyāt| gōṣṭhē jātasya nyagrōdhasya prāguttarābhyāṁ śākhābhyāṁ śuṅgē anupahatē ādāya dvābhyāṁdhānyamāṣābhyāṁ sampadupētābhyāṁ gaurasarṣapābhyāṁ vā saha dadhni prakṣipya puṣyēṇa pibēt,tathaivāparāñjīvakarṣabhakāpāmārgasahacarakalkāṁśca yugapadēkaikaśō yathēṣṭaṁvā'pyupasaṁskr̥tya payasā, kuḍyakīṭakaṁ matsyakaṁ vōdakāñjalau prakṣipya puṣyēṇa pibēt, tathākanakamayān rājatānāyasāṁśca puruṣakānagnivarṇānaṇupramāṇān dadhni payasyudakāñjalau vāprakṣipya pibēdanavaśēṣataḥ puṣyēṇa, puṣyēṇaiva ca śālipiṣṭasya pacyamānasyōṣmāṇamupāghrāyatasyaiva ca piṣṭasyōdakasaṁsr̥ṣṭasya rasaṁ dēhalyāmupanidhāya [2] dakṣiṇē nāsāpuṭē svayamāsiñcētpicunā| yaccānyadapi brāhmaṇā brūyurāptā vā striyaḥ puṁsavanamiṣṭaṁ taccānuṣṭhēyam| iti puṁsavanāni||19|| tayoH karmaNA vedoktena vivartanamupadishyate [1] prAgvyaktIbhAvAt prayuktena samyak| karmaNAM hi deshakAlasampadupetAnAM niyatamiShTaphalatvaM, tathetareShAmitaratvam| tasmAdApannagarbhAM striyamabhisamIkShya prAgvyaktIbhAvAdgarbhasya puMsavanamasyai dadyAt| goShThe jAtasya nyagrodhasya prAguttarAbhyAM shAkhAbhyAM shu~gge anupahate AdAya dvAbhyAMdhAnyamAShAbhyAM sampadupetAbhyAM gaurasarShapAbhyAM vA saha dadhni prakShipya puShyeNapibet, tathaivAparA~jjIvakarShabhakApAmArgasahacarakalkAMshca yugapadekaikasho yatheShTaMvA~apyupasaMskRutya payasA, kuDyakITakaM matsyakaM vodakA~jjalau prakShipya puShyeNa pibet,tathA kanakamayAn rAjatAnAyasAMshca puruShakAnagnivarNAnaNupramANAn dadhnipayasyudakA~jjalau vA prakShipya pibedanavasheShataH puShyeNa, puShyeNaiva ca shAlipiShTasyapacyamAnasyoShmANamupAghrAya tasyaiva ca piShTasyodakasaMsRuShTasya rasaMdehalyAmupanidhAya [2] dakShiNe nAsApuTe svayamAsi~jcet picunA| yaccAnyadapi brAhmaNA brUyurAptA vA striyaH puMsavanamiShTaM taccAnuShTheyam| iti puMsavanAni||19||

This verse lays down procedures mentioned in Vedic scriptures that, if administered correctly, could change the sex of an offspring even before its birth. When applied in the best of places and time, these procedures bear the desired fruit invariably always. Therefore, after examining the woman who has conceived recently, before the signs of gestation become apparent, (the physician) should administer *pumsavana* (procedures to beget a healthy offspring) on her.

On the day of the appearance of the auspicious *pushya nakshatra*, one should collect two fresh leaf-buds from a banyan tree (Ficus religiosa Linn), growing in a cow-pen (typically, an open ground or range where cows are kept), from its eastern or northern side branches. Then those leaf-buds should be added to curd and blended with either two good grains of *masha* (Phaseolus radiatus Linn - black gram) or white mustard seeds, and then given to the expectant mother to drink. Or, she may be given milk to drink that has been processed with the paste of *jivaka, rishabhaka, apamarga*

(Achyranthes aspera Linn), and *saireyaka* (synonym of *Sahachara*–Barleria cristata Linn) -either all mixed into a paste together or separately, as required. Or else she should be given a handful of water with *kudyakitaka* (a type of insect) or *matsyaka* (a type of small fish) on the occasion of *pushyanakshatra*. Similarly, on the event of *pushya nakshatra*, she should drink handful of curd milk or water, without leaving any leftover, duly immersed with red hot miniature male statuettes made of gold, silver or and iron. Similarly, on the occasion of *pushya nakshatra*, she should be made to inhale the steam emanating from steaming dish of powdered *shali* rice (while it is being cooked) and she herself should daub into her right nostril, using a cotton swab, drops of water from that same cooking pot, by placing (her head) on the *daheli* (door-sill).

In addition to these rituals, any other measures suggested by *brahmanas* or well versed (experienced and well-favoring) women as *pumsavana*, should also be applied.

This concludes the verse on *pumsavana*. [19]

Measures for the preservation of the embryo

अत ऊर्ध्वं गर्भस्थापनानि व्याख्यास्यामः ऐन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽव्यथा शिवाऽरिष्टा वाट्यपुष्पीविष्वक्सेनकान्ता चेत्यासामोषधीनां शिरसा दक्षिणेन वा पाणिना धारणं, एताभिश्चैव सिद्धस्य पयसः सर्पिषो वा पानम्,एताभिश्चैव पुष्ये पुष्ये स्नानं, सदा च ताः [१] समालभेत| तथा सर्वासां जीवनीयोक्तानामोषधीनां सदोपयोगस्तैस्तैरुपयोगविधिभिः| इति गर्भस्थापनानि व्याख्यातानि भवन्ति||२०||

ata ūrdhvaṁ garbhasthāpanāni vyākhyāsyāmaḥ- aindrī brāhmī śatavīryā sahasravīryā'mōghā'vyathāśivā'riṣṭā vāṭyapuṣpī viṣvaksēnakāntā cētyāsāmōṣadhīnāṁ śirasā dakṣiṇēna vā pāṇinā dhāraṇaṁ,ētābhiścaiva siddhasya payasaḥ sarpiṣō vā pānam, ētābhiścaiva puṣyē puṣyē snānaṁ, sadā ca tāḥ [1]samālabhēta| tathā sarvāsāṁ jīvanīyōktānāmōṣadhīnāṁ sadōpayōgastaistairupayōgavidhibhiḥ| iti garbhasthāpanāni vyākhyātāni bhavanti||20|| ata UrdhvaM garbhasthApanAni vyAkhyAsyAmaH- aindrI brAhmI shatavIryAsahasravIryA$_{amoghA}$avyathA shivA~ariShTA vATyapuShpI viShvaksenakAntA cetyAsAmoShadhInAMshirasA dakShiNena vA pANinA dhAraNaM, etAbhishcaiva siddhasya payasaH sarpiSho vA pAnam,etAbhishcaiva puShye puShye snAnaM, sadA ca tAH [1] samAlabheta| tathA sarvAsAM jIvanIyoktAnAmoShadhInAM sadopayogastaistairupayogavidhibhiH| iti garbhasthApanAni vyAkhyAtAni bhavanti||20||

From this verse onwards, measures for the preservation of embryo (*garbha*) have been explained. Some of these rituals or practices require the pregnant woman to wear herbs, such as *aindri* (Citrulluscolocynthis Schrad – Gorakshakarkati), *brahmi* (Bacopamonnieri Pennel), *satavirya* (Cynodon doctylon Pers), *sahasravirya* (a variety of *durva* - cynodon species, also known as *durvadwaya*), *amogha* (*patala* – Stereospermumsuaveolens DC), *avyatha* (*guduchi* – Tinospora cordifolia Miers), *shiva*(*haritaki* – Terminaliachebula Linn), *arishta* (katukarohini – Piccrorhizakurroa Royle ex Benth), *vatyapushpi* (Pitabala – Sidacordifolia Linn), and *vishwaksenakanta* (*priyangu* – Callicarpa macrophylla Vahl.),on her head or her right hand. Or she may drink milk or ghee processed with the above mentioned herbs, or bathe at every

occasion of *pushyanakshatra* with water boiled using these herbs, and she should keep these herbs readily available always. Similarly, the regular use of all of the *jivaniya* class of herbs (life promoter group of herbs) in the (above) prescribed manner is also beneficial. Thus, the procedures for stabilization of embryo (*garbha*) have been described in this verse. [20]

Factors that could damage or destroy the embryo

गर्भोपघातकरास्त्विमे भावा भवन्ति; तद्यथा उत्कटविषमकठिनासनसेविन्या [१] वातमूत्रपुरीषवेगानुपरुन्धत्यादारुणानुचितव्यायामसेविन्यास्तीक्ष्णोष्णातिमात्रसेविन्याः प्रमिताशनसेविन्या गर्भो म्रियतेऽन्तः कुक्षेः, अकाले वा स्रंसते,शोषी वा भवति; तथाऽभिघातप्रपीडनैः श्वभ्रकूपप्रपातदेशावलोकनैर्वाऽभीक्ष्णं मातुः प्रपतत्यकालेगर्भः,तथाऽतिमात्रसङ्क्षोभिभिर्यानैर्यानेन, अप्रियातिमात्रश्रवणैर्वा| प्रततोत्तानशायिन्याः पुनर्गर्भस्य नाभ्याश्रया नाडी कण्ठमनुवेष्टयति, विवृतशायिनी नक्तञ्चारिणी चोन्मत्तं जनयति,अपस्मारिणं पुनः कलिकलहशीला, व्यवायशीला दुर्वपुषमह्रीकं स्त्रैणं वा, शोकनित्या भीतमपचितमल्पायुषं वा, अभिध्यात्री [२]परोपतापिनमीर्ष्युं स्त्रैणं वा, स्तेना त्वायासबहुलमतिद्रोहिणमकर्मशीलं वा, अमर्षिणी चण्डमौपधिकमसूयकं वा स्वप्ननित्यातन्द्रालुमबुधमल्पाग्निं वा, मद्यनित्या पिपासालुमल्पस्मृतिमनवस्थितचित्तं वा, गोधामांसप्राया [३] शार्करिणमश्मरिणंशनैर्मेहिणं वा, वराहमांसप्राया रक्ताक्षं क्रथनमतिपरुषरोमाणं वा, मत्स्यमांसनित्या चिरनिमेषं स्तब्धाक्षं वा, मधुरनित्याप्रमेहिणं मूकमतिस्थूलं वा, अम्लनित्या रक्तपित्तिनं त्वगक्षिरोगिणं वा, लवणनित्या शीघ्रवलीपलितं खालित्यरोगिणं वा,कटुकनित्या दुर्बलमल्पशुक्रमनपत्यं वा, तिक्तनित्या शोषिणमबलमनुपचितं वा, कषायनित्या श्यावमानाहिनमुदावर्तिनं वा,यद्यच्च यस्य यस्य व्याधेर्निदानमुक्तं तत्तदासेवमानाऽन्तर्वत्नी तन्निमित्तविकारबहुलमपत्यं जनयति| पितृजास्तु शुक्रदोषा मातृजैरपचारैर्व्याख्याताः| इति गर्भोपघातकरा भावा भवन्त्युक्ताः [४] | तस्मादहितानाहारविहारान् प्रजासम्पदमिच्छन्ती स्त्री विशेषेण वर्जयेत्| साध्वाचारा चात्मानमुपचरेद्धिताभ्यामाहारविहाराभ्यामिति||२१||

garbhōpaghātakarāstvimē bhāvā bhavanti; tadyathā- utkaṭaviṣamakaṭhināsanasēvinyā [1]vātamūtrapurīṣavēgānuparundhatyā dāruṇānucitavyāyāmasēvinyāstīkṣṇōṣṇātimātrasēvinyāḥpramitāśanasēvinyā garbhō mriyatē'ntaḥ kukṣēḥ, akālē vā sraṁsatē, śōṣī vā bhavati;tathā'bhighātaprapīḍanaiḥ śvabhrakūpaprapātadēśāvalōkanairvā'bhīkṣṇaṁ mātuḥprapatatyakālēgarbhaḥ, tathā'timātrasaṅkṣōbhibhiryānairyānēna, apriyātimātraśravaṇairvā| pratatōttānaśāyinyāḥ punargarbhasya nābhyāśrayā nāḍī kaṇṭhamanuvēṣṭayati, vivṛtaśāyinī naktañcāriṇīcōnmattaṁ janayati, apasmāriṇaṁ punaḥ kalikalahaśīlā, vyavāyaśīlā durvapuṣamahrīkaṁ straiṇaṁ vā,śōkanityā bhītamapacitamalpāyuṣaṁ vā, abhidhyātrī [2] parōpatāpinamīrṣyuṁ straiṇaṁ vā, stēnātvāyāsabahulamatidrōhiṇamakarmaśīlaṁ vā, amarṣiṇī caṇḍamaupadhikamasūyakaṁ vā svapnanityātandrālumabudhamalpāgniṁ vā, madyanityā pipāsālumalpasmṛtimanavasthitacittaṁ vā,gōdhāmāṁsaprāyā [3] śārkariṇamaśmariṇaṁ śanairmēhiṇaṁ vā, varāhamāṁsaprāyā raktākṣaṁkrathanamatiparuṣarōmāṇaṁ vā, matsyamāṁsanityā ciranimēṣaṁ stabdhākṣaṁ vā, madhuranityāpramēhiṇaṁ mūkamatisthūlaṁ vā, amlanityā raktapittinaṁ tvagakṣirōgiṇaṁ vā, lavaṇanityāśīghravalīpalitaṁ khālityarōgiṇaṁ vā, kaṭukanityā durbalamalpaśukramanapatyaṁ vā, tiktanityāśōṣiṇamabalamanupacitaṁ vā, kaṣāyanityā śyāvamānāhinamudāvartinaṁ vā, yadyacca yasya

yasyavyādhērnidānamuktaṁ tattadāsēvamānā'ntarvatnī tannimittavikārabahulamapatyaṁ janayati| pitr̥jāstu śukradōṣā mātr̥jairapacārairvyākhyātāḥ| iti garbhōpaghātakarā bhāvā bhavantyuktāḥ [4] | tasmādahitānāhāravihārān prajāsampadamicchantī strī viśēṣēṇa varjayēt| sādhvācārā cātmānamupacarēddhitābhyāmāhāravihārābhyāmiti||21|| garbhopaghAtakarAstvime bhAvA bhavanti; tadyathA- utkaTaviShamakaThinAsanasevinyA [1]vAtamUtrapurIShavegAnuparundhatyA dAruNAnucitavyAyAmasevinyAstIkShNoShNAtimAtrasevinyAHpramitAshanasevinyA garbho mriyate~antaH kukSheH, akAle vA sraMsate, shoShI vA bhavati;tathA~abhighAtaprapIDanaiH shvabhrakUpaprapAtadeshAvalokanairvA~abhIkShNaM mAtuHprapatatyakAlegarbhaH, tathA$_{atimAtrasa}$gkShobhibhiryAnairyAnena, apriyAtimAtrashravaNairvA| pratatottAnashAyinyAH punargarbhasya nAbhyAshrayA nADI kaNThamanuveShTayati, vivRutashAyinInakta~jcAriNI conmattaM janayati, apasmAriNaM punaH kalikalahashIlA, vyavAyashIlAdurvapuShamahrIkaM straiNaM vA, shokanityA bhItamapacitamalpAyuShaM vA, abhidhyAtrI [2]paropatApinamIrShyuM straiNaM vA, stenA tvAyAsabahulamatidrohiNamakarmashIlaM vA, amarShiNIcaNDamaupadhikamasUyakaM vA svapnanityA tandrAlumabudhamalpAgniM vA, madyanityApipAsAlumalpasmRutimanavasthitacittaM vA, godhAmAMsaprAyA [3] shArkarINamashmarINaMshanairmehiNaM vA, varAhamAMsaprAyA raktAkShaM krathanamatiparuSharomANaM vA,matsyamAMsanityA ciranimeShaM stabdhAkShaM vA, madhuranityA pramehiNaM mUkamatisthUlaM vA,amlanityA raktapittinaM tvagakShirogiNaM vA, lavaNanityA shIghravalIpalitaM khAlityarogiNaM vA,kaTukanityA durbalamalpashukramanapatyaM vA, tiktanityA shoShiNamabalamanupacitaM vA,kaShAyanityA shyAvamAnAhinamudAvartinaM vA, yadyacca yasya yasya vyAdhernidAnamuktaMtattadAsevamAnA~antarvatnI tannimittavikArabahulamapatyaM janayati| pitRujAstu shukradoShA mAtRujairapacArairvyAkhyAtAH| iti garbhopaghAtakarA bhAvA bhavantyuktAH [4] | tasmAdahitAnAhAravihArAn prajAsampadamicchantI strI visheSheNa varjayet| sAdhvAcArA cAtmAnamupacareddhitAbhyAmAhAravihArAbhyAmiti||21||

The following factors may damage or destroy the embryo/fetus: a woman who sits in awkward positions, on uneven and hard seats, or suppresses the urge to pass flatulence, urine and bowel movement, or indulges in intensive or extreme forms of physical activities, or is excessively addicted to consuming pungent and hot things, or eats very sparingly. In such scenarios, her fetus could dry up in the womb or get delivered prematurely, or atrophy.

Similarly, by suffering repeated trauma or similar injuries, or on looking down from heights (e.g., from mountain-tops or cliffs, deep wells, etc.), the expectant mother is liable to miscarry. Similarly, she is liable to miscarry if she travels long distances in excessively jerky carriages, or is exposed to, for prolonged periods of time, loud and unpleasant noise.

By constantly resting or sleeping on her back, the umbilical cord attached to the fetus winds itself round the throat of the fetus, thus tending to strangulate it (so pregnant woman should avoid such posture). Similarly, a woman who sleeps in open air or is used to walking at night is prone to giving birth to a mentally-challenged child. If the woman indulges in too much of quarrels and fights, the child could become epileptic. A woman who indulges in sexual practice excessively (or a nymphomaniac) will give birth to truant with a passion for women. A woman under constant grief would give birth to a timid, or under-developed or short-lived child. A woman who always thinks ill of others will give birth to a delinquent or an anti-social. A woman who is a thief will give birth to a lazy child who is wicked and inept, while an intolerant woman would give birth to a child who is of fierce, deceitful and jealous nature. A woman who sleeps for long hours would give birth to a dull and unwise child with poor digestive powers, while a woman addicted to wines to a child who is ever-thirsty and fickle minded. A woman who consumes flesh and meat of *godha* (iguana) would give birth to a child afflicted with stones or *shanairmeha* (a type of urinary disorder where dribbling is seen), while a woman used to consume pork frequently would give birth to a child with red eyes, rough body-hair, and prone to suffering from severe respiratory disorders. A woman used to consume fish excessively would give birth to a child with lagophthalmos and related eye disorders, while a woman used to eating a lot of sweets is prone to giving birth to a dumb or excessively obese child or a child afflicted with diabetes. A woman fond of sour things is prone to giving birth to an offspring suffering from bleeding disorders or diseases of skin and eyes, while a woman addicted to salt or salty food articles may give birth to a child with early onset of wrinkles, grey hair or baldness. A woman used to pungent substances in excess may give birth to a weak child, deficient in semen and impotent, while a woman using bitter substances in excess may give birth to a child with emaciated, weak or undeveloped body. A woman habituated to excessive use of astringents may give birth to a child with blackish complexion, suffering from constipation and *udavarta* (misperistalsis).

In summary, a pregnant woman indulging in unhealthy dietary and lifestyle activities that could cause certain diseases would increase the risk of her off spring getting afflicted with similar (or more virulent) disorders. From the father’s side, defects in semen could occur due to above mentioned factors for mother. Hence, a woman desirous of a child with excellent qualities should abstain from all forms of addictions as well as unhealthy dietary and lifestyle activities. [21]

Treating pregnant women afflicted with ailments

व्याधींश्चास्या मृदुमधुरशिशिरसुखसुकुमारप्रायैरौषधाहारोपचारैरुपचरेत्, न चास्या वमनविरेचनशिरोविरेचनानि प्रयोजयेत्, नरक्तमवसेचयेत्, सर्वकालं च नास्थापनमनुवासनं वा कुर्यादन्यत्रात्ययिकाद्व्याधेः| अष्टमं मासमुपादाय वमनादिसाध्येषु पुनर्विकारेष्वात्ययिकेषु मृदुभिर्वमनादिभिस्तदर्थकारिभिर्वोपचारः स्यात्| पूर्णमिव तैलपात्रमसङ्क्षोभयताऽन्तर्वत्नी [१] भवत्युपचर्या||२२||

vyādhīṁścāsyā
mṛdumadhuraśiśirasukhasukumāraprāyairauṣadhāhārōpacārairupacarēt, na

cāsyāvamanavirēcanaśirōvirēcanāni prayōjayēt, na raktamavasēcayēt, sarvakālaṁ ca nāsthāpanamanuvāsanaṁ vākuryādanyatrātyayikādvyādhēḥ| aṣṭamaṁ māsamupādāya vamanādisādhyēṣu
punarvikārēṣvātyayikēṣumṛdubhirvamanādibhistadarthakāribhirvōpacāraḥ syāt| pūrṇamiva tailapātramasaṅkṣōbhayatā'ntarvatnī [1] bhavatyupacaryā||22||
vyAdhIMshcAsyA
mRudumadhurashishirasukhasukumAraprAyairauShadhAhAropacArairupacaret, na cAsyAvamanavirecanashirovirecanAni prayojayet, na raktamavasecayet, sarvakAlaM ca nAsthApanamanuvAsanaM vAkuryAdanyatrAtyayikAdvyAdheH| aShTamaM mAsamupAdAya vamanAdisAdhyeShu
punarvikAreShvAtyayikeShumRudubhirvamanAdibhistadarthakAribhirvopacAraH syAt| pUrNamiva tailapAtramasa$_{gkShobhayatA}$antarvatnI [1] bhavatyupacaryA||22||

Any ailment or disease afflicting a pregnant woman should be treated very delicately, by means of medicaments and diet that are mainly soft, palatable, cooling, pleasant and mild. She should not be subjected to emetics, purgatives, or *nasya* (errhines), or to practices such as bloodletting. She should not be, at any time, administered corrective and unctuous enema, except in very serious emergency situations. In her final trimester, the pregnant woman, if in emergency conditions wherein emesis is urgently required, should only be treated by means of very mild emetics etc., or by its substitutes. A pregnant woman should be handled like a pot brimful of oil, which can spill on irritation i.e., very delicately. [22]

Occurrences of bleeding during pregnancy

सा चेदपचाराद् द्वयोस्त्रिषु वा मासेषु पुष्पं पश्येन्नास्या गर्भः स्थास्यतीति विद्यात्; अजातसारो हि तस्मिन् काले भवतिगर्भः||२३||

sā cēdapacārād dvayōstriṣu vā māsēṣu puṣpaṁ paśyēnnāsyā garbhaḥ sthāsyatīti vidyāt; ajātasārō hi tasmin kālēbhavati garbhaḥ||23||

sA cedapacArAd dvayostriShu vA mAseShu puShpaM pashyennAsyA garbhaH sthAsyatIti vidyAt; ajAtasAro hi tasmin kAle bhavatigarbhaH||23||

If, as the result of wrongful behavior, bleeding occurs in a pregnant woman either in the second or third month, one should conclude that the conception will not be sustainable, as the embryo during this period is still immature. [23]

सा चेच्चतुष्प्रभृतिषु
मासेषुक्रोधशोकासूयेर्ष्याभयत्रासव्यवायव्यायामसङ्क्षोभसन्धारणविषमाशनशयनस्थानक्षुत्पिपासातियोगात् कदाहाराद्वा पुष्पंपश्येत्, तस्या गर्भस्थापनविधिमुपदेक्ष्यामः| पुष्पदर्शनादेवैनां ब्रूयात्- शयनं तावन्मृदुसुखशिशिरास्तरणसंस्तीर्णमीषदवनतशिरस्कं प्रतिपद्यस्वेति| ततो यष्टीमधुकसर्पिर्भ्यां परमशिशिरवारिणी संस्थिताभ्यां पिचुमाप्लाव्योपस्थसमीपे स्थापयेत्तस्याः, तथाशतधौतसहस्रधौताभ्यां सर्पिर्भ्यामधोनाभेः सर्वतः प्रदिह्यात्, सर्वतश्च गव्येन चैनां पयसा सुशीतेन मधुकाम्बुना वान्यग्रोधादिकषायेण वा परिषेचयेदधो नाभेः, उदकं वा सुशीतमवगाहयेत्, क्षीरिणां कषायद्रुमाणां च स्वरसपरिपीतानि चेलानि [२]ग्राहयेत्, न्यग्रोधादिशुङ्गासिद्धयोर्वाक्षीरसर्पिषोः पिचुं ग्राहयेत्, अतश्चैवाक्षमात्रं प्राशयेत्, प्राशयेद्वा केवलं क्षीरसर्पिः,पद्मोत्पलकुमुदकिञ्जल्कांश्चास्यै समधुशर्करान्

