CARAKA SAMHITA
(TEXT WITH ENGLISH TRANSLATION)
P. V. SHARMA
About the editor-translator

Prof. P.V. Sharma, the editor-translator of this text, is well known for his valuable contributions in the field of Ayurveda. During the last four decades he has written on various aspects of Ayurveda-literary as well as scientific, conceptual as well as historical.

Born on 1st November, 1920 in a small village (Mustafapur) near Patna, the ancient Pataliputra, in the family of traditional Vaidyas. School career in Vedara Vidyalaya at the home village. University career in Ayurvedic College of Banaras Hindu University. Graduated in Ayurveda in 1940. Also did M.A. in Sanskrit and Hindi and Acharya in Sanskrit Sahitya later on.

Teaching career started in 1946 as Professor and later Vice-Principal in Ayurvedic College, Begusarai (Bihar). In 1953 appointed, as lecturer in Ayurvedic College, B.H.U., in 1956 took over as Principal, Govt. Ayurvedic College, Patna and Superintendent indigenous Medicines Bihar. In 1960 appointed as Dy. Director of Health Services (I.M.), Bihar. In 1963 joined as Professor of Dravyaguna in P.G. Institute of Indian Medicine, B.H.U., and also worked as officer-in-charge and later as Director of the Institute and Dean, Faculty of Indian Medicine.

Prof. Sharma has been participating in international conferences on human sciences and has been associated with several committees on Ayurveda on National level. He has authored about two dozen books and has published about 300 papers and articles. He has also edited a number of Sanskrit Medical Manuscripts which were hitherto unknown in the Ayurvedic world.

About the text

The Caraka Samhita stands at the top of the ancient texts representing the School of Medicine in Ayurveda founded by the great Scholar-Sage Punarvasu Atreya. Its value is further enhanced by the fact that it is the only text available in complete form where as other contemporary Samhitas such as of Jatukarna, parasara etc. perished, that of Bhela is incomplete and that of Harita is dragged into controversy. Thus any scholar desirous to know about the fundamentals of Ayurveda and its approach to life, health and disease has essentially to take resort to the study of this text unique in depth and divergence. It is rightly said “whatever is not here can’t be found anywhere else.”

Historically too, it is quite interesting. Like an archaeological edifice. If it is dug into one would come across three distinct strate of authorship ascribed to Agnivesa, Caraka and Drdhabalal in successive order.

And Translation ....

This immensely valuable text needed since long a faithful and simple translation into English communicating the ideas as they are without divulging into dogmatic details which make the situation worse particularly for a young scholar. This comes from the pen of an erudite scholar of Ayurveda who has devoted the major part of his life in studying the text intensively from various angles and has command over both the languages concerned.

Complete in Four Volumes
CARAKA-SAṂHITĀ

(Agniveśa's treatise refined and annotated by Caraka and redacted by Drḍhabala)

(TEXT WITH ENGLISH TRANSLATION)

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Vol. I
(Sutrasthāna to Indriyasthāna)

CHAUKHAMBHA ORIENTALIA
A House of Oriental, Antiquarian and Ayurvedic Books
VARANASI
To my elder brother and teacher

Pt. Satyavrata Sharma 'Sujan'
Formerly Head, Sanskrit Deptt.,
T.N.J. College, Bhagalpur
and
Director, State Language Deptt.,
Govt. of Bihar
who has always been an inspiring and guiding force to me.
INTRODUCTION

1. THE SCHOOL OF ĀTREYA

Āyurveda (the science of life) is one of the branches of the Vedas. It is regarded as upaveda of Rgveda or Atharva-veda but, really speaking, it is a stream of the knowledge coming down from generation to generation since eternity parallel to the vedic literature that is why its emergence has been said to be from the Creator (Brahmā) Himself prior to the creation. It is taken as eternal because nobody knows when it was not there. All this shows its long tradition and deep attachment to the Indian culture.

As the knowledge advanced gradually, Āyurveda was divided into eight specialties—Kāyacikitsā (internal medicine), Śalya (surgery), Śālākya (pertaining to diseases of supra-clavicular region), Kaumārabhrtya (pediatrics including obstetrics and gynaecology), Agadatantra (toxicology), Bhūtavidyā (pertaining to micro-organisms or spirits), Rasāyana (promotive therapy) and Vājjikaraṇa (pertaining to aphrodisiacs). A number of treatises were composed on each branch making all of them full-fledged specialities but at the same time keeping room for inter-disciplinary approach and coordination. Out of them, two specialities developed to greater extent making two distinct schools—one the school of medicine and the other the school of surgery. The former was known as Kāyacikitsā, Ātreyā or Paunarvasa sampradāya and the latter as Śalya or Dhānvantara sampradāya.

According to the narrative given in the Caraka Samhita, the tradition of Āyurveda started right from Brahmā and passed through Dakṣa Prajāpati and Indra to Bharadwāja (C.Sū. 1. 4-27) or Arti (C.Ci. 1.4.3) who handed it down to Ātreyā. It shows that the tradition upto Indra was a divine one and it was Bharadwāja or Arti who brought it to the terrestrial level. Ātreyā discussed the topics of medicine with the scholar-sages in different symposia organised in various parts of the country and formulated the basic concepts accordingly. He had six illustrious disciples—Agniveśa, Bhela, Jatukarna, Parāśara, Hārīta and Kṣārapāṇi, Of them Agniveśa was the most brilliant one who documented the precepts of his teacher faithfully in his compendium known as Agniveśa-tantra (Agniveśa's treatise). The other disciples followed him and composed their own compendia but the Agniveśa-tantra was always the most popular text representing the School of Ātreyā (or medicine). Afterwards it was refined and enlarged by Caraka when it began to be known as the Caraka-samhitā though the original treatise of Agniveśa also continued to exist for a long period as seen by its quotations found in several commentaries. The Caraka-samhitā was once again redacted by a Kashmirian scholar, Drdhabala. The present text of the Caraka-samhitā read all over the world today is the Agniveśa-tantra as refined by Caraka and later redacted by Drdhabala.
Physicians of the School of Ātreya referred the surgical cases to surgeons belonging to the School of Dhanvantari, but there is no evidence of referring the medical cases by the above surgeons to the physicians of the School of Ātreya. It seems that only the clear surgical cases went to the surgeons who were able to manage certain medical conditions too arisen as complications in those cases that is why in the Susruta Samhitā treatment of various medical conditions are also described.

2. DATE OF THE CARAKA-SAMHITA

Keeping in view the initial composition and further two redactions the present text of the Caraka-samhitā can be analysed into three distinct layers which would naturally relate to three different times. It would be futile and baseless if somebody attempts to decide the date of the Caraka-samhitā as such. The safest course would be to discuss the dates of Ātreya (the senior contemporary of Agnivesa), Caraka and Drdhabala which would throw light on development of the Caraka-samhitā through different phases, the first one denoting the initial composition and he last one the latest handling of the text.

ĀTREYA-AGNIVEŚA

Bhagawān Punarvasu Ātreya is the pivotal figure in the Caraka-samhitā. His concepts are elaborated either in the form of dialogue with his favorite disciple, Agniveśa, or while concluding the discussions as chairman in symposia.

Whether Ātreya received the tradition of Ayurveda from the sage Bharadwāja or his father Atri is a common question. In the Sutrasthana of the Caraka-samhitā it is said that the sages received the teachings from Bharadwāja (C.Su. 1.27). Here the particular name of Ātreya is conspicuously absent while in the other context (C.Cu. 1.4.3) the name of Bharadwāja is not included in the list of sages who approached Indra. The latter version is also corroborated by the Kāśyapa-samhitā (p.61). Moreover, Bharadwāja is seen in opposition to Ātreya in one of the symposia. Hence it seems more logical that Ātreya received his training in Ayurveda from his father Atri. In the upaniṣads too a number of instances of sons receiving instructions from their fathers are found.

Apart from Punarvasu Ātreya two other Āreyas with different adjectives such as Krṣṇātreyā and Bhikṣu Ātreya are seen in the Caraka-samhitā. Krṣṇātreyā is mentioned once in the concluding verses (C.Su. 11.63) in the Caraka-samhitā and at two or three places in the Bhela Samhitā. In Mahābhārata too, Krṣṇātreyā is said as founder of the medical school. All this shows that 'Krṣṇa' was another name of Ātreya in addition to that based on the name of a star (Punarvasu) at the constellation of which perhaps he was born. But Krṣṇātreyā quoted in the com-
mentaries of Cakrapani, Indu, Srikanthadatta and Shivadasa Sen etc. as specialist of Salarayya (Supra-clavicular diseases) is definitely a different person.

Bhiksu Atreya also seems to be different from Punarvasu Atreya because in one of the symposia (C.Su. 25.24-25) Punarvasu Atreya has contradicted his views. He may be some person coming from the Atreya clan but later on adopting non-vedic (Buddhist) views.

There is mention of one Atreya who was connected with the Takṣaśilā University and was teacher of the illustrious surgeon Jivaka. He also seems to be different person expert in surgery whereas Punarvasu was an expert in medicine. There is no mention at all of Takṣaśilā in the Caraka samhitā. Had Atreya been connected with the same, it would have been mentioned certainly in some place or the other.

Atreya is referred to somewhere by epithets 'Cāndrabhāgi'1 or 'Cāndrabhāga'2 which is interpreted either as the name of his mother (Cāndrabhāgā) or the place covered by the river Cāndrabhāgā (modern Chamba in Himachal Pradesh).

1. Agnivesa was the foremost among the disciples of Atreya and the author of the Agnivesa-tantra. Agnivesa is mentioned in Sāṅgaravādi (4.1.71), Aśvādi (4.1.70), Gargādi (4.1.105) and Tikakitavādi (2.4.68) Gaṇas of Pāṇini's Aṣṭādhyāyī. Goldstucker has fixed 7th cent B.C. as the date of Pāṇini. As Agnivesa is mentioned in more than one gaṇas it is evident that he existed long back and became a historical figure by the time of Pāṇini.

2. In the Caraka-samhitā, Ayurveda is said to be intimately connected with Atharvaveda. It shows that the School of Atreya was founded after the Atharvaveda rationalising its tradition. The date of Atharvaveda is fixed as 1500 B.C. on the basis of the reference of Parīkṣita in the Atharvaveda and interval of 1015 years3 or 1115 years4 between the time of Parīkṣita and Nanda, the emperor of Magadha.

On the basis of these points the date of Atreya may be fixed before Pāṇini (7th Cent. B.C.) and after the Atharvaveda (1500 B.C.) e.g. near-about 1000 B.C.

CARAKA

On the second stratum stands Caraka who was the first man to refine the treatise of Agniveśa thoroughly and enlarge it with his interpretations and annotations. His contributions in this respect were so spectacular that the original treatise in its new form began to be known on the name of Caraka himself instead of the original author. The original Agniveśa-tantra in brief (Sūtra) style was enlarged with his annotations (Bhāṣya) by Caraka. Thus Caraka was the Bhāṣyakāra of Agniveśa's work as was Patañjali for the Aṣṭādhyāyī of Pāṇini. That is why no wonder that Caraka has been identified as Patañjali, the author of Yogasūtra and Mahābhāṣya.

Was Caraka an individual or a traditional group? Some scholars opine that Caraka was one of the branches of black Yajurveda and the persons following this branch formed a sect known as Caraka. Thus perhaps Caraka, the annotator of the Caraka-samhitā, was a person belonging to that sect. There was also a branch of Atharvaveda known as 'Vaidyacārana', now extinct, which was perhaps more intimately connected with the tradition of vaidyas who served the masses while moving from village to village. This very mobile character (Cārana) might have been responsible for the nomenclature 'Caraka'. This is supported by the theme of the Caraka-samhitā which is based on movement of the scene of activities from one place to another. Bhāvamisra has said that Caraka was the incarnation of Śeṣa (Nāga) which is based, on one hand, on the identity of Caraka and Patañjali and, on the other hand, gave rise to speculations that Caraka belonged to the sect of Nāgas who at one time were very powerful and established their footholds in several parts of the country.

Sylvan Levi, on the basis of the Chinese version of the Buddhist Tripitaka, has established that Caraka was the royal physician of the Emperor Kaniṣka who belonged to 1st or 2nd Cent. A.D. but on the internal evidences it does not stand. Kaniṣka was a staunch Buddhist and the scholars attached to him like Aśvaghoṣa, Nāgārjuna etc. were all Buddhists while Caraka shows his faith in vedas, brahmanism and positivism. Moreover, it looks improbable that a freely moving mendicant like Caraka might have accepted the bondage of a royal court. Hence Caraka, the annotator of the Caraka-samhitā, can't be the same person as the royal physician of Kaniṣka. It is possible that the name 'Caraka' being popular at one time was given to more than one person. Aśvaghoṣa, the poet laureate attached to Kaniṣka has not mentioned the name of Caraka though he has said Ātreya as the propounder of the School of Medicine. Had Caraka been his colleague he must have mentioned him. Lastly, this information found only in the Chinese version can't be taken as authority for establishing a historical fact.

The probable connection of Caraka with Kaniṣka leads to some more important but hidden points. Kaniṣka belonged to the Kuśaṇa dynasty which was an offshoot of Śakas who came to India roaming about from Central Asia. C. Kunhan Raja views 'Caraka' not as a Sanskrit word but a Pahlavi one 'Cāreka'. Then the word 'Caraka' began to be used for inferior type of people². In Nānanātaka, Caraka is

2. छापकपत्रिकासुधावली-Arthaśāstra, 2.29.13.15.
चरकवन्धनक-:Kāśikā 6.3.19. (also 5.1.17).
वनचरकविभित्तिमार्ग:-Jātakamāla, p.63
चेताक्षण्य सुप्रतेल चरकस्योख्ति जानेप्रखिलम:-Naiṣadhiyacaritam, 4. 116.
not mentioned as author of the text though Agniveśa is there¹ and the followers of Caraka instead of having been assimilated in the general mass of vaidyas formed a separate group patronised by the Śaka kings². All these facts indicate that Caraka was either himself a Śaka or very close to them so that he had to struggle hard for putting his foot down. Perhaps during the same process, the work of Caraka (the Caraka saṃhitā) was mutilated which was redacted and reconstructed by Drñhabala in part.

There are many popular verses which show the identity of Caraka and Paññājali.³ Had this been the reality, there would not have been any difficulty in fixing the date of Caraka because the date of Patañjali is decided unanimously as middle of the 2nd Cent. B.C. on the basis of historical evidences. Though there is a large number of similarities among the Caraka saṃhitā, Mahābhāṣya and Yogasūtra, it can't be proved conclusively because of the heavier points against it.⁴ Drñhabala, Vāgbhaṭa and earlier commentators have also not made any indication about it.

Regarding the date of Caraka the following evidences may be considered:—

External evidences:

1. Agniveśa is mentioned in several gaṇas of Pāṇini's Aṣṭādhyāyī but Caraka not even once. The word 'Caraka' used in one of the aphorisms⁵ denotes one of the traditions of black Yajurveda and not the author of an Āyurvedic compendium. The date of Pāṇini is 7th Cent. B.C. and as such Caraka comes after that.

2. Vāgbhaṭas in their works 'Aṣṭāṅgasamgraha' and 'Aṣṭāṅghahrdaya' (6th Cent. A.D.) have mentioned Caraka explicitly which shows that by that time the Caraka saṃhitā attained its place as the representative work of the School of Medicine.

1. Nāvanītaka 1.8
2. Nāsika inscription No. 10.
   Also see Brñhajñataka 15.1. the word 'Caraka' here is interpreted by Rudra as चरका योगाभ्यासकुसला मुद्राधारिणिकितसामनिपुणा: पाण्ड्वेश: Lalitavistara (Ch. 1) also mentions the sect of Carakas along with Brñhmanas, Śramaṇas and Parivrājakas.
3. See Carakapaññīkā (of Swāmikumāra), Cakrapāṇi's com. on the Caraka saṃhitā, Patañjalacaritam of Rāmabhadrak Dikśita, Bhartrhari's Vākyapadīya (Brahmakāṇḍa) Bhājavṛtti etc. Nāgeśa Bhaṭṭa, takes Patañjali as the author of the Caraka saṃhitā:—

   आर्यो ज्ञानपूर्ववेत्ता मौर्यवत्तश्च प्रमाणान्वयात् नानाचिन्तामणिष्ठ दीर्घवर्षियाय: स इति चरक्ये पतञ्जलिः। (Laghumāṇjuṣā, p.9, Chaukhambha, 1963, 2nd.ed.)
5. कठचरकाललुक् । (4.3.107).
Thus Caraka stands between 7th Cent. B.C. and 6th Cent. A.D.

**Internal evidences:**

1. Many concepts like Kṣaṇikavijñāna, Swabhāvoparama, Upadhā etc. point towards the Buddhist doctrines which shows the appearance of Caraka in post-Buddhist period (after 5th Cent. B.C.)

2. Milindapahno (2nd Cent. B.C.) though not mentioning the name of Caraka explicitly has so many facts having resemblance to Caraka's description.¹

3. The Caraka-samhitā has referred to the earliest form of the Sāṃkhya philosophy which is older than the Sānkhyakārikā (200 A.D.).

4. The Caraka samhitā also precedes the Nyāyasūtra of Gautama (200 A.D.) because of having so many earlier informations.²

Thus on the basis of internal evidences Caraka stands between 5th Cent. B.C. and 200 A.D.

In my opinion, Caraka may be placed near-about 200 B.C. somewhat earlier than Patañjali.³ The date of Mahābhāṣya and Yogasūtra being almost the same, all the three authors were confused together regarding their identity.

Patañjali has mentioned several places of south India but Caraka has not which shows the latter's unacknowledgment with them and his position somewhat anterior to the former.

Nāvanītaka (2nd Cent. A.D.) and other earlier or later works do not mention Caraka which only shows that the treatise of Agniveśa even after redaction by Caraka continued for centuries to have been known in the name of Agniveśa. Vāgbhaṭa is the first author who mentions Caraka explicitly as the authoritative text of the School of Medicine. Similarly, Bhaṭṭāra Hariścandra (6th Cen. A.D.) is the first commentator on the Caraka saṃhitā.

**Dṛḍhabala**

Dṛḍhabala, son of Kapilabala⁴ and resident of Pañcanadapura⁵ reconstructed  


3. I think, the factors hindering perception were taken by both Mahābhāṣya and Sānkhyakārikā from Caraka. Das Gupta has missed this point. (see Ibid, Vol. I, p. 218)

4. Kapilabala is quoted by Vāgbhaṭa in the Aṣṭāṅga Saṃgraha. (Sū. 20. 21).

5. Pañcanadapura is identified a place in Kashmir or Punjab, Gaṅgādhara Roy takes it as a place (Pañcagaṅgā ghat) in Varanasi region.
the Caraka-saṃhitā which was deficient in its one-third part\(^1\) e.g. 17 chapters in Cikitsitasthāṇa and entire sections of Kalpa and Siddhi. He completed the Saṃhitā in these respects by taking relevant materials from several treatises (then available).\(^2\) There is difference of opinion as to which 17 chapters of Cikitsitasthāṇa were reconstructed by Drḍhabala. Bengal and Bombay editions of the text represent two prominent views. Cakrapāṇi says that the eight chapters upto yakṣmā, arśa, atisāra, vīsarpa, dwivrāṇīya and madāṭyaya were of Caraka and the remaining seventeen chapters were completed by Drḍhabala (C.Ci. 30. 289. 290).

Kapilabala, Drḍhabala's father is quoted in Vāgbhaṭa's Aṣṭāṅga Saṃgraha (6th Cent. A.D.). Drḍhabala is quoted by Jejjāṭa (9th Cent A.D.). Both Kapilabala and Drḍhabala have been quoted in one context by Cakrapāṇi (C.Sū. 7). Cakrapāṇi also says Vāgbhaṭa as following the views of Kapilabala. This shows that Kapilabala preceded Vāgbhaṭa and was renowned at the latter's time. Hence Kapilabala and his son Drḍhabala may be placed in 4th Cent. A.D. during the Gupta period.

### 3. PLANNING OF THE TEXT

The material of the text has been arranged in the following sections and chapters—

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<th>Number of Chapters</th>
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<tr>
<td>1. Sūtrasthāṇa</td>
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<td>2. Nidānasthāṇa</td>
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<td>3. Vīmānasthāṇa</td>
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<td>4. Śāriṇasthāṇa</td>
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<td>5. Indriyasthāṇa</td>
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<td>6. Cikitsitasthāṇa</td>
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<td>7. Kalpasthāṇa</td>
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<td>8. Siddhisthāṇa</td>
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Thus the text is completed in eight sections and 120 chapters in the above order. In the first section, the chapters have been grouped topicwise having four

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1. In the Aṣṭāṅga Saṃgraha (Kalpa 8. 25), there is a verse which says that Caraka died after composing one-half of the Saṃhitā, the other half was reconstructed by Drḍhabala but it is contradicted by Drḍhabala himself who says that it was one third (and not one-half). Most probably Caraka composed the entire Saṃhitā which was mutilated after lapse of time.

2. C.Ci. 30. 289-291; Si. 12. 66-69
chapters in each group. They are called as Catuṣkas (quadruplets) which deal with drugs, health, precepts, preparations, diseases, planning and diet. The last two chapters are known as Saṃgrahādhyaśya (concluding chapters).

The subject matter dealt with in the above eight sections are fundamentals, diagnosis, specific features, human body, fatal signs, treatment, pharmaceuticals and successful management.

The existence of uttaratantra in the Caraka-saṃhitā is a matter of controversy. There is a verse which indicates the existence of uttaratantra¹. Cakrapāṇi says that this verse itself is unauthoritative and is not read by the elders because the uttaratantra in the Agniveśa-tantra is unauthoritative. This statement is important in the sense that it confirms that the questioned verse was existent at the time of Cakrapāṇi and that the Agniveśa-tantra also had uttaratantra. It is again confirmed by his another statement². Thus it is not improbable that the Agniveśatantra or at least the Caraka-saṃhitā had the uttaratantra (or sthāna). This is supported by the fact that the vedic tradition envisages appending the Khila (or uttara) sthāna in the end of the Saṃhitā. The Kāśyapa-saṃhitā has also the Khila-sthāna.

4. TEXTUAL VARIATIONS AND THE PRESENT TEXT OF THE CARAKA-SAṂHITĀ

The Caraka-saṃhitā is the most popular text of Āyurveda and is one of the few texts of the ancient Āyurvedic compendiums which is available in complete form. Its value also lies in the fact that it is a traditional continuation of the tantra (treatise) composed by Agniveśa, the foremost among the six disciples of Ātreya, the great teacher and the founder of the School of Medicine. Thus now it is the only representative work of that school and as such it is natural that all Āyurvedic physicians and students turn to this compendium for rational guidance and support. Hence it is also quoted often as authority in support of their statements by scholars and writers. So a study of the text of this valuable basic source-material is necessary.

Because of its indispensable nature as an authoritative source-material it is read and consulted all over the country in its original form and abroad in translation in different languages. This has led to various recensions and variations of the text adopted by the respective traditions. These recensions were based on geographical factors, medical schools as well as traditions. For instance, (a) there was a different recension of the text prevalent in Kashmir about which definite informations are

¹. तस्मादेतः प्रक्ष्यन्ते प्रिस्तरपाणीपत्रेण पुनः। तत्तज्ञानार्थश्रवण्येव तत्रस्य गुणक्रियेत्। (C.Si.12.50)
². तदुपरस्तनेन प्रतिपादित्याचे विलिखिता आचार्येण (C.Si.12.41-44)
found in commentaries\(^1\). Saindhavas also had their own recension which is referred to in the commentary of Jejjāṭa\(^2\). Perhaps there were also other recensions in different regions of the country.

(b) Different schools of the medicine had their own textual version as suited to them.\(^3\)

(c) Different monasteries and teachers had their own recensions of the text which were followed by their disciples. That is why we find variations in the text followed by different commentators for the purpose of their commentaries. As this entails an exhaustive survey and would be a separate work, I would present here only one instance where the famous commentators Jejjāṭa and Cakrapāṇidatta differ widely. In the context of vaginal disorders, there is a decoction of certain drugs to check the excessive discharge\(^4\). (C.Ci. 30.82). Here the version adopted by Jejjāṭa is quite different from that of Cakrapāṇi and is important in the sense that it introduces two altogether new drugs- būka and pullāsa particularly the latter one because this is the only reference of this drug in Caraka samhitā. The scholars who consulted only the Cakrapāṇidatta’s version, have missed this item.

Variations in textual versions are found even in the recent editions such as by Kavirāj Gaṅgādhara Roy and Yogindranāth Sen.

The most popular version of the text is that edited by Acharya Yadavji Trikamji and published by the Nirnaya Sagar Press Bombay with Cakrapāṇidatta’s commentary. Yadavji has taken great pains to consult a number of manuscripts and present before the Ayurvedic world a systematically edited version of the Caraka-saṃhitā. It gained ground immediately after publication and scholars accepted this text warmly. Gradually it attained an authoritative status and the version given in this edition began to be quoted as authority. The faith became so blinding that nobody could dare to make a critical study of the text so far. All later editions from other publishers virtually followed the same text. Looking to its so much importance and influence, it was necessary to have glimpse of the text with unbiased attitude.

While going through the present text of the Caraka-saṃhitā (Nirnaya Sagar, Third edition, 1941) one is surprised to find so many errors and anomalies which

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1. अत्र काश्मीरी: “विषय-अधिकल्पनापूर्वक इत्” इत्यादिद्रुणयोऽविजययः प्रत्यक्षता। “सत्रिपातःस्यवीकृत्ति” इत्यादिमायुष्टि काश्मीरीः प्रत्यक्षता, स च नालिनिमित्त। (C.Ci. 3. 114-127)

2. काश्मीरी: “धर्म-पञ्चाश्रयोऽविजयविजययः प्रत्यक्षता।” हेतुवाच प्रत्यक्षता। (C.Ci. 13. 113)

3. काश्मीरी: “धर्म-पञ्चाश्रयोऽविजयविजययः प्रत्यक्षता।” हेतुवाच प्रत्यक्षता। (C.Ci. 25. 39-43)

4. तत्र च काश्मीराक्रोध चरकः। (Madhukosha, 2. 18-19)

5. काश्मीराक्रोध चरकः। (Ibid, 5. 24-27)

6. काश्मीराक्रोधादिभिषष्टः: शतीद्विभिद्विप्रभवै सर्वाधिकारादिभिषष्टः प्रत्यक्षतार्थ: प्रदेशी तौ चानां।। (C.Ci. 3. 210-214)

Also see (C. Ci. 30. 127-132)

7. तत्र च सौतुष्टः: प्रत्यक्षता। (Jejjāṭa’s com. C.Ci. 23. 250-253)

8. करीरमहिमाकर्तवसङ्गुष्पलन्तांसज्ञायामः। (Jajjāṭa, C. Ci. 30.82)

9. करीरमहिमाकर्तवसङ्गुष्पलन्तांसज्ञायामः। (Cakrapāṇi, C. Ci. 30.82)
should be brought to the notice of the scholars and should draw their attention towards the need of such a critical study. The errors may be due to oversight in printing, editor's discretion in selecting the particular version and use of inadequate number of random manuscripts for editing. The last reason has been responsible for a number of anomalies in the text which created further confusion. Some of these points will be discussed here.

1. While classifying the drugs, Caraka has described them as of three types—jangama, bhauma and audbhida. Further also he has used the same terms but in the present edition the editor has preferred the version 'Parthiva' instead of 'Bhauma' which does not seem to be reasonable.

2. Caraka has mentioned latex of three plants for evacuative purposes such as snuhī, arka and āsmantaka—the word 'kṣīra' (latex) is explicitly used with snuhī and arka but the same is absent with āsmantaka which has led to several speculations and controversies regarding identity of the plant. Had there been 'kṣīra' with āsmantaka it would have solved the problem to a great extent. In my opinion, the original version should have been "वमनेश्य्यक्षीर" instead "वमनेश्य्यक्षीर विद्यात". This is supported by the fact that the word kṣīra has been more than once in this context.

3. In "मन:शिला त्वकः कुट्जातः सकुष्ठातः" (C.Sū. 3.15) the word "सकुष्ठात्" would be appropriate in place of "सकुष्ठात्" because the root and not the bark of kuṣṭha is used. The present version means that bark is to be taken of kuṭaja along with kuṣṭha which is anomalous.

4. The idea of Caraka is that only knowing the plant by name or form is not sufficient but one should also be conversant with its therapeutic uses. Hence the version "पोषयित्वमर्म्यथं:" in the present edition (Sū. 1.122) is not appropriate because it does not convey the author's idea correctly.

5. In the group of anti-emetic drugs, the mention of 'yaśṭika' (C.Sū. 4. 14) is not correct. It should have been 'शास्तिका' as corroborated by its inclusion in fatigue-alleviating drugs along with other coread drugs (C.Sū. 4.16).

6. The reading "शिष्टकान् शालिमुद्गांश्" (C.Sū. 5. 12) though adopted by Cakrapāṇi does not seem to be reasonable. It should be शालिप्रत्यक्तमुद्गांश्

7. Caraka says that even the excessively heavy diet is not capable to pacify the (digestive) fire which is fuelled by fat (C.Sū. 13.71(a)). Here the version in the present edition is "शंकिश्मवर्तस्य" which should be more befitting as "शंकिश्मवर्तस्य" Moreover, this line here is superfluous because it has been read in full elsewhere (C.Ci. 15.201).

1. वमनेश्य्यक्षीर विद्यात् स्वहिक्षीरं विरेचने । शास्तिक्षा विजेः वमने सविरेचने ॥ (C.Sū. 1. 115.)
2. C.Sū. 1. 119, 139
8. The term 'upakrānta' has been used although in the sense of "treated" but at one place it is "anukrānta" which seems to be an error. Similarly, at another place (C.Sū. 10.4) the editor has opted for 'anuṣṭhita' instead of 'upakrānta' which is also not proper.

9. In over-obesity unctuous anointings and baths have been mentioned as etiological factors. Hence in over-leanness these should be contrary to the above such as non-unctuous anointings and abstinence from bath whereas the present version (C.Sū. 21.12) does not convey this idea.²

10. 'Āśīnaprabhāyitām' (C.Sū. 21.20) this version even following by Carkrapāṇi does not seem to be correct. The correct version should be "āśīnaṃ prabhāyitam."³

11. In the introductory part of the chapter XXII (Sū.) "कृताक्रतातितित्वृतानां" should be corrected as "कृताक्रतातितिकृतानां"

12. The word 'Dhātu' denotes normalcy and as such it does not require any medicament. Hence in the present version "तदौष्ठधातुः धातुतः" the word "धातुतः" should be replaced by "रोगाणी" as mentioned in footnote as alternative reading.

13. Caraka has invariably followed a definite order in placing the things. Hence any deviation observed should be taken as textual error. Judging from this criterion स्थाब्दजातानां स्नेहानां (S. Sū. 25.30) should be "स्थाब्द स्नेहानां" similarly "आलुक्तं कन्दानां" should be placed before "निकुर्च फलानाम्" (C.Sū. 25. 39) because it is in contravention to the order followed in the preceding paragraph.

14. “लाम्यकोशीयत" should be read as “लाम्यकोशीयि" like “रस्नागुप्तेण" in the preceding sentence (C.Sū. 25. 40).

15. "निर्वृत्ति: पुष्टिकरणाम्" (C.Sū. 25. 40) would be more befitting as ‘निर्वृत्ति: पुष्टिकरणाम्’.

16. The word "नि:संशयकरणाम्" has been repeated (C.Sū. 25. 40) which has not been done in any other case and as such it seems to be an incorrect version. In my opinion, the version in the second place should be ‘निर्भरकरणाम्’ instead of ‘नि:संशयकरणाम्’

17. In “हिरण्यक" कौशिक:’ the word “कौशिक:” should be read as “कौशिक:” that the name

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1. कुशलेन्त लक्षणान्त: क्षिप्रं संपद्भो शुक्ली।
"Tvanukrāntah" should be as "Tūpakrāntah".

2. Here “स्थाब्दतित्वृत्व” and “स्नातित्मयाय:” should be substituted by “रुक्षमुद्धर्तन्" and स्नातनम्याय: respectively.

3. In अक्षमन्यिदि त्वासीन् प्रकल्पवित्तम् “अर्हत्” and अत्यधिष्ठ्यदि these two adjectives relate to the two words 'Āśīnam' and Pracalayitam respectively. If we take one word 'Āśīnapracalayitam', the above two adjectives contrary to each other would not fit there and become anomalous,
of the sage was confirmed by his reference as such in the preceding chapter (C.Sū. 25. 14-16). In fact, Kauśika has contradicted his views and as such must be a different person belonging to his clan or may be his son.

18. In "तत्त्ववाच्यतीतीले सुखः" (C.Sū. 27. 25) the word "शस्वादुः" should be replaced by "सस्वादुः".

19. The word "जागलचारिणः" (C.Sū. 26. 55) though adopted by Cākrapāṇi does not seem to be correct version. It should be जागलचारिणः like जलचारिणः.

20. In description of vegetables also (C.Sū. 27), Caraka has followed an order. In the end he has given the description of tubers but in the midst surprisingly the description of "Sarṣapa sāka" has come which is definitely a later interpolation by some (Punjabi?) scholar fond of "Sarsoṅ kā sāg".

21. "पुष्करे मधृकं च वातपिते च शास्यः" (C.Sū. 27. 128) here the repeated use of 'Ca' does not seem to be proper. It should be "वातपिते शास्यः".

22. "मधुराण्वयन्तपाकवीनिनि पित्तशेषभाराणि च" (C.Sū. 27. 163) here "मधुराण्वयननुपाकवीनि" should be substituted for "मधुराण्वयस्तपाकवीनि" as indicated by Cākrapāṇi and from relevance of the context "anupākīni" means the fruits of the plant known as anupākī.

23. Caraka discusses the mode of nourishment of dhātus and malas by āhāraṇa and mala respectively. Looking to this the present version in the text seems to be incorrect and needs to be rectified.¹

24. In nidāna of Kaphaja gulma (C. Ni. 3. 10) "अनुपुष्कस्य" should be read as "सुपुष्कस्य" because while hungry if one takes too much water it may cause kaphaja gulma. This is corroborated by other texts as well. The word "अनुपुष्कस्य" does not fit here.

25. In the chapter of prameha (C. Ni. 4. 10), there is one ikṣuvaśikārasameha among the ten types of kaphaja premeha but later while describing it, it is said to cause passing of urine similar to the juice of kāṇḍekeśu. It looks anomalous because ikṣuvaśikā and kāṇḍekeśu have been mentioned separately (C.Sū. 25. 49, vi. 8. 135) and as such are different plants. The correct version should be "इक्षुवाशिकारसंवकाश" in place of "काण्डेक्षुसंवकाश"

26. In the treatment of gulma, there are some cūrṇa yogas (formulations of powders) which have to be taken with some sour liquids. Here the word "शूलानाहहरी" should be "शूलानाहहरय" because it qualifies the word "चूर्णयोगा". Here 'peya' does not mean "liquid gruel" but is a verbal form meaning "should be taken as drink".²

¹. धातवो मलाक्षः: प्रसादस्माय रसस्मायाः पुष्यतः: should be read as धातवः: प्रसादस्माय: मलाक्षः रसस्मायाः पुष्यतः.
². ये चूर्णयोगा:......। शूलानाहहरी पेया बीजपुष्कसेन वा। (C.Cī. 5. 76-77)
27. In the context of discussing similarity between Loka (other word) and Puruṣa (person) Caraka says that as Loka is constituted by six constituents such as five mahābhūtas and the subtle Brahman so is the Person composed of these six factors. Here the "Puruṣa" has been repeated while the first one should have been replaced by the word "Loka". It is surprising that the teachers have been teaching it as it is sometimes even defending its propriety.

28. In causes of abortion, looking to the context the word “विषमाशन” should be replaced by “विषमासन” which is followed by the words “स्त्राण” and “शयन” (C.Śa.8.24).

29. The use of the words “श्रीपुंक्तप्रवर्धा्प्रक्षणतांतर्गतांशयकोऽह” (C.Śa. 8. 3) is not correct. It should be read as “श्रीपुंक्तप्रवर्धाप्रक्षणतांतर्गतांशयकोऽह” (also in C.Śa. 3. 4). Caraka is very cautious in this respect and it is improbable that the above usage represents him genuinely. Hence it may be taken as textual error and as such should be rectified.

30. In the reksoghna group of drugs the word “क्रीपमक” should be read as “क्रीपमक” meaning coraka because atasī is already mentioned there separately (S.Śa. 8.47).

31. In “उपर्युक्तानन्दारक प्राप्त: पादचरणोऽह” (C. In. 5. 34) “पादचरणोऽह” should be read as “पादचरणोऽह” meaning protective cover of the feet like socks. Cakrapāṇi has not commented on this. The recent translators have rendered it as 'peeling of skin of the feet' which does not seem as appropriate. Similarly, “वर्म विच्छुल्लम्” (C. In. 12. 19) should be read as ‘वर्म विच्छुल्लम्’

32. “आह्यायता” (C. In. 11. 21) should be read as “आह्ययता:”

Apart from these, the following may be taken as samples of the errors of printing:

<table>
<thead>
<tr>
<th>Present reading</th>
<th>Correct reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>१- संयोकता:</td>
<td>संयोकता (C.Śu. 1.70)</td>
</tr>
<tr>
<td>२- क्षीरकालोली</td>
<td>क्षीरकालोली (C.Śu. 4.13)</td>
</tr>
<tr>
<td>३- विदारिग्नथा</td>
<td>विदारिग्नथा (C.Śu. 4.17)</td>
</tr>
<tr>
<td>४- मोहहिमति</td>
<td>मोहहिमति (C.Śu. 26.42.4))</td>
</tr>
<tr>
<td>५- विदारिविद्यावत्</td>
<td>विदारिविद्यावत् (C.Śu. 26.42.5))</td>
</tr>
<tr>
<td>६- सर्पपाल्लत्सर्पन्</td>
<td>सर्पपाल्लत्सर्पन् (C.Śu. 26.84)</td>
</tr>
</tbody>
</table>

1. बहुधातव: समुदिता: ‘पुष्च’ इति शब्दज्ञता तथा विद्ययावत: वायुरकाश्च चयतित्वमिति, एतेऽवच च बहुधातव: समुदिता: ‘पुष्च’ इति शब्दज्ञता । (C.Śa. 5.4.)

2. Elsewhere he has used the word like पुष्चपदप्रवर्धाप्रक्षणतांतर्गतांशयकोऽह: विद्ययावत: (C.Śa.3.3) विद्ययावत: (C.Śa. 4.7)

3 C.S.-I
Thus the popular text of the current edition (Nirnaya-sagar, Bombay) of the Caraka-samhitā has a number of anomalies and errors if gone through critically. Thus there is need of studying the text carefully and a scope for improving the same on the basis of the planning and the style of the Samhitā itself. In the present edition I have tried to improve the text in several places as far as possible.

5. POPULARITY OF THE CARAKA-SAMHITĀ

The Caraka-samhitā has been popular as the most outstanding and authoritative work amongst the Samhitās of Āyurveda. Though in early times there was a large number of Samhitās on different specialities, at the time of Vāgbhaṭa the Caraka-samhitā and the Suśruta-samhitā were the only texts representing the Schools of Medicine and Surgery respectively. Though Vāgbhaṭa tried his level best to denigrate their authority in order to establish his own footing, he could succeed only in getting his place after these two in the great tried (Brḥtrayī or vṛddhatrayī).
Vāgbhaṭa's Āṣṭāṅgasamgraha and Āṣṭāṅgahṛdaya are based mainly on these two texts.

The popularity of the Caraka-samhitā continued to increase and it attracted many top-ranking scholars to involve themselves as commentators. Bhaṭṭāra Hariścandra, Jejjata, Sudhīra, Naradatta, Īswarasena, Cakrapāṇi, Gadādhara, Vāpyacandra, Śivadāsa Sen, Gaṅgādhara Roy, Yogindranāth Sen etc. wrote commentary on it. Every top-ranking scholar did not satisfy until he commented upon the Caraka-samhitā and thus exhibited his understanding of the text and scholarly way of interpreting the same.

This Samhitā was popular not only in medical but also in non-medical circle. The non-medical works like Naiṣadhīya-caritam (4.116), Laghumājūṣā etc. refer the work with reverence. Even in modern times it attracted notice of western scholars. A club (Caraka club) was established in New York in 1898 to perpetuate the memory of the author of the oldest extant work in Indian medicine.

The work became so popular and its demand was so extensive that it was translated in various languages from time to time. The Caraka-samhitā was translated into Persian and Arabic in 10th Cent. A.D. English translation also came out in 19th Cent. Later on it was translated in Hindi and various regional languages. The Jamnagar edition (1949) contains translation of the text in Hindi, Gujarāṭī and English.

6. COMMENTATORS ON THE CARAKA-SAMHITĀ

From early times to the present age the Caraka-samhitā has been commented upon by various scholars. Notable among them are as follows:

1. Bhaṭṭāra Hariścandra—He wrote the Caraka-nyāsa commentary on the Caraka-samhitā. Now it is available in Mss. form1 only upto the third chapter of the Sutrasthāna which was once published by Pt. Masta Ram Shastri of Lahore. Maheśwara, the author of Viśwaprakāśa (Koṣa) informs in the introductory verses that Bhaṭṭāra was the physician to the king Sāhasāṅka and that he was one of his forefathers. Bhaṭṭāra Hariścandra was a contemporary or predecessor of Vāgbhaṭa (6th Cent A.D.). He is quoted by Jejjata, Cakrapāṇi, Vijayarākṣita etc. with respect. He is said to have redacted the Kharanādasamhitā2 and perhaps also composed his own Samhitā (Bhaṭṭāra-Samhitā). Candrata praises him as the foremost commentator on the Caraka-samhitā.3

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2. Indu : Com. on Āṣṭāṅgasamgraha, Kalpa.
3. व्याख्यातारी हरिशचन्द्रे श्रीजेज्जटनान्नि सति सुधीरे च। अन्वयस्वयवेंदे व्याख्यां पाण्डवं समानहति॥ (Com. Cikitsākalikā)
Bhaṭṭāra was respected not only in the medical circle but due to his erudite scholarship and genius as a poet he is remembered by Bāñabhaṭṭa and Vākpatirāja as an excellent prose-writer. His verses are quoted by Śridharadāsa and Vallabhadeva. In Pādatāditaka, Hariścandra is said as a physician, son of Īśāncandra, belonging to Kānkāyana family and resident of Bāhlīka.

2. Swāmikumāra—He wrote 'Caraka-Pañjikā' on the lines of the commentary of Bhaṭṭāra Hariścandra. Perhaps he was a colleague of Bhaṭṭāra Hariścandra.

3. Āśādhavarmā—He is quoted by Jejjāṭa, Cakrapāṇi and Niścalaka Kara. He has written 'Parihāravārttikā' commentary on the Caraka Saṁhitā.

4. Kṣīraswāmidatta—He has written 'Caraka-Vārttikā' and is quoted by Jejjāṭa and Cakrapāṇi.

5. Jejjāṭa—Jejjāṭa is the author of the commentary entitled 'Nirantarapada. Vyākhyā' which is unfortunately incomplete. He has also commented upon the Suśruta-saṁhitā and the Aṣṭāṅga-hṛdaya. He is quoted by Vṛnda, Candṛaṭa, Gayadāsa, Cakrapāṇi, Dalhaṇa etc. and as such he is placed in 9th Cent A.D.

6. Sudhīrā—He was illustrious commentator on the Caraka Saṁhitā as well as the Suśruta-saṁhitā. He has been mentioned by Candṛaṭa as an authoritative commentator on Ayurveda alongwith Bhaṭṭāra Hariścandra and Jejjāṭa.

7. Amitaprabha—He has authored a commentary on the Caraka-saṁhitā and is quoted by Candṛaṭa and Niścalakara.

8. Swāmidāsa—He has been quoted by Cakrapāṇi.

9. Bhāsadatta—He is quoted by Cakrapāṇidatta as a commentator on the Caraka-saṁhitā.

10. Brahmadeva—He wrote commentary on both the Caraka-saṁhitā and Suśruta-saṁhitā. He is quoted by Cakrapāṇi, Dalhaṇa, Śrīkaṇṭha Datta, Hemādri and Śivadāsa Sen.

11. Īswarasena—He is quoted by Cakrapāṇi, Vijayarakṣita and Śrīkaṇṭhadatta.

12. Gayadāsa—He is the author of the Candrikā commentary on both the Caraka-saṁhitā and the Suśruta-saṁhitā and as such is famous as 'Candrikā-kāra' (author of Candrikās). Gayadāsa has quoted Jejjāṭa1 and himself is quoted by Dalhaṇa. Gayadāsa and Cakrapāṇi do not quote each other. Hence he is placed in the 11th Cent. A.D. as a contemporary of Cakrapāṇi.

1. Both Bhaṭṭāra and Jejjāṭa are commentators of Caraka-saṁhitā, hence by association Sudhīrā also seems to have commented upon it.
13. Cakrapañidatta—He wrote 'Ayurvedadīpikā' com. on the Caraka-saṃhitā and Bhānumati com. on the Suśruta-saṃhitā. He is also author of the Cakradatta and Dravyaguna-saṃgraha. His teacher Naradatta also wrote some com. on the Caraka-saṃhitā. His father, Nārāyaṇadatta, and elder brother, Bhānuḍatta were attached to the king Nayapāla (1038-1055 A.D.) of the Pala dynasty of Bengal.

14. Vṛndakaṇḍa—He is quoted by Niścalakara and Śivadāsa Sen. Vṛndatīpīnaṇa quoted by Āḍhamalla¹ seems to be his main work.

15. Vāpyacakrā (Vāspacandra)—He is the author of the Vāspacandra tantra and a nighaṇṭu in addition to his commentary on the Caraka-saṃhitā and possibly on the Suśruta-saṃhitā. He is quoted by Vijayarākṣita, Śrīkanṭhadatta, Niścalakara, Hemādri and Śivadāsa Sen.

16. Īśānadeva—He was the son of Keśavadeva, the king of Tripura. He is quoted by Vijayarākṣita, Śrīkanṭhadatta, Vācaspatī and Niścalakara.

17. Guṇākara—He has written some Vṛtti on the Caraka Saṃhitā and is quoted by Niścalakara. He seems to be different from the author of Yogaratnamālā-vivṛtti.

18. Bhavyadatta—His commentary is quoted by Śivadāsa Sen. His other works, Vaidyapradīpa and Yogaratnakara, have been quoted by Niścalakara.

19. Bakula kara—He is quoted by Niścalakara and Śivadāsa Sen. He has written commentary on the Saṃhitās of Caraka as well as Suśruta.

20. Śivadāsa Sen—He is the author of the 'Caraka-Tattvaprādīpikā' commentary. He has also written commentaries on Cakradatta, Dravyaguna-saṃgraha, Aṣṭāṅgaḥṛdaya and Yogaratnakara (of Bhavyadatta). His father, Ananta Sen was attached to Barbak Shah, the king of Bengal (1457-1474).

21. Gaṅgādhara Roy—(1799-1855)—He wrote a scholarly and voluminous commentary 'Jalpakalpataru' on the Caraka-saṃhitā which was published with Cakrapāṇi's com. from Calcutta (1927). He was a prolific writer and has written a dozen books on Ayurveda and about five dozens on other subjects like tantra, philosophy, grammar, literature, religion etc.

22. Yogindranātha Sen— He is the author of the commentary 'Carakopaskāra' which is published incomplete. He was the son of Dwārakānātha Sen and a disciple of Gaṅgādhara Roy.

23. Jyotiscandra Saraswati—He belonged to Bengal. His commentary 'Carakapradīpikā' was published only up to Sūstrasthāna.

¹ 1 Šāṅgadhara. (Madhya. 8.14)
7. CONTRIBUTIONS OF THE CARAKA-SAṂHITĀ

Caraka revised the Agnivesa-Tantra wholly and expanded it with his own annotations. The present shape of the Saṃhitā which differentiates it from the other contemporay Samhitās owes mostly to Caraka that is why Agnivesa was replaced by Caraka as author of the text. The main contributions of the Caraka-saṃhitā may be enumerated as follows:

1. Advancement of basic concepts:

The basic concepts of Āyurveda evolved during the Vedic period were crystallized refined and advanced further in the Caraka-saṃhitā. They were also placed on a sound scientific footing so that all physiological and pathological phenomena were interpreted logically. The philosophical concept of pañcamahābhūta was studied in application to the human body. The theory of tridoṣa was also studied in details in respect of the properties, physiological functions, pathological manifestations and therapeutic management of vāta, pitta and kapha. The law of uniformity of nature was established which helped in applying the physical laws to the biological field. It remains a mystery for all in what type of laboratories and with what equipments they were able to arrive at these scientific truths. Perhaps the entire nature was their laboratory and their own keen observation and divine vision worked as their instruments.

2. Rational attitude:

It is the Caraka-saṃhitā which got rid off the blind beliefs and superstitions of olden days in respect of causation and cure of disorders and developed a rational attitude towards these problems. In early phase, perhaps the 'Daiva-vyapāśraya' (Supernatural) therapy was the mostly relied upon but Caraka added 'Yukti-vyapāśraya' (rational) to make it logical and scientific. In order to stablise the idea, 'Yukti' was added as one of the Pramanas (means of valid knowledge). Caraka has emphasised allthough to work according to Yukti (rationale). He has advised to move always with knowledge. There should be proper correlation of theoretical knowledge (jñāna) and practical skill (karma). Caraka has emphasised on the process of investigation which is essential for arriving at scientific truths that is why he has used more than once the word "Parīkṣā" instead of 'Pramāṇa'.

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1. पुण्योपर्यं लोकसमिति: (C.Śā. 5.3)
2. C.Śū. 11. 52.
3. C.Śū. 11. 17.
4. ज्ञानपुरस्कर्तं कर्मणां समारभं प्रशस्तं कुशलता: (C. vi. 8. 69.)
5. परीक्षारिणो हि कुशला भवति (C.Śū. 10. 5.)
6. हिंदिविधा परीक्षा ज्ञानवद्यम । (C. vi. 4. 8.)

तस्य चतुर्विधा परीक्षा, आत्मोपदेशः, प्रत्यक्षम, अनुमानं, युक्तिश्रेष्ठति (C.Śū.11.17)
3. Organisation of symposia:

For advancement of knowledge and research they adopted the method of discussion among experts. Symposia were organised in different parts of the country in which experts of the subject participated. These participants placed their views freely often contradicting the other's view. Lord Atreya is seen presiding over these symposia who concluded often correlating all the views. The workers and authors presented their work in the conference of expert scholars and it was only after their approval that the works were recognised by the academic circle. This method of mutual discussion and symposia was responsible for developing the broader scientific outlook which led to the study of problems from various angles to arrive at the truth.

4. Psychosomatic approach:

Caraka-samhitā holds the synthetic view of man instead of analysing him into hundreds of parts and reducing him as aggregate of tiny cells. Happiness and unhappiness are the final consequence of health and disease respectively and these affect the person wholly and not partly. Tridoṣa as well as psyche pervade the whole body, therefore in health and disease one will have to consider the person as a whole who is known as 'Puruṣa' in Āyurveda. This gave rise to the psychosomatic approach towards health and disease. Tridoṣa and psyche interact with each other and as such the disorders will have to be viewed accordingly. This 'deha-mānasa' (psychosomatic) approach is a very important contribution of the Caraka samhitā in the field of medicine. Mind effects body and vice versa. Hence any partial view can not lead to proper understanding and successful management of the problems. Alongwith the 'Yuktivyapāsraya' treatment 'Sattwāvajaya' (Psychotherapy) has also been given due place.

5. Individual constitution:

Side by side with the formulation of general concepts, Caraka had laid proper emphasis on individual psychic and somatic constitution. Man is not a machine and as such can't be operated equally with a uniform law. Every person has got his own individuality and normal variations. This forms his constitution which distinguishes him from other individuals. This is termed as 'Prakṛti'. Every regimen or therapy has to be applied keeping in view the constitution of the concerned person and his suitability (sāmya). The modern concept of allergy, anaphylaxis or idiosyncrasy may be interpreted on the basis of this old idea of prakṛti.

1. C.Sū. 1, 12, 25, 26; Sā. 6, Si. 11.
2. C. Sū. 11. 52.
3. योगालं कु धशधादेशाकाराः श्वासपापान्तः पुरुषं पुरुषं वीक्ष्य स ज्ञेयं भिष्गुतम्: II (C.Sū. 1. 124)
6. Expansion of the discipline:

Āyurveda is divided into eight well demarcated specialities which are mentioned in the Caraka-samhītā. Apart from this the discipline of medicine expanded further in the light of knowledge gained in course of time. Initially Āyurveda was 'Triskandha' (three-pillared) or 'Trisūtra' (three-threaded) having Hetu (etiology), Liṅga (signs and symptoms) and Auṣadha (therapeutics) as constituents but later on Hetu and Liṅga were further analysed and developed to Pañca-nidāna : Nidāna (etiology), Pūrvarūpa (prodroma), Rūpa (signs and symptoms), Upaśaya (therapeutic suitability) and Samprāpti (pathogenesis) which became as five means of examination of disease.

7. Scientific method of diagnosis:

The Caraka-samhītā gives a scientific method of the diagnosis of diseases. First of all, the facts about the patient should be gathered by means of authoritative scriptures, perception and inference. The patient should also be examined in respect of doṣa, dūṣya, agni, sattva, sātmya, prakṛti, bala, vayās etc. Caraka has described the tenfold entities to be examined which contains all relevant facts. The disease has to be examined in respect of etiology, prodromal symptoms, suitability and pathogenesis. Caraka says that first of all one should examine the patient, then the drug and thereafter he should proceed for action.

8. Importance of Nature:

Āyurveda relies completely on nature and it is only to provide assistance to nature that drug or other therapeutic measure is applied. The Caraka-samhītā lays emphasis on swabhāvoparama (recession by nature) and all drugs and dietitic regimens are based on this principle. For the same reason, proper emphasis is given on samsodhana (evacuative) therapy and natural resistance of the patient. The Caraka-samhītā, from beginning to end, has emphasised on these aspects which form the main basis of the Āyurvedic treatment.

9. Emphasis on promotion and prevention:

Caraka-samhītā starts with the chapter dealing with the promotion of life. For this there is special branch, Rasāyana, which has been dealt with in detail in the first chapter of the section on therapeutics. In the second chapter there is description of the formulations useful for promotion of fertility and progeny. Dealing with the promotive measures at the very start of the section shows greater emphasis on the same. Caraka has also laid down the code of good conduct by which one can remain healthy and long-lived. He has also emphasised on prevention of diseases.
for which he has devoted a number of chapters dealing with daily routine, seasonal living etc. in the first section of the Saṁhitā. The Caraka-saṁhitā shows the path by which a man, devoid of any ailment, can live happily and enjoy the normal life-span (100 years).

10. Scientific study of drugs :

Plants were studied analytically during the Vedic period as evident from the 'oṣadhi-sūkta' of Ṛgveda (10.97.1-23) and relevant portions of Atharvaveda (8.7.1-8, 11.6.16-17) etc. The scientific study of morphology and pharmacological activity of the medicinal plants and other drugs was started during the post-Vedic period the document of which is found in the Caraka-saṁhitā. Mostly the plants were used as drugs and as such the knowledge of plants in respect of name, form, properties, actions and therapeutic uses\(^1\) was essential for a physician. The Caraka-saṁhitā starts with the quadruplet of drugs (Bheṣaja-catuṣka) which itself speaks for the importance given to the study of drugs in the Saṁhitā. The classification of drugs is given from various angles\(^2\). Division of drugs into fifty groups according to pharmacological action\(^3\) is the first attempt in this direction and as such is the most valuable contribution of the Caraka-saṁhitā. The basic concepts of the pharmacology such as rasa, guṇa, virya, vipāka and prabhāva were studied rationally for interpreting the drug action and are described systematically in the text.\(^4\)

It is difficult to enumerate the contributions of the Caraka-saṁhitā in toto, only the very important ones have been mentioned here.

8. EARLIER ENGLISH TRANSLATIONS

Among the English translations of the Caraka-saṁhitā, the notable one was by Avināsa Chandra Kaviratna published incomplete from Calcutta (1891-1899). Mahendra Lal Sarkar translated only two chapters which were published in the Calcutta Journal of Medicine (1870). Roth also got some portion published. All these editions now are practically obsolete and have become a matter of historical interest.

At the fag end of the first half of the present century (in 1949), a voluminous edition was published from Shree Gulabkumar bā Ayurvedic Society, Jamnagar under the guidance of Dr. P.M. Mehta who later became the first Director of the Central Institute of Research in Indigenous Systems of Medicine established at Jamnagar. For decades it was the only edition available for the English-knowing

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1. C. Sū. 1. 123-126
2. C. Sū. 1, 4.
3. C. Sū. 4.
people but because of its voluminousness and limited number of copies available now it is not within easy reach of the scholars*.

Another edition of the Caraka-samhitā with English translation of the text and the Cakrapāni’s commentary by R.K. Sharma and Bhagwan Dash came out from the Chowkhamba Sanskrit Series Office, Varanasi. Two volumes have since been published (1976, 1977) covering up to Indriyasthāna. Thus it is incomplete by half.

9. THE PRESENT EDITION

Looking to the above facts and the gradually increasing curiosity to know about Indian Medicine all over the world, it was felt necessary to bring forth an edition of the Caraka-samhitā with a faithful and literal English translation after carefully editing the original text. Utmost care has been taken to see that this objective is fulfilled and the entire subject is put in such a concise style that it carries the full purport of the text but at the same time does not transgress the limit so that it can be handled and grasped conveniently by the scholars interested in the study of Āyurveda.

Certain terms have been kept as such in the translation with the idea that the connotation of the term may not be distorted. A glossary of such and other technical terms including disease-names would be appended in the end. The plant-names also have been given as such; a complete list of the plant with botanical names will be given in the appendix. Other useful appendices will also be added.

I have tried my best to present the ideas of the Caraka-samhitā in faithful manner but it is for the scholars to judge how far I have been sincere to the task. I hope, this edition would inspire the students of the Caraka samhitā all over the world to dive deep and deep into the fathomless ocean of the knowledge of Āyus.

I express my heartly thanks and congratulations to the young publishers, who are devoted sincerely to the noble cause of propagating the misson of Caraka all over the world, for bringing out this novel edition of the Caraka-samhitā particularly in these difficult times for the press. I wish they constantly march on this pious path.

39, Gurudham Colony,
Varanasi.
P.V. Sharma
August 15, 1981.

* Now this Book is Published by Chaukhambha Orientalia, Varanasi
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(Section on the signs of life and death)

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CARAKA-SAMHITĀ

(CARAKA'S COMPENDIUM)

1. SŪTRASTHĀNA

(SECTION ON FUNDAMENTALS)
CHAPTER I

Now (I) shall expound the chapter on longevity. [1]

As propounded by Lord Atreya. [2]

Bharadwaja, a great ascetic, went to Indra, the god of gods and the saviour in quest of longevity. [3]

At first, Prajapati received Ayurveda in its entirety as propounded by Brahma, therefrom Aświns (received), from Aświns lord Indra received it fully, that is why Bharadwaja, as requested by the sages, Went to Indra. [4-5]

When diseases cropped up creating impediments in penance, abstinence, study, celibacy, religious observances and life-span of living beings, the holy great sages, out of sympathy on creatures, assembled on one of the auspicious sides of the Himalayas. [6-7]

Among them were Aṅgirā, Jamadagni, Vasiṣṭha, Kaśyapa, Bhṛgu, Ātreya, Gautama, Sāṅkhya, Pulastya, Nārada, Asita, Agastya, Vāmadeva, Mārkaṇḍeya, Aśvalāyana, Pārīkṣi, Bhikṣu Ātreya, Bharadwaja, Kapiṇjala, Viśvāmitra, Aśmara-
thya, Cyavana, The Bhārgava (of Bhṛgu's Clan), Abhijit, Gārgya, Śāṇḍilya, Kauṇḍilya (nya), Vārkiṣṭha, Devala, Gālava, Sānkṛtya, Baijarāpi, Kusika, Bādarāyaṇa, Bādiśa, Śaraloma, Kāpya, Kātyāyana, Kāṅkāyana, Kaikaśeya, Dhaumya, Mārica, Kāśyapa, Śarkarākṣa, Hiranyakṣa, Lokākṣa, Paiṇgi, Saunaka, Sākuneya, Maitreya, Maimatāyani along with the sages of the Vaikhanasa and Vālakhilya orders and other great sages. They all, sources of spiritual knowledge, self-control and restraint of mind, illumined with brilliance of penance like fire having oblations, took their seats comfortably and held auspicious deliberations. [8-14]

Disease-free condition is the best source of virtue, wealth, gratification and emancipation while diseases are destroyers of this (source), welfare and life itself. Now this has appeared as a great obstacle for human beings and what could be the means for their amelioration. Saying this they meditated on this. Then with their meditative vision they saw Indra as saviour. That god of gods is only able to tell the correct means of amelioration (of diseases). [15-17]

Who should go to the abode of Indra to inquire about this? On this, first spoke Bharadvāja 'I may be deputed for this work' and so he was deputed by the sages. Having gone to Indra's abode, he was the killer of Bala sitting in the midst of the groups of godly sages and glittering like fire. He approched him with felicitating words of praises and blessings and the intelligent one submitted to him the message of the sages humbly and in the best possible way - "Diseases causing fear in all living beings have appeared, so, O Lord of gods, tell me the proper measures for (their) amelioration". Then Lord Indra, having observed the wide intelligence of the great sage, delivered to him Āyurveda in a few words. [18-23]

Āyurveda providing knowledge of aetiology, symptomatology and therapeutics, best way for both the healthy and the sick, tri-aphorismic, continuing for the time immemorial and virtuous which was known by Brahmā (creator) first. [24]
He (Bharadwaja), the intelligent and devoted sage, acquired the endless and three-pronged Ayurveda properly and entirely in a short time. By this Bharadwaja attained immeasurable happy life-span and transmitted that, as it is (neither more nor less) to the sages. [25-26]

The sages, desirous of long life, too received that benevolent Veda (compendium of knowledge) of promoting life-span from Bharadwaja. The great sages further grasped properly the knowledge of Sāmānya (similarity), Viṣeṣa (dissimilarity), Guṇa (properties), Dravya (substance), Karma (action) and Samavāya (inherence) by which they followed firmly the tenets of the compendium and attained highest well-being and non-perishable life-span. [27-29]

Now, Punarvasu, out of friendliness, bestowed the virtuous Ayurveda upon the six disciples prompted with compassion on all creatures. (The disciples) Agnivesa, Bhela, Jatukarna, Parāsara, Hārita and Kṣarapāṇi received the word (of instruction) from the sages (Punarvasu). [30-31]

It was only the extraordinary merit and not the different instruction of the sage that made Agnivesa the author of the compendium first. Afterwards, Bhela etc. also authored their own compendiums and all of them, intelligent ones, presented their works before Ātreya along with the group of sages. The sages, on hearing the composition of benevolent topics, were extremely pleased and approved it with the remark that they
were properly composed. All praised them, the benefactors of all creatures, along with
the loud applause for the compassion on creatures. These (loud) virtuous words of
the great sages were heard by the godly sages and gods living in heaven and they
were extremely delighted. The deep and affectionate sound of 'well done' expressed
by the creatures with happiness in the sky resounded the three worlds. The pleasant
wind began to blow, all corners blossomed with lustre and there were divine showers
of flowers and water. Then the goddesses of knowledge Buddhi (intelligence), Siddhi
(success), Smṛti (memory), Medhā (intellect), Dhṛti (restraint), Kīrti (fame), Kṣamā
(forbearance) and Dayā (kindness) entered into Agnivesā etc. Thus their compendiums
approved by the great sages were established on (strong) footing for the welfare
of the creatures. [32-40]

Ayurveda is that which deals with good, bad, happy and unhappy life, its pro­
moters and non-promoters, measure and nature). [41]

'Āyus' means the conjunction of body, sense organs, mind and self and is known
by the synonyms dhāri, jīvita, nityaga and anubandha. [42]

The scholars of Vedas regard the Veda of that Āyus as the most virtuous one
which is said as good for both the worlds for the human beings. [43]

Similarity of all substances is always the cause of increase and dissimilarity the
cause of decrease. Both effect by their application. [44]

Mind, self and body-these three make a tripod on which the living world stands.
All depend on this (living world). That (living body) is Puruṣa (person), sentient and
location of this Veda (Ayurveda). For him alone, this Veda is brought to light. [46-47]

In short, ākāśa etc. (ākāśa, vāyu, tejas, ap and pṛthivī), self, mind, time and
space are dravyas (substances). Dravya having sense organ is sentient while that
without it is insentient. [48]
Sense objects (śabda, sparśa, rūpa, rasa, gandha), properties beginning with guru¹, knowledge, qualities ending with prayatna² and beginning with para³ are called guṇas. The movement initiated by effort is called karma (action). [49]

Samavāya (inherence) is the inseparableness of prthivī etc. (dravya) with their guṇas (properties). This is eternal because no dravya (substance) is devoid of property. [50]

The causative factor in conjunction and disjunction, located in dravya and performance of that to be done is karma (action). Karma does not require another factor. [52]

Thus described the cause. Now the effect, dhātuśāmya, is discussed here because the object of this compendium is achievement of dhātuśāmya (equilibrium of sustaining and nourishing factors). [53]

Perverted, negative and excessive use of time, intellect and sense objects is the threefold cause of both psychic and somatic disorders. [54]

Both body and mind are the locations of disorders as well as pleasures. The balanced use is the cause of pleasures. [55]

The supreme self is Changeless, is the cause of consciousness with the conjunction of mind, properties of bhūtas⁴ and sense organs, is eternal and seer who sees all the actions. [56]

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2. icchā, dveṣa, sukhā, duḥkha, prayatna (5).
3. Para-apara, yukti; Saṅkhya, Saṃyoga, Vibhāga, Prthaktva, Parimāṇa, saṃskāra, abhyāsa (10).
4. Bhūtas are five—prthivī, ap, tejas, vāyu and ākāśa. Their properties respectively are gandha, rasa, rūpa, sparśa and śabda.
Vāyu, pitta and kapha are, in short, somatic doṣas and rajas and tamas are the psychic ones. [57]

The former ones are pacified by the remedial measures of divine and rational nature while the latter ones are treated with knowledge, specific knowledge, restraint, memory and meditation. [58]

Vāyu is non-unctuous, cold, light, subtle, mobile, non-slimy and rough in properties and is pacified by substances having opposite properties. Pitta is slightly unctuous, hot, sharp, liquid, sour, mobile and pungent and is pacified immediately by substances having opposite properties. The properties of kapha (are)-heaviness, coldness, softness, unctuousness, sweetness, immobility and sliminess. (which) are subsided by (substances having) opposite properties. [59-61]

Curable disorders recede by drugs having opposite properties and administered with due consideration of place, dose and time. Treatment of incurable diseases is not advised. [62]

Now the properties and actions according to drugs will be described in details. [63]

Rasa is the object of rasana (gustatory sense organ). Its material substances are ap and prthivī. In manifestation and differentiation of rasa, the other three ākāśa etc. (ākāśa, vāyu and tejas) are causative factors. [64]

Sweet, sour, saline, pungent, bitter and astringent-this is the group of six rasas (tastes). [65]

Sweet, sour and saline overcome vāyu; astringent, sweet and bitter subdue pitta and astringent, pungent and bitter win over kapha. [66]

Factors responsible for physiological functions but capable of causing disorders are known as doṣas.
Drug is a three types—(1) some (drug) is pacifier of doṣas, (2) Some (drug) vitiates dhātus and (3) some is taken as (responsible for) maintaining normal health. [67]

That (drug) is again said as of three types (according to source)—(1) of animal origin, (2) of earth origin and (3) of plant origin. Honey, milk and its products, bile, fat, marrow, blood, flesh, faeces, urine, skin, semen, bone, ligament, horn, nail, hoof, hairs including smaller ones, bile concretions are used from animals. Gold, five lohas (silver, copper, iron, lead and tin) along with their excreta, silica, calcites, realgar, orpiment, gems, salt, ochre, galena—this is the group of the drugs obtained from earth. The drugs of vegetable origin are of four types, (1) vanaspati, (2) vīrudh, (3) vānaspātya and (4) oṣadhī. Vanaspati is known by fruits, vānaspātya by both flowers and fruits, oṣadhī perishes after fruiting and ripening and vīrudh is known by diffuseness. The group of vegetable parts (used) is root, bark, heartwood, exudations, stalk, expressed juice, tender leaves, alkali, latex, fruit, flower, ash, oil, thorn, leaves, leaf-buds, tubers and sprouts. [68-73]

The plants having useful roots are sixteen, those with useful fruits are nineteen, mahāsneha (greater fats) are four, salts are five, urines are enumerated as eight and so the milks, trees useful for evacuation are six as shown by Punarvasu. That who knows to administer them (properly) in disorders is (a real) knower of (Āyurveda). [74-76]
Sixteen plant drugs having useful roots are hastidantī, haimavatī, śyāmā, trivṛt, adhoguḍā, saptalā, śvetā, dantī, gavākṣī, jyotismatī, bimbī, saṇapuspī, viśāṅkā, ajagandhā, dravanṭī and kṣīrīṇī. Saṇapuspī, bimbī and haimavatī are used for emesis, śvetā and jyotismatī are useful for head-evacuation. The remaining eleven are useful for purgation. Thus the plant drugs having useful roots are mentioned with name and action. [77-79]

Now listen about the plant drugs having useful fruits. They are—śaṁkhinī, viḍāṅga, trapuṣa, madana, dhāmargava, ikśvāku, jimita, kṛtavedhana, two types of klītaka aquatic and terrestrial, prakīryā, udakīryā, apāmārga, harītakī, antaḥkoṭarapuspī, autumnal fruit of hastiparṇī, fruits of kampillaka, āragvadha and kuṭaja, Dhāmāragava, ikśvāku, jimita, kṛtavedhana, madana, kuṭaja, trapuṣa and hastiparṇī—these may be used for emesis and āstāhāpa basti (non-unctuous enemata), Apāmarga is prescribed for nasal evacuation. The remaining ten are used for purgation. Thus nineteen fruits (plant drugs having useful fruits) are described with names and actions. [80-85]

Fat is said as of four types—ghee, oil, muscle-fat and marrow. They are used for intake, massage, enemata and snuff. These fats are mentioned as promoting unctuousness, vitality, complexion, strength and development and alleviating vāta, pitta and kapha. [86-87]
Sauvarcalā (obtained from plants like suvarcalā etc.) saindhava (rock salt), vidā (obtained from excreta), audbhida (obtained from earth) along with sāmudra (obtained from sea water) are the five salts. They are unctuous, hot, sharp, best promoters of agni (appetite and digestion) and are used in paste, oleation, fomentation, purgative, emetic, non-unctuous and unctuous enema, massage, food, errhine, surgical measures, suppositories, collyriums and anointings for indigestion, ānāha, vāta, gulma, šūla and udara. Thus are described the salts. [88-91]

Further listen about the eight urines which are mentioned as prominent ones in the scripture of Ātreyā. They are:—urines of sheep, goat, cow, buffalo, elephant, camel, horse and ass. In general, urine is hot, sharp, slightly non-unctuous, pungent-saline (in properties) and is usful in anointing, pasting, non-unctuous enema, purgatives, fomentations, for ānāha (hardness in bowels), poisoning (in agadas), udara, arśa, gulma, kuṣṭha and kilāsa and also in poultices, and sprinkling. This also promotes appetite and digestion, a antipoison and antihelmintic and most beneficial for those afflicted with pāṇḍuṣroga. It pacifies kapha, carminates vāta and draws pitta with purgation. This is the general description of its properties mentioned by me, now they will be described separately.

Sheep urine is slightly bitter, unctuous and non-antagonist of pitta; goat urine is astringent-sweet, beneficial (for channels) and alleviates (all) doṣas; cow urine is slightly sweet, somewhat alleviates doṣas, destroys kṛimi and kuṣṭha, removes itchings and, taken internally, is benefecial in udara caused by tridoṣa. Buffalo
urine is slightly alkaline, laxative and alleviates piles, śopha and udara. Elephant urine is salty, beneficial for patients of krimi and kūṣṭha and commended for retention of urine and faeces, poisons, disorders of kapha and piles. Camel urine is slightly bitter, destroyer of dyspnoea, cough and piles. Horse urine is bitter-pungent and destroyer of kūṣṭha, wounds and poisons. Ass urine is destroyer of epilepsy, insanity and grahas (seizures). Thus urines are described here according to potency and application. [92-104]

Now milks will be described and also their properties and actions. The milks are of sheep, she-goat, cow, she-buffalo, she-camel, she-elephant, mare and women. In general, milk is sweet, unctuous, cold, galactogogue, refreshing, promotes body weight, semen, intellects strength and mental ability, is vitaliser, fatigue-alleviating, destroyer of dyspnoea, cough and innate haemorrhage; union-promoting in injuries, wholesome for all living beings, pacifier (of doṣas), eliminator (of malas), destroyer of thirst and appetiser. This is the most useful in kṣīṇa (wasting), kṣata (injuries), anaemia, acid gastritis, Consumption, gaseous tumor, abdominal enlargement, diarrhoea, fever, burning sensation, oedema, specifically in disorders of female genital tract and semen, deficiency of urine, hardened stool and disorders of vāta and pitta. Milk is everywhere used in snuffing, pasting, bathing, emesis, non-unctuous enema, purgation and unction. (I) will describe again the properties of individual milks separately in order in the chapter of food and drinks fully. [105-113]

Now there are other three trees—snuḥī, arka and āsmantaka which are different from the plants of phalini and mūlini groups. Āsmantaka is known for emesis, latex of snuḥī for purgation and that of arka for both emesis and purgation. [114-115]
They also mentioned three other trees—pūtika, krṣṇagandhā and tilwaka tree the barks of which are beneficial. pūtika and tilwaka are used for purgation, krṣṇagandhā for parīṣarpa (erysipelas), oedema, piles, ringworm, abscess, glands, skin diseases and alaj. Scholar should also know about these evacuating six trees.

Thus are described the fruity and rooty drugs, fats, salts, urines, milks, and six trees the latex and bark of which are indicated. [116-119]

Goat-herds shepherds, cowherds and other forest-dwellers know the plants by name and form. Nobody can comprehend fully about the plants only by knowing (their) names or forms. He is the real knower of them who, after knowing the name and form, has got knowledge of their administration., let alone the one who knows plants in all aspects. He is the best physician who knows administration of these (plants) according to place and time and also keeping in view the individual constitution. [120-123]

A drug, if unknown, is (fatal) like poison, weapon, fire and thunderbolt while, if known, is (vitaliser) like nectar. A drug unknown by these—name, form and properties (including actions)—and badly administered even if known are responsible for complications. [124-125]

A sharp poison also becomes the best drug by proper administration, (on the contrary) even the (best) drug is reduced to sharp poison, if administered badly. Hence, the wise person desiring for (long) life and health should not take any medicine administered by irrational physician (quack). Indra's thunderbolt, even when
fallen on head, may let (somebody) survive but the medicine prescribed by ignorant (physician) can't make a patient survive. Regarding himself as wise who, without knowing, administers medicines to the afflicted, bedridden and faithful patient; man falls into hell even on talking with this (physician) devoid of virtue, sinner, personified death and wicked. The serpent poison is good or the intake of decocted copper or the swallowing of red hot iron balls but (the acceptance of medicine) from one putting on the robe of scholars is not at all (good). Receiving food, drink or money from the surrendered patient is also not proper.

Hence the wise one aspiring to become a physician should make full effort for acquiring good qualities so that he may become life-giver to human beings. [126-133]

That very medicine may be taken as properly administered which is capable to bring about disease-free condition and that very physician as the best one who could relieve (the patient) of the disorders. [134]

Success shows the proper application of all the measures and success, in turn, indicates the physician endowed with all the qualities. [135]

Now, the summing up verses–

Emergence of Āyurveda, its cause and initiation, approval of the composition, decision of Āyurveda, entire cause, effect, object of Āyurveda, etiological factors, doṣas, drugs, in brief, Rasas with their basic and auxiliary materials, three categories of drugs, rooty and fruity drugs, fats, salts, urine, milks, the six trees of which latex and barks are used, their actions, proper administration or otherwise alongwith their merits and demerits, quacks, and qualified physicians in whom all the qualities are found; all this has been described by the great sage in the first chapter. [136-140]

Thus ends the first chapter on longevity in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. [1]
CHAPTER II

Now I shall expound the chapter on seeds of apāmarga etc. [1]

As propounded by Lord Ātreyā. [2]

Seeds of apāmarga; fruits of pipālī, marica, viḍāṅga, śigru, sarṣapa and tumburu, jīraka, ajagandhā, pilu (fruits), elā, harenukā, prthvikā, susrasā, śvetā, kuṭheraka, phanijjaka, śīrīṣa (seeds), laśuna, haridrā (two types), salts (two types), jyotismatī and sūnthī are used for evacuation (of doṣas) of head in heaviness and pain in head, chronic rhinitis, helminthiasis, epilepsy, anosmia and fainting. [3-6]

Madana, madhuka, nimba, devadālī, kośātakī, pipālī, kuṭāja, ikṣvāku, elā and dhāmārgava should be used by the physician for emesis in presence of kapha and pitta in disorders of āmāśaya without producing any harmful effect on the body. [7-8]

Trivṛtā, triphalā, dantī, nīlinī, sapṭalā, vacā, kampillaka, gavākṣī, kṣīrinī, udakīryakā, pilu, ārāgavadhā, drākṣā, dravantī and nicula—these drugs may be used for purgation in doṣa located in pakvāsaya (colon). [9-10]

Pātalā, agnim antha, bilva, śyōnakā, kāśmarya, śālaparnī, prśniparnī, kaṇṭakārī, balā, gokṣura, bṛhatī, eranda, punarnavā, yava, kulatthā, kola, guḍūcī, madana, palāśa, kattrṇa, fats and salts—these may be used for non-unctuous enema in
These five measures may be applied to those having presence of doṣas after performing unction and sweating with due consideration of dosage and time. Proper administration (of drugs) depends on dosage and time and success is based on proper administration. Hence, knower of proper administration always stand at the top among the knowers of drugs. [16]

Further, (I) will speak about gruels (prepared with) various drugs for alleviations of various disorders amenable to them. [17]

The gruel prepared with pippali, pippalimūla, cavya, citraka and sūntī stimulates appetite and relieves (colic) pain. [18]

The gruel prepared with kappittha, bilwa, cāṅgerī, buttermilk and pomegranates is digestive and astringent. The liquid gruel of smaller five roots[1] is useful for diarrhoea with vāta. [19]

The liquid gruel prepared with sālaparnī, balā, bilwa, prśniparnī and soured pomegranates is useful for paśitikā and śalāsmikā diarrhoeas. [20]

The liquid gruel Processed with hṛībera, utpala, musta and prśniparnī and prepared with goat's milk having half water alleviates blood diarrhoea and so is that prepared with prśniparnī. [21]

One should prescribe the gruel prepared with ativiśā and sūntī and soured (with pomegranates) in diarrhoea having āma. That of gokṣura and kaṇṭakārī alongwith phāṇita should be prescribed in dysuria. [22]

The gruel of viḍāṅga, pippalimūla, sigru and marica prepared with buttermilk and having suvarcikā (a kind of alkalii) alleviates krimis (helminths). [23]
That prepared with drākṣa, sārivā, parched paddy, pippalī, honey and suṇṭhī alleviates (excessive) thirst. The one cooked with somarājī is anti-poison. [24]

That prepared with pork juice is bulk-promoting. The one prepared with fried gavedhuka along with honey is emaciating. [25]

The gruel prepared with profuse sesamum and added with ghee and salt provides unctuousness. The one prepared with yavakkṣa (alkali obtained from barley plant), citraka, hingu and amlaveta is mass-breaking. [29]

That prepared with buttermilk relieves of untoward effects caused by (excessive intake of) ghee. The one prepared with buttermilk and sesame paste is useful in conditions caused by (excessive intake of) oil. [30]

That prepared in chicken juice alleviates pain in seminal passage. That with split black grams prepared in ghee and milk is aphrodisiac. [32]

1. bilwa, agnimantha, sÿonāka, gambhārī, pāṭalā, sālaparṇī, prśniparṇī, brhatī, kaṇṭakārī and goksura. The first five are called as bigger roots (brhat pañcamūla) and the latter one as smaller roots (laghu pañcamūla). Both together make daśamūla (ten roots).
The one prepared with upodikā and curd alleviates narcosis. That of apāmārga cooked with milk and juice of inguana meat destroys hunger. [33]

Thus these twenty eight gruels have been described and the groups of drugs in connection with five measures have been said. [34]

The drugs, which were mentioned earlier for the sake of knowledge of their (useful) roots and fruits, have again been described (here) to indicate their participation in the five measures. [35]

The physician endowed with memory, proficient in rational management, having self-control and presence of mind is capable of treating (a patient) with combination of drugs. [36]

Thus ends the second chapter on seeds of apāmārga etc. in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka. (2)
CHAPTER III

Now (I) shall expound the chapter on Āragvadha etc. [1]

As propounded by Lord Ātreya. [2]

Āragvadha, cakramarda, karaṇja, vāsā, guḍuçī, madana and both (types of) haridrā (haridrā and dāruharidrā); (1)
Sarala, devadāru, khadira, dhava, nimba, viḍāṅga and bark of karavīra; (2)
Node of bhūrja, laśuna, śirīṣa, kāśīsa, guggulu and śigru; (3)
Phanijjaka, kuṭaja, saptaapanā, plīlu, kuṣṭha and tender leaves of jāti; (4)
Vacā, hareṇu, trīvṛtā, dantī, bhallātaka, gairika and (red ochre) and añjana (galena); (5)
Realgar, orpiment, soot, elā, kāśīsa, lodhra, arjuna, musta and sarja; (6)

These six formulations mentioned in half-verses are impregnated with ox-bile, ground again and prepared with mustard oil and then used externally by physicians alongwith the powder. Thus administered they destroy in no time obstinate skin disease, acute leucoderma, alopecia, kiṭibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula and papular eruptions in human beings. [3-7]
Kuṣṭha, both (types of) haridrā, tulasī, paṭola, nimba, aśwagandhā, devadāru, śīgru, sarṣapa, tumīruru, dhānyaka, kaivarta mustaka and caṇḍā should be powdered in equal quantity. These ground with buttermilk should be used for anointing the body already smeared with oil. By this itching, boils, urticarial patches, skin diseases and (various types of) oedema are alleviated. [8-9]

Kuṣṭha, tuttha (copper sulphate), dāruharidrā, kāśīsa, kampīlaka, musta, lodhra, sulphur, rāla, vidaṅga, realgar, orpiment and bark of karavīra—these powered should be prescribed for dusting on the body smeared with oil. Thus ringworm, itching, kiṭibha, papular eruptions and eczema are relieved. [10-11]

Realgar, orpiment, marica, (mustard) oil and latex of arka (plant) mixed together make a paste for (alleviating) skin diseases. Similar is (that) prepared with copper sulphate, vidaṅga, marica, kuṣṭha, lodhra and realgar. [12]

Rasāṅjana and seed of cakramarda mixed with juice of kapittha make a paste (for the same). Similar is the paste of karaṇja seeds, cakramarda and kuṣṭha ground with cow's urine. [13]

Both (types of) haridrā, kuṭaja seeds, karaṇja seeds, tender leaves of jāṭī, bark and pith of karavīra mixed with alkali of sesamum make a paste (for skin diseases). [14]

Realgar, kuṭaja bark, kuṣṭha, kāśīsa, cakramarda, karaṇja, bhūrja node and karavīra roots each 10 gm.—powder of all these should be cooked with tuśodaka (a type of vinegar) and the juice obtained from burning the palaśa roots in āḍhaka quantity
(2.56 litres) till reduced to semi-solid state. The preparation is used as paste for alleviating skin diseases. [15-16]

After grinding the leaves of aragvadha and kakamaci with butter milk, and also with the leaves of karavira; the body of the person smeared with oil should be anointed in parts affected with skin diseases. [17]

Badara, kulattha, devadaru, rasnā, black gram, linseed, oily seeds (castor etc.) kuṣṭha, vaca, śatapuspā, barley powder mixed up with vinegar and heated make a useful paste for those suffering from vātika disorders. [18]

The hot vesavāra (a preparation) prepared with meat of marshy animals and fish makes a paste for alleviating vāta. Similarly, the paste prepared with four fats (ghee, oil, muscle fat and marrow), ten roots and aromatic drugs is destroyer of vāta. [19]

Barley powder mixed with buttermilk, heated and added with alkali removes pain in abdomen. Kuṣṭha, śatapuspā, vaca and barley powder mixed with oil and vinegar is prescribed in vāta. [20]

Both (types of) śatapuspā, madhuyaṣṭi, madhūka, balā, priyāla, kaśeruka, vidārī mixed with ghee and sugarcandy should be used as paste in vātarakta. [21]

Ghee prepared with rāsnā, guḍuci, madhuyaṣṭi, both (types of) balā, jīvaka, rṣabhaka alongwith milk and added with bee-wax is used as paste for alleviating discomfort in raktavāta. [22]

In vātarakta, wheat flour mixed with goat’s milk and ghee is used as paste. In headache, tagara, utpala, candana and kuṣṭha mixed with ghee is used as paste. [23]

Prapaundarīka, devadaru, kuṣṭha, madhuyaṣṭi, elā, kamala, utpala, aguru, erakā, padma and coraka mixed with ghee make a paste for headache. [24]
Rāsṇā, two (types of) haridrā, jaṭāmāṁsī, two (types of) śatapuṣpā, devadāru, jīvantī roots and sugarcandy mixed with ghee and oil are used as warm paste in pain in sides (of the chest). [25]

Śrīvaṅgīla, yamala, śeṣalā, kamala, utpala, vetra, punnāga, prapauṇḍarīka, uṣīra, lodhra, priyaṅgu, kāleyaka and candana mixed with ghee make a heat-alleviating paste. [26]

Śrīvaṅgīla, kauśīkā, kṣaṇīya, yuṣṭhī, śeṣalā, kamala, dūrvā, roots of yavāṣa, kuṣa and kāsa, hṛībera and erakā are (also used as) heat-alleviating (paste). [27]

Śrīṣa, elā, aguru, kuṣṭha, candā, tagara, tvak, devadāru, rāsṇā—these together used as paste alleviates cold in no time. Āsirīṣa along with sindhvāra counter acts poisons. [28]

Śrśa, lāmājaka, nāgakesara, lodhra—when rubbed together (over the skin), alleviate skin diseases and excessive perspiration.

Patra, hṛībera, lodhra, uṣīra and candana make a paste for alleviating foul smell of the body. [29]

Now (the summing up) verses—

Here, Atri's son, worshipped by accomplished and great sages mentioned thirty two successful powder-pastes, destroyers of various disorders, in the chapter of āragvadha etc. for the welfare of the world. [30]

Thus ends the third chapter on āragvadha etc. in Ślokasthāṇa in the treatise composed by Agniveṣa and redacted by Caraka. [3]
Now (I) shall expound the chapter on location of six hundred evacuatives. [1]

As propounded by Lord Ātreya. [2]

Here are six hundred evacuatives, six locations of evacuatives, five sources of extracts, five types of extract preparation, fifty great extractives and five hundred extractives, this is in brief. [3]

Six hundred evacuatives, as said above, will be mentioned here in brief and will be described in detail in Kalpasthāna. There are 133 formulations of (madan) phala, 39 of devadālī, 45 of kaṭutumbī, 60 of dhāmārgava, 18 of kuṭaja, 60 of kośatakl 110 of syāmā and trīvṛt, 12 of āragvadha, 16 of lodhra, 20 of snuhī, 39 of saptalā and śaṅkhinī and 48 of danti and dravantī. These are six hundred evacuatives. [4]

Six locations of evacuatives are latex, root, bark, leaf, flower and fruit. [5]

Five sources of extracts, in this compendium, are sweet, sour, pungent, bitter and astringent. [6]
Five types of extract preparations are expressed juice, paste, decoction, cold infusion and hot infusion.

(Juice expressed out of a drug by mechanical pressure is swarasa. Kalka is a lump of drug ground with some liquid. Physicians say that śṛta (kvātha) which is prepared by boiling a drug on fire. When a drug is kept in hot water for the whole night the extract thus obtained is known as sīta. Phānta is the preparation in which a drug is put in hot water for a while and gently sifted.

Their potency is in preceding order, thus (administration of) extract preparations depend on severity of disease and strength of the patient, they are not all useful everywhere (indiscriminately). [7]

Fifty great extractives, as said above, will now be described. They are—

Group I— consisting of six extractives such as vitaliser, bulk-promoting, emaciating, mass-breaking, union-promoting and appetiser.

Group II— consisting of four extractives—tonic, complexion-promoting, beneficial for throat and cordial.

Group III— comprising of six extractives—anti-saturative, anti-haemorrhoidal, anti-dermatosis, anti-pruritic, anthelmintic and anti-poison.

Group IV— having four extractives—galactogoue, galactodepurant, semen-promoting and semen-depurant.

Group V— consisting of seven extractives such as sub-oleative, sub-diaphoretic, sub-emetie, sub-purgative, sub-corrective enemata, sub-unctuous enema and sub-errhines.

Group VI— comprising of three extractives—anti-emetie, anti-dypsie and anti-hiccup.
Group VII- consisting of five extractives—faecal astringent, faecal depigmenter, anti-diuretic, urinary depigmenter and diuretic.

Group VIII- having five extractives—anti-tussive, anti-dyspneic, antiphlogistic, antipyretic and acopic.

Group IX- consisting of five extractives—refrigerant, calefacient, anti-allergic, anti-bodyache and intestinal anti-spasmodic.

Group X- comprising of five extractives—haemostatic, sensostatic, resuscitative, foetus-promoter and age-sustainer.

Thus fifty great extractives have been mentioned for definition and example. Among them, in every great extractives, the ten constituent extractives will be described further, these complete five hundred extractives. [8]

Thus the group of six extractives. [9]

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Such as, jīvaka, ṛṣabhaka, medā, mahāmedā, kākolī, kṣīrakākolī, mudgaparnī, māsaparnī, jīvantī and madhuka-these ten are vitalisers. (1)

Kṣīrini, rājakāsvaka, āswagandhā, kākolī, kṣīrakākolī, vātyayani, bhadraudāni, bhārdvājī, payasyā and ṛṣyagandhā-these ten are bulk-promoting. (2)

Musta, kuṣṭha, haridrā, dāruharidrā, vacā, ativiśā, kaṭukā, citraka, cirbilwa, and haimavati-these ten are emaciating. (3)

Suvahā, arka, eranḍha, agnimukhi, citrā, citraka, cirbilwa, śāṅkhini, śakulādani and swarṇakṣīrini-these ten are mass-breaking. (4)

Madhuka, madhuparṇī, prśniparṇī, ambaṣṭhakī, samaṅgā, mocarasa, dhātakī, lodhra, priyāṅgu and kaṭphala-these ten are union-promoting. (5)

Pippalī, pippalimūla, cavya, citraka, śuṇṭhī, amlavetasa, marica, ajamodā, bhallātakāsthi and hiṅguniryāsa-these ten are appetisers. (6)

Thus the group of six extractives. [9]
Aindrī, ṛṣabhī, atirasā, ṛṣyaprotā, payasyā, aśwagandhā, sthirā, rohini, balā and atibalā-these ten are tonics. (7)

Candana, punnāga, padmaka, uśīra, madhuka, maṇḍiṣṭhā, sārivā, payasyā, sitā, latā-these ten are complexion-promoting. (8)

Sārivā, ikṣu (root), madhuka, pippalī, drākṣa, vidārī, kaiḍarya, hāṃsapādi, brhatī and kaṇṭkārī-these ten are beneficial for throat. (9)

Āmra, āṃrātaka, lakuca, karamarda, vṛkṣāmla, amlavetasa, kuvala, badara, dādima, and mātulunga-these ten are cordials. (10)

Thus the group of four extractives. [10]

Thus the group of six extractives. [11]
Thus the group of four extractives. [12]

Thus the group of four extractives. [13]

Thus the group of seven extractives. [27]
Sunthi, dhānvyavāsaka, musta, parpaṭaka, candana, kirātātikaka, guḍūcī, hribera, dhānuyaka and paṭola-these ten are anti-dypsics. (29)

Saṭi, puṣkaramūla, badara (seeds), kaṇṭakārikā, brhatī, vrkuṣaruhā, harītakī, pippalī, durālabhā and karkaṭaśṛṅgī-these ten are anti-hiccup. (30)

Thus the group of three extractives. [14]

Priyangu, anantā, āmra (Seed), aralu, lodhra, mocarasa, samaṅgā, dhātakī (flowers), padmā and padmeṣara-these ten are faecal astringents. (31)

Jambu, sallakī (bark), kacchurā, madhūka, śālmalī, śrīveṣṭaka, fried earth, payasyā, utpala and tila grains-these ten are faecal depigmenters (32)

Jambu, āmra, plakṣa, vaṭa, kapītana, udumbara, aśwatthā, bhallatāka, aśmantaka, somavalka-these ten are anti-diuretics. (33)

Padma, utpala, nalina, cumuda, saugandhika, puṇḍarīka, śatapatra, madhuka, priyāngu and dhātakī (flowers)-these ten are urinary depigmenters. (34)

Vṛksādānī, gokṣura, vasuka, vaśīra, pāśānabheda, darbha, kuśa, kāśa, gundra itkata (roots)-these ten are diuretics. (35)

Thus the group of five extractives. [15]

Draksā, haritakī, āmalaka, pippalī, durālabhā, karkaṭa, śṛṅgī, kaṇṭakārī, vrścīra, punarṇnavā and tāmalakī-these ten are anti-tussive. (36)

Saṭi, puṣkaramūla, amlavetasa, elā, hingu, aguru, tulasī, tāmalakī, jīvantī, candā-these ten are anti-dyspneics. (37)

Pāṭalā, agnimantha, śyonāka, bilwa, kāśmarya, kaṇṭakārikā, brhatī, śālaparṇī, pṛśniparṇī and gokṣura-these ten are antiphlogistics. (38)

Sārivā, sārkarā, pāṭhā, maṇjiṣṭhā, draksā, pilu, paruṣaka, harītakī, āmalaka and bibhītaka-these ten are antipyretics. (39)

Draksā, kharjūra, priyāla, bādara, daḍima, phalgu, paruṣaka, ikṣu, yava and saṣṭika-these ten are acopics. (40)
Thus the group of five extractives. [16]

Thus the group of five extractives. [17]
Thus five hundred extractives grouped in fifty great extractives have been mentioned along with definition and examples of the great extractives. [19]

There is no limit of expansion, nor too much brevity can be sufficient for comprehending to those having low intelligence, hence (these) have been mentioned in neither too exhaustive nor too concise (style). These as such are enough for practice to the lowly intelligent and for the knowledge of hidden ideas to the intelligent and proficient in inference and rationale on the basis of self-definition. [20]

While Lord Ātreya was saying thus, Agnivesa inquired—Sir, the number five hundred is not fulfilled in regard to extractives because the same constituents are repeated in these great extractives. [21]

Lord Ātreya replied to him—Agnivesa! this should not be looked at in this way by the intelligent. Even one attains several nomenclatures on the basis of performing various functions. Such as a man is able to perform many functions and whatever function he performs on the basis of doer, instruments and work in relation to the function he attains secondary specific nomenclatures, likewise, drugs should also be considered. If we could find a certain single drug endowed with such properties that might be able to exert all the actions, who would intend to know or teach the students about the others than this. [22]
Now (the summing up) verses-

Six hundred evacuatives with their number of formulations and ingredients have been mentioned here in brief and also their six locations. Rasas except laṇa, are known as kaśāya and as such five sources of extractives have been mentioned. Their five types of preparation are also said. Further, fifty great extractives are also said along with the five hundred extractives as ingredients for the sake of definition. As there is no limit of expansion nor too much brevity can lead to comprehension for the lowly intelligent, this grouping of extractives in fifty in neither too exhaustive nor too concise style has been described which could be enough for the practice to the dull and for (further) advancement of knowledge to the scholars.

He is the best among physicians who knows application for external as well as internal actions, combination and rational administration of these drugs. [23-29]

Thus ends the fourth chapter on location of six hundred evacuatives in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka. [4]

Here ends the first quaduplet on drugs. [1]
CHAPTER V

अथातो मात्रानिदीयमध्यां व्याख्यात्मायम: 1111

Now (I) shall expound the chapter on quantity of diet etc. [1]

इति ह स्माह भगवानाब्रेब: 1111

As propounded by Lord Ātreya. [2]

मात्राशी स्माहं आहारमात्रा पुनराविरंगलापेक्षिणी 11311

One should take food in (proper) quantity. This quantity of food depends on the power of digestion. [3]

यावद्यशनमतितमपत्यः प्रकृतिः यथाकालं जगं गत्ति तवदत्यं मात्राप्रभावं वैधितवभवति 11411

Whatever quantity of food taken gets digested in time without disturbing the normalcy should be regarded as the measure of (proper) quantity. [4]

तथा शालिविषयकपुलावकपितः लोपः भवाश्रयादित्याहाराद्वाराणि प्रकृतिलोपः निपतिता भवति।
तथा विषेषसूक्ष्मीरविकृतितिलावापूर्वीकपितां सिद्धायाहाराद्वाराणि प्रकृतिलोपः निपतिता भवति। 11511

Thus the articles of food such as śali, śaṣṭika (rice), mudga (pulse), lāva, kapiṇjala, ena, śaṣa, śarabha, śambara (meats) etc. even though light by nature depend on quantity. Similarly, those such as preparations of flour, sugarcane, milk, sesamum, black gram, marshy and aquatic meats even though heavy in digestion by nature also depend on the quantity itself [5]

न चैव मुते द्रव्ये गुस्लाधवमकारणं मयेत, लघुनि हि द्रव्याि वायाविरुद्धायविरुद्धाय भवति।
पुष्पसोमग्नवैवत्यंतिरतिर, तस्मात् स्ववेगिनाद्य लघुविग्रीविन्यासवाभावायवेदोषिवादिः चैव कतोरिजोपयुक्तानि,
गुरुणि पुनर्ग्रीविन्यासायवाभावायवेदोषिवादिः वायामात्यसायवाभावायवेदोषिवादिः।
सौवाभवात्तिलालाखीभूतापि भवति। 11611

By this, it should not be confused that lightness and heavity in (food) articles are quite inert. In fact, light articles are predominant in properties of vāyu and agni while others (heavy ones) are the same in those of prthivī and soma (ap). So. by dint of their properties, the light articles being stimulant of digestion, even taken up to the saturation point, produce little derangement. (On the contrary) the heavy articles because of dissimilarity, are not stimulant of digestion by nature and thus cause considerable derangement if taken up to the saturation point except in case (of persons having) physical exercise and (adequate) strength of agni (digestion). Hence, the quantity (of food) is related to agnibala (power of digestion). [6]
It is not so that the article itself has no importance in this respect. (In fact) considering the (property of the ) article, the intake of heavy ones is advised as one-third or half of the saturation point and not excessive saturation even in case of light articles in order to maintain the proper (strength of) agni. [7]

The food taken in proper quantity provides certainly strength, complexion and happy life to the person without disturbing normalcy. [8]

A person, after having taken food, should never eat heavy preparations of flour, rice and flattened rice. Even when hungry, one should take them in (proper) quantity. [9]

One should not take constantly dried meat, dried vegetable, lotus tubers and stem because of their heaviness. The meat of emaciated (animal) should not be taken. Similarly one should not take continuously kūrcikā and kilāṭa (milk products), pork, beaf, buffalo meat, fish, curb, black gram and yāvaka. [10-11]

One should take usually șaṣṭika, śāli (rice), mudga (pulse), saindhava (rock salt), āmalaka (fruits), barely, rain water, milk, ghee and honey. [12]

One should take as a daily routine the articles which maintain health and prevent unborn disorders. [13]

Hereafter the bodily daily routine like collyrium etc. will be described in relation to their role in maintaining health. [14]
secretion. The vision is predominant in tejas and as such is specially susceptible to kapha. Hence the measures alleviating kapha are beneficial for clarifying the vision. A sharp collyrium should not be applied to eyes at day because the vision already weak due to evacuation is further depressed in the sun. Hence it is desirable certainly that the evacuative collyrium be applied only at night. [15-17]

As various types of metals like gold etc. when dirty become stainlessly clean after washing with oil, cloth, and hair (brush) etc., the vision in eyes of the mortal ones brightens undisturbed like moon in the clear sky by (application of) collyrium, eye drops etc. [18-19]

Hareṇukā, pīryaṅgu, prthvākā, keśara, nakha, hrībera, candana, patra, twak, elā, uṣīra, padmaka, dhvāmakā, madhuka, māṃsī, guggulu, aguru, sarkarā, bark of nyagrodha, udumbara, aśwattha, plakṣa and lodhra, vanya, sarjarasa, musta, śaileya, kamala, utpala, śrīveṣṭaka, šallakī and sthauneya—all these should be ground and pasted on a reed so as to make it a stick, barley-shaped, thumb-like and of eight fingers in length. The person should take this stick when dried and with free interior, put it on the smoking pipe and having added some fat and ignited should smoke as a daily routine for happiness. [20-24]

One should use unctuous smoking with stick made of useful drugs of sweet group added properly with fat, ghee and bee-wax. [25]

For evacuation of head, the smoking made of śvetā, jyotismatī, orpiment, realgar and the aromatic substances (of agurvādyya guṇa—see ci. 3.267) beginning with aguru and patra (leaving kustha and tagara) should be used. [26]
Heaviness and pain in head, chronic rhinitis, hemicrania, earache, pain in eyes, cough, hiccups, dyspnoea, spasm in throat, weakness of teeth, discharge due to disorders of ear, nose and eyes, foetid smell from nose and mouth, toothache, anorexia, spasm in jaw and back neck, itching, worms, pale-face, excessive salivation, disorders of voice, tonsillitis, enlarged uvula, alopecia, grey hairs, hair falling, excessive drowsiness, lack of functioning of intellect, excessive sleep—these disorders are alleviated by smoking. By this, strength of hairs, skull, sense organs and voice increases. Moreover, the person used to oral smoking does not fall prey to disease of the parts above jatru (collar bone) having predominance of vāta and kapha, however strong they are. [27-32]

Eight times are prescribed for smoking as a daily routine because in these times the aggravation of vāta and kapha is noticed. A cautious person should smoke after bath, meals, vomiting, sneezing, tooth brushing, snuffing, use of collyrium and sleep. Thus diseases of the parts above jatru and predominant in vāta and Kapha do not arise. Smoking should be done thrice with three puffs each time. [33-35]

During the times of day the wise should smoke twice as daily routine, once for unctuous and three or four times for evacuative effect. [36]

Well cleaning of heart, throat and sense organs, lightness of head and pacification of aforesaid doṣas—these are the symptoms of proper smoking. [37]

Smoking used in excess and untimely causes complication such as deafness, blindness, dumbness, innate haemorrhage and vertigo. [38]
In such case, intake of ghee, snuff, collyrium and saturating diet is desirable. In case of complications due to smoking, these should be unctuous if vāyu follows pitta, cold in raktapitta and roughening in kapha-pitta. [39]

Now I shall say about those for whom smoking is contra-indicated. One should not smoke after purgation, enema and bleeding, when afflicted with poison, anxiety, pregnant, in case of fatigue, narcosis, āma, pitta, vigil, fainting giddiness, thirst, emaciation, injury; after taking wine, milk, fatty substances and honey, food with curd; in conditions of roughness, anger, dryness of palate, defects of vision, head injury, Śaṅkhaka, rohinī, prameha and alcoholism. One who smoke in these conditions and untimely due to carelessness, the disorders aggravate severly due to complication of smoking. [41-45]

One fit for smoking should smoke through nortrils in disorders located in head, nose and eyes, and through mouth in those of throat. While smoking through nostrils, one should emit through mouth but while smoking through mouth, one should not emit through nostrils because the smoke traversing reversely damages the eyes immediately. [46-47]

One should smoke through one nostril closing the other one three rounds, thrice in each round, cautiously while sitting comfortably with straight body and eyes and concentrated mind. [48]

The smoking pipe should be, by own fingers, of twenty four fingers length in evacuation, of thirty two fingers in unction and of thirty six fingers in routine smoking. [49]
Smoking pipe which is straight, having three pouches and nozzle of the measure of jujube seed, made of material similar to that for enema pipe is recommended. [50]

Smoke coming out from distance, intervened by nodes and diluted by pipe channel and used in proper dose and time does not damage the sense organs. [51]

Smoking is said as well-used when chest, throat and head attain lightness and kapha is diluted.

The same is said as ill-used if voice is not clear, throat is full of kapha and head is cold heavy.

In case of excessive smoking, palate, head and throat dry up with heat sensation, the person gets thirsty and fainted, bleeding is increased, there is excessive giddiness and fainting and dysfunctioning of sense organs. [52-55]

Every year one should use anutaila (through snuff) thrice a day in early rains, autumn and spring when the sky is free from clouds.

One who practises snuffing as prescribed and in time, his vision, smell and hearing are not affected, his hairs, or beard and mustache do not become white or grey, hairs do not fall rather they grow abundantly. Stiffness in side neck, headache, facial paralysis, lockjaw, chronic rhinitis, migraine and head tremors are alleviated. Veins, joints, ligaments and tendons of skull attain greater strength on saturation through snuffing. Face becomes cheerful and well-developed, voice melodious, stable and grave. Freedom from defects and increased strength are bestowed upon all sense-organs. He is not attacked suddenly by disorders of parts above jatru and
even in advanced years, old age does not find strength in his best organ (head). [56-62]

Candana, aguru, patra, dāruharidrā (bark), madhuka, balā, prapuṇḍarīka, sūkṣma elā, viḍāṅga, bilwa, utpala, hrībera, uṣṭra, kaivarta musta, sārivā, sālaparṇī, jīvantī, pṛṣniparṇī, devadāru, satāvarī, harenū, brhatī, kaṇṭakārī, rāsnā, padmakeśara—these drugs should be boiled in hundred times pure rain water and the remaining decoction which is ten times of oil should be taken. With this decoction the oil should be cooked ten times adding equal quantity of goat's milk in the tenth cooking. This is the method (of preparation) of anuṭaila to be used as snuff. This oil should be used in dose of half pala (20 ml.). After oleating and fomenting head parts, the snuff should be taken thrice with a cotton swab on every third day for a week. During this period, the person should keep himself in wind-free and warm place, should take whole-some food and having control on sense organs. Thus using this oil, destroyer of tridosa and strength-giving to sense organs, in proper time one attains the aforesaid benefits. [63-70]

One should use astringent, pungent and bitter teeth-cleaning (twigs having made it into a brush) by crushing its top end, twice a day without injuring the gums. Teeth-cleaning removes (foul) smell, tastelessness and taking out dirt coated on tongue, teeth and mouth brings relish immediately.

Karaṇja, karavīra, arka, jāṭi, arjuna, asana and similar plants are recommended for tooth brush.
Tongue-scrapers should be made of gold, silver, copper, tin and brass and should be non-sharp and curved.

The dirt which is collected at the root of the tongue and which creates obstruction in respiration produces foul smell, hence one should scrape tongue. [71-75]

One desiring clarity, relish and fragrance should keep in mouth the fruits of Jāti, katuka, pūga and lavaṅga; kakkola (fruit), auspicious leaves of betel, exudate of camphor and fruits of smaller cardamom. [76-77]

Use of oil gargle provides strength in jaws and voice, development of face, maximum taste and relish in food. The person (practising this) does not suffer from dryness of throat, there is no fear of lip-cracking, teeth are not affected with caries rather they become firm-rooted. They (teeth) are not painful nor are they oversensitive on sour-taking, they become able to chew even the hardest food items. [78-80]

One who smears his head with unctuous substance daily does not suffer from headache, alopecia, greying of hair, nor do his hairs fall. By applying oil on head regularly, strength of skull-parts increases particularly, hairs become firm-rooted, long and black, sense organs become cheerful and the face with pleasant glow along with sound sleep and happiness. [81-83]

By saturating ears with oil daily, ear diseases due to vāta, stiffness of backneck and jaws, hard hearing and deafness do no occur. [84]

As a pitcher by moistening with oil, skin by pressing with oil and axis (of a cart) with lubrication become strong and jerk-resistant, so by oil massage the body becomes firm, smooth-skinned, free from disturbances of vāta and tolerant of exertions and exercise. [85-86]
Vāyu is predominant in tactile sense organ which again is located in skin, oil massage is the most beneficial for skin, hence one should use it regularly. [87]

The body of one who uses oil massage regularly does not become affected much even if subjected to accidental injuries, or strenuous work. By using oil massage daily, a person is endowed with pleasant touch, trimmed body parts and becomes strong, charming and least affected by old age. [88-89]

By massaging of oil in feet, coarseness, stiffness, roughness, fatigue and numbness of feet are alleviated in no time. Further, delicacy, strength and firmness in feet, clarity of vision are attained and vāta is pacified. By massage of oil in feet, there is no occurrence of sciatica, craking of sole and constriction of blood vessels and ligaments. [90-92]

Rubbing over the body alleviates foul smell, heaviness, drowsiness, itching, dirt, anorexia and vulgar appearance of sweat. [93]

Bathing is purifying, aphrodisiac, life-promoting, destroyer of fatigue, sweat and dirt, resuscitative and a good promoter of ojas. [94]

Wearing clean clothes enhances charm, fame, life span; removes inauspiciousness, produces pleasure, auspiciousness and eligibility for a congregation. [95]

Use of fragrance and garlands is aphrodisiac, produces good smell, longevitiy, charm, nourishment and strength, pleasing manners and destroys inauspiciousness. [96]

Wearing of jems and ornaments promotes, wealth, auspiciousness, longevity, prosperity; destroys calamity, produces happiness, charms and ojas. [97]

Cleaning of feet and excretory orifices frequently promotes intelligence, purity, longevity, and destroys inauspiciousness and dirt. [98]
Cutting of hair, beard, moustaches, nail etc. and hair-dressing is nutritive, aphrodisiac, life-promoter, and provides cleanliness and beautification. [99]

Use of foot wears is beneficial for eye-sight and tactile sense organ, is destroyer of calamity to feet and promotes strength, ease in display of energy and libido. [100]

Use of umbrella alleviates natural calamities, provides strength, protection, covering and well being and guards against the sun, wind, dust and rains. [101]

Use of stick supports a slipping person, averts enemies, gives strength and longevity and destroys fears. [102]

As a civic is cautious in the duties of the city and a charioteer in those of the chariot, a wise person should be cautious in duties relating to his own body. [103]

One should take up those means of livelihood which are not contradictory to dharma (social and religious ethics). Likewise, he should pursue life of peace and study. Thus he enjoys happiness. [104]
mouth gargles and their effects, properties of oil and head oil, properties of ear oiling, oil massage, massage of feet, rubbing over the body, bathing, clean clothes, fragrance, wearing of gems, cleaning, hair cutting, use of footwear, umbrella and stick—all these have been described in this chapter entitled quantity of food etc. [105-111]

Thus ends the fifth chapter on quantity of food etc. in Ślokasthāṇa in the treatise composed by Agnivesa and redacted by Caraka. (5)

CHAPTER VI

अथातस्तस्पत्तियमद्वयम् व्याख्यायम्: । ।
Now (I) shall expound the chapter on 'one's diet' etc. [1]

इति ह स्माह भगवानात्रेष्य: । ।
As propounded by Lord Ātreya. [2]

तत्स्पत्तियद्वयम् वर्णिते । वस्तुर्वसात्यम् विविधं चेष्ठार्थार्थार्थम् । ।
One's diet (of various types) leads to promotion of strength and complexion only if he knows the wholesomeness according to (different) seasons dependent on behaviour and diet. [3]

इह खलु संवर्तते वस्तुर्वसात्यम् विविधाः । तत्त्रादित्यमाधयं वर्णिते । श्रीनवीक्षिणिर्दानादीन्नुक श्रीमान्त्यानां
Here, the year has got six parts according to division into seasons. Amongst them the (period of) three seasons—from śīsīra to grīṃma—is known as ādāna (receiving) when the sun takes northward course; (the period of other three seasons) from varṣā to hemanta is visarga (releasing) with the sun following its southern course. [4]

विसर्गं पुनर्व्यवो नातिरूढः: प्रवत्तिः, इतरं पुराणानां; सोमश्रव्याहवितत: शिशिराधि:भियंतयानुर्भुधवाहं दाययतः
In the period of visarga winds are not very rough as in ādāna; soma (moon) having unobstructed strength replenishes the world continuously with its cold rays, thus visarga is saumya (having predominance of soma). On the other hand, ādāna is agneya (predominant in agni). Thus the sun, the wind
and the moon are responsible for appearance of time, season, rasa, doṣa and bodily strength according to the nature and course of time they follow. [5]

(During the period of ādāna) the sun receiving the unctuous portion of nature, and the wind—sharp and rough drying it up produce roughness in śīśira, vasanta and grīṣma in progressive order and by increasing the rasas tikta, kaśāya and kaṭu having roughness cause debility in human being. [6]

While in vārsā, śarad and hemanta when the sun is facing towards south with its intensity having been attuned by time, course, clouds, winds and rains; the moon is having unobstructed strength and the temperature of the nature having been cooled down by heavenly waters, the non-rough rasas—amlā, lavana and madhura—increase in progressive order with consequent promotion of strength in human beings. [7]

Here it is—

The human beings experience debility in beginning and end, medium strength in mid-term and maximum strength in end and beginning of the periods, visarga and ādāna, respectively. [8]

During cold (hemanta winter) in strong persons, the agni (digestion), as checked by the contact of cold wind, becomes stronger and capable of consuming even the articles heavy in quantity as well as nature. Hence, when it (agni) does
not get proper fuel (diet), it absorbs the bodily rasa that is why the cold vāyu is vitiated during the cold season. So during hemanta, one should use the unctuous, sour and salted juice of the meat of dominantly fatty aquatic and marshy animals and also meat of burrow-dwelling and prasaha (who eat by snatching) types of animals. After this the person should drink wine, vinegar and honey. One does not lose life-span if he takes regularly milk products, cane sugar products, fats, oil, new rice and hot water during hemanta. One should use massage, anointing, head oil, heated chamber, sun, heated rooms above and underground. During cold season, one should use carriages, beds and seats well-covered and spread over with heavy sheets made of wool, silk, skin, hair-braids and variegated blankets. The clothes should be heavy and warm and he should apply thick paste of aguru on his body. While on bed, he should sleep, embracing well-developed women having big and prominent breasts and anointed the body with aguru paste, with exhilaration and libido and enjoy sexual intercourse upto full satisfaction at the advent of śīśira. When winter begins, one should avoid vāta-increasing and light food and drinks, restricted diet, strong winds and intake of cold drinks. [9-18]  

Hemanta and śīśira are similar with the slight difference that the latter has more roughness due to (beginning of) ādāna and cold due to clouds, winds and rains. Hence the entire routine of living prescribed for hemanta is applicable to śīśira as well. During śīśira, one should reside in a house which is more wind-free and heated. During śīśira, one should avoid pungent, bitter, astringent, light, cold and vāta-increasing food and drinks. [19-21]  

During spring, the accumulated kapha irritated by the strong rays of the sun disturbs the body-heat and thus causes many diseases. Hence, during spring, eva­cative measures like vomiting etc. should be applied and heavy, sour, fatty and sweet diet as well as day-sleep should be avoided. One should use regularly during blossoming of flowers (spring) physical excercise, anointing, smoking, gargles, collyrium and bath etc. with warm water. He should use paste of sandal and aguru
on the body and diet mainly consisting of barley and wheat. During spring, one should eat meat of śarabha (wapiti), śaśa (hare), ena (antelope), lāva (common quail) and kapiṇjala (grey partridge) and drink harmless vinegars and wines. Thereafter, he should enjoy the blossoming beauty of women and forests. [22-26]

During summer, the sun, with his rays, draws up excessively the moisture of the nature hence in that season, sweet, cold, liquid and fatty food and drinks are beneficial. The person taking regular cold and sweet mantha (unctuous drink), meat of wild animals and birds, ghee and milk along with rice does not suffer during summer. Wine should be taken in a little quantity or with plenty of water or should be left altogether, salted, sour, pungent and hot (food) and also physical exercise should be avoided. One should take sleep in cool room during day and on the top (roof) of the mansion with abundant air and cooled with moon rays during night, having pasted sandal on his body. One adorned with pearls and gems should take seat having been attended with fans and hand touch which are cooled with sandal water. During summer, one should resort to forests, cold water and flowers avoiding sexual intercourse altogether. [27-32]

In the body weakened during ādāna (period), the digestion becomes poor which is further disturbed by the disorders of vāta etc. during rainy season. Due to earth vapour, humidity of clouds and sour pāka (transformation) of water, the power of digestion is weakened and vāta etc. are aggravated during the rainy season. Hence, moderate living is recommended for this season. During this
period, one should avoid cold drinks, day sleep, dews, river water, physical exercise, the sun and sexual intercourse. He should use food and drinks often mixed with honey. During rainy season, when the day is filled with winds and rains and is much cooler, diet having predominance of sour, salted and fatty articles should be taken for pacification of vāyu. The person, cautiously protecting his agni (digestion), should eat old barley, wheat and rice along with wild meats and prepared soups. For drinks, wine or other types of fermented liquor mixed with honey and in a little quantity, rain water or water from well or tank, boiled and cooled, should be used. One should use regularly rubbing and anointing of body, bath, fragrance and garlands, light and clean clothes and should reside in a place which is free from humidity and fit for the rainy season. [33-40]

During autumn, the persons having adjusted to rains and cold are suddenly exposed to the heat of the sunrays which leads to aggravation of the accumulated pitta. In that season, sweet, light, cold, slightly bitter and pitta-pacifying food and drinks should be taken in proper quantity and with good appetite. During autumn one should take regularly the meats of lāva (common quail), kapiñjala (grey partridge), ēna (antelope), urabhra (sheep), śarabha (wapiti) and sāsa (rabbit), rice, barley and wheat. One should prescribe use of bitter ghee (ghee medicated with bitter drugs), purgatives and blood letting and avoidance of the sun during the autumn. One should avoid fat, oil, dews, meat of aquatic and marshy animals, alkali, curd, day-sleep and easterly wind. The water, heated with the sunrays during day and cooled with moonrays during night, cooked by time, free from defects and detoxicated by agastya (a star), is known as 'hamsodaka' which is obtained during autumn and is clean and pure. This water is beneficial like nectar if used in bath, drink and plunging. Garlands of seasonal flowers, clean apparel and also the moonrays in early nights are recommended during the autumn season. [41-48]
Thus is said the wholesomeness pertaining to behaviour and diet in different seasons. Whatever is suitable to the person because of regular use is known as 'oka-sātmya' (adjustment to a particular diet or behaviour due to practice). The knowers of wholesomeness define behaviour and diet, which are opposite to qualities of place and disorders, as wholesome. [49-50]

Now the summing up verse—

In every season what is to be used and avoided by the person is said rationally in the chapter of one's diet etc. along with the wholesomeness. [51]

Thus ends the sixth chapter on 'one's diet etc.' in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka. (6)

CHAPTER VII

The wise should not suppress the impending urges of urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing after exertion. [3–4]

The disorders which arise due to suppression of these impending urges are described by me separately for the sake of treatment; listen. [5]
By suppression of (the urge for) urination, the symptoms caused are pain in urinary bladder and passage, dysuria, headache, bending, stiffness in groins. In case of obstructed urine, fomentation, tub-bath, massage, pressing quantity of ghee should be prescribed and also the three types of Basti (enema) and catheterisation. [6-7]

Suppression of (the urge of) defaecation causes colic pain, headache, retention of flatus and faeces, cramps in calf muscles and flatulence. In retention of faeces, fomentation, massage, tub-bath, suppositories, and enema are prescribed and also the food and drinks which are obstruction-removing. [8-9]

Suppression of semen, the symptoms caused are pain in penis and scrotum, body-ache, pain in cardiac region and also obstruction in urine. In that case, massage, tub-bath, wines, chicken, rice, milk, non-unctuous enema and sexual intercourse are prescribed. [10-11]

Suppression of flatus causes retention of faeces, urine and flatus, flatulence, pain, exhaustion and other diorders in abdomen due to vāta. There, oleation, fomentation, suppositories, food and drinks and enema and other carminative measures are recommended. [12-13]

By suppression of vomiting, the diseases caused are itching, urticarial rashes, anorexia, blackish spots on face, swelling, anaemia, fever, skin diseases, nausea and erysipelas. In that case, induction of vomiting after feeding, smoking, fasting (or light diet), blood-letting, rough diet, physical exercises and purgation are prescribed. [14-15]

Suppression of sneezing gives rise to stiffness of sideneck, headache, facial paralysis, migraine and weakness of sense organs. There, massage in head-neck region, fomentation, smoking, nasal drops, vāta-pacifying diet and post-meal intake of ghee are prescribed. [16-17]
By suppression of eructation, the symptoms caused are hiccup, dyspnoea, anorexia, tremors, obstruction in cardiac region and chest which are prone to treatment similar to that for hiccup. [18]

By suppression of yawning causes bending, convulsion, contraction, numbness, tremors, shaking (of the body) for which the treatment for alleviating vāta is prescribed. [19]

By suppression of the urge of hunger, emaciation, weakness, disorder of complexion, body-ache, anorexia and giddiness are caused for which fatty, warm and light diet should be prescribed. [20]

By suppression of thirst gives rise to dryness of throat and mouth, deafness, fatigue, depression, cardiac pain for which cold and saturating drinks are recommended. [21]

The symptoms caused by suppression of tears are coryza, eye diseases, heart diseases, anorexia, giddiness for which sleep, wines and pleasing talks are prescribed. [22]

By suppression of sleep, yawning, body-ache, drowsiness, head disorders and heaviness in eyes are caused for which sleep and gently pressing the body are recommended. [23]

Suppression of breathing due to exercise causes gaseous tumour, heart diseases and fainting. Rest and the measures for alleviating vāta are prescribed to overcome this condition. [24]

The disorders caused by suppression of urges are described here. Persons desiring their prevention should not hold up these urges. [25]

One desirous of well-being here and hereafter should hold up the urges of evil ventures relating to thought, speech and action. [26]
The urges of greed, grief, fear, anger, vanity and also of shamelessness, envy, excessive attachment and desire of taking another's property should be held up by the wise. [27]

Whatever bodily action causes pain to others like adultery, theft and violence should be checked in its impending urges. [29]

The bodily movement which is meant for producing firmness and strength is known as physical exercise: one should practise it in moderation. [31]

By physical exercise one gets lightness, capacity to work, firmness, tolerance of difficulties, diminution of impurity and stimulation of agni (digestion and metabolism). [32]

Excessive physical exercise gives rise to fatigue, exhaustion, emaciation, thirst, internal haemorrhage, darkness before eyes, cough, fever and vomiting. [33]

The wise should not indulge excessively in physical exercise, laughter, speech, travelling on foot, sexual intercourse and night-vigil even if he is accustomed to them. [34]

One who indulges excessively in these or similar other activities perishes suddenly like a lion dragging an elephant. [35]

(The persons who are much emaciated due to excessive sexual indulgence, weight-carrying, travelling on foot and evacuative measures and are victims of anger,
grief, fear and exertion, the children, the old and those having aggravated vāta, those
who speak too much and loudly; are hungry and thirsty should abstain from physical
excercise.) (1-2)

A wise person should alienate himself from the habitual malpractices gradually.
Adoption of good practices should also be in similar way. The gradual order should
be like this:—

In the first phase, alienation and adoption should be limited to the quarter por­tion.
The second phase should be on the next day and succeeding phases at the inter­val of two and three days respectively. [36-37]

Demerits given up gradually and merits adopted in the same way become ever­
prevented and unshakable respectively. [38]

Amongst them, those in the first category are disease-free while others
(vātala etc.) are always ill. Ever attachment of a particular doṣa is known as body
constitution. [39-40]

For them, those measures of health are prescribed which are opposite to prop­
ties (of that particular doṣa). For the one having equilibrium of dhātus use of all the
rasas equally would be wholesome and is thus recommended. [41]

Two below (anus and urethra), seven in head, other channels and openings of
sweat (glands) are excretory passages which are obstructed by excreta vitiated and
increased in quantity. [42]

Increase in malas should be known by heaviness and decrease in those by light­
ness of the excretory passages and also by excessive constipation and elimination of
excreta respectively. [43]
After ascertaining the disorders with the help of signs and symptoms of doṣas, one should treat them, if they are curable, by prescribing therapies contradictory to the etiological factors paying due consideration to doṣa and time. [44]

These diseases and other ones arise in persons who do not follow the routine prescribed for health; hence the one who wants to be disease-free should follow the course for the healthy. [45]

One should get the accumulation of doṣas evacuated in the first month of spring, rainy season and winter. The wise should administer emetics, purgatives, enema and snuff to those who have got their body oleated and fomented. Thereafter, one who knows times should administer tried rasayanas and aphrodisiac formulations in order and according to suitability. Thus, dhātus having been stabilised in normal condition, diseases do not arise, dhātus are promoted and aging process is slowed down. This method for prevention of innate disorders is described here, that for others would be described separately. [46-50]

In the exogenous diseases which are caused in men by organism, poison, wind, fire, etc. there is error of intellect. Psychological disorders like envy, grief, fear, anger, vanity, aversion etc. are also said to be caused by intellectual error. [51-52]

Forsaking the intellectual errors, Calmness of sense organs, memory, sound knowledge of place, time and self and following the code of good conduct—this is the way shown for prevention of exogenous diseases. The wise should do quite early what he thinks wholesome for himself. [53-54]

Good knowledge of the instructions of the authorities and their implementation is the cause (means) for prevention and alleviation of diseases. [55]
Those with vicious action, speech and thought, informers, quarrelsome, who ridicule the vulnerable points, the greedy, envious of other's prosperity, crooked, who indulge in blackmailing others, the unstable, those who serve the enemy, cruel, who have given up the virtuous path—such mean persons should be avoided. [56-57]

Those endowed with wisdom, learning, age, good conduct, memory and balanced mind, aged, having company of the aged, knowers of nature, free from pains, good looking to all, peaceful; who have taken some (virtuous) vow, preachers of good conduct, whose narrative and sight are virtuous—should be kept company of with humility and sense of service. [58-59]

The wise, who desires happiness here and hereafter, should make best effort to practise the wholesome in respect of diet, conduct and actions. [60]

One should not take curd in night, without ghee and sugar, without soup of green gram, honey or amalaka and that which is hot. One fond of curd and using it recklessly suffers from fever, innate haemorrhage, erysipelas, anemia, giddiness and severe jaundice. [61-62]

Now the summing up verses—

Urges, diseases caused by holding up these urges and their treatment, the urges to be held up, wholesome and unwholesome, the gradual order in adoption and giving up the benefecial and harmful habits, diet according to constitution, disorders of the excretory passage and their treatment, prevention and cure of diseases, persons who should be avoided and kept company of by the wise desiring self-happiness and the method of taking curd—about all these, the sage, born of Atri, said in the chapter of non-suppression of urges. [63-66]
Now (I) shall expound the chapter on introductory description of sense-organs. [1]

As propounded by Lord Ātreya. [2]

Here are five sense organs, five matters of sense organs, five locations of sense organs, five sense objects and five sense perceptions, thus said in the context of sense organs. [3]

Mind transcends the sense organs, it is known as sattva while some call it as cetas. Its action is dependent on its objects and accomplishment of self and at the same time, it is responsible for the action of sense organs. [4]

Apparently, mind, in person, seems to be more than one because of variations in its own objects, sense objects and its analytical activity and also due to conjunction with the qualities of rajas, tamas and sattwa; but, in fact, there is no numerosness. One (mind) does not attend to more than one at a time that is why there is no activity of all the sense organs simultaneously. [5]

The quality which is predominantly and time and again present in mind of a person is the basis on which sages have described the mind according to predominance. [6]

The sense organs are capable of perceiving their objects only when they are supported by mind. [7]

Visual, auditory, olfactory, gustatory and tactile are the five sense organs. [8]

Five matters of sense organs are—Ākāśa, Vāyu, Tejas, Ap and Prthivī. [9]
Eyes, ears, nostrils, tongue and skin—these five are locations of sense organs. [10]

Five sense objects are—sound, touch, vision, taste and smell. [11]

Five sense perceptions are visual perception etc. These are produced by the contact of sense organ, sense object, mind and self. They are momentary and determinative. This is about five pentads. [12]

Mind, objects of mind, intellect and self are, in brief, the substances and qualities pertaining to self. This entire group is the cause of inclination towards and abstaining from auspicious and inauspicious acts respectively. Action (also) known as therepeutic measures is dependent on substance. [13]

Among the existent sense organs which are comprehensible by inference and are composed of combination of the resultants of five mahābhūtas—the visual, auditory, olfactory, gustatory and tactile organs—have predominance of tejas, ākāśa, prthivī, ap and vāyu respectively. Thus the sense organs perceive the respective objects according to predominance of their constituent mahābhūta, because of their similarity of nature and (specific) capability (for sense perception). [14]

In case of the sense organs alongwith the mind having been deranged due to excessive, negative and perverted conjunction with their sense objects, the respective sense perception gets disturbed. Again with their balanced use when all this returns to normalcy, it promotes the respective sense perception. [15]

The object of mind is that which can be thought of. The balanced, excessive, negative and perverted conjunctions are the causes of normalcy and abnormality of mind and its sense perception. [16]
So in order to prevent derangements in sense organs along with mind one should make effort to maintain the normalcy by these methods—such as, with conjuction of wholesome sense objects one should perform acts well properly and invariably examining with intellect, and also by regular use of those which are opposite to the qualities of place, time and self. Hence, one who desires to promote his own well-being should follow the entire code of good conduct fully, invariably and cautiously. [17]

That, if practised, fulfills two objectives simultaneously—health and control over sense organs. O Agnivesa! I will explain that code of good conduct fully. Such as—

One should worship gods, cow, brahmaṇas, preceptors, elderly people, accomplished and teachers. One should honour fire (with oblation), one should put on auspicious herbs, one should wash twice a day, one should clean excretory passages and feet frequently; cutting of hair, shaving and nail cutting should be done thrice a fortnight; one should always wear untorn clothes, use flowers and fragrance; dress should be gentle and style of hair as commonly practised; one should apply oil to head, ear, nose and feet daily; should smoke, should take initiative in talk and remain cheerful, one should have presence of mind even in difficult circumstances, should offer oblation, perform religious sacrifices, donate, pay respect to road crossings, offer balis (religion offerings), entertain guests, offer pindas (rice balls) to forefathers, one should speak useful, measured, sweet and meaningful words; should be self-controlled, self-virtuous, jealous in cause and not in effect,
free from anxiety, fearless, shy, wise, great courageous, skillful, forbearing, religious, positivist; devoted to teachers, accomplished persons and who are superior in modesty, intellect, learning, clan and age. One should walk having umbrella, stick, turban and foot-wear and looking six feet forward. One should adopt auspicious conduct, should avoid places with dirty cloth, bones, thorns, impure articles, hairs, chaff, garbage, ash, skull, and of bath and sacrifice. One should discontinue exercise before fatigue, one should behave like kith and kin to all living beings, pacify the angry, console the frightened, help the poor, be truthful, peaceful, tolerant of other's harsh words, remover of intolerance, should always look at the qualities of peaceful life and should alleviate the causes of attachment and aversion. [18]

One should not tell a lie nor should take over other's possession nor should desire for other women or other's property, should not be inclined to enmity, should not indulge in sexual acts, should not be vicious even to sinner, should not speak out other's defects, nor should try to know other's secrets, one should not keep company of the unvirtuous, hated by kings, lunatics, fallen persons, foetus-killers, wretched and wicked; one should not ascend on defective vehicles, sit on hard seat of knee height, sleep on a bed not covered (with bedsheet), having no pillow, not sufficiently big or uneven. One should not move on uneven tops of mountains, climb on a tree, take dip in waters with strong currents. One should not tread on the shadow
of own kins or those of noble families; move around the place with fire menace. One should not laugh loudly, release flatus with sound, set in yawning, sneezing or laughter with uncovered mouth, deform the nose, grind the teeth, sound the nails, strike the bones, scrape the earth, cut the grass, press the earthen lump, perform any abnormal action in body parts. One should not see light and undesirable, impure and inauspicious objects, produce any abnormally loud sound at the sight of corpse, and tread on the shadow of sacred or otherwise person. During nights, one should not stay for long in temples, sacred place, raised platforms, cross roads, gardens, cremation ground and the place of execution; enter alone in a deserted house or a forest. One should not be attached to women, friends and servants with sinful conduct, antagonise superiors and be attached to inferior persons. One should not take interest in crooked things, take shelter with the ignoble and create fear. One should not be indulged in undue courage, excessive sleep, night vigils, bath, drinks and food, should not stay for long with knees up and move towards fierce animals and those having prominent teeth and horns. One should abstain from easterly wind, the sun, dews and excessive winds and should not initiate quarrels. One should not worship fire except in lonely and pure condition and should not heat his body in downward position. One should not take bath naked and except being free from exhaustion and having sprinkled over the face first, should not touch the head with bathing cloth, nor should strike at the hair tips nor put on the same cloths after bath. One should not go out without touching the gems, ghee, the respectable, the auspicious and flowers. One should not go through keeping the respectable and the auspicious on left and others on right side. [19]

One should not eat without (wearing) gems on hand, without taking bath, with damaged clothes, without reciting mantras, without offering oblation to gods, without making offerings to forefathers, without offering food to preceptor, guests and dependents, without purifying fragrance and garland, without washing hans, feet and face, with unclean mouth, facing towards north, depressed in mind, having disloyal, indisciplined, unclean and hungry attendants, in unclean plates, in improper place,
untimely and in crowded surroundings, without making offering first to fire, without sprinkling with water, without purifying with mantras, with contempt, dirty meal served by the opponents. One should not take stale things except meat, salad, dry vegetable, fruits and hard eatables. One should eat wholly except in cases of curd, honey, salt, roasted grain flower and ghee. One should not take curd in night. One should not take roasted grain flour singly, in night, after meals, excessively, twice, interrupted with water intake and tearing with teeth. [20]

One should not sneeze, eat and sleep in curved position, one should not be engaged in other works while under the natural urges; one should not excrete sputum (wind), faeces and urine in front of wind, fire, water, the moon, the sun, brähmanas and preceptors nor should one urinate on road, in crowded place and while taking food. One should not let out mucous nasal excreta at the time of recital of mantras, oblation, studies, religious and auspicious acts. [21]

One should not insult woman nor should one have too much faith on them; one should not disclose secrets to them nor should one endow her with authority. One should not perform sexual intercourse with a women having menses or some disease, impure, inauspicious, with undesirable appearance, behaviour and attendance; unskilled, not favourable, having no lust or lust for another person, other's woman, in female organ of others than human being, in absence of female organ, (by artificial means), in sacred place, raised platform, cross roads, gardens, cremation ground, execution place, water-reservoir, medicine store and in houses of brähmanas, preceptors and gods (temples), in dawn and dusk, on prohibited days, while unclean, having not taken (aphrodisiac) medicine, without fixed determination, without having intense erection (of male organ), without food or having taken food excessively, in uneven place, pressed with the urges of urine and faeces, suffering from fatigue, physical exercise, fasting and exhaustion and in place having no privacy. [22]
One should not insult noble persons and preceptors, nor should one perform spells, worship of the sacred place and the honourable persons and study while unclean. [23]

One should not study when there is unseasonal lightening, quarters look as if they are lighted during outbreak of fire, earth quake, grand festivals, fall of meteors, eclipse of big planets (solar or lunar); on the date of new moon, in dawn and dusk, without having been instructed by the preceptor's mouth, one should not pronounce words in low, high, weak or deranged voice, without proper accents, neither too fast nor too slow, with excessive impotency and neither with too high nor too low pitch of sound. [24]

One should not give up the traditional practices nor should one be in habit of breaking rules, one should not move in night and to improper place. One should not eat, study, perform coitus or sleep in dawn and dusk; one should not make friendship with the boys, the old, the greedy, the fools, the afflicted and the enunchs. One should not have interest in wine, gambling and prostitutes. One should not disclose secrets nor should one insult anybody; one should not be conceited, unskilled, unfavorite and envious. One should not insult the brāhmaṇas nor should one take up the sticks to (beat) the cow; one should not abuse the old, the preceptors, the administrative class and the king, one should not speak too much nor should one turn out kins, persons attached, that who stood along in difficult times and the person who knows the secrets. [25]

One should not be impatient or over-exhilarated; one should not be that who has not supported his attendants, confided in his kins, is happy alone and has unpleasant conduct, behaviour and attendance. One should not confide or suspect on all nor should one be critical at all times. [26]
One should not postpone things at the time of action nor should one take up anything without examining it; one should not be submissive to his sense organs nor should one turn his unstable mind round; one should not over burden the sense organs, one should not be too much dilatory; one should not act under the emotions of anger or exhilaration. One should not live under continued grief. One should not feel exhilarated in success and depressed in failure; one should always keep his constitution in mind. One should be confident of the effect of a cause and as such should always initiate the cause, one should not assume that now nothing is to be done, one should not give up courage nor should one remember his scandals. [27]

One expecting blessings for him should not offer oblation to fire with cow ghee, barley, sesame, sacred grass and mustard while unclean, one should touch water reciting the mantras 'Agnirme napagacchet' etc. After touching the lips and feet, one should touch with water all the orifices in head, and location of self, heart and head. [28]

One should be devoted to celibacy, knowledge, charity, friendship, compassion cheerfulness, indifference and calmness. [19]

Now the summing up verses—

The five pentads, mind, four causes and the code of good conduct have been described fully in the chapter on introductory description of sense organs. One who follows the code of conduct for the healthy, lives a life of hundred years without any abnormality. Such person, praised by the noble ones, fills up the human world
with his fame, acquires virtue and wealth, earns friendship of all living beings and at
the end, that with holy acts, gets into the virtuous other world. Hence, this code
should be followed always by all. [30-33]

Atreya always approves such other honoured conduct also which has not been
said here. [34]

Thus ends the eighth chapter on introductory description of sense organs
in Ślokasthāna in the treatise composed by Agnivesa and
redacted by Caraka (8).

Here ends the second quaduplet on the healthy (2)

CHAPTER IX

Now (1) shall expound the chapter on small quadruped. (1)

As propounded by Lord Ātreya [2].

Physician, drug, attendant and patient, this is the quadruped which, if endowed
with qualities, leads to alleviation of disorders. [3]

Abnormality (disorder) is disequilibrium of dhātus and their equilibrium is
normalcy (health). Health is known as happiness while disorder is unhappiness. [4]

Employment of all the excellent four–physician etc.–in case of disorder of dhātus
with the object of (re-establishing) their equilibrium is said as therapeutics. [5]

Thoroughness in theoretical knowledge, extensive practical experience, dexterity
and cleanliness–this is the quadruple of qualities of a physician, [6]
Abundance, effectivity, various pharmaceutical forms and excellence of composition—these are the four qualities of drugs. [7]

Knowledge of nursing, dexterity, loyalty and cleanliness—these are four qualities of an attendant. [8]

Memory, obedience, fearlessness and providing all information about the disorder—these are the qualities of a patient. [9]

This quadruped consisting of sixteen qualities is the cause of success but here also the physician is the main because of his having specific knowledge, administrative and managing positions. [10]

As in the act of cooking, utensils, fuel and fire and in victory of the victorious land, army and weapons are causative factors, similarly, in the success of a physician in treatment (of disorders) patients etc, are mentioned as causative factors. Thus the physician is the principal cause. [11-12]

As earth, stick, wheel, thread etc. do not serve the purpose (of making a pitcher) without the potter, the other three legs are in the same position without the physician. [13]

That extremely severe disorders vanish like the (imaginary) city of gandharvas and even simplest disorders aggravate in want of quick management in spite of the three other legs being existent, confirms that the learned and the ignorant physicians are responsible for the above two consequences respectively. [14]

It is better to self-immolate than to be treated by an ignorant (physician). As a blind man moves about with the help of the movement of his hands and as a boat under storm, the ignorant physician, due to ignorance, proceeds in the therapeutic management with too much fear (and lack of confidence). [15-16]
Such one regarding himself as physician, cures by chance a diseased person whose life-span is certain but, on the other hand, kills hundreds having uncertain life-span. [17]

Hence, a physician devoted to these four-scriptures, understanding, application and practical experience is known as one who promotes life. [18]

The physician who possesses knowledge of the four aspects—cause, symptoms, cure and prevention of diseases, is the best one and is fit for a king. [19]

Weapon, scripture and water depend on their recipient for consequent merits and demerits. So, (a physician) should purify his intellect for treatment (of patients). [20]

Learning reasoning, specific knowledge, memory, devotion and action—one who possesses these six qualities, nothing remains unachievable for him.