लेहार्थं दद्यात्, शृङ्गाटकपुष्करबीजकशेरुकान्
भक्ष्णार्थं,गन्धप्रियङ्ग्वसितोत्पलशालूकोदुम्बरशलाटुन्यग्रोधशुङ्गानि वा पाययेदेनामाजेन पयसा, पयसा चैनांबलातिबलाशालिषष्टिकेक्षुमूलकाकोलीशृतेन समधुशर्करं रक्तशालीनामोदनं मृदुसुरभिशीतलं भोजयेत्,लावकपिञ्जलकुरङ्गशम्बरशशहरिणैणकालपुच्छकरसेन वा घृतसुसंस्कृतेन सुखशिशिरोपवातदेशस्थां भोजयेत्,क्रोधशोकायासव्यवायव्यायामेभ्यश्चाभिरक्षेत्, सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासीत; तथाऽस्या गर्भस्तिष्ठति||२४||

sā cēccatuṣprabhṛtiṣu
māsēṣukrōdhaśōkāsūyērṣyābhayatrāsavyavāyavyāyāmasaṅkṣōbhasandhāraṇaviṣamā śanaśayanasthānakṣutpipāsātiyōgātkadāhārādvā puṣpaṁ paśyēt, tasyā garbhasthāpanavidhimupadēkṣyāmaḥ| puṣpadarśanādēvaināṁ brūyāt- śayanaṁ tāvanmṛdusukhaśiśirāstaraṇasaṁstīrṇamīṣadavanataśiraskaṁpratipadyasvēti| tatō yaṣṭīmadhukasarpirbhyāṁ paramaśiśiravāriṇī saṁsthitābhyāṁ picumāplāvyōpasthasamīpē sthāpayēttasyāḥ,tathā śatadhautasahasradhautābhyāṁ sarpirbhyāmadhōnābhēḥ sarvataḥ pradihyāt, sarvataśca gavyēna caināṁpayasā suśītēna madhukāmbunā vā nyagrōdhādikaṣāyēṇa vā pariṣēcayēdadhō nābhēḥ, udakaṁ vāsuśītamavagāhayēt, kṣīriṇāṁ kaṣāyadrumāṇāṁ ca svarasaparipītāni cēlāni [2] grāhayēt,nyagrōdhādiśuṅgāsiddhayōrvākṣīrasarpiṣōḥ picuṁ grāhayēt, ataścaivākṣamātraṁ prāśayēt, prāśayēdvā kēvalaṁkṣīrasarpiḥ, padmōtpalakumudakiñjalkāṁścāsyai samadhuśarkarān lēhārthaṁ dadyāt,śṛṅgāṭakapuṣkarabījakaśērukān bhakṣṇārthaṁ, gandhapriyaṅgvasitōtpalaśālūkōdumbaraśalāṭunyagrōdhaśuṅgānivā pāyayēdēnāmājēna payasā, payasā caināṁ balātibalāśāliṣaṣṭikēkṣumūlakākōlīśṛtēna samadhuśarkaraṁraktaśālīnāmōdanaṁ mṛdusurabhiśītalaṁ bhōjayēt,lāvakapiñjalakuraṅgaśambaraśaśahariṇaiṇakālapucchakarasēna vā ghṛtasusaṁskṛtēnasukhaśiśirōpavātadēśasthāṁ bhōjayēt, krōdhaśōkāyāsavyavāyavyāyāmēbhyaścābhirakṣēt, saumyābhiścaināṁkathābhirmanōnukūlābhirupāsīta; tathā’syā garbhastiṣṭhati||24|| sA ceccatuShprabhRutiShu
mAseShukrodhashokAsUyerShyAbhayatrAsavyavAyavyAyAmasa~gkShobhasandhAra NaviShamAshanashayanasthAnakShutpipAsAtiyogAtkadAhArAdvA puShpaM pashyet, tasyA garbhasthApanavidhimupadekShyAmaH| puShpadarshanAdevainAM brUyAt-shayanaM
tAvanmRudusukhashishirAstaraNasaMstIrNamIShadavanatashiraskaMpratipadyasveti| tato yaShTImadhukasarpirbhyAM paramashishiravAriNI saMsthitAbhyAM picumAplAvyopasthasamIpe sthApayettasyAH, tathAshatadhautasahasradhautAbhyAM sarpirbhyAmadhonAbheH sarvataH pradihyAt, sarvatashca gavyena cainAM payasA sushItenamadhukAmbunA vA nyagrodhAdikaShAyeNa vA pariShecayedadho nAbheH, udakaM vA sushItamavagAhayet, kShIriNAMkaShAyadrumANAM ca svarasaparipItAni celAni [2] grAhayet, nyagrodhAdishu~ggAsiddhayorvAkShIrasarpiShoH picuM grAhayet,atashcaivAkShamAtraM prAshayet, prAshayedvA kevalaM kShIrasarpiH, padmotpalakumudaki~jjalkAMshcAsyaisamadhusharkarAn lehArthaM dadyAt, shRu~ggATakapuShkarabIjakasherukAn
bhakShNArthaM,gandhapriya$_{ggvasitotpalashAlUkodumbarashalATunyagrodhashu}$ggAni vA pAyayedenAmAjena payasA, payasA

cainAMbalAtibalAshAliShaShTikekShumUlakAkolIshRutena samadhusharkaraM raktashAlInAmodanaM mRudusurabhishItalaM bhojayet,lAvakapi$_{jjalakura}$ggashambarashashahariNaiNakAlapucchakarasena vA ghRutasusaMskRutenasukhashishiropavAtadeshasthAM bhojayet, krodhashokAyAsavyavAyavyAyAmebhyashcAbhirakShet, saumyAbhishcainAMkathAbhirmanonukUlAbhirupAsIta; tathA~asyA garbhastiShThati||24||

If the pregnant woman, in her second trimester or later, as a consequence of excessive anger, grief, intolerance, envy, fear, sex, exercise, agitation, suppression of body urges, faulty eating, faulty lying down and standing habits, excessive hunger and thirst or as the result of malnutrition, starts to bleed, then the following course of treatment should be adopted to safeguard the conception from any mishap: • As soon as the blood discharge is noticed, the patient should be instructed to lie down on a soft and comfortable couch with her head placed slightly lower than the rest of her body. • The physician should then place a cotton swab, immersed in medicated ghee prepared with yashtimadhu (Glycyrrhiza glabraLinn) and then kept in cold water, near or in the vaginal passage. She should also be annointed with shatadhauta or sahasradhauta ghrita (ghee washed a hundred or a thousand times with water or medicated decoctions) on or below the navel region. Similarly, she could also be sprinkled with cold milk or decoction of madhuka and nyagrodhadi class of (Ficusbengalensis Linn) herbs on or below her navel region, or she should take bath in tub of cold water. Cloth pieces soaked in the juice of ksheerivriksha (latex-yielding trees) class of herbs, or a cotton swab soaked in milk and ghee processed with leaf-buds of nyagrodhadi (Ficusbengalensis Linn) class of drugs should be inserted into her vagina. She should also consume ghee made up of milk in a quantity of aksha (about 10-12 ml) and treated with the same drugs as mentioned above. She should be offered a concoction made up of stamens of kamala (Nelumbo nucifera Gaertn.), utpala (Nymphaea alba Linn), and kumuda (a variety of Nymphaea species), mixed with honey and sugar linctus. She should eat singhataka (Trapabispinosa Roxb. – chestnut), pushkarabeeja (lotus seeds –Nelumbonucifera Gaertn.) and kasheruka (Scirpusgrossus Linn. f.). She may be given goat's milk boiled with gandhapriyangu (Callicarpamacrophylla Vahl.), nilotpala (blue variety of Nymphaeaalba Linn), shaluka (rhizome of lotus), fruits of udumbara (Ficusracemosa Linn.) and leaf-buds of nyagrodha (Ficusbengalensis Linn). She should eat soft, fragrant and cooked shali rice of red variety (Orizasativa Linn.), added with honey and sugar along with milk boiled with roots of bala (Sidacordifolia Linn.), atibala (Abutilonindicum Linn.), shali, sashtika (both varieties of Orizasativa Linn.) ikshu (sugarcane-Saccharumofficinarum Linn.), and kakoli. Or she should eat the above rice along with the soup made of meat that is well-seasoned with ghee, of lava (Common Quail), kapinjala (Grey Partridge), kuranga (Roe deer), sambara (Indian Sambar), shasha (Rabbit), harina (Black Buck), ena (Antelope) orkalapuchchaka (Black tailed Deer), while sitting comfortably in a cool and well ventilated place. She should be protected from anger, grief, overexertion, activities that are sexual or intensely physical in nature, and should be entertained with pleasing and comforting stories. By following these methods, the embryo (garbha) is saved from abortion. [24]

यस्याः पुनरामान्वयात् पुष्पदर्शनं स्यात्, प्रायस्तस्यास्तद्गर्भोपघातकरं भवति, विरुद्धोपक्रमत्वात्तयोः||२५||

yasyāḥ punarāmānvayāt puṣpadarśanaṁ syāt, prāyastasyāstadgarbhōpaghātakaraṁ bhavati, viruddhōpakramatvāttayōḥ||25|| yasyAH punarAmAnvayAt puShpadarshanaM syAt, prAyastasyAstadgarbhopaghAtakaraM bhavati, viruddhopakramatvAttayoH||25||

If vaginal bleeding occurs as the result of ama (indigestion), there is a very high probability of miscarriage and abortion of the foetus and it may not be avoidable, because the two disorders (vaginal bleeding and indigestion) require mutually opposite treatments. [25]

यस्याः पुनरुष्णतीक्ष्णोपयोगाद्गर्भिण्या महति सञ्जातसारे गर्भे पुष्पदर्शनं स्यादन्यो वा योनिस्रावस्तस्या गर्भो वृद्धिं नप्राप्नोति निःस्रुतत्वात्; स कालमवतिष्ठतेऽतिमात्रं, तमुपविष्टकमित्याचक्षते केचित्| उपवासव्रतकर्मपरायाः पुनः कदाहारायाः स्नेहद्वेषिण्या वातप्रकोपणोक्तान्यासेवमानाया गर्भो वृद्धिं न प्राप्नोतिपरिशुष्कत्वात्; स चापि कालमवतिष्ठतेऽतिमात्रम् [१] , अस्पन्दनश्च भवति, तं तु नागोदरमित्याचक्षते||२६||

yasyāḥ punaruṣṇatīkṣṇōpayōgādgarbhiṇyā mahati sañjātasārē garbhē puṣpadarśanaṁ syādanyō vāyōnisrāvastasyā garbhō vr̥ddhiṁ na prāpnōti niḥsrutatvāt; sa kālamavatiṣṭhatē'timātraṁ,tamupaviṣṭakamityācakṣatē kēcit| upavāsavratakarmaparāyāḥ punaḥ kadāhārāyāḥ snēhadvēṣiṇyā vātaprakōpaṇōktānyāsēvamānāyāgarbhō vr̥ddhiṁ na prāpnōti pariśuṣkatvāt; sa cāpi kālamavatiṣṭhatē'timātram [1] , aspandanaśca bhavati,taṁ tu nāgōdaramityācakṣatē||26|| yasyAH punaruShNatIkShNopayogAdgarbhiNyA mahati sa~jjAtasAre garbhe puShpadarshanaM syAdanyovA yonisrAvastasyA garbho vRuddhiM na prApnoti niHsrutatvAt; sa kAlamavatiShThate~atimAtraM,tamupaviShTakamityAcakShate kecit| upavAsavratakarmaparAyAH punaH kadAhArAyAH snehadveShiNyA vAtaprakopaNoktAnyAsevamAnAyAgarbho vRuddhiM na prApnoti parishuShkatvAt; sa cApi kAlamavatiShThate~atimAtram [1] , aspandanashcabhavati, taM tu nAgodaramityAcakShate||26||

If a pregnant woman with a large and well-formed foetus starts experiencing bleeding or other forms of uterine discharge as a result of indulgence in hot and pungent food articles, the foetus will cease growing. Such a foetus will stay for a long time in the mother's womb and this condition is referred to as Upavistaka (or prolonged gestation). Similarly, in a pregnant woman who suffers from malnutrition due to overindulgence in rituals requiring fasting, or who avoids unctuous articles and indulges in vata-provoking dietary or lifestyle activities, foetus will not develop due to it getting weaned away from nutrition, and such foetus will remain in the womb for a long period of time without developing. This condition is called Nagodara (elephantine gestation). [26]

Specific Therapeutic courses for the management of Intrauterine Growth Retardation

नार्योस्तयोरुभयोरपि चिकित्सितविशेषमुपदेक्ष्यामः- भौतिकजीवनीयबृंहणीयमधुरवातहरसिद्धानां सर्पिषां पयसामामगर्भाणांचोपयोगो गर्भवृद्धिकरः; तथा सम्भोजनमेतैरेव सिद्धैश्च घृतादिभिः सुभिक्षायाः [१] , अभीक्ष्णंयानवाहनापमार्जनावजृम्भणैरुपपादनमिति||२७||

nāryōstayōrubhayōrapi cikitsitaviśēṣamupadēkṣyāmaḥ-bhautikajīvanīyabṛṁhaṇīyamadhuravātaharasiddhānāṁ sarpiṣāṁ payasāmāmagarbhāṇāṁ cōpayōgōgarbhavṛddhikaraḥ; tathā sambhōjanamētairēva siddhaiśca ghṛtādibhiḥ subhikṣāyāḥ [1] , abhīkṣṇaṁyānavāhanāpamārjanāvajṛmbhaṇairupapādanamiti||27|

nAryostayorubhayorapi cikitsitavisheShamupadekShyAmaH-bhautikajIvanIyabRuMhaNIyamadhuravAtaharasiddhAnAM sarpiShAM payasAmAmagarbhANAM copayogogarbhavRuddhikaraH; tathA sambhojanametaireva siddhaishca ghRutAdibhiH subhikShAyAH [1] , abhIkShNaM yAnavAhanApamArjanAvajRumbhaNairupapAdanamiti||27||

Now (we) shall expound the specific therapeutic courses of treatment recommended for the management of *upavistaka* (intrauterine growth retardation because of decreased nutrient transfer) and nagodara (IUGR because of malnourishment). Ghee and milk which have been medicated with *bhautika* (drugs having anti-evil spirits / germs action), *jivaniya* (life-promoting), *brimhaniya* (bulk promoting), *madhura* (sweet) and *vatahara* (*vata* alleviating) drugs help stimulate the development of the fetus. Immature or undeveloped fetus (i.e. poultry eggs) with milk also acts as an effective growth stimulant for the fetus. Ample use of medicated ghee also serves to nourish the mother and her fetus. These therapeutic courses should be supplemented with walking, moving in carriages (that do not jerk a lot), physical cleansing and engaging in mild exercises and other forms of physical activities. [27]

यस्याः पुनर्गर्भः प्रसुप्तो न स्पन्दते तां श्येनमत्स्यगवयशिखिताम्रचूडतित्तिरीणामन्यतमस्य सर्पिष्मता रसेन माषयूषेण वाप्रभूतसर्पिषा मूलकयूषेण वा रक्तशालीनामोदनं मृदुमधुरशीतलं भोजयेत्| तैलाभ्यङ्गेन चास्या अभीक्ष्णमुदरबस्तिवङ्क्षणोरुकटीपार्श्वपृष्ठप्रदेशानीषदुष्णेनोपचरेत्||२८||

yasyāḥ punargarbhaḥ prasuptō na spandatē tāṁśyēnamatsyagavayaśikhitāmracūḍatittirīṇāmanyatamasya sarpiṣmatā rasēna māṣayūṣēṇa vāprabhūtasarpiṣā mūlakayūṣēṇa vā raktaśālīnāmōdanaṁ mṛdumadhuraśītalaṁ bhōjayēt| tailābhyaṅgēna cāsyā abhīkṣṇamudarabastivaṅkṣaṇōrukaṭīpārśvapṛṣṭhapradēśānīṣaduṣṇēnōpacarēt||28||

yasyAH punargarbhaH prasupto na spandate tAMshyenamatsyagavayashikhitAmracUDatittirINAmanyatamasya sarpiShmatA rasena mAShayUSheNa vAprabhUtasarpiShA mUlakayUSheNa vA raktashAlInAmodanaM mRudumadhurashItalaM bhojayet| tailAbhya~ggena cAsyAabhIkShNamudarabastiva~gkShaNorukaTIpArshvapRuShThapradeshAnIShaduShNenopacaret||28||

If the fetal development has stalled or is slowed (for various reasons), then the pregnant woman should be advised to take *shali* rice (cooked Oriza sativa Linn.) which is soft, sweet and cool, with meat juices (seasoned with ghee), of one or more of the following animals- the hawk, fish, *gayal*, peacock, rooster, or partridge - or with gruel of *masha* (Phaseolusradiates Linn - black gram) or with the soup of radish, with plenty of ghee. She also should be massaged with lukewarm oil (*tila taila*-gingilly oil) over her abdomen, pelvic region, groin, thigh, waist, sides and back. [28]

Constipation during third trimester

यस्याः पुनरुदावर्तविबन्धः स्यादष्टमे मासे न चानुवासनसाध्यं मन्येत ततस्तस्यास्तद्विकारप्रशमनमुपकल्पयेन्निरूहम्| उदावर्तो ह्युपेक्षितः सहसा सगर्भां [२] गर्भिणीं गर्भमथवाऽतिपातयेत्| तत्र वीरणशालिषष्टिककुशकाशेक्षुवालिकावेतसपरिव्याधमूलानां भूतीकानन्ताकाश्मर्यपरूषकमधुकमृद्वीकानां चपयसाऽर्धोदकेनोद्गमय्य रसं प्रियालबिभीतकमज्जतिलकल्कसम्प्रयुक्तमीषल्लवणमनत्युष्णं च निरूहं दद्यात्| व्यपगतविबन्धां चैनां सुखसलिलपरिषिक्ताङ्गीं स्थैर्यकरमविदाहिनमाहारं भुक्तवतीं सायं मधुरकसिद्धेन तैलेनानुवासयेत्| न्युब्जां त्वेनामास्थापनानुवासनाभ्यामुपचरेत्||२९||

yasyāḥ punarudāvartavibandhaḥ syādaṣṭamē māsē na cānuvāsanasādhyaṁ manyētatatastasyāstadvikārapraśamanamupakalpayēnnirūham| udāvartō hyupēkṣitaḥ sahasā sagarbhāṁ [2] garbhiṇīṁ garbhamathavā'tipātayēt| tatra vīraṇaśāliṣaṣṭikakuśakāśēkṣuvālikāvētasaparivyādhamūlānāṁbhūtīkānantākāśmaryapa rūṣakamadhukamṛdvīkānāṁ ca payasā'rdhōdakēnōdgamayya rasaṁpriyālabibhītakamajjatilakalkasamprayuktamīṣallavaṇamanatyuṣṇaṁ ca nirūhaṁ dadyāt| vyapagatavibandhāṁ caināṁ sukhasalilapariṣiktāṅgīṁ sthairyakaramavidāhinamāhāraṁ bhuktavatīṁsāyaṁ madhurakasiddhēna tailēnānuvāsayēt| nyubjāṁ tvēnāmāsthāpanānuvāsanābhyāmupacarēt||29|| yasyAH punarudAvartavibandhaH syAdaShTame mAse na cAnuvAsanasAdhyaM manyetatatastasyAstadvikAraprashamanamupakalpayennirUham| udAvarto hyupekShitaH sahasA sagarbhAM [2] garbhiNIM garbhamathavA~atipAtayet| tatra vIraNashAliShaShTikakushakAshekShuvAlikAvetasaparivyAdhamUlAnAMbhUtIkAnantAkAshmaryaparUShakamadhukamRudvIkAnAM ca payasA~ardhodakenodgamayya rasaMpriyAlabibhItakamajjatilakalkasamprayuktamIShallavaNamanatyuShNaM ca nirUhaM dadyAt| vyapagatavibandhAM cainAM sukhasalilapariShiktA~ggIM sthairyakaramavidAhinamAhAraM bhuktavatIMsAyaM madhurakasiddhena tailenAnuvAsayet| nyubjAM tvenAmAsthApanAnuvAsanAbhyAmupacaret||29||

In case the pregnant woman develops constipation due to *udavarta* (misperistalsis) in the eighth month and if it cannot be treated with unctuous enema, then the physician should treat her with non-unctuous enema that may relieve her condition. If the disorder of misperistalsis is neglected, it may abruptly turn fatal for both the mother and the fetus or for the fetus alone. In such conditions, a decoction prepared with the roots of *virana* (Veriveriazizanoides Nash), *shali* (Oryzasativa Linn), *sashtika* (a variety of Oryza species), *kusha* (Desmostachya bipinnata Staf), *kasha* (Saccharum spontaneum Linn.), *ikshuvalika* (Asteracanthalongifolia Nees), *vetasa* (Salixcaprea Linn.), *parivyadha* (type of Vetasa, Salix species) *bhutika* (Trachyspermumammi Sprague), *ananta*

(Hemidesmus indicusR. B.), *kashmarya* (Gmelinaarborea Linn.), *parushaka* (Grewiaasiatica Linn.), *madhuka* (Glycyrrhizaglabra Linn) and *mridwika* (Vitisvinifera Linn.), prepared with milk and mixed with half that volume of water containing paste of *priyala* (Buchananialanzan Spreng), *bibhitakamajja* (the seed pulp of Terminaliabelerica Roxb.), *tila* (Sesamumindicum Linn.) and salt (*Saindhava* – rock salt) should be used for non-unctuous enema. Once the constipation is relieved, she should be sprinkled with lukewarm water and then given food having stabilizing properties and which will not cause any burning sensation.

In the evening, she should be treated with unctuous enema of oil prepared with sweet drugs. The enema should be administered to her in a bent-down position (fetal, knee-to-the-chest position). [29]

Symptoms of intra-uterine death

यस्याः पुनरतिमात्रदोषोपचयाद्वा तीक्ष्णोष्णातिमात्रसेवनाद्वा वातमूत्रपुरीषवेगविधारणैर्वा विषमाशि(स)नशयनस्थानसम्पीडनाभिघातैर्वा क्रोधशोकेर्ष्याभयत्रासादिभिर्वा साहसैर्वाऽपरैः कर्मभिरन्तःकुक्षेर्गर्भो [१] म्रियते, तस्याःस्तिमितं स्तब्धमुदरमाततं शीतमश्मान्तर्गतमिव भवत्यस्पन्दनो गर्भः, शूलमधिकमुपजायते, न चाव्यः प्रादुर्भवन्ति, योनिर्नप्रस्रवति, अक्षिणी चास्याः स्रस्ते भवतः, ताम्यति, व्यथते, भ्रमते, श्वसिति, अरतिबहुला च भवति, न चास्या वेगप्रादुर्भावोयथावदुपलभ्यते; इत्येवंलक्षणां स्त्रियं मृतगर्भेयमिति विद्यात्||३०||

yasyāḥ punaratimātradōṣōpacayādvā tīkṣṇōṣṇātimātrasēvanādvā vātamūtrapurīṣavēgavidhāraṇairvāviṣamāśa(sa)naśayanasthānasampīḍanābhighātairvā krōdhaśōkērṣyābhayatrāsādibhirvāsāhasairvā'paraiḥ karmabhirantaḥkukṣērgarbhō [1] mriyatē, tasyāḥ stimitaṁ stabdhamudaramātataṁśītamaśmāntargatamiva bhavatyaspandanō garbhaḥ, śūlamadhikamupajāyatē, na cāvyaḥ prādurbhavanti,yōnirna prasravati, akṣiṇī cāsyāḥ srastē bhavataḥ, tāmyati, vyathatē, bhramatē, śvasiti, aratibahulā cabhavati, na cāsyā vēgaprādurbhāvō yathāvadupalabhyatē; ityēvaṁlakṣaṇāṁ striyaṁ mṛtagarbhēyamitividyāt||30||

yasyAH punaratimAtradoShopacayAdvA tIkShNoShNAtimAtrasevanAdvAvAtamUtrapurIShavegavidhAraNairvA viShamAsha(sa)nashayanasthAnasampIDanAbhighAtairvAkrodhashokerShyAbhayatrAsAdibhirvA sAhasairvA~aparaiH karmabhirantaHkukShergarbho [1] mriyate,tasyAH stimitaM stabdhamudaramAtataM shItamashmAntargatamiva bhavatyaspandano garbhaH,shUlamadhikamupajAyate, na cAvyaH prAdurbhavanti, yonirna prasravati, akShiNI cAsyAH srastebhavataH, tAmyati, vyathate, bhramate, shvasiti, aratibahulA ca bhavati, na cAsyA vegaprAdurbhAvoyathAvadupalabhyate; ityevaMlakShaNAM striyaM mRutagarbheyamiti vidyAt||30||

If the fetus dies in the womb as a result of excessive increase of *doshas* caused due to over-indulgence in pungent and hot things, or due to suppression of urges to pass flatulence, urine and bowel movement, or due to faulty eating, faulty sitting, lying down or standing or due to compression (of the womb) and injuries, or passion, grief, envy, horror, fear etc., or due to intensive/extreme physical activities, then the stomach will be still, rigid, bloated up, cold and stony-hard. This condition would be accompanied by

severe pain in the stomach, but the labor pains do not set in and there is no discharge. The woman's eyes will droop and she may feel nauseous, pain, is in agony, giddiness, and breathlessness with intense restlessness. The natural urges also will not be proper as routine. If these features are seen in a pregnant woman, then it should be construed that the fetus is dead. [30]

Treatment of intra-uterine death

तस्य गर्भशल्यस्य जरायुप्रपातनं कर्म संशमनमित्याहुरेके, मन्त्रादिकमथर्ववेदविहितमित्येके, परिदृष्टकर्मणा शल्यहर्त्राहरणमित्येके| व्यपगतगर्भशल्यां तु स्त्रियमामगर्भां सुरासीध्वरिष्टमधुमदिरासवानामन्यतममग्रे सामर्थ्यतःपाययेदगर्भकोष्ठशुद्ध्यर्थमर्तिविस्मरणार्थं प्रहर्षणार्थं च, अतः परं सम्प्रीणनैर्बलानुरक्षिभिरस्नेहसम्प्रयुक्तैर्यवाग्वादिभिर्वो [१]तत्कालयोगिभिराहारैरुपचरेद्दोषधातुक्लेदविशोषणमात्रं कालम्| अतः परं स्नेहपानैर्बस्तिभिराहारविधिभिश्च दीपनीयजीवनीयबृंहणीयमधुरवातहरसमाख्यातैरुपचरेत्| परिपक्वगर्भशल्यायाः पुनर्विमुक्तगर्भशल्यायास्तदहर्रव स्नेहोपचारः स्यात्||३१||

tasya garbhaśalyasya jarāyuprapātanaṁ karma saṁśamanamityāhurēkē,mantrādikamatharvavēdavihitamityēkē, paridṛṣṭakarmaṇā śalyahartrā haraṇamityēkē| vyapagatagarbhaśalyāṁ tu striyamāmagarbhāṁ surāsīdhvariṣṭamadhumadirāsavānāmanyatamamagrēsāmarthyataḥ pāyayēdgarbhakōṣṭhaśuddhyarthamartivismaraṇārthaṁ praharṣaṇārthaṁ ca, ataḥ paraṁsamprīṇanairbalānurakṣibhirasnēhasamprayuktairyavāgvādibhirvā [1]tatkālayōgibhirāhārairupacarēddōṣadhātuklēdaviśōṣaṇamātraṁ kālam| ataḥ paraṁ snēhapānairbastibhirāhāravidhibhiścadīpanīyajīvanīyabṛṁhaṇīyamadhuravātaharasam ākhyātairupacarēt| paripakvagarbhaśalyāyāḥ punarvimuktagarbhaśalyāyāstadaharēva snēhōpacāraḥ syāt||31|| tasya garbhashalyasya jarAyuprapAtanaM karma saMshamanamityAhureke,mantrAdikamatharvavedavihitamityeke, paridRuShTakarmaNA shalyahartrA haraNamityeke| vyapagatagarbhashalyAM tu striyamAmagarbhAMsurAsIdhvariShTamadhumadirAsavAnAmanyatamamagre sAmarthyataHpAyayedgarbhakoShThashuddhyarthamartivismaraNArthaM praharShaNArthaM ca, ataH paraMsamprINanairbalAnurakShibhirasnehasamprayuktairyavAgvAdibhirvA [1]tatkAlayogibhirAhArairupacareddoShadhAtukledavishoShaNamAtraM kAlam| ataH paraM snehapAnairbastibhirAhAravidhibhishcadIpanIyajIvanIyabRuMhaNIyamadhuravAtahara samAkhyAtairupacaret| paripakvagarbhashalyAyAH punarvimuktagarbhashalyAyAstadahareva snehopacAraH syAt||31||

According to some scholars, the treatment of dead fetus (which acts like a foreign body within the womb) consists of administering medicines which are used to expel the placenta. Others suggest using mantras, prayers and spiritual offerings as explained in the Atharva Veda. Yet others believe that it should be removed by surgical means by an expert surgeon.

If the dead fetus is immature (i.e., in its early stages of development), then once the dead fetus is extracted, the woman should drink, to her fill, alcoholic drinks such *assura,*

sidhu, arishta, madhu, madira and *asava* in order to cleanse her uterus, relieve herself from pain and also to become euphoric (i.e., overcome her grief). Then she should be given food articles that are nourishing and strength-enhancing but without fat or oil in them, such as gruels that are suitable for that moment till the excess moisture of the *dosha* and *dhatus* are absorbed. Then she should be treated with *snehapana* (administration of unctuous substances), enema and diets processed with medications possessing appetizing, vitalizing, bulk-promoting, sweet and *vata*-alleviating properties. If the dead fetus is a mature one, once the dead fetus is removed, that day itself she should be treated with unction measures. [31]

Monthly regimen to be adopted during normal pregnancy

परमतो निर्विकारमाप्याय्यमानस्य गर्भस्य मासे मासे कर्मोपदेक्ष्यामः| प्रथमे मासे शङ्किता चेद्गर्भमापन्ना क्षीरमनुपस्कृतं मात्रावच्छीतं काले काले पिबेत्, सात्म्यमेव च भोजनं सायं प्रातश्चभुञ्जीत; द्वितीये मासे क्षीरमेव च मधुरौषधसिद्धं; तृतीये मासे क्षीरं मधुसर्पिर्भ्यामुपसंसृज्य; चतुर्थे मासेक्षीरनवनीतमक्षमात्रमश्नीयात्; पञ्चमे मासे क्षीरसर्पिः; षष्ठे मासे क्षीरसर्पिर्मधुरौषधसिद्धं; तदेव सप्तमे मासे| तत्र गर्भस्य केशा जायमाना मातुर्विदाहं जनयन्तीति स्त्रियो भाषन्ते; तन्नेति भगवानात्रेयः, किन्तुगर्भोत्पीडनाद्वातपित्तश्लेष्माण उरः प्राप्य विदाहं जनयन्ति, ततः कण्डूरुपजायते, कण्डूमूला च किक्किसावाप्तिर्भवति| तत्र कोलोदकेन नवनीतस्य मधुरौषधसिद्धस्य पाणितलमात्रं काले कालेऽस्यै पानार्थं दद्यात्, चन्दनमृणालकल्कैश्चास्याःस्तनोदरं विमृद्गीयात्, शिरीषधातकीसर्षपमधुकचूर्णैर्वा, कुटजार्जकबीजमुस्तहरिद्राकल्कैर्वा,निम्बकोलसुरसमञ्जिष्ठाकल्कैर्वा, पृषतहरिणशशरुधिरयुतया त्रिफलया वा; करवीरपत्रसिद्धेन तैलेनाभ्यङ्गः; परिषेकःपुनर्मालतीमधुकसिद्धेनाम्भसा; जातकण्डूश्च कण्डूयनं वर्जयेत्वग्भेदवैरूप्यपरिहारार्थम्, असह्यायां तुकण्ड्वामुन्मर्दनोद्धर्षणाभ्यां परिहारः स्यात्; मधुरमाहारजातं वातहरमल्पमस्नेहलवणमल्पोदकानुपानं च भुञ्जीत| अष्टमे तु मासे क्षीरयवागूं सर्पिष्मतीं काले काले पिबेत्; तन्नेति भद्रकाप्यः, पैड्गल्यॉबाधो हृयस्या गर्भमागच्छेदिति; अस्त्वत्रपैड्गल्याबाध इत्याह भगवान् पुनर्वसुरात्रेयः, न त्वेवैतन्न कार्यम्; एवं कुर्वती हृयरोगाऽऽरोग्यबलवर्णस्वरसंहननसम्पदुपेतंज्ञातीनामपि श्रेष्ठमपत्यं जनयति| नवमे तु खल्वेनां मासे मधुरौषधसिद्धेन तैलेनानुवासयेत्| अतश्चैवास्यास्तैलात् पिचुं योनौ प्रणयेद्गर्भस्थानमार्गस्नेहनार्थम्| यदिदं कर्म प्रथमं मासं समुपादायोपदिष्टमानवमान्मासात्तेन गर्भिण्या गर्भसमये गर्भधारिणीकुक्षिकटीपार्श्वपृष्ठं [१] मृदूभवति,वातश्चानुलोमः सम्पद्यते, मूत्रपुरीषे च प्रकृतिभूते सुखेन मार्गमनुपद्येते, चर्मनखानि च मार्दवमुपयान्ति, बलवर्णौचोपचीयेते; पुत्रं चेष्टं सम्पदुपेतं सुखिनं सुखेनैषा काले प्रजायत इति||३२||

paramatō nirvikāramāpyāyyamānasya garbhasya māsē māsē karmōpadēkṣyāmaḥ| prathamē māsē śaṅkitā cēdgarbhamāpannā kṣīramanupaskr̥taṁ mātrāvacchītaṁ kālē kālē pibēt,sātmyamēva ca bhōjanaṁ sāyaṁ prātaśca bhuñjīta; dvitīyē māsē kṣīramēva ca madhurauṣadhasiddhaṁ;tr̥tīyē māsē kṣīraṁ madhusarpirbhyāmupasaṁsr̥jya; caturthē māsē kṣīranavanītamakṣamātramaśnīyāt;pañcamē māsē kṣīrasarpiḥ; ṣaṣṭhē māsē kṣīrasarpirmadhurauṣadhasiddhaṁ; tadēva saptamē māsē| tatra garbhasya kēśā jāyamānā māturvidāhaṁ janayantīti striyō bhāṣantē; tannēti bhagavānātrēyaḥ, kintugarbhōtpīḍanādvātapittaślēṣmāṇa uraḥ prāpya vidāhaṁ janayanti, tataḥ kaṇḍūrupajāyatē, kaṇḍūmūlā cakikkisāvāptirbhavati| tatra kōlōdakēna navanītasya madhurauṣadhasiddhasya pāṇitalamātraṁ kālē kālē’syai pānārthaṁ dadyāt,candanamr̥ṇālakalkaiścāsyāḥ stanōdaraṁ vimr̥dgīyāt,

śirīṣadhātakīsarṣapamadhukacūrṇairvā,kuṭajārjakabījamustaharidrākalkairvā, nimbakōlasurasamañjiṣṭhākalkairvā,pṛṣatahariṇaśaśarudhirayutayā triphalayā vā; karavīrapatrasiddhēna tailēnābhyaṅgaḥ; pariṣēkaḥpunarmālatīmadhukasiddhēnāmbhasā; jātakaṇḍūśca kaṇḍūyanaṁvarjayēttvagbhēdavairūpyaparihārārtham, asahyāyāṁ tu kaṇḍvāmunmardanōddharṣaṇābhyāṁ parihāraḥsyāt; madhuramāhārajātaṁ vātaharamalpamasnēhalavaṇamalpōdakānupānaṁ ca bhuñjīta| aṣṭamē tu māsē kṣīrayavāgūṁ sarpiṣmatīṁ kālē kālē pibēt; tannēti bhadrakāpyaḥ, paiṅgalyābādhō hyasyāgarbhamāgacchēditi; astvatra paiṅgalyābādha ityāha bhagavān punarvasurātrēyaḥ, na tvēvaitannakāryam; ēvaṁ kurvatī hyarōgā''rōgyabalavarṇasvarasaṁhananasampadupētaṁ jñātīnāmapiśrēṣṭhamapatyaṁ janayati| navamē tu khalvēnāṁ māsē madhurauṣadhasiddhēna tailēnānuvāsayēt| ataścaivāsyāstailāt picuṁ yōnau praṇayēdgarbhasthānamārgasnēhanārtham| yadidaṁ karma prathamaṁ māsaṁ samupādāyōpadiṣṭamānavamānmāsāttēna garbhiṇyā garbhasamayēgarbhadhāriṇīkukṣikaṭīpārśvapṛṣṭhaṁ [1] mṛdūbhavati, vātaścānulōmaḥ sampadyatē, mūtrapurīṣē caprakṛtibhūtē sukhēna mārgamanupadyētē, carmanakhāni ca mārdavamupayānti, balavarṇau cōpacīyētē;putraṁ cēṣṭaṁ sampadupētaṁ sukhinaṁ sukhēnaiṣā kālē prajāyata iti||32|| paramato nirvikAramApyAyyamAnasya garbhasya mAse mAse karmopadekShyAmaH| prathame mAse sha~gkitA cedgarbhamApannA kShIramanupaskRutaM mAtrAvacchItaM kAle kAle pibet,sAtmyameva ca bhojanaM sAyaM prAtashca bhu~jjIta; dvitIye mAse kShIrameva camadhurauShadhasiddhaM; tRutIye mAse kShIraM madhusarpirbhyAmupasaMsRujya; caturthe mAsekShIranavanItamakShamAtramashnIyAt; pa~jcame mAse kShIrasarpiH; ShaShThe mAsekShIrasarpirmadhurauShadhasiddhaM; tadeva saptame mAse| tatra garbhasya keshA jAyamAnA mAturvidAhaM janayantIti striyo bhAShante; tanneti bhagavAnAtreyaH,kintu garbhotpIDanAdvAtapittashleShmANa uraH prApya vidAhaM janayanti, tataH kaNDUrupajAyate,kaNDUmUlA ca kikkisAvAptirbhavati| tatra kolodakena navanItasya madhurauShadhasiddhasya pANitalamAtraM kAle kAle~asyai pANArthaMdadyAt, candanamRuNAlakalkaishcAsyAH stanodaraM vimRudgIyAt,shirIShadhAtakIsarShapamadhukacUrNairvA, kuTajArjakabIjamustaharidrAkalkairvA,nimbakolasurasama~jjiShThAkalkairvA, pRuShatahariNashasharudhirayutayA triphalayA vA;karavIrapatrasiddhena tailenAbhya~ggaH; pariShekaH punarmAlatImadhukasiddhenAmbhasA;jAtakaNDUshca kaNDUyanaM varjayettvagbhedavairUpyaparihArArtham, asahyAyAM tukaNDvAmunmardanoddharShaNAbhyAM parihAraH syAt; madhuramAhArajAtaMvAtaharamalpamasnehalavaNamalpodakAnupAnaM ca bhu~jjIta| aShTame tu mAse kShIrayavAgUM sarpiShmatIM kAle kAle pibet; tanneti bhadrakApyaH, pai~ggalyAbAdhohyasyA garbhamAgacchediti; astvatra pai~ggalyAbAdha ityAha bhagavAn punarvasurAtreyaH, natvevaitanna kAryam; evaM kurvatI hyarogA$_a$arogyabalavarNasvarasaMhananasampadupetaMj~jAtInAmapi shreShThamapatyaM janayati| navame tu khalvenAM mAse madhurauShadhasiddhena tailenAnuvAsayet| atashcaivAsyAstailAt picuM yonau praNayedgarbhasthAnamArgasnehanArtham| yadidaM karma prathamaM mAsaM

samupAdAyopadiShTamAnavamAnmAsAttena garbhiNyAgarbhasamaye garbhadhAriNIkukShikaTIpArshvapRuShThaM [1] mRudUbhavati, vAtashcAnulomaHsampadyate, mUtrapurIShe ca prakRutibhUte sukhena mArgamanupadyete, carmanakhAni camArdavamupayAnti, balavarNau copacIyete; putraM ceShTaM sampadupetaM sukhinaM sukhenaiShA kAleprajAyata iti||32||

In this verse, we shall explain the monthly regimen to be adopted in a steadily developing, normal pregnancy:

- In the first month when pregnancy is suspected, cold and unmedicated milk (that has not been processed with any drug) should be taken in adequate quantity at regular intervals, and nourishing food should be eaten twice a day.
- In the second month of pregnancy, milk processed with sweet-tasting drugs should be taken, as needed.
- In the third month of pregnancy, milk along with honey and ghee should be given to drink.
- In the fourth month of pregnancy, milk along with one *aksha* (10 – 12 g) butter should be consumed.
- In the fifth month of pregnancy, milk along with ghee should be given.
- In the sixth month of pregnancy, milk with ghee processed with sweet-tasting drugs should be given to drink.
- In the seventh month of pregnancy, she should be given the same regimen as prescribed in the sixth month. Experienced women are of the opinion that during this period, the fetus develops scalp hair and it causes burning sensation in the mother. But this view is negated by Lord Atreya, who says that due to the pressure created by the fetus, the three *doshas* of the mother reach the chest region and cause burning sensation in her, causing itching which, in turn, causes *kikkisa* (stretch-marks or striae gravidarum -linea albicantes – the white abdominal lines seen during and after pregnancy on the abdomen). To manage this condition, she should regularly be given butter medicated with sweet-tasting drugs, the quantity of which she can hold in her single palm, along with a decoction of *kola* (Zizyphus jujube Lam). Her breasts and abdomen should be massaged with a paste of *chandana* (Santalumalbum Linn.), *mrinala* (stalk of lotus) or powder of *shirisha* (Albizia lebbeck Benth), *dhataki* (Woodfordiafruticosa Kurz), *sarshapa* (Mustard – Brassicanigra Koch), and *madhuka* (Glycyrrhizaglabra Linn.) or paste of *kutaja* (Holarrhenaantidysenterica Wall.), seed of *arjaka* (Ocimumgratissimum Linn.), *musta* (Cyperusrotundus Linn.), *haridra* (Curcumalonga Linn.) or paste of *nimba* (Azadirachtaindica A. Juss), *kola* (Zizyphusjujuba Lam.), *surasa* (Ocimumsanctum Linn.) and *manjishta* (Rubiacordifolia Linn.) or *triphala* (three pungent fruits – Terminaliachebula Linn., Terminaliabelerica Roxb. and Emblicaofficinalis Gaertn.) mixed with the blood of *prishta* (spotted deer), massage with oil prepared with leaf of *karavira* (Neriumindicum Mill.) and sprinkling with water processed with *jati* (*Malati* – Aganosma dichotoma K. Schum.) and *madhuka* (Glycyrrhizaglabra Linn.) plant. Thus, itching should be avoided to prevent stretch-mark on skin (and therefore,

avoiding disfiguring the skin). If itching is too severe to tolerate then it should be overcome by an application of *unmardana* (anointing) and *udgharshana* (rubbing with pastes) procedures. During this period, she should eat sweet-tasting food that is *vata* alleviating in nature and is light on oil, fat and salt, and should drink less water immediately after the food.

- In the eighth month, she should take gruel prepared with milk and mixed with ghee in all her meals in their appropriate times. Bhadrakapya has opposing views on this and believes that it causes *paingalya* (tawny discoloration of the eyes of fetus) in the fetus, and hence should not be practiced. On this point, Lord Atreya believes that while the risk of paingalya may be there, it does not indicate in any way that the above regimen should not be applied. The woman following this regimen remains free from all disorders and gives birth to a child endowed with excellent health, strength, complexion, voice and compactness of body.
- Finally, in the ninth month of pregnancy, she should be treated with unctuous enema prepared with sweet-tasting drugs. A cotton swab soaked in the same oil should be kept in her genital tract in order to lubricate the passage of the fetus.

If the specific dietary regimen and therapeutic measures mentioned above are followed right from the first month of pregnancy to the ninth month, the entire child-bearing region of the woman's body – including her womb, waist, sides of pelvis, and her back - become soft at the time of delivery, *vata* functions in a normal way, urine and bowel movement pass smoothly, skin and nails become soft, her strength and complexion are improved and the woman delivers the child effortlessly. [32]

Infra structure of maternity home

प्राक् चैवास्या नवमान्मासात् सूतिकागारं कारयेदपहृतास्थिशर्कराकपाले देशे प्रशस्तरूपरसगन्धायां भूमौ प्राग्द्वारमुदग्द्वारं वाबैल्वानां कोष्ठानां तैन्दुकैङ्गुदकानां भाल्लातकानां वार(रु)णानां खादिराणां वा; यानि चान्यान्यपि ब्राह्मणाःशंसेयुरथर्ववेदविदस्तेषां;
वसनालेपनाच्छादनापिधानसम्पदुपेतंवास्तुविद्याहृदययोगाग्निसलिलोदूखलवर्चःस्थानस्नानभूमिमहान समृतुसुखं च||३३||

prāk caivāsyā navamānmāsāt sūtikāgāraṁ kārayēdapahṛtāsthiśarkarākapālē dēśēpraśastarūparasagandhāyāṁ bhūmau prāgdvāramudagdvāraṁ vā bailvānāṁ kāṣṭhānāṁtaindukaiṅgudakānāṁ bhāllātakānāṁ vāra(ru)ṇānāṁ khādirāṇāṁ vā; yāni cānyānyapi brāhmaṇāḥśaṁsēyuratharvavēdavidastēṣāṁ;
vasanālēpanācchādanāpidhānasampadupētaṁvāstuvidyāhṛdayayōgāgnisalilōdūkhalavarcaḥsthānasnānabhūmimahānasamṛtusukhaṁ ca||33||

prAk caivAsyA navamAnmAsAt sUtikAgAraM kArayedapahRutAsthisharkarAkapAle deshEprashastarUparasagandhAyAM bhUmau prAgdvAramudagdvAraM vA bailvAnAM kAShThAnAMtaindukai~ggudakAnAM bhAllAtakAnAM vAra(ru)NAnAM khAdirANAM vA; yAni cAnyAnyapi brAhmaNAHshaMseyuratharvavedavidasteShAM;
vasanAlEpanAcchAdanApidhAnasampadupEtaMvAstuvidyAhRudayayOgAgnisalilOdUkhalavarcaHsthAnasnAnabhUmimahAnasamRutusukhaM ca||33||

Well before the ninth month of pregnancy, a maternity home should be constructed in a place that is free from bones, gravels and broken pieces of baked earthen utensils, the soil of which should have excellent color, taste and odour, the door of which should be facing the east or north and made of *bilwa* wood (Aeglemarmelos Corr.) or *tinduka* (Diospyrosperegrine Gurke), *ingudi* (Balanitesaegyptica Delile.), *bhallataka* (Semecarpusanacardium Linn.), *varuna* (Creteva religiosa) or *khadira* (Acaciacatechu willd.), or those woods recommended by *brahmins* who are well versed in Atharva Veda. The maternity home should be well built, spacious, well painted, have adequate doors and windows, well furnished with appliances, furnishings, water storage, lavatories, toiletries, etc. - built in accordance with the principles of *Vastuvidya* (science of architecture). The house should be comfortable for all seasons. [33]

Requirements in the maternity home

तत्र
सर्पिस्तैलमधुसैन्धवसौवर्चलकालविड्लवणविडङ्गकुष्ठकिलिमनागर-पिप्पलीपिप्पलीमूलहस्तिपिप्पली मण्डूकपर्ण्येलालाङ्गलीवचाचव्यचित्रकचिरबिल्व-हिङ्गुसर्षपलशुनकतककणकणिकानीपातसीबल्वजभूर्ज कुलत्थमैरेयसुरासवाः सन्निहिताः स्युः; तथाऽश्मानौ द्वौ, द्वे कु(च)ण्डमुसले, द्वे उदूखले, खरवृषभश्च [१] , द्वौ च तीक्ष्णौ सूचीपिप्पलकौ सौवर्णराजतौ, शस्त्राणि च तीक्ष्णायसानि, द्वौ चबिल्वमयौ पर्यङ्कौ, तैन्दुकैङ्गुदानि च काष्ठान्यग्निसन्धुक्षणानि, स्त्रियश्च बहव्यो बहुशः प्रजाताः
सौहार्दयुक्ताःसततमनुरक्ताः प्रदक्षिणाचाराः प्रतिपत्तिकुशलाः प्रकृतिवत्सलास्त्यक्तविषादाः क्लेशसहिन्योऽभिमताः,ब्राह्मणाश्चाथर्ववेदविदः; यच्चान्यदपि तत्र समर्थं मन्येत, यच्चान्यच्च ब्राह्मणा ब्रूयुः स्त्रियश्च वृद्धास्तत् कार्यम्||३४||

tatra
sarpistailamadhusaindhavasauvarcalakālaviḍlavaṇaviḍaṅgakuṣṭhakilimanāgara-pippalīpippalīmūlahastipippalīmaṇḍūkaparṇyēlālāṅgalīvacācavyacitrakacirabilva-hiṅgusarṣapalaśunakatakakaṇakaṇikānīpātasībalvajabhūrjakulatthamairēyasurāsavāḥ sannihitāḥ syuḥ;tathā'śmānau dvau, dvē ku(ca)ṇḍamusalē, dvē udūkhalē, kharavṛṣabhaśca [1] , dvau ca tīkṣṇausūcīpippalakau sauvarṇarājatau, śastrāṇi ca tīkṣṇāyasāni, dvau ca bilvamayau paryaṅkau,taindukaiṅgudāni ca kāṣṭhānyagnisandhukṣaṇāni, striyaśca bahvyō bahuśaḥ prajātāḥ sauhārdayuktāḥsatatamanuraktāḥ pradakṣiṇācārāḥ pratipattikuśalāḥ prakṛtivatsalāstyaktaviṣādāḥ klēśasahinyō'bhimatāḥ,brāhmaṇāścātharvavēdavidaḥ; yaccānyadapi tatra samartham manyēta, yaccānyacca brāhmaṇā brūyuḥstriyaśca vṛddhāstat kāryam||34||

tatra
sarpistailamadhusaindhavasauvarcalakAlaviDlavaNaviDa$_{ggakuShThakilimanAgara-pippalIpippalImUlahastipippalImaNDUkaparNyelAlA}$ggalIvacAcavyacitrakacirabilva-hi~ggusarShapalashunakatakakaNakaNikAnIpAtasIbalvajabhUrjakulatthamaireyasurAsavAH sannihitAHsyuH; tathA~ashmAnau dvau, dve ku(ca)NDamusale, dve udUkhale, kharavRuShabhashca [1] , dvau catIkShNau sUcIpippalakau sauvarNarAjatau, shastrANi ca tIkShNAyasAni, dvau ca bilvamayau parya$_{gkau,taindukai}$ggudAni ca kAShThAnyagnisandhukShaNAni, striyashca bahvyo bahushaH prajAtAHsauhArdayuktAH satatamanuraktAH pradakShiNAcArAH pratipattikushalAHprakRutivatsalAstyaktaviShAdAH kleshasahinyo~abhimatAH, brAhmaNAshcAtharvavedavidaH;yaccAnyadapi tatra

samarthaM manyeta, yaccAnyacca brAhmaNA brUyuH striyashca vRuddhAstatkAryam||34||

The following items should be made available in that maternity home: Ghee, honey, *saindhava* (rock salt), *sauvarchala, kala, bida* salts, *vidanga* (Emblelia ribes Burm. f.), *kushta* (Saussurea lappaC. B. Clarke.), *kilima* (Cedrus deodara Loud.), *nagara* (Zingiber officinale Rosc.), *pippali* (Piper longum Linn), *pippali moola* (root of Piper longum Linn.), *hasti pippali* (Scindapsus officinalis Schott), *mandukaparni* (Centella asiatica urban.), *ela* (Elettaria cadamomum Maton.), *langali* (Gloriosa superba Linn.), *vacha* (Acorus calamus Linn.), *chavya* (Piper cheba Hunter.), *chitraka* (Plumbago zeylanica Linn.), *chirabilva* (Pongamia pinnata Merr.), *hingu* (Ferula narthex Boiss.), *sarshapa* (Brassica nigra Koch.), *lashuna* (Alium sativum Linn.), *kataka* (Strychnos potatorum Linn. f.), *kana* (Pippali – piper longum Linn), *kundaka, kanika* (a variety of *kana* with bigger grains), *neepa* (Anthocephalus indicus A. Rich.), *atasi* (Linum usitatissumum Linn.), *balvaja* (–), *bhurja* (Betula utilis D. Don.), *kulatha* (Dolichos biflorus Linn.), *maireya*, and alcoholic beverages (*sura*, and *asava*). In addition to the above, the following items too should be kept available there – two grinding stones, two small pestles, two mortars, one untamed bull, two gold and silver cases for keeping needles, various surgical instruments that are sharp and prepared of metals, two bedsteads made of *bilva* (Aeglemarmelos Corr.), wood of *tinduka* (Diospyrosperegrine Gurke) and *ingudi* (Balanitesaegyptica Delile.) as fire wood, good number of female attendants who are multiskilled, who are affectionate and attached to the lady, well mannered, resourceful, pleasant to talk to, free from grief, tolerant of hardship and agreeable, and brahmins well versed in the Atharva Veda.