Learning, wisdom, practical knowledge, experience, accomplishment and popularity—out of these even one quality is sufficient to give significance to the degree of 'Vaidya'. The one who possesses all the auspicious qualities like learning etc. deserves to hold the honourable degree of 'Vaidya' who showers happiness on the living beings. [21-23]

Scriptures are like light for illumination and own intellect is like eye, endowed properly with both these factors, the physician while treating (a patient) does not commit mistakes. Because in treatment, the (other) three legs are dependent on the physician, hence the physician should make all efforts to enrich his qualities. [24-25]

Friendliness and compassion towards the diseased, interest in the amenable and indifference to those who are moving towards end—this is the fourfold attitude of physician. [26]
Uadruped therapeutics, four qualities of each leg, the reasons why physician is the main one, the qualities of physician, the aspects of knowledge and fourfold philosophical attitude of physician—all this has been described in the chapter on small quadruped. [27-28]

Thus ends the ninth chapter on small quadruple in Ślokasṭhāna in the treatise composed by Agnivesa and redacted by Caraka (9).

CHAPTER X

Therapeutics is four-imbed and has sixteen qualities thus say the physicians, as mentioned in the previous chapter. The therapy administered rationally is capable for (providing) disease-free condition (health)—thus said Lord Punarvasu Ātreya. [3]

No' thus contradicted Maitreya. The reason is—it is observed that some patients in spite of having all the (necessary) materials, having been looked after by the attendants, having patience and having been attended by expert physicians...
recover while others in similar conditions die. Thus therapeutic measures have practically no role. It is similar to a little water thrown in a ditch or a pond or a handful of dust scattered as a flowing river or a heap of dust. On the other hand, there are patients who, in spite of the lack of necessary materials, attendants, patience and expert medical service, recover, while others in similar condition die. As while being treated patient recovers and (in similar condition) other dies; and even while not being treated he recovers and (in similar condition) other dies. Hence it may be taken that therapeutics is not different from non-therapeutics. [4]

Maitreya! you think wrongly—said Ātreya. The argument is this—that patients inspite of having been treated with therapy equipped with sixteen qualities die is incorrect because therapy is never impotent in respect of curable diseases. However, the patients who recover without the entire therapy, in these cases too, it is not correct to say that administration of total therapy does not contribute to the recovery. For instance, when somebody helps a fallen person, even if he himself is able to get up, he stands up more quickly and easily. Likewise, the patients recover with administration of total therapy. In case of the patients who die even after the total therapy, they all are not liable to recovery after therapeutic administration because all deseases are not curable by therapeutic measures. On one side, there is no cure of curable diseases without applying therapeutic measures and, on the other side, the therapeutics has no role in case of incurable diseases, even a learned physician is not capable to arouse a dying patient. Hence the skillful people always act after careful examination (of the situation). As an archer having theoretical knowledge and practical experience in the art, does not fail when he takes the bow and strikes the arrow to a not distant and big object and thus achieves the desired result, likewise, the physician, endowed with his qualities and equipped with all necessary materials, proceeds with treatment (of the patient) after careful examination,
alleviates the curable disease without fail and provides normalcy to the patient. Therefore, it is not correct to say that therapeutics is not different from non-therapeutics. [5]

This is also observed by us—that we treat a diseased person with disease-alleviating therapy, the wasted with anti-wasting-therapy; we saturate the emaciated and weak, dissaturate the plumpy and obese, we treat the one afflicted with heat with cold therapy and that with cold with hot therapy, we compensate the depleted dhātus and reduce the increased ones. Thus by treating the disorders with therapy which is opposite to the causative factor we re-establish the normalcy well. Because of their effective role in the aforesaid way, the therapeutic measures are valuable to us. [6]

The physician, who knows the classification of curable and incurable diseases and proceeds with treatment in time after thorough knowledge certainly succeeds. On the other hand, the physician, treating an incurable disease certainly suffers from the loss of wealth, learning and reputation and from censure and unpopularity. [7-8]

Curable diseases are of two types—easily curable and hardly curable. In curable ones are also of two types—palliable and unmanageable. In curable diseases too there are three grades—low, medium and high; but as regards incurable ones, there is no any gradation. [9-10]

Causes, prodromes and symptoms are a few; duṣya is not similar to doṣa in quality nor is doṣa as (dominant) in constitution, the quality of time is also not similar, the place is not such where management is difficult, movement is one sided,
origin of disorder is recent, absence of complications, involvement of one dosa in pathogenesis, body capable of tolerating all therapeutic measures and proper arrangement of four legs (physician, drug, attendant and patient). This denotes the curable disease. [11-13]

In case of medium severity of cause, prodromes and symptoms similarity of any one of time, constitution and dusya, the patient being a pregnant lady, old man and a child, not afflicted with too many complications, having operation of surgical measures, alkali or fire, not recently developed, location in vital parts, involvement of one passage but not equipped fully with four legs (of therapy), of two passages but not of very long period and having causation by two doṣas, the disease should be taken as hardly curable. [14-16]

The palliable disease, though incurable, does not cut the life-span and the patient gets some relief by observing the wholesome routine, but the trouble aggravates shortly even by the slight cause. Such disease is deep-seated, located in more than one dhātus, affecting vital parts and joints, ever continuing for a long period and caused by two doṣas. [17-18]

Likewise, the rejectable (incurable) disease is caused by three doṣas, not amenable to any therapy, involving all the passages, producing anxiety, uneasiness, and disorders of consciousness, destroying the (function of) the sense organs, quite advanced, having developed fatal signs particularly in weak patients. [19-20]

Thus, a wise physician should first examine the specific characters of diseases and then take up the treatment only in case of curable diseases. One who knows The difference between curable and incurable diseases and takes action in right earnest is not liable to produce wrong notions in persons like Maitreya. [21-22]
Now the summing up verses—

Therapeutics, qualities of (four) legs (of therapeutics), effect of therapeutics, views of Atreya and Maitreya, conclusion of two divergent views, four categories of diseases (according to prognosis) with their respective characters—All this has been described in the chapter on great quadruple on which the therapeutics depends. [23-24]

Thus ends the tenth chapter on great quadruple in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka (10).

CHAPTER XI

As propounded by Lord Ātreya. [2]

A person, having underanged mind, intellect, potency and prowess and looking to his well-being here and in the world hereafter, should pursue three desires such as desire for life, desire for wealth and desire for the other world. [3]

Out of all these desires, one should follow the desire to live first. Why? because on departure of life, everything departs. That can be maintained by observance of the code of conduct for the healthy and non-carelessness in alleviation of disorders in the diseased. Both these have been said (in part) and will be said further. Following the aforesaid path, by maintaining the vital power, one achieves long life. Thus desire for life is described. [4]
Hereafter, one should pursue the desire for wealth. Next to life, it is wealth which is to be sought. There is nothing more sinful than to have a long life without means (of maintenance). Hence one should make effort to achieve these means, the methods for which are mentioned here such as-agriculture, animal husbandry, trade and commerce, government service etc. and other such works which are not discarded by noble persons and are promoters of livelihood—such works one should start doing. By working in this way one lives a long life without any dishonour. Thus the second desire for wealth is explained. [5]

Now one should pursue the third desire for the other world. Here is doubt, why? because whether we shall be reborn after departing (from this world) or not. The background of such doubt is that some scholars devoted to perception only have accepted nihilism because rebirth is imperceptible while others hold rebirth only on evidence of scriptures. Then, there is also difference of opinion among the scriptures such as—

'Some consider parents as the cause of birth while others hold nature, creation by other (creator) and chance as the same'. Hence it is doubtful whether there is rebirth or not. [6]

Here, the wise person should give up nihilistic approach and also vacillation. Why? because the scope of perception is very limited while that of the imperceptible is large which is known by scriptures, inference and reasoning. Moreover, the sense organs which are instruments of perception, are themselves imperceptible. [7]
Even the existing forms can't be known by perception due to various factors such as excessive nearness, too much distance, covering, inability of sense organs, instability of mind, mixing up with similar objects, over-shadowing and excessive minuteness. Hence it is illogical to say that only perception is there and nothing else. [8]

The (divergent) scriptures too can not stand because of contradiction to reasoning. If the self of the parents migrates to the progeny, it may go either wholly or partly. In case, it goes wholly, the parents should die invariably and as regards the other alternative, there can not be any part of the subtle self. [9-10]

As in case of self, decision may be taken in cases of intellect and mind too (of the parents being responsible for birth). Moreover, in the opinion of people having such view, there can not be fourfold categories of (moving ones). [11]

Though specific characters of the nature of six dhātus are there, their conjunction and disjunction (responsible for birth and death respectively) depend upon the causation of action (of ātman). [12]

Creation of beginningless and sustainer of consciousness (self) by some other (creator) does not look logical. If the word 'para' means 'ātman' himself then this may be accepted as the cause (of creation). [13]

For the negativist whose consciousness has been injured by (accepting) the theory of chance, there is no examination, one to be examined, doer, cause, gods, sages, accomplished persons, action, result of action and also the self. This holding up of negativism is the worst among sinful. [14-15]

Hence the learned should give up this view leading to bad path and should see all in reality with the lamp of knowledge provided by noble persons. [16]
All can be divided into two-existent (manifest) and non-existent (unmanifest). Their examination is fourfold—authoritative statement, perception, inference and rationale. [17]

Now the definition of the authority—those who are free from rajas and tamas and endowed with strength of penance and knowledge, and whose knowledge is flawless, always uncontradicted and true universally in past, present and future, are known as āpta (who have acquired all the knowledge), śiṣṭa (expert in the discipline) and vibuddha (enlightened); their word is free from doubt and is true because being devoid of rajas and tamas they cannot speak a lie. [18-19]

The knowledge which arises by the contact of self, sense organs, mind and sense objects, is explicit and only limited to the present is known as perception. [20]

Inference is based on prior perception. It is of three types and is related to the three times. One can infer hidden fire from smoke, sexual intercourse from observing the foetus and the future fruit from seed. By observing the bearing of similar fruit, the learned infer the causation of seed. [21-22]

The growth of crops is observed from combination of water, ploughing, seed and climate and so is the growth of foetus from combination of six dhātus. This is (possible only because of) yukti—(proper and rational combination of all constituent factors). Similar is the case of production of fire from the combination of one to be churned, churning (process) and the churning stick. So is the arrangement of four limbs (of therapeutics) which alleviates diseases if combined and used rationally. [23-24]

(Thus yukti may be defined as follows):—

The knowledge which observes the things produced by combination of multiple causative factors is yukti (rationale). It is true in the three times and is also helpful in achieving the three categories (virtue, wealth and enjoyment). [25]
This is the (method and) instrument of examination and not any other, by which all to be examined, existent and non-existent, is examined. By that examination rebirth is proved. [26]

Authoritative scripture is the Veda or any other source of learning which is not in disagreement with the Veda, is composed by investigating scholars, approved by noble persons and intended for well-being of the people. This is the authoritative scripture. From the authoritative scripture it is known that charity, penance, religious sacrifice, truthfulness, non-violence and celibacy lead to worldly prosperity and liberation. [27]

By those who are devoid of all defects (sages), in religious scriptures, freedom from rebirth is not mentioned for those who have not overcome their mental defects. [28]

Rebirth has been established on perceiving with divine vision by early and earlier great sages who were devoted to religious scriptures, are devoid of fear, attachment, aversion, greed, confusion and conceit; devoted to ultimate knowledge, endowed with authoritative knowledge, having practical experience and having movement of mind and intellect quite underaged. So one should decide like that. [29]

By perception also it is observed—progeny dissimilar to parents, difference in complexion, voice, physiognomy, mind, intellect and fate inspite of the similar genetic source, birth in a superior and inferior clan, slavery and sovereignty, happy and unhappy life, inequality in life span, achievement of the result of the deed here, inclination of untrained (babies) to weeping, breast-suckling, laughing, fear etc., appearance of marks (in body parts), difference in result inspite of similarity in action,
intellectual interest or otherwise in objects, memory of previous birth showing the coming back of the persons who had left the world, liking or otherwise in spite of similar look. [30]

On the same basis, it is inferred that the deed of the self is unavoidable, undestructible, related to previous body and continuing is known as 'daiva' (fate). This (rebirth) is result of that (deed). Hereafter another (birth) would also be these seed is inferred from fruit and vice versa. [31]

Rationale is also there—foetus is formed by combination of six dhātus, action is due to conjuction of doer and instrument, result comes out of the action performed and not of unperformed, there is no growth of sprout without seed. Result is in consonance with action, no another (plant) grows from another seed. This is rationale. [32]

Thus, re-birth having been established by (all) the four means of correct knowledge, one should attend to religious scriptures (and duties prescribed by them) such as service of the teacher, study, performance of rites, marriage, reproduction, supporting servants entertaining guests, charity, refraining from desire of taking (another's property), penance, refraining from envy, benevolent acts of body, speech and mind, constant examination of body, sense organs, mind, objects, intellect and self and also concentration of mind. One should also take up such other works which are undespired by noble persons, heavenly and which promote livelihood. Acting so one attains fame here and heaven hereafter. Thus the third desire for the other world is explained. [33]

There are three sub-pillars, three types of strength, three causes, three diseases, three passages of diseases, three types of physicians and three types of therapy. [34]
There sub-pillars are—diet, sleep and celibacy, if these three are observed properly and thus the body is supported well by these pillars, it continues well endowed with strength, completion and development till the completion of lifespan provided one abstains from harmful practices which will be explained here itself. [35]

There are three causes (of disorders)—excessive, negative and perverted uses of sense-objects, actions and time. Such as—excessive gazing at the overbrilliant object is excessive use, avoiding looking altogether is negative use and seeing too near, too distant, fierce, frightful, wonderful, disliked, disgusting, deformed and terrifying objects is perverted use of visual objects. Likewise, to hear too much the loud sound of clouds, drums, cries etc. is excessive use; not at all hearing is negative use and hearing of harsh and frightful words and those which indicate death of dear ones, loss, humiliation etc. is perverted use of auditory objects. Too much smelling of too sharp, intense and congestant odors is excessive use, not at all smelling is negative use and smelling of foetid, disliked, impure, decomposed, poisoned air, cadaveraceous odour etc. is perverted use of olfactory objects, Likewise, too much intake of rasas (tastes) is excessive use, not at all taking is negative use of gustatory objects. Perverted use of those will be described in the chapter dealing with
the methods of eating except the quantity. Too much indulgence in very hot and very cool objects and also in bath, massage, anointing etc. is excessive use of tactile objects; total abstinence from them is negative use and application of tactile objects such as hot and cold bath etc. without the usual order and also the touch of uneven surface, injury, dirty objects, organisms etc. is perverted use of tactile object. [37]

Out of all the senses, the tactile sense alone pervades all the sense organs and is also associated inherently with mind so due to pervading of tactile sense, mind also pervades. Thus the condition of all the sense organs produced by the overall tactile sensation, because of being harmful, is known as unwholesome conjunction of sense organs and its objects which is of five types each having three sub-divisions. The objects which are accepted suitably are known as wholesome ones. [38]

Action is application of speech, mind and body. Too much application of these is excessive use and their total non-application is negative use. Holding up or forcing of urges, sleeping, falling and posturing on uneven places, abnormal posturing, heating, pressing, obstructing breath and torturing is the perverted use of bodily actions, words indicating betrayal, lying, untimely speech, quarrel, unliking, irrelevance, indifference and harshness etc. come under the perverted uses of speech; fear, grief, anger, greed, confusion, conciet, envy, wrong knowledge is the perverted use of mind. [39]

In short, the harmful action of speech, mind and body which remain unsaid except excessive and negative uses be taken as their perverted use. [40]

This threefold action each having three subdivisions is taken as prajñāparādha (intellectual error). [41]
Time is year which again consists of winter, summer and rainy seasons with (dominant) characters of cold, heat and rains respectively. If there is excess of the specific character of time, it is called as excessive occurrence, deficiency in these characters denote the deficient occurrence and time having characters opposite to its own ones indicates the perverted occurrence. Time is again known as consequence. [42]

Thus, unwholesome conjunction of sense organs and objects, intellectual error and consequence–these three with three subdivisions each are causes of disorders while conjoined in balanced combination are causes of normalcy. [43]

Existence and non-existence of all the objects are not met with without proper and improper (excessive, negative and perverted) uses respectively. Existence and non-existence depend on the respective uses. [44]

There are three (types of) diseases—inntate, exogenous and psychic. Innate is that which arises due to bodily dosas, exogenous is that which is caused by Bhūta (spirits and organisms), poisoned air, fire, trauma etc. Psychic is that which is caused by non-fulfilment of desires and facing of the undesired. [45]

There, the wise person, inspite of being affects by mental disorder, should strive for abstaining from unwholesome virtue, wealth and enjoyment and for pursuing the wholesome ones, constantly keeping an eye to wholesomeness and otherwise with clear understanding. No mental happiness or unhappiness can occur in this world without these three. Hence, this should be practised–effort to remain in touch with the experts and to know properly the self, place, clan, time, strength and capacity. [46]

Here it is said–
The therapy of psychic disorders is properly following the three categories (virtue, wealth and enjoyment), company of experts and around specific knowledge of self etc. [47]

There are three passages of diseases—periphery, vital parts along with bone joints and belly. Periphery consists of dhatu—blood etc. and twak (skin including rasa dhatu located in that). This is the external passage of disease. Vital parts are urinary bladder, heart, head etc., bone-joints are those where bones meet along with the bound ligaments and tendons—this is the middle passage of diseases. Belly is commonly known as the great channel in the middle of the body extending from above downwards including amäśaya (stomach) and pakwasaya (intestines). This passage of disease is the internal one. [48]

There, diseases like glands, boils, diabetic boils, socrofula, wart, granuloma, moles, leprosy and other skin diseases freckles etc. and erysipelas, oedema, gaseous tumour, piles and abscess etc. occurring in the external passage are the diseases following the (passage of) periphery. Hemiplegia, stiffness of sides, convulsion, facial paralysis, wasting, tuberculosis, pain in bone-joints, prolapse of rectum etc. and also the diseases of head, heart and urinary bladder are the diseases following the middle passage. Diarrhoea, vomiting, alasaka, fever, cholera, cough, dyspnoea, hiccup, hardness of bowels, abdominal enlargement, spleen enlargement etc. along with erysipelas, oedema, gaseous tumour, piles, abscess etc. occurring in internal passage are the diseases which follow the (passage of) belly. [49]
some containers with medicines, models (and charts), useless speech and look use the title of 'physician' are fools and fake ones. Those who practise in the name of physicians accomplished in wealth, fame and knowledge, and, though not similar to them are the physicians imitating the accomplished ones. Those who are accomplished in rational administration, knowledge, specific knowledge and success, and who provide happiness and promote life are the real physicians in which qualities of physicians are found. [50-53]

There are three types of therapy—spiritual, rational and psychological. The spiritual therapy consists of recitation of mantras, wearing roots and gems, auspicious acts, offerings, gifts, oblations, following religious precepts, atonement, fasting, invoking blessings, falling on (the feet of) the gods, pilgrimage etc. The rational therapy consists of rational administration of diet and drugs. Psychological therapy is restraint of mind from the unwholesome objects. [54]

In case of vitiation of bodily doṣas, three types of therapy are administered in relation to the body—they are: internal cleansing, external cleansing and surgical operation. Internal cleansing means the therapy which, entering into the body inside, alleviates the disorders caused by diet. The therapy which by external contact through massage, fomentation, pasting, sprinkling, pressing etc. removes the disorders. Surgical operation consists of excision, incision, puncturing, rupturing, scraping, extraction, scarifying, probing and (application of) alkli and leeches. [55]
Here are the verses—
The wise, in case of disease, gets relief by external or internal or surgical measures, the childish, due to confusion or carelessness do not know about the emerging disorder in early stage as fools about the enemy. The disorder, though having a minute start, advances afterwards and gradually becoming deep-rooted takes away the strength and life of the foolish one. The fool does not realise till he is afflicted and only thereafter he thinks for controlling the disease. Then he collects son, wife and kins and requests them to bring some physician even at the cost of his entire possession, but who can be able to save him, the devoid of life, weak, afflicted, emaciated, anxious and with the sense organs waned away. Thus not finding a saviour that fool leaves his life like an inguana with her tail bound and dragged by a strong person. Hence one, who wishes happiness, should counteract with medicines before the disorder is produced or when it is newly risen. [56-63]

Now the summing up verses—
Desires, sub-pillars, strength, causes, disorders, passages, physicians and therapies these eight things have been described as three-fold by Kṛṣṇatreyas, wise and detached from worldly things. On these all is based. [64-65]

Thus ends the eleventh chapter on three desires etc. in Ślokasthāna in the treatise compiled by Agniveśa and redacted by Caraka (11).

CHAPTER XII

Now (I) shall expound the chapter on merits and demerits of vāta etc. [1] As propounded by Lord Ātreyas. [2]
In reference to the knowledge about merits and demerits of vāta, the sages, with a view to knowing one another's viewpoint put forth the questions for mutual discussion—what are the properties of vāyu? What is the cause of its vitiation or pacification? How, without coming in contact of vāyu, which is formless and unstable, the vitiating or pacifying agents perform their actions? What are its functions in the body or outside in case of its vitiation or normalcy? [3]

On this said Kuśa Śāṅkṛtyāyana—roughness, lightness, coldness, hardness, coarseness and non-sliminess—these are the six properties of vāta. [4]

Having heard this statement, Kumāraśīra Bharadwāja said—you have said correctly, these are the properties of vāta. That vāyu gets vitiated due to prolonged use of measures having similar properties, substances and effects because prolonged use of similar properties is the cause of increase in dhatus. [5]

Having heard this, Kāṅkāyana, the physician from Bāhlīka, said—this is as you said, those very factors are the vitiating causes of vāta and those having opposite properties are the pacifying factors as the opposite to vitiating (factors) is the cause of pacification of dhatus. [6]

Having heard this, Bādiśa Dhāmārghava said—you have said correctly, sir, these are verily the factors vitiating or pacifying vāta. Now I am explaining how these (factors) without coming in contact with the formless and unstable vāta exert their vitiating or pacifying action. The vāta-vitiating factors produce roughness, 

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lightness, coldness, hardness, coarseness, non-sliminess and hollowness in the body parts and vāyu finding favourable environment there gets located in those body parts and because of nourishment gets vitiated. On the contrary, the vāta-pacifying factors produce unctuousness, heaviness, hotness, smoothness, softness, sliminess and solidity. Thus vāyu moving in such body parts finds no location and as such gets pacified. [7]

Having heard the correct statement as approved by the groups of sages, the royal sage. Vāryovida said—this is all free from fallacy as you said, sir. Now I shall describe, as far as possible, after bowing to (Lord) Vāyu and confirming each item by perception, inference and authoritative sources, the effects of Vāyu-vitiated or unvitiated, manifested in or outside the body.

Vāyu, when unvitiated, holds up the systems and organs, has five forms—prāna, udāna, samāna, vyāna and apāna, initiates upward and downward movements, leads and controls mind, employs all sense organs in their activity, carries all sense objects, causes structural formation of all bodily dhātus, promotes union in
body, prompts speech, originates touch and sound, is the root of auditory and tactile sense organs, is source of exhilaration and courage, stimulates agni (digestion), absorbs dosas, throws out excreta, makes the gross and subtle channels, shapes the foetus and maintains life span.

When it is vitiated in the body, it afflicts it with various disorders and thereby affects strength, complexion, happiness and life-span; agitates mind, affects all the sense organs, destroys, deforms or detains the embryo for long, produces fear, grief, confusion, anxiety and excessive delirium and (at the end) stops the vital breath.

The normal vāyu, moving about in the nature performs these functions—holding up the earth, kindling of fire, disposing continuous movement of the sun, the moon and groups of stars and planets, making of clouds, raining waters, initiation of streams, producing flowers and fruits, sprouting of plants, demarcation of seasons, division of dhātus, manifesting the measure and shape of dhātus, strengthening of seeds, growth of plants, removing excessive moisture, absorbing and normal transformation.

When it moves about in nature in the vitiated condition it shows these effects—churning the tops of mountains, churning of trees, producing high tides in oceans, overflowing of the lakes, counter-current in rivers, earthquake, moving of clouds with sound, showering of dew, thunder, dust, sand, fish, frog, snake, alkali, blood, stone and thunderstorm; derangement of six seasons, non-compactness of crops, complications in creatures, replacing the positive factors with negative ones and release of clouds, sun, fire and wind which bring about the end of four ages.

Vāyu is all powerful, producer and indestructible; causes negation of the positive factors in creatures and brings about happiness and misery; he is Death, Yama (god of death), regulator, Prajāpati (master of the creatures), Aditi, Viśwa, karmā (performing all sorts of functions), taking all sorts of forms, penetrates into all executes all the systems is subtle among the things, is pervasive, Viṣṇu (protector) moves in the entire nature, what else Vāyu himself is the Lord (all powerful). [8]

Having heard the statement of Vāryovida, Marici said— even it is so, what is the relevance of this in exposition or knowledge of medicine because this symposium is convened in relation to medicine? [9]
Vāryovida replied—If a physician does not realise the (importance of) vāyu which is too strong, too rough, too quick-acting and causing emergent conditions, how would he be able to protect further aggravation of suddenly vitiated vāyu, inspite of best efforts, or prior to this to prevent the emergency. The sincere regard to vāyu, too, is conductive to health, improvement of strength and complexion, valour, development, improvement of knowledge and maximum expanse of life-span. [10]

Marīci said—Agni itself which is included in pitta in the body is responsible for producing wholesome or unwholesome effects in vitiated or unvitiated states respectively. Such as—digestion-indigestion, vision-nonvision, (proper) degree or otherwise of heat, normal-abnormal complexion, prowess-fear, anger-exhilaration, confusion and clarity and other such duals. [11]

Having heard the statement of Marīci, Kāpya said—It is soma which included in kapha gives rise to good or bad effects in vitiated or unvitiated condition respectively, such as firmness-laxity, development-emascation, enthusiasm and idleness, potency-impotency, knowledge-ingorance, understanding-confusion and other such duals. [12]

Having heard the statement of Kāpya, Lord Punarvasu Ātreya said—All of you have said correctly except non-exclusive statement. All vāta, pitta and kapha, in normal state, endow the person with unaffected sense organs, strength, complexion and happiness and also with a long life-span as virtue, wealth and enjoyment pursued properly endow the person with great well-being here and in the world hereafter; on the contrary, in abnormal state, they give rise to severe abnormalities as three seasons, when abnormal, produce harmful effects in the world particularly at the time of final destruction. [13]
This conclusive statement of Lord Ātreya was concurred in and applauded by all the sages. [14]

Here it is said—

Having listened to the statement of Lord Ātreya, all the sages concurred in and applauded as the words of Indra by the gods. [15]

Now the summing up verses—

Six properties, twofold causes, various functions, fourfold effects of vāyu and also separately of kapha and pitta—on these topics the views of sages and the conclusion by Lord Ātreya—all this has been described in the chapter on merits and demerits of vāta. [16-17]

Thus ends the twelfth chapter on merits and demerits of vāta in Ślokasthāna in the treatise composed by Agniveṣa and redacted by Caraka (12).

Thus ends the third quadruplet on basic precepts (3).

CHAPTER XIII

(1) shall now expound the chapter on unction. [1]

As propounded by Lord Ātreya. [2]

Agniveṣa put forth his doubts as queries, for welfare of the world, to Punarvasu who was sitting with the well-informed scholars. [3]
What are the sources? How many are the uncting substances? what are the properties of these substances separately and also their time and vehicle? How many and what are the uncting media? How many doses and in what measure are prescribed and for whom? what uncting substance is suitable for whom? What are the maximum and minimum durations of unction? Who are fit for unction and who are otherwise? What is beneficial before, after intake and after digestion of uncting substance? Who are those having soft, medium and hard bowel? What are the complications and their treatment? What is to be done during intake of simple as well as evacuative unction? To whom and by what method the media may be administered? I want to have knowledge about unction. O Lord heaving immeasurable understanding!

Then, punarvasu, the remover of his doubt, replied—there are two types of the sources of uncting substances—vegetable and animal. O gentle one! 

Tila, priyāla, abhisuka, bibhitaka, dantī, haritaki, erandha, madhūka sarṣapa, kusumbha, bilva, āruka, mūlaka, atasī, nikocaka, akśoda, karaṇja and śiṣru—these are vegetable sources of uncting substance. As regards the animal source, fish, quadruped animals and birds come under this group. their curd, milk, ghee, meat, muscle-fat and (bone) marrow are used as uncting substance. As regards the animal source, fish, quadruped animals and birds come under this group. their curd, milk, ghee, meat, muscle-fat and (bone) marrow are used as uncting substance. [10-11]

Of all the oils, tila oil is the best one for strength and unction while castor oil is best for purgation. [12]
Ghee, oil, fat and marrow—these are regarded as the best ones among all the uncting substances. Among them too, ghee is the best one because of the continuance of (the properties of) processing. [13]

Ghee alleviates pitta and vāta, is beneficial for rasa, semen and ojas, cooling softening and improves voice and complexion. [14]

Oil alleviates vāta but, at the same time, does not aggravate kapha. It promotes strength, is beneficial for skin, hot, provides firmness and cleans female genital passage. [15]

Muscle-fat is used in perforation, fracture, injury, prolapse of uterus, ear-ache, and headache. It is also useful for enhancing virility, unction and for those who practice physical exercise. [16]

Marrow promotes strength, semen, rasa, kapha, meda (fat) and majjā (marrow). It is particularly strength-giving to bones and is useful for unction. [17]

Ghee should be taken in autumn, fat and marrow in spring and oil in early rains. One should not take uncting substance in weather too hot or too cold. [18]

One, having aggravation of vāta and pitta and also in summer, should take unction in night. That with aggravated kapha and in winter should take it in day when the sun is clear. [19]

(If this instruction is not followed and) one, having aggravation of vāta and, pitta or in very hot season, takes unction in day, he becomes afflicted with fainting thirst, insanity or jaundice. Similarly, if the person having dominant kapha or in cold season takes it in night, he gets hardness of bowels, colic pain or anaemia. [20-21]

After taking ghee one should drink hot water. Similarly, he should take soup after oil, manḍa (boiled rice water) after fat and marrow or in all cases hot water. [22]
Odana, vilepl (preparation of rice), meat-soup, meat, milk, curd, gruel, pulse, vegetable, soup (of vegetables and pulses), kāmbalika, khada (types of preparation), roasted grain flour, paste of sesamum, wine, lickables, hard eatables, massage, enema, vaginal or urethral douche, gargle, ear-oil, snuffing, saturating preparation to ear and eyes—these are the twenty four media of unction. [23-25]

The uncting substance which is taken singly is not considered as one of the media. That is regarded by physicians as the first form. [26]

The uncting substance, though single, having combined with six rasas in different proportions becomes of sixty three types. Thus the total number of media comes to sixty four. These should be used keeping in view the habit, season, disease and personal constitution. [27-28]

There are three doses of unction according to its digestion. The doses taking day and night, whole day and half day for digestion, are known as principal, medium and small respectively. Their uses are mentioned here according to persons. Those who are in the habit of taking plenty of unction daily, tolerate hunger and thirst, have excellent digestive power and physical strength, are afflicted with gaseous tumour, snake-poisoning, erysipelas, insanity, dysuria and hardness of faeces should take the principal dose which produces the following effects. If used properly it pacifies the disorders in no time, draws out the doşas, spreads in all the
passages, promotes strength and refreshes the body, sense organs and mind. Those who are suffering from eruptions, boils, pimples, itching, eczema, leprosy, urinary disorders, and vātarakta; do not take to much food, have soft bowels and average strength should take the medium dose. This dose is hardly liable to complication, does not cause too much weakness, uncts with ease. This is used for evacuation. The old, the children, the delicate, the ease-living, those for which the empty bowels are not beneficial, have low digestion and are suffering from chronic fever, diarrhoea and cough, have poor strength, should take the low dose of unction. This is easy in precautions, is unctuous and nourishing, promotes virility and strength, is free from complication and continues for long. [29-40]

Those having constitution predominant in vāta and pitta, afflicted with disorders of vāta and pitta, desirous of good vision, injured, wasted, the old, the children, women, desiring long life, strength, complexion, voice, nourishment, progeny, delicacy, brilliance, immunity, memory, intellect, appetite and strong sense organs, and injured with burns, weapons, poisons and fire should take ghee. [41-43]

Those having increased kapha and fat, with moving and plumpy neck and abdomen, afflicted with vātika disorders, having vātika constitution, desirous of strength, sliminess, lightness, firmness, stability of body parts and unctuous, smooth and thin skin; afflicted with worms and sinuses, having hard bowels and habituated to oil should take oil in cold season. [44-46]

Those who are tolerant of winds and the sun, are rough, emaciated due to weight-carrying and travelling on foot, one having semen and blood dried up, and kapha and fat absorbed, are afflicted with severe disorders of bone joints, veins, ligaments, vital parts and belly, have strong vāta having covered all the passages, with excellent power of digestion and are accustomed to muscle-fat should take it when they require unction. [47-49]
When the persons to be uncted are those having good appetite, tolerance and gluttony; using unction habitually, afflicted with vāta, with hard bowels should take marrow. Thus the uncting substances have been described according to their suitability in different cases. [50]

The maximum and minimum time-limit for unction is seven and three nights respectively. [51]

Those to be fomented and evacuated, who are rough, having vātika disorders, indulge in physical exercise, wine and women and also engaged in mental work are the persons to be uncted. [52]

Uncction is not recommended for those who require roughening measures (except in case of evacuation), have excess of kapha and meda, with mouth and anus having excessive secretions, have slow digestion, are afflicted with thirst and fainting, are pregnant, have dry palate, aversion to food, vomiting, one afflicted with abdominal enlargement, āma and poison, are weak in body and mind, depressed with unction, are under narcosis, should not be uncted and also during administration of snuff and enema because by taking unction, they become victims of severe disorders. [53-56]

Nodulous and rough stool, unfavourable vāyu, milk digestion, coarseness and roughness of body parts—these are the signs of under uncted. [57]

Carmination, stimulated digestion, unctuous and unformed stool, softness and unctuousness in body parts—these signs are observed in those who are properly uncted. [58]

Paleness, heaviness, feeling of cold, undigested stool, drowsiness, anorexia and nausea—these are signs of over-uncnted. [59]
On the previous day, the person to be uncted should take in proper quantity liquid, warm, non-secretory, not too unctuous and simple food. The pacifying unction should be taken at the time of food when hungry while the evacuative one should be taken after the nocturnal meal is digested. [60-61]

One, after and during the unction, should use hot water, observe celibacy, sleep during night and should not suppress the urges of faeces, urine, wind and eructations. He should sleep and sit in a place having not to much access of wind. One should be very careful in proper management because due to improper management of unction, severe diseases may arise. [62-64]

One having soft bowels is uncted by the use of single uncting substance in three nights while that having hard bowels is uncted in seven nights. One with soft bowels gets purgation after taking jaggery, cane-juice, curd water, milk, butter, curd, pāyasa (rice cooked with milk), kṛṣārā (a dietary preparation having rice and pulse), ghee, juice of gambhārī, triphalā (three fruits), grapes and pilu. He gets purgation after drinking hot water or fresh wine. But these do not have purgative effect in those having hard bowels because in them the grahanī (intestines) contains aggravated vāta. The intestines of that with soft bowels have excessive pitta, scanty kapha and slow vāyu and as such he is purged easily. [65-69]
In persons with intestines having excessive pitta and strong digestive power, the uncting substance taken is reduced to ashes in a very short time by the power of digestive fire. The fire fanned by unction and being powerful having consumed the dose of the unction, affects the ojas and gives rise to complicated thirst. Even much heavy food is not able to pacify the fire (fuelled and) intensified with unction. If the person does not get cold water, he is burnt like a serpent lying within a room by his own poison-fire.

If there arises thirst on indigestion of the unction, the physician should induce vomiting. Again the patient should drink cold water and rough food and then vomit. Ghee alone should not be taken in (excess of) pitta particularly associated with ama because it produces colour (jaundice) in the whole body and having destroyed consciousness kills (the patient).

Drowsiness, nausea, hardness of bowels, fever, stiffness, loss of consciousness, skin disorders, itching, paleness, oedema, piles, anorexia, thirst, abdominal enlargement, disorders of grahanî, feeling of cold, obstruction in voice, colic pain and disorders of ama—these arise due to improper unction.

There, frequent vomiting, fomentation, watching for a while and purgation are recommended according to severity of disease. The use of buttermilk, arista (a fermented preparation) rough food and drinks, urines and three fruits is the remedy for complications due to unction (or hyperlipidaemia). [70-78]

Uction, if administered untimely, in unsuitable form, in improper or excessive doses and with improper management may create complications. [79]

Purgative should be administered three days after unction—during this interval, the patient should take unctuous liquid and hot cooked rice with meat soup. [80]

Emetic should be administered after one day's interval with the similar food. The management in case of non-evacuative unction should be like that in purgative. [81]
In case of those having aversion to uncting substance, habit of unction, soft bowels, intolerance for physical strain and habit of drinking, uncting media are recommended.

The meat soup of common-quail, black partridge, peacock, swan, pig, cock, cow, goat, wild sheep and fish are useful in unction. Barley, jujube, kulattha (horse gram), uncting substances mixed with jaggery and sugar, pomegranates, curd and the three pungent (long pepper, ginger and black pepper)—these are combined with the above soup. The sesame seeds if taken along with the uncting substance and pāñhita (a sort of jaggery) before meals produce good unction. Similar is the effect of kṛṣarā (a dietary preparation of rice and pulse) with plenty of uncting substance and of tilakāmbalika (a dietary preparation).

One, who is affected with roughness, should take pāñhita (a sort of jaggery), ginger and oil together with wine. After it is digested he should take meal along with minced meat. The person having predominance of vātā is uncted by taking oil, fat or marrow along with clear wine or milk mixed with pāñhita (a sort of jaggery). A person is uncted by taking fresh warm milk mixed with the uncting substance and sugar or the upper fatty layer of curd together with pāñhita. The liquid gruel known as pāñcaprasrerīkī and pāyasa (rice cooked with milk) mixed with black gram, cooked in milk and added with plenty of the uncting substance uncts the person in a short time. Pāñcaprasrerīkī gruel is prepared from five items (ghee, oil, fat, marrow and rice) each in prasrerī quantity. This gruel should be taken by one desiring unction. [82-90]

(The soup of pork added with the uncting substance, ghee and salt uncts a person in no time when taken twice a day (1).)
One suffering from leprosy, oedema and prameha should not use meat of domestic, marshy and aquatic animals, jaggery, curd, milk and sesame seeds. They, according to their condition, should be uncted with the innocuous uncting substances cooked with long pepper, harītakī or three fruits or with soup of grapes and āmalaka and sour curd. The uncting substance cooked with the three purgents may also be administered as intake for uncting. Decoction of barley, jujube, kulattha, alkali, wine, curd, ghee extracted from milk—all these cooked together make an excellent uncting ghee. [91-94]

In disorders of female genital tract and semen; oil, marrow, fat, ghee cooked alongwith decoction of jujube and three fruits may be used. [95]

As a cloth absorbs water and releases the excess, the uncting substance is assimilated according to digestive power and the excess is thrown out. But when the uncting substance is taken at once (without sufficient interval) it goes out entirely (without effecting the body) like water poured over an earthen mass quickly flows out without moistening it. [96-97]

The uncting substances added with salt unct the person in no time because the salt is fluid-absorbing, non-rough, piercing, hot and is quickly absorbed. [98]

First of all unction and then fomentation should be used. After having passed through both these measures, one should be given either of the evacuatives—purgative or emetic. [99]

Now (the summing up) verses—

The uncting substances, method of unction, management of its complications alongwith medicament—these have been explained by the son of Candrabhāga (Atri) according to the questions (raised). [100]

Thus ends the thirteenth chapter in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka (13).
CHAPTER XIV

Now (I) shall expound the chapter on fomentation. [1]

As propounded by Lord Ātreya. [2]

Now, the types of fomentation will be described by proper application of which the diseases due to vāta and kapha and amenable to fomentation are alleviated. By application of fomentation, prior unction having been done, vāta is won over and thus faeces, urine and semen are never obstructed. Even the dry pieces of wood bend after proper application of oil and heat then what is to be said about the living human beings? [3-5]

Fomentation is said as effective if applied with consideration of disease, season and the diseased; is not too hot or too mild, combined with proper drugs and arranged in proper place. [6]

In diseases due to cold and strong persons strong fomentation is prescribed. In weak and medium persons it should be mild and medium respectively. Fomentation is beneficial in vāta-kapha or vāta or kapha. That should be unctuous-rough, unctuous and rough respectively. [7-8]

In case of vāta located in āmāsaya and kapha located in pakvāsaya, fomentation should be followed by rough and unctuous measures respectively. [9]

Testicles, heart and eyes should not be fomented or, if necessary, should be mildly fomented. In groins medium type of fomentation should be applied. In remaining parts of body, fomentation should be applied as necessary. [10]
During fomentation, the eyes should be covered with clean cloth or circular pieces of moistened wheat flour or flowers of lotus, water lily and palāśā (silk cotton). Similarly, the cordial region of the person subjected to fomentation should be touched with cool pearl necklaces, cool utensils, lotus flowers or hand wet with water. [11-12]

Fomentation should be stopped when cold and pain subsides, stiffness and heaviness are controlled, softness and sweating produced. [13]

Vitiation of pitta, fainting, malaise, thirst, burning sensation, weakness of voice and organs—these are the symptoms of over-fomentation. In such cases, the regimen prescribed for the summer season in the chapter of 'his diet etc.' particularly sweet, unctuous and cold should be followed. [14-15]

Fomentation should not be applied to those who are habitual users of medicinal extracts and wine, in pregnant ladies, those afflicted with internal haemorrhage, pitta and diarrhoea, rough persons, diabetics, in those having burns, prolapse and bradhna (inguinal hernia), having complications of poison and alcohol, in fatigued, unconscious, plumpy, patients of pittaja meha, thirsty, hungry, angry and aggrieved ones, in those suffering from jaundice, abdominal enlargement, injury and āḍhyaaroga (vātarakta), in weak, emaciated and those having diminished ojas and suffering from timira (blurred vision). [16-19]

Coryza, cough, hiccup, dyspnoea, non-lightness, pain in ear, backneck and head, hoarseness of voice, choked throat, paralysis of face, one limb, whole or half body, bending of body, hardness of bowels and constipation, suppression of urine, excessive yawning, stiffness in sides, back, waist and abdomen, sciatica, dysuria, enlargement of scrotum, body-ache, pain and stiffness in feet, knees, thighs...
and shanks, swelling, khalli (contracture), conditions of āma, cold, shivering, vātakaṇṭaka; contraction, extension, pain, stiffness, heaviness and numbness in organs and general disorders—in these conditions fomentation is beneficial. [20-24]

Pīndasweda (bolus fomentation) should be applied with sesamum, blackgram, horse gram, sour preparations (vinegar etc.), ghee, oil, meat, cooked rice, rice cooked with milk, kṛśarā (preparation of rice and pulse) and meat. This is also administered with faeces of cow, ass, camel, pig and horse, husked barley, sand, dust, stone pieces, dried cow dung and iron balls. The former may be prescribed for those suffering from the disorders of vāta while the latter for the kaphaja disorders. These articles are applicable in stone fomentation as well, according to necessity. [25-27]

Having been massaged well one is fomented comfortably in ground chambers, jentāka and hot underground cellars which are heated with smokeless charcoal. [28]

Meat of domestic, marshy and aquatic animals, milk, goat head; trunk, bile and blood of pig; oily sesamum seeds—these may be used in pipe fomentation in the form of decoction by the wise physician who is well conversant with the peculiarities of place and time and acts rationally. Pipe fomentation may also be prepared from decoction of leaves of varuṇa, guḍūcī, eranḍa, śigru, mūlaka, sarṣapa, vāsā, varnśa, karaṇja, arka, āsmantaka, śobhaṇjana, saireya, jātī, tulasī and arjaka. The decoction of bhūtika and bigger five roots mixed with wine, curd water, urines, sour and uncting substances is also used in pipe fomentation. [29-33]

The very decoctions may be used in water chamber for fomentation as well. In the same way, the chamber of ghee, milk and oil may also be prepared for fomentation. [34]
Poultice fomentation may be prepared with wheat chips or barley flour mixed with sour and unctuous substances, yeast and salt. Poultice may also be prepared from aromatic drugs, wine yeast, jīvantī and śatapuṣpā, and also from linseed combined with kuṣṭha and oil. This type of fomentation may also be managed by bandaging the part with hide, free from hairs and foetid smell, of uṣaṇa vīrya (having heating effect). In case of their non-availability, silken, woollen or cotton cloth may be used for bandaging. [35-37]

In order to prevent burning sensation, the bandage applied in night should be removed in (the succeeding) day; likewise, that of day should be removed in night. In cold season, the duration of bandaging may be prolonged. [38]

Saṅkara, prastara, nāḍī, pariṣeka, avagāhana, jentāka, aśmaghana, karṣū, kuṭi, bhū, kumbhīka, kūpa and holāka—these are the thirteen types of fomentation. (I) will describe all these in order. [39-40]

Fomentation with bolus, wrapped in cloth or not, is known as saṅkarasweda (bolus fomentation). [41]

Fomentation applied to one having been well-massaged and sleeping on a couch of the chaff of awned and leguminous grains or vesavāra, pāyasa (rice cooked with milk), kṛśarā (preparation of rice and pulse), utkārikā (a semi-solid preparation) etc., well covered with silken or woollen sheet or leaves of both types of eranda and arka is known as prastara sweda (bed fomentation). [42]

Drugs for fomentation—roots, fruits, leaves, sprouts etc., or flesh, head, feet etc. of animals and birds of hot nature, mixed with sour, salt and uncting substances, according to necessity; or urine, milk etc. are boiled in a small pitcher which does
not emit vapour. This vapour is carried to the patient well massaged with vāta-alleviating oil (for fomentation) through a pipe made of reed, bamboo leaves or the leaves of karaṇja and arka, bent at two or three places, and well-covered on holes with the leaves of vāta-alleviating plants. The pipe should be like the forepart of the trunk of an elephant, having vyāma (91.44 cm.) or ardha vyāma (45.72 cm.) length, 1/4 vyāma (22.86 cm.) circumference in proximal, I and 1/8 vyāma (11.43 cm.) in distal end. Vapour travelling through zigzag course loses its intensity of impulse and as such provides fomentation comfortably without producing burning effects on skin. This is pipe-fomentation. [43]

Having filled up small pitchers, multi-holed containers and pipelike containers with warm decoction of root etc. of drugs efficacious in vātika or pro-vātika disorders, the patient well massaged with suitable medicinal uncting preparations and covered with a cloth, should be applied showers. This is shower-fomentation. [44]

Fomentation by taking bath in a chamber filled up with vāta-alleviating decoction, milk, oil, ghee, meat juice or hot water is known as bath-fomentation. [45]
golden soil. Here in southern or western bank of a pond, a lake etc. with comfortable stairs and plane level of ground at a distance of seven or eight aratni (320 cm. or 365.76 cm.) from the water, the temporary room should be constructed which should face towards east or north and be in front of the ghat (of the lake). The height and area of the house should be sixteen aratnis (731.52 cm.) and the house should be circular from all sides, well plastered with mud and with many windows. Inside this room a benchlike extension of one aratni (45.72 cm) height and width be provided all along the wall up to the door. In the centre, there should be a pillar having charcoal-chamber, with many small holes, having a lid, in shape like kandu (a type of oven), made of mud and having diameter of four hastas (1.8 m.) and height equal to that of a man. That pillar oven should be filled up with the wood of khadira, aśwakarna etc. and be ignited. When the physician is assured that the wood is well burnt and smokeless and the entire room is heated by that fire and is equipped with fomentable heat, he should admit the patient in, well-massaged with vātahara oil and well-covered with clothes. While admitting him inside the room, the physician should instruct him like this—O gentle one! enter the room for well-being and health. After entering you should get on the extension and lie down comfortably on both sides in succession. You should not get down from the extension till you expire even if you are sweating too much and fainting. Dropped from this extension and not reaching the door, you will expire due to excessive sweat and fainting. Hence you should never leave this extension. When you feel—you are free from abhiśyanda (obstruction in passage due to excess of fluid), sweat and sliminess are discharged well, all passages are free from obstruction, lightness has appeared and constipation, stiffness, numbness, pain and heaviness are gone, then, following the extension you should reach the door and go out. But immediately afterwards, with a view to protecting the eyes, you should not use cold water. When the heat and exhaustion are over, after a muhūrta (about 3/4 hour), you should take ablution with warm water and then take meals. This is jentāka sweda (special room fomentation). [46]

A solid stone slab of the man’s size should be heated with vāta-alleviating wood. Thereafter removing all the charcoal, hot water should be sprinkled over that. Then the slab should be covered with silken or woollen sheet. The patient should sleep on this, after having been well-massaged, well covered with gown etc.
made of hide, silk. Thus he is fomented comfortably. So stone-fomentation is said. [47-49]

Now Karṣusweda (trench fomentation) is described. The physician, considering the space, should get a trench dug below the cot and fill it up with smokeless burning charcoal. The patient sleeping on the bed above (the trench) is fomented comfortably. [50-51]

A cottage room should be constructed with thick walls, not very high and wide, circular, without any window and plastered with kuṣṭha etc. the physician should keep a cot; well equipped with gown, hide, silken sheet, carpet, blanket and round cap, in the centre and should surround it entirely with furnaces filled up with charcoal. Now the patient, well-massaged, should get on the cot and is thus fomented comfortably. [52-54]

In Bhusweda (ground fomentation), the method prescribed for stone fomentation is followed, the ground should be spacious, free wind and even. [55]

A small pitcher, filled up with decoction of vāta-alleviating drugs, should be buried in ground upto half or one-third part of it. Over this, a cot or a chair should be kept with not very thick sheet covering. Now, into the pitcher, well-heated iron balls or stone (chips) should be put. By this the patient, well-massaged with vāta-alleviating uncting substances and well-covered is fomented properly sitting or lying there. [56-58]

A well of the cot’s area and twice deep should be made in wind-free and auspicious place, after cleaning its interior properly, it should be filled up with the dung of elephant, cow, ass and camel and ignited, when it is burnt properly, the patient, having been well massaged, should lie down well-covered on the well-covered bed. Thus he gets fomented comfortably. [59-60].
A heap of the dung of the aforesaid animals is ignited below the cot according to its size. When the ground becomes well-heated and smokeless, the cot, well-equipped, should be put over it. Now the patient, priorly well-massaged, lies down on the cot, well-covered and thus gets fomented comfortably. Thus Holāka sweda, pleasure-giving is described by the great sage. [61-62]

Thus fomentation of thirteen types is described where the properties are dependent on (application of) fire. [63]

Physical exercise, heated house, heavy clothings, hunger, excessive drinking, fear, anger, bandage, fighting, the sun—these ten foment the person without (application of) fire. [64]

Thus the fomentation is said of two types. Apart from this, there are fomentations applied to one part or the whole body, and unctuous or non-unctuous. Thus three duals in relation to fomentation have been mentioned. [65-66]

Fomentation should be applied after unction, fomentated person should take wholesome diet and after fomentation, he should avoid physical exercise on that day. [67]

Now (the summing up) verses—

How fomentation is effective, for whom it is beneficial, types of fomentation, application in and protection of different parts, symptoms of under-fomentation and over-fomentation, treatment of over-fomentations, persons suitable and unsuitable for fomentation, drugs for fomentation, management, thirteen types of fomentation, ten types of fomentation without fire, six-fold fomentation—these, in breif, have been described in this chapter of fomentation.
Whatever was to be said about fomentation has been said by the great sage. Here the preceptor is Punarvasu and the disciples have to follow. [68-71]

Thus ends the fourteenth chapter on fomentation in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka (14).

CHAPTER XV

As propounded by Lord Ātreya. [2]

The physician, who wants to administer emetic or purgative to a king, a kingly or a wealthy person, has to arrange the necessary equipments before-hand, in order to provide pleasure in case of the drug being favourable and counter-action in that of complications arisen keeping in view the nature of complications. Because it is not possible to arrange for the proper drugs easily and immediately, in spite of the arrangement of sale and import, in case of emergency occurred, where there is no time. [3]

When Lord Ātreya said this, Agnivesa submitted—O Lord! a learned physician should counteract in such a way in the beginning itself that the treatment succeeds surely and invariably, it is said that the success of treatment is achieved by proper administration and its failure is due to improper administration, but (as observed) treatment began properly or improperly succeeds or fails without any rule, showing
that knowledge and ignorance stand at the same level (There is no difference between them). [4]

Lord Ātreya replied—Agniveśa! It is possible for me or person like me to counteract in such a way that the treatment succeeds invariably and also to impart instruction in proper methods of administration, but there is none to come forward for receiving these instructions or thereafter deciding a course of action or administering the remedy; because the variations in condition of morbidity, drug, place, time, strength, body, diet, suitability, mind, constitution and age are quite subtle which, while being considered, confuse the mind of even great scholars what to say of those having low intelligence. Hence, we shall discuss both well—proper administration of therapy and in case of failure, management of complications later on in siddhisthana. [6]
Then arrangements are to be made for attendants, such as cook for preparing pulses and soups, cook for rice, bath attendant, shampooer, lifter, helper in lying down and drug-grinders, who are endowed with good conduct, cleanliness, good behaviour, affection, dexterity and favour; expert in attendance, conversant with and favourable for all the works. There should also be experts in (vocal) music, instrumental music, speech, verses, stories, narratives, history and ancientlores and also companions who know the desires, are favorites and are acquainted with place and time. Birds and animals like common quail, grey partridge, hare, black buck, antelope, blacktailed deer, red deer and wild sheep should also be there. A milch cow with good temper, free from disease and having calf alive along with all the necessary arrangements for her such as fodder, shelter and water—should be there. Arrangement should also be made for dish, waterpot, water reservoir, manika, ghāṭa and pitcher (earthen jars of different sizes), boiling pan, small and big pitchers, saucer, ladle, mat, bucket, cooking utensils, churning stick, leather, cloth, thread, cotton, wool etc.

Beds and chairs should be provided with a (flower) vase and spittoon, bed well-equipped with carpet, bed sheet and pillow along with supporting pillows; and should be comfortable for attending to lying down, sitting, unction, fomentation, massage, pasting, showering, after-paste, emesis, purgation, non-unctuous and unctuous enema, head-evacuation, urination and defaecation. There should be stone slabs (for grinding)—smooth, coarse and medium—along with well-washed pestles, sharp equipments (spade, scissors etc.), smoking pipe, pipe for enema and douches, broom, weighing scales and measuring vat. Articles like ghee, oil, fat, marrow, honey, phāṇita (a type of jaggery), salt, fuel, water, wines, vinegar of various types, curd, curdwater, butter milk and urines; grains like śali, saṣṭika (rice), green gram, black gram, barley, sesamum, horse gram, jujube, grapes, gambhāri, paruṣaka, harītakī, āmalaka and bibhītaka. Various accessories for unction, fomentation and drugs—emetic, purgative, emetic-purgative, astringent, appetiser, digestive, etc. In addition to the listed above, whatever equipment is necessary for counter-acting the complications and promoting pleasure should be arranged. [7]
Then the patient should be administered with unction and fomentation as said earlier. During this period if he is attacked suddenly with some severe mental or physical disorder, he should be reverted back cautiously and meanwhile the same treatment should continue. [8]

After he is treated with unction and fomentation and is cheerful and having observed that he is seated comfortably, his food is well-digested, he has taken bath by head, anointed his body, put on a garland and undamaged cloth has worshipped the deity, fire, brāhmaṇa, preceptor, elderly persons and the physician, the physician should, in auspicious time (naksatra, karaṇa and muhūrta), should request Brāhmaṇas to recite swasti-vacana (mantras) and bestow their recital blessings on the drug—a dose of the decoction of madanaphala added with honey, madhuka, rock salt and phānīta—which should then be administered to the patient. [9]

The measure of the dose of the madanaphala decoction and also of all the evacuative drugs is to be determined according to the person concerned. The quantity which on administration to a person eliminates the abnormal doṣa but does not produce conditions of under-use or over-use should be taken as the measure of dose for that person. [10]

After the patient has taken the drug, he should be observed for a while. When there is appearance of sweat, it indicates that the doṣa has been liquified. Likewise, horripilation will indicate the movement of doṣa from its upward tendency. Now the patient be got seated on a cot which is of knee-height, comfortable, well-equipped with carpet, badsheet and pillow alongwith accessory support. Spitoons should also be kept there. In supporting his head and sides, pressing the navel
and back, his very close and gentle favorites, whose presence is non-embarrassing, may offer their services. [11]

Now the physician should instruct the patient—"keeping your lips, palate and throat open, exert moderately to produce unrisen urges (of vomiting), while bending the neck and upper part of the body slightly, you may help elimination of the vomit if it is not complete, after the urge or for this you may touch your throat with two fingers having nails cut or the stalks of water lily and saugandhika (a variety of lotus)." He should do accordingly. Then the physician should observe carefully the bouts of vomit collected in the spitoon. By observing, the one expert in this knows the characters of proper, inadequate or excessive administration. After observing the characters of bouts he may decide about the necessary action on the basis of symptoms. Hence one should observe the bouts carefully. [12]

These are the signs and symptoms of inadequate, proper and excessive administration of drug such as—absence of bout or occasional bout, vomiting of the entire drug only and bouts with obstruction—these are the symptoms of inadequate administration of drug. If the drug is administered properly, there will be timely vomiting with not much uneasiness, elimination of doñas in order and automatic stoppage of vomiting. This has been divided into three groups—intense, soft and medium according to the quantity of doñas (eliminated). If the drug is administered in excessive dose there will be appearance of foam, blood or brightness in the vomit—these are the symptoms of over-administration. Due to excessive and inadequate administration the complications caused are—tympanitis, cutting pain, secretion, palpitation, bodyache, discharge of pure blood, displacement of viscera, stiffness and exhaustion. [13]
On proper administration of drug when the patient has vomited well, he should wash hands, feet and face well and after having been assured for a while, he should use one of the three types (unctuous, evacuative and pacifying) of smoking according to his strength. Then he should take ablution. [14]

After this, the patient should be taken into a wind-free room and be asked to lie down, then be instructed as "loud speaking, too much sitting, standing or walking, anger, grief, snow, the sun, dew, storm, travelling on vehicles, sexual intercourse, night keeping, day-sleep; antagonistic, during indigestion, unwholesome, untimely, less in quantity and nutritive value, heavy or irregular diet; suppression or propulsion of natural urges—these should not be observed even in thought and thus the whole day should be passed: the patient should do like that. [15]

Then in the same evening or next morning, after taking ablution with lukewarm water, he should take, according to his appetite, the lukewarm, well-cooked, scummy gruel of red rice. The same is repeated in second and third meal-times. In fourth meal-time, well-cooked paste-like preparation of red rice alongwith warm water should be taken without or with a little uncting substance and salt. The same is followed in fifth and sixth meal-times. At the seventh meal-time he should take well-cooked red rice alongwith dilute green gram soup mixed up with a little uncting substance and salt; and warm water should be taken after food. This is to be repeated for eighth and ninth meal-times. In tenth meal-time (cooked rice), alongwith light and dilute meat soup of birds like common quail, grey partridge etc. added with salt should be taken and after food warm water is to be taken. This is followed in eleventh and twelfth meal-times. After this, the patient assimilating nutrition from the diet gradually, should revert to normal diet in seven nights. [16]
(For administration of purgative) the patient should again be prepared by subjecting him to unction and fomentation. Thereafter, when he is cheerful, seated comfortably, has food well-digested, has done oblation, offering, auspicious and expiatory rites, after recitation of swastivācana (mantras wishing well-being) by brāhmaṇas, on a day having auspicious tithi, nakṣatra, karaṇa and muhūrta, he should be asked to take the paste of trivṛt (a purgative drug) in the dose of karsa (10 gm.) suspended in a proper vehicle. The drug should be administered keeping in view the conditions of disorder, drug, place, time, strength, body, diet, wholesomeness, mind, constitution and age and also the disorders. When the patient is purgated well, he should follow the regimen except smoking as said in the context of emesis till he regains strength, complexion and normalcy. When he is endowed with strength and complexion, is cheerful, comfortable and with his food well-digested, he should take bath by head, anoint his body, wear garland, put on undamaged dress and wear suitable ornaments. Then he should meet his friends and kinsmen and be allowed to do his normal duties. [17]

The poor too in case of a disorder requiring evacuation may take the drug even without collecting the rare equipments. Because all men do not have all the requisite means and it is also not that the severe diseases do not attack the poor ones. Hence one should take, in case of affliction, the treatment and also the cloths and diets according to his means. [19-21]
The evacuative therapy eliminates excreta, alleviates diseases, improves strength and complexion and, if administered properly, endows the person with a long life. [22]

Now the (summing up) verses—

The management of emesis and purgation for the kings and the wealthy persons, equipments required, the dosage, symptoms of adequate, inadequate and excessive administrative doses, the complications, the things prohibited for the evacuated and the dietetic order—all this has been said by Punarvasu in the chapter on arrangement for equipments etc. [23-25]

Thus ends the fifteenth chapter on arrangement of equipments etc. in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (15)

CHAPTER XVI

Now (I) shall expound the chapter on the physician equipped for treatment etc. [1]

As propounded by Lord Ātreya. [2]

If the physician having all the equipments for treatment and who is wise, learned and active treats a patient with purgation, he (the patient) enjoys happiness due to proper administration. On the contrary, if a patient is treated with purgation by an ignorant physician he is subjected to miseries because of (complications arising from) excessive and inadequate administration. [3-4]
Debility, lightness, malaise, diminution of disorders, relish, cleansing of heart and complexion, hunger and thirst, timely natural urges, refinement of intellect, normalcy of body-fire—these are the symptoms of proper purgation.

Spitting, uncleansing of heart, regurgitation of kapha and pitta, tympanitis, anorexia, vomiting, debility, absence of lightness, laxity in shanks and thighs, drowsiness, feeling of cold, coryza and obstruction in wind—these are the symptoms of inadequate purgation. Discharge of blood like fat or meat soup; or fluid without kapha and pitta or black blood after the elimination of faeces, bile, mucus and wind in succession; along with thirst, affliction due to vata and fainting—these indicate the excessive administration (of purgation). [5-10]

Indigestion, anorexia, obesity, paleness, heaviness, exhaustion, appearance of boils, urticarial patches and itching, uneasiness, lassitude, fatigue, debility, foul smell, depression, regurgitation of kapha and pitta, sleeplessness or over sleep, drowsiness, impotency, intellectual impairment, inauspicious dreams, loss of strength and complexion even after saturation with body-promoting nutrients—these are the symptoms of the one having plenty of doṣas. For him upward or down-ward evacuation (emesis or purgation) administered according to doṣa and strength is beneficial. [13-16]
In the person whose belly has been evacuated, the body-fire is stimulated; diseases get pacified, normalcy is maintained; sense organs, mind, intellect and complexion are improved, strength, nourishment, progeny and potency are produced. The old age does not get his hold easily and the man lives long free from disorders. Hence one should use the evacuative therapy timely and properly. [17-19]

Doṣas might sometimes aggravate even after treatment with lightening and digestion but they never recur if they are subdued with evacuative therapy. In case of doṣas as well as plants, if the root is not struck at, reappearance of the gone disorders and sprouts (respectively) is certain. [20-21]

In person reduced by evacuative therapy the body should be promoted with intake of nourishing diet together with ghee, meat soup, milk and relishing vegetable soups, massage, anointing, bath, unctuous and non-unction enema. In this way, he obtains well-being and is endowed with long life. [22-23]

For the patient suffering from excessive administration (of evacuative therapy) the intake of ghee, oil processed with sweet drugs or unctuous enema is recommended. In case of inadequate administration, he should be uncted and then again treated with evacuative therapy keeping in view the doṣa, fire and strength and also the previous regimen. Management of the disorders which arise during improper administration of unction, fomentation, evacuation, dietitic regimen has been described in siddhi-section. [24-26]

The dhātuś of the body get into disequilibrium due to imbalance of the cause and they enjoy equilibrium when the cause is in balance. Their (dhātuś) termination is always natural. [27]

There is always a cause in production of beings but none in their annihilation though some regard non-initiation of cause as the cause in the latter case. [28]
After the preceptor finished his above talk, Agnivesa put a query—if there is termination (of disorder) by nature then what is the function of a well-equipped physician? What imbalanced dhātus he brings to equilibrium by means of therapy? What is the nature of therapeutics and its objective? [29-30]

After having heard the question of his disciple, Punarvasu said—O gentle one! hear the argument which is put forth (in this respect) by the great sages. Due to absence of the terminating cause, the cause of annihilation of beings is not observed as in case of eternally moving time due to its fast movement. [31-32]

The being is terminated as it came into existence. There is no causative factor in its annihilation nor is its transformation. [33]

The measures by which the bodily dhātus are brought back to equilibrium constitute the therapeutics (treatment of disorders). This is the function of the physician. The therapy is administered with the objective that there should not be disequilibrium in dhātus and that there should be promotion of dhātus which are in equilibrium. By abstaining from the factors causing disequilibrium and pursuing those causing equilibrium, the imbalanced ones are produced. As the well-equipped physician leads to production of balanced dhātus by means of balanced factors, he is regarded as donor of health, happiness and longevity. The physician, by dint of bestowing health, happiness and longevity, becomes also the donor of virtue, wealth, enjoyment and both the human worlds. [34-38]

Now (the summing up) verses—
The merits of the well-equipped physician and the demerits of the otherwise, symptoms of adequate, inadequate and excessive evacuation; symptoms of the one having plenty of doṣa, merits of evacuative therapy, principle of treatment in relation to its success and failure, rationale in therapeutics, functions of physician—all this has been said by the sage in the chapter of the physician equipped for treatment etc. [39-40]

Thus ends the sixteenth chapter on physician equipped for treatment etc.

in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka (16).

Here ends the fourth quadruplet on preparation (4).

CHAPTER XVII

Now (I) shall expound the chapter on the number of head diseases etc. [1]

As propounded by Lord Ātreyā. [2]

(Agniveśa asked)—How many diseases are pertaining to head and heart? How many disorders are due to proportional variations of vāta etc.? How many are wastings? and how many boils? what are the types of movement of doṣas? O alleviator of doṣas! (tell me).

Having heard the questions of Agniveśa, the preceptor (Lord Ātreyā) said—O gentle, hear my detailed reply to your questions. Five are the head diseases and also the heart diseases. There are sixty two disorders which arise due to pro-
portional variations of doṣas. Wastings are eighteen and seven diabetic boils. Movement of doṣas is of three types. Now hear the details. [3-7]

Suppression of urges, day-sleep, night vigil, narcosis, loud speech, dew, easterly wind, excessive sexual intercourse, inhalation of unsuitable smell, exposure to dust, smoke, snow and the sun, intake of heavy, sour and salads, drinking of too much cold water, head injury, vitiated āma, weeping, suppression of tears, clouds, mental abnormality, use of those unsuitable for place and time—these factors vitiate vāta etc. and also blood in the head which produce various types of diseases in head. [8-11]

Pain in half or entire head, coryza, disorders of mouth, nose, eyes and ear, giddiness, facial paralysis, tremors in head, stiffness, in back neck and jaws and other various disorders due to vāta etc. (doṣas) and krimis (organisms). [13-14]

Now listen about the five head diseases along with causes and symptoms as said earlier by the great sages. Due to loud and too much speech, sharp drinks, vigil, contact with cold wind, sexual intercourse, suppression of urges, fasting, injury, excessive vomiting and purgation, tears, grief, fear and anxiety; excessive exhaustion due to weight-carrying and travelling on foot vāyu gets aggravated and vitiated and entering into the cranial veins produces these symptoms. There is intense pain due to vāta particularly in temporal regions and nape, middle of the eyebrows and forehead have burning sensation and excessive pain. There is dizzi-
ness and pain in ears, eyes seem to be coming out (due to pain), the entire head reels about and seems to be broken on sutures, the venous plexuses have excessive throbbing and neck becomes stiff. The patient gets relief from unctuous and hot applications. This is about head diseases caused by vāta. [15-21]

By (excessive) use of pungent, sour, salt, alkali, wines, by anger and over exposure to the sun and fire, pitta gets vitiated and being located in head produces head diseases. Because of this, the head as if burns and has pain and is pacified by cold. The eyes have burning sensation and there are thirst, giddiness and perspiration. [22-23]

Due to sedentary habits, too much sleep, over intake of heavy and unctuous diet, kapha is vitiated and causes head diseases. In this the head has dull pain, numbness, cold sensation and heaviness. There are also drowsiness, lassitude and anorexia. [24-25]

In head diseases caused by all the three doṣas, there are pain, giddiness and tremors due to vāta; burning sensation, narcosis and thirst due to pitta and heaviness and drowsiness due to kapha. [26]

By (excessive) intake of tila, milk, jaggery; eating during indigestion, putrified and mixed up food in those having abundance of doṣas, excessive moisture arise in bloody kapha and muscles. Then due to increase of moisture in head the trouble-creating organisms cause head disease with loathsome symptoms. One should diagnose the case of krimiroga (worm-affection) by the symptoms—piercing and cutting pain, functional disorders, itching, swelling, difficulty in movement—by observing the worms. [27-29]

Due to grief, fasting, physical exercise; intake of rough, dry and a little food the (aggravated) vāyu entering into the heart produces severe disorders. In
vātika heart disease, the symptoms are—trembling, cramps, stiffness, fainting, vacant look, tearing pain and aggravation of pain when the food is digested. [30-31]

Hot, sour, salty, alkaline and pungent food, eating during indigestion, wines, anger and the sun vitiate the pitta in the heart. In this pittaja heart disease, these symptoms appear—burning sensation in cardiac region, bitterness in mouth, bitter and sour eructation, exhaustion, thirst, fainting, giddiness and perspiration. [32-33]

Kaphaja heart disease is caused by excessive intake, use of heavy and unctuous substances, little mental and physical work and indulgence in sleep. In this the patient suffers from drowsiness and anorexia and feeling of numbness, cold and weight in the cardiac region as if it is pressed with stone. [34-35]

(Heart disease is troublesome and hardly curable as said by the great sages).