Above all, whatever prescribed by brahmins and experienced old ladies and found necessary are to be kept handy in this maternity home. [34]

Rituals for the expecting woman before entering the maternity home

ततः प्रवृत्ते नवमे मासे पुण्येऽहनि प्रशस्तनक्षत्रयोगमुपगते प्रशस्ते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते शान्तिहुत्वा गोब्राह्मणमग्निमुदकं चादौ प्रवेश्य गोभ्यस्तृणोदकं मधुलाजांश्च प्रदाय ब्राह्मणेभ्योऽक्षितान् सुमनसो नान्दीमुखानि चफलानीष्टानि दत्त्वोदकपूर्वमासनस्थेभ्योऽभिवाद्य पुनराचम्य स्वस्ति वाचयेत्| ततः पुण्याहशब्देन गोब्राह्मणं समनुवर्तमाना [१] प्रदक्षिणं प्रविशेत् सूतिकागारम्| तत्रस्था च प्रसवकालं प्रतीक्षेत||३५||

tataḥ pravṛttē navamē māsē puṇyē’hani praśastanakṣatrayōgamupagatē praśastē bhagavati śaśini kalyāṇēkalyāṇē ca karaṇē maitrē muhūrtē śāntiṁ hutvā gōbrāhmaṇamagnimudakaṁ cādau pravēśyagōbhyastṛṇōdakaṁ madhulājāṁśca pradāya brāhmaṇēbhyō’kṣatān sumanasō nāndīmukhāni caphalānīṣṭāni dattvōdakapūrvamāsanasthēbhyō’bhivādya punarācamya svasti vācayēt| tataḥ puṇyāhaśabdēna gōbrāhmaṇaṁ samanuvartamānā [1] pradakṣiṇaṁ praviśēt sūtikāgāram| tatrasthā ca prasavakālaṁ pratīkṣēta||35|| tataH pravRutte navame mAse puNye~ahani prashastanakShatrayogamupagate prashaste bhagavatishashini kalyANe kalyANe ca karaNe maitre muhUrte shAntiM hutvA gobrAhmaNamagnimudakaM cAdaupraveshya gobhyastRuNodakaM madhulAjAMshca pradAya brAhmaNebhyo~akShatAn sumanasonAndImukhAni ca phalAnIShTAni

dattvodakapUrvamAsanasthebhyo~abhivAdya punarAcamya svastivAcayet| tataH puNyAhashabdena gobrAhmaNaM samanuvartamAnA [1] pradakShiNaM pravishet sUtikAgAram| tatrasthA ca prasavakAlaM pratIkSheta||35||

After furnishing the maternity home, in the beginning of the ninth month, on an auspicious day, when moon is in the auspicious *nakshatra* (constellation), with an auspicious *karana* and at an auspicious *muhurta* (astrological unit of time), with priests offering oblations and rites to holy fire, first of all the cow, the *brahmana*, fire and water should be made to enter the maternity home. Then grass, water, honey and *laja* (parched rice) should be offered to the cows, and *akshata* (rice grains prepared exclusively for worship), fragrant flowers and sweet fruits (such as *khajura*, date), which are indicative of good fortune, should be offered to the *brahmanas*. Blessings should then be sought from the *brahmanas*, after taking sips of water (*achamana* is taking sips of water after chanting *mantra*). With auspicious mantras being chanted by the priests, the expecting woman should enter the maternity home, following the cow and the *brahmanas* to her right side. Then she should stay there until she delivers her child. [35]

Premonitory signs and symptoms of labor

तस्यास्तु खल्विमानि लिङ्गानि प्रजननकालमभितो भवन्ति; तद्यथा- क्लमो गात्राणां, ग्लानिराननस्य, अक्ष्णोः शैथिल्यं,विमुक्तबन्धनत्वमिव [१] वक्षसः, कुक्षेरवसंसनम्, अधोगुरुत्वं, वङ्क्षणबस्तिकटीकुक्षिपार्श्वपृष्ठनिस्तोदः, योनेः प्रस्रवणम्,अनन्नाभिलाषश्चेति; ततोऽनन्तरमावीनां प्रादुर्भावः, प्रसेकश्च गर्भोदकस्य||३६||

tasyāstu khalvimāni liṅgāni prajananakālamabhitō bhavanti; tadyathā- klamō gātrāṇāṁ, glānirānanasya,akṣṇōḥ śaithilyaṁ, vimuktabandhanatvamiva [1] vakṣasaḥ, kukṣēravasraṁsanam, adhōgurutvaṁ,vaṅkṣaṇabastikaṭīkukṣipārśvapr̥ṣṭhanistōdaḥ, yōnēḥ prasravaṇam, anannābhilāṣaścēti;tatō'nantaramāvīnāṁ prādurbhāvaḥ, prasēkaśca garbhōdakasya||36||

tasyAstu khalvimAni li~ggAni prajananakAlamabhito bhavanti; tadyathA- klamo gAtrANAM,glAnirAnanasya, akShNoH shaithilyaM, vimuktabandhanatvamiva [1] vakShasaH, kukSheravasraMsanam,adhogurutvaM, va~gkShaNabastikaTIkukShipArshvapRuShThanistodaH, yoneH prasravaNam,anannAbhilAShasheti; tato~anantaramAvInAM prAdurbhAvaH, prasekashca garbhodakasya||36||

The premonitory signs and symptoms of labor include tiredness, pallor, laxity of eyes (drooping of eyelids), feeling of getting freed from constrictions around the chest, bearing down pressure sensation in pelvis because of fetus, heaviness of lower abdomen, and pain in the groin, bladder area perineum, pelvis, belly, sides and the back, discharge from the vagina, lack of desire for food. These are typically followed by the appearance of *garbhodaka* (amniotic fluid) and initiation of *aavee* (labor pain). [36]

Commencement of *aavee* (labor)

आवीप्रादुर्भावे तु भूमौ शयनं विदध्यान्मृद्वास्तरणोपपन्नम्| तदध्यासीत [२] सा| तां ततः समन्ततः परिवार्य यथोक्तगुणाः स्त्रियः पर्युपासीरन्नाश्वासयन्त्यो वाग्भिर्ग्राहिणीयाभिः [३] सान्त्वनीयाभिश्च||३७||

āvīprādurbhāvē tu bhūmau śayanaṁ vidadhyānmṛdvāstaraṇōpapannam| tadadhyāsīta [2] sā| tāṁ tataḥ samantataḥ parivārya yathōktaguṇāḥ striyaḥ paryupāsīrannāśvāsayantyō vāgbhirgrāhiṇīyābhiḥ[3] sāntvanīyābhiśca||37||
AvIprAdurbhAve tu bhUmau shayanaM vidadhyAnmRudvAstaraNopapannam| tadadhyAsIta [2] sA| tAM tataH samantataH parivArya yathoktaguNAH striyaH paryupAsIrannAshvAsayantyovAgbhirgrAhiNIyAbhiH [3] sAntvanIyAbhishca||37||

With the commencement of *aavee*, the parturient woman should be made to sit on a bed prepared with soft materials spread over the ground. Then, the female attendants with qualities mentioned in the preceding verses should surround her from all sides and encourage her by comforting words and touch. [37]

Issues with delivery despite labor pains

सा चेदावीभिः सङ्क्लिश्यमाना न प्रजायेताथैनां ब्रूयात्-उत्तिष्ठ, मुसलमन्यतरं गृहीष्व, अनेनैतदुलूखलं धान्यपूर्णमुहुर्मुहुरभिजहि मुहुर्मुहुरवजृम्भस्व चङ्क्रमस्व चान्तराऽन्तरेति; एवमुपदिशन्त्येके| तन्नेत्याह भगवानात्रेयः| दारुणव्यायामवर्जनं हि गर्भिण्याः सततमुपदिश्यते, विशेषतश्च प्रजननकाले प्रचलितसर्वधातुदोषायाःसुकुमार्या नार्यामुसलव्यायामसमीरितो वायुरन्तरं लब्धवा प्राणान् हिंस्यात्, दुष्प्रतीकारतमा हि तस्मिन् काले विशेषेण भवति गर्भिणी;तस्मान्मुसलग्रहणं परिहार्यमृषयो मन्यन्ते, जृम्भणं चङ्क्रमणं च पुनरनुष्ठेयमिति| अथास्यै दद्यात् कुष्ठैलालाङ्गलिकीवचाचित्रकचिरबिल्वचव्यचूर्णमुपघ्रातुं, सा तन्मुहुर्मुहुरुपजिघ्रेत्, तथा भूर्जपत्रधूमंशिंशपासारधूमं वा| तस्याश्चान्तराऽन्तरा कटीपार्श्वपृष्ठसक्थिदेशानीषदुष्णेन तैलेनाभ्यज्यानुसुखमवमृद्नीयात् [४] | अनेन कर्मणा गर्भोऽवाक् [५] प्रतिपद्यते||३८||

sā cēdāvībhiḥ saṅkliśyamānā na prajāyētāthaināṁ brūyāt- uttiṣṭha, musalamanyataraṁ gṛhīṣva,anēnaitadulūkhalaṁ dhānyapūrṇaṁ muhurmuhurabhijahi muhurmuhuravajṛmbhasva caṅkramasvacāntarā'ntarēti; ēvamupadiśantyēkē| tannētyāha bhagavānātrēyaḥ| dāruṇavyāyāmavarjanaṁ hi garbhiṇyāḥ satatamupadiśyatē, viśēṣataśca prajananakālēpracalitasarvadhātudōṣāyāḥ sukumāryā nāryā musalavyāyāmasamīritō vāyurantaraṁ labdhvā prāṇānhiṁsyāt, duṣpratīkāratamā hi tasmin kālē viśēṣēṇa bhavati garbhiṇī; tasmānmusalagrahaṇaṁparihāryamṛṣayō manyantē, jṛmbhaṇaṁ caṅkramaṇaṁ ca punaranuṣṭhēyamiti| athāsyai dadyāt kuṣṭhailālāṅgalikīvacācitrakacirabilvacavyacūrṇamupaghrātuṁ, sātanmuhurmuhurupajighrēt, tathā bhūrjapatradhūmaṁ śiṁśapāsāradhūmaṁ vā| tasyāścāntarā'ntarā kaṭīpārśvapṛṣṭhasakthidēśānīṣaduṣṇēna tailēnābhyajyānusukhamavamṛdnīyāt [4] | anēna karmaṇā garbhō'vāk [5] pratipadyatē||38|| sA cedAvIbhiH sa~gklishyamAnA na prajAyetAthainAM brUyAt-uttiShTha, musalamanyataraM gRuhIShva,anenaitadulUkhalaM dhAnyapUrNaM muhurmuhurabhijahi muhurmuhuravajRumbhasva ca$_{gkramasvacAntarA}$antareti; evamupadishantyeke| tannetyAha bhagavAnAtreyaH| dAruNavyAyAmavarjanaM hi

garbhiNyAH satatamupadishyate, visheShatashca prajananakAlepracalitasarvadhAtudoShAyAH sukumAryA nAryA musalavyAyAmasamIrito vAyurantaraM labdhvA prANAnhiMsyAt, duShpratIkAratamA hi tasmin kAle visheSheNa bhavati garbhiNI; tasmAnmusalagrahaNaMparihAryamRuShayo manyante, jRumbhaNaM ca~gkramaNaM ca punaranuShTheyamiti| athAsyai dadyAt kuShThailAlA~ggalikIvacAcitrakacirabilvacavyacUrNamupaghrAtuM, sAtanmuhurmuhurupajighret, tathA bhUrjapatradhUmaM shiMshapAsAradhUmaM vA| tasyAshcAntarA~antarA kaTIpArshvapRuShThasakthideshAnIShaduShNenatailenAbhyajyAnusukhamavamRudnIyAt [4] | anena karmaNA garbho~avAk [5] pratipadyate||38||

If in spite of acute labor pains, she is not able to deliver, some advise that the woman must be instructed to get up, hold a pestle and pound grains repeatedly, taking breaks and deep breaths, and moving about periodically. Lord Atreya, however, does not consider it right. According to him, a pregnant woman should always be advised to avoid strenuous exercises and particularly during parturition, since all the body elements and humors are in a state of commotion, *vata*, aggravated by the strain involved in the exercise of pounding, could even be fatal to the pregnant woman. Woman during this situation will be difficult to cure. Other sages advise against the pounding exercises but advocating deep breathing and moving about.

The woman should be made to inhale the powders of *kushta* (Saussurea lappa C.B.Clarke.), *ela* (Elettaria cardamomum Maton), *langalaki* (Gloriosa superb Linn.), *vacha* (Acorus calamus Linn.), *chitraka* (Plumbago zeylanica Linn.), *chirbilva* (Pongamia pinnata Mirr.) and *chavya* (Piper chaba Hunter), which can be administered frequently . Similarly the fumigation done with leaves of *bhurja* (Betula utilis D. Don.) or pith of *shimsapa* (Dalbergia sissoo Roxb.) could be used for inhalation. During this period, she should be given a light massage over her waist, sides, back and legs with lukewarm oil followed by a kneading massage. With these measures the fetus descends down. [38]

Mantra to be recited when labor pain increases

स यदा जानीयाद्विमुच्य हृदयमुदरमस्यास्त्वाविशति, बस्तिशिरोऽवगृह्णाति, त्वरयन्त्येनामाव्यः, परिवर्ततेऽधो [६] गर्भइति; अस्यामवस्थायां पर्यङ्कमेनामारोप्य प्रवाहयितुमुपक्रमेत| कर्णे चास्या मन्त्रमिममनुकूला स्त्री जपेत्- 'क्षितिर्जलं वियत्तेजो वायुर्विष्णुः [७] प्रजापतिः| सगर्भां त्वां सदा पान्तु वैशल्यं च दिशन्तु ते| प्रसूष्व त्वमविक्लिष्टमविक्लिष्टा शुभाननें!| कार्तिकेयद्युतिं पुत्रं कार्तिकेयाभिरक्षितम्' इति||३९||

sa yadā jānīyādvimucya hṛdayamudaramasyāstvāviśati, bastiśirō'vagṛhṇāti, tvarayantyēnāmāvyaḥ,parivartatē'dhō [6] garbha iti; asyāmavasthāyāṁ paryaṅkamēnāmārōpya pravāhayitumupakramēta| karṇē cāsyā mantramimamanukūlā strī japēt- 'kṣitirjalaṁ viyattējō vāyurviṣṇuḥ [7] prajāpatiḥ| sagarbhāṁ tvāṁ sadā pāntu vaiśalyaṁ ca diśantu tē| prasūṣva tvamavikliṣṭamavikliṣṭā śubhānanē!| kārtikēyadyutiṁ putraṁ kārtikēyābhirakṣitam' iti||39|| sa yadA jAnIyAdvimucya hRudayamudaramasyAstvAvishati, bastishiro~avagRuhNAti,tvarayantyenAmAvyaH,

parivartate~adho [6] garbha iti; asyAmavasthAyAM parya~gkamenAmAropyapravAhayitumupakrameta| karNe cAsyA mantramimamanukUlA strI japet- ‘kShitirjalaM viyattejo vAyurviShNuH [7] prajApatiH| sagarbhAM tvAM sadA pAntu vaishalyaM ca dishantu te| prasUShva tvamavikliShTamavikliShTA shubhAnane!| kArtikeyadyutiM putraM kArtikeyAbhirakShitam’ iti||39||

When the feeling of fetus descending into the lower abdomen getting separated from heart (upper part) is felt by mother, and fetal head has turned which gets caught in the pelvic cavity, also the labour pain becomes more frequent. At this stage she should be made to lie down on the delivery cot and urged to bear down. One of her favourite lady attendants should recite the following *mantra* in her ears “May the Earth, the water, the heaven, the light, the wind, Visnu and Prajapati ever protect you and the child and may they guide the delivery. O, auspicious faced one! Bring forth, without distress to yourself or to him, a son who will possess the lustre of Kartikeya and will have the protection of Kartikeya.’’ [39]

ताश्चैनां यथोक्तगुणाः स्त्रियोऽनुशिष्युः-अनागतावीर्मा प्रवाहिष्ठाः; या ह्यनागतावीः [८] प्रवाहते व्यर्थमेवास्यास्तत् कर्मभवति, प्रजा चास्या विकृता विकृतिमापन्ना च, श्वासकासशोषप्लीहप्रसक्ता वा भवति| यथा हि क्षवथूद्गारवातमूत्रपुरीषवेगान् प्रयतमानोऽप्यप्राप्तकालान्न लभते कृच्छ्रेण वाऽप्यवाप्नोति [९] ,तथाऽनागतकालंगर्भमपि प्रवाहमाणा; यथा चैषामेव क्षवथ्वादीनां सन्धारणमुपघातायोपपद्यते, तथा प्राप्तकालस्य गर्भस्याप्रवाहणमिति| सा यथानिर्देशं कुरुष्वेति वक्तव्या स्यात्| तथा च कुर्वती शनैः पूर्वं प्रवाहेत, ततोऽनन्तरं बलवत्तरम्| तस्यां च प्रवाहमाणायां स्त्रियः शब्दं कुर्युः- ‘प्रजाता प्रजाता धन्यं धन्यं पुत्रम्’ इति| तथाऽस्या हर्षेणाप्याय्यन्ते प्राणाः||४०||

tāścaināṁ yathōktaguṇāḥ striyō’nuśiṣyuḥ- anāgatāvīrmā pravāhiṣṭhāḥ; yā hyanāgatāvīḥ [8] pravāhatēvyarthamēvāsyāstat karma bhavati, prajā cāsyā vikr̥tā vikr̥timāpannā ca, śvāsakāsaśōṣaplīhaprasaktā vābhavati| yathā hi kṣavathūdgāravātamūtrapurīṣavēgān prayatamānō’pyaprāptakālānna labhatē kr̥cchrēṇavā’pyavāpnōti [9] , tathā’nāgatakālaṁ garbhamapi pravāhamāṇā; yathā caiṣāmēva kṣavathvādīnāṁsandhāraṇamupaghātāyōpapadyatē, tathā prāptakālasya garbhasyāpravāhaṇamiti| sā yathānirdēśaṁ kuruṣvēti vaktavyā syāt| tathā ca kurvatī śanaiḥ pūrvaṁ pravāhēta, tatō’nantaraṁ balavattaram| tasyāṁ ca pravāhamāṇāyāṁ striyaḥ śabdaṁ kuryuḥ- ‘prajātā prajātā dhanyaṁ dhanyaṁ putram’ iti| tathā’syā harṣēṇāpyāyyantē prāṇāḥ||40|| tAshcainAM yathoktaguNAH striyo~anushiShyuH- anAgatAvIrmA pravAhiShThAH; yA hyanAgatAvIH [8]pravAhate vyarthamevAsyAstat karma bhavati, prajA cAsyA vikRutA vikRutimApannA ca,shvAsakAsashoShaplIhaprasaktA vA bhavati| yathA hi kShavathUdgAravAtamUtrapurIShavegAn prayatamAno~apyaprAptakAlAnna labhate kRucchreNavA~apyavApnoti [9] , tathA~anAgatakAlaM garbhamapi pravAhamANA; yathA caiShAmevakShavathvAdInAM sandhAraNamupaghAtAyopapadyate, tathA prAptakAlasya garbhasyApravAhaNamiti| sA yathAnirdeshaM kuruShveti vaktavyA syAt| tathA ca kurvatI shanaiH pUrvaM pravAheta, tato~anantaraM balavattaram| tasyAM ca pravAhamANAyAM striyaH shabdaM kuryuH- ‘prajAtA prajAtA dhanyaM dhanyaM putram’ iti| tathA~asyA harSheNApyAyyante prANAH||40||

The attending women should instruct her thus, “Don’t strain (bear down) when there is no labor pain, because if you do, the efforts may go in vain, and moreover the off spring may be born with deformities or afflicted with diseases like *shwasa* (dyspnoea), *kasa* (cough), *shosha* (emaciation) or *pleeha* (spleenic disorders). As when there is no natural urge to sneeze, or pass flatulence, urine or bowel movements, they will not appear or if appear will be with a lot of effort, similarly if the woman strains when there is no labour pain, the foetus will not come out or if at all it comes out, it will be with great difficulty. On the other hand, just as when there is a strong urge to pass bodily wastes, one should not suppress them, not straining when there is acute labor pain will lead to difficult labour. The woman should be advised to follow the following instructions - Initially she should strain (bear down) with mild force, gradually with stronger efforts. While she is bearing down hard, the attendants should keep repeating words such as ‘She has just delivered a worthy son, fortunate son’. Such words make the woman feel happy and motivate her to continue pushing the baby out. [40]

Procedure to remove placenta post-delivery

यदा च प्रजाता स्यात्तदैवैनामवेक्षेत- काचिदस्या अपरा प्रपन्ना न वेति| तस्याश्चेदपरा न प्रपन्ना स्यादथैनामन्यतमा स्त्री दक्षिणेन पाणिना नाभेरुपरिष्टाद्बलवन्निपीड्य सव्येन पाणिना पृष्ठतउपसङ्गृह्य तां सुनिर्धूतं निर्धुनुयात्| अथास्याः पाष्ण्र्या श्रोणीमाकोटयेत्| अस्याः स्फिचावुपसङ्गृह्य सुपीडितं पीडयेत्| अथास्या बालवेण्या कण्ठतालु परिमृशेत्| भूर्जपत्रकाचमणिसर्पनिर्मोकैश्चास्या योनिं धूपयेत्| कुष्ठतालीसकल्कं बल्वजयूषे [१] मैरेयसुरामण्डे तीक्ष्णे कौलत्थे व यूषे मण्डूकपर्णीपिप्पलीसम्पाके वा सम्प्लाव्य पाययेदेनाम्| तथा सूक्ष्मैलाकिलिमकुष्ठनागर विडङ्गपिप्पलीकालागुरुचव्यचित्रकोपकुञ्चिकाकल्कं खरवृषभस्य वा जीवतो [२] दक्षिणंकर्णमुत्कृत्य दृषदि जर्जरीकृत्य बल्वजक्वाथादीनामाप्लावनानामन्यतमे [३] प्रक्षिप्याप्लाव्य मुहूर्तस्थितमुद्धृत्य तदाप्लावनंपाययेदेनाम्| शतपुष्पाकुष्ठमदनहिङ्गुसिद्धस्य चैनां तैलस्य पिचुं ग्राहयेत्| अतश्चैवानुवासयेत्| एतैरेव चाप्लावनैः फलजीमूतेक्ष्वाकुधामार्गवकुटजकृतवेधनहस्तिपिप्पल्युपहितैरास्थापयेत्| तदास्थापनमस्याः सह वातमूत्रपुरीषैर्निर्हरत्यपरामासक्तां वायोरेवाप्रतिलोमगत्वात् [४] | अपरां हि वातमूत्रपुरीषाण्यन्यानि चान्तर्बहिर्मार्गाणि [५] सञ्जन्ति||४१||

yadā ca prajātā syāttadaivaināmavēkṣēta- kācidasyā aparā prapannā na vēti| tasyāścēdaparā na prapannā syādathaināmanyatamā strī dakṣiṇēna pāṇinānābhērupariṣṭādbalavannipīḍya savyēna pāṇinā pr̥ṣṭhata upasaṅgr̥hya tāṁ sunirdhūtaṁ nirdhunuyāt| athāsyāḥ pārṣṇyā śrōṇīmākōṭayēt| asyāḥ sphicāvupasaṅgr̥hya supīḍitaṁ pīḍayēt| athāsyā bālavēṇyā kaṇṭhatālu parimr̥śēt| bhūrjapatrakācamaṇisarpanirmōkaiścāsyā yōniṁ dhūpayēt| kuṣṭhatālīsakalkaṁ balvajayūṣē [1] mairēyasurāmaṇḍē tīkṣṇē kaulatthē va yūṣēmaṇḍūkaparṇīpippalīsampākē vā samplāvya pāyayēdēnām| tathā sūkṣmailākilimakuṣṭhanāgara viḍaṅgapippalīkālāgurucavyacitrakōpakuñcikākalkaṁ kharavr̥ṣabhasyavā jīvatō [2] dakṣiṇaṁ karṇamutkr̥tya dr̥ṣadi jarjarīkr̥tya balvajakvāthādīnāmāplāvanānāmanyatamē [3]prakṣipyāplāvya muhūrtasthitamuddhr̥tya tadāplāvanaṁ pāyayēdēnām| śatapuṣpākuṣṭhamadanahiṅgusiddhasya caināṁ tailasya picuṁ grāhayēt| ataścaivānuvāsayēt| ētairēva cāplāvanaiḥ phalajīmūtēkṣvākudhāmārgavakuṭajakr̥tavēdhanahastipippalyupahitairāsthāpayēt|

tadāsthāpanamasyāḥ saha vātamūtrapurīṣairnirharatyaparāmāsaktāṁ vāyōrēvāpratilōmagatvāt [4] | aparāṁ hi vātamūtrapurīṣāṇyanyāni cāntarbahirmārgāṇi [5] sajjanti||41|| yadA ca prajAtA syAttadaivainAmavekSheta- kAcidasyA aparA prapannA na veti| tasyAshcedaparA na prapannA syAdathainAmanyatamA strI dakShiNena pANinAnAbheruparishTAdbalavannipIDya savyena pANinA pRuShThata upasa~ggRuhya tAM sunirdhUtaMnirdhunuyAt| athAsyAH pArShNyA shroNImAkoTayet| asyAH sphicAvupasa~ggRuhya supIDitaM pIDayet| athAsyA bAlaveNyA kaNThatAlu parimRushet| bhUrjapatrakAcamaNisarpanirmokaishcAsyA yoniM dhUpayet| kuShThatAlIsakalkaM balvajayUShe [1] maireyasurAmaNDe tIkShNe kaulatthe va yUShemaNDUkaparNIpippalIsampAke vA samplAvya pAyayedenAm| tathA sUkShmailAkilimakuShThanAgara viDa$_{ggapippalIkAlAgurucavyacitrakopaku}$jcikAkalkaMkharavRuShabhasya vA jIvato [2] dakShiNaM karNamutkRutya dRuShadi jarjarIkRutyabalvajakvAthAdInAmAplAvanAnAmanyatame [3] prakShipyAplAvya muhUrtasthitamuddhRutyatadAplAvanaM pAyayedenAm| shatapuShpAkuShThamadanahi~ggusiddhasya cainAM tailasya picuM grAhayet| atashcaivAnuvAsayet| etaireva cAplAvanaiHphalajImUtekShvAkudhAmArgavakuTajakRutavedhanahastipippalyupahitai rAsthApayet| tadAsthApanamasyAH saha vAtamUtrapurIShairnirharatyaparAmAsaktAM vAyorevApratilomagatvAt [4] | aparAM hi vAtamUtrapurIShANyanyAni cAntarbahirmArgANi [5] sajjanti||41||

Immediately after the delivery of the child, one should confirm whether the placenta has been expelled out or not. If it is not expelled, then one of the female attendants should forcefully press her abdomen from above the navel region with her right hand and holding her back with left, should give a good shake to the body of the patient. The hip region of the patient should be pressed with the heels and her buttocks should be taken by hand and strongly pressed by the attendant. Her throat should be rubbed with the braid of her hair. The genital tract should be fumigated with the leaves of *bhurja* (Betula utilis D. Don.), *kachamani* (quartz) and *sarpanirmoka* (slough of serpent). She should be given paste of *kushta* (Saussurea lappa C. B. Clarke) and *talisa* (Abies webbiana Lindl.) mixed with the soup of *balwaja* (a hemp-like plant) or strong liquor of *maireya* and *sura*-like beverages for drinking, or the soup of *kulaththa* (Dolichos biflorus Linn. - horse gram) or decoctions of *mandukaparni* (Centella asiatica Urban.) and *pippali* (Piper longum Linn.). The paste of *laghu ela* (Elettaria cardamomum Moton.), *kilima* (Devadaru – Cedrus deodara Loud.), *kushta* (Saussurea lappa C.B. Clarke), *shunthi* (Zingiber officinale Rosc.), *vidanga* (Embeliaribes Burm f.), *pippali* (Piper longum Linn.), *kalagaru* (Aquilaria agallocha Roxb. – black variety), *chavya* (Piper chaba Junter.), *chitraka* (Plumbago zeylanica Roxb.) and *upakunjika* (Nigella sativa Linn.)and crushed pieces of the right ear of a living untamed bull, pounding it on grinding stone and keeping it for some time in one of the decoctions of *Balwaja* (-?-) etc.;The liquid portion of this decoction should be administered to the patient as a drink. A cotton swab soaked in the oil prepared with *shatapushpa* (Foeniculum vulgare Mill.), *kushta* (Saussurea lappa C. B. Clarke), *Madana* (Randia dumetorum Lam.) and *hingu* (Ferula narthex Boiss.) should be inserted into her vaginal passage, and with the same oil, *anuvasana basti* (unctuous enema) should be administered to her. The decoction of *Balwaja*(-?-) should be mixed

with apaste of *madanaphala*(Randia duemtorum Lam.), *devadali* (Luffaechinata Roxb.),*ikshvaku* (Legenaria siceraria Standl.), *dhamargava* (Luffa cylindrica M. Roem.), *kutaja* (Holarrhena antidysenterica Wall.), *kritavedhana* (Luffa acutangula Roxb.) and *gajapippali* (Scindapsus officilanlis Schott.) and administered in the form of *asthapana basti* (non-unctuous enema).This non-unctuous enema will lead to the expulsion of the retained placenta while passing flatulence, urine and bowel movementsby the downward movement of *vayu*. Bodily wastes have a tendency to come out of the body naturally, but may get obstructed inside the abdomen, obstructing the ejection of the placenta too. [41]