The evil-natured who takes sesamum, milk, jaggery etc. in the heart disease caused by all the three došas, suffers from a gland appearing in a portion of the heart. Moreover, his rasadhātu attains moisture in a portion of the vital organ due to which organisms develop, spread in the region and lead to decay of the heart. The patient feels pain as if the heart is pierced by needles or cut by weapons, itching and intense pain. Diagnosing the case as krimija hṛdṛoga (heart disease caused by organisms) on the basis of the above symptoms one should take immediate steps to overcome the disorder which is emergent as well as severe. [36-40]

Combination of all the three aggravated došas is of thirteen types—two došas dominating (3), one doša dominating (3), došas in diminished, moderate and domi-
nant conditions (6), equal aggravation of all doṣas (1); combination of two aggra­
vated doṣas is of nine types—dominant aggravation of one doṣa (6) and aggravation of both the doṣas equally (3), aggravation of single doṣas (3)—Thus the state of ag­
gravation is of twenty five types. Likewise, the diminution on doṣas is also of twenty five types making the number as fifty. Conditions of taking aggravation and diminu­
tion of doṣas together come to twelve. Such as (a) one aggravated, one normal, one diminished (6), (b) two aggravated, one diminished (3), (c) one aggravated, two di­
minished (3).

Thus doṣas can combine together in various proportions which come to the total number of sixty two as explained above. [41-44]

When, in the event of diminution of kapha, vāta carries away the normal pitta from its location, it produces unstable tearing pain, burning sensation in those organs wherever it spreads along with fatigue and debility.

When in the state of diminution of pitta, the dominant vāta drags on kapha, it causes pain, cold sensation, stiffness and heaviness. When pitta, in diminution of kapha, obstructs the normal vāta burning sensation arises.

When pitta, in diminution of vāta, blocks the normal kapha, it produces drowsi­ness, heaviness and fever.

When aggravated kapha, in diminution of pitta, creates obstruction to vāta, it produces shivering, heaviness and fever.
When kapha, in the event of diminution of vāta, obstructs the normal pitta, it causes mildness of appetite, stiffness of head, sleep, drowsiness, delirium, heart disease, heaviness in body, yellowness of nails etc., spitting of mucus and bile.

When vāta is diminished and kapha moves along with pitta, it produces anorexia, indigestion, malaise, heaviness, fatigue, nausea, salivation, paleness, distress, narcosis, irregularity in purgation and digestion.

When pitta is diminished and kapha combines with vāta, it causes unstable stiffness, cold and piercing pain, heaviness, mildness of digestion, non-inclination to food, trembling, whiteness of nail etc. and coarseness of body parts.

When kapha is diminished and both vāta and pitta are aggravated, it produces giddiness, cramps, piercing pain, burning sensation, cracking, trembling, body ache, wasting, distress and fuming.

In diminution of vāta and pittà, kapha, blocking up the channels, produces loss of movement, fainting and difficulty in speech.

In diminution of vāta and kapha, pitta dislocates the ojas and produces malaise, weakness in sense organs, thirst, fainting and loss of function.

In diminution of pitta and kapha, vāta produces severe pain in vital organs, loss of sensation or trembling. [45-61]

Doṣas, if aggravated, show their symptoms according to the strength; if diminished, give up their normal character and if normal, perform their functions properly.[62]

Now the symptoms of diminution of vāta etc. (doṣas), rasa etc. (dhātus), malas and ojas will be described. The symptoms of diminished vāta etc. have already been mentioned. (Now the remaining ones are described).

In diminution of rasa, the patient stirs about, does not tolerate loud sound, even on slight exertion his heart palpitates, aches and (even) fails.
In diminution of rakta (blood)—the skin becomes coarse, cracked and lustreless.

In diminution of māmsa (muscle)—there is obvious emaciation of buttocks, neck and abdomen.

In diminution of medas (fat)—there is cracking of joints, anxious expression, exhaustion and thin abdomen.

In diminution of asthi (bone), there is falling of hairs, nails, beards and mustaches and teeth, fatigue and laxity of joints.

In diminution of majjā, the bones are weakened and light as if decaying. They are also always affected with vātika disorders.

In diminution of semen, debility, dryness of mouth, paleness, malaise, fatigue, impotency and non–ejaculation of semen are the symptoms.

In diminution of faeces, vāta as if pressing the intestines and lifting the belly upwards moves obliquely and upwards.

In diminution of urine, there are dysuria, abnormal colours in urine, excessive thirst and dryness of mouth.

In case of diminution of other malas, the respective excretory passages become vacant, light and over-dried up. [63-72]

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Прошамъ яойтете зо:е: шаріерасміпіпкіріанам 1 сарйшрпіп іпгуріс лайааніві прэййатет 117511

(Бамер: фалпухіпюо вішъ санпірліпі пушъ 1 табдож: ріпкімпіпі го:е: санпірліпі нуанап 117611)

When the ojas is diminished, the person is fearful, weak, always worried, having disorders in sense organs, deranged lustre and mental ability, rough and emaciated.

The substance of white or red, slightly yellowish colour which resides in heart is known as ojas. The person dies if it is destroyed. In the body of living beings the ojas is produced first. This has the colour of ghee, taste of honey and smell of fried paddy. [73-75]

(As the bees collect honey from the fruits and flowers, organs of the persons constitute the ojas with their activities. (1)

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Excessive exercise, fasting, anxiety, rough, little and measured diet, wind and the sun, fear, grief, ununctuous drinks, vigil, excessive discharge of mucus, blood, semen and other excreta, time-factor (old age and receiving seasons) and injury by organisms—these are the causes of diminution of ojas. [76-77]
In the person eating heavy, unctuous, sour and saline substances in excessive quantity and also the new grains and fresh drinks, having over sleep and sedentary habit, having abstained from physical and mental work and also neglecting evacuation, kapha, pitta, māmsa and medas aggravated excessively and they all obstruct the path of vāta which carries the ojas to Basti (urinary passage) and thus the obstinate madhumeha (diabetes mellitus) arises. It shows the symptoms of vāta, pitta and kapha now and then after diminution again develops. If it is overlooked seven severe piḍakas (boils) arise in muscular areas, vital parts and joints. [78-82]

These piḍakas (boils) are seven–śarāvikā, kacchapikā, jālinī, sarṣapī, vinatā and vidradhi.

The śarāvikā type of boils is raised at margins, depressed in centre, blackish in colour, has moisture and pain and looks like an earthen saucer.

The kacchapikā type has deeper pain particularly of piercing nature, covers a wide area, is smooth and similar to the back of tortoise.

The jālinī type of boil is stiff, has venous network, unctuous discharge, big base, excessive pain particularly of piercing nature and minute openings.

The sarṣapī type is not very big, quickly suppurating, very painful and having mustard-like (small) boils.

The alajī type of boil, at the time of appearance, causes burning sensation in skin, thirst, fainting and fever; spreads over and constantly produces terrible burning pain like fire.

The vinatā type of boil has deep pain and thick discharge, appears in back or abdomen, is big, depressed and blue. [83-89]
Vidradhi (abscess) is of two types—external and internal. The external one is located in skin, ligament and muscle, resembles tendon and is very painful.

By intake of winter cereals, burning, hot, rough and dry food, taking antagonistic, during indigestion, mixed up, irregularly and unwholesome diet; drinking damaged and plenty of wine, suppression of urges, fatigue, complicated physical exercise and sleep, excessive weight-carrying, travelling on foot and sexual intercourse; when dosas in body affect the māmsa and rakta, deep-seated, painful and severe gland like node appears in cardiac region, kloman, liver, spleen, lumbar region, kidneys, navel, groins or urinary bladder. Because of having impure blood in abundance it gets quickly inflamed and that is why it is called as vidradhi (that causes vidāha—inflammation). In vidradhi predominant in vāta, perforating and cutting pain, giddiness, distension, sound, throbbing and spreading characters are there. In paittika type, thirst, burning sensation, fainting, narcosis and fever while in kaphaja type yawning, nausea, anorexia, stiffness and shivering are there. In all types of abscess, intense pain is the main symptom. The pain may be of various natures such as cutting, burning or stinging. (As regards the character of discharge), it is thin, rough, reddish or blackish and foamy in vātiya vidradhi; resembling soup of sesamum, black gram and kulattha in paittika vidradhi and white, slimy, thick and abundant in kaphaja vidradhi. The sānnipātika type (caused by the combination of all the three doṣas) has got all the above symptoms. [99-100]

Now (I) shall tell about the particular symptoms according to location of vidradhis for the knowledge of prognosis. In vidradhi located in the main vital organ (heart), there will be palpitation, feeling of darkness before eyes, cough and dyspnoea; in that located in kloman, there will be thirst, dryness of mouth and
obstruction in throat. In liver abscess dyspnoea, in spleen abscess difficult inspiration, in abscess developed in lumbar region of abdomen pain in sides of abdomen, chest and scapular region; in renal abscess stiffness in back and waist, in umbilical abscess hiccup, in groin abscess weakness in legs and in bladder abscess difficulty and foul odour in urine and faeces is the characteristic symptom. [101]

In abscesses located in upper parts, when they ripen and burst the discharge comes out of the mouth; in those located in lower parts from anus and in those located in navel the discharge comes out of both ends. [102]

Amongst them, the abscesses located in cardiac region, navel and urinary bladder, those ripened and caused by all the three dosas are fatal. The remaining can be amenable to treatment if some expert and swift-handed physician is found. Hence recently appeared abscess should be treated immediately with unction and purgation because it is (disastrous) like weapon, serpent, lightening and fire. The treatment is followed on the lines for that in gulma. [103]

These boils arise even without prameha (diabetes) in persons with deranged medas (fat), they do not come to notice till they acquire a large area. Šārāvikā, kacchapikā and jālinī types of boils are hardly tolerable and severe and arise in person having abundance of kapha and medas. On the other hand, sarṣapī, alajī, vinātā and vidradhi are curable ones. They are dominant in pitta and occur in persons with little medas.

The diabetic who develops boils in vital organs, shoulder, anus, hands, breast, joints and feet does not survive. [104-107]
(Apart from these) there are other types of boils such as those having red, yellow, black, reddish, pale, yellowish, ash-like and deep black colour. Some are soft while others are hard; some are big while some are small; some of them are slow-growing while others are fast-growing; some are mildly painful while others are intensely painful. After observing them, one should diagnose according to the respective causes and symptoms of vāta etc. and treat them immediately before complication develops. Thus, dyspnoea, gangrene, fainting, hiccup, narcosis, fever, metastasis and obstruction in vital organs—these are the complications of boils. [108-111]

Diminution, normalcy and aggravation are three types of movement of doṣas. The other threefold movement is upward downward and oblique and the other three types are movement in belly, extremitis (dhātu) and marmāsthi-sandhi (vital organs and bone joints). Thus threefold movement of doṣas is said.

Accumulation, vitiation and pacification of pitta, kapha and vāta occurs in seasons of rains etc. respectively. Thus conditioning is natural by the effect of seasonal changes. [112-114]

Again, movement (of doṣas) is of two types—normal and abnormal. For instance, pitta, having the nature of heat, is responsible for digestion in living beings but when vitiated it causes many disorders. Kapha, in normal state, is (responsible for) strength but when abnormal becomes excretion. In other words, the normal kapha is said as ojas while the abnormal one is sinful (cause of various disorders). Likewise, all the movements are due to (normal) vāta and it is taken as life breath of the living beings but in abnormal state it produces disorders even obstructing the life breath. [115-118]

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1. Pitta is accumulated, vitiated and pacified in rainy season, autumn and early winter respectively. Kapha is accumulated, vitiated and pacified in early winter, spring and summer respectively. Vāta is accumulated, vitiated and pacified in summer, rainy season and autumn respectively.
The self-controlled person, observing himself as always surrounded by enemies, should always cautiously manage himself with a desire to have a long life. [119]

Now (the summing up) verses—

Head diseases along with heart diseases, diseases arisen due to proportional variations, diminutions, boils, movements of doṣas—all this has been explained by the seer of realities and wishing welfare of the people in this chapter on the number of head diseases for the knowledge of physicians. [120-121]

Thus ends the seventeenth chapter on the number of head diseases in Ślokasthāna in the treatise composed by Agniveṣa redacted by Caraka. (17)

CHAPTER XVIII

Now (I) shall expound the chapter on thee swellings etc. [1]

As propounded by Lord Ātreya. [2]

There are three (types of) swelling caused by vāta, pitta and kapha. They are again of two types-innate and exogenous. [3]

The exogenous swellings are caused by excision, incision, injury, breaking, hinderance, grinding, heating, stroking, binding, twisting, piercing, pressing, or by contact of the juice of flowers and fruits of bhallātaka. bristles, kapikacchu and insects, harmful (poisonous) leaves, creepers and shrubs or by sweating, crawling,
and urination of poisonous (insects) on body parts, or attacking of poisonous animals with fangs, teeth, horns and nails or exposure to oceanic wind, poisonous wind, snowfall or fire. [4]

They are known, in the beginning, by their respective etiology and symptoms which differ from innate symptoms partly. These (exogenous swellings) subside when treated with bandage, mantras, anti-toxic drugs, pastes, heating and cooling etc. [5]

Innate swellings are caused by improper administration of unction, fomentation, emesis, purgation, non-unctuous and unctuous enema and head evacuation or improper dietitic regimen after evacuative therapy or excessive emaciation consequent to diseases like vomiting, alaska, cholera, dyspnoea, cough, diarrhoea, phthisis, anaemia, abdominal enlargement, fever, excessive vaginal discharges, fistula-in-ano and piles or due to leprosy (skin diseases), itching, boils etc. or by suppression of natural urges as of vomiting, sneezing, eructation, semen, wind, urine and faeces or in the debilitated after evacuative therapy, diseases, fasting or travelling on foot, by sudden intake of too heavy, sour, saltish, preparations of (rice) flour, fruit, vegetables, pickles, curd, salads, wines, imperfect curd, germinated or fresh awned and leguminous grains and marshy and aguatic animals, by eating earth, mud or brick; by excessive intake of salt, by compression of foetus, abortion or improper postpartum management or due to aggravation of doṣas. Thus the general etiology is said. [6]
Special features are as follows:

Vāyu, vitiated by cold, rough, light, non-slimy substance, fatigue, fasting, excessive emaciation and wasting etc. overcoming the twak, māmsa, rakta etc. produces swelling. This is quickly arising and subsiding. The part affected becomes blackish or reddish or has normal complexion, moving, pulsating, with skin and hair coarse, rough and broken. The person feels that part as if excised, incised, pressed, pierced with needles, crawled over by ants, has irritating sensation as if pasted with mustard, contracts or expands. This is (the character of) vāta śotha (swelling due to vāta). (1);

Pitta, vitiated with intake of hot, sharp, pungent, alkaline, salt, sour food and eating during indigestion, and heating with fire and the sun, overcomes the twak, māmsa and rakta and thus produces swelling. It quickly arises and subsides. The part affect has black, yellow, blue and coppery tinge, hot, soft and with brown and coppery hairs. It has burning sensations of various natures, is hot, perspiring, moist and likes the contact of hot things. Thus is (character of) pitta śotha (swelling due to pitta). (2);

Kapha, vitiated by use of heavy, sweet, cold and unctuous food; over sleep and absence of exercise etc., overcomes twak, māmsa, rakta etc. and thus produces swelling. It arises and subsides with difficulty. The part affected is pale, unctuous, smooth, stable, thick, with white hair tips and tolerant of touch and heat. This is (the character of) kapha-śotha (swelling due to kapha). (3)

By combination of respective causes and symptoms dwidośaja (produced by two doṣas combined together) swellings occur which are three in number. Likewise, by combination of respective causes and symptoms of all the three doṣas sānnipātika swelling arises which is only one. Thus swelling is of seven types. [7]

From various points of view, swelling is two types (innate and exogenous), of three types (caused by three doṣas separately), of four types (caused by three doṣas and one exogenous), of seven types (caused by three doṣas separately (3)+ by combination of two doṣas (3) + by combination of three doṣas (1)=, of eight types (above seven and one exogenous) but basically, swelling is one having protuberance in common. [8]
Here are the verses-

In vatika swelling, the body parts have swelling, they seem as numbed, are painful and after pressure regain the usual position. The swelling which is reddish subsides in night and also by unctuous and hot massage is of vatika type.

In paitika swelling, the patient suffers from thirst and fever, the part has burning pain, perspiration, moisture and smell. It starts with the middle of the body, the patient has yellow eyes, face and skin, thin skin and diarrhoea.

Cold, immobile, itching, pale swelling which does not rebound after pressure is of kaphaja type. The swelling which does not bleed on cutting with sharp weapon or kuśa grass but oozes hardly some slimy discharge is also of kaphaja type. Where there is combination of causes and symptoms of two doṣas, it is dwidośaja. The sannipataja has the combination of causes and symptoms of all the three doṣas. [9-15]

The swelling which starts from feet and spreads all over the body is curable hardly and also the one which starts from the face in women. In men or women, if the swelling arises from the genitals, it is mostly difficult to be cured and also the one having complications. [16-17]

Vomiting, dyspnoea, anorexia, thirst, fever, diarrhoea and debility—these seven are the complications of swelling. [8]
The quickly emerging swelling caused by kapha, vitiated and located at the tongue root produces upajihvikā.

The similar swelling cused by kapha, vitiated and located in kākala (uvula) produces galaśuntikā.

The vitiated kapha located outside the throat causes swelling slowly which produces galagaṇḍa (goitre).

When the vitiated kapha, firmly located within the throat causes swelling quickly, it produces galagraha.

When vitiated pitta alongwith rakta spreads in skin it causes swelling with redness which produces visarpa (erysipelas).

When vitiated pitta is located in skin and rakta, swelling and redness appear which causes piḍakā (boils).

When the vitiated pitta goes to rakta and dries up there, it produces tilaka, piplu, vyaṅga and nīlikā.

When the vitiated pitta is located in temporal regions, severe swelling known as sāṅkhaka is produced.

When, at the end of fever, pitta gets vitiated and is located at the roots of the ears, a severe and fatal swelling arises.

When the vitiated vāta elevates the spleen producing mild pain in sides, the spleen enlarges.

When the vitiated vayu is located in the regions of gulma causing swelling and pain, it produces vṛddhi.

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When the vitiated vāta is located beneath the skin and muscles producing swelling in abdomen, it causes udara.

When the vitiated vāta stays localised in the belly and moves neither upwards nor downwards, it causes anāha.

In the context of swelling, there are other swellings like adhimāmsa, arbuda etc. which have specific names and forms.

When all the three doṣas aggravate simultaneously and get located at the root of tongue, they produce intense burning sensation, swelling and various types of pain, this quickly fatal disease is known as Rohinī. In this the maximum life of the patient is three days. But if treated by an expert physician one recovers immediately. [19-36]

There are certain curable diseases of severe nature which become fatal in case they are improperly managed or not given adequate treatment. There are other curable diseases which are mild and get alleviated certainly with or without effort.

There are other incurable diseases known as palliable in which even excellent treatment enables the patient to move along. While there are other (incurable) diseases where even the treatment with much effort provided by the ignorant (physicians) does not succeed. The wise (physicians) should not treat them.

Thus diseases are of two types—curable and incurable. Again by dividing them each as mild and severe they become of four types. [37-41]

In fact, the diseases are innumerable being divided on the basis of disorder, colour, etiology, symptoms, and name. Their systematisation has been attempted in the form of some gross diseases. However, in other cases, general principle may be followed. [42-43]
The one who can not label a disorder with some name should not feel ashamed because all disorders have no established footing by name. The reason is that the same vitiated doša causes various disorders according to variation in etiology and location. Hence one should initiate treatment after having complete knowledge about the nature of the disorder (pathogenesis), locations and etiological factors. The one who initiates treatments, after knowing these three, rationally and according to prescribed procedure, does not get confused in actions. [44-47]

Enthusiasm, inspiration, expiration, movements, normal processing of dhātus and normal elimination of excreta—this is the normal function of vāyu.

Vision, digestion, heat, hunger, thirst, softness in body, lustre, cheerfulness and intellect—this is the normal function of pitta.

Uncutiousness, binding, firmness, heaviness, potency, strength, forbearance, restraint and absence of greed—this is the normal function of kapha. [49-51]

The diminution of vāta, pitta and kapha is known by deficiency in normal function or increase in opposite actions. [52]

The aggravation of došas is known invariably by the increase in their normal functions. Thus, normalcy, diminution and aggravation of došas are examined. [53]

Now (the summing up) verses—

Number, causes, symptoms and prognosis of swellings, the precedent swellings in various diseases, types of diseases, three important points, normal functions and symptoms of diminution and aggravation of došas—all this has been explained in
this chapter on three swellings etc. by Punarvasu who is free from tamas and rajas doṣas, greed, conceit, pride and ambition. [54-56]

Thus ends the eighteenth chapter on three swellings etc. in Ślokasthāna in the treatise composed by Agniveṣa and redacted by Caraka. (18)

CHAPTER XIX

Now (I) shall expound the chapter on eight abdominal diseases etc. [1]

As propounded by Lord Ātreya. [2]

There are eight udara rogas, eight types of suppression of urine, eight defects of breast milk, eight defects of semen.

Seven types of leprosy, seven diabetic boils, seven types of erysipelas,

Six types of diarrhoea, six types of udāvarta, five types of gulma, five disorders of spleen, five types of cough, five types of dyspnoea, five types of hiccup, five types of thirst, five types of vomiting, five types of anorexia, five head diseases, five heart disorders, five types of anæmia, five types of insanity,

Four types of epilepsy, four eye diseases, four ear diseases, four types of coryza, four mouth diseases, four diseases of grahaṇi, four types of narcosis, four types of
fainting, four types of wasting, four types of impotency; three types of swelling, three types of leucoderma, three types of internal haemorrhage;

Two fevers, two wounds, two types of contractures, two types of sciatica, two types of jaundice, two types of āma, two types of vātarakta, two types of piles;

One ūrurstambha (thigh stiffness), one coma, one great disease;

Twenty groups of krimis (organisms), twenty types of prameha, twenty types of yonivyāpat (female uterine disorders)

Thus forty eight disease-syndromes have been mentioned in this context. [3]
Eight abdominal diseases are vatodara, pittodara, kaphodara, sannipatodara, plīhodara, badhoddara and dakodara. Eight types of suppression of urine are due to vāta, pitta, kapha, sannipāta, asmarī (stone), šarkarā (gravel), šukra (semen) šonoța (blood). Eight defects of breast-milk are—abnormal colour, abnormal smell, abnormal taste, sliminess, frothiness, roughness (fat below normal), heaviness and excess of fat. Eight types of defective semen are—dilute, dry, frothy, whitish, putrid, over-slimy, mixed with other materials, precipitating. (1)

Seven types of leprosy are—kapāla, udumbara, maṇḍala, ṛṣyajīhwa, puṇḍarīka, sidhma, kākana. Seven diabetic boils are—śarāvīkā, kacchapikā, jālinī, sarṣapī, alajī, vinatā, vidradhi. Seven types of visarpa (erysipelas) are those caused by vāta, pitta, kapha, sannipāta and agni, kardamaka and granthi. (2)

Six types of diarrhoea are those caused by vāta, pitta, kapha, sannipāta, fear and grief. Six types of udavarta (upward movement of vāyu) are those caused by (suppression of natural urges of) flatus, urine, faeces, semen, vomiting and sneezing. (3)

Five types of gulma are those caused by vāta, pitta, kapha, sannipāta and rakta. Similar are the disorders of spleen. Five types of cough are there due to vāta, pitta, kapha, ksata (injury) and ksaya (wasting). Five types of dyspnoea are mahā (major), ārdhwa (upward), chinna (intermittent), tamaka (bronchial asthma), ksudra (minor). Five types of hiccup are—major, deeper, intermittent, minor and dietetic. Five types of thirst—due to vāta, pitta, āma, wasting and as complication. Five types of vomiting are those due to exposure to undesirable sense objects and aggravation of vāta, pitta, kapha and sannipāta. Five types of
anorexia are those caused by vāta, pitta, kapha, sannipāta and dislike. Five head diseases are those caused by vāta, pitta, kapha, sannipāta and krimi (organisms). Similar are the diseases of heart. Five types of anaemia are those caused by vāta, pitta, kapha, sannipāta and earth-intake. Five types of insanity are those caused by vāta, pitta, kapha, sannipāta and exogenous factor. (4)

Four types of epilepsy are those caused by vāta, pitta, kapha, sannipāta and exogenous factor. Similar are the four types of eye diseases, ear diseases, coryza, mouth diseases, disorders of grahanī, narcosis and fainting. Four types of wasting are due to overwork, suppression of natural urges, wasting and irregular diet. Four types of impotency are those caused by genetic defect, penile defect, old age and spermatozoal disorder. (5)

Three types of swelling are those caused by vāta, pitta and kapha. Three types of leucoderma are—red, coppery and white. Three types of internal haemorrhage are—upper (from upper parts like mouth, nose etc.) lower (from lower parts like urethra, anus, and vagina) and both simultaneously from both the above passages including the hair ducts of skin). (6)

Two types of fever—one caused by cold and amenable to heat and other caused by heat and amenable to cold, two types of wound—innate and accidental. Two types of contracture—one external (backward) and the other internal (forward). Two types of sciatica—one caused by vāta and the other by vāta and kapha. Two types of kāmalā one located in belly and the other in exterior parts. Two disorders of āma—alasaka and visūcikā, two types of vāta-rakta—one deep and the other superficial, two types of piles—one dry and the other moist. (7)

Urustambha (stiffness of thigh) is only one caused by āma as well as tridoṣa, samnyāsa (coma) is one due to three doṣas and involving both mind and body. Mahāgada (great disease) is one which is adherence to unreality. (8)

Amongst twenty types of krimi (organisms) are—two types of those produced by external excreta, namely yūkā and pipīlikā (lice and ticks), six produced in blood namely—kesāda, lomāda, lomādwiṇa, saurasa, audumbara, jantumāṭṛ, seven due to kapha namely, antrāda, udarāvesṭa, hṛdayāda, curu, darbhapuṣpa, saugandhika, mahāguda; five in faeces kakeruka, makeruka, leliha, saśūlaka, sausuśāra; amongst twenty types of prameha, those caused by kapha are ten namely—udakameha, ikṣubālikārasameha, śāndrameha, śāndraprasādameha, śuklamameha, śukramameha, śītameha, śanairmeha, siktameha and lālāmeha. Those due to pitta are—kṣārameha, kālameha, nilameha, lohitameha, maṉṭiṣṭhā-mehe, haridrāmeha. Those due to vāta are—vasāmeha, majjameha, hastimeha and madhumeha (diabetes). These are the twenty pramehas. The uterine disorders are twenty. Amongst them four
are caused directly by doṣas such as vātika, paittika, kaphaja and sānnipātika. The remaining sixteen are named after the specific characters evolved due to combination of doṣas and dūṣyas such as raktayoni, ara jaskā, acaraṇā, aticaraṇā, prākaraṇā, upaplutā, pariplutā, udāvarttinī, karṇinī, putragnihī, antarmukhī, sūcīmukhī, ṣuṣkā, vāminī, śaṅḍhayoni and mahāyoni. Thus are twenty uterine disorders. (9)

This is simply a brief enumeration which will be described accordingly later on. (4)

All the innate disorders do not arise except from vāta, pitta and kapha. As a bird, though flying over all the day, does not transcend its shadow, all the disorders caused by disequilibrium of innate factors do not go beyond (causation of) vāta, pitta and kapha. The wise physicians having observed the location, characters and functions of vāta, pitta and kapha define the disorders caused by them. [5]

The multiple groups of disorders in the body which are caused by the disequilibrium of innate factors are not independent of pitta, kapha and vāta. Only exogenous disorders are different from them. [6]

Sometimes exogenous factor follows the innate disorder and the innate factor get associated with the exogenous disorder when it is developed. There one should start the treatment after knowing well the primary cause and the secondary factor. [7]
Now the (summing up) verses–

The diseases in each group having twenty, one and three types of disorders; eight diseases having two types, ten diseases having four types, twelve diseases with five types, four diseases having eight types, two diseases with six types and three diseases with seven types have been mentioned in the chapter on the eight abdominal diseases. [8-9]

Thus ends the nineteenth chapter on eight abdominal diseases etc. in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka. [19]

CHAPTER XX

Now (I) shall expound the chapter on major diseases. [1]

As propounded by Lord Ātreya. [2]

Four (type of) diseases arise—those caused by extrinsic factor, vāta, pitta and kapha. All four have abnormality in common and from this point of view they are one. From etiological point of view, they are of two types—exogenous and innate. Their location is also two-fold—mind and body. But disorders are innumerable because of innumerable variations in constitution, location, symptoms, etiology and proportion of causative factors. [3]

The exogenous diseases occur due to biting with nails and teeth, exorcism, curse, contact of evil spirits, injury, piercing, binding, twisting, compression, hanging, burns, wounds from weapons, thunder-bolt and infection with organisms etc. the innate disorders originate from the disequilibrium of vāta, pitta and kapha. [4]
Exciting cause of both the exogenous and innate disorders is unharmful contact with the sense objects, intellectual error and consequence. [5]

All these four (types of) disorders, when quite advanced, accompany each other, still they do not create any doubt among themselves. [6]

The exogenous disorder is preceded by pain and followed by disequilibrium of vāta, pitta and kapha while in innate disorder the disequilibrium of vāta, pitta and kapha precedes which later on produces pain. [7]

Now the division of location of these three doṣas will be explained such as—

Vāta, pitta and kapha pervade the entire body and thus produce good or bad consequences in the entire body when non-aggravated or aggravated. In the state of normalcy (they produce) good consequences like development, strength, complexion, cheerfulness etc. while in that of abnormality they cause bad consequences known as disorders. [9]

These disorders are of two types—one having general cause and the other having specific cause. Amongst them, the general disorders are explained earlier in the chapter on eight abdominal diseases etc., those of the second group will be explained in this chapter. Such as eighty disorders of vāta, forty of pitta and twenty of kapha. [10]
First of all, (I) will explain the disorders of vāta such as—cracking of soles, pain in foot, foot drop, numbness in feet, pain in ankles, stiffness in ankles, cramps in calf, sciatica, tearing pain in knees, dislocation of knees, stiffness in thighs, loss of movement in thighs, lameness, prolapose of rectum, pain in anus, twitching in scrotum, stiffness in penis, pain in groins, pain in pelvis, pain in defaecation, upward movement of vāyu, limping, hunch back, dwarfism, stiffness in sacral region, stiffness in back, compression in sides, twisting pain in abdomen, cardiac dysfunction, tachycardia, shivering in chest, constriction in chest, chest pain, wasting of arms, stiffness of neck, stiffness of sternomastoid, hoarseness of voice, pain in jaw, cracking of lips, pain in eyes¹, pain in teeth, loose teeth, numbness, stammering, astringent taste in mouth, dryness of mouth, loss of taste sensation, loss of smelling sensation, ear-ache, dizziness, deafness, stiffness in eyelids, contraction in eyelids, loss of vision, pain in eyes, squint, twisting of eye brows, pain in the temporal region, pain in forehead, headache, cracking of scalp, facial paralysis, monoplegia, polyplegia, hemiplegia, convulsions, tetanic convulsions, feeling of darkness before eyes, giddiness, tremors, yawning, hiccup, malaise, excessive delirium, roughness, coarseness, blackish and reddish lustre, insomnia, instability of mind—these are the eighty most prominent ones among the innumerable disorders of vāta. [11]

¹ The correct version should be 'Tālubheda' (as in the Aṣṭāṅga samgraha) which means 'cleft palate'.
In all these vātika disorders—said or unsaid—the following natural and specific characters are observed, finding which wholly or partly, the expert physicians undoubtedly diagnose them as only the disorders of vāta. They are—roughness, coldness, lightness, non-sliminess, motion, formlessness and instability are the specific characters of vāta. Vāta, having such characters, produces the following actions in respective organs when enters into them. Such as separation, dislocation, division, attachment, tearing, malaise, exhilaration, thirst, tremors, circumvention, looseness, piercing pain, pain, movement etc. and also coarseness, roughness, non-sliminess, porousness, reddish lustre, astringent taste and tastelessness, wasting, pain, numbness, contra-ction, stiffness, limping etc. are the actions of vāyu. If these are found in some disorder that should be diagnosed as vātic one. [12]

Vāyu is treated with sweet, sour, salted, unctuous and hot therapeutic measures and also by application of non-unctuous and unctuous enema, snuffling, diet, massage, anointing, bath etc. in appropriate dose and time. Amongst all of them, non-unctuous and unctuous enema are regarded as the important ones in (the treatment of) vāta because enema enters into the colon shortly and cuts off the entire pathogenic root of vāta. Thus when vāta is overcome there, the disorders of vāta in other parts of the body are pacified like the tree when cut at the root gets definite destruction of its other parts as stem, branches, aerial root, flowers, fruits, leaves etc. [13]

Hereafter (I) will explain the forty disorders of pitta such as—heating, scorching, burning, intense burning, fuming, hyperacidity, burning in stomach and oesophagus, internal burning, burning in scapular region, pyrexia, over-
perspiration, foul smell in body, tearing of body parts, excessive moisture in blood, moistening of muscles, burning in skin, tearing of skin, thickening of skin, urticarial patches, pustules, internal haemorrhage, haemorrhagic patches, greenishness, yellowness, bluishness, herpes, jaundice, bitterness in mouth, bloody smell from mouth, foetid smell from mouth, excessive thirst, loss of contentment, stomatitis, inflammation in throat, inflammation in eyes, inflammation in anus, inflammation in penis, discharge of pure blood, fainting, green or yellow colour in eyes, urine and faeces—these are the prominent ones among the innumerable disorders of pitta. [14]

In all these disorders of pitta—said or unsaid—the following ones are the specific characters and actions finding which wholly or partly the expert physicians diagnose the case undoubtedly as one of the paittika disorders. Such as—heat, sharpness, fluidity, slight unctuousness, colours except white and reddish, fishy smell, pungent and sour taste and movability—are the specific character of pitta. This sort of pitta exhibits the following actions in respective parts where it enters into. Such as—burning, heat, inflammation, perspiration, moisture, sloughing, itching, discharge and redness alongwith the appearance of respective smell, colour and taste—are the action of pitta, which, if found, indicate undoubtedly the paittika disorders. [15]

This should be managed with sweet, bitter, astringent and cold measures and also by application of unction, purgation, pasting, bath, massage etc. which alleviate pitta, according to proper dose and time. Purgation is regarded as the most important one amongst all the therapies for pitta by physician because from the very start on entering into the āmāsaya (location of āma doṣa) it extracts the entire pathogenic root of pitta and when it is overcome, the paittika mainfestations in the body get pacified like the fire-chamber which becomes cold when the fire is removed. [16]

1. Now-a-days some scholars take it as uraemic condition.
Henceforth (I) shall explain the twenty disorders of kapha such as—saturation, drowsiness, excessive sleep, cold sensation, heaviness in body, lassitude, sweetness in mouth, salivation, mucous expectoration, excess of dirt, excess of mucus, indigestion, plastering of heart, plastering of throat, accumulation in vessels, goitre, overplumpness, urticarial eruptions, urticarial patches, white lustre, whiteness in urine, eyes and faeces—these twenty are the prominent ones among the innumerable disorders of kapha. [17]

In all these disorders of kapha—said or unsaid—the following ones are the specific characters and actions on the basis of which, wholly or partly, the expert physicians diagnose the case undoubtedly as disorders of kapha such as—unctuousness, coldness, whiteness, heaviness, sweetness, stability, sliminess and softness are the specific properties of kapha. This sort of kapha exhibits the following actions in respective body parts when it enters into them such as—whiteness, coldness, itching, immobility, heaviness, unctuousness, numbness, moistening, mucous covering, binding, sweetness, and chronicity are the actions of kapha. The disorders associated with these should be diagnosed as the kaphaja one. [18]

It should be managed with pungent, bitter, astringent, sharp, hot and rough measures and also by the use of fomentation, emesis, snuffing, exercise etc. according to proper dose and time. Emesis is regarded as the best one among all the therapeutic measures for kapha, because from the very start on entering the āmāsaya it propels up the entire pathogenic root of kapha. When kapha is overcome, the disorders of kapha in the body get pacified like the crop plants of paddy, barley etc. drying up in absence of moisture when the obstructing ridge of the field is broken. [19]
Here are the verses—

The physician should examine the disease first then the drug and thereafter the management. He should always proceed with prior knowledge. The physician who without knowing the disease starts its treatment succeeds by chance even if he is well-versed in management with drugs. The one who knows the characters of disease, is well-versed in all therapeutic measures and is acquainted with the proper measure of place and time succeeds undoubtedly. [20-22]

Now the (summing up) verses—

Brief introduction, nature, sites, cause initial as well as exciting, freedom for doubt, accompaniment of diseases; locations of doṣas, groups of specific disorders, the specific characters and actions of doṣas alongwith their management—all this has been explained fully by the seer of reality in the chapter on major diseases. [23-25]

Thus ends the twentieth chapter on major diseases in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (20)

Thus ends the fifth quadruplet on diseases. (5)
CHAPTER XXI

As propounded by Lord Átreya. [2]

In the context of body, eight persons are despicable such as—over-tall, over-short, over-hairy, hairless, over-block, over-fair, over-obese, over-lean. [3]

Amongst them, the over-obese and the over-lean have other despicable features too. The over-obese has eight defects—shortening of life-span, hampered movement, difficulty in sexual intercourse, debility, foul smell, over-sweating, too much hunger and excessive thirst. Over-obesity is caused by over-saturation, intake of heavy, sweet, cold and fatty diet, indulgence in day-sleeping and exhilaration, lack of mental work and genetic defect. There is excess of fat in him and further only fat is accumulated and not the other dhatus so, thus the life-span is shortened; because of laxity, softness and heaviness of fat there is hampering in movement; due to non-abundance of semen and the passage having been covered with fat, there is difficulty in sexual intercourse; due to disequilibrium of dhatus there is debility; foul smell is due to defect and nature of fat and also sweating, due to association of medas with kapha, its oozing nature, abundance, heaviness and intolerance to physical exercise there is over-sweating; because of intensified agni (digestion) and abundance of vayu in belly there is excessive hunger and thirst. [4]
Here are the verses—

Vāyu, due to passage having been obstructed with fat, moves about abundantly in belly and thus stimulates digestion and absorbs food. Hence the person digests food quickly and desires excessively the intake of food. In case of delay in taking food he is afflicted with some severe disorders. These two—agni and vāyu—are particularly complicating and as such burn the obese like the forest-fire burning the forest. In the event of excessive increase of fat, vāyu etc. (dōsas) suddenly give rise to severe disorders and thus destroy the life shortly. The person is called as over-obese who, due to excessive increase of fat and muscles, has pendulous buttocks, abdomen and breasts and suffers from deficient metabolism and energy. Thus described the defects, cause and symptoms of the obese. [3-9]

Hereafter, the features of the over-lean will be explained. Indulgence in rough food and drinks, fasting, little diet, excessive subjection to evacuative therapy, grief, suppression of natural urges including those of sleep, non-unctuous anointing in rough persons, indulgence in bath, constitution, old age, continued disorder and anger make a person over-lean. The over-lean does not tolerate physical exercise, over-saturation, hunger, thirst, disease and drugs and also too much cold, heat and sexual intercourse. The over-lean often becomes a victim of spleen (enlargement), cough, wasting, dyspnoea, gaseous tumour, piles, abdominal diseases and also the disorders of grahāṇī. The over-lean is the person who has dried up buttocks, abdomen and neck; prominent vascular network; only remnant of skin and bone and with thick nodes. [10-15]

The over-obese and the over-lean are constantly indisposed and as such have to be managed constantly with bulk-reducing and bulk-promoting measures respec-
effectively. Out of the obese and the lean, the latter is better because, though they have equal means, the obese is more afflicted if some disease arises. [16-17]

The one having balanced proportion of muscles, compactness, firmness in organs does not fall prey to prowess of a disorder. The person having balanced musculature has got tolerance for hunger, thirst, the sun, cold and exercise; balanced agni (digestion) and normal metabolism. [18-19]

For reducing the bulk of the obese, heavy and non-saturating while for promoting the bulk of the lean, light and saturating therapy is prescribed. [20]

Food and drinks alleviating vāta and reducing kapha and fat, rough and sharp enema, rough anointing, use of guḍūcī, devadāru, musta, triphalā, takrārīṣṭa (a fermented preparation of butter milk) and honey is recommended for removing the obesity. Vidaṅga, śunṭhī, yavakṣāra and ash powder of black iron mixed with honey and also the powder of barley and āmalaka is an excellent formulation for the same. Similarly, Bilvādi paṅcamūla (five big roots) mixed with honey and the use of śilājatu along with the juice of agnimanta is recommended. In diet, prasatika (an inferior cereal), kaṅgu, śyāmāka, yavaka, yava (barley), jūrna, kodrava, green gram, kulattha, makuṣṭha, ādhaṅkī along with paṭola and āmalaki fruits are to be used. After meals, honey water and ariṣṭa (a fermented preparation) alleviating medas, mamsa and kapha should be taken as drink.

One desirous of giving up obesity should gradually increase vigils, sexual intercourse, physical exercise and mental work. [21-28]
Sleep, exhilaration, comfortable bed, relaxed mind, calmness; keeping away from mental work, sexual intercourse and physical exercise; cheerfulness, new cereals, fresh wine, meat-soup of domestic, marshy and aquatic animals, well-cooked meat, curd, ghee, milk, sugar-cane, rice, black gram, wheat, products of jaggery, unctuous and sweet enema, daily oil massage, unctuous anointing, bath, use of fragrance and garlands, white dress, timely drainage of doșas and regular use of bulk-promoting and aphrodisiac formulations remove the over-leanness and provide good development to the person.

One becomes corpulent like a boar by not minding about business, saturating diet and indulgence in sleep. [29-34]

When the mind is exhausted and the exhausted sense organs detract from their objects, the man sleeps. [35]

Dependant on sleep are happiness and misery, corpulence and leanness, strength and weakness, potency and impotency, intellect and non-intellect, life and death. Sleep observed untimely, excessively and negatively takes away happiness and life like the other death-night. The same, if properly observed, provides happiness and life like the flashed true knowledge providing accomplishment to a yogin. [36-38]

Those who are emaciated on account of singing, reading, drinking, sexual intercourse, evacutative therapy, weight-carrying and travelling on foot, having indigestion, are injured, wasted, old, children and women; suffering from thirst, diarrhoea, colic pain, dyspnoea and hiccup; are lean, fallen, wounded and insane, exhausted by journey and vigils and also by anger, grief and fear and are accustomed to day-sleep should observe it in all times. Thus they are endowed with equilibrium of dhātus and strength, kapha nourishes thier body-parts and their life-span becomes stable.
In the summer season, because of roughness due to ādāna, aggravation of vāyu and shortness of nights, day-sleep is recommended. [39-43]

By day-sleep in seasons other than summer, kapha and pitta are vitiated, hence day-sleep is not indicated in those seasons. The obese, those having regular fatty diet, plenty of kapha, kaphaja disorders and suffering from latent poisons should never sleep during day.

Halīmaka (chlorosis), headache, cold sensation, heaviness in body parts, body-ache, loss of appetite and digestion, plastering of heart, oedema, anorexia, nausea, rhinitis, migraine, urticarial patches, pustules, boils, itching, drowsiness, cough, disorders of throat, derangement of memory and intelligence, obstruction of channels, fever, incapability of sense organs, intensity in effect of poisons—these occur by indulgence in unwholesome day-sleep. Hence, the wise, after knowing the wholesomeness and unwholesomeness of sleep, should sleep happily. [44-49]

Night-vigil is rough while day-sleep is unctuous; sitting is non-rough while movement is non-blocking. [50]

As wholesome diet is needed for maintenance of body so is the sleep. Obesity and leanness are particularly caused by sleep and diet. [51]

Massage, anointing, bath, meat-soup of domestic, marshy and aquatic animals, rice with curd, milk, fat, wine, mental ease, pleasant smell and sound, gentle rubbing, saturating drops and paste on eyes, head and face, well-covered bed, comfortable room and proper time—these bring shortly the sleep which is disturbed by some factor. [52-54]
Purgation, evacuation of head, emesis, fear, anxiety, anger, smoking, exercise, blood-letting, fasting, uncomfortable bed, predominance of sattwa and subduing tama—these check the unwholesome and excessive occurrence of sleep. These very factors may be taken as causes of insomnia, along with (over) work, time (old age), disorder (vātika), constitution (vātika) and aggravation of vāta itself. [55-57]

The normally occurring sleep in night is that which is regarded as supporting of creatures by the experts. That caused by tamas is known as the root of sin while the remaining ones are observed in disease. [59]

Despicable persons, the two particularly despicable amongst them, the cause of despicability, defects and treatment, indications and contra-indications of sleep, the cause and treatment of over-sleep and sleeplessness, types of sleep and their effects—all this has been explained by Punarvasu, the son of Atri, in the chapter on the eight despicable etc. [60-62]
CHAPTER XXII

Now (I) shall expound the chapter on reducing and promoting (measures) etc. [1]

As propounded by Lord Ātreya. [2]

Who are fit for this? likewise, our teacher! you may kindly tell us about the definition of promoting, roughening, uncting, sweating and checking therapies and the persons fit for them. You may also tell briefly about the symptoms of proper application, non-application and over-application of reducing measures etc. [3-8]

Having heard the words of Agnivesa the teacher (Ātreya) said—whatever produces lightness in the body is known as laṅghana (reducing therapy). Whatever promotes the bulk of the body is known as Brāhmaṇa (promoting therapy).
Rūkṣaṇa (roughening) is that which produces roughness, coarseness and non-sliminess. Snehana (unction) is that which produces unction, oozing, softness and moistening. Swedana (sweating) produces sweat and alleviates stiffness, heaviness and cold. Stambhana (checking therapy) is that which checks the movement of mobile substances.

The drug possessing light, hot, sharp, non-slimy, rough, minute, coarse, unstable and hard properties has got mostly the reducing effect. The drug possessing heavy, cold, soft, unctuous, solid, gross, slimy, dull, stable and smooth properties is mostly promoting in effect. Rough, light, coarse, sharp, hot, stable, non-slimy and hard drug is mostly roughening in effect. Liquid, minute, non-stable, unctuous, slimy, heavy, cold, dull and soft drug is mostly uncting in effect. Hot, sharp, unstable, unctuous, rough, minute, liquid and stable drug is mostly sweating in effect. Cold, dull, soft, smooth, rough, minute, liquid, stable and light drug is mostly checking in effect. [9-17]

Reducing therapy may be applied in various forms such as four types of evacuation, thirst, exposure to wind and the sun, digestive measures, fasting and physical exercise. [18]

Those having big body and strength, abundant kapha, pitta, blood and excreta, and association of (aggravated) vāyu should be subjected to reducing therapy by means of evacuation. Those afflicted with the diseases of moderate severity and caused by kapha and pitta like vomiting, diarrhoea, heart disease, cholera, alasaka, fever, constipation, heaviness, eructation, nausea, anorexia etc. should mostly be treated with digestives in the beginning by the learned physician. These very diseases, when with little severity, should be overcome with control of thirst and fasting. The diseases of moderate and little severity in strong persons should be treated with physical exercise and exposure to the sun and wind. The persons suffering from skin disorders, diabetes and those using excess of unctuous, channel-blocking and promoting diet and also patients of vātika disorders should be subjected to reducing therapy in śīśra (late winter). [19-24]
Undamaged meat of adult animals, fish and birds living in suitable environments and killed with non-poisonous weapons is (the best) promoting one. The persons wasted, wounded, lean, old, weak, constantly travelling on foot and indulged in women and wine and also in the summer are suitable for promoting therapy. For those suffering from consumption, piles, disorders of grahani and wasted by other (similar) diseases, the light meat-soup of carnivorous animals is the best promoting one. Bath, anointing, sleep, enema with sweet and unctuous substances, sugar, milk and ghee are universal promoters. [25-28]

Roughening therapy consists of the regular intake of pungent, bitter and astringent articles, sexual acts and use of oil-cakes, buttermilk and honey etc. The roughening therapy is indicated in the diseases which are caused by blocking of channels, strong doṣas and are located in vital parts and in uṣrastambha (stiffening of thighs) etc. Unction, persons suitable for unction, sweating and persons suitable for sweating have been explained earlier in detail in the concerned chapters. [29-31]

All the drugs and measures consisting of liquid, thin, stable, cooling and having sweet, bitter and astringent tastes constitute the checking therapy. It is indicated in pitta, burns with alkali and fire, vomiting, diarrhoea, excessive application of poisons and sweating. [32-33]

The roughening therapy should be regarded as properly administered when there is proper elimination of wind, urine and faeces, lightness in body, cleansing of heart, eructation, throat and mouth, disappearance of drowsiness and exhaustion, appearance of sweat, relish and both hunger and thirst together, and also the feeling of well-being. Pain in joints, body-ache, cough, dryness of mouth, loss of hunger,
anorexia, thirst, weakness of hearing and vision, confusion of mind, frequent eructations, feeling of darkness, loss of weight, digestive power and strength—these are the symptoms of excessive reducing therapy. [34-37]

On proper administration of promoting therapy one gets strength and corpulence and gives up the defects of the lean. On excessive application of promotive therapy one suffers from obesity. The symptoms of proper and excessive administration of roughening therapy are the same as those of the reducing therapy. [38]

The checking therapy is regarded as properly administered when the disorders are overcome and strength is gained. On excessive application of the checking therapy the patient is afflicted with blackishness, stiffness in body parts, uneasiness, lockjaw, and obstruction in heart (function) and excretion of faeces. [39-40]

All these therapies should be known generally as not adequately administered when the treated doṣas are not pacified rather are aggravated. Thus the six therapeutic measures useful in all disorders and which are tried in treatment of the curable disorders in accordance with dose and time are said. [41-42]

Due to various combinations of doṣas, the therapies also get mixed up but even then they do not go beyond the six (numbers) like doṣas (vāta etc.) not transgressing the three (numbers). [43]

Now the (summing up) verses—

The six therapeutic measures have been explained, according to queries, by the Lord (Ātreya) in this chapter on the reducing etc. by which the treatment proceeds. [44]

Thus ends the twenty second chapter on reducing and promoting (measures) etc. in Ślokasthāna in the treatise composed by Agniveśa and redacted by Caraka. (22)
Now (I) shall expound the chapter on oversaturation etc. [1]

As propounded by Lord Ātreya. [2]

One who saturates himself excessively with unctuous, sweet, heavy, slimy substances, new cereals, fresh wine, meat of marshy and aquatic animals, milk and its products, jaggery and flour preparations and at the same time abstains from physical movements including day-sleep, comfortable beds and seats suffers from diseases caused by over-saturation, if not counteracted promptly, such as—prameha, diabetic boils, urticarial patches, itching, anaemia, fever, leprosy, disorders due to āma, dysuria, anorexia, drowsiness, impotency, over-obesity, lassitude, heaviness in body, obstruction in sense organs and channels, disorders of consciousness, sleepiness, swelling and similar other disorders. [3-7]
For this, emesis, purgation, blood-letting, physical exercise, fasting, smoking, sweating, use of abhayāprāśa (a preparation of harītakī) with honey, rough food grains and powder-annointment indicated in itching, patches etc. (in ch. III) are recommended.

Triphala, āragvadha, pāṭhā, saptaparṇa, kuṭaja, musta, madana and nimba—these should be decocted in water. By regular use of this decoction according to dose and time diseases caused by oversaturation like diabetes etc. are alleviated certainly.

Musta, āragvadhā, pāṭhā, triphalā, devadāru, gokṣura, khadiṁa, nimba, both types of haridrā (haridrā and dāruharidrā), and bark of kuṭaja—by using the decoction of these drugs in the morning according to doṣa one is relieved of all the diseases caused by over-saturation.

These very drugs applied in the form of anointments, rubbings, baths and also mixed with uncting substances alleviate the skin disorders.

Kuṣṭha, gomeda (onyx), hiṅgu, bone of kraunca (a bird), trikaṭu, vacā, vāsa, elā, gokṣura, yavāṇī and pāṣānabheda—the powder of these drugs taken alongwith butter-milk, curd-water, or sour jujube juice alleviates dysuria and prameha.

Prameha etc. get alleviated by the administration of buttermilk with harītakī triphalā and ariṣṭa (a fermented preparation). Trikaṭu, triphalā, honey, viḍāṅga, ajamodā are mixed with roasted grain flour and mantha (churned drink like lassi) is prepared adding some oil and decoction of aguru. This is beneficial (in prameha etc.)

Trikaṭu, viḍāṅga, seeds of śigru, triphalā, kaṭukā, two types of brhatī (brhatī and kaṇṭakārī), two types of haridrā, pāṭhā, ativiṣā, sālapaṁnī, hiṅgu, roots of kebuka, yavāṇī, dhānyaka, citraka, sauvarcalā (a salt), jīraka—these should be powdered and added with oil, ghee and honey each in quantity equal to the powder. All this is mixed up with sixteen times of roasted grain flour and a saturating drink (mantha) is prepared. By the use of this preparation the diseases caused by over-saturation like prameha, disorders of flatus, leprosy, piles, jaundice, spleen (enlargement), anaemia, swelling, dysuria, anorexia, heart disease, phthisis, cough, dyspnoea, choking of throat, helminthiasis, disorders of grahāṇi, leucoderma, over obesity are alleviated, the digestive power is stimulated and memory and intellect develop.
One having regular physical exercise, taking food only after the previous meal is digested, eating barley and wheat gives up obesity and is relieved of the disorders caused by over-saturation. The remedy for the disorders caused by over-saturation is undernutritional regimen. [8-25]

Further, the diseases caused by under-nutrition will be described alongwith their treatment. Loss of body (weight), digestive power, strength, lustre, ojas, semen and musculature; fever, continuous cough, pain in sides (chest), anorexia, weakness in hearing, insanity, delirium, cardiac pain, obstruction in excretion of urine and stool, pain in shanks, thighs and sacral region, tearing pain in nodes and joints, and other vātika disorders like upward movement of vāyu etc. are caused by under-nutrition. They are treated by experts with saturating measures which exhibit their effects instantly or after prolonged use. [26-30]

One afflicted with acute wasting regains normalcy by administration of immediately acting saturating measures while the other suffering from chronic wasting does not recover except by prolonged use of such measures. In case of chronic debility, the physician should administer the treatment unhurriedly keeping in view the body, power of digestion, doṣa, drugs, dose and time. For such patients, meat-soup, plenty of milk, ghee, bath, enema, massage and saturating drinks are beneficial. The saturating drinks beneficial for those suffering from fever, cough, emaciation, dysuria, thirst and upward vāyu will now be described.

Mantha (churned drink) prepared with equal quantity of sugar, long pepper, oil, ghee and honey alongwith double the quantity of roasted grain flour is aphrodisiac and recommended for them.
Roasted grain flour mixed with wine, honey and sugar makes a saturating drink which is carminative for wind, stool, urine, kapha and pitta.

The saturating drink prepared with phānīta (a sugarcane product), roasted grain flour, ghee, curd water and vinegar should be taken. This alleviates dysuria and upward movement of vāyu.

Mantha (saturating drink) with dates, grapes, vrksāmla, tamarind, pomegranate, paruṣaka and āmalakī fruits alleviates alcoholic disorders. [31-38]

Mantha prepared in water either sweet or sour; either added with unctuous substance or without it is immediately saturating and provides firmness, lustre and strength. [39]

Now the (summing up) verse—

The diseases caused by over-saturation and undernutrition, along with their treatment, have been discussed in the chapter on over-saturation etc. [40]

Thus ends the twenty third chapter on over-saturation etc. in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (23)
That pure blood provides the person with strength, lustre and happy life because vital breath follows blood. [4]

By habitual intake of damaged, plenty, sharp and hot wines and other similar drinks, too much salt and alkali, sour and pungent substances, horse gram, black gram, legumes, sesame, oils, tubers, salads, meat of aquatic, marshy animals, those living in holes and snatching birds; excessive intake of curd, sour curd-water, vinegars and other sour fermented liquids; use of antagonistic, stale and decomposed food items, excessive day-sleep after taking liquid, unctuous and heavy food, excessive intake of food, excessive anger, exposure to the sun and the wind, suppression of the urge of vomiting, avoiding blood-letting in prescribed time (autumn), too much exertion, injury, heat, indigestion and taking meal during indigestion, overmeal and naturally in the autumn, blood becomes impure. [5-10]

Then these various types of blood disorders arise such as stomatitis, redness in eyes, foetid smell from nose and mouth, gulma, upakusa, erysipelas, internal haemorrhage, sleepiness, abscess, haematuria, menorrhagia, vātarakta, disorders of complexion, loss of appetite and digestive power, thirst, heaviness in body, pyrexia, extreme debility, anorexia, headache, burning sensation after meals, bitter and sour eructations, exhaustion, excessive anger, confusion of mind, saline taste in mouth, sweating, foetid smell in body, narcosis, tremors, weakness of voice, excessive drowsiness, sleep and feeling of darkness, skin disorders like itching, pustules, patches, boils, leprosy, thick skin etc. all these disorders should be considered as located in blood. The diseases which, inspite of being well curable, are not alleviated after treatment
with therapies like cold-hot, unctuous-rough etc. should be taken as caused by (impure) blood. [11-17]

In diseases caused by blood, one should adopt the treatment which evacuates blood and pitta such as purgation, fasting and blood-letting. [18]

Blood should be evacuated keeping in view the measure of strength and dosa, purification of blood and also the location. [19]

Due to vāta, blood becomes reddish, non-slimy, frothy and thin. Due to pitta, it becomes yellow or blackish, with delayed coagulation because of heat. Due to kapha it is slightly pale, slimy, fibrous and viscous. In combination of doṣas, it acquires mixed up characters and in sannipāta, has symptoms of the three doṣas. [20-21]

Blood should be regarded as pure when it has colour like that of gold and firefly, red lotus, lac juice and guṇjā fruit. [22]

After blood-letting not too hot and cold, light, and appetising food and drinks are beneficial. During that period, the body has unstable blood so the agni should be protected with care. [23]

A person should be considered as having pure blood if his complexion and sense organs are cheerful, there is normal inclination towards sense objects, the digestion and natural urges are unobstructed, he is happy and endowed with saturation and strength. [24]
When in a person indulged in dirty food and having himself covered with rajas and tamas, the vitiated doṣas, singly or in combination, obstruct the channels carrying rakta, rasa and consciousness and are located there, they give rise to diseases—mada (narcosis), mūrcchā (fainting) and samnyāsa (coma). [25-29]

The person should be diagnosed as a case of vātika mada, if his speech is adherent, excessive and fast, movement is unstable and falling, and face is rough, reddish or blackish. The person with angry and harsh speech, inclination towards beating and quarrels, and red, yellow and black face should be known as a case of paittika mada. The one afflicted with kaphaja mada has little and incoherent speech, drowsiness and passitude, paleness and continued concentration. In sannipātaja mada, all these features are found. [30-32]

This narcosis arises and subsides quickly like the alcoholic narcosis. [33]

All types of narcosis—caused by alcoholic drinks, poisons or blood—are not except (the vitiation of) the three (doṣas) vāta, pitta and kapha. [34]

In vātika mūrcchā, the patient becomes unconscious seeing the sky as blue, black or reddish and recovers quickly. Other symptoms are trembling, body-ache, excessive pain in cardiac region, emaciation, blackish and reddish lustre. In paittika mūrcchā, unconsciousness comes after seeing the sky as red, green or yellow and recovery is with sweating. There are also symptoms like thirst, pyrexia, red or yellow disturbed eyes, loose motions and yellow face. The patient of kaphaja mūrcchā, gets unconscious after seeing the sky like clouds or covered with deep darkness and recovers after a long time. He feels his body parts heavy and as wrapped with wet hide. He also suffers from excessive salivation and nausea. Sannipātaja mūrcchā has got the characters of all the above types.
and attacks in paroxysm like epilepsy with the difference that in this (mūrccā) the patient falls down without disgusting movement. [35-41]

Mada and mūrccā subside on their own accord when the doṣas finish their attack but sāṁñyāsa (coma) does not subside without medicines.

In weak persons, when very strong doṣas get located in the abode of vital breath (heart) and affect the movement of speech, body and mind, coma ensues. The person affected with coma looks stick-like and as dead and immediately succumbs to death if the emergency is not managed quickly. As a wise person brings out the utensil drowning in deep water quickly before it settles down (in bottom) (the physician should manage), the patient suffering from coma.

For arousing him (from the deep slumber), collyriums, drops, smokes, blowing, needling, burning, pain in nail bed, plucking the hairs of head and body, biting with teeth, rubbing with hairy fruits of ātmaguptā are useful. Besides, various types of strong alcoholic liquors added with plenty of pungent substances should be poured into his mouth frequently. Similarly, the juice of mātuluṅga added with dry ginger and sauvarcalā (salt) combined with hiṅgu alongwith wine, sour juice or vinegar should be administered for arousing consciousness.

When the patient regains consciousness he should be give light diet and during this period he should be entertained with surprising narratives, memoirs, pleasing talks, enchanting songs and playing of musical instruments and colourful scenery. Moreover, he should be treated with purgation, emesis, smoking, collyrium, gargles, blood-letting and rubbing over the body. Thus his mind should be protected well from the causes of destruction. [42-53]
In mūrčhā and mada, the patients should be subjected to five (evacuative) measures, after they have been uncted and fomented properly, according to disorder and strength. Likewise, the administration of pāniya-kalyāṇa gṛhṭa (having twenty eight drugs) tikta ṣatpala gṛhṭa or mahātikta gṛhṭa is recommended. The use of triphalā with ghee, honey and sugar; śilājatu, milk, pippali or citraka with milk, rasāyana drugs or kaumbha (ten year old) ghee is also beneficial.

Mada and mūrčhā are alleviated by blood-letting and constantly keeping him touch with scriptures, noble and strong-minded persons. [54-58]

Now the (summing up) verses—

Pure and impure blood, its causes, disorders of blood and their treatment, causes, symptoms and treatment of mada, mūrčhā and samnyāsa—all this has been described in the chapter on properly formed blood etc. [59-60]

Thus ends the twenty fourth chapter on properly formed blood etc. in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (24)

Here ends the sixth quadruplet on planning (of nutrition). (6)
Now (I) shall expound the chapter on the origin of person etc. [1]

As propounded by Lord Ārtya. [2]

Once a discussion started in the assembly of great sages in presence of Lord Punarvasu, who visualised the virtue, as to decide the early origin of person, who is an aggregate of the self, sense organs, mind and objects and the diseases pertaining to him. [3-4]

Initiating the discussion, Vamaka, the king of Kasī and a learned scholar, came forward before the sages' assembly and respectfully inquired as to whether the source of origin of person is also the source of that of the diseases pertaining to him. Thereafter, Lord Punarvasu addressed the sages—You are all free from doubts through unlimited knowledge and understanding and as such are capable of removing the doubts of the king of Kāśi. [5-7]

Parīkṣa, a member of the Maudgalya clan, having thought over it, first of all said—'Person is the product of Ātman (the Self) and so are the diseases because he is the cause. He deposits the actions and also experiences their consequences, hence without the supporting self, there can not be advent of pleasure and pain. [8-9]

(On this) Saraloma said—'No, (this is not so) because the Self, having aversion to pain, would never like to inflict himself with painful situations and diseases. Hence (in my view), the mind, predominant in rajas and tamas and known as Sattwa, is the cause of (origin of) the (person's) body and diseases.
Vārāyovida contradicted it and said—'No, the mind alone cannot be the cause because without body there cannot be the bodily disorders and not even the existence of mind. Hence (in my view), the living being are the products of rasa and so are the various disorders because ap is endowed with rasa and is known as the cause of manifestation. [10-13]

Hiranyakṣa said—'No, Atman can not be the product of rasa and so also the mind which is out of the reach of sense organs and diseases which are caused by sound etc. (Hence in my view), person has originated from (the aggregate of) six dhātus and so are the diseases. The person has been said as the aggregate of six dhātus by the foremost (sages of the) Sāṅkhyā order. [14-15]

After listening to Kuśika (Hiranyakṣa), Kausika said—'It is not so because how from the aggregate of six dhātus (person) can be born without the parents. Moreover, it is observed that man, cow and horse are born of man, cow and horse respectively. The diseases like diabetes etc. are transmitted through parents. Hence (in my view), the parents are the cause (in origin of person and the diseases). [16-17]

Bhadrakāpya contradicted this and said—'No, (this is not so) because the blind father does not produce a blind son. Secondly, how could the parents them-selves be born if your view is accepted. Hence (in my view), person is the product of Karman (past action) and so are his diseases. There is no origin of the person and his diseases without past action. [18-19]

Bharadwāja said—'No, (this is not so) because the doer always precedes the action. Such so called undone action is not seen of which result person may be. (Hence in my view) Swabhāva (Nature), is the cause of the manifestation of the person as well as diseases as it endows the (bhūtas) ending with tejas (prthivī, ap, vāyu, tejas) with the properties of roughness, liquidity, mobility and hotness respectively. [20-21]
Kānkāyana said—'No, (this is not so) because in that case there can't be any initiation (of action) and its results and the accomplishment or otherwise of the objects would be by nature itself. Hence (in my view), Prajāpati, the descendant of Brahmā and having unlimited determination, is the creator of the world-sentient and insentient—as well as pleasure and pain. [22-23]

(On this) Ātreya, the mendicant, said—'No, (this is not so) because Prajāpati, being the well-wisher of his progeny, could not subject it constantly to painful situations like an unkind man. (Hence in my view) person is the product of Kāla (the time factor) and so are his diseases. The entire universe is governed by time which is the universal cause. [24-25]

When the sages were debating like this, Punarvasu said—'Do not speak so because by adherence to a side the reality can be attained only with difficulty. Those placing their views as well as their refutations as decided facts can not reach the end of the controversy like an oil presser in the (cyclic) movement. Hence leave this confrontation of views and think over the reality because until unless the covering of the mass of tamas from the object is removed, the knowledge would not come forth. (the conclusion of the real position is that) the entities, which in suitable state, generate person, cause the various disorders in unsuitable state. [26-29]

Lord Ātreya said to him—'Sir, what is the cause of development of person produced by the suitability (of factors) and the diseases produced by the unsuitability (of the same). [30]

Lord Ātreya said to him—'Only the use of wholesome food promotes the growth of person and that of unwholesome one is the cause of disorders. [31]
After Lord Ātreya finished his talk, Agnivesa put the query—"How, Sir, can we know the exception-less definition of the wholesome and the unwholesome food articles? because we observe the opposite effects of the wholesome and the unwholesome food articles due to variations in dose, time, preparation, place, body (constitution), pathology and condition of the person." [32]

Lord Ātreya replied—"The food, which maintains the balanced dhātus in normalcy and restores the equilibrium in mal-balanced ones, should be taken as wholesome otherwise unwholesome. This definition of wholesome and unwholesome is without any exception." [33]

When Lord Ātreya said so Agnivesa added—"Sir, but the instruction (imparted) in this way would not be understood by the majority of the physicians." [34]

Lord Ātreya replied—"Agnivesa! those, to whom the dietetics is known in terms of property, substance, effect and the factors like quantity etc. in entirety, are able to understand the above instruction. As regards the way in which the majority of the physicians would grasp this instruction, I will explain this in the same way by illustrating the factors like quantity etc. because they have got multiple variations. The factors in relation to diet will be explained further by way of definition and individual items." [35]

Such as—diet is one from the point of view of intake. It is of two types according to source—immobile (plant kingdom) and mobile (animal kingdom); also of two types according to effect—wholesome and unwholesome. It is of four types
according to the way of intake—drinks, eatables, chewables and liekables. It is of six types according to taste. It is of twenty types according to properties such as heavy-light, cold-hot, unctuous-rough, dull-sharp, stable-mobile, soft-hard, non-slimy-slimy, smooth-coarse, minute-gross and viscous-liquid. It has innumerable variations due to abundance of substances, their combinations and preparations. [36]

The items of diet which are mostly used and are materially wholesome or un-wholesome to majority of the people are mentioned hereafter as they are. [37]

Such as red sāli rice is the best wholesome among the awned cereals, green gram among the legumes (pulses), rain water among the various types of water, rock salt among salts, Jivanti among the pot-herbs, meat of antelope among the animal meats, common quail among the birdmeal, inguana among the meat of animals living in holes, rohita among fish, cow-ghee among the ghees, cow-milk among the milks, sesame oil among the vegetable oils, lard among the fats of marshy animals, fat of culukī among the fish fats, fat of pākahāṃsa (swan) among the fats of aquatic animals, fat of cock among the fats of gallinaceous birds, fat of goat among the fats of plant-eating animals, ginger among the tubers, grapes among fruits, sugar among the products of sugarcane. Thus the substances of diet which are naturally wholesome are explained according to importance. [38]

Further (I) will explain the worst among the unholesome ones (such as)—Yavaka is the most unholesome among the awned cereals, black gram among the legumes (pulses), river water during rainy season among the various types of water,
uṣara among the salts, mustard among the pot-herbs, beef among the animal meats, young dove among the birds, frog among the meats of animals living in holes, cilacima, among fish, sheep-ghee among ghees, sheep-milk among milks, kusumbha among the fats of marshy animals, fat of kumbhirā among fish fats, fat of kākamadgu among the fats of aquatic animals, fat of caṭaka (sparrow) among the fats of gallinaceous birds, fat of elephant among the fats of plant-eating animals, likuca among fruits, āluka among tubers, pahanīta among the sugarcane products. Thus the prominent ones among the naturally unwholesome food substances are explained.

Thus the food substances are explained according to wholesome and unwholesome items. [39]
Hereafter (I) will describe the entities prominent ones among the drugs (and other items) used for various actions. Such as–food is the best one among the life sustaining factors, water among the assuring ones, (wine among the fatigue-alleviating ones,) milk among the vitalisers, meat among the bulk-promoting ones, meat-soup among the saturating ones, salt among those producing relish in food items, sour among the cordials, cock-meat among the tonics, semen of crocodile among aphrodisiacs, honey among kapha-pitta-alleviating ones, ghee among vāta-pitta-alleviating ones, oil among vāta-kapha-alleviating ones, emesis among kapha-eliminating ones, purgation among pitta-eliminating ones, enema among vāta-alleviating ones, fomentation among softenings, physical exercise among stabilisers, alkali among those damaging virility, (tinḍuka fruit among those destroying relish in food items), unripe kapittha fruit among those harmful for throat, sheep-ghee among non-cordials, goat-milk among those alleviating phthisis, galactagogues, suitables, haemostatics and pacifiers of internal haemorrhage; sheep-milk among the aggravators of kapha and pitta,
buffalo-milk among those inducing sleep, imperfect curd among channel-blocking ones, gavedhuka diet among reducing ones, kodo diet among the roughening (fat-reducing) ones, sugarcane among diuretics, yava among the producers of faecal bulk, jambu fruit among vāta-aggravators, šāskulī (bread cooked in ghee) among the kapha-pitta-aggravators, horse gram among those producing amlapitta (acid gastritis), black gram among those aggravating kapha-pitta, madanaphala among those useful for emesis, unctuous and nonunctuous enema; trivṛt among simple purgatives, āragvadhā among laxatives, latex of snuhi among drastic progatives, apāmarga among head-evacuatives, viđāṅga among anthelmintics, śirīṣa among antipoisons, khadira among anti-leprotics, (rāsnā among vāta-alleviators), āmalakī fruits among age-stabilisers, haritakī among those wholesome for channels, āraṇḍa (roots) among aphrodisiacs and vāta-alleviators, pippalī (root) among appetisers, digestives and alleviators of bowel hardness; citraka (root) among appetisers, digestives and alleviators of proctitis, piles and colics; puṣkaramūla among those alleviating hiccup, dyspnoea, cough and chest pain; musta among astringents, appetisers and digestives; udīcyā (bālaka) among refrigerants, appetisers, digestives, anti-emetics and anti-diarrhoeals; kaṭvaṅga (aralu) among astringent, digestive and appetisers; anantā among astringents and pacifiers of innate haemorrhage; guḍūcī among astringents, vāta-alleviators, appetisers and pacifiers of kapha, rakta and constipation; bilwa among astringents, appetisers and pacifiers of vāta and kapha; atiśā among appetisers, digestives, astringents and alleviators of all doṣas; flower stamens of water lily (blue and white) and lotus among astringent and pacifiers of innate haemorrhage; durālabhā among pitta-kapha-alleviators; gandhapriyāṅgu among those pacifying innate haemorrhage and kapha; kuṭaja bark among astringents of kapha, pitta and rakta and absorbents; kāśmarya (fruit) among haemostatics and pacifiers of internal haemorrhage; pṛṣnipaṛṇī among astringents, vāta-alleviators, appetisers and aphrodisiacs, śālapaṇṭi among aphrodisiacs and allevitors and doṣas; balā among astringents, tonics and vāta-alleviators; gokṣura among those alleviating dysuria and vāta; hingu (latex) among expectorants, appetisers, carminatives and vāta-kapha alleviators; amlavetasa among mass-breaking, appetisers, carminatives and vāta-kapha-alleviators; yavakṣāra (alkali obtained from barley) among laxatives, digestives and those alleviating piles, regular use of buttermilk is the best among those alleviating grahaṇi-dōṣa, swelling, piles and complications of ghee (obesity); regular use of the meat of carnivorous animals among those alleviating grahaṇi-dōṣa, phthisis and piles; regular use of ghee extracted from milk among the rasāyanas (health
promotive regimens); regular use of roasted grain flour mixed with equal quantity of ghee among the aphrodisiacs and those alleviating udāvatras; regular practice of oil gargle among those producing strength in teeth and relish, sandal (paste) among the pastes eliminating foul smell and refrigerants; (paste of) rāsnā and aguru among the califacient pastes; lāmajjaka and uṣira paste among the pastes alleviating heat, skin disorders and sweat; kūstha among those useful in vāta-alleviating massage and poultice, madhuka among vision-promoting, aphrodisiacs and those beneficial for hairs, throat, complexion, decolorisation and healing; air among the agents providing vital strength and consciousness; fire among those alleviating āma, stiffness, cold, pain and shivering; water among those checking (sweats and other discharges); water immersed with earth and heated earthen lump among those alleviating excessive thirst and vomiting; excessive eating among the causes of āma-doṣa, intake of food according to power of digestion among those stimulating agni, suitable activities and diet among those to be practised, timely eating among those maintaining health, satisfaction among the qualities of food, suppression of urges among those causing illness, wine among producing exhilaration, improper drinking among those destroying intelligence, restraint and memory; heavy meal among those causing difficulty in digestion, eating only once among those causing wholesome transformation (of food), indulgence in women among those causing phthisis, suppression of the urge of semen among those causing impotency; striking others among those causing aversion to food, fasting among those shortening life-sapan, too little food (under-nutrition) among reducing ones, eating during indigestion and during the period when previous meal is not digested among those damaging the grahaṇī, irregular meals among those causing irregularity of digestion, intake of food consisting of antagonistic items among those producing despicable diseases, (serenity of mind among the wholesome ones,) over-exertion among the all unwholesome ones, perverted use among, pathogenic factors, sexual contact with a menstruating women among the doors of unhappiness, celibacy among the life-promoting ones, sexual contact with others' women among those harmful for life, determination among the aphrodisiacs, mental worry among the non-aphro-disiacs, working beyond one's capacity among those obstructing the vital strength, stress among the aggravators of diseases, bath among those relieving fatigue, pleasant mood among the saturating ones, anxiety among those drying up (the body), freedom from liabilities among those producing corpulence; corpulence among those inducing sleep, excessive sleep among those causing drowsiness, regular intake of all the rasas among the strength-promoting ones, regular use of one rasa among the debilitating ones, the (dead or obstructing) foetus among the extractables,
indigestion among the relievables, the child among those to be treated with mild drugs, the old among the palliables, the pregnant (women) among those who should avoid strong medicines, sexual intercourse and physical excercise; cheerfulness among the foetus-supporting ones, sannipāta (combination of three doṣas) among those to be treated with difficulty, āma-visa (food-poisoning) among the un-treatables, fever among diseases, leprosy among chronic diseases, Consumption among the aggregates of disorders, prameha among the adherent (diseases), leeches among the parasurgical measures, (enema among the remedial measures), Himalayas among the lands of herbs, soma among the herbs, arid zone among the healthy zones, marshy land among the unhealthy zones, obedience among the patient's qualities, physician among the (four) parts of therapy, nihilist among the avoidables, greediness among the trouble-creators, dis-obedience among the fatal signs, non-despair among the signs of the healthy; team of physicians among those removing doubts; balance of mind among the qualities of a physician, (understanding among the remedies), agrument supported by scriptures among the instruments (of success), deciding the course of action among the objects of the knowledge of time, inaction among the causes of passing way of time, (practical knowledge among those removing doubts), incapability among thoses causing fear, discussion with experts among the promoters of knowledge, teacher among the source of learning (scriptures), Āyurveda among the immortal ones (or among the nectars providing longevity), words of the saintly persons among those to be followed, acceptance of bad (advice) among all the unwholesome ones, complete renunciation among the sources of happiness. [40]

Here are (the verses)—

The best ones numbering one hundred fifty two, as mentioned above, are quite enough for the alleviation of diseases. [41]

The excellent ones have been mentioned among the entities having similar actions alongwith their superiority and importance in effectiveness. The entities alleviating vāta, pitta and kapha and also prominent diseases have been mentioned. Having learnt them carefully the physician should implement them in therapeutics, doing so he invariably attains virtue and enjoyments. [42-44]
'Pathya' (wholesome) is that which is not harmful to paths (of the body) and is according to liking. One which is harmful to the paths and disliked is certainly not at all desirable. The entities have their effects according to dose, time, preparation, place, body constitution, pathology and properties. Hence the natural characters of entities and also the factors like dose etc. have been mentioned. The physician, desirous of success, should proceed with the therapeutic measures taking both into account. [45-47]

After having heard the talk of Lord Átreyā, Agnivesa said—Sir, you have dealt with the entire subject according to proposition and also heard by us. Now we want to hear from you the exceptionless definition of the substances used in (preparation of) āsāvas (a fermented preparation) not too briefly. [48]

Lord Atreya said—In short, cereal, fruit, root, heartwood, flower, stem, leaf and bark—these eight are the sources of āsāva along with sugar, the ninth one. Although they are innumerable because of (variations in), ingredients, combinations and method of preparation, the eighty four āsāvas which are the most wholesome ones, are being mentioned here, please listen. Such as six dhāyāsāvas (āsāvas...
prepared of cereals) sura, sauvira, tuśodaka, maireya, medaka and dhānyāmla, Twenty 
six phalāsavas (āsavas prepared of fruits) from (the fruits of) grapes, dates, gambhārī, 
dhanwana, rājādana, ketakī, paruṣaka, harītakī, āmalaka, mrgaliṇḍika, jambu, 
kapittha, kuvala, badara, karkandhu, pilu, priyāla, panasa, nyagrodha, āśvattha, 
plakṣa, pārīṣa, udumbara, ajamodā, sṛṅgāṭaka and śaṅkhini. Mūlāsavas (āsava 
prepared from roots) are eleven such as prepared from (the roots of) śālaparṇī, 
aśwagandhā, śobhānjana, satāvarī, śyāmā, trivṛt, dantī, dravantī, bilwa, eranda 
and citraka. Sārāsavas (āsavas prepared from the heartwood) are twenty such as prepared 
from (the heartwood of) śala, priyaka (nīpa), aśwakarna, candana, syandana, khadira, 
kadara, saptaparṇa, arjuna, asana, arimeda, tinduka, kiṃihī, śaṃī, badarī, śimśapā, 
śīrīṣa, vaṇjula, dhanwana and madhūka. Puṣpāsavas (āsavas prepared from flowers) 
are ten such as those prepared from (the flowers of) padma, upala, nalina, kumuda, 
saugandhika, puṇḍarīka, satapatra, madhūka, priyāngu and dhātakī. Kāṇḍāsavas 
(āsavas prepared from stems) such as those prepared from ikṣu (sugarcane), kāṇḍekṣa, 
ikṣubalikā and puṇḍraka. Patrāsavas (āsavas prepared from leaf) are two such as 
those prepared from (the leaves of) paṭoḷa and tālaka. Twagāsavas (āsavas prepared 
from bark of) tilwaka, lodhra, elavāluka and kramuka. Śarkarāsava (āsava prepared 
from sugar) is only one. Thus the number eighty four of the āsava is according to 
the single substances used in their preparation. They are known as 'āsava' because of 
their nature 'āsuta' (being fermented). These have various types of drugs, their 
conjunction and disjunction and also the methods of preparation. They exhibit their 
effect on the basis of their respective composition and method of preparation. In 
order to have those effects, the factors like combination, method of preparation, place, 
time, quantity etc. in relation to those āsava, are decided. [49]

The eighty four prominent āsava have been said here which promote strength 
of mind, body and digestion; alleviate sleeplessness, anxiety and anorexia and are 
exhilarating. [50]

Now (the summing up) verse—
The sage told about the origin of person and disease, decision on (wholesomeness or otherwise of) diet, best ones (among entities) and prominent āsavas in this chapter on the origin of person etc. [51]

Thus ends the twenty fifth chapter on the origin of person etc. in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (25)

CHAPTER XXVI

Now (I) shall expound the chapter on (the discussion among) Ātreya, Bhadrakāpya etc. [1]

As propounded by Lord Ātreya [2]

One Ātreya, Bhadrakāpya, the descendant of Śākunta; Pṛṇākṣa, descendant of Mudgala; Hiranyākṣa, the descendant of Kuśika, Kumāraśīrā Bharadwāja, the pious one; Vāryovida, the king and the excellent among the wise; Nimi, the king of Videha; Vadiśa, the great scholar; Kāṅkāyana Bāhlīka, the excellent among the physicians of Bāhlīka–these great sages, advanced in scholarship and age and self-controlled went to the beautiful forest of Caitraratha on a pleasure trip. While they were sitting there, a significant dialogue took place among the scholars about rasa and diet. [3-7]
There is only one rasa—said Bhadrakāpya, which is one of the five sense objects, being the object of gustatory organ, and not different from water". 'Two rasas said the brāhmaṇa, descendant of Śakunta, and these are eliminating and pacifying'. "Three rasas, said Pūrṇākṣa, the descendant of Mudgala, such as eliminating. pacifying, and moderate". "Four rasas—said Hiranyākṣa, the descendant of Kuṣika, such as palatable wholesome, palatable unwholesome, impalatable wholesome and unpalatable unwholesome." Five rasas, said Kumāraśīrā Bharadvāja, such as derived from bhūmi (earth), udaka (water), agni (fire), vāyu (air) and antarikṣa (ākāśa)". Six rasas—said Vāryovida, the king sage, such as heavy, light, cold, hot, unctuous and rough'. Seven rasas—said Nimi, (the king) of Videha, such as sweet, sour, saline, pungent, bitter, astringent and alkaline. "Eight rasas, said Bādiśa belonging to the clan of Dhāmārgava—such as sweet, sour, saline, pungent bitter, astringent, alkaline and unmanifested". Rasas are innumerable', said Kānkāvana, the physician of Bāhlika, because factors like substratum (substance), property, action and taste are innumerable". [8]
substratum of rasas dependent on natural composition, products, preparation, place and time; heavy, light, cold, hot, unctuous, rough etc. are the properties residing in those substrata known as dravya (substance or drug). 'Kṣāra' is so called because of 'kṣaraṇa' (having been poured out). It is not a rasa but a dravya (substance) having been derived from many substances, having many rasas predominantly pungent and saline, with many sense objects and produced by a particular method of preparation. Unmanifestedness is there in primordial source of rasa, anurasa (secondary rasa) and in the substance having anurasa. Innumerableness (of rasa) due to that of the factors like substratum etc. is not justified because even a single (rasa) is attached to innumerable factors like substratum etc. still it does not forego its identity. Even in case of the combination of rasas, there is no innumerableness of its primordial source, natural properties and actions that is why the intelligent ones do not describe the action of the combined rasas. Based on this fact, (I) will describe the characters of uncombined six rasas separately. [9]

First of all (I) will tell something about the details on drugs. In this context, drugs is constituted of five bhūtas—prthivī, ap, tejas, vāyu and ākāśa. It is (of two types) sentient and insentient. Its properties are sound etc. and those from guru to drava, and its action has been said as five-fold—vamana etc. [10]

Dravyas (drugs), which are predominant in properties of heavy, coarse, hard, dull, stable, non-slimy, solid, gross and smell are parthiva (constituted predominantly by prthivī bhūta). They exert actions like development, compactness, heaviness and firmness.

Those predominant in properties of liquid, unctuous, cold, dull, soft, slimy and taste are āpya (constituted predominantly by ap bhūta). They exert actions like moistening, unction, binding, oozing, softening and exhilaration.

Dravyas predominant in properties of hot, sharp, minute, light, rough, non-slimy and vision are āgneya (constituted predominantly by āgni (tejas) bhūta). They produce heat, digestion, lustre, light and complexion.
Those predominant in properties of light, cold, rough, coarse, non-slimy, minute
and touch are váyavya (constituted predominantly by váyu bhūta). They produce
actions of roughness, depression, movement, non-sliminess and lightness.

Dravyas having predominance in the properties of soft, light, minute, smooth
and sound are ākāśīya (constituted predominantly by ākāsa bhūta). They exert actions
of softening, ho lowing and lightness. [11]

On this basis there is no substance in the universe which can not be used as drug
on the condition that they are used rationally and with a definite objective [12]

The drugs are active not only due to properties but also due to their own intrinsic
composition, properties and both combined together in particular time, on reaching a
particular locus, with a particular mechanism and objective. What they perform is
carma (action), by means of which they act is vírya (potency), where they act is
adhikaraṇa (locus of action), when they act is kāla (time), how they act is upāya (mecha-
nism) and what they achieve is result. [13]

There are sixty three types of variations of rasas according to substance, place
and time, that is mentioned (below). [14]
the remaining rasas, likewise, sweet and saline, and sweet and pungent with two of the remaining rasas. Sour and saline with the remaining two rasas; sour and pungent, and saline and pungent have also similar combinations. Five rasas combined together make six, single rasas separately make six and six rasas combined together make one. Thus according to various combinations of rasas the types of substances come to sixty three. [15-22]

The number sixty three becomes innumerable considering the rasas and anurāsas because rasas (themselves) transgress the number on account of their relative degrees. [23]

Thus, the scholars of rasas, have mentioned fifty seven combinations and sixty three forms of rasas on the basis of their applicability. [24]

The physician, desirous of success, should administer rasas, singly or combined according to doṣas, drugs etc. In diseases, the wise (physicians) administer drugs having two rasas etc., and also the combined or single rasas separately (as required). [25-26]

One, who is conversant with the variations of rasas vis a vis those of doṣas, does not confuse in (deciding) the cause, symptoms and treatment of diseases. [27]

Rasa is that which is perceived manifestedly in dry and fresh stages (of the substance) and in beginning as well as end of the gustatory process. The contrary (unmanifested in the above four stages) is known as anurāsa (subsidiary taste). Thus there is no seventh rasa (as unmanifested one). [28]

Paratva (excellence), aparatva (non-excellence), yukti (rationale), saṅkhya (enumeration), saṁyoga (conjunction), vibhāga (disjunction), prthaktva (sepa-
rateness), parimāṇa (measurement), saṃskāra (processing) and abhyāsa (practice)—these properties are known as 'parādi' (beginning with para). They are the means of success (in treatment), I am explaining them with definitions.

Paratva and aparatva are used in relation to place, time, age, measure, vipāka, vīrya, rasa etc.

Yukti is the rational planning (of therapeutic measures). Saṅkhya is mathematics (including statistics).

Joining together (of entities) is saṃyoga. This is of three types according to the active participation of both, all or one partner. It is non-eternal.

Vibhāga is also of three types—vibhakti (excision), viyoga (disjoining) and bhāgaśo graha (division).

Prthaktva is of three types—asaṃyoga (spatial and temporal separateness), vailaksanya (class separateness) and anekatā (individual separateness).

Parimāṇa denotes measures (of all types—including weights).

Saṃskāra is processing.

Abhyāsa is regular use of substance, habituation and practice.

Thus all the parādi properties are said with their definitions, which if unknown, do not let the therapy proceed properly. [29-35]

Properties are not said as located in properties (themselves). Hence a physician should take the properties of rasas as those of dravyas, (taking into account) the different intentions of the author. [36]

Hence one should decide the meaning after knowing the context, the factors like place and time, author's intentions and the scriptural methods. [37]

Hereafter, (I) will tell about the six divisions of rasa and also as the rasas are originated from the five bhūtas. [38]

Water is predominantly composed of soma (ap), generated in sky, naturally cold, light and having unmanifested rasas. This, while falling from the sky, gets endowed with the properties of five bhūtas and thus dropped (on the ground) nourishes the physical forms of animals and plants. In these six rasas are evolved. [39]
Of the six rasas, madhura rasa is produced by the predominance of soma (ap); amla by that of prthivi and agni, lavana by that of ap and agni; katu by that of vāyu and agni, tikta by that of vāyu and ākāśa; and kaśāya by that of vāyu and prthivi. Thus the six forms of manifestation of rasas take place according to shortage and excess of mahābhūtas like various complexions and shapes in plants and animals. The shortage and excess of mahābhūtas is possible due to kāla (the time factor) having six seasons. [40]

Amongst them, the rasas having agni and vāyu often move upwards because of lightness, rushing up of vāyu and flaming up of agni. Those predominant in ap and prthivi often move downwards due to heaviness of prthivi and downward moving tendency of ap (water). Those having mixed constitutions move both ways. [41]

Now (I) shall describe the properties and actions of each of the six rasas according to dravyas (which are their substrata). [42]
Amongst them, madhura, rasa, because of its suitability to the body, promotes rasa, rakta, māṁśa, medas, asthi, majjā, ojas and śukra; is conductive to life-span, pleasing to six sense organs, promotes strength and lusture, alleviates pitta, poisons and vāyu; pacifies thirst and heat; is beneficial for skin, hairs, throat and strength; is nourishing, vitaliser, saturating, bulk-promoting and stabiliser; promotes healing in wounds of the emaciated, is delighting for nose, mouth, throat, lips and tongue; alleviates fainting, is most liked by the bees and ants, is unctuous, cold and heavy.

This, though having so many qualities, if used singly and excessively, produces kaphaja disorders such as obesity, laxity, lassitude, over-sleep, heaviness, loss of desire for food, mildness of appetite, abnormal growth in mouth and throat, dyspnoea, cough, corzya, alasaka, fever with shivering, hardness in bowels, sweetness in
mouth, vomiting, loss of consciousness and voice, goitre, cervical adenitis, filariasis, pharyngitis, (mucous) coating in bladder, arteries and throat, eye diseases, conjunctivitis etc. (1)

Amla rasa gives relish to food, stimulates the bulk of the body and gives energy to it, awakens mind, makes the sense organs firm, promotes strength, carminates wind, saturates heart, salivates mouth; carries down, moistens and digests food; gives satisfaction, and is light, hot and unctuous. This, though endowed with so many qualities, if used singly and excessively, sensitises teeth, causes thirst, makes the eye close, raises the body hairs, liquifies kapha, aggravates pitta, affects blood morbidity, causes heat in muscles and laxity in body, produces swelling in wasted, injured, emaciated and debilitated persons, because of its āgneya nature causes suppuration in wounds, injuries, bites, burns, fractures, swellings, falling, poisoned spots due to urination and contact of insects, compressed, excised, dislocated, punctured and crushed etc.; and causes burning sensation in throat, chest and cardiac region. (2)

Lavana rasa is digestive, moistening, appetiser, pouring, expectorant, massbreaking, irritant, laxative, depressant, oozing, space-creating, vāta-alleviating, removes stiffness, binding and compactness, overshadows all the rasas, salivates mouth, liquifies kapha, cleanses channels, softens all the body-parts, gives relish to food, is an associate of food. It is not much heavy, unctuous and hot. This though having so many qualities, if used singly and excessively, vitiates pitta, aggravates rakta, causes thirst, fainting, heat, tearing, sloughing, increases leprosy and other skin diseases, aggravates poisons, makes the inflamed part burst and teeth fall down; damages potency, hinders sense organs, gives rise to wrinkles, grey hair and baldness; and also produces disorders like internal haemorrhage, acid gastritis, erysipelas, vātarakta, eczema, alopecia etc. (3)

Kaṭuka rasa cleanses mouth, stimulates digestion, absorbs food, causes secretion from the nose and eyes; makes the sense organs clear, alleviates alasaka, swelling, corpulence, urticarial patches, channel-blocking, unction, sweating, moisture and dirt, gives relish to food, destroys itching, depresses wounds, kills organism, scrapes muscles, checks the coagulation of blood, cuts the bindings, opens the channels, pacifies kapha, and is light, hot and rough. This, though having so many properties, if used singly and excessively, damages sexual potency due to the effect of vipāka, causes mental confusion, malaise, depression, emaciation, fainting, bending, feeling of darkness, giddiness, burning in throat, body-heat, loss of strength and thirst due to the effect of rasa, vīrya and prabhāva, over and above, due to
abundance of vāyu and agni, it produces vātika disorders in feet, hands, sides, back etc. particularly with symptoms like movements, burning pain, tremors, piercing and tearing pains. (4)

Tikta rasa, though itself non-relishing destroys disrelish, is antipoison, anthelmintic, alleviates fainting, burning sensation, itching, leprosy (including skin disorders) and thirst; provides firmness to skin and muscles, is antipyretic, appetiser, digestive, galacto-depurant, reducing, absorbent of moisture, fat, muscle-fat, marrow, lymph, pus, sweat, urine, faeces, pitta and kapha; and is rough, cold and light. This, though possessing so many qualities, if used singly and excessively, on account of its roughness, coarseness and non-sliminess, dries up rasa, rakta, māmsa, medas, asthi, majjā and śukra; causes coarseness in channels, takes away strength, produces emaciation, malaise, mental confusion, giddiness, dryness of mouth and other vātika disorders. (5)

Kaśāya rasa is pacifying, astringent, union-promoting, compressing, healing, absorbing, checking (discharges); pacifies kapha, rakta and pitta; utilises the body fluid, is rough, cold and slightly light. This, though possessing so many qualities, if used singly and excessively, dries up mouth, causes heart-ache, flatulence, hindrance in voice, slowing of movement in channels, blackishness, impotency, gas formation during digestion; checks flatus, urine, faeces and semen; produces emaciation, malaise, thirst, stiffness; and, because of its coarseness, non-sliminess and roughness, causes vātika disorders like hemiplegia, spasm, convulsions, facial paralysis etc. [43]

These six rasas, when used in proper quantity, are beneficial for the living beings, otherwise become harmful. Hence the wise should use these properly in proper quantity in order to derive benefit (from them). [44]

Here are (the verses)—

The substance (drug or diet) which is madhura in rasa and vipāka (biotransformation) is śīta (cold) in vīrya (potency). Likewise, the substance, amla in rasa and vipāka, or katuka in the same, is usha (hot) in vīrya. [45]
In case where vīrya and vipāka are in conformity with rasa, the properties are known by the rasa itself as in cases of milk, ghee, (madhura-śīta) and cavya-citraka (kaṭu-uṣṇa). In such other cases too, the physician should know (the properties) on the basis of rasa. [46-47]

Madhura, kṣīndhula, sthātu, kṣāya, tīkta, madhura-ṣīta, cāvyahubbhāganīmadhurāhaṁśīnaḥ práśya-āhāra-śirasā 114811

Lavāṇa, sārvaśāyamālākam vā rasaśāyamālākam tathā. Akṣara, gurudrīghumūdayaḥ śūnyaḥ 114911

(There are certain exceptions to this)—some substances, though madhura, kaśāya and tikta in rasa, are uṣṇa in vīrya such as bigger five roots and meat of aquatic and marshy animals. The rocksalt, though being lavaṇa, is not uṣṇa (in vīrya) and so is āmalaka which is amla in rasa. Arka, aguru and guḍucī are tikta (in rasa) but uṣṇa (in vīrya). [48-49]

Kṣīndhulaśīta vā śūnyaḥ, sthātu vā madhura-ṣīta. Vā kṣāya vā tīkta, tīkta vā madhura-ṣīta. 115011

Kṣāya kāthaḷa-kāthaḷa, tīkta kāthaḷa-kāthaḷa. 115111

Tathā tathā, tathā tathā, tathā tathā. 115211

(Likewise, there are also variations in actions of rasa). Some substance of amla rasa is astringent while other is purgative such as kapittha comes in the former while āmalaka in the latter group. Kaṭu rasa is non-aphrodisiac but pippalī and ṣunṣīhī (though kaṭurasana) are aphrodisiac. Kaśāya rasa is checking and cold but harītakī (though kaśāya) is laxative and hot. Hence only on the basis of rasa, one can not prescribe all the substances when even in substances of similar rasa, difference in properties is observed in individual cases. [50-52]

Rśitaṇaḥ kṣāyaḥ rśitaṇaḥ rśitaṇaḥ muṇḍoṣā. 115311

Madhuraśītaḥ kṣīndhulaśītaḥ kṣāyaśītaḥ kāthaḷaśītaḥ. 115411

Madhuraśītaḥ kṣīndhulaśītaḥ kṣāyaśītaḥ kāthaḷaśītaḥ. 115511

Amaṇḍaḥ kṣīndhulaśītaḥ kṣāyaśītaḥ kāthaḷaśītaḥ. 115611

(From the point of view of six prominent guṇas, the rasas have been positioned in three degrees). Considering roughness, kaśāya comes in the highest degree, kaṭu in the medium degree and tikta in the lowest degree. Considering hotness, lavaṇa comes on the top, amla in the middle, kaṭuṣṭa on the bottom. From the point of view of unctuousness, madhura is in the highest degree, amla in the middle and lavaṇa in the lowest one. Considering coldness, madhura, kaśāya and tikta come in order of superiority. Considering heaviness, madhura comes in the highest degree, kaśāya in the middle and lavaṇa in the lowest degree. Considering lightness, tikta comes on the top, then kaṭu and lastly amla. Some take lavaṇa as the inferior one in the category light rasas. Thus lavaṇa is placed in the lowest order considering both heaviness and lightness. [53-56]

29 C.S. - I
Hereafter, vipaka will be described. (Substances having) katu, tikta and kasāya rasas have often katu vipaka, amla is transformed into amla (vipaka) and madhura and lāvana have madhura vipaka. [57-58]

Madhura, lāvana and amla—these three rasas, due to unctuousness, are often conducive to elimination of wind, urine and faeces. On the contrary, katu, tikta and kasāya—these three rasas, due to roughness, create hindrance in elimination of wind, faeces, urine and semen. [59-60]

Katu vipaka damages semen, obstructs (elimination of) faeces and urine and aggravates vāta. Madhura vipaka helps elimination of faeces and urine and increases kapha and semen. Amla vipaka aggravates pitta, helps elimination of faeces and urine and damages semen. Amongst them, madhura vipaka is guru (heavy) and the other two (katu and amla) vipakas are laghu (light). [61-62]

According to variations in gunas (properties) there is also variation in degrees (lowest, medium and highest) of vipaka. [63]

Some hold that there is eight-fold vīrya—mṛdu (soft), tīkṣṇa (sharp), guru (heavy), laghu (light), snigdha (unctuous), rūkṣa (rough), uṣṇa (hot) and śīta (cold) while some opine that there are only two vīryas—śīta (cold) and uṣṇa (hot). In fact, vīrya (potency) is that which is responsible for each and every action. The substance can exert no action in absence of vīrya and as such (it is concluded that) all actions are exerted due to vīrya. [64-65]

Rasa is known by its contact with the body (particularly tongue). Vipāka is known by (observing) the final effect (on body) and vīrya is known (by the action exerted) during the period from administration till excretion (of the drug). [66]

In cases, where, inspite of similarity in rasa, vīrya and vipāka, there is difference in action, this (difference) is said to be due to prabhāva (specific potency). [67]
(For instance) citraka is kaṭu in rasa and vipāka and uṣṇa in vīrya; similar is danti but the latter is purgative (while the former is not). Poison acts as antidote to poison, here also the cause is prabhāva. Likewise, the action of ārdhwa-bhāghara (emetics) and ānulomika (purgatives) is due to prabhāva. Various effects of gems wearable (on the body) is also due to prabhāva, their prabhāva is unthinkable. Thus vipāka, vīrya and prabhāva are explained well. Some drugs acts by (means of rasa), other by vīrya and other by guṇa, vipāka or prabhāva. In case of equality of strength, vipāka subdues rasa, vīrya subdues both, and prabhāva all these three. These are the natural relative degrees of strength. [68-72]

Hereafter, (I) will describe the characters of six rasas. Madhura rasa is known by (its actions)—unction, saturation, exhilaration and softening. While in mouth, it pervades and as if makes a coating there. If, after putting in mouth, there is sensitisation of teeth, salivation, sweating, awakening of mouth (gustatory sensations) and burning in mouth and throat, that should be labelled as amla rasa. Lavana rasa is dissolved quickly and produces moistening, watering, softening and burning in mouth. That which, on contact, irritates and produces piercing pain in tongue and stimulates secretions with burning from mouth, nose and eyes is pungent. That which, on contact with tongue, destroys all other gustatory perceptions so that no other taste is perceived; and also gives rise to non-sliminess and dryness in mouth, alongwith cheerfulness, is tikta (rasa). Kasāya is that which produces non-sliminess, stiffness and coldness in tongue, as if choking the throat and is also depressent. [73-79]
Having listened to Lord Ātreya, Agniveṣa said—Sir, we heard your factual and significant talk on dravya, guṇa and karma. Now we want to hear not too brief description of the antagonistic food items. [80]

Having heard the statement of Ātreya, Bhadrakāpya said to Agniveṣa—one may take all types of fish along with milk except only one cilacima. That scaly, red-eyed, with around red strips, having shape like that of rohita often moves on land. If one takes it along with milk, he undoubtedly becomes victim of one of the disorders of blood or constipation or death. [83]
No'—said Lord Ātreya. One should not take any fish along with milk particularly cilacima because it, being great obstructor of channels, produces these disorders with gross symptoms and also excites āmavīśa. Meat of domestic, marshy and aquatic animals should not be taken mixed with honey, sesamum, jaggery, milk, black gram, radish, lotus stalk or germinated grains because it causes deafness, blindness, tremors, coldness, indistinct voice, nasal voice or death. The potherb of puṣkara or rohini or (meat of) pigeon fried with mustard oil should not be taken along with honey and milk because it causes obstruction in blood-circulation, athero-sclerosis, epilepsy, šaṅkhaka, goitre, rohini or death. After eating radish, garlic, śigr, arjaka, tulasī etc. one should not take milk because of the risk of leprosy. The potherb of jātuka or ripe (fruit of) nikuca should not be taken along with honey and milk as it causes death, or loss of strength, lustre, energy and prowess; severe diseases and impotency. The same ripe (fruit of) nikuca should not be taken with black gram, pulse, jaggery and ghee because they are antagonistic. Likewise, āmra, āmrātaka, mātuluṅga, nikuca, karamarda, moca, dantaśaṭha, badara, kośāmra, bhavya, jambu, nārikela, dādima, āmalaka—these fruits and similar other substances, all sour liquids or non-liquids are antagonistic to milk. Kaṅgu, vanaka, makuṣṭhaka, kulattha, black gram and nispava are antagonistic to milk. The potherb of padmottarīka (kusumbha), sārka and maireya (types of wine) and madhu, all used together are antagonistic and vitiate vāta too much. Hāridraka (a bird) fried with mustard oil is antagonistic and vitiates pitta too much. Pāyasa (rice cooked with milk) taken with after drink of mantha (a drink prepared from roasted grain flour) is antagonistic and vitiates kapha too much. Upodikā (a pot-herb) cooked with sesame paste causes diarrhoea.
with water and then fried) is antagonistic; the same fried with lard causes instantaneous death. Meat of peacock attached to the stick of eranda, cooked in the fire with castor wood fuel, and mixed with castor oil causes instantaneous death. Meat of hāridraka (a bird), attached to the stick of hāridra (a plant) and cooked on hāridra fire causes instantaneous death. The same mixed with ash and dust along with honey also causes instantaneous death. Pippali fried with fish-cooking media and kākamāci mixed with honey causes death. Hot honey taken by a person afflicted with heat leads to death. Likewise, honey and ghee in equal quantity, honey and rain water in equal quantity, honey and lotus seed, hot water after taking honey, hot water after taking bhallātaka, kampillaka cooked with buttermilk, stale kākamāci and bhāsa roasted on iron rod—all these are antagonistic. Thus described according to the question. [84]

(Verse)

That, which is antagonistic in respect of place, time, agni, dose, suitability, dosa, processing, potency, bowels, health condition, order, contra-indication, indica-

Here are the verses—

The entire (drug or) diet, which excites the dosa but does not eliminate it out of the body, becomes harmful. [85]
tion, cooking, combination, palatability, richness (in properties), rules of eating, is not wholesome (for the person). If in arid zone rough and sharp substances, and in marshy region unctuous and cold ones are used, it is known as antagonistic in respect of place. Likewise, if one takes rough and cold etc. in the winter and pungent, hot etc. in the summer, it is antagonistic in terms of time. Similar is the antagonism of food and drinks in four types of agni. Honey and ghee taken together in equal quantity is antagonistic in dose. The use of sweet, cold etc. by a person accustomed to pungent, hot etc. is antagonism in suitability. Use of diet, drug and behaviour similar to doṣas in properties but adverse to the person's practice is antagonistic to doṣas. When the edible becomes poisonous by particular processing such as in case of peacock's meat attached to the castor stick, it is known as antagonism in processing. Antagonism in potencies is that when sitāvīrya and uṣṇāvīrya substances combined together are taken. Antagonism in bowels is that when too little, of mild potency and non-breaking drug is administered in (persons having) hard bowels; while heavy, breaking and abundant one is administered in (those) having soft bowel. When vāta-vitiating substance is given to the person indulged in overwork, sexual intercourse and exercise and kapha-vitiating one in that indulged in oversleep and laziness it is antagonism in respect of health condition. Antagonism in order is that where one takes food before excreting faeces and urine and without appetite or excessive hunger. If hot things are taken after intake of pork etc. or cold ones after intake of ghee etc. it is known as antagonism in indication and contra-indication. Antagonism in cooking consists of cooking on damaged or bad fuel or if the grains are uncooked, over-cooked or burnt. Sour things taken with milk is antagonism in combination. Antagonism in palatability is taking of unliked things. Antagonism in richness (of qualities) is that if there is immature, overmature or damaged rasa in a substance. It is antagonism in rules if the food is not taken in privacy. Food taken in the above way is known as antagonistic. [86-101]

Antagonistic food is the cause of impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in throat, anaemia, āma viṣa, leucoderma, leprosy, grahanīroga, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death. [102-103]

एषां खल्वरेणां च वैरोधिकनिमित्तानां व्याधिनामिणे भावाः प्रतिकारा प्रवत्निः। तद्धाः-वर्मनं विरेचनं च, तद्धिरोधिनां च द्रव्याणां संस्कृतज्ञापपयोः। तश्वाविधेष द्रव्ये पूर्वोद्धिपित्सः: शारस्वेत्तिः। 1190411
These are the measures, which are used to counteract the above and other disorders caused by antagonistics—such as emesis, purgation, use of antidotes for pacification and prior conditioning of the body with similar substances. [104]

\[\text{श्वपन्नक्षत्रः—}\]
\[\text{विरुद्धलघुस्त्रितप्रत्येकम्। वर्णां शर्मां चैव वृद्धिस्त्वम्।।१०५।।}\]
\[\text{सत्यतोत्तरत्वाय वापि दीपास्प्रेतत्तत्त्वस्य।। स्निभव्यायामतिविधम्। विरुद्धेऽवितर्यं।।१०६।।}\]

Here are (the verses)—

Purgation, emesis, pacification or prior use of wholesome substance alleviates the disorders caused by antagonistic food. The antagonism becomes inert due to suitability, small quantity, strong digestive power, in young age and persons having unctuation, physical exercise, and strength. [105-106]

\[\text{तत्र श्लोकः—}\]
\[\text{मतिरासिनमहनीणाः या या रसविनिष्कार्ये। द्रव्याणि गुणकर्मयां द्रव्यसंख्या रसाश्रयः।।१०७।।}\]
\[\text{कारणं रससंख्याया रसानां सङ्गमालकानां। रात्रिनां गुणानां च लक्ष्यानां पतियमेत्रकृ।।१०८।।}\]
\[\text{पदालकानां वृद्धेऽं च रसानां चेन हेतुना। धद्यन्तुलोकाधिकशिरुः वदुपाणि विश्वदासः।।१०९।।}\]
\[\text{वर्णां रसानां पदूळे च वनां चतुर्भिर्विश्वस्त्रित्व:। उदेश्यार्यावादः द्रव्याणि गुणकर्मणि।।११०।।}\]
\[\text{प्रकारान्वयति रसानां गौरवाधिन्दु। पाकमहाघोरीनिर्भो वर्णसंख्याविनिष्कार्यः।।१११।।}\]
\[\text{वर्णमास्तवास्मानानां रसानां यत् सतसङ्गमः। कालकालिकस्तो यस्मादेन यत्ताइं चैव यत्।।११२।।}\]
\[\text{वैश्वतिकानिवित्ताणां व्याधीनामार्थं च यत्। आत्रेयवध्रकायीये यत् सत्यविदद्वमतिः।।११३।।}\]

Here are the (summing up) verses—

Different views of the sages regarding rasa, drugs according to properties and actions, number of drugs according to rasa, argument in the number (six) of rasa, definition of rasa and anurasa; and of parāḍi guṇas, division of five bhūtas in six rasas, preponderance of properties in up-moving and down-moving drugs, variations in combination of rasas, characters and exceptions in properties and actions of drugs (rasas), three degrees of rasa according to guṇa etc. definition of vipāka and prabhāva, decision about the number of vīrya, characters of six rasas, the antagonism, the diseases produced by it along with their treatment—all this has been said by the sage in the chapter of Ātreya, Bhdrakāpya etc. [107-113]

\[\text{इत्यप्रिच्छेकः तत्त्वे चरकप्रतिसंस्कृतः श्लोकस्थाने आत्रेयवध्रकायीयोः।}
\[\text{नाम श्रविनिष्कृतः।।११६।।}\]

Thus ends the twenty sixth chapter on Ātreya Bhdrakāpya etc. in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (26)
Now (I) shall expound the chapter on the types of food and drinks. [1]

As propounded by Lord Ātreya. [2]

Food and drinks with desirable smell, taste and touch and having been taken according to prescribed method is said as vital strength by the experts on the basis of observing their results directly; because the condition of internal fire depends on their fuel. They produce energy in mind, constitution of dhāṭus, strength, complexion and clarity of sense organs, if properly taken, otherwise they become harmful. [3]

Hence for the knowledge of wholesome and unwholesome, the types of food and drinks are described in entirety, O Agni śeśa!

By nature water moistens, salt causes oozing, alkali helps digestion, honey unites, ghee uncts, milk vitalises, meat promotes the bulk, meatsoup nourishes, wine deteriorates, sīdhu (a fermented preparation) emaciates, drākṣāsava stimulates appetite, phāṇita accumulates, curd causes swelling, vegetable of tila paste causes malaise, the pulse of black gram produces abundance of internal excrement (faeces), alkali damages vision and semen, sour (substance) is mostly pitta-aggravating except pomegranates and āmalaka, sweet is mostly kapha-aggravating except honey and old śālī, saśṭika (rice), barley and wheat; bitter is mostly vāta-aggravating and non-aphrodisiac except the tip of vetra, guḍūcī and paṭoḷa leaves; pungent is mostly vāta-aggravating and non-aphrodisiac except long pepper and ginger. [4]
Hereafter (I) will describe the food substances according to groups such as śūkadhānya (awned grains), samīdhānya (legumes), māmsa (meat), śāka (vegetables) phala (fruit), harita (salads), madya (alcoholic drinks), jala (water), gorasa (milk and its products), īkṣu (sugarcane and its products), kṛtāṇna (dietary preparations) and āhārayogī (condiments), in terms of rasa, virya, vipāka and prabhava. [5-7]

Group of Śūkadhānya (awned grains).

Various good types of śāli rice such as rakta śāli, mahāśāli, kalama, śakunāhṛta, tūrnaka, dīrgaśāsūka, pāṇḍuṇa, lāṅgula, sugandhaka, lōhavāla, sāriva, pramoda, pataṅga, tapanīya etc. are cold, madhura in rasa and vipāka, with little vāta, producing formed and a little faeces, unctuous, bulk-promoting, semen-promoting and diuretic. Among them, the red śāli is the best one, it alleviates thirst and all the three dosas. After that is mahāśāli and thereafter comes kalama and then other varieties.

Yavaka, háyana, páṃśuvāpya, naiśadhaka etc. are the inferior varieties of śāli which imitate (good varieties of) śāli rice in merits and demerits. [8-12]

Saśṭika (rice) is cold, unctuous, non-heavy, sweet, promotes stability and alleviates three doṣas. (Among the varieties of śaśṭika), gaura (white) is the best one and krṣṇagaura (blackish white) comes after that. Varaka, uddālaka, cīna, śārada, ujjwala, dardura, gāndhāra, kuruśinda are slightly inferior to saśṭika in properties.

Vṛīhi is sweet and guru but has amla pāka and as such aggravates pitta. The pāṭala variety causes abundance of urine, faeces and heat and aggravates three doṣas. [13-15]
Syāmāka along with koradūśa, is astringent-sweet, light, aggravates vāta alleviates kapha and pitta, is cold, constipating and absorbent.

Hastiśyāmāka, niwara, toyaparni, gavedhuka, praśāntikā, ambhaḥśyāmāka, lauhiṭya, anu, priyaṅgu, mukunda, jhīṇṭi, garmūṭi, varuka, varaka, śimbira, utkaṭa, jūrṇa—these are similar to syāmāka in properties. [16-18]

Yava (barley) is rough, cold, non-heavy, sweet, producing abundance of flatus and faeces, promotes stability, is slightly astringent, tonic and alleviates disorders of kapha. Venuyaya (barley-shaped seeds of bamboo) is rough, having an astringent as subsidiary rasa, sweet, alleviates kapha and pitta and also fat, helminths and poisons, and is strength-promoting. [19-20]

Godhūma (wheat) is union-promoting, vāta-alleviating, sweet, cold, vitaliser, bulk-promoting, aphrodisiac, unctuous, stabiliser and heavy. Nāndimukhī and madhūlī (types of wheat) are sweet, unctuous and cold.

Thus ends the first group of awned cereals. [21-22]
Group of Śamīdhānīya (legumes)

Mudga (green gram) is astringent-sweet, rough, cold, kaṭu-vipāka, light, non-slimy, alleviates kapha and pitta and is the best among the legumes used as pulses.

Māṣa (black gram) is aphrodisiac, excellent vāṭa-alleviating, unctuous, hot, sweet, heavy, strength-promoting, causing abundance of faeces and gives sexual potency.

Rājamāṣa is laxative, relishing, alleviates kapha, semen and amlapitta (acid gastritis), is sweet, vāṭa-aggravating, rough, astringent, non-slimy and heavy.

Kulattha (horse gram) is hot, astringent, amlapāka, alleviates kapha, semen, and vāṭa, is constipating and beneficial for cough, hiccup, dyspnoea and piles.

Makuṣṭhaka is sweet, madhura pāka, constipating, rough, cold and useful in internal haemorrhage, fever etc.

Caṇaka (gram), masūra (lentils), khanḍika and hareṇu (pea) are light, cold, sweet, slightly astringent, roughening, beneficial for pitta and kapha and useful as pulses and pastes. Amongst them, masūra is constipating and kalāya is exceedingly vāṭa-aggravating.

Tila is unctuous, hot, sweet, bitter, astringent, pungent, beneficial for skin, hair, strength, alleviates vāṭa and aggravates kapha and pitta.

Various legumes are sweet, cold, heavy, strength-reducing and roughening. They are fit to be taken along with some fatty substance by strong persons.

Śimbī is rough, astringent, aggravates vāṭa in bowels, is non-aphrodisiac, non-beneficial for eyes and digests with wind.

Ādhakī aggravates vāṭa and alleviates kapha and pitta; avalguja (bākuṣī) and cakramarda alleviate kapha and vāṭa, niṣpāva aggravates vāṭa and pitta.

The fruits of kākāṇḍolā and kapikacchu are similar (in properties) to those of māṣa.

Thus the second group of legumes is said by the sage. [23-34]
Group of meat

Cow, ass, mule, camel, panther, lion, bear, monkey, wolf, tiger, taraksu (hyena), babhru (large brown mongoose), cat, mouse, fox, jackal, hawk, vāntāda (dog), cāsa (blue jay), crow, śasaghnī (golden eagle), madhuḥā (honey buzzard), bhāsa (bearded vulture), vulture, owl, kuliṅgaka, dhūmikā, kurara (fish eagle)—these animals and birds are prasaha (who take their food by snatching).

White, blackish, spotted and black kākulimṛga (python), kūrcikā, cillāta, bhēka (frog), godhā (iguana) sallaka, gaṇḍaka, kadali, mongoose, śwāvid (porcupine)—these are Bhūmiśaya (who sleep in burrows in earth).

Srmarā (wild boar), camara (yak), khadga (rhinoceros), buffalow, gayal cow, elephant, nyankū (antelope), hog, ruru (deer)—these are ānupa mṛga (animals who live in marshy land).

Tortoise, crab, fish, śiśumāra (estuarine crocodile), timiṅgila (whale), pearl oyster, conch snail, udra (cat-fish), kumbhīra (crocodile), culukī (gangetic dolphins), makara (great Indian crocodile) etc.—these are said as Vāriśaya (living in waters).

Now those moving on waters will be said—swan, krauṇca, balākā, baka (common crane), kāraṇḍava, plava, śarāri, puṣkarāhva, keśarī, manituṇḍaka, mṛṇalakantaḥ, madgu, kādamba, kākatunḍaka, utkroṣa, puṇḍārīkākṣa, megharāva, jalakukkutiḥ, ārā, nandīmukhi, vāṭi, sumukha, sahacārī, rohini, kāmakālī, sārāsa, rakta śirṣaka, cakravāka and similar birds are 'ambucarin' (which move on waters).

Prṣat (spotted deer), śarabha (wapiti), rāma, śwadāṁśtrā, mṛgamātrkā, hare, uraṇa, kuraṅga, gokarṇa, koṭṭakāraka, cārusa, hariṇa, ena, śambara, kāla-pucchaka, ṛṣya and varapota—these are jāngla mṛga (animals living in forests).
Lāva (common quail), vārtikā, kāpiṇjala, cakora, upacakra, kukkubha, rakta vartma—these are the 'Lāvādyā' viskira (birds similar to common quail who eat while scattering the grains).

Now the other sub-group 'vartakādi' of viskira birds will be said. Vartaka (male bustard), vartikā (female bustard), peacock, titira (partridge), cock, kaṅka, śārapada, indrābha, gonarda, girivartaka, kara, avakara, vāraḍa—these are the gallinaceous animals in the second sub-group.

Śatapatra, bhrṅgarāja, koyasti, jīvaṇijivaka, kairāta, kokila, atyūha, gopāputra, priyātmaja, laṭā, laṭṭa(ṭu)saka, babbru, vaṭahā, diṇḍimānaka, jaṭi, dundubhi, pākkara, lohaṇṭha, kuṅṅgaka, kapota (pigeon), śuka (parrot), sārāṅga, cīriṭi, kaṅku, yaṣṭika, sārikā, kalviṅka, caṭaka, aṅgāracūḍaka pārāvata (dove), panḍa (na) vika—these are the birds known as pratuda (who eat while striking). [35-52]

They are called as 'prasaha' because they eat by snatching, 'Bhūṣaya' are known so as they live in burrows. Likewise, 'ānuṇa' are due to their habitat in marshy lands. 'Jalaja' are because they live in waters while 'jalecara' move on them but are born on land. 'Jāṅgala' animals live in forests. 'Viskira' birds eat while scattering and pratuda ones are pecker birds. These are the eight sources of meat. [53-55]

Prasaha, bhūṣaya, ānuṇa, vārīja and vāricārin are heavy, hot, sweet, promote strength and development, are aphrodisiac, alleviate vāta, aggravate kapha and pitta, and are useful for the persons taking regular physical exercise and having strong digestive power.

The meat of prasaha animals and birds who are carnivorous is useful for those suffering from chronic piles, grahanī doṣa and phthisis. The viskira birds of the lāvādi sub-group, pecker birds and forest-dweller animals are light, cold, sweet, slightly astringent and useful for the patients of sannipāta having preponderance of pitta, vāta in moderate degree and kapha in the lowest one. The viskira birds of the vartakādyā sub-group are slightly inferior in properties to the prasaha animals and birds. [56-60]
Meat of the goat is not too cold, too heavy and too unctuous does not vitiate dosas, because of similarity with dhātus it promotes the bulk of body and does not block the channels. Mutton is sweet, cold, heavy and bulk-promoting. Goat and sheep do not come decidedly in any of the above eight groups because of their mixed habitat. [61-62]
heavy, hot, unctuous, sweet, promote voice, complexion and strength, are bulk-promoting, increase semen and alleviate vāta.

Cocks are unctuous, hot, aphrodisiac, bulk-promoting, voice-awakening, tonic, excellently alleviating vāta and are diaphoretic.

Partridge is heavy, hot and sweet. Its habitat being not too arid or too marshy, it alleviates three doṣas with predominance of vāta.

Grey partridge, because of coldness, sweetness and lightness, is beneficial for the disorders of pitta, kapha, rakta and those having mildness of vāta.

Common quail is astringent-sweet, light, stimulant of agni, alleviates sannipāta and is katuvipāka.

Godhā (iguana) is madhura in vipāka, kaśāya and kaṭu in rasa, alleviates vāta and pitta, is bulk-promoting and tonic.

Śallaka is sweet sour (in rasa), kaṭu in vipāka, alleviates vāta, pitta and kapha and removes cough and dyspnoea.

The domestic pigeons are astringent, non-slimy, cold, alleviate internal haemorrhage and are madhura is vipāka. The wild pigeons are slightly lighter, cold, constipating and diminishing the (quantity of) urine.

The meat of the parrot is astringent-sour, rūkṣa (kaṭu) in vipāka, śītala, useful in phthisis, cough and wasting; constipating, light and appetiser.

Caṭaka (sparrow) is sweet, unctuous, promotes strength and semen, alleviates sannipāta, particularly vāta.

Hare is astringent, non-slimy, rough, cold, kaṭu vipāka, light, sweet and useful in sannipāta with mild vāta.

Eṇa (black buck) is madhura rasa, madhura vipāka, alleviates three doṣas, is wholesome, light, constipating, anti-diuretic and cold.

Pork is uncting, bulk-promoting, aphrodisiac, alleviates fatigue and vāta, promotes strength, relish in food and sweating, and is heavy.

Beef is useful in absolute vāta, chronic rhinitis, intermittent fevers, dry cough, fatigue. excessive agni and wasting of muscles.

Buffalow-meat is unctuous, hot, sweet, aphrodisiac, heavy and saturating. It produces firmness, bulk, courage and sleep.

Fishes are heavy, hot, sweet, tonic, bulk-promoting, vāta-alleviting, unctuous, aphrodisiac and has plenty of demerits. Among them, rohita, because of eating algae and grass and also avoidance of sleep, is appetiser, laghupāka (light in digestion) and strength-promoting.

Tortoise is useful for complexion, alleviates vāta, is aphrodisiac, promotes vision and strength, is conducive to intellect and memory, wholesome and destroys phthisis.
The meat of khadga (rhinoceros) is obstructing to channels, strength-promoting, sweet, uncting, bulk-promoting, beneficial for complexion, alleviates fatigue and vāta.

Eggs of swans, chakora, hens, peacocks, and sparrows—are useful in diminished semen, cough, heart disease and injuries. They are sweet, not causing burning sensation and immediately strength-promoting. For promoting the bulk of the body no other food item excels meat. Thus the third group of meat is described. [63-87]
Group of vegetables:
The vegetables of pāṭhā, kāsamardā, śaṭī, vāstuka, suṇīsaṇṇakā alleviate three doṣas and are constipating except vāstuka which is laxative.
Kākamācī alleviates three doṣas, is aphrodisiac, rasāyana, not too hot or too cold, purgative and anti-leprotic.
Rājakṣavaka alleviates three doṣas, is light, constipating and beneficial particularly for those suffering from grahanīdoṣa and piles.
Kālaśāka is pungent, appetiser, alleviates poison and swelling, is light, hōt, vāta-aggravating and rough.
(Amla) cāṅgerī is appetiser, uṣṇavīrya, constipating, useful in kapha and vāta, and beneficial in grahanī and piles.
Upodikā is madhura rasa, madhura vipāka, purgative, kapha-aggravating, aphrodisiac, unctuous, cold and anti-narcosis.
Tāṇḍulīya is rough, anti-narcosis, anti-poison, beneficial in internal haemorrhage, madhura rasa, madhura vipāka and cold.
Maṇḍūkaparṇī, tip of vetra, kucelā, vanatiktaka, karkoṭaka, bākucī, paṭola, śakulādaṇī, flowers of vāsā, śāṅgeśṭā, kembūka, kaṭhīllaka, nāḍī, kalāya, gojihvā, vārtāka, tilaparṇikā, kulaka, karkaśa, nimba and parpaṭa—These are the bitter vegetables. They alleviate kapha and pitta and are śītavīrya and kaṇṭuvipāka. [88-89]
All legumes, phañjī, cillī, kutumbaka, all (types of) āluka with leaves, kuṭhiṇjara, flowers of śana and śālmali, karbudāra, suvartmenta, nispāva, kovidāra, pattūra, cuccuparṇikā, kumārajīva, loṭṭāka, pālaṅkyā, māriṣa, kalamba, nālikā, āśurī, kusumbha, vṛkadhūmaka, lakṣmanā, cakramarda, nalinikā, kuṭheraka, loṇikā, yavaśāka, kuśmāṇḍaka, bākucī, yātuka, śālakalyāṇī, triparṇī, pīluparṇikā,—these vegetables are heavy, rough and often digest with distension. They are madhura, śīta vīrya and purgative. They should be boiled, the juice be expressed out and then added with some fat before intake.
The flowers of śaṇa, kovidāra, karbudāra and śālmali are checking and are useful particularly in internal haemorrhage.
The tender young leaves of vāṭa, undumbara, aśwattha, plakṣa, lotus etc. are astrigent, checking, cold and beneficial in pittajā diarrhoea.
Vatsādanaṇī alleviates vāyu; gaṇḍīra, and citraka alleviate kapha; śreyasī, Bilwaparṇī and bilwa (leaves) alleviate vāta.
Bhanḍī, śatāvarī, balā, jīvantī, parvanī, parvapuṣpī—these alleviate vāta and pitta.
The vegetable of lāṅgalikā and eranḍa are light, purgative and bitter.
Vegetable of tila, vetasa and eranda are vāta-aggravating, pungent-bitter-sour and purgative.

The vegetable of kusumbha is rough, sour, hot, alleviates kapha and aggravates pitta.

Trapusa and ervaruka are sweet, heavy, distending, cold, relishing and rough. Trapusa is excessively diuretic. Fully ripe (fruit of) ervaruka alleviates burning sensation, thirst, exhaustion and uneasiness.

Alābu is purgative, rough, cold and heavy. Likewise, cirbhaṭa and ervaruka are useful for purgation.

The ripe (fruit of) kūśmāṇḍa is alkaline, sweet, sour, light, diuretic, laxative and alleviates all doṣas. [88-113]

Kelūṭa, kadamba, nandīmāṣaka and ainduka are non-slimy, heavy, cold and channel-blocking.

(Various types of) utpala are astringent and useful in internal haemorrhage. Tālapralamba (tender top portion of tāla stem) alleviates wound and pain in chest. Kharjura and fruit of tāla is useful in internal haemorrhage and wasting.

Tarūṭa, lotus stem, lotus root, krauṇḍādana, kaśeruka, śṛṅgāṭaka and aṅkalodya—these are heavy, distending and cold, stalks of kumuda and utpala (water lily), alongwith flowers and fruits are cold, sweet, astringent and aggravate kapha and vāta.

The seeds of lotus are madhura in rasa and vipāka, astringent, slightly distending, and alleviate internal haemorrhage.
Munjataka is strength-promoting, cold, heavy, unctuous, saturating, bulk-promoting, alleviates vata and pitta, is madhura and aphrodisiac.

Vidārīkanda is vitaliser, bulk-promoting, aphrodisiac, beneficial for throat and is rasāyana, strength-promoting, diuretic, sweet and cold.

The tuber of amlikā is beneficial in grahāni (roga) and piles, is laghu, not very hot, alleviates vāta-pitta, is constipating and useful in alcoholism.

The vegetable of mustard aggravates three doṣas, is constipating and antidiuretic (similar is that of ratkanāla which is particularly rough and sour. Pindāluka is also similar and relishing because of being tuber.

Various mushrooms except sarpacchātraka (a type of mushroom) are cold, causing rhinitis, sweet and heavy.

This is the fourth group of vegetables (mainly) concerned with leaves, tubers and fruits. [114-124]
Grapes alleviate thirst, burning sensation, fever, dyspnoea, internal haemorrhage, wound, wasting, vāta-pitta, udāvarta, hoarseness of voice, alcoholism, bitterness in mouth, dryness of mouth and cough because of being bulk-promoting, aphrodisiac, sweet, unctuous and cold.

Kharjūra is sweet, bulk-promoting, aphrodisiac, heavy and cold; and is useful in wasting, injury, burning sensation and vāta-paittika disorders.

Paruṣaka and madhūka are recommended for vāta and pitta.

Āmṛata is sweet, bulk-promoting, tonic, saturating, heavy, slightly unctuous, kapha-aggravating, cold, aphrodisiac and digests with distension.

The ripe fruits of tāla and nārikela (coconut) are bulk-promoting, unctuous, cold, tonic and sweet.

Bhavya is sweet, sour, astringent, distending, heavy, cold, aggravating pitta and kapha, constipating and mouth-cleaning.

Sour (fruits of) paruṣaka, grapes, jujube, ārūka, small jujube and nikuca aggravate pitta and kapha.
Pārāvata is of two types—cold, sweet and hot (sour). It is heavy and alleviates anorexia and increases agni.

Kaśmarya fruit has only slight difference in properties from bhavya. Likewise, the sour tūda hās slight difference in properties from paruṣaka.

Taṅka is astringent-sweet, vāta-aggravating, heavy and cold.

Kapittha, when unripe, is harmful for throat, antipoison, constipating and vāta-aggravating. The same, when ripe, due to sweet, sour, astringent (taste) and fragrance produces relish, alleviates doṣas, is antipoison, constipating and heavy.

Bilwa, when ripe, is digested with difficulty, causes doṣas and flatus with foul smell. The same, when young, is unctuous, hot, sharp, appetiser and alleviates kapha and vāta.

The young fruits of āmra (mango) cause internal haemorrhage, the mature ones aggravate pitta while the ripe ones alleviate vāyu and promote muscles, semen and strength.

The fruits of jambu are predominantly astringent-sweet, heavy, distending, cold, alleviate kapha-pitta, are constipating and aggravate vāta.

Jujube fruit is sweet, unctuous, purgative and alleviates vāta and pitta. The same when dried alleviates kapha and vāta and also does not conflict in pitta. Simbitikā phala is astringent-sweet, cold and constipating.

Fruits of gāngerukī, karīra, bimbī, todana and dhanwana are sweet, slightly astringent, cold and alleviate pitta and kapha.

Fully ripe (fruits of) panasa, moca and rājādana are sweet, slightly astringent, unctuous, cold and heavy.

Lavāli fruit is relishing due to astringent taste, non-sliminess and fragrance, used as avadaṁsa (in spicy preparations), is cordial and aggravates vāta.

Nīpa, śatāhvaka, pīlu, ketakī, vikankata and prācīnāmalaka—these alleviate (three) doṣas and poison.

The fruit of ināgudī is bitter-sweet, unctuous, hot and alleviates kapha and vāta.

Tinduṅka alleviates kapha and pitta and is astringent, sweet and light.

In āmalaka, there are all the rasas except lavaṇa (saline). It is rough, sweet, astringent, sour and excellent alleviator of kapha and pitta.

Bibhitaka removes the disorders produced in rasa, raktā, māmsa and medas, and alleviates hoarseness of voice, excessive secretion of sputum, and paīttika, disorders.
Dādima (pomegranates) which is sour and astringent-sweet, alleviates vāta, is anti-diarrhoeal, appetiser, unctuous, hot, cordial and non-conflicting with kapha and pitta. That which is only sour and rough aggravates pitta and vāta; while only sweet alleviates pitta. Out of these (three varieties) the first one (sour sweet) is the best one.

Vṛksāmla is anti-diarrhoeal, rough, hot and is useful for vāta and kapha.

The ripe fruit of tamarind has the same properties but slightly less.

Amlavetasa has also the same properties but is mass-breaking and is useful in colics, anorexia, constipation, mild digestion, alcoholic complications, hiccup, dyspnoea, cough, vomiting, disorders of stool and in all diseases caused by vāta and kapha.

The kesara (stamen-like parts) of mātulunga is light while other parts are heavy.

Karcūra, devoid of skin, is relishing, appetiser, cordial, aromatic, alleviates kapha and vāta and is useful in dyspnoea, hiccup and piles.

The fruit of nāgarāṅga (orange) is sweet, sourish, cordial, relishing, digested with difficulty, alleviates vāta and is heavy.

Vātāma, abhiṣuka, akṣota, mukūlaka, nikocaka along with urumāṇa are heavy, hot, unctuous, sweet, tonic, vāta-alleviating, bulk-promoting, aphrodisiac and aggravates kapha and pitta.

Priyāla is similar to them in properties except hotness.

Fruit of śleṣmātaka aggravates kapha, is sweet, cold and heavy.

Ankola fruit aggravates kapha, is heavy, distending and diminishes agni.

Śamī fruit is heavy, hot, sweet, rough and destroys hairs.

Karaṅja fruit produces wind and is non-conflicting to vāta and kapha.

Sour āmrātaka, dantaśaṭha, karamardaka, and airāvata cause internal haemorrhage.

Vārtāka (fruit of vārtākī) alleviates vāta, is appetiser, pungent and bitter.

Parpaṭakī fruit aggravates vāta and alleviates kapha and pitta.

Āksikī fruit alleviates pitta and kapha, is sour and aggravates vāta.

Anupākī fruits are sweet, amlavipāka and alleviate pitta and kapha.

The fruits of aśvattha, udumbara, plakṣa, nyagrodha are astringent-sweet, sour, aggravate vāta and are heavy.

The stone (drupe) of bhallātaka is (vesicant) like fire but its māṁsa (the edible portion) is sweet and cold.

Thus the fifth group of fruits, which is commonly used, is described. [125-165]
Group of Salads:

Fresh ginger is relishing, appetiser and aphrodisiac and its juice is prescribed in vāta, kapha and constipation.

Jambīra is relishing, appetiser, irritant, aromatic, mouth-cleanser, alleviates kapha and vāta, is anthelmintic and digestive.

Radish, when young, alleviates (three) doṣas; but when old aggravates the same; if fried in fat alleviates vāta and in dried condition alleviates kapha and vāta.

Surasa destroys hiccup, cough, poison, dyspnoea and chest pain, aggravates pitta, alleviates kapha and vāta, and removes foul smell.

Yavānī, arjaka, śigru, śāleya and mrśṭaka—these are cordial, pleasing and aggravate pitta.

Gandhīra, jalapippalī, tumburu and śṛṅgaverikā are irritant, hot, pungent, rough and alleviate kapha and vāta.

Bhūstrṇa destroys sexual potency, is pungent, rough, hot and mouth-cleansing.

Kharāhvā alleviates kapha and vāta and relieves of the diseases and discomfort of urinary bladder.

Dhānyaka, ajagandhā and sumukha are relishing, aromatic, not very pungent and irritate the doṣas.

Gṛṇjanaka is constipating, irritant, beneficial for (the patients of) vāta, kapha and piles and is prescribed in fomentation and diet for those having no (aggravated) pitta.

Palāṇḍu (onion) aggravates kapha, alleviates vāta and not pitta, is useful in diet, strength-promoting, heavy, aphrodisiac and relishing.
Lasuna (garlic) alleviates worms, leprosy, leucoderma, vāta and gulma and is unctuous, hot, aphrodisiac, pungent and heavy.

All these and their fruits in dried from alleviate kapha and vāta.

Thus ends the sixth group of green plants used as salads. [166-177]

Group of fermented liquors:

Generally all types of wine, by nature, are sour and hot and sour in vipika. Now their details are described.

Surā is beneficial for those who are emaciated, suffering for obstruction in urine, grahanī and piles, alleviates vāta and useful in deficiency of lactation and anaemia.

Madira is useful in hiccup, dyspnoea, coryza, cough, obstruction in faeces, vomiting, hardness of bowels, constipation and alleviates vāta.

Jagala is beneficial in colic, dysentery, wind formation, kapha-vāta and piles. It is constipating, rough and hot, alleviates swelling, and is digestive.

Ariṣṭa alleviates phthisis, piles, grahanīdoṣa, anaemia, anorexia, fever, kaphaja disorders, and is relishing and appetiser.

Śārkara is palatable, producing easy intoxication, fragrant, alleviates disorders of urinary bladder, is digestive, cordial and improves complexion.

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Pakvarasa is relishing, appetiser, cordial, beneficial is phthisis, swelling and piles, alleviates disorders of fat and kapha and improves complexion.

Śītarasika is digestive, alleviates constipation, cleanses voice and complexion, is emaciating and beneficial in swelling, abdominal disorders and piles.

Gauḍa eliminates faeces and flatus, and is saturating and appetiser.

Ākṣikī is useful in anemia and wounds, and is appetiser.

Surāsava is strongly intoxicating, alleviates vāta and is palatable.

Madhvāsava is expectorant and sharp.

Maireya is sweet and heavy.

The āsava of mṛḍwīkā (grapes) and iksu rasa (sugarcane juice) combined and fermented with dhātakī flowers is cordial, rough, relishing, appetiser, similar to mādhvīka, but not very hot.

Madhu is relishing, appetiser, cordial, tonic, non-antagonistic to pitta, alleviates constipation and kapha, is light and has little vāta.

The surā alongwith maṇḍa (upper clear portion) prepared of barley is rough, hot and aggravates vāta and pitta.

Madhūlikā is heavy, digests with distension and aggravates kapha.

Sauvīraka and tuṣodaka are appetisers, digestive, alleviate disorders of heart, anaemia, and helminthiasis, are beneficial in grahanī and piles and are mass-breaking.

Sour vinegar alleviates burning sensation and fever by external application and vāta and kapha by internal administration. It relieves constipation, propels (excrement) downwards and is appetiser.

The fresh wine is mostly heavy and aggravates doṣas while the old one cleanses channels, is appetiser, light and relishing.

Wine is exhilarating, nourishing, removes fear, grief and fatigue, provides boldness, energy, imagination, satisfaction, corpulence and strength. It is like nectar if used by persons predominant in sattva according to rules and with reasoning.

Thus the seventh group relating to fermented liquors is described. [178-195]

Group of various types of water:

Entire water is only one which falls down as rain from the sky. That while falling or having fallen down depend on place and time. [196]
Water while falling down from the sky, and coming in contact with the moon, the air and the sun which follow time, gets impregnated with the properties of cold, hot, unctuous, non-unctuous etc. and so when it rests on the ground. [197]

The rain water has, by nature, these six qualities—cold, pure, wholesome, palatable, clean and light.

Water when fallen on the earth depends (for its properties) on the containing soil. In white (soil) it is astringent, in pale bitter, in brown alkaline, in usara saline, in hilly area pungent and in black soil it is sweet. These are the six properties of the water positioned on earth. The water derived from rain, hailstone and snow has unmanifested rasa (taste). The water which falls from the sky, dropped by Indra, and received in prescribed containers, is said as 'Aindra' (dropped by Indra) by the wise. It is the principal water drinkable for the kings.

Best water is slightly astringent-swee, thin non-slimy, light, non-rough and non-blocking of channels.

The fresh rain water of the rainy season is heavy, blocking of channels and sweet. That of autumn is thin, light, non-blocking of channels. This should be used by the delicate persons using unctuous and too much food in preparing various types of diet such as eatable, chewable, lickable and drinkable. In hemanta (early winter), water is unctuous, aphrodisiac, strength-promoting and heavy. That in sīśira (later winter), it is lighter and alleviates kapha and vāta. The water of vasanta (spring season) is astringent, sweet and rough. In summer it is non-blocking for
channels. Thus the properties of water according to season is described decidedly. The water dropped by the clouds in perverted seasons undoubtedly causes harm.