तस्यास्तु खल्वपरायाः प्रपतनार्थे कर्मणि क्रियमाणे जातमात्रस्यैव कुमारस्य कार्याण्येतानि कर्माणि भवन्ति; तद्यथा-अश्मनोः सङ्घट्टनं कर्णयोर्मूले, शीतोदकेनोष्णोदकेन वा मुखपरिषेकः [१] , तथा स क्लेशविहतान् प्राणान् पुनर्लभेत| कृष्णकपालिकाशूर्पेण चैनमभिनिष्पुणीयुर्यद्यचेष्टः स्याद् यावत् प्राणानां प्रत्यागमनम् (तत्तत् [२] सर्वमेव कार्यम्)| ततः प्रत्यागतप्राण प्रकृतिभूतमभिसमीक्ष्य स्नानोदकग्रहणाभ्यामुपपादयेत्||४२||

tasyāstu khalvaparāyāḥ prapatanārthē karmaṇi kriyamāṇē jātamātrasyaiva kumārasya kāryāṇyētānikarmāṇi bhavanti; tadyathā- aśmanōḥ saṅghaṭṭanaṁ karṇayōrmūlē, śītōdakēnōṣṇōdakēna vāmukhapariṣēkaḥ [1] , tathā sa klēśavihatān prāṇān punarlabhēta| kṛṣṇakapālikāśūrpēṇa cainamabhiniṣpuṇīyuryadyacēṣṭaḥ syād yāvat prāṇānāṁ pratyāgamanam (tattat [2]sarvamēva kāryam)| tataḥ pratyāgataprāṇaṁ prakṛtibhūtamabhisamīkṣya snānōdakagrahaṇābhyāmupapādayēt||42|| tasyAstu khalvaparAyAH prapatanArthe karmaNi kriyamANe jAtamAtrasyaiva kumArasya kAryANyetAnikarmANi bhavanti; tadyathA- ashmanoH sa~gghaTTanaM karNayormUle, shItodakenoShNodakena vAmukhapariShekaH [1] , tathA sa kleshavihatAn prANAn punarlabheta| kRuShNakapAlikAshUrpeNa cainamabhiniShpuNIyuryadyaceShTaH syAd yAvat prANAnAMpratyAgamanam (tattat [2] sarvameva kAryam)| tataH pratyAgataprANaM prakRutibhUtamabhisamIkShya snAnodakagrahaNAbhyAmupapAdayet||42||

While administering the various procedures described in the preceding verse to remove the placenta from the mother’s body, certain measures should also be performed on the newly born child, such as gently striking the stones near the root of the ear, and sprinkling of cold or hot water over its face, to rejuvenate its vital breath that might have stopped due to distress. If the child is not moving or does not revive, it should then be fanned with a winnowing basket made of bamboo etc. till it regains consciousness (the procedures to be continued till consciousness is established). Once respiration is established and gets normalized, then he should be given a good bath and cleansed thoroughly. [42]

Procedure for cleaning the baby after birth

अथास्य तालवोष्ठकण्ठजिह्वाप्रमार्जनमारभेताङ्गुल्या सुपरिलिखितनखया सुप्रक्षालितोपधानकार्पाससपिचुमत्या| प्रथमं प्रमार्जितास्यस्य चास्य शिरस्तालु कार्पासपिचुना स्नेहगर्भेण प्रतिसञ्छादयेत्| ततोऽस्यानन्तरं सैन्धवोपहितेन सर्पिषा कार्यं प्रच्छर्दनम्||४३||

athāsya tālvōṣṭhakaṇṭhajihvāpramārjanamārabhētāṅgulyā suparilikhitanakhayāsuprakṣālitōpadhānakārpāsasapicumatyā| prathamaṁ pramārjitāsyasya cāsya śirastālu kārpāsapicunā snēhagarbhēṇa pratisañchādayēt| tatō'syānantaraṁ saindhavōpahitēna sarpiṣā kāryaṁ pracchardanam||43|| athAsya tAlvoShThakaNThajihvApramArjanamArabhetA~ggulyA suparilikhitanakhayAsuprakShAlitopadhAnakArpAsasapicumatyA| prathamaM pramArjitAsyasya cAsya shirastAlu kArpAsapicunA snehagarbheNa pratisa~jchAdayet| tato~asyAnantaraM saindhavopahitena sarpiShA kAryaM pracchardanam||43||

Thereafter, the palate, lips, throat and tongue of the child should be cleaned with a clean cotton swab using a finger of the attendant, whose nails have been well manicured. After cleaning the mouth, a cotton swab well soaked in oil should be placed over the *shirastalu* (anterior fontanel) and then a procedure to provoke vomiting should be administered using ghee with *saindhava* (rock salt). [43]

Measuring the umbilical cord

ततः कल्पनं नाड्याः| अतस्तस्याः कल्पनविधिमुपदेक्ष्यामः-नाभिबन्धनात् प्रभृत्यष्टाङ्गुलमभिज्ञानं कृत्वा छेदनावकाशस्य दवयोरन्तरयोःशनैर्गृहीत्वा तीक्ष्णेन रौक्मराजतायसानां छेदनानामन्यतमेनार्धधारेण [१] छेदयेत्| तामग्रे सूत्रेणोपनिबध्य कण्ठेऽस्य शिथिलमवसृजेत्| तस्य चेन्नाभिः पच्येत, तां लोध्रमधुकप्रियङ्गुसुरदारुहरिद्राकल्कसिद्धेन तैलेनाभ्यञ्यात्, एषामेव तैलौषधानांचूर्णेनावचूर्णयेत्| इति नाडीकल्पनविधिरुक्तः सम्यक्||४४||

tataḥ kalpanaṁ nāḍyāḥ| atastasyāḥ kalpanavidhimupadēkṣyāmaḥ- nābhibandhanāt prabhṛtyaṣṭāṅgulamabhijñānaṁ kṛtvāchēdanāvakāśasya dvayōrantarayōḥ śanairgṛhītvā tīkṣṇēna raukmarājatāyasānāṁchēdanānāmanyatamēnārdhadhārēṇa [1] chēdayēt| tāmagrē sūtrēṇōpanibadhya kaṇṭhē'sya śithilamavasṛjēt| tasya cēnnābhiḥ pacyēta, tāṁ lōdhramadhukapriyaṅgusuradāruharidrākalkasiddhēna tailēnābhyajyāt,ēṣāmēva tailauṣadhānāṁ cūrṇēnāvacūrṇayēt| iti nāḍīkalpanavidhiruktaḥ samyak||44|| tataH kalpanaM nADyAH| atastasyAH kalpanavidhimupadekShyAmaH- nAbhibandhanAt prabhRutyaShTA$_{ggulamabhij}$jAnaMkRutvA chedanAvakAshasya dvayorantarayoH shanairgRuhItvA tIkShNena raukmarAjatAyasAnAMchedanAnAmanyatamenArdhadhAreNa [1] chedayet| tAmagre sUtreNopanibadhya kaNThe~asya shithilamavasRujet| tasya cennAbhiH pacyeta, tAM lodhramadhukapriya~ggusuradAruharidrAkalkasiddhena tailenAbhyajyAt,eShAmeva tailauShadhAnAM cUrNenAvacUrNayet| iti nADIkalpanavidhiruktaH samyak||44||

Thereafter, the umbilical cord is measured. The cord should be marked at a distance of eight angula (thumb-length) from its base where it is attached at the navel of the child, and then holding the cord gently and firmly on both the ends, it should be cut with a sharp half-edged instrument made of gold, silver or iron (steel). The portion of the cord at the navel side should be tied with a thread and then loosely tied to the neck of the child. If the umbilicus end gets suppurated, then it should be anointed with oil prepared with paste of *lodhra* (Symplocos racemosa Roxb.), *madhuka* (Glycyrrhiza glabra Linn.), *priyangu* (Callicarpa macrophylla Vahl.), *devadaru* (Cedrus deodara Loud.) and *haridra*

(Curcuma longa Linn.), and the powder of the same drugs should be sprinkled over the cut surface. This concludes the verse on the “measurement of the cord”. [44]

Complications arising due to improper cutting of the umbilical cord

असम्यक्कल्पने हि नाड्या आयामव्यायामोत्तुण्डिता-पिण्डलिका-विनामिका-विजृम्भिकाबाधेभ्यो भयम्| तत्राविदाहिभिर्वातपित्तप्रशमनैरभ्यङ्गोत्सादनपरिषेकैः सर्पिर्भिश्चोपक्रमेत गुरुलाघवमभिसमीक्ष्य||४५||

asamyakkalpanē hi nāḍyā
āyāmavyāyāmōttuṇḍitā-piṇḍalikā-vināmikā-vijr̥mbhikābādhēbhyō bhayam|
tatrāvidāhibhirvātapittapraśamanairabhyaṅgōtsādanapariṣēkaiḥ
sarpirbhiścōpakramētagurulāghavamabhisamīkṣya||45|| asamyakkalpane hi nADyA
AyAmavyAyAmottuNDitA-piNDalikA-vinAmikA-vijRumbhikAbAdhebhyo bhayam|
tatrAvidAhibhirvAtapittaprashamanairabhya~ggotsAdanapariShekaiH
sarpirbhishcopakrametagurulAghavamabhisamIkShya||45||

Improper cutting of the umbilical cord and administering of measures explained in the preceding verse could lead to complications such as *ayamottundita* (vertical swelling), *vyayamottundita* (horizontal swelling), *pindalika* (lumpy swellings or formation of a circular ring around the umblicus), *vinamika* (swelling in the margins with depression at centre), and *vijrumbhika* (swelling with constant increase in size as in umblical hernia). In case of these complications, by carefully observing the severity of the condition (mild to severe involvement of the *doshas*), it should be treated using massages, unction, and sprinkling of ghee prepared with drugs that are non-irritants and *vata* and *pitta* pacifying. [45]

Birth-rites per Vedic rituals

अतोऽनन्तरं जातकर्म कुमारस्य कार्यम्| तद्यथा- मधुसर्पिषी मन्त्रोपमन्त्रिते यथाम्नायं प्रथमं प्राशितुं दद्यात्| स्तनमत ऊर्ध्वमेतेनैव विधिना दक्षिणं पातुं पुरस्तात् प्रयच्छेत्| अथातः [१] शीर्षतः स्थापयेदुदकुम्भं मन्त्रोपमन्त्रितम्||४६||

atō’nantaraṁ jātakarma kumārasya kāryam| tadyathā- madhusarpiṣī mantrōpamantritē yathāmnāyaṁ prathamaṁ prāśituṁ dadyāt| stanamata ūrdhvamētēnaiva vidhinā dakṣiṇaṁ pātuṁ purastāt prayacchēt| athātaḥ [1] śīrṣataḥ sthāpayēdudakumbhaṁ mantrōpamantritam||46|| ato~anantaraM jAtakarma kumArasya kAryam| tadyathA- madhusarpiShI mantropamantrite yathAmnAyaM prathamaM prAshituM dadyAt| stanamata Urdhvametenaiva vidhinA dakShiNaM pAtuM purastAt prayacchet| athAtaH [1] shIrShataH sthApayedudakumbhaM mantropamantritam||46||

Thereafter, birth-rites of the child should be performed per vedic rituals, which are as follows: first of all, honey and ghee duly “consecrated” with vedic mantras (chanted by brahmanas or priests) should be anointed to the child. Breast milk should first be fed from the right breast, and should be done so after performing the rituals mentioned above. An earthen pot filled with water should be consecrated with mantras and kept near the head of the child. [46]

Measures to protect the newborn

अथास्य रक्षां विदध्यात्- आदानीखदिरकर्कन्धुपीलुपरूषकशाखाभिरस्या गृहं समन्ततः परिवारयेत्|
सर्वतश्च सूतिकागारस्य सर्षपातसीतण्डुलकणकणिकाः प्रकिरेयुः| तथा तण्डुलबलिहोमः सततमुभयकालं [१] क्रियेतानामकर्मणः [२] | द्वारे च मुसलं देहलीमनु तिरश्चीनं न्यसेत्|
वचाकुष्ठक्षौमकहिङ्गुसर्षपातसीलशुनकणकणिकानां रक्षोघ्नसमाख्यातानां चौषधीनां पोट्टलिकां बद्ध्वासूतिकागारस्योत्तरदेहल्यामवसृजेत्, तथा सूतिकायाः कण्ठे सपुत्रायाः,
स्थाल्युदककुम्भपर्यङ्केष्वपि, तथैव चद्वयोर्द्वारपक्षयोः|
कणककण्टकेन्धनवानग्निस्तिन्दुककाष्ठेन्धनश्चाग्निः सूतिकागारस्याभ्यन्तरतो नित्यं स्यात्|
स्त्रियश्चैनां यथोक्तगुणाः सुहृदश्चानुश्चानुजागृयुर्दशाहं द्वादशाहं वा|
अनुपरतप्रदानमङ्गलाशीःस्तुतिगीतवादित्रमन्नपानविशदमनुरक्तप्रहृष्टजनसम्पूर्णं च तद्वेश्म कार्यम्|
ब्राह्मणश्चाथर्ववेदवित् सततमुभयकालं शान्तिं जुहुयात् स्वस्त्ययनार्थं कुमारस्य तथा सूतिकायाः|
इत्येतद्रक्षाविधानमुक्तम्||४७||

athāsya rakṣāṁ vidadhyāt- ādānīkhadirakarkandhupīluparūṣakaśākhābhirasyā gṛhaṁ samantataḥparivārayēt| sarvataśca sūtikāgārasya sarṣapātasītaṇḍulakaṇakaṇikāḥ prakirēyuḥ| tathā taṇḍulabalihōmaḥ satatamubhayakālaṁ [1] kriyētānāmakarmaṇaḥ [2] | dvārē ca musalaṁ dēhalīmanu tiraścīnaṁ nyasēt|
vacākuṣṭhakṣaumakahiṅgusarṣapātasīlaśunakaṇakaṇikānāṁ rakṣōghnasamākhyātānāṁ cauṣadhīnāṁpōṭṭalikāṁ baddhvā sūtikāgārasyōttaradēhalyāmavasṛjēt, tathā sūtikāyāḥ kaṇṭhē saputrāyāḥ,sthālyudakakumbhaparyaṅkēṣvapi, tathaiva ca dvayōrdvārapakṣayōḥ|
kaṇakakaṇṭakēndhanavānagnistindukakāṣṭhēndhanaścāgniḥ sūtikāgārasyābhyantaratō nityaṁ syāt| striyaścaināṁ yathōktaguṇāḥ suhṛdaścānuścānujāgṛyurdaśāhaṁ dvādaśāhaṁ vā|
anuparatapradānamaṅgalāśīḥstutigītavāditramannapānaviśadamanuraktaprahṛṣṭajanasampūrṇaṁ catadvēśma kāryam| brāhmaṇaścātharvavēdavit satatamubhayakālaṁ śāntiṁ juhuyāt svastyayanārthaṁ kumārasya tathāsūtikāyāḥ|
ityētadrakṣāvidhānamuktam||47|| athAsya rakShAM vidadhyAt-
AdAnIkhadirakarkandhupIluparUShakashAkhAbhirasyA gRuhaM samantataHparivArayet| sarvatashca sUtikAgArasya sarShapAtasItaNDulakaNakaNikAH prakireyuH| tathA taNDulabalihomaH satatamubhayakAlaM [1] kriyetAnAmakarmaNaH [2] | dvAre ca musalaM dehalImanu tirashchInaM nyaset|
vacAkuShThakShaumakahi~ggusarShapAtasIlashunakaNakaNikAnAM rakShoghnasamAkhyAtAnAMcauShadhInAM poTTalikAM baddhvA sUtikAgArasyottaradehalyAmavasRujet, tathA sUtikAyAH kaNThesaputrAyAH, sthAlyudakakumbhaparya~gkeShvapi, tathaiva ca dvayordvArapakShayoH|
kaNakakaNTakendhanavAnagnistindukakAShThendhanashcAgniH sUtikAgArasyAbhyantarato nityaM syAt| striyashcainAM yathoktaguNAH suhRudashcAnushcAnujAgRuyurdashAhaM dvAdashAhaM vA|
anuparatapradAnama~ggalAshIHstutigItavAditramannapAnavishadamanuraktaprahRuShTajanasampUrNaMca tadveshma kAryam| brAhmaNashcAtharvavedavit satatamubhayakAlaM shAntiM juhuyAt svastyayanArthaM kumArasya tathAsUtikAyAH|
ityetadrakShAvidhAnamuktam||47||

This verse describes measures to protect the newborn. To start with, the maternity home should be surrounded by the branches of *adani* (-?-),*khadira* (Acacia catechu Willd.), *karkandhu* (Zyzyphus nummularia W.&A.), *pilu* (Salvadora persica Linn.), and *parushaka* (Grewiaasiatica Linn.).*Sarshapa* (Brassica nigra Linn - mustard seeds), *atasi* (Linum ustatissimum Linn.), and *tandula kanakanika* (pieces of broken rice) should be spread all over the floors in the maternity home. The sacrificial ritual of offering rice to fire should be performed every morning and evening till the naming ceremony for the child is complete. At the door-sill, a wooden pestle should be kept obliquely. A *potli* (bag) containing *vacha* (Acorus calamus Linn.), *kushtha* (Saussurea lappa C.B. Clarke.), *choraka* (Ksaumaka -?-), *hingu* (Ferula narthex Boiss.), *sarshapa* (Brassica nigra Koch.), *atasi* (Linum usitatissimum Linn.), *lashuna* (Alium sativum Linn.), *kanakanika* (-?-) and other drugs known to be repellents of evil spirits should be tied to the door-sill, and to the necks of the mother and the child , and should also be put into cooking utensils, water jars, bed, and on either side of the door panels. There should be a fire lighted constantly with the fire woods of *kanakanika* (-?-), and *tinduka* (Diospyros peregrine Gurke.) at the fireplace within the maternity home. The attending women (of the qualities mentioned earlier) should keep vigilance of the maternity home for ten to twelve days. The whole house should be kept busy with people who are pious, affectionate and happy, and kept engaged with gifts, encouraging blessings, praise, song, music food and drinks. In order to bestow auspicious blessings on the mother and the child, *brahmins* well versed in Atharva Veda should perform ritual sacrifices in the sacred fire two times a day. These are, rituals and measures that need to be put in place to protect the mother and the child. [47]

Post-partum care of the mother

सूतिकां तु खलु बुभुक्षितां विदित्वा स्नेहं पाययेत परमया शक्त्या सर्पिस्तैलं वसां मज्जानं वा सात्म्यीभावमभिसमीक्ष्यपिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरचूर्णसहितम्| स्नेहं पीतवत्याश्च सर्पिस्तैलाभ्यामभ्यज्य वेष्टयेदुदरं महताऽच्छेन वाससा; तथा तस्या न वायुरुदरेविकृतिमुत्पादयत्यनवकाशत्वात्| जीर्णे तु स्नेहे पिप्पल्यादिभिरेव सिद्धां यवागूं सुस्निग्धां द्रवां मात्रशः [१] पाययेत्| उभयतःकालं चोष्णोदकेन च परिषेचयेत् प्राक् स्नेहयवागूपानाभ्याम्| एवं पञ्चरात्रं सप्तरात्रं वाऽनुपाल्य क्रमेणाप्याययेत्| स्वस्थवृत्तमेतावत् सूतिकायाः||४८||

sūtikāṁ tu khalu bubhukṣitāṁ viditvā snēhaṁ pāyayēta paramayā śaktyā sarpistailaṁ vasāṁ majjānaṁ vāsātmyībhāvamabhisamīkṣya pippalīpippalīmūlacavyacitrakaśṛṅgavēracūrṇasahitam| snēhaṁ pītavatyāśca sarpistailābhyāmabhyajya vēṣṭayēdudaraṁ mahatā’cchēna vāsasā; tathā tasyā navāyurudarē vikṛtimutpādayatyanavakāśatvāt| jīrṇē tu snēhē pippalyādibhirēva siddhāṁ yavāgūṁ susnigdhāṁ dravāṁ mātraśaḥ [1] pāyayēt| ubhayataḥkālaṁ cōṣṇōdakēna ca pariṣēcayēt prāk snēhayavāgūpānābhyām| ēvaṁ pañcarātraṁ saptarātraṁ vā’nupālya kramēṇāpyāyayēt| svasthavṛttamētāvat sūtikāyāḥ||48|| sUtikAM tu khalu bubhukShitAM viditvA snehaM pAyayeta paramayA shaktyA sarpistailaM vasAM majjAnaMvA sAtmyIbhAvamabhisamIkShya pippalIpippalImUlacavyacitrakashRu~ggaveracUrNasahitam| snehaM pItavatyAshca sarpistailAbhyAmabhyajya veShTayedudaraM mahatA~acchena vAsasA; tathAtasyA na

vAyurudare vikRutimutpAdayatyanavakAshatvAt| jIrNe tu snehe pippalyAdibhireva siddhAM yavAgUM susnigdhAM dravAM mAtrashaH [1] pAyayet| ubhayataHkAlaM coShNodakena ca pariShecayet prAk snehayavAgUpAnAbhyAm| evaM pa~jcarAtraM saptarAtraM vA~anupAlya krameNApyAyayet| svasthAvRuttametAvat sUtikAyAH||48||

After the delivery (i.e., in the post-partum period) when the new mother feels hungry and needs nourishment, suitable fatty substances like ghee, oil, and majja (muscle fat or marrow), duly mixed with the powders of pippali (Piper longum Linn.), pippalimula (root of Piper longum Linn.), chavya (Piper chaba Hunter.), chitraka (Plumbagozeylanica Linn.) and shrungabera (Zingiberofficinale Rocs.) should be given to her, according to her status of appetite. Once she has eaten, she should be given a good massage on her abdomen with ghee and oil and then a big clean cloth should be wrapped around her abdomen so that vayu may not find a place to cause any ailment. Once the food eaten is digested, she should take liquid gruel prepared with pippali (Piper longum Linn.) etc., mixed with unctuous substances in copious amounts. She should take a warm water bath before taking meals, though. This regimen should be continued for five to seven nights. [48]

तस्यास्तु खलु यो व्याधिरुत्पद्यते स कृच्छ्रसाध्यो भवत्यसाध्यो वा, गर्भवृद्धिक्षयितशिथिलसर्वधातुत्वात्,प्रवाहणवेदनाक्लेदनरक्तनिःस्रुतिविशेषशून्यशरीरत्वाच्च; तस्मात्तां यथोक्तेन विधिनोपचरेत्;भौतिकजीवनीयबृंहणीयमधुरवातहरसिद्धैरभ्यङ्गोत्सादनपरिषेकावगाहनान्नपानविधिभिर्विशेषतश्चोपचरेत्; विशेषतो हिशून्यशरीराः स्त्रियः प्रजाता भवन्ति||४९||

tasyāstu khalu yō vyādhirutpadyatē sa kṛcchrasādhyō bhavatyasādhyō vā, garbhavṛddhikṣayitaśithilasarvadhātutvāt,pravāhaṇavēdanāklēdanaraktaniḥsrutiviśēṣaśūnyaśarīratvācca; tasmāttāṁ yathōktēna vidhinōpacarēt;bhautikajīvanīyabṛṁhaṇīyamadhuravātaharasiddhairabhyaṅgōtsādanapariṣēkāvagāhanānnapānavidhibhirviśēṣataścōpacarēt;viśēṣatō hi śūnyaśarīrāḥ striyaḥ prajātā bhavanti||49||

tasyAstu khalu yo vyAdhirutpadyate sa kRucchrasAdhyo bhavatyasAdhyo vA, garbhavRuddhikShayitashithilasarvadhAtutvAt,pravAhaNavedanAkledanaraktaniHsrutivisheShashUnyasharIratvAcca; tasmAttAM yathoktena vidhinopacaret;bhautikajIvanIyabRuMhaNIyamadhuravAtaharasiddhairabhya~ggotsAdanapariShekAvagAhanAnnapAnavidhibhirvisheShatashcopacaret;visheShato hi shUnyasharIrAH striyaH prajAtA bhavanti||49||

If the mother is afflicted with any disease at this puerperal stage, then the condition becomes either difficult to cure or incurable because her body has suffered throughout pregnancy and parturition; because of providing nourishment for growth and development of fetus as well as discharges of blood and kleda during parturition she is vulnerable to doshic afflictions and various diseases.It is therefore important for a weak mother, or a mother afflicted with sickness to be specifically treated with massages, oil anointments, warm baths, food and drink prepared with drugs that are bhautika

(alleviators of evil spirits), and of jivaniya, brimhaniya, madhura and vatahar classes of medications. [49]