The kings, the kingly and the delicate persons should use particularly the water well collected in the autumn season. [198-208]

The rivers originating from Himalayas and constantly used by the sages, and having water obstructed, agitated and beaten are wholesome and virtuous. Those originating from Malaya, carrying stones and sand have clean water which is like nectar. The rivers flowing towards west have clean water and are wholesome while those joining the eastern sea are mostly mild flowing and heavy. (Water of) the rivers originating from Pāriyātra, Vindhya ane Sahya cause head diseases, heart disease, leprosy and filaria. [209-212]

The rivers having water polluted with soil and faeces, insects, snakes and rats, and carrying rain water aggravate all dosas.

Merits and demerits of water contained in oblong ponds, well tank, spring, lake and streams may be decided on the basis whether they are situated in marshy, hilly or arid regions.

Silmy, having insects, purified, full of leaves, moss and mud, having abnormal colour and taste, viscous and foul-smelling water is not wholesome.

The saline water of sea has fishy smell and aggravates doṣas.

Thus the eight groups of water are described with certainty. [213-216]
Group of milk and its products

The cow-milk has got these ten properties—sweet, cold, soft, unctuous, viscous, smooth, slimy, heavy, dull and clear. Thus it increases ojas having the same properties due to similarity. Hence (cow) milk has been said as the best one among vitalisers and as rasāyana.

The milk of buffalow is heavier and colder than that of cow. Because of plenty of fat it is useful for (the persons suffering from) sleeplessness and excessive digestive power.

The camel-milk is rough, hot, slightly saline, light and is prescribed for vāta kapha, hardness in bowels, worms swelling, abdominal disorders and piles.

The milk of one-hoofed animals (such as mare, ass etc.) promotes strength, stability, is hot, slightly sour, saline, rough, light and alleviates vāta in extremities.

The goat-milk is astringent-sweet, cold, constipating, light, alleviates internal haemorrhage, diarrhoea, wasting, cough and fever.

The milk of sheep produces hiccup and dyspnoea, is hot and aggravates pitta and kapha.

The milk of elephants promotes strength, is heavy and good stabiliser.

The human milk is vitaliser, bulk-promoting, suitable, uncting and is used as snuff in internal haemorrhage and saturating in pain in eyes. [217-224]

Curd is relishing appetiser, aphrodisiac, uncting, strength-promoting, amlapāka, hot, alleviates vāta, is auspicious and bulk-promoting. It is useful in rhinitis, diarrhoea, shivering, intermittent fever, anorexia, dysuria and emaciation.

Curd is generally discarded in autumn, summer and spring. It is also harmful in the disorders caused by rakta, pitta and kapha. [225-227]

Mandaka (in which curdling process is slow and the product is imperfect) curd vitiates three doṣas, the perfect curd alleviates vāta, the supernatant fatty layer promotes semen and the curd water alleviates kapha and vāta and cleanses channels. [228]
Takra (buttermilk) is used in swelling, piles, grahanī doṣa, obstruction in urine, abdominal disease, anorexia, snehavyāpad (hyperlipidaemia), paleness and poisons. [229]

Fresh butter is constipative, appetiser and cordial. It alleviates grahanī roga, piles, facial paralysis and anorexia. [230]

(Cow) ghee promotes memory, intelligence, agni, semen, ojas, kapha and medas; alleviates vāta, pitta, poison, insanity, phthisis, inauspiciousness and fever. It is the best of all fats, is cold, madhura rasa, madhura vipāka, has thousand potentialities and so, if used properly according to prescribed methods, exerts thousand (types of) action. Old (cow) ghee alleviates intoxication, epilepsy, fainting, phthisis, insanity, poison, fever and pain in female genital tract, ear and head.

Ghees of goat, sheep and buffalow may be known in properties like their milk. [231-233]

The products of milk such as Pīyūṣa (colostrum). Morāṭa (milk in second and third weeks after delivery), various types of kilāṭa (insipissated milk)--all these are beneficial for those having increased appetite and sleeplessness. They are heavy, saturating, aphrodisiac, bulk-promoting and vāta-alleviating.

Takrapinḍaka (solid portion of butter milk) is non-slimy, heavy, rough and constipating. Thus the ninth group of milk and its products is described. [234-236]

Group of sugars (and honey)

The juice of sugarcane is aphrodisiac, cold, laxative, unctuous, bulk-promoting and sweet. That of chewed cane aggravates kapha while that extracted with pnessing machine produces burning (with acidity). Due to coldness, clearness and sweetness the paṇḍraka variety (of sugarcane) is superior to the vamśaka one. [237]
Jaggery and minor jaggery produce plenty of worms, marrow, blood, fat and muscle. The cane-juice remained one fourth, one-third and half (in the process of boiling) is heavy in the preceding order.

Guda is the cleaned portion having little mala (molasses). Thereafter, by gradual elimination of mala matsyaṇḍikā, (semisolid treacle), khaṇḍa (yellowish sugar) and śarkara (white sugar) emerge. Coldness appears in them gradually as their mala is eliminated.

The sugar obtained from jaggery is aphrodisiac, beneficial for the wounded and is unctuous. That obtained from yāsa is astringent-sweet, cold and slightly bitter. The honey-sugar is rough, anti-emetic, anti-diarrhoeal, and expectorant. All sugars are useful in thirst, internal haemorrhage and burning sensation. [238-242]

Honey is of four types—Mākṣika (derived from makṣikā), bhramara (derived from bhramara), kṣaudra (derived from kṣudrā) and pauttika (derived from puttikā). Amongst them, mākṣika honey is the best one and the bhramara is the heaviest one. Mākṣika honey has oil-like colour, pauttika is of ghee-like colour, kṣaudra is brownish and bhramara is white. Honey aggravates vāta, is heavy, cold, alleviates disorders of rakta, pitta and kapha; is union-promoter, expectorant, rough, astringent, and sweet. Honey, if heated or taken by a person suffering from heat becomes fatal due to its association with poisons. Honey is useful in small quantity due to its properties—heavy, rough, astringent and cold. [243-246]

There is noting so severe as madhvāma (āma caused by honey) as, because of its conflicting treatment, it immediately kills the person like poison. In āma, hot measures are generally prescribed but in madhvāma it becomes conflicting. Hence it is very severe and kills immediately like poison. [247-248]
Honey is the best potentiating agent because of its derivation from various substances.

Thus the tenth group containing mostly the sugarcane products is described. [249]

Group of dietary preparations:

Peya (liquid gruel) alleviates hunger, thirst, malaise, debility, bowel disorders and fever. It is diaphoretic, appetiser, carminative and laxative.

Vilepikā (paste-like gruel) is saturating, constipating, light and cordial.

Manda (gruel water) is appetiser, carminative, softening for channels and diaphoretic. It supports strength due to appetising property and lightness, in persons subjected to reducing therapy and purgation and also in those having thirst after the fat is digested.

Liquid gruel (prepared) of fried paddy removes fatigue of the person whose voice is feeble.

Gruel water (prepared) of fried paddy pacifies thirst and diarrhoea, produces homostasis, is wholesome, appetiser and alleviates burning sensation and fainting. It is, in well-processed form, prescribed for those having slow and irregular digestion, in children, the old and women, and the delicate ones. This gruel water added with sour pomegranates and boiled with long pepper and ginger alleviates hunger and thirst, is beneficial for channels and eliminates excreta in evacuated persons.

Flour of fried paddy is astringent-sweet, cold and light. [250-256]
odana is prepared of fried rice. Odana prepared of uncleaned grains, not well-filtered, not well-cooked and cold is heavy. Types of odana prepared with meat, vegetable fat, oil, ghee, marrow and fruits are strength-promoting, saturating cordial, heavy and bulk-promoting. Similar (in properties) are those cooked with black gram, sesamum, milk and green gram. [257-259]

Kulmāśa (boiled and spiced grains) is heavy, rough, vāta-aggravating and purgative. The physician should determine heaviness and otherwise of other boiled grains such as legumes, wheat and barley. [260-261]

In unspiced and spiced vegetable soups, mildly spiced and heavily spiced meat soup, and soured and un-soured pulses, the heaviness increases in progressive order. [262]

Flour of roasted grains aggravates vāta, is rough, produces abundant faeces and is carminative. Taken in liquid form, it saturates the person immediately and provides strength quickly. That prepared of śālī rice is sweet, light, cold, constipating and alleviates internal haemorrhage, thirst, vomiting and fever. [263-264]

Hatyādṛṣṭaṇīyūdha, paripūrya, yāvakō vātā yāvā ch | utvarta-pratistasya-pāraśāmangalāha | 1126511

Vatā-bhāsāta vṛttā pāripratistā yāvā vātā c | दुःध्वाससंस्कृताः स्वायत्तद्विमित्रविकर्षालकोश | 1126611

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Preparations known as dhānā (fried grains) are mostly reducing because of dryness, saturating and digest with difficulty due to their distending nature.

Germinated grains, fried grains, śaśkūlī, madhukroda, pindaka, pūpa, pūpalika etc. are heavy; the preparations of (rice) flour are heaviest. [265-267]

The preparations processed with fruits, meat, fat, vegetable, sesamum paste and honey are aphrodisiac, strength-promoting, heavy and bulk-promoting.

Vesavāra is heavy, unctuous and promotes strength and development.

Pūpa prepared with milk and sugarcane juice is heavy, saturating and aphrodisiac.
The edibles prepared with jaggery, sesame, milk, honey and sugar are aphrodisiac, strength-promoting and exceedingly heavy. [268-270]

Various types of edibles prepared of wheat with addition of fat or cooked in fat are heavy, saturating, aphrodisiac and cordials.

Edibles prepared of wheat and its flour such as fried grains, parpatā, pūpa etc. are light because of processing. Their properties may be indicated accordingly. [271-272]

Prthuka (flattened rice) is heavy and health-promoting, it should be taken in a little quantity.

Yāva (a preparation of barley) digests with distension but if taken with some soup it is purgative. [273]

The preparations of legumes aggravate vāta as they are rough and cold. They should be taken in small quantity after adding with pungent spices, fat and salt. [274]

The edibles which are bulky and hard are heavy if mildly cooked and nourishing and strength-promoting if overcooked. [275]

Heaviness or lightness of edibles should be decided after knowing the main ingredient, combination of other ingredients, processing and quantity of different ingredients. [276]

(Vimardaka prepared of various types of substances—ripe, unripe, moistened and fried is heavy, cordial, aphrodisiac and suitable for the strong. [277]

Rasālā is bulk-promoting, aphrodisiac, unctuous, strength-promoting and relishing.

Curd added with jaggery is unctuous, saturating, cordial, and alleviates vāta. [278]
Panaka (syrups) prepared of grapes, dates and jujube is heavy and distending. So is that of paruṣaka, honey and sugarcane products. Properties and actions of these syrups should be defined by knowing the combination of pungent and sour substances and the ingredients, with their quantity separately.

Various types of rāga ṣāḍava (or rāga and ṣāḍava) are pungent, sour, sweet and salt, light, palatable, cordial, appetiser and relishing. Leha (lickable paste) of āmra and āmalaka is bulk-promoting, tonic, relishing and saturating owing to unctuousness, sweetness and heaviness. Properties and actions of lehas should be determined on the basis of combination, processing and quantity of ingredients. [279-283]

Śukta (a type of vinegar) irritates rakta, pitta and kapha and is carminative. The properties of fermented beverage should be determined on the basis of its ingredients such as tubers, roots, fruits etc.

Śiṇḍākī is another fermented beverage which becomes sour by the time factor (period of fermentation). It is relishing and light.

Thus the physician should know the eleventh group dietary preparations. [284-285]

Group of adjuvents of food:

The sesamum oil is sweet with astringent as subsidiary taste, penetrating, hot, readily absorbed, aggravates pitta and kapha, is constipating, anti-diuretic, the best among the vāta-alleviating, strength-promoting, beneficial for skin, promotes intellect and appetite. It destroys all diseases due to combination (of drugs) and processing. By the use of oil the kings of demons, in early times, became free from old age, diseases and fatigue and proved very strong in battle.
Castor oil is sweet, heavy, kapha-aggravating and relieves of vātarakta, gulma, heart disease and chronic fever.

Mustard oil is pungent, hot, affects rakta and pitta, diminishes kapha, semen and váta, and alleviates itching and urticarial patches.

The oil of priyāla is sweet, heavy, aggravates kapha but because of its excessive hotness it is not recommended in combination of váta and pitta.

The linseed oil is sweet-sour, kaṭu-vipāka, uṣṇāvīrya. It is useful in váta but vitiates rakta and pitta.

The oil of kusumbha is hot, kaṭu- vipāka and heavy. It particularly causes burning sensation (with acidity) and vitiates all doṣas.

The properties and actions of the oil of other fruits (seeds) used in food may be known on the basis of the fruits. [286-294]

Marrow and fat are sweet, bulk-promoting, aphrodisiac and tonic. Their coldness or hotness be known according to the animals (from which they are derived). [295]

Dry ginger is slightly unctuous, appetiser, aphrodisiac, hot, alleviates vāta and kapha, is madhura-vipāka, cordial and relishing.

Green long pepper increases kapha, is sweet, heavy and unctuous. The same when dried alleviates kapha and vāta, is pungent, hot and aphrodisiac.

Black pepper is not very hot, non-aphrodisiac, light, relishing, appetiser, alleviates kapha and vāta due to its extracting and absorbing characters.

Hingu (asafoetida) alleviates vāta, kapha and constipation, is pungent, hot, appetiser, light, intestinal antispasmodic, digestive and relishing.

Saindhava (rock-salt), the best among the salts, is relishing, appetiser, aphrodisiac, vision-promoting, not causing burning sensation, alleviates tridōsa and is slightly sweet.
Sauvarchala salt, due to its penetrating, hot, light and aromatic properties, is relishing, laxative, cordial and normalises eructation.

Bida salt, owing to sharpness, hotness and quick absorption, is appetiser, relieves colic, expels wind both upwards and downwards.

Audbhida salt is slightly pungent-bitter and alkaline, sharp and irritant.

Kālā (black) salt has all the properties of sauvarcala except the smell.

Sāmudra is slightly sweet while pāṃśuja is pungent and slightly bitter.

All salts are relishing, digestive, laxative and alleviate vāta. [296-304]

Yāvaśuka (alkali derived from the awns of barley) relieves of heart disease, anaemia, grahanīroga, spleen enlargement, hardness in bowels, throat troubles, cough caused by kapha and piles.

All alkali are sharp, hot, rough, moistening, digestive, rupturing, burning, appetiser, cutting and like fire. [305-306]

Cereals and legumes are recommended for use when they are one year old. The old one is mostly rough while the new one is mostly heavy. The crop which comes shortly is regarded as lighter. The legumes, when dehusked and properly fried digest easily. [309-310]

Meat of animals who died natural death, are emaciated, too much fatty, old, young, killed by poisons, not maintained on pasture graze and bitten by snakes, tigers etc. should be discarded. Meat of animals other than the above is wholesome, and promotes bulk as well as strength of the body. [311]
For all living beings, meat soup is nourishing and cordial. This is regarded as nectar for those suffering from phthisis, during convalescence, for the emaciated, those having diminished semen and desirous of strength and lustre. Meat soup prepared accordingly alleviates all diseases. It promotes voice and strength of age, intelligence, sense organs and life. The persons indulged in physical exercise, women and wine do not fall ill or become weak if they take diet with meat soup regularly. [312-315]

Vegetable which is affected by insects, wind and the sun, dried, old, unseasonal, not cooked with fat and unfiltered should be discarded.

The fruit which is old, unripe, damaged by insects, animals, snow and the sun, grown is unnatural place and time, and rotted is unfit (for use).

Instructions regarding salads are according to the respective items except cooking. As regards fermented liquors, water and milk products, the same have been mentioned in the respective groups. [316-318]

The drinks taken after meals should be contrary to the properties of food but not so to dhātus. Eighty four āsavas and water-drinkable and undrinkable–have already been mentioned, one should take the wholesome afterdrink after examining properly.

In vāta, unctuous and hot (afterdrink) is suitable; in pitta, sweet and cold; in kapha, rough and hot and in wasting meat soup is the best after-drink. For those exhausted by fasting, travelling on foot, speech, traffic in women, wind, the sun and evacuative measures, the afterdrink of milk is wholesome as nectar. Wine should be prescribed as afterdrink for the lean and thin to produce corpulence. For reducing the obese persons, honey-water is recommended. For those having mild appetite, loss of sleep due to drowsiness, anxiety, fear and exhaustion, particularly for those who are accustomed to wine and meat, wine is recommended as after-drink. [319-324]
Now (I) shall say about the actions and properties of after-drink. After-drink saturates, nourishes, provides energy, increases bulk of the body, brings about completion, settles down the food taken, breaks down the food-mass, produces softness, moistens, digests and helps in easy transformation and quick absorption of food. [325]

Here is (the verse)—

Intake of wholesome afterdrink saturates the person and digests the food easily for (promotion of) life and strength. [326]

Those who are afflicted with vāta in upper part, are suffering from hiccup, dyspnoea and cough, indulged in singing, speech and recital, have injury in chest, should not take water after meals because it, staying in throat and chest, removes the unction of food and produces further disorders. [327-328]

Thus a part of food and drinks which is commonly in practice is said. It is not possible to mention all the substances by name as already mentioned that there is nothing which is not a drug. The substances which are not said here be described on the basis of the local tradition. [329-330]

In this context, habitat, food, part of the body, nature, sustaining materials, activity; sex, size, processing and quantity are considered. [331]

'Carā' denotes the habitat such as marshy land, water, sky, desert etc. and also the food habits. Thus animals born in water and marshy land; moving in those places and taking heavy food are regarded as heavy, (on the contrary), those taking light food, born in desert and moving in the same are light. [332-333]

Body parts of thigh, head, shoulder etc. Shoulder is heavier than the flesh of thighs, then comes the chest and thereafter head. Testicles, skin, penis, pelvis,
kidneys, liver and rectum—these are heavier than flesh and also the trunk and (muscles attached to) bones. [334-335]

By nature green gram is light and also common quail and grey partridge. Likewise, black gram and the meat of pig and buffalo is heavy.

Among dāhatus heaviness increases in progressive order. Active animals are particularly (light) in comparison with the idle ones. [336-337]

As regards sex, generally the meat of male animals is heavier than that of the female ones.

In their own class, those of big size are heavy otherwise light. [338]

By processing, the heavy ones become light and vice versa. Such as vṛīhi (heavy) becomes light when transformed into lājā after frying; on the other hand, the flour of roasted grains becomes heavy when processed into cooked bolus.[339]

Heavy substances, if taken in a little quantity, become light. Likewise, light substances become heavy if taken too much. Thus quantity is one of the factors governing heaviness and lightness of substances. Hence a little of heavy substances should be taken while in case of light ones one may take them up to the point of saturation. Substances depend on quantity and this, in turn, depends on agni. [340-341]

On agni depend strength, health, life-span and vital breath. Agni burns with the fuel of food and drinks otherwise is impaired. [342]

Consideration of heaviness and lightness is particularly important in case of weak, inactive, unhealthy, delicate and those accustomed to comfortable living. [343]

But this is not so important for the persons who have strong digestive power, take hard food, are overactive and with large belly. [344]
One should offer regularly the oblations of wholesome food and drinks to antaragni (internal fire) with due consideration to quantity and time.

The person who after offering oblation to fire (external) offers the wholesome oblations to the internal fire, always concentrates on Brahman, donates, knows the suitability of food and drinks is endowed with perfect bliss and does not suffer from any disease in present or future. [345-347]

एष्ट्रीशं सहस्वाणि राजग्रीणं हितभोजनः। जीवयनावरो जन्मर्योितात्मा समंतः सताम्। 11348।

One taking wholesome food with controlled self lives healthy for one thousand and thirtysix nights (100 years) liked by the good men. [348]

प्राणा: प्राणभुतामञ्जरं लोकोऽमर्यं चत्वारिष्ठम्। वर्ण: प्रसाद: सौत्त्वर्ध जीवितं प्रतिभा सुखं। 11349।

तुष्टि: पुष्टिर्भूतं मेघं सर्वस्यं चत्वारिष्ठम्। लोकिकं कर्म यदुवर्ती स्वर्गती यथा वैदिकम्। 11350।

कर्माप्वः चत्वारिष्ठम् तत्वायथे चत्वारिष्ठम्।

Food is the vital breath of living beings (that is why) the people rush to the food. Complexion, cheerfulness, good voice, life, imagination, happiness, contentment, corpulence, strength, intellect—all these are dependent on food.

The worldly activities done for livelihood, the vedic ones for attainment of heaven and those for emancipation also depend on food. [349-350]

तत् श्लोकः—
अन्नपाणमुः साम्य वर्ग द्वादश निष्ठतः। 11351।
समुपास्युपास्य गुलामवसंश्रहः। अन्नादिविधधुवुः तत तत परीक्ष्यं विशेषतः। 11352।

Now (the summing up) verse—

Properties of food and drinks, twelve groups along with the best ones, after-drinks with their properties, consideration of heaviness and lightness—all this is said in the chapter on the types of food and drinks. This should be considered particularly. [351-352]

इत्युप्तिवेशाकृते तत्ते चरकप्रतिसंस्कृते श्लोकस्थाने। अन्नपाणविधिनियम।
सत्वाविशेषतः ध्वायः। 11353।

Thus ends the twenty seventh chapter in Ślokaśthāna in the treatise composed by Agnivesa redacted by Caraka. (27)
CHAPTER XXVIII

Now (I) shall expound the chapter on various foods and drinks etc. [1]

As propounded by Lord Ātreya. [2]

Food taken in various forms eaten, drunk, licked and devoured—which is wholesome for the person, being consumed properly by the respective agnis (digestive factors) participating in the non-stopping process of conversion of all dhātus (metabolism) like time and which does not affect dhātagnis, vāyu and srotas (channels), endows the entire body with development, strength, lustre and happy life and provides energy to the body-tissues. Dhātus continue in their normalcy by receiving nutrients from the (preceding) dhātu. [3]

(During this process) rasa known as the clear essence of food and the excretion known as the waste products are produced. The excretion nourishes sweat, urine, faeces, vāta, pitta and kapha, dirt of ears, eyes, nostrils, mouth, hair follicles and genitals, and the parts like hair, beard, moustaches, nails etc. From 'ahāra-rasa' (essence of food) are nourished rasa, rakta (blood), māmsa (muscle), medas (fat), asthi (bones), majjā (marrow), śukra (semen) and ojas, the basic materials of five sense organs which are known as 'dhātu prasāda' (clear essence of dhātus), and parts like ligaments, lubricating substance in joints etc. All these dhātus (supporting materials) in the forms of essence and excretion maintain their normal measure according to age and body receiving proper nutrients from rasa and mala respectively. Thus both rasa and mala, present in their normal measure, maintain the equilibrium of dhātus which is already there in the body. In case
of decrease or increase in dhātus known as essence, rasa produced by food causing increase or decrease respectively restores the equilibrium for health, likewise, in case of excretion. The excretions or waste products, when exceed their normal measure, are treated with cold and hot properties, as required, and thus they restore the equilibrium of dhātus. [4]

For the supporting materials, excretion as well as essence, srotas (channels) are the pathways. These, according to division, fill up respective supporting materials, thus this body is a product of the food–eaten, drunk, licked and devoured. Similarly, the diseases also are produced by the food–eaten, drunk, licked and devoured. Wholesome and unwholesome food produce good and bad effects respectively. [5]

After Lord Ātreya finished his talk, Agnivesa asked—it is observed, sir, that the persons taking wholesome food are both diseased and healthy, similarly, in case of the unwholesome food. In the face of such observations how the difference in good and bad effects can be attributed to the intake of wholesome and unwholesome food respectively? [6]

Lord Ātreya said—Agnivesa! the persons taking wholesome food do not suffer from the diseases caused by the same because the use of wholesome food alone is not able to avert the fear of all diseases as there are other etiological factors.
even except the use of unwholesome food such as abnormality in time factor, intellectual error and unsuitable sound, touch, vision, taste and smell. These etiological factors afflict the person in spite of his taking proper food. That is why the persons taking wholesome food are also seen as diseased. In case of those taking unwholesome food too, the fault dose not produce derangements immediately due to certain reasons such as unwholesome articles are not equally deranging nor have the doṣas equal strength, all persons also are not (equally) capable to resist the disease (have no equal immunity). The same faulty regimen becomes mere obnoxious due to place, time, combination, potency and excessive quantity. The same doṣa too, in combination with other doṣa, having contradictory therapy, deep-seated, with long duration, located in the organs of vital breath, affecting the vital parts becomes curable with difficulty and even fatal emergently. The persons too obese, too lean, having uncompact muscles, blood and bones, weak, indulged in unsuitable food, under-nourished and having weak mind are not able to resist diseases, contrary to them are resistant to diseases. Because of variations in faulty diet, innate pathogenic factors and the condition of the body the diseases become mild or severe, acute or chronic. The same vāta, pitta and kapha, vitiated in different locations produce different disorders, O Agniveśa! [7]

I will describe further the diseases produced by doṣas vitiated in different locations like rasa etc. [8]

Loss of desire for food, anorexia, distaste in mouth, loss of taste sensation, nausea, heaviness, drowsiness, body-ache, fever, feeling of darkness, paleness, obstruction in channels, impotency, malaise, leanness, loss of digestive power, untimely wrinkles and grey hair—these are the disorders due to morbid affection of rasadhātu. [9-10]

Further will be mentioned the diseases due to affection of rakta. Leprosy, erysipelas, boils, internal haemorrhage, menorrhagia, suppuration of anus, penis and mouth, spleen, gulma, abscess, nilikā, jaundice, vyāṅga, pipi, tilakālaka (black moles), ring-worm, psoriasis, leucoderma, papules, urticarial patches, red patches—these are caused by morbid affection of rakta. [11-12]
Now, listen about these caused by affection of māṃsa. Adhimāṃsa, arbuda (tumor), kīla, galasālūka, galaśunḍikā, pūtimāṃsa, alajī, ganda, cervical adenitis, upajīhivikā—these are located in māṃsa. [13-14]

Further, I will say about those located in medas. These are the despicable ones and the premonitory symptoms of prameha. [15]

Adhyasthi, adhidanta, dantabheda, asthisula, discoloration, abnormality in hairs of head, body hairs, nails, beards-moustaches—these are disorders due to morbid affection of asthi. [16]

Pain in joints, giddiness, fainting, feeling of darkness and appearance of thick-based wounds—these are caused due to morbid affection of majja. [17]

By the morbid affection of sukra, there will be impotency and non-eruction of penis. His progeny will be sick or impotent or short-lived or deformed. There is more likelihood that the conception will not take place or if conceived, it will be miscarried or aborted. The semen, if affected morbidly, afflicts the person along with his wife and progeny. [18-19]

When doṣas vitiate in the locations of sense organs, they afflict them with loss of function and dysfunction. [20]

Doṣas vitiated in ligaments, vessels and tendons afflict the person with stiffness, contraction, twisting, glands, throbbing and numbness. [21]

Doṣas vitiated, while located in malas, cause breaking, drying up and other abnormalities of malas (excretions) and also their excessive retention and elimination. [22]
The diseases, mentioned above, are produced by various unwholesome food-eaten, drunk, licked and devoured. In order to prevent their occurrence, the wise should always take wholesome food so that the disorders caused by them may not arise.

The remedy of disorders produced in rasa consists of all types of reducing measures. The treatment of the blood disorders has already been said in the chapter on properly formed blood. The disorders of māṃsa are treated with evacuative measures, surgical measures and application of alkali and cauterization. The treatment of the disorders of medas is described in the chapter on the eight despicable ones. The remedial measure in the disorders of asthi consists of the five evacuative measures, enema and intake of bitter-medicated milk and ghee. The therapy of diseases caused in majjā and sukra consists of the intake of predominantly sweet and bitter food, sexual intercourse, physical exercise and elimination of doṣas in time and in proper quantity. The treatment of disorders of sense organs will be mentioned in the chapter on three vital organs. Likewise, the treatment of the disorders of ligaments etc. will be described in the chapter on Vātavyādhi. The management of the disorders of malas has been described briefly in the chapter on non-suppression of urges and also here and there in other contexts. [23-30]

Due to exercise, intensity of heat and non-observance of wholesome and also speediness of vāta, doṣas spread from the belly to the exterior parts. There sometimes when not excited they wait again and again for the exciting cause because they never vitiate in improper place or time. [31-32]

On the other hand, due to increase, oozing, maturity, cleaning of the channels and control of vāyu, doṣas leave the extremities and proceed to the belly. [33]
One desirous of happiness should follow the regimen prescribed for the prevention of unborn and alleviation of born disorders. Although activities of all creatures are directed intuitively towards happiness, the good and bad coarse they adopt depend upon the knowledge and ingorance respectively. [34-35]

The wise, after examining, emphasise on the (use of) wholesome (regimen) while the ordinary people, covered by rajas and tamas, prefer the liked objects. The wise is endowed with learning, intelligence, memory, dexterity, restraint, regular use of wholesome regimen, purity of speech, serenity of mind and patience while these qualities are not found in the ordinary people, full of rajas and tamas. That is why they suffer from various somatic and psychic disorders caused by them. [36-38]

Due to intellectual error, he indulges in unwholesome sense objects, suppression of natural urges and taking up risky jobs. The ignorant one is attached to temporarily pleasing objects but the learned is not so because of his understanding having been clear. [39-40]

One should not use the food articles from either attachment or ignorance rather he should use the wholesome one after examination because the body is a product of food. [41]

There are eight things to be considered in relation to food for production of good or bad effects, because one should observe them after examining (properly). [42]

The unwholesome factors should always be avoided, doing so the wise gets undebtedness to the noble persons. If one is not able to avoid certain pathogenic factor, this should not be a matter of worry for the learned. [43-44]
Now, the summing up verses—

The products of food, diseases caused by food, happiness and unhappiness due to (intake of) wholesome and unwholesome, resistance and otherwise to diseases according to difference in the condition of body and mind, diseases produced in dhātus along with their treatment, movement of dosas from belly to extremities, and vice versa, the difference between the learned and the ignorant and the wholesome for the healthy and the diseased—all this has been described in the chapter on various foods and drinks. [45-48]

Thus ends the twenty eighth chapter on various food and drinks in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (28)

Here ends the seventh quadruplet on food and drinks. [7]

CHAPTER XXIX

Now (I) shall expound the chapter on ten seats of vital breath. [1]

As propounded by Lord Ātreya. [2]

There are only ten seats where vital breath is located—such as—two temples, three vital organs (heart, bladder and head), throat, blood, semen, ojas and ano-rectal region.

The learned physician who knows about these (vital seats), sense organs, consciousness, root of consciousness and diseases, is known as the promoter of vital breath (life). [3-4]
O Agnivesa! there are two types of physicians—one the promoters of vital breath and destroyers of diseases and the other promoters of diseases and destroyers of vital breath. [5]

After Lord Ātreya finished his talk, Agnivesa submitted—Sir, how can they be known by us? [6]

The Lord (Ātreya) said—The physicians of high descent, well-versed in scripture, having practical knowledge, expert, clean, skillful, self-controlled, well-equipped,
having all the sense organs (normal), knowers of constitution and course of action be regarded as promoters of vital breath and destroyers of diseases. Such (physicians) are free doubt in anatomy, embryology, physiology and pathology, and also in the distinct knowledge of aetiology, prodroma, suitability in relation to curable, hardly curable, palliable and rejectable diseases; are interpreters of the three-fold Ayurvedic principle with brevity as well as details alongwith the threefold group of drugs; appliers of thirty five roots and fruits, four fats, five salts, eight urines, eight milks, six plants with latex and bark, groups of drugs useful in five measures such as head evacuation etc. twenty eight gruels, thirty two powder-ointments, six hundred evacuatives and five hundred decoctives; well-acquainted with the conduct prescribed for the healthy in relation to food and drinks, standing, walking, sleeping, sitting, quantity, substances, collyrium, smoking, snuffing, massage, rubbing, non-suppression and suppression of urges, physical exercise, suitability, examination and knowledge about the sense organs and the conduct of the nobles; doubtless in four-legged therapeutics with sixteen qualities, nature of disease, three desires, knowledge about merits and demerits of vāta, capable in management of four-fold unction with twenty four media and sixty four equipments; experts in various procedures of various types of measures, such as unction, fomentation, emesis, purgation, etc.; well-versed in head-diseases etc., diseases caused by proportional variation of doṣas, diminution, boils, abscesses, three swellings, various associations of swelling, forty eight locations of diseases, one hundred forty specific diseases, the despicable over-obese and over-lean alongwith causes, symptoms and treatment, wholesome and unwholesome sleep, insomnia and over-sleep alongwith the causes and treatment, six measures reducing etc.; symptoms and treatment of disorders caused by over-saturation and under-nutrition; etiology, symptoms and therapeutic management of blood disorders and also of mada, mūrchhā and samnyāsa, well-acquainted with dietitic considerations, food items wholesome and unwholesome by nature, group of the best ones, eighty four āsavas (fermented preparations), properties and actions of drugs according to rasa and anurasa, proportional variations in combination of rasas, antagonism, properties and actions of food and drinks classified in twelve groups, properties of after-drink, nine points regarding food, movement of food, wholesome and unwholesome food alongwith its good and bad effects, the diseases located in dhātus alongwith their treatment, ten seats of vital breath and the topics to be dealt with in the chapter thirty on ten heart-rooted vessels; accordingly well-versed with brevity and details, in the entire treatise and its acquisition,
retention, understanding, application, measures, health, time, physicians and instruments and expert, while endowed with memory, intelligence, learning and reationale, in implementation not conflicting with his noble qualities and in dealing with all the living beings with friendly manner like parents, brothers and kinsmen. Endowed with such qualities, Agnivesa! are promoters of vital breath and destroyers of diseases.[7]

Contrary to these are the promoters of diseases and destroyers of vital breath who hidden in disguise of physicians, thorn-like for the people and simulating pictures move about in countries due to carelessness of the state. [8]

Their special features are as follows—(they) in the garb of physician excessively praising themselves move from place to place in search of preys, on hearing about somebody's illness fall around him, there in order to make him hear exclaim their physician's qualities loudly, once and again put forth the defects of the attending physician, try to win favour of patient's friends through entertainment, flattery and service etc. at the same time, proclaiming his desire for a little remuneration, on finding the case, look around frequently posing dexterity in order to hide their ignorance; being unable to alleviate the diseases, blame the patient himself for lack of arrangements, nursing and selfcontrol; when the end of the patient is approaching near, they flee to some other place in disguise; in midst of ordinary people, describe their proficiency like fools. Impatiently despise the patience of the bold ones, keep away at a distance from the assembly of scholars like the travellers from the fierce forests, if memorised a portion of some aphorism, always quote it relevantly or irrelevantly; do not entertain questions nor put questions to others, get terrified from questions like death, nobody is known as their preceptor, disciple, classmate or colleague in discussion. [9]
Here are the verses—

Those, who in disguise of physicians look for the patients like birdcatchers spreading nets for the bird in the forest and are turned out of the knowledge of scripture, practice, therapeutic measures, time and dose, should be abstained from because they are moving on the earth as the messengers of death in search of their livelihood. The wise patient should avoid these great fools, full of physician's conceit who are like serpents saturated with air. (On the contrary), the physicians who are learned, skillful, clean, expert in action, with command over hand and control on self, are worthy of constant honour. [10-13]

Thus ends the twenty-ninth chapter on ten seats of vital breath etc. in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (29)
In the heart attached are ten vessels rooted there and of great significance. The words 'mahat', 'artha' and hṛdaya' are synonymous. The body with six divisions, intellect, sense organs, five sense objects, self together with qualities, mind along with its objects are located in heart. [3-4]

The heart specialists regard the heart as the substratum of these entities like the central girder of the small beams in a house. One gets mūrcchhā (fainting) on its injury and death on its severe painful condition. [5]

Life known by the sense perception (reflexes) is located there. It is also the seat of the excellent ojas and reservoir of consciousness. That is why the heart has been said as 'mahat' (great) and 'artha' (serving all purposes) by the physicians. [6-7]

From the heart as root, ten great vessels carrying ojas pulsate all over the body. [8]

The ojas, which maintains the living beings by its saturation; without which no life of creatures exists, which is the initial essence of embryo and also the essence of its nourishing material, which enters into the cardiac cycle first, which destroyed leads to destruction, which is the sustainer and located in heart, which is the cream of the nutrient fluid in the body, and where vital factors are established, is the fruit of them or they produce various types of fruits (effects). Hence they (vessels) are called as 'mahāphalā' (having important fruit or great variety of fruits). [9-11]

Dhamanis (arteries) are (called so) due to pulsation, srotas (channels) due to flowing and siras (veins) due to moving swiftly. [12]

One who wants to protect the heart, the great vessels and the ojas, should avoid particularly the causes of the affliction of mind. Over and above, he should
regularly take the measures which are conducive to heart and ojas and cleansing of srotas and also make efforts for serenity of mind and knowledge. [13-14]

One is the best among each of these factors—life-promoting, strength-promoting, bulk-promoting, happiness-promoting and the paths.

In the living beings, non-violence is the best among the life-promoting factors, prowess is the best among the strength-promoting ones, learning is the best among the bulk-promoting ones, control on sense organs is the best among the happiness-promoting ones, knowledge of reality is the best among the pleasure-promoting ones and celibacy is the best among the paths—Thus hold the Ayurvedists. [15]

Those should be regarded as the knowers of Ayurveda who are able to deliver Tantra (treatise), Sthāna (section), Adhyāya (chapter) and Praśna (topics) distinctly by the way of textual statement, textual interpretation and recapitulation. On this somebody said—How could treatise etc. be delivered by way of textual statement, textual interpretation and recapitulation? [16]

Here it is said—the treatise of sages recited entirely and according to tradition is said to be stated textually. [17]

When one penetrates well through intellect into the real purport and explains it with sentences having expansion, brevity, proposition, reasoning, examples, correlation and conclusion and which is comprehensible to all the three types of disciples (brilliant, average and dull), it is said as having delivered by way of textual interpretation. [18]

When the difficult points contained in the treatise are discussed and recapitulated, it is said to have been delivered by way of recapitulation. [19]
Some may ask—out of the four Vedas—Ṛk, Sāma, Yajus and Atharva, which one is preached by the Āyurvedists? What is life? Why Āyurveda? What for Āyurveda? Is it eternally continuing or not? How many and what are its divisions? Who should study it? and for what? [20]

The physician, thus interrogated, should mention his devotion to Atharvaveda out of the four Vedas—Ṛk, Sāma, Yajus and Atharva, because the Veda of Atharvan has dealt with the medicine by way of prescribing donation, propitiatory rites, offerings auspicious, rites, oblations, observance rules, expiations, fasting, incantations etc. and medicine is for promotion of life. [21]

After having mentioned about the Veda, one should explain the 'Āyu'. 'Āyu, is explaining by means of three synonyms—'Cetananuvṛtti' (continuance of consciousness), 'jīvita' (animation), anubandha (continuous flow), dhāri (sustaining the body). [22]

Āyurveda (science of life) is that which gets the Āyu (life) known. How? The reply is by defining Āyu and prescribing its types happy—unhappy and beneficial non-beneficial, its measure and non-measure. It is also 'Āyurveda' because it imparts knowledge about the substances (including drugs) along with their properties and actions as to their conduciveness or otherwise to life. Substances along with their properties and actions in respect of their conduciveness or otherwise to life will be dealt with in the entire treatise. [23]

Āyus has been said by its definitions here itself and also in the first chapter.
psychic disorder, is particularly youthful, capable with strength, energy, reputation, manliness and prowess, possessing knowledge, specific knowledge and strong sense organs and sense objects; having immense wealth and various favourable enjoyments, has achieved desired results of all actions and moves about where he likes. contrary to it is unhappy life.

Life is said as beneficial if the person is well-wisher of all the creatures, abstains from taking other's possession, is truth-speaking, calm, taking steps after-examining the situation, free from carelessness, observing the three categories (virtue, wealth and enjoyment) without their mutual conflict, worshipping the worthy persons, is devoted to knowledge, understanding and serenity of mind, keeping company of the elderly persons, has controlled well the impulses of attachment, aversion, envy, intoxication and conciet, is engaged in various types of gifts, constantly devoted to penance, knowledge and peace, has knowledge of and devotion to metaphysics, keeping eye to both the worlds and is endowed with memory and intelligence. Contrary to it is non-beneficial life. [24]

The measure of life is known by the adventitious pathological symptoms in relation to objects, sense organs, mind, intellect, movement etc. such as one will die after a moment, hour or day; three, five, seven, ten or twelve days, a fortnight, month, six months or a year. 'Swabhāva' (becoming own self). 'Pravṛtttyuparama (cessation of activities), 'marana' (death), 'anityatā' (non-eternality), nirodha (annihilation)—all are synonymous. This is the measure of life. Contrary to this is non-measure which is described in the context of arīṣtas (sudden appearance of fatal signs). In Āyurveda, the measure of life has also been described according to the body constitution. [25]

The object (of Āyurveda) is to protect health of the healthy and to alleviate disorders in the diseased. [26]
Ayurveda is said as eternally continuing because of its beginninglessness, the characters of entities having been determined by universal nature and the characters of substances being eternal. There was never non-existence of the flow of life or intellect. The knower of Ayurveda is also eternally continuing. Pleasure (health) and pain (disease) along with material factors, causes and symptoms, because of their inter-relations, are also eternal. All these point towards the eternal continuity of Ayurveda. (Secondly), substances having properties of heavy, light, cold, hot, unctuous, rough etc. are subjected to increase or decrease by the law of similarity and dissimilarity. As is said, in case of regular intake of heavy substances, the heavy will increase and the light will decrease. Thus in case of other substances as well. This character of entities is eternal. (Thirdly), the characters of the substances like earth etc. are also eternal. The substances along with their properties are eternal. Ayurveda never arose out of non-existence except understanding and precepts; some say its origin in view of these two. Its natural characters are non-artificial as said here and in the first chapter such as hotness of fire and liquidity of water. It has also got the eternal continuity of natural characters of entities such as increase in heavy substances, decrease in light substances by regular intake of the heavy ones. [27]

Ayurveda has eight divisions such as-Kāyacikitsā (medicine), sālākya (dealing with diseases of supra-clavicular region), sālīyāpaharticaka (dealing with extraction of foreign bodies), Viṣa-gara-vairodhik-prasamana (dealing with alleviation of poisons, artificial poisons and toxic symptoms due to intake of antagonistic substances), Bhūta vidyā (dealing with spirits or organisms), Kaumarabhṛtyā (Pediatrics), Rasāyana (dealing with promotive measures) and Vājikarana (dealing with aphrodisiacs). [28]
That (Ayurveda) should be studied by Brāhmaṇas, Kṣatriyas and Vaiśyas. Brāhmaṇas should study it for welfare of living beings, Kṣatriyas for their protection and Vaiśyas as profession or generally by all for the achievement of virtue, wealth and enjoyment. That he makes efforts in alleviation of disorders of spiritual scholars, those treading on virtuous path or preachers of virtue or his parents, family members, kinfolk and teachers and that he thinks over, teaches and practises the basic truths said in Āyurveda is his excellent virtue. That he receives remuneration and protection from the king or wealthy persons in lieu of providing health to them and that he protects the patients from illness treated under him is his artha (wealth and fruition of purpose). That he is honoured by the learned men, gets reputation and saviourness, respect and service and that he provides health to the liked persons, is his kāma (enjoyment). Thus the topics have been dealt with completely according to questions. [29]

A physician, at the very start, should ask the other physician about eight topics—treatise, scope of the treatise, section, scope of the section, chapter, scope of the chapter, topics, scope of the topics. The other physician should reply dealing entirely with the subject by means of text, interpretation and recapitulation. [30]

Ayurveda has its synonyms as Sākha, Vidyā, Sūtra, Jñāna, Śāstra, Laksana and Tantra. [31]

The scope of the treatise has been said in its definitions—that, considered according to contexts, is again divided into ten—body (anatomy), its functions (physiology), causes (etiology), disease (pathology), operations (therapeutics), objective to be achieved (health), time (environmets and stages of disease), doer (physician), instrument (therapeutic measures) and method (procedure of treatment including preparations). These contexts will be considered in the entire text. [32]
There are eight Sthānas (sections) in the treatise such as Śloka (Sūtra), Nidāna, Vimāna, Śārīra, Indriya, Cikitsita, Kalpa and Siddhi. Śloka sthāna has thirty adhyāyas (chapters), nidāna, vimāna and śārīra sthānas each having eight chapters, indiryasthāna has twelve chapters, cikitsitasthāna has thirty chapters, kalpa and siddhi sthānas each having twelve chapters. [33]

Thus is said—

The treatise has been completed in Śloka, Cikitsita, Indriya, Kalpa, Siddhi, Nidāna, Vimāna and Śārīra sthānas. Out of them the first two with thirty chapters each, the latter three with twelve chapters each and the last three with eight chapters each. [34]

The scope of the sections will be said in the respective sections. Now hear the one hundred twenty chapters with their titles and order. [35]

The quadruplet on drugs consists of the chapters on longevity, aparāmārga seeds, āragvadha and six locations of evacuation. That on the healthy consists of quantity of diet, his diet, non-suppression of urges and introductory description of sense organs. That on precepts consists of lesser quadruped, greater quadruped, three desires and merits and demerits of vāta. In the quadruplet on preparation, there are chapters on unction, fomentation, arrangement of equipments and well-equipped physician. In the quadruplet on diseases, there are chapters on the number of cranial diseases, three swellings, eight abdominal diseases and major disorders. The quadruplet on planning consists of the chapters on the eight despicable, reducing and saturating therapies and properly formed blood. The quadruplet on drugs consists of the chapters on the origin of person, Ātreya-Bhadṛkāpya (discussion among the sages), food and drinks and various types of food and drinks, The two last chapters—
one on ten vital organs and the other on ten heart-rooted vessels—are devoted to vital force and body and also qualities of a physician. [36-43]

Six quadruplets on drugs, the healthy, precepts, preparations, diseases and planning, the seventh on concerning food and drinks along with two concluding chapters in the end constitute the thirty-chaptured, meaningful ślokasthana which is regarded as the auspicious head of the treatise. In this section, the quadruplets having deep significance have been compiled together. This section is called as ślokasthānā because of its praise-worthy position and compilatory character. [44-46]

In Nidānasthānā (section on pathology and diagnosis) there are eight chapters one each on fever, innate haemorrhage, gulma, prameha, leprosy, phthisis insanity and epilepsy. [47]

In Vīmānasthānā (section on specific measures) eight chapters one each on rasa three portions of belly, epidemics, three means of diagnosis of diseases, srotas (channels), classification of diseases, types of patients and treatment of diseases have been dealt with by the sage for the purpose of determining measures. [48-49]

Type of person, dissimilar clan, appearance of foetus (lesser and greater chapters), analysis of person, analysis of body, enumeration of body parts, delivery and management of child—these eight chapters have been dealt with by the sage, the son of Atri, in the Sarīrasthānā (section on anatomy). [50-52]

Indriyāsthānā (section on fatal signs and symptoms) contains twelve chapters, such as, relating to complexion and voice, flowering, palpatory, sense organs, prodroma, characters of diseases, distorted images, inverted images, discoloration, imminent death, minute spot and cowdung-powder. [53-55]
In Cikitsitasthana (section on therapeutics), there are thirty chapters. Out of these first two chapters relate to rasāyana (promotive measures) and vājīkaraṇa (aphrodisiacs) respectively and have four quarters each. The chapter on Rasāyana consists of a quadruplet of haritaki-āmalaki, desire for vital breath, āmalakī plucked with hand and traditional importance of rasāyan. The chapter on vājīkaraṇa consists of the following quadruplets—root of sara, (rice) soaked in milk, (cow) fed on leaves of black gram and the person having gained strength. The other twenty eight chapters relate to fever, internal haemorrhage, gulma, prameha, kustha phthisis, insanity, epilepsy, (chest) wound, swelling, abdominal diseases, piles, grahanī roga, anaemia, dyspnoea, cough, diarrhoea, vomiting, erysipelas, thirst, poison, alcoholism, wounds, diseases of three vital organs, urustambha (stiffness of thighs), vātavyādhi, vātarakta, yonivyāpat (disorders of female genital organs). [56-60]

Now I shall tell about the pharmaceuticals which are described under kalpasthāna (section on pharmaceuticals) in twelve chapters such as—(madana) phala, jīmūta, ikṣvāku, dhāmārgava, vatsaka, kṛtavedhana, syāmā-trivṛt, āragvadha, tilvaka, snuhī, saptalā-śaṃkhiṇī and dantī-dravantī. [61-64]

In siddhisthāna (section on successful management) there are twelve chapters such as—management of evacuative measures, persons suitable and unsuitable for unctuous enema, management of the complications arisen due to improper application of enema, management of the complications of emesis and purgation, management of the complications of enema, various types of enematic formulations, management of the diseases of three vital organs, application of enema, enema prepared with madanaphala, urethral and vaginal douches. Thus the treatise is completed. [65-67]
The scope of the chapter will be said in the respective chapters under different sections—thus one should be able to tell about the scope of the respective subjects from the entire treatise. [68]

Interrogation is the question on any subject from the treatise according to the accepted procedure. Interpretation of the interrogation is the rational solution of the same on the basis of the treatise. The word 'Tantra' is derived from 'tantraṇa' (pervasiveness and protection), 'Sthāna' from 'artha-pratiṣṭhā' (containing the subject well) and the titles of the adhyāyas (chapters) are based on various topics. Thus according to query, the entire 'Aṣṭaka' (eight topics) has been explained. In this way, the well-defined subject-matter of the text has also been said in entirety. [69-71]

There are persons having partial and superficial informations whose unexpected flying up creates irritation like that of male bustard. Hence, in the beginning of the talk, one should always put the eight topics with a view to testing the superiority or inferiority because there only the well-versed in scriptures can stand while those knowing a portion of it feel giddy by the very word of the entire treatise like the week bustards by the sound of bow-string. [72-74]

Some animal in the midst of the weak ones behaves like a wolf but finding a real wolf it reverts to its natural position. Likewise, a fool on the basis of his talkativeness, establishes his authority among the fools but is exposed in face of the real authority. Like large brown mongoose hidden in its own woolen bristles, what the fool having no wide knowledge can speak in discussions as a clumsy, dull one. The physician should not come in conflict with men of noble conduct.
though having little knowledge but should subdue the otherwise posing themselves as authority at the very start with the eight questions. The fools often are arrogant and talkative speaking too much and irrelevantly while the gentlemen are often good-looking and talking less and relevantly. One, dispassionately, should not tolerate the little-knowing but talkative and quarrel-some persons in order to bring to light the importance of real knowledge. Those who are compassionate to creatures and are sincerely devoted to real knowledge pay attention to checking the ignoble debates. [75-80]

Those who are not authority in their own treatise often condemn others taking resort to ignoble views, lack of time, illness, arrogance and harshness. One should keep away from these scripture-defiles who simulate the noose of death and should be devoted to the good physicians who are full of calmness, knowledge and understanding. [81-83]

Entire misery relating to both (mind and body) depend on ignorance, the entire happiness resides in pure knowledge. This treatise with wide scope is not illuminating to the ignorant ones as the sun to the blind. [84-85]

Now, the summing up verses—

Ten great vessels attached to heart, the significance of the name, the six best among the paths (of life), the character of the knower of veda, the seven and eight questions alongwith the solutions; six types of those having partial knowlege—all this has been explained in the chapter on ten hear-rooted vessels. In fact, this chapter contains the gist of the entire treatise. As the thread serves
the purpose of keeping the flowers together, this (sūrāsthāna) has been composed by the sage for the collection of (various) topics. [86-89]

Thus ends the chapter thirty on the ten heart-rooted great vessels in Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (30)

With this limit ends the entire Ślokasthāna in the treatise composed by Agnivesa and redacted by Caraka. (90)
CARAKA-SAṂHITĀ

2. NIDĀNASTHĀNA

(SECTION OF DIAGNOSIS)
CHAPTER I

Now (I) shall expound the chapter on diagnosis of fever. [1]

As propounded by Lord Ātreya. [2]

Here hetu, nimitta, āyatana, karttā, kāraṇa, pratyaya and samutthāna—these are synonyms of nīdan. It is of three types—unsuitable conjunction of sense organs with their objects, intellectual error and consequence. [3]

From these, three types of (somatic) diseases arise—āgneya (paittika), saumya (kaphaja) and (vātika). The others (psychic) are of two types—rājasa and tāmasa. [4]

Here vyādhi, amaya, gada, ātaṅka, yaksma, jwara and vikāra—these are synonyms of roga. [5]

Knowledge of disease (is acquired) through nīdan (etiology), pūrvarūpa (prodromia), līṅga (signs and symptoms), upaśaya (therapeutic suitability) and samprāpti (pathogenesis). [6]

Nīdanā is the etiological factor, as already said. [7]

Pūrvarūpa consists of the (unmanifested) symptoms which precede the appearance of the disease. [8]
Linga consists of the manifested signs and symptoms of the disease. Ākṛti, lakṣaṇa, cihna, saṃsthāna, vyañjana and rūpa—these are synonyms of liṅga. [9]

Upaśaya is the suitable use of drug, diet and behaviour which are contrary to the etiology and (or) disease or which produce effects contrary to them. [10]

That (sāmprāpti) is further subdivided according to saṅkhya (number), pādhānya (predominance), vidhi (types), vikalpa (proportional variation) and balakāla (aggravation time). (1)

Number—such as eight fevers, five gulmas, seven leprosies etc (2)

Predominance of doṣas is known by their relative degrees, Comparative degree is indicated by (the suffix) 'tara' and the superlative one by 'tama'. (3)

Type such as two types of diseases—innate and exogenous; three types according to tridoṣa; four types (according to prognosis) such as curable, incurable, mild and severe. (4)

Proportional variation in the strength of conjoined doṣas in vikalpa in the present context. (5)

The time of aggravation of diseases is ascertained on the basis of season, day and night, time and method of intake of food. [12]

Hence the physician with unaffected mind and intellect should know the diseases properly on the basis of factors such as etiology etc. [13]
Thus the subject matter of the nidanasthana has been mentioned in brief. The same will be dealt with in details further. [14]

First of all, (I) will describe, in the order beginning with etiology, the earliest eight diseases arisen from greed, malice and anger, alongwith are principles of therapeutics in brief. Later on in the section on therapeutics (I) will describe the later developed disorders. [15]

Amongst the diseases, fever is described first because of its being the earliest (in appearance) of the somatic diseases. [16]

In human beings, fever arises from the eight causative factors—such as vata, pitta, kapha, vata-pitta, vata-kapha, pitta-kapha, vata-pitta-kapha and the eighth as exogenous. [17]

Further (I) will describe the etiology, prodroma, symptoms and therapeutic suitability of fever. [18]

When this vitiated (vata) enters into amasaya and being mixed up with heat, accompanying the initial dhātu produced by digestion of food and known as 'Rasa', blocking the channels carrying rasa and sweda (sweat) and affecting the agni takes out the heat from the seat of digestion and spreads it all over the body, it produces fever. [20]
It gives rise to these symptoms such as—irregular onset and remission, irregular temperature, unstable mildness and severity of fever, emergence or aggravation of fever at the end of digestion (of food), day, night and the summer, particular roughness and reddishness in nails, eyes, face, urine, stool and skin and also excessive tearing of nails etc. Various types of localised or shifting pains in different organs such as—numbness in feet, cramps in calf, laxity in knee joint or all the joints, lassitude in thighs, breaking, aching, pressing, churning, cracking, extracting and constricting pains in waist, sides, back, shoulder, arms, scapular region and chest respectively, loss of function in jaws, tinnitus, piercing pain in temples, astringent taste or loss of taste in mouth, dryness of mouth, palate and throat, thirst, cardiac pain, dry vomiting, dry cough, checking of sneezing and eructation, aversion to food and tastes, salivation, anorexia, indigestion, malaise, yawning, bending, trembling, exhaustion, giddiness, delirium, insomnia, horripilation, sensation in teeth; liking for hot (things), unsuitability of the factors mentioned under etiology and suitability of the contrary—these are the symptoms of vata jwara. [21]

By excessive use of hot, sour, saline, alkaline, pungent food and taking meals during indigestion, exposure to the intense sun and fire, exhaustion, anger, irregular meals, pitta gets vitiated. [22]

This vitiated pitta when getting into the contact with heat in āmāsaya, accompanying the initial dhātu formed by digestion of food and known as rasa, blocking the channels carrying rasa and sweda, impairs agni due to liquidity and taking out the heat from the seat of digestion and spreads it all over the body with pain, it produces fever. [23]
It gives rise to these symptoms such as–onset or aggravation of fever simultaneously in the whole body particularly during the mid-digestion of food, midday, midnight or the autumn (season); pungency in mouth, inflammation of nose, mouth, throat, lips and palate, thirst, narcosis, giddiness, fainting, vomiting of bile, diarrhoea, dislike for food, malaise, sorrow, delirium, appearance of red patches in the body, greenishness or yellowishness in nails, eyes, mouth, urine, stool and skin; hyperpyrexia, intense burning sensation, liking for cold, unsuitability of the contrary ones–these are the symptoms of pittajwara (fever caused by pitta). [24]

By excessive use of unctuous, heavy, sweet, slimy, cold, sour, saline (substance) day-sleep, exhilaration and lack of physical exercise, kapha gets vitiated. [25]

When that vitiated (kapha) entering into āmāsaya, getting mixed up with heat, accompanying the initial dhātu produced by digestion of food and known as rasa, blocking the channels carrying rasa and sweda, impairing agni and taking out the heat from the seat of digestion spreads it all over the body, it produces fever. [26]

It gives rise to these symptoms such as–emergence or aggravation of fever in the whole body simultaneously particularly immediately after meals, forenoon, early night or the spring season, heaviness in body, aversion to food, excessive salivation, sweetness in mouth, nausea, plastering of heart, cold sensation, vomiting, mildness of appetite, excessive sleep, stiffness, drowsiness, cough, dyspnoea, coryza, cold, whiteness in nails, eyes, face, urine, stool and skin, excessive appearance of
urticarial patches in the body, liking for heat, unsuitability of the etiological factors and suitability of the contrary ones—these are the symptoms of śleṣma jwara (fever caused by kapha). [27]

By irregular meals, fasting, change in usual food, seasonal disturbances, unsuitable smell, use of poisonous water, poisonous substances, contact with the mountains, improper administration of unction, sweating, emesis, purgation, non-unctuous and unctuous enema and head evacuation, improper after-evacuative dietetic regimen, in women, abnormal delivery and improper post-partum management, mixing up of etiological factors mentioned earlier, two or three doṣas together get vitiated according to the etiology. Thus they produce fever accordingly. [28]

By observing the said symptoms of fever (caused by single doṣas) getting mixed up, one should know one of the dual fevers or the sānnipātika one. [29]

The exogenous one is the eighth type of fever initiated with pain and caused by injury, evil organisms, spell and curse. It remains as such for a while and later on gets associated with doṣas. Amongst them, that caused by injury (is associated) with vāyu located in affected blood; that caused by evil organisms with vāta and pitta and those by spell and curse with sānnipāta. [30]

It should be taken as one distinguished from other seven types of fever because of having specific symptoms, treatment and etiology. It is, however treated with general therapeutic measures. Thus eightfold genesis of fever is said. [31]
Fever is only one having pyrexia as specific symptom. The same is said as of two types according to liking (liking for cold and that for heat) and also to character of innate and exogenous. The innate fever is again of two types (caused by combined or uncombined doṣas), three types (caused by three single doṣas, four types (caused by three single doṣas and sannipāta), and seven types (caused by three single doṣas, three duals and one sannipāta) due to proportional variations of (doṣas) vāta etc. [32]

It gives rise to these prodromal symptoms—such as loss of taste in mouth, heaviness in body parts, aversion to food, congestion in eyes, lachrymation, oversleep, uneasiness, yawning, bending, trembling, exhaustion, giddiness, delirium, vigilness, sensation in teeth, (unstable) tolerance and intolerance to sound, cold, wind and the sun, anorexia, indigestion, debility, body-ache, malaise diminished vitality, lethargy, lassitude, deminution in normal activities, aversion to own activities, intolerance to the words of elders, dislike for children, unmindfulness to own duties, feeling difficulty in use of garlands, paste and food, dislike for sweet edibles and liking for sour, saline and pungent things—these are the prodromal symptoms which appear before the rise of temperature and also continue in the stage of pyrexia. [33]
is so severe, complicated and difficult in management as this. It is the king of all diseases and is known by different terms in various animals. All living beings are born with fever and die with it, it is the great bewilderment, oppressed by it the living beings do not recollect any event of their previous birth, fever itself takes away the life of the living beings in the end. [35]

On appearance of prodromal symptoms or in the beginning of fever light food or saturation is advised because fever origintes from āmāsaya. Afterwards intake of extracts, massage, unction, fomentation, pasting, sprinkling, afterpaste, emesis, purgation, non-unctuous and unctuous enema, pacificatory measures, snuffing, fumigation, smoking, collyrium, milk and dietitic regimen are administered properly according to condition. [36]

However, in all types of jīrṇa jwara (chronic fever) intake of ghee cooked with proper drugs is recommended because ghee pacifies vāta due to unctuousness, kapha due to processing, pitta and heat due to coldness, hence in all chronic fevers ghee is wholesome like water on substances scorched by fire. [37]

As they sprinkle water on a burning house to subdue (the fire), ghee is administered in chronic fever. Ghee pacifies vāta due to unctuousness, pitta due to cold and even kapha which is similar in properties due to processing (with drugs), No other fat receives the (properties of) Samskāra (processing with drugs) as ghee and that is why it is regarded as the best of all the fats. [38-40]

The idea expressed in prose is again said afterwards in verses. This is so for (further) clarification and as such the repetition is not despised. [41]
Now (the summing up) verses—

Threefold etiology along with synonyms, fivefold diseases, symptoms and synonyms of diseases, fivefold knowledge of diseases, eightfold fever, its distant and immediate causes, prodroma, symptomatology and management in brief— all this has been said in the first chapter or diagnosis of fever by Lord Punarvasu to bowed Agnivesa. [42-44]

Thus ends the first chapter on diagnosis of fever in Nidanasthana in the treatise composed by Agniveśa and redacted by Caraka. (1)

Now (I) shall expound the chapter on diagnosis of innate haemorrhage. [1]

As propounded by Lord Ātreyā. [2]

(I) will further explain how pitta acquires the nomenclature of 'lohitā pitta' (internal haemorrhage). [3]
When the person takes diet mostly consisting of grains such as yavaka, uddālaka and koradūṣa; and also other food items excessively hot and sharp added with legume of nispāva, black gram, horse gram and alkali; or with curd, curdwater, buttermilk, sour buttermilk or sour gruel; meat of pig, buffalow, sheep, fish and cow, vegetables of oil cake, pīṇḍālu (a tuber) and dried potherbs; upadāma (chutney or salad) of radish, mustard, garlic, karāṇja, śigru, madhuśigru, kharabusa, bhūstrṇa, sumukha, surasa, kuṭheraka, gaṇḍīra, kālamālaka, parṇāsa, kṣavaka and phañijjaka, after-drink of surā (wine), sauविरा, tuṣodaka (types of vinegar), maireya, medaka, madhūlaka (fermented beverages), šukta (sour beverage), sour preparations of kuvala and badara (types of jujube), takes preparations of (rice) flour in excess after meals; or excessively heated (in the sun or fire) takes unboiled milk in excessive quantity or frequently; eats rohinī (vegetable) alongwith milk, or kāṇakapota (a type of pigeon) cooked with mustard oil and alkali, or excessively exposed to heat takes milk alongwith sour beverages cooked with horse gram, oil cake, fruits of jambu and lakuca, with such types of regimen his pitta gets vitiated and blood exceeds its normal measure. With blood exceeding its (normal) measure the vitiated pitta, while circulating in the body, reaches the openings of blood-carrying channels originating from liver and spleen, obstructs them which are already heavy due to congestion of blood and thus affects the blood morbibly. [4]

Pitta is called lohitapitta because it contacts with blood, affects it and acquires its smell and colour. [5]

It gives rise to these prodromal symptoms—such as aversion to food, mal-digestion of food, eructation having smell and taste of sour gruel, frequent urge for vomiting, disgusting vomit, hoarseness of voice, malaise, spreading burning sensation, as if emittance of smoke from mouth, smell of metal, blood, fish and mucus in the mouth, appearance of red, green or yellow colour in body parts, faeces, urine, sweat, saline, nose-secretion, excreta from mouth and ear, and boils; body-ache frequent vision of red, blue, yellow, blackish and brilliant objects in dreams (these are the prodromal symptoms of lohitapitta (internal haemorrhage). [6]
Complications (of raktapitta) are debility, anorexia, indigestion, dyspnoea, cough, fever, diarrhoea, oedema, phthisis, anaemia and hoarseness of voice. [7]

It has got two paths—upwards and downwards. In persons having abundance of kapha, going upward in contact with kapha, it bleeds through ear, nose, eyes and mouth; in those having abundant vāta, going downwards in contact with vāta, it bleeds through the passages of urine and faeces and in those having abundance of both kapha and vāta, in contact of both of them, it follows both the paths and thus bleeds through all the aforesaid orifices. [8]

Amongst these, that coming out upwards is curable because of being treatable by purgation and plenty of applicable drugs. That coming out downwards is palliable because of being amenable to emesis and less number of applicable drugs. That coming out from both the paths is incurable because of non-applicability of both emesis and purgation and want of proper drugs. [9]

Vitiation of rakta-pitta emerged, in early times, after fever when at the time of destruction of Dakṣa's sacrifice the living beings were pervaded by the fire of Rudra's wrath. [10]

In order to pacify this quick-acting and emergent condition like forest fire prompt action should be taken carefully to treat it with saturating or desarurating soft, sweet, cold, bitter and astringent diet and paste, sprinklings, bath, touching, emesis etc. taking due consideration of dose, place and time. [11]
Raktapitta which comes out upwards is curable because of applicability of purga-
tion and abundance of useful drugs. Purgation is the best remedy for alleviation
of pitta and also not ineffective for kapha which is associated with it. Sweet drugs
are also applicable there. Hence haemorrhage coming out from the upper part is
curable. [12-14]

Haemorrhage from the lower parts is decidedly palliable because emesis is slightly
applicable here and useful drugs are also a few. Emesis is not so efficacious for elimi-
nation of pitta and it is also ineffective in alleviation of vāta which is associated with
pitta. Moreover, astringent and bitter drugs are not applicable there. Hence haemor-
rhage from the lower parts is regarded as palliable. [15-17]

Raktapitta which comes out from both the parts should be known as incurable
from the aforesaid reasons. Here no evacuative measure is applicable which goes out
from the path opposite to that of haemorrhage. In raktapitta, elimination of doṣas
from the opposite path is recommended. Likewise, there is no allround pacificatory
measure for this while in combined doṣas the pacificatory measure should be able to
pacify all the doṣas. Thus three types of rakta (pitta) have been described according
to different paths. [18-20]

Some curable disease is not treated successfully because of the lack of attendants
and equipments, uncontrolled self and fault of the physician. Omission of the proper
remedy also makes some disease incurable. Incurability is one which comes gradually
through curability and palliability. [21-22]
The characters of the incurable raktapitta are described here. The raktapitta which is black or blue or of rainbow colour and stains cloth, is incurable. Bleeding which is of excessively foetid smell, in large quantity and associated with all the complications particularly in weak and emaciated patients is incurable. The patient suffering from raktapitta, if sees the object and sky red, the disease is certainly incurable. [23-26]

The incurable (disease) should be avoided, the palliable one should be managed with efforts and the curable one should be treated successfully with tried remedies. [27]

Now (the summing up) verses—

Etiology, derivation of the nomenclature, prodromata, complications, paths, association of doṣas, curability or otherwise with reasoning—all this is said in the chapter on diagnosis of raktapitta by Punarvasu who has shed off tamas and rajas doṣas, greed, conceit and pride. [28-29]

Thus ends the second chapter on diagnosis of raktapitta in Nidānasthāna in the treatise composed by Agnivesa and redacted by Caraka. (2)
There are five types of gulma—such as, vātagulma, pittagulma, kaphagulma, nicaya (sannipāta) gulma and sōnita (rakta) gulma. [3]

After Lord Ātreya said this, Agnivesa asked—How, Sir, can we know the specific characters of these five gulmas because without knowing the specific characters of diseases, even a good therapeutist is not able to alleviate them? [4]

Lord Ātreya replied—Specific characters of the five gulmas as well as other diseases are defined on the basis of etiology, prodroma, symptoms, chief complaint and therapeutic suitability. That is being said in the context of gulma, listen. [5]

When a person of vātika constitution particularly emaciated due to one of the reducing factors like fever, emesis, purgation and diarrhoea takes vāta-aggravating food, or excessively cold one in excessive quantity, or is administered emesis or purgation without prior unction, propels unimpelled vomiting, holds up impelled urges of flatus, urine, faeces, or takes fresh water too much after a heavy meal or travels by an excessively jerking vehicle, indulges in excessive sexual intercourse, physical exercise, alcoholic drinks and anxiety, is subjected to injury, or uses uneven postures in sitting, sleeping, standing and walking, or starts some other similar complicated and excessive physical exercise, by such unwholesome act of his, vāta gets vitiated. [6]
That vitiated vāyu on having entered into the mahāsrotas (gastro-intestinal tract) hardens due to roughness and being formed into a mass is localised in the regions of heart, urinary bladder, sides and navel. It causes pain and nodules of various types, remains massified, because of massification, it is called gulma (that which forms a bolus). It sometimes aggravates, sometimes is diminished, having unstable severe and mild pain due to instability of vāyu, sometimes there is a sensation of ants' crawlings in organs, frequency of various types of pain such as piercing, breaking, twitching, extension, contraction, numbness. oversensitivity, the patient feels himself as having been pierced with needle or nail, rise of temperature in evening, dryness of mouth, respiratory trouble, horripilation at the onset of pain; occurrence of complications such as spleen (enlargement), distension and gurgling sound in abdomen, indigestion, udāvarta (upward movement of vāyu), body-ache, pain in sternomastoid, head and temples and Bradhna (swelling of inguinal glands), appearance of blackness, reddishness and roughness in skin, nails, eyes, face, urine and faeces, unsuitability of the etiological factors and suitability of the contrary ones. Thus it is vāttagulma. [7]

If a person emaciated due to the same reducing factors uses sour, saline, pungent, alkaline, hot and sharp things, vinegar, damaged wine, salads and sour fruits and also of acid-producing vegetables, grains, meat etc; takes food during indigestion, is administered emesis when āmāsaya (stomach) is quite rough, suppresses natural urges for long, and is exposed excessively to the sun and the wind, his pitta along with vāta gets vitiated. [8]

Vāyu collecting the vitiated pitta in a portion of āmāsaya produces the same types of pain as said in vāttagulma. Due to pitta, the patient feels burning sensation (with hyperacidity) in belly, cardiac region, chest and throat, and at the same time he emits out smoky and sour eructations; in the location of gulma there is heat,
burning and heating pain, sweating and moistening, laxity, tenderness and slight horripilation; he is afflicted with complications such as fever, giddiness, burning pain, thirst; dryness of throat, palate and mouth, fainting and diarrhoea; has green or yellow skin, nails, eyes, face, urine and faeces; etiological factors as mentioned above are unsuitable to him and the contrary ones are suitable. This is pitta gulma. [9]

If a person emaciated due to the aforesaid reducing factors, takes too much unctuous, heavy, sweet and cold things, habitually takes preparations of (rice) flour, sugarcane, milk, sesame, blackgram and jaggery; uses excessively immature curd and wines, indulges in salads, overeats meat of marshy, aquatic and domesticated animals, suppresses natural urges, while hungry takes too much water or is subjected to jerking of the body, his kapha along with vata gets vitiated. [10]

Vayu accumulating that vitiated kapha in a portion of āmāsaya gives rise to various types of pain as mentioned in vātagulma. Particularly kapha causes fever with initial cold, anorexia, indigestion, bodyache, horripilation, heart disease, vomiting, sleep, lassitude, cold sensation, heaviness and distress in head; in gulma, there is stability, heaviness, hardness, deepness and numbness; complications such as cough, dyspnoea and coryza and even phthisis in much advanced stage, whiteness in skin, nails, eyes, face, urine and faeces, unsuitability of the etiological factors and suitability of the contrary ones. Thus kaphagulma. [11]

In case of the combination of etiology and symptoms of three doṣas, it is said as sānnipātika gulma by the experts. This is incurable due to mutually conflicting of the therapeutic measures. [12]
Raktagulma occurs only in women and not in men because of the specific presence of uterus and menstrual flow in the former. In women who suppress the impending natural urges because of dependence, want of wisdom or constant attendance to others, or use vāta-aggravating things after abortion, delivery or during menses, vāta gets vitiated. [13]

This vitiated (vāta) having entered into the mouth of uterus checks the menstrual flow. In every month the menstrual blood being checked enlarges the abdomen. The patient, consequently, suffers from pain, cough, diarrhoea, vomiting anorexia, indigestion, bodyache, sleep, lassitude, cold sensation and excessive salivation. There is also milk in breasts, blackness in lips and breasts, excessive malaise in eyes, fainting, nausea, longings for certain things, swelling in feet, slight appearance of line of small hairs, dilatation of vagina along with foul smell and discharge (all symptoms of pregnancy); there is pulsation in the entire mass of gulma (instead of movement of body parts of foetus), but the confused ones take her as pregnant although she is not so. [14]

These five types of gulma have the following prodromal symptoms before their emergence; such as aversion to food, anorexia, indigestion, irregularity of digestion, hyperacidity, vomiting and eructation unusually during digestion, non-emergence of urges for flatus, urine and faeces or non-elimination or slight elimination if emerged, pain, distension, gurgling sound, malaise and diarrhoea due to vāta, loss of appetite, debility, intolerance to food saturation. [15]
Out of all these types of gulma, no gulma arises without vāta. Amongst them, the sānnipāṭikā being incurable should not be treated, in that caused by one doṣa, management should be taken up according to doṣa, and those caused by combined doṣas should be managed with the general treatment. Whatever is non-contrary may also be administered according to the severity or mildness of complications. The severe complications should be treated quickly and others later on. When a physician in hurry is unable to distinguish the types of gulma and in emergent conditions he should administer the therapeutic measures as prescribed for vāta such as proper application of vāta-alleviating unction and fomentation, unctuous mild purgation and enema and amla, lavana and madhura rasas. Because when vāta gets pacified other doṣa can also be controlled even with a little effort. [16]

In case of gulma, pacification of vāyu should be done properly with all means because after vāyu is won over, even the small remedy alleviates the other aggravated doṣa. [17]

Now (the summing up) verses—

In the chapter on diagnosis of gulma the number, causes, symptoms and prodroma along with a portion of treatment of gulmas is described. [18]

Thus ends the third chapter on diagnosis of gulma in the treatise composed by Agnīveśa and redacted by Caraka. (3)
CHAPTER IV

अध्यात: प्रमेहनिदानं व्याख्याम्: 111

Now (I) shall expound the chapter on diagnosis of prameha. [1]

इति ह स्माह भगवानात्रेयः: 112

As propounded by Lord Ātreya. [2]

Vitiation of three doṣas is the cause of twenty types of prameha and also of other innumerable disorders. How the vitiation of three doṣas leads to the genesis of premehas is explained below. [3]

According to the particular features of etiology, doṣa (innate pathogenic factors) and dūṣya (substratum of pathos) response occurs in the form of nonmanifestation or otherwise of the disorders. When these (above) three factors (nidāna etc.) do not combine together or if combined after a long time or in weakened state, disorder will not be there, or it will manifest lately, or in a mild form or without all the said symptoms. On the contrary, the result will be contrary. Thus is said the cause of response in the form of non-manifestation or otherwise of all disorders. [4]

These three factors nidāna etc. cause immediate manifestation of pramehas due to kapha—Such as in excessive quantity and prolonged use of new grains like hāyanaka, yavaka, cīnaka, uddālaka, niṣadha, itkaṭa, mukundaka, mahāvṛihi, pramodaka and sugandhaka; use of new legumes like hareṇu and black gram, meat of domesticated, marshy and aquatic animals, vegetables, sesamum paste, preparations of (rice) flour, pāyasa (rice cooked with milk), kṛṣarā (preparation of rice
cooked with pulse), vilepī (paste-like preparation of rice) and sugarcane products, milk, fresh wine, immature curd and liquids, sweets and fresh substances; abstinence from cleanliness and physical exercise, indulgence in sleep, lying down and sitting, and also other (similar) regimens producing kapha, fat and urine. All this constitutes particular etiology (of kaphaja prameha). [5]

बहुबल: श्लेष्मा दोषविशेष: ॥१६॥

The particular doṣa is kapha consisting of abundant fluid. [6]

बहुबल: भेदो मासं शरीरजकोलेक्ट: शुक्रों शोणियं वसा मम्जा लसीका रसश्रीव: संख्यां इत्यः दृष्टविशेषा: ॥१७॥

Abundant and non-compact medas and muscle; body fluid, semen, blood, muscle-fat, marrow, lasīkā, rasa and ojas—these are the particular dusyas (in prameha). [7]

वाणादोषाः निदानादिविशेषः सत्त चक्षुं श्लेष्मां प्रकोपमञ्जरं, प्राप्तियुक्तस्तवः; स प्रुक्तित: क्षिप्रमेय शरीरी विस्पर्ण स्थितम्, शरीरशैलित्वात्; स विस्तर्षु शरीरी मेदस्य्वातिदो मिश्रीभाव गच्छति, मेदसधार बहुबलायमेदसधार गुणः समानगुणाध्रुविधित्वात्; स मेदसा मिश्रीभवनु दृष्टवेनुः विकृत्वात्, स विकृतो हुदेन मेदसधारहि: शरीरकलेवासधारां संसर्ग गच्छति, क्लेदमांसयोगित्रियमाणाध्रुविधित्वात्; स मांसे मांसप्रदीशाः पूर्तिमांसधारकाः: शराविकाचिकाधिकाः: संज्ञयति अप्रकृतिभूतत्वात्; शरीरकलेवं पुनरूर्ध्वम् मृत्तवेन परिणयति, मृत्तवानां च सौतां बहुबलस्तिप्रभवाणां मेदः क्लेदोपिहिताती गुरुणि मुखायासाध्याः प्रतिस्थाप्ते; तत: प्रमेहांस्तेषां श्चैवमसाध्यां वा जनयति, प्रकृतिविकृति-भूतत्वात् ॥१८॥

By combination of all these three factors (nidāna etc.) kapha gets vitiated immediately because of the predominance of its aggravating factors. When vitiated, it spreads all over the body immediately due to laxity of body. While spreading at first it gets mixed up with the fat because fat is abundant, non-compact and similar in properties. While mixing up kapha affects it morbidly due to its vitiation. Now that vitiated kapha associated with fat joins with body fluid and muscle because the latter are increased excessively. Thus affecting the muscle, it produces boils śārāvikā, kacchapikā etc. due to sloughing of muscle because of abnormalcy. By affecting the body fluid, transforms it in urine and also blocks the heavy openings of the urinary tubules coming out from vānkṣaṇa (urinary bladder) and basti (kidney) and associated with fat and fluid. Thus it (kapha) produces the (kaphaja) pramehas and leads to their stability or incurability, due to abnormalcy. [8]
The body fluid mixed with kapha and fat while entering into the urinary bladder is transformed into urine and is associated with ten properties of kapha in abnormal state such as white, cold, formed, slimy, transparent, unctuous, heavy, sweet, viscous, clear and slow. Then it acquires the similar secondary name according to its association with one or more of these properties. [19]

Thus there are ten types of prameha with particular names such as udakameha, ikṣuvālikarasameha, sāndrameha, sāndraprasādameha, suklameha, śukrameha, śītameha, sikatāmeha, śanairmeha and ālālameha. [10]

These ten types of prameha are curable because they are located in fat having similar properties, kapha is predominant and similarity in treatment. [11]

Here are the verses for detailed knowledge of the kaphaja pramehas:

By vitiation of kapha the patient of udakameha excretes urine as transparent, abundant, white, cold, odourless and water-like.

By vitiation of kapha one excretes urine as excessively sweet, cold, slightly slimy, turbid and like the juice of ikṣuvālikā.

One whose urine when kept for the night precipitates in the pot is known as a patient of sāndrameha due to vitiation of kapha.

One whose urine partly precipitates and is partly clear is known as a patient of sāndraprasādameha due to vitiation of kapha.
One who excretes urine frequently as white and flour-like is said to be suffering from sukla-meha due to vitiation of kapha.

One who passes urine frequently like semen or mixed with semen is said a patient of sukra-meha due to vitiation of kapha.

One who passes urine frequently as excessively sweet and cold is known as a patient of šītameha due to vitiation of kapha.

One who passes small particles situated morbidly in urine is known as a patient of sikatameha due to vitiation of kapha.

One who passes urine with difficulty and slowly without any urge is known as suffering from śanaimeha due to vitiation of kapha.

One who excretes urine as bound with threads, saliva-like and slimy should be known as a patient of ālālaneha due to vitiation of kapha.

Thus the above ten types of prameha due to vitiation of kapha have been described. [12-23]

In a person who uses hot, sour, saline, alkaline and pungent food and food during indigestion, is exposed to very intense heat of the sun and fire, exertion, anger and irregular diet, and having similar body, pitta gets vitiated immediately and by the same mechanism gives rise instantaneously to these six types of prameha. Their specific names are based on the specific properties of pitta such as-ksarameha, kalameha, nātameha, lohitameha, manjisthameha and haridrameha. They are associated with the six properties of pitta such as alkalinity, sourness, salinity, pungency, fleshy smell and hotness. [24-26]
All these are palliable because of their causation by combined doṣas, location in medas and contradictory treatment.

Here are the verses for detailed knowledge of pittaja pramehas:

The person suffering from kṣārameha due to vitiation of pitta passes urine like alkali in respect of smell, colour, taste and touch.

One should be diagnosed as a case of kālameha due to vitiation of pitta if he passes constantly urine as hot and of black colour.

One should be known as suffering from nīlameha due to vitiation of pitta if he passes urine as sour and having colour like that of the feather of the cāsa (bird).

One should be known as a patient of raktameha due to vitiation of pitta if he passes urine as having fleshy smell, saline, hot and red.

One should be diagnosed as a case of māṇjiṣṭhamaneha due to vitiation of pitta if he excretes urine frequently like the decoction of māṇjiṣṭhā (a red herb root) and having fleshy smell.

One should be known as a patient of haridrameha due to vitiation of pitta if he passes urine like decoction of haridrā (yellow) and as pungent.

Thus the above six types of prameha due to vitiation of pitta have been described. [27-35]

In the person who uses astringent, pungent, bitter, rough, light, cold, sexual intercourse, physical exercise; emesis, purgation, non-unctuous enema and head evacuation in excess; suppression of natural urges, fasting, injury, the sun, excitement, anxiety, excessive blood-letting vigils and uneven body postures; and having similar body, vāta gets vitiated immediately. When this vitiated vāta while spreading in the similar body takes vasā (muscle fat) along and enters into the urinary channels it gives rise to vasāmeha. When it extracts majjā to mūtrabasti it gives rise to majjāmeha, when it carries lasīkā (lymph) to mūtrāśaya (urinary bladder)
and causes continuous excretion of urine due to abundance of lasīkā and frequent urination with obstruction due to its dispersing nature, the person passes urine constantly without any urge like an excited elephant and thus he is called a patient of hastimeha. Ojas is of sweet nature but when due to roughness of vāyu it gets associated with astringency and is carried to urinary bladder, it gives rise to madhumeha (diabetes). [36-37]

Physicians say these four types of prameha caused by vāta as incurable because of great severity and contradictory treatment.

Their specific names are also, as said above, according to specific properties such as—vasāmeha, majjameha, hastimeha and madhumeha.

Here are the verses for the detailed knowledge of the (types of) vātika prameha.

One who passes urine frequently mixed with vasā (muscle fat) or similar to it is said to be suffering from vasāmeha due to vitiation of vāta. It is incurable.

One who passes majjā (marrow) alongwith urine frequently is known as a patient of majjameha due to vitiation of vāta. It is incurable.

One who passes urine excessively and constantly like an excited elephant is known as a patient of hastimeha due to vitiation of vāta. It is incurable.

One who passes urine as astringent-sweet, pale and rough should be diagnosed as a case of madhumeha (diabetes) due to vitiation of vāta which is incurable.

Thus these four types of prameha due to vitiation of vāta are described.

Thus twenty types of prameha caused by vitiation of three doṣas are (also) described. [38-46]
The three doṣas vitiated and about to produce pramehas exhibit these prodromal symptoms—such as, matting of hairs, sweetness in mouth, numbness and burning sensation in hands and feet, dryness in mouth, palate and throat, thirst, lassitude, dirt in the body, smearing in body orifices, burning sensation and numbness in body parts, crawling of bees and ants on the body and urine, morbidities in urine, fleshy smell in body, frequent sleep and drowsiness.

Pramehas, on chronicity, give rise to these complications—thirst, diarrhoea, fever, burning sensation, debility, anorexia, indigestion, boils due to sloughing of muscles, like alajī, vidradhī etc.

Amongst them, the curable types of prameha should be treated with evacuative and pacificatory measures, as required.

Prameha approaches immediately like a bird to its nest-tree the person who is greedy in eatables and has dislike for bath and walking.

Death, in the form of prameha, takes away immediately the person who is dull in activities, over-obese, over-uncted and voracious eater.

The person who takes food which maintains the equilibrium of dhātus and also practises various physical activities enjoys happy life.
paittika and four types of vātika prameha, prognosis, prodroma, complications and principle of management—all this has been said in the chapter on diagnosis of prameha. [53-55]

Thus ends the fourth chapter on diagnosis of prameha in Nidānasthāna in the treatise composed by Agniveśa and redacted by Caraka. (4)

CHAPTER V

Now (I) shall expound the chapter on diagnosis of kuṣṭha (leprosy). [1]

As propounded by Lord Ātreya. [2]

Seven materials affected morbidly are the causative source of kuṣṭha such as three doṣas—vāta, pitta and kapha—vitiated by etiological factors and four dūṣya šārīradhātus—twak, māmsa, rakta and lasīkā—affected with affliction by doṣas. These seven materials, in this way, are causative factors of seven types of kuṣṭha. Arising from this source they afflict the whole body. [3]

There is no kuṣṭha which is caused by vitiation of one doṣa. However, the types of kuṣṭha having similar etiological source have difference in pain, colour, symptoms, effects, name and treatment according to proportional variation, associa-
tion and location of doṣas. (Thus) it is of seven types, eighteen types or innumerable variations in disorders except in case of incurable ones. Considering the exhaustiveness of variations (of doṣas) and resultant disorders (I) shall describe only the seven types of kuṣṭha. [4]

In case of vitiation of three doṣas (vāta etc.) and affection there with of the four dūṣyas (twak etc.) if vāta is predominant kapālakuṣṭha arises, in (dominance of) pitta audumara, in kapha māndalakuṣṭha, in vātapitta ṛṣayajīva, in pitta-kapha puṇḍarīka, in kapha-vāta sidhmakuṣṭha and in aggravation of all the doṣas kākanaka arises. Thus sevenfold differentiation of kuṣṭha takes place. This again from the point of view of comparative and superlative degrees in etiological source attains a larger number of variations of the disorders. [5]

Now (I) shall explain the etiology of all the kuṣṭhas in general. In person who uses cold and hot things in contradictory and disorderly manner and also the saturating and desaturating food in contradictory way, takes honey, phāṇita, fish, lakuca, radish and kākamācī constantly, excessively and during indigestion; cilacima (a type of fish) with milk, diet consisting mostly of cereals like hāyanaka, cīnaka, uḍḍālaka and kodo (all inferior grains) combined with milk, curd, butter milk, kola (jujube), horse gram, black gram and oils of linseed and kusumbha; after taking these in excessive quantity indulges in sexual intercourse, physical exercise and intense heat; dips in cold water suddenly after affliction with fear, exertion and intense heat; without vomiting the burnt (excessively acid) food again takes food of similar nature, suppresses the urge of vomiting, applies too much unction, the
three doṣas are vitiated simultaneously and the four dūṣyas (tukh etc.) attain laxity. Thus the vitiated doṣas getting accomodation in those tissues and staying therein affect those twak etc. morbidly and thus give rise to kuṣṭhas. [6]

These are their prodromal symptoms such as—loss of or excessive perspiration, roughness or excessive smoothness, abnormal colour, itching, piercing pain, numbness, general burning sensation, tingling sensation, horripilation, coarseness, heating, smearing in body orifices, excessive pain in suppurated, burnt, bitten, broken, injured and dislocated parts, suppuration and non-healing of even small wounds. [7]

After this kuṣṭhas manifest. Their pain, colour, symptoms, effect and name are known as follows:- rough, reddish, coarse, unevenly spread, having coarse edges, with elevated thin periphery, extremely numbed, covered with erect hairs, having excessive piercing pain and little itching, burning, pus and lymph, with fast development, causation and decay, infested with organisms, and having colour like blackish red earthen piece is known as kapālakuṣṭha. (1)

Coppery; covered with coppery and coarse hairs, thick, with too much thick pus, blood and lymph; having itching, discharge, sloughing, heat and suppuration, with fast development, causation and decay, associated with temperature and organisms, having colour like that of the udumbara fruits is known as audumbara kuṣṭha. (2)

Unctuous, heavy, elevated, with smooth, fixed and yellow margins, having white and red appearance, pervaded with white hairlines, with copious, thick, white and
slimy discharge, with copious oozing and organisms, having slow development, causation and decay, and circular in shape is known as *mandala kuśṭha*. (3)

Rough, reddish, blackish in interior and exterior, with blue, yellow and coppery lustre, fast developing and decaying with little itching, oozing and organisms but intense burning, tearing, piercing (and suppuration) having pain if injured with bristles, with elevated centre and their margins; pervaded with coarse boils, having large circumference and shape like the tongue of white-footed antelope is known as *Rṣyajihava*. (4)

White and red in lustre, with red margins pervaded with red lines and veins, protuberant, with copious thick blood, pus and lymph, associated with itching, organisms, heat and suppuration, with fast development, causation and decay, similar to petals of lotus is known as *pundarlka* (kuśṭha). (5)

Rough and reddish, with thin and withered periphery, unctuous internally, with white red lustre, numerous, having little pain, itching, heat, pus and lymph, having slight causation and little decay and organisms, similar to bottle-gourd flowers is known as *sidhmakustha*. (6)

Having colour like that of gunjā seeds initially but later on associated with symptoms of all sinfal kuśṭhas and consequently having multiple colours is known as *kākana*. This is incurable while others are curable. [8]

Here, what is incurable does not give up the incurability, however, some of the curables, sometimes transgress their curability due to unwholesome regimen. The six curable ones except kākana attain incurability if they are not treated or unwholesome regimen is followed which leads them to the condition of abhiśyanda by doṣas. [9]
Even the curable ones when neglected give rise to maggots born in skin, muscle, blood, lymph, slough, discharge and sweat. They eat up the skin etc. and doṣas further affecting cause these complications separately. Thus, vāta causes blackish and reddish colour, coarseness, roughness, pain, wasting, piercing pain, tremors, horripilation, contraction, exhaustion, stiffness, numbness, decay and breaking down; pitta causes heat, sweat, moistening, sloughing, discharge, suppuration and redness, kapha causes whiteness, coldness, itching, immobility, heaviness, protuberance, unctuousness and plastering, maggots eat up the four skin etc., veins, ligaments and cartilages. In this condition these complications afflict the patient of kustha such as—profuse discharge, decay of body parts, falling down of body parts along with thirst, fever, diarrhoea, burning sensation, debility, anorexia and indigestion. Such types of kustha should be known as incurable. [10-11]

Here are the verses—

The person who neglects the disease in early stage considering it as curable is regarded as if dead after a lapse of time. One who applies remedy properly prior to the disease or in its early stage, enjoys happiness for long. As a young tree is cut with a little effort but the same require great effort when fully developed. Likewise, the newly born disorder is cured easily while the much advanced one is cured with difficulty or becomes incurable. [12-15]
Number, materials, doṣas, causes, prodroma, symptoms and complications have been said separately in the chapter on (diagnosis of) kuṣṭha. [16]

Thus ends the fifth chapter on diagnosis of kuṣṭha in Nidānasthāna in the treatise composed by Agniveṣa and redacted by Caraka. (5)

CHAPTER VI

Now (I) shall expound the chapter on diagnosis of phthisis. [1]

As propounded by Lord Ātreya. [2]

There are four cause of phthisis, such as—over-exertion, suppression of urges, wasting and irregular meals. [3]

That over-exertion is one of the causes of phthisis will be explained further. When a weak person fights against a strong one, or exercises with an excessively big
bow, or speaks too much, or carries over-weight, or swims across a long distance in water, or is habitually subjected to forceful anointing and kneading with feet, or travels fast to a long distance, or is assaulted, or practises other such complicated or excessive physical exercise, his lungs are wounded due to excessive effort. Vayu gets aggravated in the lung wound and located there it takes along kapha residing in lungs and also affects pitta and spreads upwards, downwards and obliquely. Its portion which enters into body joints gives rise to yawning, body-ache and fever. That which goes to āmaśaya produces diseases of lungs and anorexia; that which goes to throat produces irritation of throat and hoarseness of voice; that which goes into the channels carrying vital breath causes dyspnoea and coryza; that which is located in head produces distress in head, thus due to wound in lungs, irregular movement of vāyu and irritation of throat cough arises frequently and because of this, lungs having been wounded further haemoptysis starts, and consequently the patient becomes weak. Thus these complications due to over-exertion afflict the person indulged in it. Further because of having been afflicted with these wasting complications, he gradually falls a prey to phthisis. Hence the wise should take up works considering and commensurate to his strength because the body is dependent on strength and the person basically consists of the body. [4]

भवति चात्र—

साहसं वर्जितं कर्म रक्ष्योक्तितमात्रं:। जीवनं हि पुरुषस्विदं कर्मं: फलमङ्गवे।।

Here is the verse—

One should abstain from over-exertive action in order to protect his life because he will be able to enjoy the desired fruits of the action only if he lives. [5]

संधारणं श्रीप्रत्यक्षतनन्ति यदृच्छतं तदुद्याख्यातायाम:। तदा पुरुषो राजस्मीपि भूतं: समीपे स गुरौर्वाः पादमूले दूषसमन्वयं या तत तं सामायं भीमवी या समुप्रविधयं याग्नित्वाच्याक्षियत्याः। भवतां वसज्ञानमवच्छवितलाः।

That suppression of natural urges is a cause of phthisis will be explained further. When a person checks the impelled urges of flatus, urine and faeces because of attending the king, the master or the preceptors or having joined the society of gambling and nobles in the midst of women; or while travelling on uneven vehicle; due to fear, environment, bashfulness or disgust, vāyu gets vitiated due to
suppression of urges. This vitiated vāyu aggravating pitta and kapha spreads upwards, downwards and obliquely. Then, as said earlier, with a portion entering into the specific body parts gives rise to pain, diarrhoea or drying up of faeces, excessive pain in sides (of chest), pain in shoulder, irritation in throat and lungs, headache, cough, dyspnoea, fever, hoarseness of voice and coryza; then having been afflicted with these wasting complications, the patient gradually becomes a victim of phthisis. Hence the wise should be particularly careful in observing the ways which promote and protect the body; body is their substratum and also the base of the person. [6]

Setting all over things aside, one should protect one's body because in its absence there becomes complete absence of all the bodily entities. [7]

That wasting is the cause of phthisis will be explained further. When a person is invaded excessively at heart by anxiety and grief; or by envy, ambitions, fear, anger etc.; or while being emaciated uses rough food and drinks; or weak by birth is subjected to fasting or malnutrition, his rasa residing in heart gets diminished and because of this he acquires phthisis. In case of want of (proper) management, he gets associated with the disease having symptoms to be described later. (1)
Or when a person due to excessive passion and with excessive attachment to woman indulges in excessive sexual intercourse, his semen gets diminished because of this. Inspite of semen being diminished, if his mind is not detracted from women, and he is further engaged in sexual act with excessively determined passion, his semen is not discharged because of its already diminished state so due to physical exertion (during coitus) vāyu enters into the blood vessels and causes blood discharged from them which comes out of the seminal passage, due to loss of semen, along with the symptoms of vāta. Now, due to loss of semen and haemorrhage, his joints become loose, roughness appears, body becomes further weak and vāyu gets vitiated. The vitiated vāyu spreading in the body devoid of semen and blood and aggravating kapha and pitta dries up muscles and blood, expels kapha and pitta, causes pain in sides (of chest) and shoulders, irritation in throat, aggravating the kapha of head, refills it with kapha, causing pain in joints produces body-ache, anorexia and indigestion, due to stirring up of pitta and kapha and taking opposite course vāyu gives rise to fever, cough dyspnoea hoarseness of voice and coryza. Due to frequent cough the lungs are injured and haemoptysis ensues, consequently the patient suffers from debility and having been afflicted with these wasting complications he gradually becomes a victim of phthisis. Hence the wise protecting his body should protect his semen because it is the final product of food.

Here is the verse—

Semen is the best essence of one's food hence it should be protected because its diminution leads to many diseases or even death. [8-9]
The irregular dieting is a cause of phthisis will be explained further. When a person takes usually the food–drinkable, eatable, chewable and lickable–irregularly in terms of nature, preparation, combination, quantity, place, time, rules for dietetic use and suitability, his vāta, pitta and kapha attain imbalance. These imbalanced doṣas spreading in the body when stay obstructing the openings of channels whatever food he takes is mostly transformed into urine and faeces only and not so into other dhātus. In this stage he continues on the support of faeces, hence faeces should be protected particularly in case of the person suffering from phthisis and also of that who is too much lean and weak. In him devoid of nourishment, doṣas aggravated due to irregular dieting produce respective complications and lead to further degradation. Vāta causes pain, body-ache, irritation of throat, chest pain, pain in shoulders, hoarseness of voice and coryza, pitta causes fever, diarrhoea, internal heat and kapha produces coryza, heaviness of head, anorexia and cough. Due to frequent cough lungs are injured and haemoptysis ensues and consequently debility arises. Thus these three doṣas aggravated by irregular dieting produce phthisis. Having been afflicted with these wasting complications, the patient gradually dries up. Hence the wise should take food which is not irregular in terms of nature, preparation, combination, quantity, place time, rules of dietetic use and suitability.

Here is the verse—

Observing many troublesome diseases caused by irregular dieting, the wise should eat wholesome, measured and timely food with self-restraint. [10-11]

By regular use of these four etiological factors of phthisis vāta, pitta and kapha get vitiated. These vitiated doṣas dry up the body with various complications. Physicians call it Rājayakṣa because it is the most troublesome among all the diseases or because in early times it afflicted the Lord Moon, the king of stars. [12]
It has got these prodromal symptoms such as—coryza, frequent sneezing, excessive secretion of mucus, sweetness in mouth, aversion to food, exhaustion during meal time, finding fault with utensils, water, cereals, pulses, flour preparations, spicy preparation, and caterers which are free from fault or have a little fault; nausea after meals, and intermittent vomiting during meal, swelling on face and feet, frequent looking at the hands, excessive whitishness in eyes, curiosity about measurement of arms, longing for women, loss of disgust, loathsome view of his body, frequent dreams of waterless watery places; deserted village, city, district and region; forests dried, burnt and destroyed; contact with, riding over or using the vehicles drawn by chamelion, peacock, monkey, parrot, serpent, crow, owl etc. or dog, camel, ass and boar; and riding over heaps of hairs, bones, ash, chaff and charcoal. [13]

Thereafter eleven symptoms arise such as fulness of head, cough, dyspnoea, hoarseness of voice, vomiting of sputum, haemoptysis, chest-pain, pain in shoulder, fever, diarrhoea and anorexia. [14]

One having all the symptoms of phthisis should be regarded as curable in case his strength, muscles and blood are not wasted, he is strong and the fatal signs have not appeared. The strong and well-nourished, because of tolerance to intensity of disease and drugs, should be taken as having a few symptoms inspite of having plenty of them. [15]

On the contrary, the patient who is weak and has excessively diminished strength, muscles and blood should be taken as having numerous symptoms and
with fatal signs even if he has a few symptoms and no fatal signs because of intoler­ance to the intensity of disease and drugs. Hence he should be discarded (for treatment) because the fatal signs appear in a moment and without any apparent cause [16]

Now the (summing up) verse—

He is capable of treating the king who knows in essence, the etiology, symptoms and prodroma of phthisis. [17]

Thus ends the sixth chapter on diagnosis of phthisis in Nidanasthāna in the treatise composed by Agniveśa and redacted by Caraka. (6)

CHAPTER VII

Now (I) shall expound the chapter on diagnosis of insanity. [1]

As propounded by Lord Ātreyā. [2]

Insanity is of five types such as those caused by vāṭa, pitta, kapha, sannīpāta and exogenous. [3]

The four types caused by doṣas arise shortly in person like these such as—intimid, those with distressed mind and aggravated doṣas, who use dirty, damaged
and unsuitable food items irregularly observing the rules for dieting, apply tántrika practices improperly, practise other body postures in a complicated way, are extremely emaciated, having giddiness due to intensity of (other) diseases, whose mind is inflected by passion, anger, greed, exhilaration, fear, confusion, exhaustion, grief, anxiety, excitement etc. and in those who are frequently injured or whose mind gets damaged and intellect becomes unstable, in this state the aggravated doṣas spreading to the heart and obstructing the mind-carrying channels give rise to insanity. [4]

Insanity is defined as wandering about of mind, intellect, consciousness, knowledge, memory, inclination, manners, activities and conduct. [5]

Its prodromal symptoms are these such as—vacantness of head, excitement in eyes, dizziness in ears, increase in inspiration, excessive salivation, aversion to food, anorexia and indigestion, stiffness in cardiac region, meditation, exhaustion, bewilderment and excitement without occasion, constant horripilation, frequent fever, abnormalcy in mind, urticarial patches, facial expression as if affected by facial paralysis; frequent appearance in dreams of rolling, moving, unstable and inauspicious visual objects, riding over the wheel of oil press, being churned by whirl winds, drowning in a whirl of turbid waters and divergence of eyes (these are the prodromal symptoms of insanity caused by doṣas). [6]

Just thereafter insanity arises. These are the specific features of insanity such as—constantly moving about, sudden movement of eyes, eye brows, shoulders, jaw, forearms, legs and other parts; constant and incoherent speech, foaming of mouth, frequent and inopportune smiling, laughing, dancing, singing, playing music—
cal instruments, imitating uncalmly the sounds of lute, flute, conch, śamya and tāla, moving on non-vehicles, decorating with non-adorning materials, longing for non-available eatables while disregard and strong dislike for the available ones, emciation, roughness, projected and reddish eyes, unsuitability of things opposite to the suitability for vāta—these are the symptoms of vātika insanity. (1)

Intolerance, anger, inopportune excitement, inflicting injury to own people or others with weapons, brickbats, whips, wooden sticks and fists, running about, desire for shade, cold water and food, excessive heat for long; copperry, greenish, yellowish and congested eyes and unsuitability of things opposite to the suitability for pitta—these are the symptoms of paittika insanity. (2)

Standing in one place, observing silence, little walking, oozing of saliva and nasal mucus, aversion to food, liking loneliness, loathsomeness, dislike for cleanliness, frequent sleeping, swelling on face; white, moist and dirty eyes, unsuitability of things opposite to the suitability for kapha—these are the symptoms of kaphaja insanity. (3)

In case of the combination of three doṣas, it should be known as sānnipatika which is said as incurable by the experts. [7]

The therapeutic measures for the three curable types (of insanity) are:unction, fomentation, emesis, purgation, non-unctuous and unctuous enema, pacification, snuffing, smoking, fumigation, collyrium, inhalation of herbal juice, blowing (in nose) massage, paste, bath, after-paste, striking, tying, confinement, frightening, inducing surprise and forgetting, desaturation and blood letting, proper dietetic regimen according to doṣas, and other remedial measures which are contrary to etiological factors. [8]
Here is the verse—

The best among the physicians should treat the curable types of insanity caused by doṣas with the methodical measures as said above. [9]

The type of insanity which is different from the types of the same caused by doṣas in terms of etiology, prodroma, symptoms, complaints and suitability is said as exogenous. Some say the inauspicious action done in previous life as its cause. That also is caused by intellectual error thus said Punarvasu Aśveya. Due to intellectual error, the person disregarding the gods, sages, forefathers, gandharvas, yakṣas, rākṣasas, preceptors, elders, accomplished persons, teachers and other respectable persons behaves unwholesomely, or performs other such inauspicious activities. Having been inflicted by his own self he is further inflicted by gods etc. and thus made insane. [10]

These are the prodromal symptoms of the patient of insanity caused by the wrath of gods etc.—inclination to violence on gods, cow, brāhmaṇas and ascetics, angriness, cruel disposition, uneasiness, impairment of ojas, complexion, lustre, strength and body, in dreams reproaching and incitement by gods etc. thereafter manifestation of insanity. [11]

These are the different features of initiation of insanity in the subject by the insanity-producing agents such as the gods produce insanity by their looking, preceptors, elders, accomplished persons and the great sages by cursing, forefathers by exposing (themselves), gandharvas by touching, yakṣas by entering, rākṣasas by getting their odour smelled and piśācas by riding and driving. [12]
It has these symptoms such as—supernatural strength, energy, manliness, prowess acquisition, retention, knowledge, speech and understanding and uncertain time of paroxysm. [13]

The person become susceptible to the gods, sages, forefathers, gandharvas, yaksas, rāksasas, pīśāchas; and preceptors, elders and accomplished persons as would be producers of insanity during these periods such as—in the beginning of a sinful act, at the time to maturation of the previous deed, on lonely residence in a deserted house or staying at cross roads, uncautiousness during evenings and twilights, sexual intercourse in the new moon and the full moon days; approaching a women during menses; defective application of recitation, offerings, auspicious rites and oblations; breaking rules, vow and celibacy, great wars; destruction of country, family or city; eclipses, at the time of delivery of women; inauspicious and unclean touch of various creatures; during emesis, purgation and blood-letting; approaching religious places and temples while unclean and carelessly; while leaving remnant of meat, honey, sesamum, jaggery and wine, in naked condition; visiting town, corporation, cross-roads, gardens, cremation grounds and slaughter houses at night, insulting brāhmaṇas, preceptors, gods, ascetics and respectable persons; failure in narration of religious scriptures, performance of any other inauspicious act—thus are described the times of affliction. [14]

There is threefold object in insaning by insanity-producing agents—such as violence, pleasure and worship. Their specific object should be known by observing the specific behaviour of the insane. If inflicted with the violent one, the patient enters into fire, sinks into water, falls into a pit from the ground; strikes himself
with weapon, whip, wooden stick, brickbats and fist; and takes other suicidal action. He should be known as incurable, while other two are curable ones. [15]

Thus these five types of insanity are described. [17]

Although five, they are, in fact, two while being divided as innate and exogenous, and curable and incurable. They, however, associate with each other by combination of respective causes. Then they have combined prodroma as well as symptoms. Amongst them, combination of incurable ones, and curable and incurable ones should be known as incurable while the combination of curable ones is curable. Its treatment also consists of the combination of therapeutic measures. [18]

Neither the gods, nor gandharvas, nor pīśācas, nor rākṣasas, nor others inflict a person who is himself unaffected (by his own deeds). When these associate with the person afflicted by his own deeds, that affliction is (evidently) not caused by them, nor is there any sense of accomplishment (by them). [19-20]

One should not implicate infliction from the gods, forefathers or rākṣasas in case of a disease caused by one's own deeds through intellectual error. One should regard himself as the doer of happiness and unhappiness, hence one should follow the propitious path without any fear.

Worship of the gods etc. and use of wholesome things, the gods etc. and antagonism with them—all this depends on one's own self. [21-23]
Now the (summing up) verse—

Number, etiology, prodroma, symptoms, curability or otherwise along with the principle of treatment have been described in this chapter on insanity. [24]

Thus ends the seventh chapter on diagnosis of insanity in Nidānasthāna in the treatise composed by Agniveśa and redacted by Caraka. (7)

CHAPTER VIII

There are four types of epilepsy e.g. caused by vāta, pitta, kapha and sannipāta. [3]

Epilepsy arises shortly in such human beings as—those whose mind is disturbed by rajas and tamas, who have scattered, abnormal and plenty of dośās; use dirty, damaged and unclean eatables observing the dietitic rules improperly, apply tāntrika practices improperly, practise other uneven bodily postures or due to wasting, dośās get vitiated and, in those having mind disturbed by rajas and tamas, spread over to hṛdaya, the best seat of inner self, and also the seats of sense organs and stay there dominantly. While staying there when they are excited by (emotions such as) passion, anger, fear, greed, confusion, exhilaration, grief, anxiety,
agitation etc. and fill up the hrdaya and seats of sense organ suddenly the person is attacked by epilepsy. [4]

एपम्सार्य पुनः स्मृतवुद्धिवस्त्रांत्यं बलवादृष्टिस्वाभिविशिष्यकं तमः प्रवेषपमचक्ष्ये।[5]

Epilepsy is defined as the transient appearance of unconsciousness with loathsome expression due to derangement of memory, intelligence and mind. [55]

तस्येनानि पूर्वपूर्वाणि भवनि; तद्दहाः—प्रूढुपुदास्त: सततमक्षोवित्तपकशश्रस्वायं लालसित्तस्वायाप्रवस्वायमनन्तरभिलाणमोचचकाविपाको हुदवयहः कुक्षेशतोप् दीर्घव्यामस्थाणेदोस्िऽपूर्तोऽपूर्तेऽपूर्तो भोहस्तमसो दर्शनं मूच्छ ब्रम्हेशाशीष्यं स्वे च मदनरत्नन्यथन्यथनवनपतनं दोषामीति।[6]

These are the prodromal symptoms of epilepsy such as—throwing aside of eyebrows, frequent abnormal movements of eyes, hearing of sound in its absence, excessive oozing of saliva and nasal mucus, aversion to food, anorexia, indigestion, stiffness in cardiac region, distension of abdomen, debility, tearing pain in bones, body-ache, mental confusion, drakness before eyes, fainting, frequent giddiness and dreams of narcosis, dancing, piercing, aching, trembling, falling etc. [6]

ततोः न्याताः प्रमकामार्थाभिविबृतिरेव।[7]

Immediately thereafter epilepsy arises. [7]

तत्तेदपम्सार्यविवेषविपाकं भवनि; तद्यथाः—अशिक्षणमयास्तरं, क्षणेन संज्ञा प्रतिलभ्यानमु, उत्तिथिक्षाक्ष्मु, असामा विलेज्न्तं, उद्धर्यं फेंक्यं, अतीवावधाम्पतीवमु, अवस्थितिक्षाक्ष्मु, अवस्थितिपादपादमु, अरुणमपवस्यावानन्तरस्ववन्दनवद्यम, अनवस्थितपत्तवस्ववन्दनवद्यम, बालातनुप्यं, विपरीतपश्यं च वातेयपस्मार्थनं विद्यात्।[8]

These are the specific features of (the types of) epilepsy such as frequent fits, regaining consciousness instantaneously, protruded eyes, crying recklessly, emitting froth from the mouth, excessively swollen neck, puncturing pain in head, irregularly contracted fingers, unstable hands and feet, reddish, rough and blackish nails, eyes, face and skin, vision of unstable fickle, coarse and rough objects, unsuitability of vāta-aggravating things and suitability of otherwise—these are the symptoms of vātika epilepsy. (1)

अशिक्षणमस्तरं, क्षणेन संज्ञा प्रतिलभ्यानमु, अवकृतज्ञानं, अस्वाभूमिनं बृहिमं, हरिहारिक्षात्मनन्तरस्ववन्दन-तवचं, तरिक्षितोक्ष्मेरवादीवधातुष्ठृपपश्यमिव, पित्रानुप्यश्यं, विपरीतपश्यं च पित्रानुपस्मार्थनं विद्यात्।[9]

Frequent fits, regaining consciousness instantaneously, groaning sound, striking against the earth; greenish, yellowish and coppery nails, eyes, face and skin, vision of bloody, agitated, firece, luminous and irritated objects, unsuitability of pitta-aggravating things and suitability of otherwise—these are the symptoms of paittika epilepsy. (2)

विचारदपस्मार्थं, विचराच्छ संज्ञा प्रतिलभ्यानमु, पतनमु, अनौपिकृतक्षेषु, लालापुष्टमदसोऽपूर्तेऽपूर्तोऽपूर्तेऽपूर्तो भोहस्तमसो दर्शनं मूच्छ रुपाशीष्यं स्वे स्वेच्छानन्तरस्ववन्दनवद्यमिव, पित्रानुप्यश्यं च पित्रानुपस्मार्थनं विद्यात्।
Delayed fits and also delayed recovery, falling down, expression not very loathsome, emitting saliva, white nails, eyes, face and skin, vision of white, heavy and unctuous objects, unsuitability of kapha-aggravating things and suitability of otherwise—these are the symptoms of kaphaja epilepsy. (3)

In combination of all the symptoms, the epilepsy should be known as sānni-pātika which is said as incurable. (4)

Thus the four types of epilepsy are described. [8]

Sometimes exogenous factor also becomes associated there which will be described later on. That can be known from the symptoms in addition to those described above and also some ones in accordance with the symptoms of dosas. [9]

Beneficial for the epileptics are the strong evacuative measures, pacificatory measures according to dosas and in case of the exogenous factor mantras etc. [10]

In early times during destruction of Dakṣa's sacrifice when the human beings fled in various directions, fast running, swimming, running, jumping and leaping etc. which agitated the body gave rise to gulma; Premeha and kuṣṭha, arose due to intake of fatty material; insanity due to fear, torture and grief; epilepsy due to impure contact of various creatures, fever from the forehead of the great Lord (Rudra), internal haemorrhage from the excessive heat (of fever), phthisis due to excessive sexual intercourse by the king of stars (moon). [11]

Here are the verses—
Epilepsy is caused by vāta, pitta and kapha and the fourth one by sannipāta which is rejectable. The wise physicians treat the curable ones cautiously with strong evacuative measures and respective pacificatory ones. When there is association of exogenous factor with that caused by doṣa, there the wise physicians prescribe the general treatment (suitable for it). [12-14]

The physician who knows the specific features of all the diseases and is also well-conversant with all the therapeutic measures destroys all the disorders and do not get confused. [15]

Thus this excellent section on diagnosis is described wholly.

Disease is also observed as serving the purpose of etiology in respect of (another) disease. Such as hyperpyrexia gives rise to internal haemorrhage which in turn causes fever and both together give rise to phthisis. From enlargement of spleen arises udararoga and from udara appears oedema. From piles arises terrible udararoga and also gulma. Coryza gives rise to cough which produces wasting which results in causation of phthisis. [16-19]

Initially they are only disorders, and later on serve as etiological factors. At times they serve the purpose of both (disease and etiology) and sometimes of only one (either disease or etiology). [20]

Because some disease, after causing another disorder, subsides while the other does not subside and at the same time also serve as etiology. [21]

Thus obstinate intermingling of diseases is observed due to faulty treatment and origin from one another. [22]

The therapy which pacifies one disorder but at the same time gives rise to some other disorder is not correct; the correct one is that which while pacifying (a disorder) does not excite (another one). [23]
One cause produces several disorders or sometimes only one. Likewise, one disorder is caused by many factors and sometimes many disorders are caused by those ones. For instance, from rough substances arise fever, giddiness, delirium etc. and sometimes fever only. Likewise, many factors such as rough etc. cause only fever while sometimes they produce many disorders in addition to fever. [24-26]

One symptom pertains to many diseases as well as one disease. Likewise, many symptoms arise in one disease as well as many diseases. For instance, fever is the (common) symptom of many diseases having irregular onset and complicated origin while hyperpyrexia is the symptom of fever only. Many symptoms related to irregular onset and complicated origin are found in fever while the same are observed also in several diseases like fever, dyspnoea, hiccup etc. [27-29]

One pacificatory measure is useful in many disorders as well as in single disorder. Likewise, many measures are required for a single disorder as well as multiple ones. For instance, the single reducing therapy pacifies many disorders arisen from amāsaya and sometimes single disease (fever) responds to the single therapy (reducing one). Likewise, several measures light diet etc. are prescribed in fever alone while all these are applied in several disorders like fever, dyspnoea, hiccup etc. [30-32]

Easily curable disease is cured with easy means and in a short time. Disease curable with difficulty requires great effort and long duration for cure. Palliable diseases which are incurable are not eradicated. The other type of incurable disease, the rejectable one, fails to respond to all measures. [33-35]

The learned physician should observe the states of aggravation, normalcy and
diminution of diseases even if they are subtle along with the condition of bodyfire, strength and mind.

The wise physician constantly observing the conditions of the disorder and administering the treatment accordingly obtains the beneficial four (virtue, wealth, enjoyment and emancipation). [36-37]

Often the obliquely spreading doṣas afflict the patients for long, in these conditions one knowing the body-fire and strength should not administer therapy in haste. (Instead), he should reduce them gradually with therapeutic measures or bring them conveniently to the bowels. When they reach the bowels, they should be eliminated according to convenience. [38-39]

For the sake of knowledge, the symptoms of the disease which are mentioned in this section are themselves diseases but in the present context they are symptoms not diseases. [40]

In short, both disease and health are dependent on respective causes and as such can not continue in their absence. [41]

Now the (summing up) verses–

Thus ends the eighth chapter on diagnosis of epilepsy in Nidanasthana in the treatise composed by Agniveśa and redacted by Caraka. (8)
CARAKA-SAMHITA

3. VIMĀNASTHĀNA

(SECTION OF SPECIFIC FEATURES)
CHAPTER I

Now (I) shall expound the chapter on the specific features of Rasa. [1]

As propounded by Lord Ātreya. [2]

After comprehending the features of diseases in terms of etiology, prodroma, symptoms, suitability, number, predominance, types, proportional variation, severity and time, the physician should know carefully the features of doṣas, drugs, place, time, strength, body, sāra (constitutional dominance of one or the other dhātu), diet, suitability, psyche, constitution and age because the therapeutic treatment depends on the knowledge of the features of doṣas etc. The physician having no knowledge of the features of doṣas etc. is incapable of controlling the disease. Hence for the knowledge of the features of doṣas etc. I am describing the section on Vimāṇa (specific features) O Agniveṣa! [3]

In the beginning, (I) shall tell about the effects of rasa, dravya (substance), doṣa and vikāra (disorder). Rasas are six—sweet, sour, saline, pungent, bitter and astringent. They maintain the body if used properly otherwise vitiate the doṣas etc. [4]

Doṣas are three—vāta, pitta and kapha. In normal state they are beneficial for the body while in abnormal one they afflict the body with various disorders. [5]

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Doṣas are three—vāta, pitta and kapha. In normal state they are beneficial for the body while in abnormal one they afflict the body with various disorders. [5]
Three rasas aggravate one doṣa while the other three pacify it. Such as pungent, bitter and astringent (rasas) aggravate vāta 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 rasas aggravate kapha while pungent, bitter and astringent pacify it. [6]

In case of the conjunction of rasas and doṣas, the rasas aggravate those doṣas to which they are similar or mostly similar in properties and pacify by regular use those to which they are contrary or mostly contrary in properties. Because of this system, rasas individually are said as six and doṣas as three. [7]

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

Where there is a substance having several rasas or a disorder having several doṣas one should first critically analyse the role of rasas or doṣas individually and then decide the effect of the substance or the disorder wholly. [9]

But this rule is not applicable universally because in case of the disorders where the effect is not exactly in accordance with the cause due to various causative factors operating, mutual subordination and variation in processings, it is not possible to decide the effect of the total drug or disease on the basis of the effect of individual rasas or doṣas. [10]

Hence (I) shall describe the concept according to the effect of rasa (individual) and dravya (total) on one side and doṣa (individual) and disease (total) on the other. [12]
The effect of rasas is described above. Now (I) shall describe the effect of dravya. Oil, ghee and honey are the substances efficacious in pacification of vāta, pitta and kapha respectively. Oil possesses the properties of unctuousness, hotness and heaviness and as such overcomes vāta by regular use. Vāta possess roughness, coldness and lightness and as such is contrary in properties. When the contraries meet together the stronger one subdues the weaker one, hence oil overcomes vāta by regular use. In the same way, ghee overcomes pitta due to sweetness, coldness and dullness because pitta is non-sweet, hot and sharp. Honey overcomes kapha due to roughness, sharpness and astringency because kapha is unctuous, dull and sweet. Any other substance which is contrary in properties to vāta, pitta and kapha overcome them by regular use.

One should not use these three substances excessively in comparision to other ones such as—long pepper, alkali and salt. Long peppers are pungent but sweet in vipāka, heavy, not too much unctuous, hot and moistening. They are esteemed among drugs and immediately exhibit their good or bad effect. If used properly they have merits and are beneficial apparently but lead to consequent accumulation of dośas; if constantly used they aggravate kapha due to heaviness and moistening and pitta due to hotness while they are unable to pacify vāta because of little unctuousness and hotness. How ever, they are synergistic in action. Hence one should not use long peppers excessively.
Alkali endowed with hotness, sharpness and lightness at first moistens but later on dries up. It is used for digestion, burning and tearing but if used excessively damages hairs, eyes, heart and virility. The people of villages, cities, communes and districts who use it continuously suffer from blindness, impotency, baldness and grey hairs and are prone to cardiac disorders. Such as the inhabitants of the eastern region and China. Hence one should not use alkali excessively. [17]

Salt is endowed with hotness and sharpness and is not so heavy and unctuous, moistening, laxative, relishing, apparently beneficial because of exerting good effects if used properly, but later on causes accumulation of doṣas. It is used for promoting relish, digestion, moistening and purgation and from excessive use produces malaise, laxity and debility in the body. The people of villages, cities, communes and districts who use it continuously are exceedingly depressed, having loose muscles and blood and unable to bear pain such as the inhabitants of bāhlika, saurastra, sindhu and sauviira, they take salt even with milk. Moreover, in the regions of the world which are barren with saline soil, plants—herbs, shrubs, trees and big trees—do not grow or are with stunted growth because of damage by salt. Hence one should not use salt too much. Even the persons who are suited to excessive use of salt fall victims to untimely baldness, greying of hairs and wrinkles. [18]

Hence it is beneficial for them to go away gradually from the suitability in respect of these substances. The suitable things, if given up gradually, cause no or little harm. [19]
Satmya means that which suits the self. Satmya and upasaya have the same meaning. It is of three types superior, inferior and medium, and of seven types according to six rasas individually and collectively. Amongst them, use of all the rasas collectively is superior, that of one rasa inferior and in between these two medium. The inferior and the medium types of suitability be upgraded to the superior type only in graded manner. Even if one has achieved the suitability of all the rasas collectively, he should insist on the use of the wholesome things keeping in consideration all the specific factors of the method of dieting starting from nature to the consumer (as the eighth factor). [20]

There are eight specific factors of method of dieting such as—nature, processing, combination, quantity, place, time, rules for use and consumer, the eighth one. [21]

Prakrti is swabhāva (nature) which is the natural existence of properties like guru etc. in substances used as food and drug; such as—black gram (heavy) and green gram (light), pork (heavy) and meat of deer (light). (1)

Karana (processing) is the making or refinement of the natural products which means imparting other properties. These properties are infused by contact of water and fire, cleansing, churning, place, time, infusing, steeping etc. and also by long duration, utensil etc. (2)

Samyoga (combination) is aggregation of two or more substances. This exhibits peculiarities which are not seen in case of individual substances. Such as combination of honey and ghee, and that of honey, fish and milk. (3)
Rāśi (quantity) consists of sarvagraha (total account) and parigraha (individual account) which ascertain the results of the food taken in proper and improper quantity. The accounting of the quantity of the entire food in totality is sarvagraha while parigraha is that of the individual items in food. Thus, accounting of the entire is sarvagraha while that from all angles is parigraha. (4)

Deśa denotes place relating to growth as well as distribution of the substances and also the suitability in respect of place. (5)

Kāla is eternally moving (time) as well as conditional. The conditional one is related to disorder while the eternally moving one to seasonal suitability. (6)

Upayogasamstha denotes the rules for dieting. This depends on the digested (food). (7)

Upayokta is that who consumes the food. On him depends the 'oka-sātmya' (suitability developed by practice). Thus are described the specific factors of the method of dieting. [22]

The characters of these (factors) having good or bad results are mutually benefactors. One should try to understand them and thereafter desire for the wholesome only. Food or any other thing which is liked but is unwholesome and with unpleasant consequences should not be used by ignorance or carelessness. [23]

This is the prescribed method of dieting for the healthy and the sick (in certain cases) who take wholesome food timely and usually—one should eat warm, unctuous, in proper quantity, after the previous food is digested. non-antagonistic, in favourable place, with all the favourable accessories, not too fast, not too slow, not while talking or laughing and with full concentration after due consideration to the self. [24]
(I) will explain their merits–one should eat warm (food) because it tastes well, the eaten food stimulates the digestive fire, gets digested quickly, carminates flatus, reduces mucus; hence one should eat warm. (1)

One should eat unctuous; because it tastes well, eaten food stimulates the unstimulated digestive fire, gets digested quickly, carminates flatus, develops the body, provides firmness to sense organs, increases strength, produces clarity of complexion; hence one should eat unctuous. (2)

One should eat in proper quantity. Food taken in proper quantity without disturbing vāta, pitta and kapha only promotes life-span, easily passes down to anus, does not disturb the (digestive) fire, gets digested with discomfort; hence one should eat in proper quantity. (3)

One should eat when the previous meal is digested because if one eats during indigestion, the eaten food mixing the product of the earlier meal with that of the later one vitiates all the doşas quickly, on the contrary, when one eats after the previous meal is digested well, the doşas are situated in their own locations, agni is stimulated, appetite is arisen, entrances of the channels are open, eructation is pure, heart is normal, flatus passes down and urges of flatus, urine and faeces are attended to, the eaten food promotes only the life-span without afflicting any dhatu. Hence one should eat after the previous meal is digested. [4]

One should take food consisting of the items non-antagonistic in potency. While doing so one is not afflicted with the disorders caused by food antagonistic in potency. Hence one should take the food non-antagonistic in potency. (5)
One should eat in favourable place and with favourable accessories. While eating in favourable place one does not fall victim to psychic disturbance due to such factors found in otherwise places. Similarly while having favourable accessories. Hence one should eat in favourable place and with favourable accessories. (6)

Nātihātmasihīyat: ātihātmasihīyat: hī bhūjanāstīṭeṇahāmaṇānām ājrāyaḥsthitān ca, ājrāyaḥsthitāṇāyapiyāyamāṇāya nānāyat; tasmātānātihātmasihīyatā. (7)

One should not eat fast because by eating fast the food may enter into a wrong passage, there is depression and the food is not established in its place; over and above, detection of the defects of food and achievement of the merits of the same are not certain. Hence one should not eat too fast. (7)

Nātihātmasihīyat: ātihātmasihīyat: hī bhūjanāno nūpātābhāgacchita, bhū bhūko, shītiḥbhūtvahārjānti, vāyum ca phalaḥ; tasmātānātihātmasihīyatā. (8)

One should not eat too slow because by eating too slow one does not get satisfaction, eats much, food becomes cold and is digested irregularly. Hence one should not eat too slow. (8)

Bhāyotaḥ caatra—
Rṣaṇo druṣṭaḥ dōṣaḥ vikāraṇaḥ prābhavaḥ: | yeśo dēṣakālaī ca sharīrān ca sa no bhīṣaka. (9)

Here is the verse—

He is our physician who knows rasas, drugs, doṣas and disorders in effects and also place, time and body. [26]
Now the (summing up) verses—

The meaning of 'vimāna', rasas, drugs, doṣas and disorders in effects; substances not to be used excessively, three-fold suitability, eight factors of diet and merits of food—all this is described in this chapter on rasa-vimāna. [27-28]

Thus ends the first chapter on Rasavimāna in Vīmānasthāna in the treatise composed by Agnivesa and redacted by Caraka. (1)

CHAPTER II

The consumer of food should make room for the food in the belly in three portions—such as one portion of the space for solid food items, one for liquids and one for vāta, pitta and kapha. While taking food in such quantity, one is not inflicted with any harmful effect caused by food taken in inappropriate quantity. [3]

It is not possible to derive entire beneficial effects of food only on the basis of its quantity because all the eight factors of the method of dieting such as nature etc. have their divided effects. [4]
The present context is related to the quantum of food with the object of describing the effect of appropriate and inappropriate quantity. The quantum of food is categorised into two—appropriate and inappropriate quantity. [5]

Inappropriate quantity is of two types—deficient and excessive. The food in deficient quantity is said to be causing loss of strength, complexion and development, unsaturation, upward movement of vāyu; harm to life-span, virility and immunity; damage to body, mind, intellect and sense-organs, inflicting sāra, carrying inauspiciousness and causative factor for eighty disorders of vāta. Food in excessive quantity is said as vitiating all doṣas by experts. When after taking solid food upto the saturating point, liquids are taken upto the same, vāta, pitta and kapha situated in stomach pressed too much by the food in excessive quantity get vitiated all simultaneously. These vitiated (doṣas) entering into the same undigested quantum of food get located in a portion of the belly and cause distension of abdomen or suddenly being eliminated through upper or lower path produce separately these symptoms in the consumer (of food in excessive quantity). Vāta produces colic pain, hardness in belly, body-ache, dryness of
mouth, fainting, giddiness, irregularity of digestion, stiffness in sides, back and waist constriction and spasm in blood vessels. Pitta produces fever, diarrhoea, internal heat, thirst, narcosis, giddiness and delirium; kapha produces vomiting, anorexia, indigestion, fever with cold, lassitude and heaviness in body. [7]

Not only the quantum of food in respect of quantity alone cause over-affection of āma but also the use of food and drinks which are heavy, rough, cold, dry, disliked, distending, burning, unclean, antagonistic and taken untimely and also while afflicted with psychic emotions such as passion, anger, greed, confusion, envy, bashfulness, grief, conciet, excitement and fear. These also cause over-affection of āma. [8]

Physicians say two types of the over-affection of āma—visūcikā and ala­saka. [10]

Visūcikā is that in which āma doṣa comes out through upper and lower passages and symptoms are found as mentioned above. [11]

Now (I) will describe alasaka. Food and drinks taken by the weak, one having poor digestion and abundant kapha, who suppresses urges of flatus, urine and faeces, and takes solid, heavy, excessively rough, cold and dry food; get pressed by vāyu and their passage being blocked by kapha and also due to excessively accumulated excreta does not tend to come out; then they exhibit excessively the symp-
toms of over-affection of āma except vomiting and diarrhoea. Aggravated and vitiated doṣas, when their passage is blocked by over-vitiated āma and they move obliquely, sometimes stiffen the entire body like a staff. This (condition) is known as 'daṇḍālasaka' which is incurable. The āmadoṣa in those who habitually take antagonistic food, meals when previous meal is not digested and meals during indigestion is said as 'āmaviṣa' (toxaemia due to āma) by physicians because it produces symptoms like those of poisoning. This is exceedingly incurable because of its emergent nature and contradictory management. [12]

The curable type of affected āma, if stagnant, should be eliminated through emesis by administering hot saline water and then application of fomentation and suppository keeping the patient on fast. In visučikā, reducing measures are adopted in the beginning and after management like that in purgation. In conditions of over-vitiation of āma, during meal time, inspite of the previous meal having been digested if the stomach is still coated with doṣas, abdomen is cold and heavy and there is aversion to food; drug should be administered for digestion of the remnant doṣas and kindling of (digestive) fire. The patient should never eat during indigestion. Agni weakened by overvitiated āma is not capable of digesting the derangement, drug and food simultaneously. Over and above, the faulty course of over-vitiated āma, food and drug, due to over-strength, falls down suddenly the patient who is already weak and has lowered body-fire. Cessation of the disorders caused by āma is managed with desaturating therapy. If it continues further one should adopt appropriate measure contrary to disease leaving aside that contrary to etiology for the control of diseases in which desaturation has already been done.

For control of all diseases, the experts recommend therapy contrary to cause and disease or which serve their purpose. When the patient is relieved of the over-affection of āma, his morbidity has been digested and digestion is stimulated, he
should be managed with massage, non-unctuous and unctuous enema and intake of uncting substance properly keeping in consideration the states of doṣas, drug, place, time, strength, body, food, suitability, psyche, constitution and age and also the disorders. [13]

Here is the verse–

One should promote the well-being of his own self by examining the eight factors of the method of dieting well. He should also adopt any other course which is conducive to well-being. [14]

Where are the eatables, chewables, drinkables and lickables digested? We submit this query to you O perseverant and enlightened one! kindly solve it. Thus interrogated by the disciples led by Agnivesa, Punarvasu described to them the organ where food is digested. Between naval and breast there is an organ named 'āmaśaya' (stomach), eatable, chewables, drinkables and lickables are digested there. The food having gone to āmaśaya and having been digested there fully, its mature product thereafter reaches all the organs through blood vessels. [15-18]

Now the (summing up) verse–

The symptoms and effects of the food taken in appropriate and inappropriate quantity are described separately (in this chapter). [19]

Thus ends the second chapter on the specific features of three-portioned belly in Vimānaśthāna in the treatise composed by Agnivesa and redacted by Caraka. (2)
CHAPTER III

अथातो जनपदोद्धंसनीयं विभागं व्याख्यायायः ॥ ३ ॥

Now (I) shall expound the specific features of epidemics (causing destruction of community). [1]

इति ह स्माहं भगवानानां भवंगवाने ॥ ३ ॥

As propounded by Lord Ātreya. [2]

जनपदोद्धंसनेन पञ्चालक्षणेन हृदात्तिराध्युतिः कामिन्यरज्ञानां भगवानं पुनर्वसुरात्रेयोऽनवासिंगणपरिबृतः पक्षमे घर्मसे गजातिरे वनविचारवनुविचारविभागविभागविवातः ॥ ३ ॥

Once upon a time Lord Punarvasu Ātreya surrounded by his disciples while strolling in adjoining forest in Kāmpīlya, the capital city of Pāncāla, excellent among the communities, which was inhabited by the best ones of the twice born at the bank of the Ganges in the later summer month told Agnivesa, one of the disciples. [3]

दूर्योज्यते हि खलु सौम्य! नक्षत्रंहरणंचन्द्रसूर्यानलानां दिशा चाप्रारकृष्टतिस्मृतानामुद्वैकारिकाभावं च। अभिविश्वात् धर्मिणि न च योधविरूपिरविपक्षप्रभावमोक्षिन्नां प्रतिविधायति, तत्तथियांगुरुगतः प्रपातवान नियतां। तत्समातं प्रागुप्तवंसात् प्राकृति च भूमेवरिवसीभावादुहर्वच च सौम्य! भैषज्यानि यावलोपपत्तस्वीरिविपक्षप्रभाववाणि बलन्ति। वर्त्य चैव रसविभिषक्षप्रभावानुपकृष्यामहे ये चाम्सानुकृष्णोति, यांश्च वयमनकाश्च:। न हि समयगुप्तेतेषु सौम्य! भैषज्येषु स्मरितविहितेषु च सम्यक्य च वाच्याचारितेषु जनपदोद्धंसकरणां विकाराणां किंचित् प्रतीकारगति:। भवति ॥ ४ ॥

O gentle one! there are observed the abnormal conditions of stars, planets moon, sun, air and fire and also of the environment which derange the seasons too. Shortly hereafter the earth too will not provide properly rasa, vīrya, vipāka and prabhāva to herbs, consequently, due to absence of these requisite properties spread of diseases it certain. Hence before destruction and loss of nutrients in the earth, O gentle one! extract the herbs lest they should lose their rasa, vīrya, vipāka and prabhāva. We shall make use of these properties—rasa, vīrya, vipāka and prabhāva for those who are devoted to us and whom we like, because there will not be any difficulty in counteracting the epidemic disorders if the drugs are well-collected, well-processed and well-administered. [4]

एवंवादितं भगवतमात्रेयप्राणिव उदाच–उद्धोतानि खलु भगवन्। भैषज्यानि, सम्यगविहितानि, सम्यगबचारितानि च; अष्टि तु खलु जनपदोद्धंसनेनेत्र वाधिनेन युगपदसमानप्रकृत्यांहारेतेहभालतसत्यसत्यवचसां मनुष्याणं कस्माज्ञवति ॥ ५ ॥

After Lord Punarvasu Ātreya finished his speech, Agnivesa said—the drugs have been collected, processed and administered well but tell me, Sir!, how a single
epidemic disease infects the persons having dissimilar constitution, food, body, strength, suitability, mind and age simultaneously. [5]

Lord Ātreya replied to him—O Agnivesa! even though the persons differ in dissimilar entities like constitution etc., there are other common factors due to derangement of which the diseases having similar period and symptoms arise and destroy the community. These common factors in communities are—air, water, place and time. [6]

Air of this type should be known as causing illness such as—not in accordance with the season, excessively moist, speedy, harsh, cold, hot, rough, blocking, terribly sounding; excessively clashing with each other, whisling, and affected with unsuitable smell, vapour, gravels, dust and smoke. (1)

Water should be known as devoid of merits when it is excessively deranged in respect of smell, colour, taste and touch, is too slimy, deserted by aquatic birds; aquatic animals are reduced and is unpleasing. (2)

Place (land) should be known as unwholesome when its normal colour, smell, taste and touch is too much affected, it contains excessive moisture, is troubled by reptiles, violent animals, mosquitos, locusts, flies, rats, owls, vultures, jackals etc., has groves of grasses and creepers and abundance of diffusing plants; has a new look, has fallen, dried and damaged crops, smoky winds; crying out of birds and dogs; bewilderment and painful condition of various animals and birds; the community with abandoned and destroyed virtue, truthfulness, modesty, conduct,
behaviour and other merits; the rivers constantly agitated and over-flooded, frequent occurrence of meteorites, thunderbolts, and earthquakes, fierce and crying appearance; the sun, the moon and the stars with rough, coppery, reddish, white and cloudy appearance frequently; as if filled with confusion and excitement, torture, crying and darkness with frequent crying sound as if seized by guhyaka. (3)

कालं तु ख़लु यथाविलासितात्त्विलिङ्गेः हीनातिः चाहिंतं अवस्थेतु (४);

Time should be known as unwholesome if it is having signs contrary, excessive or deficient to those of the season. (4)

मानेवंदोषयुक्तान्तुरो भावानपयदोद्भवसंकरान् वदनित कुष्ठाः; अतोनन्यायंमूलं दितानाशक्ष्ठे।।।।।

These four factors affected in the aforesaid way are said as those causing epidemics, and those having features otherwise are said as wholesome. [7]

विशुद्धविषम खलितेशु जनपददो ध्यानकराणु भावेने भ्रेष्णेन पदाध्यायनामानामस्थं भवति रोगेत्र इति।।।।।

Inspite of these epidemic-producing factors being deranged, the persons managed with (preventive) therapy remain immune against the diseases. [8]

भवति चात्र—

११२.११ वैषयपूपप्रत्यायन देशकलालिनालम्बसाम्। गरीवस्त्रन्त विशेषेन हेतुसमतं संग्रवंतः।।।।।

११०.११ वातावरण जलाहेशो देशात् कालं स्वभावत्। विधादुपधरिहर्यहार्वकारतारस्यस्वरधिविदं।।।।।

११३.११ वायुवनिदुष्य वशोकां दोषाणां तु विशेषविदं। प्रतिकारस्य सौकेयं विधालावलक्षणाम्।।।।।

Here are the verses—

Comparative importance of the deranged place, time, air and water will now be explained particularly with reasoning. Air, water, place and time are by nature important in progressive order because of the degree of their indispensability. The aforesaid defects in vāyu etc. should be known as mild if there is ease in their counteraction. [9-11]

११२.११ भैरभेजेनोपाध्याये न भवन्यातुरासदा। चर्चा न मृदुसामायं सामायं न च कर्मणाम्। कर्म चं चं चं तेषां भैरभेजं परमुच्चते।।।।।

११६.११ संपन्नं विशिष्कोषायेः प्रस्ताव्ये। रसायनां विशिष्कोषायेः। प्रस्ताव्ये। शयाये देहवृत्तिः। पूर्वमुद्धृतः।।।।।

११७.११ लक्षणं द्वादशेषो द्वादशेषान्तरं धर्मान् गुरुप्रवर्तमानं।।।।।

११८.११ निगृहीत जनपदान्तरं स शिवमुष्मुष्म परिवर्तनम्।।।।।

११९.११ शास्त्रायं महान्तरं जितात्मनाम्। धार्मिकं: साधनाचारिणिः सहस्यः वृद्धसम्पत्ते।।।।।

१२०.११ इत्यत्तदैवेजं प्रोक्तमायु: परिपत्रविलु:। शेषमित्वतो मृदुलात्मानं कलेसुमाक्षे।।।।।

The people do not suffer, in spite of the derangement of the four factors ending with time, if they are managed with (preventive) therapy. For those who
have no similarity in either death or previous deeds, five-fold (evacuative) therapy is the best treatment. Thereafter proper use of rasāyana measures and management with the drugs collected previously is recommended. Truthfulness, benevolence, charity, offerings, worship of gods, observance of noble’s conduct, calmness, self-protection, residence in healthy places, observance of celibacy and company of those who are observing celibacy, discourse of religious scriptures, narratives of self-controlled great sages, constant company with religious, pure and those regarded by the elders—this is the management for the protection of life for those whose death is not certain during that difficult period. [12-18]

Having heard the causes of epidemics Agnivesa again put a query to Lord Ātreya—O Lord! (tell us) what is the root cause of the derangement of vāyu etc. due to which they give rise to epidemics (and destroy the community)? [19]

Lord Ātreya replied—the root cause of the derangement of all vāyu etc. is unrighteousness. That also arises from the misdeeds of the previous life but the source of both is intellectual error. Such as—when the Heads of country, city, guild and community having transgressed the virtuous path deal unrighteously with the people, their officers and subordinates, people of the city and community, and traders carry this unrighteousness further. Thus this unrighteousness by force makes the righteousness disappear. Then the people with righteousness having disappeared, are abandoned even by gods. Consequently when righteousness has disappeared, unrighteousness has the upper hand and the gods have deserted the place, the seasons get affected and because of this it does not rain in time, or at all or there is abnormal rainfall, winds do not blow properly, the land is affected, water reservoirs get dried up and the herbs giving up their natural properties acquire morbidity. Then epidemics break out due to polluted contacts and edibles. [20]
Likewise, unrighteousness is also the cause of the destruction of the community by weapons. Those who have excessively increased greed, anger, attachment and conceit, disregarding the weak attack each other, or their enemies or are attacked by their enemies resulting in loss of themselves, their kinsmen and enemies. [21]

They are also attacked by rākṣasas etc. or other organisms due to that unrighteousness or other unwholesome act. [22]

Unrighteousness is also the cause of the disease arisen due to cursing. Those with righteousness disappeared or moved away from righteousness, behave in unwholesome manner disregarding (the good advices from) preceptor; elders, accomplished ones, sages and other respectable persons. Consequently those people having been cursed by the preceptors etc. are reduced to ashes immediately with many families along with the other individuals who are cursed so. [23]

In early times too, no undesirable consequence arose except from unrighteousness. During the initial age (kṛta-yuga), people were having prowess like the sons of Aditi (gods), exceedingly pure and with vast influence, having perceived the
gods, godly sages, virtue, religious sacrifices and method of their performance; with
the body compact and stable like the essence of mountains, and complexion and
sense organs clear, having strength, speed and valour like the wind, with well-formed
buttocks, endowed with appropriate measurement (size), physiognomy, cheerfulness
and corpulence, were devoted to truthfulness, straightforwardness, uncruelty, charity,
control on senses, observance of rules, penance, fasting, celibacy and vows; devoid
of fear, attachment, aversion, confusion, greed, anger, grief, conceit, illness, sleep,
drowsiness, fatigue, exhaustion, lassitude and holding and were having immeasurable
life-span. For those having exalted mind, qualities and actions the crops grew endowed
with inconceivable rasa, vīrya, vipāka prabhāva and other properties due to presence
of all qualities in the earth etc. in the beginning of kṛtayuga. At the declining of the
kṛtayuga, due to over-receiving there arose heaviness in bodies of these wealthy per­
sons; heaviness of the body led to fatigue, lassitude, hoarding, holding and greed in
successive order (all this happened) in kṛtayuga itself. In Tretā, greed gave rise to
malice, speaking lie, passion, anger, conceit, dislike, roughness, voilence, fear, in­
fliction, grief, anxiety, excitement etc. successively. Thus during tretā a quarter of
righteousness disappeared due to which there was reduction of a quarter in the yearly
duration of the yugas (ages) and consequent degradation of quarter in unctuousness,
purity, rasa, vipāka, prabhāva and other propreties of the crops. Because of this the
bodies of the people due to intake of food degraded by a quarter in properties and
other behaviours were not resistent as earlier and as such were pervaded by agni (pitta)
and vāta and were attacked first by diseases like fever etc. Thus the living beings
were gradually affected by decrease in their life-span. [24]

भवत्क्षयत—
युगे युगे धर्मपदः क्रमेणानेन हीयते। गुणपदः भूतातामेवं लोकः प्रलीयते। ॥ २५॥
संवत्सराः पूर्णं वातिः संवत्सरा:। क्षयम्। देहिनामाघुः काले यत्र चन्द्रमनिष्ठ्यते। ॥ २६॥
इति विकाराणां प्राप्तुत्तितेतस्तुत्रतो भवति। ॥ २७॥

Here are the verses—

In yuga after yuga a quarter of righteousness is reduced in this order along with
similar reduction in the qualities of living beings leading finally to dissolution of the
universe. After completion of one hundred years, there is a loss of one year in the life­
span of the living beings in respective ages.