दशमे त्वहनि [१] सपुत्रा स्त्री सर्वगन्धौषधैर्गौरसर्षपलोध्रैश्च स्नाता लघ्वहतशुचिवस्त्रं परिधाय [२] पवित्रेष्टलघुविचित्रभूषणवतीच संस्पृश्य मङ्गलान्युचितामर्चयित्वा च देवतां शिखिनः शुक्लवाससोऽव्यङ्गांश्च ब्राह्मणान् स्वस्ति वाचयित्वाकुमारमहतानां [३] च वाससां सञ्चये प्राक्शिरसमुदक्शिरसं वा संवेश्य देवतापूर्वं द्विजातिभ्यः प्रणमतीत्युक्त्वा कुमारस्य पिताद्वे नामनी कारयेन्नाक्षत्रिकं नामाभिप्रायिकं च| तत्राभिप्रायिकं घोषवदाद्यन्तस्थान्तमूष्मान्तं वाऽवृद्धं [४] त्रिपुरुषानूकमनवप्रतिष्ठितं, नाक्षात्रिकं तु नक्षत्रदेवतासमानाख्यं [५]द्व्यक्षरं चतुरक्षरं वा||५०||

daśamē tvaha ni [1] saputrā strī sarvagandhauṣadhairgaurasarṣapalōdhraiśca snātā laghvahataśucivastraṁparidhāya [2] pavitrēṣṭalaghuvicitrabhūṣaṇavatī ca saṁspr̥śya maṅgalānyucitāmarcayitvā ca dēvatāṁśikhinaḥ śuklavāsasō’vyaṅgāṁśca brāhmaṇān svasti vācayitvā kumāramahatānāṁ [3] ca vāsasāṁ sañcayēprākśirasamudakśirasaṁ vā saṁvēśya dēvatāpūrvaṁ dvijātibhyaḥ praṇamatītyuktvā kumārasya pitā dvēnāmanī kārayēnnākṣatrikaṁ nāmābhiprāyikaṁ ca| tatrābhiprāyikaṁ ghōṣavadādyantasthāntamūṣmāntaṁ vā’vr̥ddhaṁ [4] tripuruṣānūkamanavapratiṣṭhitaṁ,nākṣātrikaṁ tu nakṣatradēvatāsamānākhyaṁ [5] dvyakṣaraṁ caturakṣaraṁ vā||50|| dashame tvahani [1] saputrA strI sarvagandhauShadhairgaurasarShapalodhraishca snAtAlaghvahatashucivastraM paridhAya [2] pavitreShTalaghuvicitrabhUShaNavatI ca saMspRushyama~ggalAnyucitAmarcayitvA ca devatAM shikhinaH shuklavAsaso$_{avya}$ggAMshca brAhmaNAn svastivAcayitvA kumAramahatAnAM [3] ca vAsasAM sa~jcaye prAkshirasamudakshirasaM vA saMveshyadevatApUrvaM dvijAtibhyaH praNamatItyuktvA kumArasya pitA dve nAmanI kArayennAkShatrikaMnAmAbhiprAyikaM ca| tatrAbhiprAyikaM ghoShavadAdyantasthAntamUShmAntaM vA~avRuddhaM [4]tripuruShAnUkamanavapratiShThitaM, nAkShAtrikaM tu nakShatradevatAsamAnAkhyaM [5] dvyakSharaMcaturakSharaM vA||50||

On the tenth day of delivery, the woman, along with her child, should take bath in water treated with fragrant herbs, shveta sarshapa (white variety of mustard – Brassica nigra Koch.) and lodhra (Symplocos recemosa Roxb.). They should be dressed in light, new and clean garments, while the woman should also be adorned in pure, light and variegated ornaments. The garments and ornaments should have been consecrated using Vedic rituals, and blessed by priests wearing white garments and without any physical deformities. Then the child, having been wrapped in a new garment, should be placed with his head facing the east or the north. The father of the child should pay obeisance to the Gods and Brahmins on behalf of the child and then give it two names: one denoting the nakshatra under which it was born and the other intended for social interactions. The name for social purpose should have a Ghosha (sonant) for its first letter and for its last a Antastha (semi-vowel) or usman (sibilants and aspirate), should be free of Vriddhi(diphthongs), indicative of one of the three ancestors (father, grandfather and great grandfather) and not a new created The constellar name should be identical to that of the diety of the nakshatra and should be made up of two or four (Sanskrit) syllables. [50]

Assessment of life-span of the baby

वृत्ते [१] च नामकर्मणि कुमारं परीक्षितुमुपक्रमेतायुषः प्रमाणज्ञानहेतोः| तत्रेमान्यायुष्मतां कुमाराणां लक्षणानि भवन्ति| तद्यथा- एकैकजा मृदवोऽल्पाः स्निग्धाः सुबद्धमूलाः कृष्णाः केशाः प्रशस्यन्ते, स्थिरा बहला त्वक्,प्रकृत्याऽतिसम्पन्नमौषत्प्रमाणातिवृत्तमनुरूपमातपत्रोपमं [२] शिरः, व्यूढं दृढं समंसुश्लिष्टशङ्खसन्ध्यूर्ध्वव्यञ्जनसम्पन्नमुपचितं वलिभमर्धचन्द्राकृति ललाटं, बहलौ विपुलसमपीठौ समौ नीचैर्वृद्धौपृष्ठतोऽवनतौ सुश्लिष्टकर्णपुत्रकौ महाच्छिद्रौ कर्णौ, ईषत्प्रलम्बिन्यावसङ्गते समे संहते महत्यौ भ्रुवौ, समे समाहितदर्शनेव्यक्तभागविभागे बलवती तेजसोपपन्ने स्वङ्गापाङ्गे चक्षुषी, ऋज्वी महोच्छ्वासा वंशसम्पन्नेषदवनताग्रा नासिका,महदृजुसुनिविष्टदन्तमास्यम्, आयामविस्तारोपपन्ना श्लक्ष्णा तन्वी प्रकृतिवर्णयुक्ता [३] जिह्वा, श्लक्ष्णंयुक्तोपचयमूष्मोपपन्नं रक्तं तालु, महानदीनः स्निग्धोऽनुनादी गम्भीरसमुत्थो धीरः स्वरः, नातिस्थूलौ नातिकृशौविस्तारोपपन्नावास्यप्रच्छादनौ रक्तावोष्ठौ, महत्यौ हनू, वृत्ता नातिमहती ग्रीवा, व्यूढमुपचितमुरः, गूढं जत्रु पृष्ठवंशश्च,विप्रकृष्टान्तरौ स्तनौ, असम्पातिनी स्थिरे पार्श्वे, वृत्तपरिपूर्णायतौ बाहू सक्थिनौ अङ्गुलयश्च, महदुपचितं पाणिपादं, स्थिरावृत्ताः स्निग्धास्ताम्रास्तुङ्गाः कूर्माकाराः करजाः, प्रदक्षिणावर्ता सोत्सङ्गा च नाभिः, उरस्त्रिभागहीना समा समुपचितमांसाकटी, वृत्तौ स्थिरोपचितमांसौ नात्युन्नतौ नात्यवनतौ स्फिचौ, अनुपूर्वं वृत्तावुपचययुक्तावूरू, नात्युपचिते नात्यपचिते एणीपदेप्रगूढसिरास्थिसन्धी जङ्घे, नात्युपचितौ नात्यपचितौ गुल्फौ, पूर्वोपदिष्टगुणौ पादौ कूर्माकारौ, प्रकृतियुक्तानिवातमूत्रपुरीषगुह्यानि तथा स्वप्रजागरणायासस्मितरुदितस्तनग्रहणानि, यच्च किञ्चिदन्यदप्यनुक्तमस्ति तदपि सर्वंप्रकृतिसम्पन्नमिष्टं, विपरीतं पुनरनिष्टम्| इति दीर्घायुर्लक्षणानि||५१||

vṛttē [1] ca nāmakarmaṇi kumāraṁ parīkṣitumupakramētāyuṣaḥ pramāṇajñānahētōḥ| tatrēmānyāyuṣmatāṁ kumārāṇāṁ lakṣaṇāni bhavanti| tadyathā- ēkaikajā mṛdavō'lpāḥ snigdhāḥ subaddhamūlāḥ kṛṣṇāḥ kēśāḥ praśasyantē, sthirā bahalā tvak,prakṛtyā'tisampannamīṣatpramāṇātivṛttamanurūpamātapatrōpamaṁ [2] śiraḥ, vyūḍhaṁ dṛḍhaṁ samaṁsuśliṣṭaśaṅkhasandhyūrdhvavyañjanasampannamupacitaṁ valibhamardhacandrākṛti lalāṭaṁ, bahalauvipulasamapīṭhau samau nīcairvṛddhau pṛṣṭhatō'vanatau suśliṣṭakarṇaputrakau mahācchidrau karṇau,īṣatpralambinyāvasaṅgatē samē saṁhatē mahatyau bhruvau, samē samāhitadarśanē vyaktabhāgavibhāgēbalavatī tējasōpapannē svaṅgāpāṅgē cakṣuṣī, ṛjvī mahōcchvāsā vaṁśasampannēṣadavanatāgrā nāsikā,mahadṛjusuniviṣṭadantamāsyam, āyāmavistārōpapannā ślakṣṇā tanvī prakṛtivarṇayuktā [3] jihvā, ślakṣṇaṁyuktōpacayamūṣmōpapannaṁ raktaṁ tālu, mahānadīnaḥ snigdhō'nunādī gambhīrasamutthō dhīraḥsvaraḥ, nātisthūlau nātikṛśau vistārōpapannāvāsyapracchādanau raktāvōṣṭhau, mahatyau hanū, vṛttānātimahatī grīvā, vyūḍhamupacitamuraḥ, gūḍhaṁ jatru pṛṣṭhavaṁśaśca, viprakṛṣṭāntarau stanau,asampātinī sthirē pārśvē, vṛttaparipūrṇāyatau bāhū sakthinī aṅgulayaśca, mahadupacitaṁ pāṇipādaṁ,sthirā vṛttāḥ snigdhāstāmrāstuṅgāḥ kūrmākārāḥ karajāḥ, pradakṣiṇāvartā sōtsaṅgā ca nābhiḥ,urastribhāgahīnā samā samupacitamāṁsā kaṭī, vṛttau sthirōpacitamāṁsau nātyunnatau nātyavanatausphicau, anupūrvaṁ vṛttāvupacayayuktāvūrū, nātyupacitē nātyapacitē ēṇīpadē pragūḍhasirāsthisandhījaṅghē, nātyupacitau nātyapacitau gulphau, pūrvōpadiṣṭaguṇau pādau kūrmākārau, prakṛtiyuktānivātamūtrapurīṣaguhyāni tathā svaprajāgaraṇāyāsasmitaruditastanagrahaṇāni, yaccakiñcidanyadapyanuktamasti tadapi sarvaṁ prakṛtisampannamiṣṭaṁ, viparītaṁ punaraniṣṭam| iti dīrghāyurlakṣaṇāni||51|| vRutte [1] ca nAmakarmaNi kumAraM

parIkShitumupakrametAyuShaH pramANaj~jAnahetoH| tatremAnyAyuShmatAM kumArANAM lakShaNAni bhavanti| tadyathA- ekaikajA mRudavo~alpAH snigdhAH subaddhamUlAH kRuShNAH keshAH prashasyante, sthirAbahalA tvak, prakRutyA~atisampannamIShatpramANAtivRuttamanurUpamAtapatropamaM [2] shiraH,vyUDhaM dRuDhaM samaM sushliShTasha$_{gkhasandhyUrdhvavya}$jjanasampannamupacitaMvalibhamardhacandrAkRuti lalATaM, bahalau vipulasamapIThau samau nIcairvRuddhaupRuShThato~avanatau sushliShTakarNaputrakau mahAcchidrau karNau, IShatpralambinyAvasa~ggatesame saMhate mahatyau bhruvau, same samAhitadarshane vyaktabhAgavibhAge balavatI tejasopapannesva$_{ggApA}$gge cakShuShI, RujvI mahocchvAsA vaMshasampanneShadavanatAgrA nAsikA,mahadRujusuniviShTadantamAsyam, AyAmavistAropapannA shlakShNA tanvI prakRutivarNayuktA [3] jihvA,shlakShNaM yuktopacayamUShmopapannaM raktaM tAlu, mahAnadInaH snigdho~anunAdIgambhIrasamuttho dhIraH svaraH, nAtisthUlau nAtikRushau vistAropapannAvAsyapracchAdanauraktAvoShThau, mahatyau hanU, vRuttA nAtimahatI grIvA, vyUDhamupacitamuraH, gUDhaM jatrupRuShThavaMshashca, viprakRuShTAntarau stanau, asampAtinI sthire pArshve, vRuttaparipUrNAyataubAhU sakthinI a~ggulayashca, mahadupacitaM pANipAdaM, sthirA vRuttAH snigdhAstAmrAstu~ggAHkUrmAkArAH karajAH, pradakShiNAvartA sotsa~ggA ca nAbhiH, urastribhAgahInA samAsamupacitamAMsA kaTI, vRuttau sthiropacitamAMsau nAtyunnatau nAtyavanatau sphicau, anupUrvaMvRuttAvupacayayuktAvUrU, nAtyupacite nAtyapacite eNIpade pragUDhasirAsthisandhI ja~gghe,nAtyupacitau nAtyapacitau gulphau, pUrvopadiShTaguNau pAdau kUrmAkArau, prakRutiyuktAnivAtamUtrapurIShaguhyAni tathA svaprajAgaraNAyAsasmitaruditastanagrahaNAni, yaccaki~jcidanyadapyanuktamasti tadapi sarvaM prakRutisampannamiShTaM, viparItaM punaraniShTam| iti dIrghAyurlakShaNAni||51||

Once the naming ceremony is over, the life-span of the child is assessed by the priests. The children that live long, according to this verse, have discrete, soft, sparse, oily, firm-rooted and black hair, firm and thick skin, naturally well-endowed, slightly bigger in size, umbrella-like head; broad, firm, even, united well with the temporal bone, endowed with three transverse lines, plump, having wrinkles and half moon-shaped forehead; thick, large, symmetrical ears with even flaps, equal elongated and downwardly depressed at the back, having compact tragus and big meatus; eyebrows that are slightly hanging downwards, disjoined (i.e., separate brows and not a uni-brow), even, compact and large; symmetrical eyes that have sharp vision, have beautiful shape (when viewed from the front and the sides); straight nose, with large nostrils, well ridged and slightly depressed at the tip; mouth big and straight, with good gums (and when the child grows up, a healthy set of teeth); tongue of sufficient length and breadth, smooth in texture and of normal colour; palate smooth, well developed, hot and red; voice sweet, echoing, and tempered; reddish lips that are neither too thick nor thin; large jaws; round, but not very long (or craning) or thick neck; broad and well developed chest; hidden xiphisternum and vertebral column; unbending and stable sides; arms, legs and fingers that are round, developed and long; hands and feet that are big and developed;

unafflicted nails, round, unctuous, coppery, high and tortoise shaped; navel that is whirled clockwise and deep; waist 1/3rd less than chest (in breadth), even, having well developed muscles; buttocks round, not too elevated, with firm and developed muscles; thighs tapering downwards, round and well developed; shanks neither too stout nor too thin, but resembling that of deer's foot, with hidden blood vessels, bones and joints; ankles neither too broad nor too thin; feet possessing the above features and tortoise shaped; and normal functions associated with passing bodily wastes, sexual organs, sleep, abilities to express emotions by smiling, weeping, and appetite through suckling. Other aspects of the child's body or bodily functions, if with normal features, are desirable. This sums up the verse on physical features used to assess the longevity of the newborn. [51]

Qualities of the wet-nurse attending the newborn

अतो धात्रीपरीक्षामुपदेक्ष्यामः| अथ ब्रूयात्-धात्रीमानय समानवर्णां यौवनस्थां निभृतामनातुरामव्यङ्गामव्यसनामविरूपामजुगुप्सितां [१]देशजातीयामक्षुद्रामक्षुद्रकर्मिणीं कुले जातां वत्सलामरोगां जीवद्वत्सां पुंवत्सांदोग्ध्रीमप्रमत्तामनुच्चारशायिनीमनन्त्यावसायिनीं कुशलोपचारां शुचिमशुचिद्वेषिणीं स्तनस्तन्यसम्पदुपेतामिति||५२||

atō dhātrīparīkṣāmupadēkṣyāmaḥ| atha brūyāt- dhātrīmānaya samānavarṇāṁ yauvanasthāṁnibhṛtāmanāturāmavyaṅgāmavyasanāmavirūpāmajugupsitāṁ [1] dēśajātīyāmakṣudrāmakṣudrakarmiṇīṁkulē jātāṁ vatsalāmarōgāṁ jīvadvatsāṁ puṁvatsāṁdōgdhrīmapramattāmanuccāraśāyinīmanantyāvasāyinīṁ kuśalōpacārāṁ śucimaśucidvēṣiṇīṁstanastanyasampadupētāmiti||52|| ato dhAtrIparIkShAmupadekShyAmaH| atha brUyAtdhAtrImAnaya samAnavarNAM yauvanasthAMnibhRutAmanAturAmavya~ggAmavyasanAmavirUpAmajugupsitAM [1]deshajAtIyAmakShudrAmakShudrakarmiNIMkule jAtAM vatsalAmarogAM jIvadvatsAM puMvatsAMdogdhrImapramattAmanuccArashAyinImanantyAvasAyinIM kushalopacArAM shucimashucidveShiNIMstanastanyasampadupetAmiti||52||

This verse describes the qualities of the wet nurse attending the baby. The attending physician should ask of the parents to hire a wet nurse who belongs to the same caste as the child's mother, who is in her youth, is submissive, free from diseases, not deficient in any limb, not given to unwholesome pursuits, not ugly, not ill- disposed, is native to the country, is not mean or does not indulge in mean acts, affectionate towards children, whose children have not died, who is a mother to a male child, who is never careless, not sleeping in beds soiled with excrement, not married to man of lower caste, skillful in attendance, hygienic and is endowed with plenty of milk in her breasts. [52]

Qualities of an ideal breast

तत्रेयं स्तनसम्पत्- नात्यूर्ध्वौ नातिलम्बावनतिकृशावनतिपीनौ युक्तपिप्पलकौ सुखप्रपानौ चेति (स्तनसम्पत्)||५३||

tatrēyaṁ stanasampat- nātyūrdhvau nātilambāvanatikṛśāvanatipīnau yuktapippalakau sukhaprapānau cēti(stanasampat)||53||

tatreyaM stanasampat- nAtyUrdhvau nAtilambAvanatikRushAvanatipInau yuktapippalakau sukhaprapAnauceti (stanasampat)||53||

These are the features of ideal breasts: they should be neither be very high nor very loose and sagging, neither very lean nor massive. They should have proportionate nipples and be easy to suck. [53]

Qualities of the ideal breastmilk

स्तन्यसम्पत्तु प्रकृतिवर्णगन्धरसस्पर्शम्, उदपात्रे च दुह्यमानमुदकं व्येति प्रकृतिभूतत्वात्; तत् पुष्टिकरमारोग्यकरं चेति(स्तन्यसम्पत्)||५४||

stanyasampattu prakṛtivarṇagandharasasparśam, udapātrē ca duhyamānamudakaṁ vyētiprakṛtibhūtatvāt; tat puṣṭikaramārōgyakaraṁ cēti (stanyasampat)||54||

stanyasampattu prakRutivarNagandharasasparsham, udapAtre ca duhyamAnamudakaM vyetiprakRutibhUtatvAt; tat puShTikaramArogyakaraM ceti (stanyasampat)||54||

Ideal breast milk for the baby has properties such as natural color, smell, taste and touch and when poured into a pot of water, it should mix at once perfectly with the water. Such milk is nourishing and health giving to the child. [54]

अतोऽन्यथा व्यापन्नं ज्ञेयम्| तस्य विशेषाः श्यावारुणवर्णं कषायानुरसं विशदमनालक्ष्यगन्धं रूक्षं द्रवं फेनिलं लघ्वतृप्तिकरं कर्शनं वातविकाराणां कर्तृवातोपसृष्टं क्षीरमभिज्ञेयं [१] ; कृष्णनीलपीतताम्रावभासं तिक्ताम्लकटुकानुरसं कुणपरुधिरगन्धि भृशोष्णं पित्तविकाराणां कर्तृच पित्तोपसृष्टं क्षीरमभिज्ञेयम्, अत्यर्थशुक्लमतिमाधुर्योपपन्नं लवणानुरसं घृततैलवसामज्जगन्धि पिच्छिलतन्तुमदुकपात्रेऽवसीदच्छ्लेष्मविकाराणां कर्तृ श्लेष्मोपसृष्टं क्षीरमभिज्ञेयम्||५५||

atō'nyathā vyāpannaṁ jñēyam| tasya viśēṣāḥ- śyāvāruṇavarṇaṁ kaṣāyānurasaṁ viśadamanālakṣyagandhaṁ rūkṣaṁ dravaṁ phēnilaṁlaghvatṛptikaraṁ karśanaṁ vātavikārāṇāṁ kartṛ vātōpasṛṣṭaṁ kṣīramabhijñēyaṁ [1] ;kṛṣṇanīlapītatāmrāvabhāsaṁ tiktāmlakaṭukānurasaṁ kuṇaparudhiragandhi bhṛśōṣṇaṁ pittavikārāṇāṁkartṛ ca pittōpasṛṣṭaṁ kṣīramabhijñēyam, atyarthaśuklamatimādhuryōpapannaṁ lavaṇānurasaṁghṛtatailavasāmajjagandhi picchilaṁ tantumadukapātrē'vasīdachlēṣmavikārāṇāṁ kartṛ ślēṣmōpasṛṣṭaṁkṣīramabhijñēyam||55|| ato~anyathA vyApannaM j~jeyam| tasya visheShAH- shyAvAruNavarNaM kaShAyAnurasaM vishadamanAlakShyagandhaM rUkShaM dravaMphenilaM laghvatRuptikaraM karshanaM vAtavikArANAM kartRu vAtopasRuShTaM kShIramabhij~jeyaM [1] ;kRuShNanIlapItatAmrAvabhAsaM tiktAmlakaTukAnurasaM kuNaparudhiragandhi bhRushoShNaMpittavikArANAM kartRu ca pittopasRuShTaM kShIramabhij~jeyam, atyarthashuklamatimAdhuryopapannaMlavaNAnurasaM ghRutatailavasAmajjagandhi picchilaM tantumadukapAtre~avasIdachleShmavikArANAMkartRu shleShmopasRuShTaM kShIramabhij~jeyam||55||

The breast milk which does not fit the above description is to considered vitiated and unfit for the child's consumption. Milk that assumes a darkish or reddish hue, astringent

in after-taste, clear, of no marked smell, dry, watery, frothy and light in texture or form, and is not satisfying causes emaciation, gives rise to vatika disorders, and thus, should be considered vata-vitiated. Milk that looks blackish, bluish, yellow, or coppery, has an after-taste which is sour or pungent, which smells like a corpse or like blood, and which is very warm is pitta-vitiated and could cause pittaja disorders. Finally, the milk that is very white, very sweet with a saltish after-taste, that has odour like ghee, oil, flesh-marrow or bone-marrow, is viscid, thready and sinks in water without mixing, gives rise to disorders of kapha and should be considered as kapha-vitiated milk. [55]

तेषां तु त्रयाणामपि क्षीरदोषाणां प्रतिविशेषमभिसमीक्ष्य यथास्वं यथादोषं च वमनविरेचनास्थापनानुवासनानि विभज्य कृतानिप्रशमनाय भवन्ति| पानाशनविधिस्तु दुष्टक्षीराया यवगोधूमशालिषष्टिकमुद्गहरेणुककुलत्थसुरासौवीरकमैरेयमेदकलशुनकरञ्जप्रायः स्यात्| क्षीरदोषविशेषांश्चावेक्ष्यावेक्ष्य तत्तद्विधानं कार्यं स्यात्|
पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सकफलकिराततिक्तककटुकरोहिणीसारिवाकषायाणां च पानं प्रशस्यते, तथाऽन्येषातिक्तकषायकटुकमधुराणां [१] द्रव्याणां प्रयोगः क्षीरविकारविशेषानभिसमीक्ष्य मात्रां कालं च| इति क्षीरविशोधनानि||५६||

tēṣāṁ tu trayāṇāmapi kṣīradōṣāṇāṁ prativiśēṣamabhisamīkṣya yathāsvaṁ yathādōṣaṁ cavamanavirēcanāsthāpanānuvāsanāni vibhajya kr̥tāni praśamanāya bhavanti| pānāśanavidhistu duṣṭakṣīrāyāyavagōdhūmaśāliṣaṣṭikamudgaharēṇukakulatthasurāsauvīrakamairēyamēdakalaśunakarañjaprāyaḥ syāt| kṣīradōṣaviśēṣāṁścāvēkṣyāvēkṣya tattadvidhānaṁ kāryaṁ syāt|
pāṭhāmahauṣadhasuradārumustamūrvāguḍūcīvatsakaphalakirātatiktakakaṭukarōhiṇīsārivākaṣāyāṇāṁ capānaṁ praśasyatē, tathā'nyēṣāṁ tiktakaṣāyakaṭukamadhurāṇāṁ [1] dravyāṇāṁ prayōgaḥkṣīravikāraviśēṣānabhisamīkṣya mātrāṁ kālaṁ ca| iti kṣīraviśōdhanāni||56|| teShAM tu trayANAmapi kShIradoShANAM prativisheShamabhisamIkShya yathAsvaM yathAdoShaM cavamanavirecanAsthApanAnuvAsanAni vibhajya kRutAni prashamanAya bhavanti| pAnAshanavidhistu duShTakShIrAyAyavagodhUmashAliShaShTikamudgahareNukakulatthasurAsauvIraka maireyamedakalashunakara~jjaprAyaHsyAt| kShIradoShavisheShAMshcAvekShyAvekShya tattadvidhAnaM kAryaM syAt| pAThAmahauShadhasuradArumustamUrvAguDUcIvatsakaphalakirAtatiktakakaTukarohi NIsArivAkaShAyANAMca pAnaM prashasyate, tathA~anyeShAM tiktakaShAyakaTukamadhurANAM [1] dravyANAM prayogaHkShIravikAravisheShAnabhisamIkShya mAtrAM kAlaM ca| iti kShIravishodhanAni||56||

If any of the three varieties of vitiated milks described in the preceding verse is in advertently consumed by the child, after ascertaining the specific features of the milk or the symptoms that are associated with a dosha affliction, emetics, purgatives and unctuous and non-unctuous enema specific to that afflicted dosha should be administered. The dietetic guidelines to a woman with vitiated milk are as follows: her food and drink should consist mainly of barley, wheat, sali and shashtika rice, mudga (Phaseolus mungo Linn. - green gram), harenuka (Lathyrus ashaca Linn.), sura,

sauviraka, maireya and medaka varieties of wines, lashuna (Alium sativum Linn.) and karanja (Pongamia pinnata Merr.). The milk should be examined at frequent intervals for specific features and the appropriate corrective measures should be adopted. The decoctions of patha (Cissmpelos pareira Linn.), shunthi (Zingiberofficinale Rosc.), devadaru (Cedrusdeodara Loud.), musta (Cyperusrotundus Linn.), murva (Clemaistrilobaheyne ex Roth), guduchi (Tinosporacordifolia Miers.), indrayava (Holarrhenaantidysentrica wall.), kiratatikta (SwertiachirataBuch. -Ham.), katukarohini (Picrorhizakurroa Royle ex Benth.) and sariva (Hemidesmusindicus R. B.) are said to be beneficial. Similarly, other drugs with bitter, astringent, pungent and sweet tastes could also be administered, depending upon the nature of the disorder, dosage and season. [56]

Lactation-stimulants (or galactogogues)

क्षीरजननानि तु मद्यानि सीधुवर्ज्यानि, ग्राम्यानूपौदकानि च शाकधान्यमांसानि, द्रवमधुराम्ललवणभूयिष्ठाश्चाहाराः,क्षीरिण्यश्चौषधयः, क्षीरपानमनायासश्च, वीरणषष्टिकशालीक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटमूलकषायाणां च पानमिति(क्षीरजननानि)||५७||

kṣīrajananāni tu madyāni sīdhuvarjyāni, grāmyānūpaudakāni ca śākadhānyamāṁsāni,dravamadhurāmlalavaṇabhūyiṣṭhāścāhārāḥ, kṣīriṇyaścauṣadhayaḥ, kṣīrapānamanāyāsaśca,vīraṇaṣaṣṭikaśālīkṣuvālikādarbhakuśakāśagundrētkaṭamūlakaṣāyāṇāṁ ca pānamiti (kṣīrajananāni)||57||

kShIrajananAni tu madyAni sIdhuvarjyAni, grAmyAnUpaudakAni ca shAkadhAnyamAMsAni,dravamadhurAmlalavaNabhUyiShThAshcAhArAH, kShIriNyashcauShadhayaH, kShIrapAnamanAyAsashca,vIraNaShaShTikashAlIkShuvAlikAdarbhakushakAshagundretkaTamUlakaShAyANAM ca pAnamiti(kShIrajananAni)||57||

Galactogogues (lactation-stimulants) include the following food articles and habits: all wines with the exception of sidhu, vegetables, cereals and meat of domestic, marshy and aquatic origins; food articles and liquids that have predominantly sweet, sour or salty taste; herbs containing milky juices; cow's milk; avoidance of laborious tasks, and; drinking of the decoctions of roots of virana (Vetiveria zizanoides Nash.), shashtika (a variety of shali – Oryza sativa Linn.), shali (Oryza sativa Linn.), ikshuvalika (Astercantha longifolia Nees.), darbha (Desmostachya bipinnata Stapf), kusha (Desmostachya bipinnata Stapf), kasha (Saccharum spontaneum Linn.), gundra (Saccharum sara)and Itkata (-?-)(are galactogogues). [57]

Procedure to be followed by the wet-nurse in order to feed the baby

धात्री तु यदा स्वादुबहुलशुद्धदुग्धा स्यात्तदास्नातानुलिप्ता शुक्लवस्त्रं परिधायैन्द्रीं ब्राह्मीं शतवीर्यां सहस्रवीर्याममोघामव्यथांशिवामरिष्टां वाट्यपुष्पीं विष्वक्सेनकान्तां [१] वा बिभ्रत्योषधिं कुमारं प्राङ्मुखंप्रथमं दक्षिणं स्तनं पाययेत्| इति धात्रीकर्म||५८||

dhātrī tu yadā svādubahulaśuddhadugdhā syāttadāsnātānuliptā śuklavastraṁ paridhāyaindrīṁ brāhmīṁśatavīryāṁ sahasravīryāmamōghāmavyathāṁ śivāmariṣṭāṁ vāṭyapuṣpīṁ viṣvaksēnakāntāṁ [1] vābibhratyōṣadhiṁ kumāraṁ prāṅmukhaṁ prathamaṁ dakṣiṇaṁ stanaṁ pāyayēt| iti dhātrīkarma||58|| dhAtrI tu yadA svAdubahulashuddhadugdhA syAttadAsnAtAnuliptA shuklavastraM paridhAyaindrIMbrAhmIM shatavIryAM sahasravIryAmamoghAmavyathAM shivAmariShTAM vATyapuShpIMviShvaksenakAntAM [1] vA bibhratyoShadhiM kumAraM prA~gmukhaM prathamaM dakShiNaM stanaMpAyayet| iti dhAtrIkarma||58||

When the wet nurse, having sweet, copious and pure milk, has bathed and anointed herself with fragrant pastes, dressed in white garments and adorned with herbs such as aindri (Citrullus colocynthis Schrad), brahmi (Bacopa monnieri Pennel), shatavirya (Cynodon dactylon Pers.), sahasravirya (a type of Shatavirya), amogha (Emblica officinalis Gaertn.), avyatha (Tinospora cordifolia Miers.)shiva (Terminalia chebula Linn.), vatyapushpi (Sida rhombifolia Linn.) and viswaksenakanta (Callicarpa macrophyla Vahl.), then she should take hold of the baby and, while facing east , feed the baby from the right breast first. These are prescribed duties of dhatri, or the wet nurse attending the baby. [58]

Procedure of construction of nursery

अतोऽनन्तरं कुमारागारविधिमनुव्याख्यास्यामः-वास्तुविद्याकुशलः प्रशस्तं रम्यमतमस्कं निवातं प्रवातैकदेशंदृढमपगतश्वापदपशुदंष्ट्रिमूषिकपतङ्गं सुविभक्तसलिलोलूखलमूत्रवर्चःस्थानस्नानभूमिमहानसमृतुसुखंयथर्तुशयनासनास्तरणसम्पन्नं कुर्यात्; तथा सुविहितरक्षाविधानबलिमङ्गलहोमप्रायश्चित्तंशुचिवृद्धवैद्यानुरक्तजनसम्पूर्णम्| इति कुमारागारविधिः||५९||

atō'nantaraṁ kumārāgāravidhimanuvyākhyāsyāmaḥ- vāstuvidyākuśalaḥ praśastaṁ ramyamatamaskaṁnivātaṁ pravātaikadēśaṁ dr̥ḍhamapagataśvāpadapaśudaṁṣṭrimūṣikapataṅgaṁsuvibhaktasalilōlūkhalamūtravarcaḥsthānasnānabhūmimahānasamr̥tusukhaṁyathartuśayanāsanāstaraṇasampannaṁ kuryāt;tathā suvihitarakṣāvidhānabalimaṅgalahōmaprāyaścittaṁśucivr̥ddhavaidyānuraktajanasampūrṇam| iti kumārāgāravidhiḥ||59|| ato~anantaraM kumArAgAravidhimanuvyAkhyAsyAmaH- vAstuvidyAkushalaH prashastaMramyamatamaskaM nivAtaM pravAtaikadeshaMdRuDhamapagatashvApadapashudaMShTrimUShikapata~ggaMsuvibhaktasalilolUkhalamUtravarcaHsthAnasnAnabhUmimahAnasamRutusukhaMyathartushayanAsanAstaraNasampannaM kuryAt; tathAsuvihitarakShAvidhAnabalima~ggalahomaprAyashcittaM shucivRuddhavaidyAnuraktajanasampUrNam| iti kumArAgAravidhiH||59||

This verse describes the procedure of construction of the nursery. It should be built by a skillful architect and should be sturdy, beautiful, well lighted, protected from draught, well ventilated (with air-entry from only one direction), free from pests, animals, fanged creatures, mice and moths. It should be well accessible to places of water storage,

grinding, lavatory, bath and cooking, should be comfortable during all seasons, and furnished with beds, seats and spreads suited to each season. Moreover, protective measures, holy offerings, auspicious rites, and oblations should be performed and the facility should be provided with clean and experienced physicians and with a compassionate and caring staff. Thus, the method of construction of a child care nursery has been described. [59]

शयनासनास्तरणप्रावरणानि कुमारस्य मृदुलघुशुचिसुगन्धीनि स्युः; स्वेदमलजन्तुमन्ति मूत्रपुरीषोपसृष्टानि च वर्ज्यानि स्युः;असति सम्भवेऽन्येषां तान्येव च सुप्रक्षालितोपधानानि सुधूपितानि शुद्धशुष्काण्युपयोगं गच्छेयुः||६०||

śayanāsanāstaraṇaprāvaraṇāni kumārasya mṛdulaghuśucisugandhīni syuḥ; svēdamalajantumantimūtrapurīṣōpasṛṣṭāni ca varjyāni syuḥ; asati sambhavē'nyēṣāṁ tānyēva ca suprakṣālitōpadhānānisudhūpitāni śuddhaśuṣkāṇyupayōgaṁ gacchēyuḥ||60||

shayanAsanAstaraNaprAvaraNAni kumArasya mRudulaghushucisugandhIni syuH; svedamalajantumantimUtrapurIShopasRuShTAni ca varjyAni syuH; asati sambhave~anyeShAM tAnyeva casuprakShAlitopadhAnAni sudhUpitAni shuddhashuShkANyupayogaM gaccheyuH||60||

The bed, seats, spreads and covers meant for the child should be soft, light, clean and perfumed. Sweat and/or excrement-stained or pestilence-infested articles should be disposed off immediately, and if fresh ones are not available the same may be used again only after they have been washed and fumigated thoroughly and rendered perfectly clean and dry. [60]

धूपनानि पुनर्वाससां शयनास्तरणप्रावरणानां
चयवसर्षपातसीहिङ्गुगुग्गुलुवचाचोरकवयःस्थागोलोमीजटिलापलङ्कषाशोकरोहिणीसर्पनिर्मोकाणि घृतयुक्तानि स्युः||६१||

dhūpanāni punarvāsasāṁ śayanāstaraṇaprāvaraṇānāṁ cayavasarṣapātasīhiṅgugugguluvacācōrakavayaḥsthāgōlōmījaṭilāpalaṅkaṣāśōkarōhiṇīsarpanirmōkāṇighṛtayuktāni syuḥ||61||

dhUpanAni punarvAsasAM shayanAstaraNaprAvaraNAnAM cayavasarShapAtasIhi$_{gguguggulu}$vacAcorakavayaHsthAgolomIjaTilApalagkaShAshokarohiNIsarpanirmokANighRutayuktAni syuH||61||

For fumigation of the garments, bed, and furnishings the following articles smeared with ghee may be used- barley, mustard, atasi (Linumusitaissimum Linn.), hingu (Ferulanarthex Boiss.), guggulu (Commiforamukul Engl.), vacha (Acoruscalamus Linn.), choraka (Angelicaglauca Edgw), vayahstha (Bacopamonnieri Pennel.), golomi (type of Vacha), jatila (Nardostachysjatamansi D. C.), palankasha (type of Guggulu), ashoka (Saracaindica Linn.), rohini (Picrorhizakurroa royle ex Benth.)and sarpa nirmoka(sloughs of snakes). [61]

Measures for ensuring the child’s well-being

मणयश्च धारणीयाः कुमारस्य खड्गरुरुगवयवृषभाणां जीवतामेव दक्षिणेभ्यो विषाणेभ्योऽग्राणि गृहीतानि स्युः;ऐन्द्र्याद्याश्चौषधयो जीवकर्षभकौ च, यानि चान्यान्यपि ब्राह्मणाः प्रशंसेयुरथर्ववेदविदः||६२||

maṇayaśca dhāraṇīyāḥ kumārasya khaḍgarurugavayavṛṣabhāṇāṁ jīvatāmēva dakṣiṇēbhyōviṣāṇēbhyō’grāṇi gṛhītāni syuḥ; aindryādyāścauṣadhayō jīvakarṣabhakau ca, yāni cānyānyapi brāhmaṇāḥpraśaṁsēyuratharvavēdavidaḥ||62||

maNayashca dhAraNIyAH kumArasya khaDgarurugavayavRuShabhANAM jIvatAmeva dakShiNebhyoviShANebhyo~agrANi gRuhItAni syuH; aindryAdyAshcauShadhayo jIvakarShabhakau ca, yAni cAnyAnyapibrAhmaNAH prashaMseyuratharvavedavidaH||62||

The following articles should be worn as talismans or amulets by the child: gems, tip of the right horn of a live rhinoceros, deer, gayal or a bull; herbs like aindri, jivaka, rusabhaka, etc., and also all such articles as the brahmins well versed in Atharva Veda may recommend. [62]

क्रीडनकानि खलु कुमारस्य विचित्राणि घोषवन्त्यभिरामाणि चागुरूणि चातीक्ष्णाग्राणि चानास्य प्रवेशीनि चाप्राणहराणिचाविवित्रासनानि स्युः||६३||

krīḍanakāni khalu kumārasya vicitrāṇi ghōṣavantyabhirāmāṇi cāgurūṇi cātīkṣṇāgrāṇi cānāsya pravēśīnicāprāṇaharāṇi cāvitrāsanāni syuḥ||63||

krIDanakAni khalu kumArasya vicitrANi ghoShavantyabhirAmANi cAgurUNi cAtIkShNAgrANi cAnAsyapraveshInI cAprANaharANi cAvitrAsanAni syuH||63||

The toys of the child should be multicolored, attractive, light, without sharp edges, and incapable of being swallowed. These should make pleasing sounds (i.e., should not be making screechy, loud or disturbing sounds), and should not be fatal to life or disturbing. [63]

न ह्यस्य वित्रासनं साधु| तस्मात्तस्मिन् रुदत्यभुञ्जाने वाऽन्यत्र विधेयतामगच्छति राक्षसपिशाचपूतनाद्यानां नामान्याह्वयता कुमारस्य वित्रासनार्थंनामग्रहणं न कार्यं स्यात्||६४||

na hyasya vitrāsanaṁ sādhu| tasmāttasmin rudatyabhuñjānē vā’nyatra vidhēyatāmagacchati rākṣasapiśācapūtanādyānāṁnāmānyāhvayatā kumārasya vitrāsanārthaṁ nāmagrahaṇaṁ na kāryaṁ syāt||64|| na hyasya vitrAsanaM sAdhu| tasmAttasmin rudatyabhu~jjAne vA~anyatra vidheyatAmagacchati rAkShasapishAcapUtanAdyAnAMnAmAnyAhvayatA kumArasya vitrAsanArthaM nAmagrahaNaM na kAryaM syAt||64||

It is never good to frighten a child. So, if he is found weeping, refusing to eat his meals, or in any other way becoming disobedient, it is not good to take the name of rakshasas (goblins), pishacha (ghost) or putana (harpy) with a purpose of scaring him further. [64]

यदि त्वात्मर्यं किञ्चित् कुमारमागच्छेत् तत् प्रकृतिनिमित्तपूर्वरूपलिङ्गोपशयविशेषैस्तत्त्वतोऽनुबुध्यसर्वविशेषानातुरौषधदेशकालाश्रयानवेक्षमाणश्चि

कित्सितुमारभेतैनं मधुरमृदुलघुसुरभिशीतशङ्करं कर्म प्रवर्तयन्| एवंसात्म्या हि कुमारा भवन्ति| तथा ते शर्म लभन्ते चिराय| अरोगे त्वरोगवृत्तमातिष्ठेद्देशकालात्मगुणविपर्ययेण वर्तमानः, क्रमेणासात्म्यानि परिवर्त्योपयुञ्जानः सर्वाण्यहितानिवर्जयेत्| तथा बलवर्णशरीरायुषां सम्पदमवाप्नोतीति||६५||

yadi tvāturyaṁ kiñcit kumāramāgacchēt tat prakṛtinimittapūrvarūpaliṅgōpaśayaviśēṣaistattvatō'nubudhyasarvaviśēṣānāturauṣadhad ēśakālāśrayānavēkṣamāṇaścikitsitumārabhētainaṁmadhu ramṛdulaghusurabhiśītaś aṅkaraṁ karma pravartayan| ēvaṁsātmyā hi kumārā bhavanti| tathā tē śarma labhantē cirāya| arōgē tvarōgavṛttamātiṣṭhēddēśakālātmaguṇaviparyayēṇa vartamānaḥ, kramēṇāsātmyānivartyōpayuñjānaḥ sarvāṇyahitāni varjayēt| tathā balavarṇaśarīrāyuṣāṁ sampadamavāpnōtīti||65||

yadi tvAturyaM ki~jcit kumAramAgacchet tatprakRutinimittapUrvarUpali$_{ggopashayavisheShaistattvato}$anubudhyasarvavisheShAnAturauShadhadeshakAlAshrayAnavekShamANashcikitsitumArabhetainaMmadhu ramRudulaghusurabhishItasha~gkaraM karma pravartayan| evaMsAtmyA hi kumArA bhavanti| tathA te sharma labhante cirAya| aroge tvarogavRuttamAtiShTheddeshakAlAtmaguNaviparyayeNa vartamAnaH, krameNAsAtmyAnivartyopayu~jjAnaH sarvANyahitAni varjayet| tathA balavarNasharIrAyuShAM sampadamavApnotIti||65||

If some illness affects the child, then the physician, after cautiously examining the child, should thoroughly analyze his constitution, etiological factors, premonitory signs and symptoms, and all other factors concerned such as time and place, and then should proceed to treat him by medication that is sweet in taste and smell, soft, light, cold and pleasant. Such measures suit the palate of the children and make the administering of drugs that much easier. As regards a healthy child, the regimen prescribed for regular consumption is the same as that mentioned as code of conduct for the healthy. Following these ensures that the child attains the excellence of strength, healthy complexion, bodily growth and longevity. [65]

एवमेनं कुमारमायौवनप्राप्तेर्धर्मार्थकौशलागमनाच्चानुपालयेत्||६६||

ēvamēnaṁ kumāramāyauvanaprāptērdharmārthakauśalāgamanāccānupālayēt||66||

evamenaM kumAramAyauvanaprApterdharmArthakaushalAgamanAccAnupAlayet||66||

In this manner the child should be nurtured, from his childhood to his youth, i.e., till he acquires the knowledge and skills necessary for conducting religious activities and leading his livelihood. [66]

इति पुत्राशिषां समृद्धिकरं कर्म व्याख्यातम्| तदाचरन् यथोक्तैर्विधिभिः पूजां यथेष्टं लभतेऽनसूयक इति||६७||

iti putrāśiṣāṁ samṛddhikaraṁ karma vyākhyātam| tadācaran yathōktairvidhibhiḥ pūjāṁ yathēṣṭaṁ labhatē'nasūyaka iti||67|| iti putrAshiShAM samRuddhikaraM karma vyAkhyAtam| tadAcaran yathoktairvidhibhiH pUjAM yatheShTaM labhate~anasUyaka iti||67||

Thus all measures that promote the life of one's progeny have been described for those who aspire to have children. By adopting these measures in the prescribed manner, one who is free from envy and ill-will attains his wishes with regard and honour. [67]

Summary

तत्र श्लोकौ- पुत्राशिषां कर्म समृद्धिकारकं यदुक्तमेतन्महदर्थसंहितम्| तदाचरन् ज्ञो विधिभिर्यथातथं पूजां यथेष्टं लभतेऽनसूयकः||६८||

tatra ślōkau- putrāśiṣāṁ karma samṛddhikārakaṁ yaduktamētanmahadarthasaṁhitam| tadācaran jñō vidhibhiryathātathaṁ pūjāṁ yathēṣṭaṁ labhatē'nasūyakaḥ||68|| tatra shlokau- putrAshiShAM karma samRuddhikArakaM yaduktametanmahadarthasaMhitam| tadAcaran j~jo vidhibhiryathAtathaM pUjAM yatheShTaM labhate~anasUyakaH||68||

Thus, to sum up this chapter, measures described here will fulfill the longing of the individual of desired progeny and these are of great importance. By taking recourse to these measures in the manner prescribed, a wise man, free from envy or ill-will, is blessed (with a child) according to his wishes. [68]

शरीरं चिन्त्यते सर्वं दैवमानुषसम्पदा| सर्वभावैर्यतस्तस्माच्छारीरं स्थानमुच्यते||६९||

śarīraṁ cintyatē sarvaṁ daivamānuṣasampadā| sarvabhāvairyatastasmācchārīraṁ sthānamucyatē||69|| sharIraM cintyate sarvaM daivamAnuShasampadA| sarvabhAvairyatastasmAcchArIraM sthAnamucyate||69||

This section is known as Sharira Sthana because it consists of a body of knowledge consisting of all the godly and human aspects of the various phenomena taking place in an individual's body.

Thus, ends the eight chapter of the Sharira Sthana of Agnivesha's work as redacted by Charaka, and also marks the end of the Sharira Sthana itself. [69]

Tattva Vimarsha (Fundamental Principles)

- Posture plays an important role in facilitating the union of the sperm and the ovum. Improper posture may lead to dosha prakopa, or dosha vitiation. Also, physical and mental wellbeing of both partners is essential for successful coitus and furthering one's lineage. [6]
- Sexual intercourse, when done with happy and joyous mood results in good progeny. Entering the bed by placing the right and left leg first by male and female partners respectively needs scientific exploration. It may merely be auspicious as per rituals. [7] Healthy progeny and succession of lineage, amply supported by recitations of mantra (to invoke the Gods and bless the progeny), was the sole purpose of sexual intercourse. Pleasure and eroticism were not the prime purpose of sexual acts, per the vedic rituals documented. [8]
- For the husband to practice celibacy for the period of one week following his wife's menstrual period is advised to ensure healthy sperm, in turn helping beget

a healthy offspring. During this period specific dietetic, behavioural and psychological regimen are advised to be followed by both the partners for attaining physical and psychological well-being, which will further support conception. [9]

- The ideal time for performing the Putreshti procedure is mentioned as a week or so of cessation of menstrual flow of the female partner, so that ovulation starts. After this they may cohabit for eight nights. [11]
- Predominance of a particular mahabhuta at the time of conception plays an important role in begetting a progeny of desired physique and complexion. [15]
- Psyche of the child to be born is decided by the deeds of the previous life of the individual as well as the mental disposition of the parents at the time of conception and the mental status of the mother during her pregnancy. [16]
- To beget a good progeny, healthy male and female reproductive systems, proper ovulatory cycles and potent seeds are essential. [17]
- Even if all factors and conditions for obtaining a desired progeny are met, the influence of the child's past (due to the deeds in his previous life) are said to play a critical role in deciding the final outcome. [18] Pumsavana is a measure of begetting a child of desired sex, literally meaning a male child. However, some authors refer to this as a procedure not only for sex selection but for proper implantation, intra uterine growth and development of the foetus as well. [19]
- The herbs indicated for the Pumsavana karma will provide nutritional support to the pregnant woman and thus benefit the mother as well as her growing foetus. [20]
- The principle behind do's and don'ts advocated during pregnancy is to lead an unaltered normal life with adequate rest, care and good nutrition to attain a healthy progeny. [21]
- Chances of survival of the fetus are less and even if it survives, chances of congenital anomaly are more if bleeding appears during the second or third month. [23]
- Upavishtaka and Nagodara, both suggestive of intrauterine growth retardation (IUGR) result due to improper nutrition to the growing foetus. [26] Proper nutrition will help correct the same. [27] Santarpana chikitsa which are vatahara are to be adopted. [28]
- Garbhini udavarta, a condition caused due to reverse movement of apana vata can have implications during child birth. [29]
- In children, the dosha, dushya etc. causing the disease are the same as that in adults, the only difference being drug dosage. [65]

Vidhi Vimarsha (Applied Inferences)

Ritukala – Ideal period in menstrual cycle for conception

For conception, the period after stoppage of menstruation, i.e., from the 4th day onwards to 12 days corresponding to the 16th day of the menstrual cycle is considered

to be the ideal period for impregnation. During the first half of the menstrual cycle, i.e., from 1st day to 14th day, estrogen hormone is dominant, and under its influence, the cervical mucus becomes watery with a high concentration of sodium chloride. This consistency is ideal for spermatozoa to travel through the cervical canal. After ovulation on the 14th day, the formation of corpus luteum leads to the dominance of progesterone hormone, and this leads to change in a characteristic of cervical mucus from watery to viscous because of increased protein content and decrease in sodium chloride. This hampers the migration of sperm in the cervical canal. Hence the ritukala of 12 days in the first half of the cycle is justified.

File:gtypemucus.png File:ltypemucus.png
Under effect of progesterone preventing sperm penetration Cervical mucus under estrogenic effect
Source : http://www.naturalfamilyplanning.ie/mucus/gls-p-mucus/

The possible mechanism of sex selection can be understood by knowing the swimming behavior of spermatozoa bearing X and Y chromosome in the female genital tract, as well as evidence suggesting selective penetration of spermatozoa in cervical mucus. The factors affecting the motility of sperms in genital tract are pH, temperature, viscosity, osmolarity, elements and ions. All these evidence suggest that the sex selection may depend on the female genital environment which changes throughout the cycle and hence the specific days of coitus mentioned in text may contribute to the selection of the desired offspring. The concentration of sperm in semen increases if the coitus is performed during alternate days. More the number of Y-bearing spermatozoa, more probability of procuring a male progeny[226].

Selection of Suitable partner for conception

In Ayurveda classics, the preparation of procuring healthy progeny begins with the selection of a partner. For a healthy progeny with longevity and desired traits, both partners should be of reproductive age without any physical or mental disease or chronic illness. Conception in older age is associated with genetic abnormalities like Down's syndrome and rare chromosomal abnormalities like Patau's syndrome and Edward's syndrome in the offspring. Increased maternal age may also lead to the poor outcome of pregnancy. Conception during illness may result in congenital anomalies or growth retarded fetus. Research has shown risks of low birth weight, premature labor, anemia, and pre-eclampsia are related to the biological age[227].

Ideal position for coitus and factors affecting conception: In the prone position, pressure on abdomen affects the natural movement of vata dosha, while the left-lateral position

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[226] Skandhan KP, Japee Jasmine: Hypothesis: Who is responsible for the sex of the offspring, Trends in Medical Research; 2011

[227] CM Gibbs et al, The Impact of Early Age at First Childbirth on Maternal and Infant Health, 2012, PMID:22742615

stimulates the enzyme secretions in the gut and leads to pitta prakopa. Therefore, a comfortable, supine position is recommended for coitus for conception, as all body humors are in their proper positions. A sprinkling of cold water or cold compresses of vulva after coitus is useful to prevent the reverse flow of semen from the female genital tract. Mental comfort, urge for sex and willingness for sex with the same partner are very important factors for the conception and formation of a healthy fetus. As neuro-endocrinal harmony is essential during the act of coitus, one should be free of urges or thoughts of hunger, thirst, passing flatulence, urination or bowel movements, and should be free from emotions like stress, anger, anxiety while having sexual intercourse.

Ambiance for coitus

The importance of ambiance in stimulating desire in a couple to perform sex, and thus, conceive a healthy child, is expressly mentioned in this chapter. Articles or experiences pleasant to the sensory organs (such as using fragrant objects, pleasing or arousing music or sound, articles pleasant in taste or touch) in a stimulating environment play a very important role in arousal and act as aphrodisiacs, per Ayurvedic texts.

Effect of chanting mantras

Keeping the body and its doshas in harmony with its environment are essential to good conception, as it is with staying healthy, per Ayurvedic texts. This is consistent with the vedic concept of Yatha Pinde Tatha Brahmande (As the Body, so the Universe) – that problems occur when there is disequilibrium between the body and its surroundings.

Chanting and reciting mantras have an effect on neuro-endocrinal homeostasis[228]. Hence chanting or reciting mantras or shlokas is recommended for maintenance of a psychosomatic balance of the body. In Vedic rituals, shloka (sacred hymns) to be chanted are said to invoke Lord Brahma, the creator of the universe and the progenitor of all the activities of the universe, Lord Brihaspati, the power behind every activity, Lord Vishnu, the preserver of the universe, Soma and Agni, the prime principles in all living beings, Ashvinau, the symbol of health and well-being in every creature, and Mitra and Varuna, the forces necessary to sustain life in the universe. Therefore, vedic scriptures, including Ayurvedic texts, emphasize on paying one's obeisance to deities and forces of the universe, in the form of Gods, if one desires a healthy offspring.

Chanting of mantras is known to have physical, mental and spiritual benefits. Mantra chanting form the basis of yogic meditation practices to help calm one's mind and ease anxieties, which could have adverse effects on one's progeny. Ayurveda science also mentions the role of the atma, along with the union of sperm and ovum, as a prerequisite, in the formation of the garbha. For the atma (of the newborn) to be of best

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[228] Claire Braboszcz, Stephanie Hahusseau, Arnaud Delorme Meditation and Neuroscience: From Basic Research to Clinical Practice, 2010, Springer Publishing

satva and good prior karma, the ambiance and environment of the area should be spiritual, and chanting helps in creating such an environment.

Do's and Dont's before coitus

This chapter provides a detailed list of Do's and Don'ts that could help a couple conceive a healthy child. These rules or guidelines address various aspects of the couple's lifestyle – including their diet, their environment – and their health. Traditional rituals and guidelines such as staying pious (and not indulging in immoral thoughts or actions) and being in the company of spiritual or virtuous individuals have been adviced, especially for the expecting mother.

Preparation for putreshthi yajna and its benefits

Cultures around the world, especially in the eastern countries, practice various rituals to get a healthy offspring. While these rituals and customs are considered essential, their validity from the standpoint of scientific studies have not yet been established. Cultural traditions, however, do provide some much-needed assurance during this period of anxiety and should be continued according to tradition. The physical, psychological, social and spiritual wellbeing of the couple desirous of having progeny is very important - and this is facilitated through rituals. All the regimen and rituals also favor a planned pregnancy instead of an accidental pregnancy. A planned pregnancy ensures a proper physical, psychological, financial and social status.

Regimens and factors affecting desired progeny

For getting the desired result (i.e., a healthy progeny of the desired traits), one has to apply the factors either in the form of the same element (dravya samanya) or the elements having similar constitution and properties (guna samanya) or similar the effort (karma samanya), giving the similar to get similar output. All the above mentioned dietary, ritualistic practices, and do's and don'ts need to be of the desired dravya, guna and karma samanya to get the desired result, i.e., healthy and long living progeny with good complexion and intelligence. Whatever the mother sees, tastes, touches, feels, thinks and the way she behaves or thinks socially or spiritually has a deep impact on the future temperament and behavior of the child. A popular example of this 'karma based garbha samskara' is the mythological story of Abhimanyu, the warrior son of Arjuna, in the Mahabharata. Abhimanyu, even when he was a fetus in his mother (Subhadra)'s womb, learned the technique of entering the Chakravyuha (a special type of battle formation) from his maternal uncle Lord Krishna. If the mother takes dravya having predominant jala mahabhuta dravya, there will be an increase in the kapha dhatu of the fetus, giving it a fair complexion. Similarly, other mahabhuta-dominant dravyas contribute to other types of complexions in the baby. In Korea, for prenatal

development, expectant mothers are advised to do certain practices called 'Taegyo.[229]' Expectant mothers are advised to stay calm, avoid evil thoughts, listening to soft music, reading inspiring stories aloud, staying vigilant of surroundings and prudent in speech and action. Following these practices provides a safe and healthy environment for the fetal development. Research in Pre-natal education

Researchers have been studying the effect of external sensory experiences on the brain activities of infants. In one instance, researchers found enhanced brain activity in infants exposed to "novel word sounds" played everyday during the third trimester.[230]

Effects of karma of the progeny's prior birth

As explained in this chapter, with the effect of karma samanya there is garbha sanskara on the fetus inside the mother's womb. Therefore, the birth of an individual in any race depends on the karma of the parents and the karma from the child's previous life. According to Charaka, an individual goes through the cycle of birth and death according to Karma Siddhanta. In fact, the birth of an individual has multiple facets like poorvakarma, matrija karma, pitrija karma, garbhadhana, garbhini paricharya and much more. One should not forget the effect of, i.e., karma on the fetus, the mother, and the father. Therefore, in spite of following of all do's and don'ts strictly, there can be bad progeny because of it's (and the parent's) karma.

Factors for healthy progeny

As explained earlier, according to yukti pramana, the formation of garbha is multidimensional and requires normalcy of all components i.e. fertile period, healthy uterus, sufficient and healthy nutrients, and most importantly, healthy gametes.

Maintenance of products of conception

Stha or tishthati means to stay or remain in position. For sustaining a pregnancy, proper nourishment with adequate hormone status is essential. As mentioned in verse 20 of this chapter, herbs such as aindra, brahmi, satavirya, etc. help nourish the fetus, while Jivaniya herbs used regularly by the mother help achieve a healthy outcome of pregnancy.

Factors causing harm to the embryo

Numerous factors that may hamper sustaining the pregnancy or cause abnormalities in the progeny have been described in this chapter. These factors can be classified as

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[229] Lee, Yuna, Lee, Jiyoung, Korean Traditional Taegyo Prenatal Education based on Sajudang Lee's "Taegyo Singi", 2016, International Journal of Childbirth Education, Pg 34-37

[230] Partanen, Eino et al, Prenatal Music Exposure Induces Long-Term Neural Effects, 2013, PLoS One, doi: 10.1371/journal.pone.0078946

dietary, lifestyle, traumatic, psychological and spiritual factors. Observance of these avoidable factors leads to growth retardation, the death of the fetus, premature birth, illness or congenital malformations to the offspring. Research seems to indicate that emotional stress to the mother can lead to prenatal or postnatal complications of various types[231] . Dietary habits and lifestyle may lead to neurohormonal changes which affect pregnancy and its outcome[232] . Similar faulty habits by the father can also cause abnormalities of spermatozoa which in turn leads to congenital anomalies in offspring.

Precaution for the treatment of disorders in pregnant females

As explained by Charaka, a pregnant woman is like a vessel full of oil and should be treated with care, meaning that all doshas, dhatu, mala and ojas of the pregnant woman are at such a critical physiological stage that if one does not attend to her in a timely and proper way it may lead to damage to the foetus or the mother or both. Hence the disorders which may occur during pregnancy are to be treated with special care. For the antenatal mother, the diet or medications which should be used for curing any ailment should be mild and effective. Panchakarma treatment, because of its use of invasive and strong medicines, is to be avoided. Basti and abhyanga to kati are advocated in the eighth month of pregnancy, and these are comparatively safer procedures and may also help in a normal labor. During the eighth month, the fetus is sufficiently developed and viable, and even if the mother gets labor pain while undergoing treatment (mild to aggressive courses, as the need may be), the fetus can be preserved, and there are fewer chances of compromising fetal life. The effects of drug use during pregnancy on the fetus has been researched and documented. The mother as well the fetus, if subjected to certain drugs /treatment, can lead to side-effects on either or both. FDA has specified a certain list of drugs (X category) which are contraindicated during pregnancy [233]. In Ayurveda, the principles of antenatal treatment are given for shamana as well as shodhana, other drugs and treatment are contraindicated. In practice, for any ailments occurring during pregnancy, herbal medicines are preferred over herbo mineral medicines.

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[231] Stephen Maret, Introduction to Prenatal Psychology, 2011, Church Gate Books ISBN: 9780578089980

[232] Calvin Hobel, Jennifer Culhane, Role of Pyschosocial and Nutritional Stress on Poor Pregnancy Outcome, 2003, J.Nutr., vol 133 no. 5 1709S-1717S

[233] https://www.fda.gov/Drugs/DevelopmentApprovalProcess/DevelopmentResources/labeling/ucm093307.htm Ix Gawade T, Ghorpade M, Effect of bala siddha taila anuvasana basti on labour pains; Ayurlog: National journal of Research in Ayurveda science' Vol 3, Feb 2015

Disorders of the fetus and its treatment

Following are the common disorder of fetus, abortion, followed by intrauterine growth retardation and intrauterine death:

Factors responsible for abortion and its treatment

First-trimester abortion is seen in about 80% of total abortions. Any bleeding during the first trimester (up to 12 weeks) may either end in inevitable abortion, preterm labor and in rare cases may proceed to full term. Emotional factors like severe anger, stress, jealousy all are suspected to cause the high release of CRH (Corticotropin-releasing hormone) which may trigger uterine contractions. Uterine bleeding from implantation site or deciduas may be triggered because of coitus, trauma, exercise and faulty regimen. Bleeding may further release prostaglandins which could trigger uterine contractions and hence abortion. Management of such condition is aimed at relieving uterine contractions and bleeding. Since there are vata and shonita dushti in abortion, treatment should follow the principle of vatarakta chikitsa viz. sheeta and snigdha lepa, and brimhana, vatahara, raktavardhaka diet, and drugs. Sura (alcohol-containing preparations) is mainly advised to relieve the pain and to increase the hemopoiesis.

As explained earlier, garbhapata (abortion) due to ama dosha (during the first trimester) is very critical to treat. Treatment of ama dosha is apatarpana while that of garbha and garbhini needs santarpana, which are antagonistic and hence very tedious to treat. In practice, Madhura varga dravyas such as shatavari (Asparagus racemosus) and medicated ghee phalaghrita are used in case of threatened abortion. These promote proper nourishment and growth and stop bleeding.

Growth retardation of fetus and its treatment

Intrauterine growth retardation of the fetus occurs due to malnourishment of mother as well as pregnancy disorders which cause vaginal discharge and bleeding. According to severity, they are categorized as garbhashosha (mentioned in Charaka Sharirsthana 2nd chapter) upavishtaka, nagodara, lina garbha (not directly mentioned but clinical features with the absence of movements of fetus suggest this condition). These conditions occur either because of improper nourishment of mother with vata and pitta dominant diet or because of decreased transfer of nutrients from mother to fetus as a consequence of fetal metabolic disorder or placental abnormality. The treatment principle applicable here is brimhana supplying nourishment to mother and fetus. All the dietary articles mentioned in the management have vatahara and dhatupushtikara properties, as there are vataprakopa and dhatukshya in these conditions. In the case of lina garbha, there is the absence of fetal movements, to expel such fetus, treatments which increase uterine contractions and induce labor are indicated because such fetus resembles fetus papyraceous or mummified fetus. Practically the herbs used in fetal growth restriction are yashtimadhu, shatavari, gambhari and preparations like phalghrita, laghumalinivasanta. These herbs and preparations are rasayana and improve dhatvagni and rasa dhatu nirmana. They also help in clearing any obstruction in the channels (srotas) which are supplying nourishment to the fetus through the

mother. As mentioned in classics, ksheer basti given to the mother in severe IUGR conditions stimulates fetal growth.

Garbhini Udavarta and its management

As a result of progesterone hormone which relaxes all the smooth muscles, there is decreased bowel and intestinal movements. Especially during the later months of pregnancy, along with progesterone, the pressure of the uterus on intestines and rectum leads to decreased peristalsis. This is observed most commonly during the 8th month. Garbhini udavarta is a similar condition with constipation and gaseous distention. This condition is to be relieved as straining for defecation may lead to hemorrhoids, bleeding hemorrhoids and leaking of membranes. Medicated enema of decoction is to be administered to clear the bowel as oral medications may aggravate uterine contractions. Enema with oil should be administered afterward for oleation of the tract, and this may further help in the formation of canal/pathway for parturition.

The position in pregnancy to administer basti is nyubja sthithi – hunchback /flexed posture. Conventionally, the left-lateral position is used. In nyubja sthithi, the fetus moves in a ventral position relieving the pressure on colon and rectum, making it easy for basti to be administered and reach descending colon easily.

Mrita garbha (intrauterine death) and its management

All the factors which are contraindicated during pregnancy and are known to cause harm to the fetus, if continued by the mother can cause upavishtaka, nagodara, garbhashosa. If left untreated, excessive accumulation of doshas with maternal illness may lead to placental insufficiency and fetal disorders where it fails to metabolize nutrients and causes fetal death. The symptoms of mritagarbha (fetal death) also signify causes as antepartum hemorrhage, hypovolemia and its complications in the mother. [30]

To expel the dead fetus, the treatments to be administered are to initiate uterine contractions and induce labor. If necessary surgical treatment for removal of a dead fetus is also believed to save the mother from serious complications like DIC (disseminated intravascular coagulopathy) may occur if fetal fibrin is absorbed in maternal circulation. After the removal of the dead fetus, the physician should administer sura varga (alcoholic preparations) for the relief of pain and purification of the gut and genito-urinary system and also for the sense of exhilaration. Loss of fetus in such a later stage can be very stressful for mother and anxiety, depression and other psychotic complications may arise if proper care is not taken. Once there is complete shuddhi of koshtha and garbhashaya, one should give brimhana treatment to promote tissue bulk and nutrition. As there is the removal of the kleda from all dhatus during the management and shuddhi, santarpana is very essential.

Monthly regimen during pregnancy

Regular intake of recommended diet and daily routine is essential for fetal growth as well as maternal well-being. Daily use of milk and milk products is an important aspect of garbhini paricharya. Milk can nourish all body tissues and is considered a wholesome diet, fulfilling the requirement of fetal as well as maternal growth. Milk is sheeta, snigdha, and madhura and increases the ojas in the body. Ojas is said to be the essence of all body tissues and revitalizes to produce new body elements. The regimen is rich in proteins as well as carbohydrates which are essential for fetal growth and development. Due care is taken while prescribing the regimen to prevent vata prakopa. Disturbance in vata balance may cause many diseases of the fetus as well as the mother. From the eighth month onwards, the preparation of birth canal for pariturition begins and also there is the descent of fetal presenting part in the pelvis. To relieve the symptoms of this pressure on pelvis and augment the formation of lower segment, to prepare cervix to become ripe and easily dilatable, basti and pichu (vaginal tampon) of oil are advised[234]. ix Basti keeps vata dosha balanced & its gati in anulom (downward) direction, preventing the obstruction in the path of vata dosha to help the process of labor, natural and in ease.

Antenatal patients are prescribed Ayurvedic regimen throughout pregnancy with proper diet advice. The medicines given are shatavari, phalghrita especially during the first trimester.

Use of a herbomineral preparation Garbhapala rasa because of its lead content is under controversy. Appropriate preparation of this herbominearal compound following Ayurvedic Formulary of India ensures proper development of the fetus and prevents bleeding and threatened abortion during the first trimester. Along with the physical development of the fetus, the spiritual and psychological development is also taken care of. Given this, the do's and don't's includes visiting scenic and places of interest, associating with likable people, eating prescribed diet, reading and listening to interesting stories are advised.

The lifestyle, diet, exercise, synthetic drugs, food additives like artificial colors, preservatives, the onslaught of electromagnetic radiations have become an integral part of the day today life (ref:https://infoayushdarpan.wordpress.com/2017/01/18/the-role-of-masanumasik-formulations/). This affects the growth and development of the fetus. Decoctions made in the form of Ghana vati as mentioned by Ashtanga and Sushruta are used as a monthly treatment for all antenatal patients which facilitate proper nourishment and hence the growth of fetus preventing any illness. Research has shown that application of matra basti and yoni pichu of Bala taila given from the first day of 9th month results in normal

[234] Meharban Singh – Care Of the New Born, 7thed. New Delhi. Sagar Publications, 2010.

labor without prolongation with spontaneous onset Ref. Also, it reduces postpartum complications like a backache, lower abdominal pain, and abdominal distention.

Kikkisa (striae gravidarum) which occurs on abdominal and breast area due to itching is to be treated with local application of drugs which relieves itching and burning sensation. Also, certain herbs are varnya in nature i.e. to improve color and complexion of skin. Ointments, oil, and lepa are prepared from these formulations and prescribed to mother to apply on abdominal area, thighs, and breast from the second month itself to prevent kikkisa.

Care during 9th month of pregnancy: Instead of suitiikagara, what special care of pregnant lady is advised by Ayurvedic obstretian at home before she goes into labor should be described. What instructions are given when labor pain starts?

Management of Labor

Instead of moving the mother after the labor pain starts, she is shifted to the delivery abode (sutikagara) at the onset of the ninth month. The entry is a ritual and done on auspicious day and timing to ensure the successful and uneventful outcome of pregnancy and parturition without any untoward complications. Symptoms and signs which signify formation of the lower segment with uterine contractions and cervical dilation indicate the onset of labor. As soon as the onset of labor is determined, the counseling and observation of mother are to be with while she is lying down.

To ensure proper progress of labor or when the uterine contractions are not strong, to favor descent of presenting part of the fetus, the mother is advised to walk around. She is also given herbs which are known to have the property of enhancing uterine contractions, in inhalation or fumigation form for quick absorption. Application of lepa made of pippali and vacha churna on abdominal area enhances the intensity of contractions. They are also helpful in prolonged labor caused by weak contractions. Langali, though not abundantly available, tying its roots or applying its lepa also gives such desired effects.

The intensity of increased labor pain and the onset of gripping pain in lower pelvis signifies further descent of fetus and full dilatation of the cervix. The bearing down efforts is encouraged in lying down position. Chanting also encourages the mother to bear down properly.

The proper timing of bearing down is full dilatation and presence of intense pain (uterine contractions). The two forces, voluntary (which are maternal bearing down effort) and involuntary (uterine contractions), when combined, lead to further descent and expulsion of a fetus with birth passage properly formed after full dilatation of the cervix. Expulsion of the fetus is controlled by apana vayu located in shroni (pelvis). If there is no movement of apana vayu and the mother bears down, it causes vata prakopa and leads to vikata navajata (baby born with deformities). Secondly, whenever there is an appropriate movement of apana vayu, but the woman suppresses that urge to bear down, that too leads to vata prakopa and causes deformities in the baby, the formation

of caput succedaneum and fetal distress, both occur as a result of premature bearing down efforts and absence of bearing down respectively. The consequence of premature bearing down has increased the incidence of remote complication like vaginal and uterine prolapse.

After the birth of a baby, in the case of retained placenta, the therapies administered are to increase uterine contractions and increase intra-abdominal pressure for placental detachment and descent in the vagina. All these measures, along with basti, are vatahara and are vata shamaka measures for the restoration of prakrita gati of vata dosha to expel out the placenta along with stool and urine.

Care of the Newborn

Resuscitation of a newborn is the initial step and is called Pranapratyagaman Vidhi. There is a prescribed sequence for the clearing of mucous secretions from the oral cavity. First the palate, then the inner aspect of lips, kantha (pharynx), and the Jivha (tongue) should be cleaned. Once the secretion is cleared from the palate, it facilitates the air entry in the pharynx easily. Clearing of pharynx clears the air passage and finally clearing of tongue removes the amniotic fluid and mucous which sticks to the tongue. Nowadays, a neonatal care practice is to clear up the secretion with a suction apparatus first from the mouth and then through the nose. The reason for removing secretions from the mouth first is to prevent the aspiration of more copious oral secretions than nasal secretions. Emesis with ghee and rock salt prescribed in the past is not done. Modern practice is to do gastric suction. Once the baby is breathing well next step is to cut the umbilical cord under aseptic conditions to prevent serious complication of stump infection. This is followed by application of oil and dry powders with antiseptic and drying property. All these measures are to prevent infection in the umbilical stump, early fall of the umbilical cord, healthy healing of the wound after the fall of the cord stump and for prevention of complications like omphalocele, etc. Lodhra, madhuka, priyamgu, suradaru, and Haridra, etc. are drugs that have kashaya and astringent properties to remove excessive moisture and prevent infection, since dry conditions favor the early separation of stump. Oil made up of the same drugs has antimicrobial and wound healing properties and prevents moisture and microbes. The wrong method of cutting of cord and improper care of the cord leads to complications.

Samskara After birth

Ayurveda Acharyas follow some medicinal practices in combination with ritualistic customs. The very first feed to the baby should be applied in a ritualistic and hygienic way. Therefore, in jatakarmasamskara, the father has to take a bath before holding the baby, followed by reciting mantras softly in the ear of the baby, followed by making the baby lick gold with honey and ghee. Licking initiates swallowing movement in the newly born baby, and once such sucking and swallowing movements start, it is safe to initiate breastfeeding. Breastfeeding is recommended immediately after birth since breastmilk provides colostrum (stanya piyusha) which gives the baby ample amount of protein, cholesterol, and immunoglobins. Colostrum is said to be essential for the growth of

brain and memory of the baby. Cholesterols in the colostrum have essential linoleic fatty acids and various species-specific properties that are essential for nervine and enhancement of immunity. According to the recent practice of neonatal care, breastfeeding should be initiated within 15 minutes after birth, in the case of normal labor, and within 2 hours of birth in case of cesarean section. Precautions should be taken to prevent neonatal sepsis. Are there any special ayurvedic ways being used now?

Prescribed post-partum measures for women

Parturition and postpartum phase cause significant changes physiologically, psychologically and anatomically especially, in her hormones and the neuro-endocrinal axis. All dhatus of the mother are at a low ebb (kshaya) during labor, and therefore there is vata prakopa and agnimandya. Therefore, in the postpartum phase, a physician should administer vatahara, deepana, and brimhana upakrama and should help restore the woman's body tissues in a systematic manner, taking care of her digestive capacity. To regain homeostasis, the regimen of diet for first ten days postpartum are prescribed. The measures prescribed in these texts are for the woman after delivery to transition from the effects of labor into a state of normalcy and good health smoothly. These measures help in the involution of the uterus and pelvic cavity, contraction of the distended abdomen, and help in restoring digestion. Immediate care will help in easing the fatigue of labor too. Experienced practitioners endorse these measures clinically.

Within ten days of childbirth, the uterus returns to its normal size and shape, the lochia (serous and water discharge from uterine bed through the vagina) becomes minimum or nil, and the physiology of the woman is restored to her normal stage. The mother also lactates in this phase. However, since she is still weak and vulnerable to diseases, while her body (and life) returns to a state of normalcy, she should be kept under strict vigil and care.

Orally decoction of dashmoola for garbhashaya shodhana as well as relieving backache is given, trikatu churna, vasa churna, bharangi churna, pippali churna, parsik yavani churna in combination with honey or warm water is administered for sufficient uterine contractions ensuring proper drainage of lochia, for agnideepana and for relieving pain. Shatavari churna with milk (Kshirpaka) for proper lactation, tablet triphala guggulu as the antiseptic measure is also given to the mother. At many Ayurveda hospitals, the mother is massaged with bala oil followed by steam; yonidhupana is done by sitting on a chair with herbs for fumigation kept below. (fig) A blanket is wrapped around the body covering legs after mother sits on it. The abdomen is wrapped with a big cloth to prevent distention and ensure proper involution. thumb|center|upright=1.35|alt=A Chair for yoni dhupana.

Fig: Chair for yoni dhup
ana

Source: http://www.jennsutkowski.com/blog-du-moment/steam-that-yonisteam-that-yoni-for-me-or-i-mean-you

Naming Ceremony

The naming ceremony is also advised to be done on the tenth day of childbirth. Although the family is free to keep a name of their choosing, guidelines for selection of the name are given here - one that is auspicious and derived through rituals, and the other for social identity.

Naming the baby is a very important event. A person's name always leaves a very deep impact on his/her personality and behavior. Psychologically, what one hears and reacts is very important for the mental wellbeing of the person. Therefore, one should be given a good name having an auspicious meaning and that which instills confidence in the individual. Vedic cultures have formal naming ceremonies, as do some other cultures around the world. [50]

Examination of Newborn

All the morphological features of the newborn should be examined thoroughly to rule out any features of congenital anomalies and life-threatening conditions as early as possible. With the help of such findings, one can prevent further complications and consequences of these congenital issues. Therefore, on the tenth day of the child's delivery, the physician should examine the baby thoroughly. The newborn is grossly examined at birth, but thorough examination is recommended on the tenth day because many minute observations might get missed just after birth and will become obvious by the tenth day.

Currently, wet nurse for feeding the baby is not used unless the mother dies and close relative is available..

Characteristics of Breast milk, the effect of a mother's diet on breast milk and its management: Shuddha stanya (pure breast milk) is necessary for the newborn. According to Ayurveda whenever the pakva ahara rasa enters the stana (breast), its madhura rasa get converted into stanya (breast milk). Therefore, whatever the mother eats converts into stanya. If the mother takes a diet that causes dosha prakopa, then such a vitiated dosha vitiates the stanya and the vitiated stanya causes disease in the newborn baby. Therefore, the mother should take balanced and healthy diet which does not vitiate doshas.

Some of the properties of stanya afflicted with vitiated doshas are as follows: vitiated vata dosha has tikta, kashya rasa and therefore, the stanya afflicted with vitiated vata dosha becomes tikata and kashya (bitter). Similar samprapti (etiology) is applicable in cases of pitta and kapha dosha prakopa as well.

As explained earlier, stanya produced from the adya ahara rasa dhatu (from the first dhatu..) is afflicted with vitiated kapha/shleshma dosha. Shodhana treatment is key for treating stanya dushti vikara (i.e. breastmilk infections). Shodhana should be followed by the administration of tikta, katu, and kashaya rasa drugs like vachaharidradi gana or

charakokta patha mahaushadi suradarvadi stanya shodhana mahakashya [Cha.Sa.Sutra Sthana4]

All the above-mentioned drugs and diet have been investigated and found useful with many evidence-based types of research, and are prescribed as galactagogues ref.

According to today's obstetrics and neonatology practice, the mother should feed the baby with the comfort of both mother and baby, keeping both in proper positions and with positive and loving thoughts for the baby. The concept of examination of breast milk is not practically applied in today's era. The diet, lifestyle, and psyche of the mother affect the quality and quantity of breast milk. The characteristic and quantity of breast milk affects the growth and development of the newborn.

Designing and care of the child's room

The kumaragara (or day care facility) should be prepared in such a manner as to prevent accidents and to protect the child from agantuja vyadhi (diseases due to external/extrinsic factors). In such healthy, emotionally stable and protected environment, children grow very healthy. Antimicrobial properties of all these drugs have been proven in different researches, and hence their use in newborn care and the neonatal nursery is quite evident. Till date, there is no evidence-based scientific explanation available for wearing stones and animal-based jewelry or ornaments. Most of these practices have passed down as customs or rituals since time immemorial.

Toys for children

Toys are very fundamental constituents for the proper growth and development of creative and logical thoughts in babies. Toys play a crucial role as sensory stimuli. Acharya Charaka was well aware of this aspect of child development and therefore described toys in detail. All societies and cultures have toys, and their role in child development is universally accepted.

The upbringing of the child

According to Artha Shastra of Chanakya (Vishnugupta), a child till the age of five years needs a lot of care and affection, while the next ten years require inculcating him/her with discipline and education and once he/she reaches 16 years of age, he/she should be treated as a friend. Children of 16 years of age are mature, physically and sexually, and by then are ready to acquire skills of work for earning.

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