Thus is said the initial origin of the disorders. [25-27]

एवंवादिनेन भगवतमहिवेश उवाच—किंचु खलु भगवन! नियतकालप्रभाणेयः। सर्वं न वेति। ॥ २८॥
After Lord (Atreya) concluded his talk, Agniśeṇa said—O Lord! (tell us) whether all individuals have this life-span predetermined or not. [28]

Lord (Atreya) replied to him—O Agniśeṇa! the life-span of the living beings depends on proper coordination because the stability or otherwise of life-span is dependant on daiva as well as puruṣa-kāra. Daiva is the deed self-done in the previous life while puruṣa-kāra is that which is done here itself. In both these deeds also there are grades of strength and otherwise. Accordingly the deed is of three types—inferior, medium and superior. Coordination of both daiva and puruṣa-kāra of the superior type is the cause of long, happy and determined life-span while that of the inferior type is the cause of the contrary (short, unhappy and undetermined life-span). In case of medium type the result also is medium. Now listen to further arguments. [29-32]

Weak daiva is subdued by the (stronger) puruṣa-kāra. Likewise, by the distinguished daiva puruṣa-kāra is subdued. Observing this some hold the determined span of life, but, in fact, some superior deeds exhibit results determined in time while other have such determination in time. This is known by observation. [33-35]
Hence because both types of causes are observed one-sided view is not correct.

(I) will explain it with examples. If there be determined life-span for all there would not be any necessity to apply mantras, herb-roots, gems, auspicious rites, offerings, gifts, oblations, observance of rules, expiation, fasting, blessings, bowing, visit to temples etc. with a desire for longevity nor there be any need to avoid excited, fierce and moving cows, elephants, camels, asses, horses, buffalows and terrific winds etc. Likewise, one would not abstain from water falls, mountains, uneven and difficult places and strong water current, from careless, insane, excited, fierce and unstable persons and those inflicted with confusion and greed; from enemies, from furious fire, from various poisonous reptiles, serpents etc. from over-exertion, from behaviour unsuited to place and time, and from king's wrath, because these and other similar factors should not be destructive because of entire life having determined span. Moreover, the living beings who have not practised the alleviative measures against the happening of untimely death should not be subjected to such happening; all the talks of great sages for initiation and knowledge of application in the chapter of rasāyana would be useless; even Indra should not be able to kill with thunderbolt his enemy with determined life-span; why should Aświns treat the patient with therapeutic measure? Why should the great sages try to obtain the desired life-span by penance? It would also not be necessary for the great sages along with the lord of gods (Indra), who already know the worth knowing, to see, to instruct and to behave properly.

Excellent among all the visions is the one pertaining to Indra, which is possessed by us as well, with this it is observed like this—there is dissimilarity in life-span of thousands of persons who are those not indulged in fighting battles; similarly in those who counteract or do not counteract the disease immediately after it is arisen; there is also dissimilarity in life-span of those who take poison or not; there is no similar fate of the jars carrying water and those in pictures (or kept only for decoration). Hence wholesome regimen is the basis of life and the contrary is that of death. Over and above, orderly and proper use of food and activities which are contrary to the properties of place, time and self, abstaining from exces-
sive, negative and perverted use in respect of all (time, action and senses), holding up of psychic excesses (emotions), non-suppression of impelled natural urges, avoidance of over-exertion we take these as the cause for continuance of health and accordingly also instruct and observe properly. [36]

Thereafter Agnivesa said—O Lord! when the people have undetermined life-span how there is timely or intimitely death? [37]

Lord Atreya replied—O Agnivesa! Listen. An axle fitted in a vehicle which is endowed with all the natural qualities carries on and perishes in time by depreciation of its normal limit; similarly, the life-span in a body of a person having strong constitution and managed properly gets its end and loss of its normal limit. Such death is (known as) timely. (On the other hand), the same axle gets destroyed in the way due to overload, uneven road, want of road, breaking of wheels, defects in vehicle or driver, separation of the bolt, non-lubrication and throwing about, similarly the life-span comes to an end in the middle due to over-exertion, diet not in accordance with agni, irregular meals, complicated body postures, over-indulgence in sexual intercourse, company of ignoble persons, suppression of impelled urges, non-suppression of suppressable urges, infliction with organisms, poisonous winds and fire, injury and avoidance of food and medicaments, such death is (known as) untimely. Moreover, the death occurred in cases of fever etc. due to faulty management is also untimely. [38]

Again Agnivesa put a query—O Lord! why do the physicians administer mostly hot water rather than cold one inspite of the fact that there is also doṣa involved in etiology of fever which is amenable to cooling regimen. [39]
Lord Atreya replied to him—Physicians after considering the body, etiology, place and time advise hot water for the patient of fever for digestion (of dosas). Fever arises from amāśaya and in disorders arisen from amāśaya the therapy mostly consists of digestion, vomiting and desaturation. Hot water is (efficacious) for digestion. Hence, physicians mostly advise it for the patient, of fever. This taken by those (patients) carminates wind, stimulates digestive fire, is quickly transformed, dries up mucus, even taken in a little quantity is able to alleviate thirst. In spite of this, it should not be given in fever with excessively aggravated pitta or having symptoms such as burning sensation, giddiness, delirium and diarrhoea because burning sensation, giddiness, delirium and diarrhoea are aggravated further by the hot while they are subsided by the cold. [40]

Physicians pacify the diseases caused by the hot with the cold while for those which are caused by the cold, the hot is the therapy. [41]

Similarly, for other diseases too, the therapy consists of that which is contrary to the etiology such as there is no alleviation of the disorders caused by disaturation without saturation, and of those caused by saturation without desaturation. [42]

Desaturation is also of three types—reducing, reducing cum digesting, letting out of dosas. [43]
Amongst them, reducing therapy is recommended for those having doṣas with a little strength. By reducing therapy agni and vāta are increased which dry up the little doṣas like the wind and the sun drying up the little water. The reducing cum digesting therapy is prescribed in case of doṣas with medium strength. By this therapy, the moderate doṣas are dried up in the same way as the moderate quantity of water is dried up by the sun-heat and wind and also by sprinkling dust and ashes. In case of abundant doṣas, only letting out of doṣas is prescribed, there is no remedy for overflowing of a small pool except by breaking down field barriers. The therapy of letting out doṣas works in the same way. [44]

Letting out of doṣas or other therapeutic measure, even if opportune, should not be applied to these cases such as—those who have not counteracted censure against them, who are poor, have no attendants, regard themselves as physicians, are violent, back-biters, intensely indulged in vicious acts, have strength, muscles and blood too much depleted, are inflicted with incurable disease and are associated with the fatal sings. The physician, if treats such patients, gets sinful defamation. [45]

Here is the verse—

The act which has undesirable consequence presently or afterwards in association should not be done, this is the view of the wise (men).

(The region which has little water and a few trees, strong winds and intense sun is known as jāmgaḷa (hilly or arid). There occurs the least number of diseases.

On the contrary, the region having abundant water and numerous trees, mild air and scarce sun is anūpa (marshy) which gives rise to plenty of doṣas. Sādharaṇa (moderate) type of region shows balance in these aspects. [46-48]
Now the summing up verses—
Prodroma, general etiology, specific characters, initial cause of epidemics, origin of disorders in early times, order of diminution in life-span, timely and untimely death, appropriate measures, the patients not worth-treating with reasoning—all this is said by Ātreya, the noblest among the sages, to Āgniveśa in this chapter on epidemics. [49-52]

Thus ends the third chapter on the specific features of epidemics in Vimanasthāna in the treatise composed by Āgniveśa and redacted by Caraka. (3)

CHAPTER IV

Now (I) shall expound the specific features of the three-fold sources of knowledge about disease-characters. [1]

As propounded by Lord Ātreya. [2]

There are three-fold sources of knowledge about disease characters. Such as—Authority, perception and inference. [3]

Authority is the statement of the āpta (credible persons). Āptas are those who possess knowledge devoid of any doubt, indirect and partial acquisition, attachment and aversion. The statement of persons endowed with such merits is testimony; on the contrary, the faulty or otherwise statement of a drunkard, insane, fool and attached person does not come under testimony.
Perception is that which is acquired with the sense organs and mind directly.

Inference is the reasoning supported by invariable concomitance. [4]

Deciding a course of action becomes faultless if the entire disorder is examined from all aspects priorly with the threefold sources of knowledge collectively, because no knowledge is derived about the entire object by a part of its source. Out of these three sources of knowledge, first of all knowledge is obtained from authority. Thereafter examination proceeds with perception and inference because if there be no authoritative material beforehand what one would know from perception and inference. Thus, for those who have knowledge (of authority) the examination is two fold–perception and inference but for others it is threefold including authoritative instruction. [5]

The learned ones instruct like this–every disease has such aggravating factors, pathogenic material, etiology, specific feature, location, chief complaint, symptom, sound, touch, vision, taste and smell; complications, aggravation, stasis and diminution, consequences, name and associations. Thus is the procedure for its counteraction or otherwise. All this is known from instructions of authority. [6]

One proceeding to acquire knowledge about the facts relating to the disease, should examine with perception applying all the sense organs for all the sense objects except in respect of taste such as gurgling sound in intestines, cracking
sound in joints and finger nodes, characters of voice and other sounds in the body should be examined with ears. Colour, shape, size, lustre, normal and abnormal characters of the body, and other visual objects unsaid here, should be examined with eyes. The taste of the patient's body, though a sense object, should be comprehended with inference because its acquisition with perception is not feasible. Hence one should know the taste of the patient's mouth by interrogating him, abnormal taste of body by retreating of lice, sweetness of body by approaching of flies; the doubt about internal haemorrhage as to whether it is pure blood or blood affected with pitta is removed by feeding the sample of blood to crow or dog. If they eat it, it is pure blood otherwise affected one—this should be known with inference. In this way, other tastes in body parts may be inferred. Smell, normal or abnormal, in all body parts of the patient should be examined with nose. Similarly the touch, normal or abnormal, with the hand. Thus is said the examination with perception, inference and authority.

There are other entities which are to be known with inference such as—agni (digestive fire) should be examined from the power of digestion, strength from the power of exercise, sense organs from receiving the sense objects, mind from faultless perception of the object, understanding from effort, rajas from attachment, confusion from not understanding, anger from injuring, grief from anxious expression, exhilaration from cheerfulness, liking from contentment, fear from worry, patience from absence of worry, energy from progress, stability from absence of fickleness, vehement desire from indication, intelligence from (power of) acquisition, consciousness from (recognising a person by name), memory from recollection, modesty by bashfulness, conduct from practice, dislike from rejection, fraud by later consequences, restraint from unwavering, submissiveness from obedience; age, liking, suitability and etiology from time, habitat, wholesome and characteristic complaint respectively; disease with hidden signs from suitability or otherwise, quantity of
doṣas from unwholesome regimen, end of life from fatal sings, advent of prosperity from inclination to beneficial work, pure mind from absence of morbidity. Softness and hardness of grahaṇī, dreams, indications, distress should be known by interrogation only. [8]

Here are the verses—

The wise should know the diseases properly with instructions from authority, perception (observation) and inference. After examining the entire situation from all aspects as far as possible one should make effort to ascertain the nature of the disorder and thereafter for management of the case. One who knows well the nature of his duty and the disease does not get confused in deciding the course of action; he, because of being unconfused, attains all the fruits which naturally arise from the absence of confusion. One, the knower of reality, who does not enter into the inner self of the patient with the help of the lamp of knowledge and intelligence, can't treat diseases successfully. [9-12]

Now the summing up verses—

Three sources of knowledge for all diseases, the entities to be known by authoritative instruction, perception and inference—all this is said in this chapter on means of knowing diseases by the sage having extensive knowledge. [13-14]

Thus ends the fourth chapter on the specific features of the three-fold sources of knowledge about disease characters in Vīmāṇasthāna in the treatise composed by Agniveśa and redacted by Caraka. (4)
CHAPTER V

Now (I) shall expound the chapter on specific features of srotas (channels). [1]

As propounded by Lord Ātreya. [2]

There are types of srotas as many as corporeal entities. All (corporeal) entities do not arise or decay without srotas. Srotas are defined as transporting passages of dhātus undergoing transformation. [3]

Some hold that the person is only the aggregate of srotas because of their pervasiveness and diffusiveness of agents aggravating and pacifying doṣas. This is not so because that which srotas belong to, which they carry, nourish and where they are situated all this is different from the srotas themselves. Some say that srotas are innumerable because they are many while others take them as numerable. [4]

(I) will describe roughly some types of srotas according to their origin and abnormalcy, which will suffice for the learned to know about those not mentioned here and for mediocres to grasp them fully such as those carrying prāṇa (vital breath), udaka (water), anna (food), rasa, rakta, māmsa, medas, asthi, majjā, sukra, urine, faeces and sweat. As regards vāta, pitta and kapha, they move all over the body with all the srotas serving the purpose of their passage. Similarly, for mind etc. which are transcending sense organs the entire sentient body serves as passage as well as location. As long as these srotas are normal, the body is not inflicted with any disorder. [7]
For praṇavaha srotas, the origin is hṛdaya as well as mahāsrotas. The symptoms when they are affected are these such as—too long, too short, aggravated, shallow or frequent. respiration with sound and pain indicate the affection of praṇavaha srotas.

For udakavaha srotas, the origin is palate and kloma. The symptoms of their affection are these such as by observing dryness of tongue, palate, lips, throat and kloma and excessive thirst one should know that the udakavaha srotas are affected.

Annavaha srotas have their origin in āmāśaya and the left side. The symptoms of their affection are these—such as loss of desire for food, anorexia, indigestion and vomiting indicate the affection of annavaha srotas.

Rasavaha srotas have their root in hṛdaya and ten dhamanīs (vessels). Raktavaha srotas have their root in liver and spleen. Māṃsavaha srotas have their root in ligaments and skin. Medovaha srotas have their root in Vṛkka (kidney) and omentum. Asthivaha srotas have their root in medas (fat) and buttocks, majjāvaha srotas have their root in asthi-sandhi and śukravaha srotas have their root in testicles and penis. As regards the symptoms of their morbidity,
they have already been said in the chapter on various foods and drinks. The symptoms of the affected srotas carrying dhātus are the same as those of the respective dhātus.

Mūtravaha srotas (channels carrying urine) have their root in basti and vaṅkṣaṇa. Symptoms of their morbidity are these—such as excessive excretion, excessive obstruction or suppression, vitiated, diminished or frequent thick urine with pain indicate the morbidity of mūtravaha srotas.

Purīṣavaha srotas (channels carrying faeces) have their root in pakvāśaya and sthūlaguda (rectum). Symptoms of their morbidity are these—such as passing faeces with difficulty, in small quantity, with sound and pain, too liquid, too scabulous and in large quantity indicate morbidity of the purīṣavaha srotas.

Swedavaha srotas (channels carrying sweat) have their root in medas (fat) and hair follicles. Symptoms of their morbidity are these—such as loss of perspiration, excessive perspiration, coarseness, excessive smoothness, extensive burning sensation and horripilation indicate the morbidity of the swedavaha srotas. [8]

Srotas, sirā, dhamanī, rasāyanī, rasavāhinī, nāḍī, pathin, mārga, śāriracchidra, smṛtāsāmvṛta, sthāna, āśaya and niketa—these are the names of visible and invisible spaces within the sarīrādhatus. Due to morbidity of these (channels pertaining to sarīrādhatus) the sarīrādhatus whether in passage (under the process of transformation) or in location (fully transformed state) also get affected. Likewise, morbidity of other srotas affects the respective contents. The srotas affect the related srotas and so the dhātus. Because of vitiating nature, vitiated vāta, pitta and kapha vitiate all of them. [9]
Here are the verses—

Prānavaḥ srotas are affected due to wasting, suppression of urges, roughness, physical exercise, during hunger and severe factors.

Udakavaha srotas are affected due to heat, āma, fear, drinking, use of dry food and suppression of thirst.

Āmavaha srotas are affected due to intake of food in excessive quantity, untimely and which is unwholesome and derangement of agni.

Those who eat heavy, cold, too unctuous and in excessive quantity and do excessive mental work suffer from the morbidity of rasavaha srotas.

Those who take food and drinks as causing burning, unctuous, hot and liquid and also exposure to the sun and fire suffer from the morbidity of raktavaha srotas.

Those who take channel-blocking, bulky and heavy food and also sleep during day suffer from the morbidity of māmsavaha srotas.

Medovaha srotas are affected due to lack of physical exercise, day-sleep, excessive intake of fatty food and alcoholic drinks.

Asthivaha srotas are affected due to (excessive) physical exercise, too much jerking; excessive rubbing of bones and constant use of vāta-aggravating factors.

Majjāvaha srotas are affected due to crushing, excessive bath, injury, compression and constant use of antagonistic food.

Śukravaha srotas are affected due to sexual act in improper time and nonvaginal track, suppression of discharge of semen, excessive coitus and (faulty) application of surgery, alkali and agni (cauterization).

Mūtravaha srotas are affected due to use of water, food and coitus during urge for micturation, suppression of urga for micturation particularly in persons wasted and wounded.

Purīṣavaha srotas are affected due to holding up of the urge for defaecation, overeating, eating during indigestion and when previous meal is not digested, particularly in person with poor digestion and who are lean and thin.
Swedavaha srotas are affected due to (excessive) physical exercise, excessive heat, use of hot and cold things not in order, and also due to anger, grief and fear. [10-22]

Food and behaviour which are similar to doṣas and dissimilar to dhātus in properties cause morbidity in srotas. [23]

Enhanced flow or obstruction or formation of nodules and flow of contents in wrong direction—these are symptoms of morbidity of srotas. [24]

Srotas have colour similar to that of their own dhātus, are tubular, large or small; long and branch like in shape. [25]

Treatment of affected Prāṇavaha, udākavaha and annavaha srotas is that prescribed for bronchial asthma, polydypsia and āmapradaśa. In morbidity of the srotas for rasa etc. the treatment mentioned in the chapter on various food and drinks should be applied in respective disorders. In disorder of mūtravaha, purīsavaha and swedavaha srotas the treatment adopted should be the same as in dysuria, diarrhoea and fever respectively. [26-28]

Now the (summing up) verses—

Roots of thirteen srotas, general symptoms of their disorder, synonyms, morbidity of srotas and dhātus, etiological factors separately and also the treatment, basic facts about srotas—all this has been described in this chapter on srotas.

One to whom is known the body from all aspects and also all the bodily diseases does not get confused in action. [29-31]

Thus ends the fifth chapter on the specific features of srotas (channels) in Vīmānasthāna in the treatise composed by Agniveśa and redacted by Caraka. (5)
CHAPTER VI

Now (I) shall expound the specific features of the groups of diseases. [1]

As propounded by Lord Ātreya. [2]

There are two groups of diseases according to effect–curable and uncurable. Those according to severity–mild and severe. Again there are two groups according to location–phycic and somatic. Two groups according to etiology–innate (due to imbalance of intrinsic factors) and exogenous. There are two groups according to site of origin–originated from āmāsaya and that from pakvāsaya. Thus though disease is divided into two groups each according to effect, severity, location, etiology and site of origin, it may be numerous being divided from various points of view and one being united together. Singleness of disease syndrome is due to similarity of pain while numerousness is due to division as into ten groups according to effect etc. Numerousness is also of two types–numerableness or innumerablellness. Numerableness as explained in the chapter on eight abdominal diseases and innumerablellness as in the chapter on great diseases due to innumerablellness of pain, colour, causation etc. [3]

Here some statement may not be faulty because of variations in number of groups according to different points of view, nor is it faultless if there are no such
variations. The reason is that the classifier classifies the entity from various points of view, thus he does not contradict if he classifies the entity, already classified earlier from some point of view, from other points of view and finds various numbers of groups. In case of similar dividing factor too, it is necessary to consider the reference to the context because similar words have different meanings while different synonyms have similar meaning. For instance, the word 'roga' denotes doṣas as well as disorder. 'Doṣa' has synonyms such as roga, ātaṅka, yakṣman, doṣaprakṣṭi and vikāra; vyādhi also has got the same synonyms. Thus the word 'roga' is similar in case of doṣa as well as vyādhi while in other cases it is dissimilar. [4]

Diseases are innumerable because of being too numerous while doṣas are numerable because of being not too numerous. Hence (I) will explain the disorders only as examples like pictures but will describe doṣas fully. Rajas and tamas are the two psychic doṣas. They cause disorders like passion, anger, greed, confusion, envy, conceit, narcosis, anxiety, excitement, fear, exhilaration etc. Vāta, pitta and kapha are the bodily doṣas. They cause disorders such as fever, diarrhoea, swelling, phtisis, dyspnoea, prameha, leprosy etc. Thus doṣas are said in entirely while the disorders partially. [5]

For both these (types of) doṣas, there are three aggravating factors such as—unsuitable contact of objects with sense organs, intellectual error and consequence. [6]

While vitiated they produce innumerable different disorders due to different vitiating factors and the düṣya (affected entities). [7]

These (psychic and somatic) diseases sometimes continuing together are associated mutually such as passion etc. and fever etc. [8]
There is constant association of rajas and tamas together because tamas can’t move on without (the help of) rajas. [9]

(Prāya:) शारीरिकोपपातेमेकाधिष्ठानीवानः सत्रीवात् संसर्गो वा समानगुणावतोः; दोषा हि दूषणे: समाना: ११९१।।

(Often) the bodily doṣas, situated in one location combine together by either sannipāta (combination of all the three doṣas together) or samsarga (combination of two doṣas together) because of having similar properties; doṣas are similar to the vitiating factors. [10]

तत्रानुव्यापनवन्यक्षते विशेष:-स्वतन्त्रो व्यक्तिदेहेः यथोक्तसमुद्भांग्निः भवत्वनिवन्य:।

अनुब्यापाक्षणमञ्चिन्ततत्तस्य यदि दोषा भविन्ति तत्रिकं सत्रियात्माचक्षते, ैव च तत्संगर्भः।

अनुब्यापाक्षणविशेषकृतस्तु बहूविधो दोषेष्वः। एवेष च संज्ञाप्रकृतियो भिष्यां दोषेषु व्याधिषु च नानाप्रकृतिविशेषयूः: ११९१।।

Now the difference between primary and secondary disorders—primary disorder is that which is independent, has symptoms manifested, and etiology and remedy as described while the secondary disorder is that having contrary characters.

When doṣas having characters of primary disorder combine all the three together that is called as sannipāta or if combine two together that is samsarga. Due to variations in primary and secondary characters there are numerous variations in doṣas. Thus the physicians attribute various nomenclatures to doṣas and disorders classified in different groups according to various factors. [11]

अविपुरु तु शारीरेण चत्रुविधो विशेषो बलरक्षेन भवति । तद्वभाव-विक्षण, मन्द:; समो, विषमक्षीति ।

तत्र तीर्थोपिनः स्वपीयारह:। तत्निपितालक्षणस्तु मन्द:-; समस्तो विन्योपचतारस्य सत्रियात्माचक्षते, समलक्षणविनपितालक्षणस्तु विश्रु दृष्टि। एते चतुर्विधाय पद्धवन्यग्निकृतविद्यानामेव पुष्पावणाम्।

तत्र समवानस्यप्रकृतिलेख्याणां प्रकृतिस्थानां सम्म भवन्यग्रायः, वातानां तु वाताभिक्षुणेन ग्निष्ठाद्वान विश्रु भवन्यग्रायः, वित्तिलाभां तु पित्ताभिक्षुपूर्ते भग्नाधिक्षणा तीक्षण भवन्यग्रायः: ११९१।।

There are four categories of bodily fire (agni) according to intensity—such as intense, mild, regular and irregular. Amongst them, the intense fire can tolerate all sorts of improper regimen while the mild one has got the contrary character. The regular fire gets affected by improper regimen but otherwise remains normal, the irregular fire has got the character contrary to that of the regular fire. These four types of fire are found in four types of persons. The persons having normal constitution with vāta, pitta and kapha in equilibrium have regular fire; in those of vātika constitution, because of the seat of fire having been subdued by vāta, fire becomes irregular. Likewise, in persons having paitika constitution the seat of fire
is subdued by pitta and thus the fire becomes intense. In persons having ślaismika constitution, the seat of fire is subdued by kapha and the fire becomes mild. [12]

On this some say—“there are no persons having all the three doṣas in equilibrium because of the use of unbalanced food, thus some are having vātika constitution, some paittika constitution and others kaphaja one. This is not correct. Why? because the physicians take the person having balanced vāta, pitta and kapha as healthy, health is normalcy and for the same object therapeutic measures are applied. Hence there are (person having prakṛti as) balanced vāta, pitta and kapha but there are no prakṛtīs (constitution) like vātika, paittika or kaphaja. Because of predominance of certain doṣa in person the respective doṣapракṛti of the same is said, but as there can’t be normalcy in imbalanced doṣas they can’t be taken as prakṛti. The concerned person can only be said as vātala pittala and ślesmala (having perpondrome & vāta, pitta and kapha respectively) and they all are in the state of abnormality. [13]

In respect of these four types of persons, four types of measures are beneficial. In case of those having all the dhātu in balance, the measure balanced in all aspects be adopted. In cases of other three having predominance of one or the other doṣa, the measures contrary to doṣas, after considering the predominance of the respective doṣa, are beneficial till agni becomes regular. Thereafter balanced measure should be applied. Similarly, observance of behaviour and application of remedy is advised in these cases. These will be explained further in detail. [14]

Three types of person are taken as diseased though they are normal in view of the physicians belonging to other school—such as vātala, pittala and ślesmala.
Their specific features are like this—vātāla, pittāla and śleśmāla persons are often susceptible to vātika, pittika and kaphaja disorders respectively and these disorders are of severe nature. [15]

If a vātāla person uses vāta-aggravating things, vāta gets vitiated immediately, not so the other two doṣas (in spite of the presence of aggravating factor). The vitiated vāta inflicts the persons with the said disorders and leads to the loss of strength, complexion, happiness and life. The measures overcoming (vāta) are—properly applied unction and fomentation, mild evacuative measures having unctuous, hot, sweet, sour and saline drugs, similar dietetic regimen, massage, poultice, bandage, kneading, bath, plunging (in water), gentle pressing, hard pressing, terrorising, creating surprise and forgetting, administration of wines and other fermented liquors, fats from various sources added with appetisers, digestives, vāta-alleviating and purgatives and cooked hundred or thousand times for use in all ways, enema, prescribed regimen alongwith it and comfortable living. [16]

When a pittāla person uses pitta-aggravating factors, his pitta gets vitiated immediately not so the other two doṣas—that vitiated pitta inflicts his body with the said disorders and leads to the loss of strength, complexion, happiness and life. Measures overcoming this are—intake of ghee, unction with ghee, elimination of doṣas downwards (purgation), use of sweet, bitter, astringent and cold drugs and diet, use of soft, sweet, handsome, cold and pleasing perfumes, putting on chest the garlands of pearls and jewels dipped in too much cold water, sponging with water cooled...
by (the contact of) sandal, priyangu, kāliya, lotus stalk and cold air, and also with that in contact with various types of water lily and lotus flowers, hearing of vocal and instrumental music pleasing to ears, soft, sweet and agreeable, hearing the news of promotion, union with friends, union with beloved women, putting on cooling garments and garlands, living in the upper room of mansion cooled by moon-rays and having free air, residence in caves of mountains and sandy islets of rivers and other cooled houses, use of cooling apparel and air of fans, recreation in beautiful gardens filled with pleasing, cool and fragrant breeze, use of garlands of water lily and lotus and of all the things which are soothing in nature. [17]

If a śleṣmāla person uses kapha-aggravating factors, his kapha is vitiated immediately and not so the other two dosas. That vitiated kapha inflicts his body with the said disorders and leads to the loss of strength, complexion, happiness and life. The measures overcoming it are—properly administered sharp and hot evacuatives, food mostly rough and added with pungent, bitter and astringent things, running, jumping, leaping, cyclic movements, vigils, fighting, sexual intercourse, physical exercise, pressing, bath, anointing, frequent use of sharp and old wines, smoking, fasting, warm clothes, abstinence from comforts leading to happiness itself. [18]

Here is the verse—

One who knows the characters of all diseases, all measures to be adopted and essentials of all medicaments is fit to be the royal physician. [19]

Now the summing up verses—

Classification of groups of diseases from different points of view. absence of natural contradiction, similarity in roga and doṣa, number of doṣas, partial mention
of diseases, aggravating factors, discussion about digestion, inflaming of body-fire, bringing the persons vātalā etc. back to normalcy—all these are said by the great sage in this chapter on disease-group. [20-22]

Thus ends the sixth chapter on specific features of disease groups in Vīmānasthāna in the treatise composed by Agnivesa and redacted by Caraka. (6)

CHAPTER VII

There are two types of persons having appearance of the diseased. One is that who though suffering from a severe disease appears to be suffering from a mild disease because of the excellence of psyche, strength and body. The other is that who though suffering from a mild disorder appears to be suffering from a severe disorder because of the inferiority of psyche etc. The physicians who are not acquainted with them fail to decide mildness or severity of the disease proceeding only on gross observation of the patient. [3]
A part of the means of knowledge is not able to provide understanding of the entire object. Those who fail to diagnose a case also fail to prescribe a rational remedy for the same. (For instance) when they take severely diseased as mildly diseased and considering a little morbidity administer mild evacuative drug which further aggravates the doṣas. (Likewise) when they take the mildly diseased as the severely diseased and considering great morbidity administer strong evacuative drug which harms the body by over-eliminating the doṣas. Thus those who regard the part of the means of knowledge as sufficient to provide knowledge of the entire object, fail in their pursuit. (On the other hand) the physicians who know from all the aspects, never confuse if they take action after examining the entire situation by all means as far as possible and thus achieve the desired objective. [4]

The inexperienced physicians confuse in deciding the severity or otherwise of the disease by seeing only the appearance of the patient having variations due to psyche etc. These ignorant ones, by administering remedies improperly, cause end of the patient or some severe trouble. The learned ones, (on the other hand), after obtaining knowledge about the case by all means never slip in administration of remedial measure. [5-7]

Thus after having heard the types of the appearance of the diseased, failure of the ignorant physicians in this respect and its bad consequences, the invariable success of the learned physicians in the context of the appearance of the diseased, Agnivesa put query to Lord Ātreya, bowing on his feet, about all parasites inhabiting the persons in respect of etiology, location, form, colour, name, effect and treatment. [8]

Lord Ātreya replied to him—O Agnivesa! Twenty types of pathogenic parasites have been mentioned earlier from various points of view except the normal
(non-pathogenic) ones. They, being divided according to their material source, are of four types—growing in faeces, growing in mucus, growing in blood and growing in external excreta. [9]

Excreta are of two types—external as well as internal. By the word 'malaja' the parasites growing in external excreta are taken. Their cause is avoiding cleanliness (of the body); location—hairs, beards and mustaches, small hairs, eyelashes and clothings; form—minute, sesame-shaped and multipede; colour—black and white; name—yūkā (lice), pipīlikā; effects—itching, urticarial patches and pimples, their remedy consists of extraction, removal of excreta and avoiding factors which promote excreta. [10]

Those grown in blood have their etiology similar to that for leprosy; location—blood vessels; form—_minute, round and having no feet, some of them are invisible because of their subtneness; colour—coppery; name—kesāda, lomāda, lomādwpā, sauras, audumbara and jantumātā; effects—_falling of hairs, beard and mustaches, nails, small hairs, eyelashes, when they infect a wound, (they cause) oversensitivity, itching, piercing pain and creeping sensation, when excessively grown, they eat away skin, blood vessels, ligaments, muscles and cartilage. Their remedy is also similar to that for leprosy which will be described later on. [11]

The parasites grown in mucus are caused by food consisting of milk, jaggery, sesame, fish, meat of marshy animals, (rice) flour preparations, rice cooked in
milk, oil of kusumbha, uncooked, putrified, stale, infected, antagonistic and unsuitable items; their location is āmāśaya (stomach); when developed they move upwards or downwards or both ways; form and colour—some are white and broad tape-like; some are round like earthworms, white and coppery; some are small, long, thread like and white; the name of all these three types of worms are—antrāda, udarāda, ṛṛdayacara, curu, darbhapuṣpa, saugandhika, mahāguda; effects—nausea, salivation, anorexia, indigestion, fever, fainting, yawning, sneezing, hardness in bowels, body-ache, vomiting, emaciation and roughness. [12]

The worms grown in faeces have etiology similar to that for those grown in mucus; their location is pakwāśaya (intestines); when developed they move downwards, but in case they tend towards stomach, eructations and breath of the patient have faecal odour; form and colour—some are minute, cylindrical, white, long, like wool fibers; while the others are gross, cylindrical, blackish, blue, green and yellow; their names are—kakeruka, makeruka, leliha, saśulaka, sausurāda; effects—diarrhoea, emaciation, roughness, horripilation; when they reach 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 in faeces and mucus in respect of their etiology etc. [13]

Their treatment will be mentioned here in brief which will be described in detail later on. In all parasites first of all their extraction should be done, then destruction of the source of their origin and development and thereafter abstinence from the etiology factors. [14]
Now extraction is removal effected by hands with or without the help of instruments as necessary. Parasites located inside the organs are extracted, as a rule, by the (eliminative) therapy. This is of four types such as head-evacuation, emesis, purgation and non-unctuous enema. This is the method of extraction. 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 faeces. This is about destruction of the source. Thereafter abstinence from the etiological factors—whatever is mentioned as causative factor and similar other substance should be avoided. Thus the principle of treatment is said, this is further described in detail. [15]

The patient infested with worms should be first treated with unction and fomentation for six or seven nights and a day before administering the evacuative therapy he should be given diet morning and evening consisting mainly of milk, jaggery, curd, sesame, fish, meat of marshy animals, (rice) flour preparation, rice cooked in milk and kusumbha oil in order to stimulate the worms and impel them to the alimentary tract. After passing the night, when the patient is comfortable seated and has his meal properly digested, the evacuative therapy—non-unctuous enema, emesis and purgation—should be administered to him the same day after examining all the aspects properly. [16]

Now the patient should be asked to bring the drug—mūlaka, sarśapa, laśuna, karaṇja, śigrū, madhuśigrū, kharapuṣpā, bhūṣṭra, sumukha, surasa, kuṭheraka, ganḍīra, kālamālaka, parṇāsa, kṣavka, phaṇijjaka—all or whichever are available. When they are brought, they 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, vidaṅga, oil and swarjikā salt and put into the enema pot and with this non-unctuous enema should be administered to the patient properly. This enema may be prepared also with the decoction of arka, alarka, kuṭaja, ādhakī, kuṣṭha and kaiḍarya, or of śīgru, pīḷu, dhānyaka, kaṭukā and sārṣapa, or of āmalaka, śṛṅgabera, dāruharidrā and nimba, in combination with madanaphala etc. and is administered to the patient for three or seven days. [17]

After the last enema has come back 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 aksa (10 gm.) of the paste of trīrṭ mixed with half añjali (80 ml.) decoction of the madanaphala pulp should be administered to the patient, this eliminates the noxious material well from both ways. In this way the emetics and purgatives mentioned in the kalpa section may be administered after taking into consideration all the aspects. [18]

When the patient is purged well, be should be bathed with the warm decoction of vidaṅga and he should use this for all purposes external as well as internal in place of water constantly; if it is not available, decoction of other pungent, bitter and astrin-gent drugs or urine or alkalis may be used for bath. After bath he should be admitted to a room which is free from wind and should be managed with dietitic regimen starting with yavāgu (liquid gruel) cooked with pippalī, pippalimūla, cavya, citraka and śuṇṭhī. In this way when he reaches the stage of vilepī (paste gruel) unctuous enema should be administered to him with vidhāgataṭ included twice or thrice on alternate days. [19]
If too much aggravated worms (maggots), creating trouble in head are observed and sometimes moving in that, then after applying unction and fomentation to the head the patient should be adimistered head-evacuation with the seeds of apamarga etc. [20]

Now (I) will 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 sali rice with this juice pūpalikā (cake) should be made 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 pippalyādi group (pippali, pippalīmula, cavya, citraka, sūṇthi) with a little salt. In the same way, cakes may be prepared in the juice of one of these drugs—Bhringarāja, arka, sahacara, nipa, nirgunḍi, sumukha, surasa, kuṭheraka, gāndīra, kālamālaka, parṇāsa, kṣavaka, phañjjaka, bakula, kuṭaja and suvarṇakṣirī. Moreover, cakes may be prepared in the juices of kinihi, kirātatikta, suvahā, āmalaka, harītakī and bibhitakā. The juice of these 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]
on stone slab it should be dipped well in the decoction of viḍāṅga or triphalā 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 10 gm., or whatever is appropriate, mixed with honey should
be administered to the patient. [22]

Stony fruits of bhallatāka taken in the quantity of a kalasa (10.24 kg.) are crushed
and kept in a strong jar smeared inside with ghee having many fine holes in the
bottom and warpped 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
upto neck. Now it should be covered with cow-dung from all sides and ingnited.
When it is observed that the cow dungs are well-burnt and the stony fruits of bhallatāka
are freed 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 viḍāṅga 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 deveḍāru and sarala may be administered.
Then at the appropriate time, unctuous enema should be given. [23-24]

Now ask (the patient) to collect new sesamum seeds endowed with all
qualities and harvested in the autumn. After winnowing and cleaning these
seeds, they should be immersed in the luke-warm decoction of viḍāṅga till the
noxious material comes out. Then again cleaning them well, they should be dipped
in the decoction of viḍāṅga and dried in the sun. The process should be repeated twenty one times. Thereafter pounding it in a mortar and again grinding it finely on stone slab one should keep it in a tub and sprinkling the viḍāṅga 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]

Now ask (the patient) to bring two boluses of 40 gm. weight of the finely made paste of tilwaka and uddālaka with the decoction of viḍāṅga, two similar boluses of śyāmā and trivṛtā in half quantity (20 gm.) two boluses of dantī and dravantī in further half quantity (10 gm.) and two boluses of cavya and citraka in further half quantity (5 gm.) Combining all the above material with viḍāṅga decoction in quantity of 1. 28 litre and viḍāṅgataila in that of 640 ml. and mixing well one 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 laddle constantly. When one observes that sound is stopped, foam is subsided, oil is clarified, proper smell, colour 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 by which he is 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 sārṣapā, atasī, karaṇja and kośatakī and administer to the patient considering all the aspects. Thus he becomes free from the disorders. [26]

Thus in respect of both types of parasites grown in mucus as well as in faeces, causes, form, colour, names, effects and treatment have been described in common. Specifically, in case of parasites grown in faeces, the same drugs should be used in lower doses 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-evacuation, 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]

Here are the verses—

The remedy to the parasites is firstly their extraction, then destruction of their favourable environment and avoidance of etiological factors. The threefold management which is mentioned in respect of parasites is applicable for controlling all disorders as well. Evacuation, pacification and avoidance of etiological factors—these three should be applied properly in every disease. [28-29]

Now the summing up verses—

Two types of the diseased persons, physicians learned and ignorant alongwith reasoning, twenty types of parasites alongwith 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]

Thus ends the seventh chapter on the specific features of the appearance of the diseased etc. in Vimarasthana in the treatise composed by Agnivesha and redacted by Caraka. (7)

CHAPTER VIII

The wise who wishes to be a physician should, first of all, examine the treatise with reasoning keeping in consideration his seriousness or otherwise in the work, result, after-effects, place and time. Various treatises on medicine are found in society, from amongst them one should select that which is great, used by eminent and wise men, full of ideas, respected by authorities, intelligible and beneficial to all the three types of disciples (dull, mediocre and intelligent), free from the defect of repetition, coming down from the sages, with well-composed introduction, discussion and conclusion, having firm base, free from week and difficult words, having abundant expressions, with traditional ideas, devoted mainly to arriving at
the essence of ideas, having consistent ideas, with demarcated topics, easily comprehensible, and having definitions illustrated with examples, Such treatise like the clear sun enlightens the entire subject while warding off the darkness (of ignorance). [3]

Thereafter one should examine the teacher. He should have clear idea of the subject, should have seen the practical applications, be skilful, amicable, pure, having practical experience, well-equipped, possessing all the senses in normal condition, acquainted with (human) constitutions, well-versed in courses of actions, having his knowledge uncensured, free from conceit, envy, anger, forbearing, fatherly to disciples, having qualities of a good teacher and capable of infusing understanding. The teacher possessing such qualities inculcates physician's qualities in his disciple in a short time like the seasonal cloud providing good crop in a suitable land. [4]

Having approached him one should, with a view to pleasing, treat him cautiously like fire, god, king, father and mother. Thus through his pleasure having obtained the knowledge of the entire treatise one should constantly make good efforts for firm-ness of knowledge, excellence of expression, understanding of ideas and power of speaking. [5]

The means for these are—study, teaching and discussion with specialists. [6]

This is the method of study—one having sound health and waiting for the exact moment should get up in the morning or a little earlier and after finishing the essential routines and ablution should bow down to the gods, sages, cow, brähmana, preceptors, elders, accomplished persons and the teacher. Then sitting comfortably on even and clean ground should recite the aphorisms in order with clear voice
attentively repeating it again and again. At the same time, entering deeply into the ideas he should understand them well in order to get rid of his own defects and to know others' defects. In this way, he should continue the study without wasting time in midday, afternoon and night. This is the method of study. [7]

Now the method of teaching—the teacher, having decided to teach should, first of all, examine the disciple such as—one worthy of being taught should possess these qualities. He should be calm, of noble nature, not indulged in mean acts, with good-looking eyes, mouth and nasal ridge; having thin, red and clear tongue; with no abnormality in teeth and lips, not speaking with nasal utterance, having restraint, without vanity, intelligent, endowed with reasoning and memory, with broad mind, born in a family of physicians or having conduct like that, having insistence for truth, without any deformity or impairment of senses, humble, un-haughty, having ability to understand essence of the ideas, without anger and addictions, endowed with modesty, purity, good conduct, affection, dexterity and sincerity, interested in study, devoted to understanding of ideas and practical knowledge without any distraction, having no greed or idleness, compassionate to all creatures, following all the instructions of the teacher and being attached to him. [8]

When such a disciple with desire of study and sense of devotion approaches the teacher should tell him—the sun having northerly course, in bright fortnight, on auspicious day the benevolent lord moon having conjunction with one of the tisya, hasta, Havana and Aswayuja constellations, in kalyana karya and maitra muhurta you come here having shaved your head, observed fasting taken bath, put on ochre-coloured cloth and sacred thread and with fragrant substances in your hand. You should also bring with you fire-wood, fire, ghee, pasting substance, water jars, garland, rope, lamp, vessel of gold, gold, silver, jewels, pearls, corals,
silken cloth and sticks for outskirts of the sacrificial ground, sacred grass, fried paddy, mustard seeds, barley-grains, white-flowers strung together or not, pure (intellect-promoting) eatables and paste of fragrant woods. [9]

स तथा कृपात् ।।१०।।

He should do accordingly. [10]

Knowing that the disciple has come, the physician should make rectangular platform measuring four cubits and sloping eastward or northward, in an even and pure place. This should be smeared with cow-dung, covered with sacred grass and bound on porders with paridhi (particular sticks for the purpose). Further it should be equipped with the said articles such as sandal, water jar, silken garment, gold, golden vessel, silver, jewel, pearl and corals and decorated with pure (intellect-promoting) eatables, perfumes, white flowers, fried paddy, mustard and barley grains. Then attending to the fire with the fuel-sticks made of palāśa, iṅgudī, udumbara and madhūka while in pure condition and facing eastward, as prescribed under the method of study, he should offer oblations of honey and ghee to the fire reciting benedictory mantras first invoking Brahmā, Agni, Dhanwantari, Prajāpati, Aświns, Indra and sages, the authors of the aphorisms and ending with 'swāhā' three times each. [11]

शिष्यक्षीमन्वालेत् । हुवा च प्रदक्षिणमप्रिपुरिक्रोऽर्थः परिक्रम्य ब्रह्मणान् स्वर्ति वाचयेत्; भिषज्यश्रीम-पुजयेत् ।।११।।

The disciple should follow him. After offering oblations he should go round the fire keeping it to the right side. Then brāhmaṇas should recite 'swasti' (mantras promoting well-being). At the end, he should pay respects to the physicians (present in the ceremony). [12]
Now the teacher should instruct him in presence of fire, brähmanas and physicians—you should live with celibacy, keeping beard and mustaches, speaking truth, not eating meat, using pure and intellect-promoting things without envy and possessing no weapons. You should never disobey my words except in case they lead to king's wrath, loss of life, great unrighteousness and other such calamity. You should always surrender to me, regard me as head, be submissive to me and follow the course which is liked by and useful to me. You should live with me behaving as son, servant and suppliant. You should move without haughtiness, carefully, with mind concentrated, humbleness and constant vigilance, without jealousy and with my permission. Whether permitted (or not) to move out, you should first make effort, as far as possible, to collect things for the teacher. When you join the medical profession and wish success in work, earnings of wealth, fame and heaven after death, you should always think of the welfare of all the living beings keeping cow and brähmana before. You should make effort to provide health to the patients by all means. You should not think ill of the patients even at the cost of your life. You should not approach the other's woman and any other's property even in imagination. Your dress and accessories should be modest. You should not be addicted to drinking, indulged in sins and associated with sinners, you should speak smooth, pure, righteous, blissful, thankful, truthful, useful and measured words. You should always keep place and time in mind, with good remembrance, striving constantly for knowledge, progress
and excellence of equipments, you should never prescribe medicines for those disliking the king or disliking the king, disliked by wealthy magnets or disliking them and for all those who are excessively diseased, wicked; having troublesome conduct, behaviour and management, have not counteracted their censures and one nearing death; and also for the ladies in absence of their husbands or guardians, you should never accept meat offered by the ladies without permission of their husband or guardian. While entering into the patient's house you should take along a known person whose entry is permitted; you should be well-dressed, with head lowered, having good memory, with stillness, thinking carefully and moving accordingly; having entered there, you should not engage your speech, mind and sense organs anywhere except the patient, his well-being and other entities of the patient's body respectively. The matters of the patient's house should not be disclosed outside, even though you know the diminution in life-span of the patient you should not mention 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 irritated for the excessive boasting even it comes from an authority. [13]

There is no end of Ayurveda (science of life), hence one should devote himself to it constantly and without any negligence. This is worth-doing. Further one should learn without jealousy excellence of conduct even from the enemies because for the wise the world is teacher while for the unwise it is enemy. Hence the wise, after due consideration, should hear and implement the advice which is thankful, promoting fame, life span, strength and popularity even it comes from an enemy. Thereafter he should speak this—you should always behave properly to gods, fire, brahmana, preceptor, elders, accomplished ones and teacher, thus this fire along with all the perfumes, eatables, gems and grains and aforesaid gods would bless you with prosperity, otherwise they would curse you. When the teacher
has said like this, the disciple should say 'yes' (I shall act accordingly). If the disciple follows the instruction then he is to be taught otherwise not. The teacher teaching such worthy disciple obtains the aforesaid fruits of teaching and enjoins the disciple and himself with other unmentioned beneficial qualities. Thus the method of teaching is said. [14]

Hereafter (I) shall describe the method of discussion. A physician should discuss with a physician. Discussion with specialists promotes the pursuit and advancement of knowledge, provides dexterity, improves power of speaking, illumines fame, removes doubt in scriptures, if any, by repeating the topics, and creates confidence in case there is no doubt, 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 the discussion with the specialists. [15]

Discussion with specialists is of two types—friendly discussion and ho tile discussion. [16]

The friendly discussion is held with one who is endowed with learning, understanding and the power of expression and contradiction, devoid of irritability, having uncensured knowledge, without jealously, able to be convinced and convince others, enduring and adept in art of sweet conversation. While discussion with such a person one should speak confidently, put questions unhesitatingly, reply to the sincere questioner with elaborateness, not be agitated with fear of defect, 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 cautions in that. This is the method of friendly discussion. [17]

Further one should take part in hostile discussion with others looking to his superiority. Before speaking, he should examine properly the other's speech, difference between himself and the opponent and the nature of the congregation. Proper examination guides the wise about the initiation of and desisting from work, hence the experts commend the examination. While examining the difference between himself and the opponent one should also examine the merits and demerits of the speaker propely—such as scriptural knowledge, understanding, retention, imagination and eloquence these are the merits. These are the demerits such as irritability, lack of skill, cowardice, lack of retention and carelessness. One should compare himself and the opponent in superiority or inferiority in respect of these qualities. [18]

The opponent may be of three types—superior, inferior or equal, according to the above qualities and not wholly. [19]

Congregation may also be of two types—learned or ignorant. Again from the other point of view, it is of three types—friendly, neutral and prejudiced. In
the prejudiced congregation consisting of persons endowed with learning, understanding, speaking and contradication or of ignorant ones, one should never discuss with anybody. In the ignorant congregation, however, if it is friendly or neutral, one should discuss with another who is devoid of learning, understanding, speaking and contradication, 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, should ridicule the opponent again and again with movements of hands 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 more, perhaps you have not learnt from a preceptor or it is sufficient for you. The opponent, even defeated once, is taken as 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]

One should discuss with an inferior or equal opponent in a friendly congregation. In a neutral congregation having attention, hearing, learning, understanding, power of speaking and contradication one should carefully weigh the strength and weakness of the opponent. If he is stronger then he 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 these such as—one having no scriptural knowledge should be defeated by quoting long aphorisms, one devoid of understanding by sentences with incomprehensible and long aphorisms, one devoid of imagination with similar sentences having various meanings, one devoid of power of speaking by contradicting the half-said sentence, one devoid of skill by putting him in embarrassing situation, one with irritability by teasing him, one with cowardice by terrorising, one devoid of carefulness by imposing discipline. Thus by these means one should subdue the inferior opponent immediately. [21]
Here are the verses—

One should speak reasonably while in hostile discussion and should not withdraw the words once spoken. (It should be borne in mind that) a hostile speech gives rise to strong agitation in some persons. As for the angry there is nothing either unactable or un-utterable, the wise do not commend quarrel in the congregation of noble persons.

Thus one should do in discussion initiated. [22-24]

In the beginning itself one should do like this. In connivance with the congregation one should get the topic selected as is favourable to him or is very difficult for the opponent or the opponent should be given some quite adverse side. In the event of support from the congregation, he should speak—'I have nothing to say more, now this congregation itself will take 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]

The result of the discussion is recorded like this—this is worth-speaking, this is not worth-speaking, because of this one is defeated. [26]

These terms are worth-knowing for acquaintance of the course of discussion among physicians such as vāda, dravya, guṇa, karma, sāmānya, viśeṣa, samavāya, pratijñā, sthāpanā, partiṣṭhāpanā, hetu, dṛṣṭānta, upanaya, nigamana, uttara, siddhānta, sabda, pratyākṣa, anumāna, aitihya, aupamya, samāśaya, prayojana, savyabhicāra, jijnāsa, vyavasaya, arthaprapti, sambhava, anuyojyo, ananuyojya,
anuyoga, pratyanuyoga, vākyadoṣa, vākyapraśaṃsā, chala, ahetu, atītakāla, upalambara, parihiṅa, partijñāhāni, abhyanujñā, hetvāntara, arthāntara, nighrahasāhāna. [27]

Vāda (debate) is that in which one holds academic discussion with a contending opponent. This is briefly of two types—jalpa (positive discourse) and vitanḍā (negative discourse). Jalpa is the statement of speaker's own view as well as (contradiction of) the opponent's view. Vitanḍā is opposite to jalpa. For instance, one holds the view that rebirth is there while the other holds the view just against it. During debate, they advance arguments in support of their own views and expose (and contradict) the opponent's view, this is jalpa. Vitanḍā is opposite to jalpa in which the speaker without having any positive approach only finds faults in the opponent's view point. [28]

Dravya (substance), guna (properties), karma (action), sāmānya, (similarity) viśeṣa (dissimilarity) and samavāya (inherence)—these are mentioned earlier along with their definitions in Śūtrasāhāna. [29]

Pratijñā—Pratijñā (proposition) is the statement of what is to be proved. For instance, puruṣa (self) is eternal. [30]

Sthāpana—Sthāpanā (establishment) is establishing the same proposition on firm footing with the help of hetu (reason), drṣṭānta (instance), upanaya (correlation) and nigamana (conclusion). First there is proposition and then establishment because what can be established in absence of proposition? For instance, 'self is eternal'—this is proposition, reason is—'because of not being created'; instance is—'as sky'; correlation is—'as the sky is uncreated and is eternal so is self'; conclusion is—'therefore, self is eternal'. [31]
Partiṣṭhāpanā–Partiṣṭhāpanā (counter-establishment) is giving a contrary meaning to the opponent's proposition. For instance, 'self is non-eternal' is proposition; reason is–'because of being perceived by senses'; instance is–'As pitcher'; correlation is–'as pitcher is perceived by senses and is non-eternal so is 'self; conclusion is–'therefore, self is non eternal. [32]

Hetu–Hetu (reason) is the cause of knowledge such as pratyakṣa (perception) anumāna (inference), Aitihya (tradition) and aupamya (analogy). What is revealed by these reasons (sources) is reality. [33]

Drṣṭānta–Drṣṭānta (instance) is that which arouses understanding in the fools and the learned alike. It presents a picturesque image of the thing. For instance, fire is hot, water is liquid, earth is stable and the sun is illuminating, as the sun is illuminating, the knowledge of the sāṅkhya (philosophy) is also illuminating. [34]

Upanaya (correlation) and nigamana (conclusion) are said under the explanation of the headings 'sthāpanā' and 'pratiṣṭhāpanā. [35]

Uttara–Uttara (rejoinder) is the statement of dissimilarity in the reason of similarity and vice versa. For instance, if somebody says–'disorders are similar to cause as 'sitaka' (cold) disease has similar causes like exposure to cold wave' the opponent may say–'disorders are dissimilar to cause as in burning sensation', heat, sloughing and supputation of body parts are the causes are dissimilar like cold wave. This is rejoinder with contrary statements. [36]
Siddhānta–Siddhānta (theory) is the conclusion which is established by scientists after testing in several ways and on proving it with reasoning. This is of four types—sarvatantra siddhānta, pratitantra siddhānta, adhikaraṇa siddhānta and adhyapāgama siddhānta. Sarvatantra–siddhānta (universal theory) is that which is accepted universally by all the schools such as—there are causes, there are diseases and there are remedies for the curable disorders. Pratitantra siddhānta (restricted theory) is that which is not universal in nature and is held by only one of the schools such as—in other schools there are eight rasas but here are six; here are the five sense organs while in other texts there are six sense organs, in other texts all diseases are taken as caused by vāta etc. but here they are taken as caused by vāta etc. as well as bhūtas. Adhikaraṇa siddhānta (implied theory) is that which is proved as implication of some other statement such—as fruits of action, emancipation, self and the other world are proved in implied way from the statement "the emancipated does not take up the consequent action because of the absence of desires". Abhyapāgama siddhānta (hypothetical theory) is that which is held up by physicians temporarily and hypothetically during debate though the idea is unproved, untested, uninstructed and irrational—such as—'I will speak proposing that dravya is predominant or properties are predominant or vīrya is predominant. Thus is the four-fold theory. [37]

Ādhyātmya—siddhānta (theory) is an aggregate of letters. This is of four types—dṛṣṭārtha, adṛṣṭārtha, satya and anṛta. dṛṣṭārtha (with observable meaning) is that which connotes observable meanings; such as doṣas are aggravated by these etiological factors, they are pacified by six therapeutic measures, the sense objects (sound etc.) are perceived if the sense organs (auditory etc.) are existent. Adṛṣṭārtha (with
unobservable meaning) is that which connotes unobservable ideas such as there exists the other world, there is emancipation and so on. Satya (consistent) is that which is consistent to the facts, such as there are instructions of Ayurveda, remedial measures for the curable diseases and result of action. Anṛta (inconsistent) is contrary to satya. [38]

अथ प्रत्यक्षा—प्रत्यक्षा नाम तद्यदात्मन चैवद्रव्य स्वप्नमुपलम्ब्यते; तत्रात्मप्रत्यक्षा: स्वप्नःखेच्छद्देशादय::, शाक्ताद्यस्व–नित्रयप्रत्यक्षा: 113.11

Pratyakṣa–Pratyakṣa (perception) is the knowledge which is directly received 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]

अथात्मानम्—अनुमानं नाम ततो यत्त्वपेशा:; यथा—अधिष्ठित जरणाशक्त्या, बलं व्यायामशक्त्या, श्रोत्रादीनि
शब्दादिग्रहणेनेत्येवमादि 114.11

Anumāna–Anumāna (inference) is the reasoning supported by invariable concomittance such as the knowledge of agni by the power of digestion, that of strength by the power of exercise, auditory organ etc. by the perception of sound etc. [40]

अथात्तिह्यम्—एविष्ठां नामात्पोषेतेऽशेषे वेदादि: 115.11

Aitihya–Aitihya (tradition) is the traditional authoritative source of knowledge such as veda etc. [41]

अथापपम्यम्—अपपम्यं नाम यद्येवनान्यस्य सादृश्यमधिकृत्य प्रकाशं; यथा—दस्यन दस्यकस्य, धनुषा धनु:स्तम्भस्य,
इवात्सेनासरोगद्ययेरति 116.11

Aupamya–Aupamya (analogy) is the statement of similarity between things such as–analogy of daṇḍaka with daṇḍa (staff), that of dhanuḥṣṭhmbha with bow and that of the provider of health with the archer. [42]

अथ संज्ञाय—संज्ञायो नाम सदाहलक्षणानुसिद्धपर्वेश्चन्द्रवृत्तिकृत्य::, यथा—दृष्टा ग्राहुमलक्ष्यागुपताशानुपेताश तथा
सक्रियाशक्तिक्षणवृत्तिः पुरुषः श्रीग्रहाक्रियाकिरिनिचक्ष्य: एतदुयाधृत्वात् संज्ञाय—किमति खल्कालमृत्युमुलत
नासस्तरिति 117.11

Samsaya–Samsaya (doubt) is the state of indecision about the concerned entity. For instance, on observing that both types of persons having or not the signs of longevity and adopting or not the therapeutic measures—die early and live long, doubt arises as whether there is untimely death or not. [43]

अथ प्रयोजनं—प्रयोजनं नाम यद्यमार्थायनं आरम्भ:; यथा—दशकालमृत्युरतिं ततोहमात्मानायुपूर्वचरिण्याय–
नित्यनुक्ताणि च परिहरिष्यामि, कथं मामकालमृत्यु: प्रसहेतेति 118.11
Prayojana—Prayojana (object) is that for which the actions are initiated. Such as—'if there is untimely death, I will use life-promoting measures and avoid the contrary ones. Then how would the untimely death subdue me? [44]

अथ सत्विभिचारः—सत्विभिचार नाम चक्षुभिचारण; यथा—प्रेमेदद्विषेषवासिनूः स्वातिर्भूतिकमथवा नेति ॥४५॥

Savyabhicāra—Savyabhicāra (uncertain statement) is that which has uncertainty. Such as 'this medicament may or may not be applicable to this disease.' [45]

अथ जिज्ञासा—जिज्ञासा नाम परीक्षा; यथा भेषजपरीक्षेतरकाल्पनेदेखते ॥४६॥

Jijnāsā—Jijnāsā (inquiry) is the (curiosity about) examination. Such as—(on one's inquiry somebody says) the examination of drugs will be described later on. [46]

अथ व्यवसायः—व्यवसायो नाम विशेष; यथा—वातिक एवावेयं व्याधि; इद्येवस्य भेषजं चेति ॥४७॥

Vyavasāya—Vyavasāya is niścaya (decision), such as—this disease is certainly vātika, this very is the medicament for this. [47]

अथार्थप्राप्ति—अर्थप्राप्तिनाम ज्ञातेनार्थिनामपर्यायस्य व्यापकस्त्रिपि सिद्धि; यथा—नायं संतर्पणसाध्यों व्याधि-रितुयेकं भवत्तर्थप्राप्ति—अर्थप्राप्तिनाम साध्यों त्रितिमिति, नानेन दिव भोक्तव्यब्यित्तुर्वें भवत्तर्थप्राप्ति—निषेक्षोक्त-व्याधिति ॥४८॥

Arthapraṇāya—Arthapraṇāya (acquisition of implied sense) 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 desaturating therapy; 'He should not eat during day' implies that 'he should eat during night. [48]

अथ संप्रभृः—यो यत् संप्रभृति स तस्य संभवः; यथा—यद्यात्यो गर्भस्य वाह्येरितिं, हितार्थोग-स्वेति ॥४९॥

Sambhava—Sambhava (source of origin) is that from where something is originated, such as six dhātuḥ of foetus, (use of) unwholesome things of disease and (that of) wholesome things of health. [49]

अथयुज्यम्—अनुसंधायः नाम चक्षुयं वाक्यदेशयुक्तं तदूः। सामान्यतः व्याहतेवर्णेणूः वा रिथोषयज्ञवांच चक्षुयं तदयुज्यम्; यथा—'संशोधनसाध्योऽस्य व्याधि' इत्युक्तः 'किं वननसाध्योऽस्य, किवा विरेचनसाध्य' इत्य-युज्यते ॥५०॥

Anuyojya—Anuyojya (questionable statement) 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]
Vākyadoṣa—Vākyadoṣa (syntactical defect), in this context, is of five types—
nyūna (deficiency), adhika (superfluity), anarthaka (meaninglessness), apārthaka (deprivation of meaning) and viruddha (incogruity). Without these there is no damage to the contextual sense. Deficiency such as—if there is lack of even one of the five—proposition, reason, instance, correlation and conclusion—or if there be many reasons, only one reason is resorted to for proving something. Superfluity is just contrary to deficiency such as—while talking about Ayurveda one says about some irrelevant texts such as that composed by Brhaspati or Usanas; or even if relevant it is repeated, due to repetition this comes under superfluity.
Repetition is of two types—semantic repetition and verbal repetition. The former consists of the repetition of the same idea by different words such as bhesaja, ausadha and sādhana (for therapy) and the latter consists of the repetition of the same word such 'bhesaja, bhesaja'. Meaninglessness is that where there is only jumble of alphabets devoid of any sense. Deprivation of meaning is due to lack of mutual connection of otherwise meaningful words such as—cakra-na(ta)kravamśa-vajra-niśākara. 

Incongruity is considered in relation to illustration, theory and convention. Instance and theory have already been described earlier. Now convention is of three types—Ayurvedic, ritual and ethical. Ayurvedic convention such as four-legged therapy, ritual convention such as animals are to be sacrificed by sacrificing persons, ethical convention such as non-violence towards all creatures. The statement incongruous in respect of the respective convention is taken as incongruity. Thus are the syntactical defects. [54]

अथ वाक्यप्रशंसा—वाक्यप्रशंसा नाम यथा खल्वस्मिन्निधिष्ठित्त तन्तूणम्, अनधिकर्मि, अर्थवत्, अनपार्थकर्मि, अविरूप्य, अदिग्नतपदार्थ सैत्य पृष्ठाकेत्रुमुःव्यगिति प्रशस्यते।

Vākyapraśaṁsā—Vākyapraśaṁsā (syntactical commendability) is that where the statement is free from deficiency, superfluity, is meaningful, devoid of deprivation of meaning and incongruity, and comprehensible. Further there is no room for any question. Such statement is commended. [55]

अथ च्छलं—छलं नाम परिष्ठात्मकमेष्ट्रम्नर्थेन वायस्तुमात्रमेव। तदुद्विविधं—वाक्ष्लं, सामान्वच्छलं च।

Chala—Chala (Knavery or deceitful disputation) is only a jugglary of words in which the words are used knavishly, with apparent meaning or without meaning. This is of two types—Vākchala (verbal knavery) and Sāmānya chala (knavery in general). Verbal knavery—such as, if somebody says—'this physician is 'navatantra', then the physician retorts—I have no 'nava' (nine) texts but have only one. Then the other says—'I am not saying that you have got nine texts but your practice in the same is 'Nava' (new). On this the physician says—'I have not practised the text newly but many times. This is verbal knavery. 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 the wasting. This is knavery in general. [56]

**Ahetu—Ahetu (fallacious reason)** is of three types—prakarānasama (similar to topic), sāṃśayasama, (similar to doubt) and varṇyasama (similar to object). The reason similar to topic such as—the self other than the body is eternal. On this somebody says that because the self is other than the body, it is eternal, as the body is non-external the dissimilar self must be external. This is fallacious reason because here the pakṣa (minor term) itself has been used as reason. The reason similar to doubt is that which though being cause of doubt is used as cause of eliminating the same such as—'He has said only a part of Āyurveda, it creates doubt as to whether he is a physician or not', on this somebody says—'as he has said a part of Āyurveda, he is a physician'. This does not make a reason for eliminating the doubt, thus it is a fallacious reason because that which is the cause of doubt can't be the cause of removing the same. The reason similar to object is that which is not different from the object such as somebody says—'Buddhi (intellect) is non-eternal because of the absence of touch like śabda, (sound). Here both buddhi and śabda are objects, hence because of the absence of difference between them, the reason is similar to object and as such is fallacious. [57]
moment but applies it on some other point later on, then, because of delayed application that becomes quite ineffective. [58]

अथोपालम्बः—उपालम्बः नाम हेतोद्वैकाचः; तथा—पूर्वमहेतत्को हेत्वाभासा व्याख्यातः।।१५।।

Upālambha—Upālambha is pointing out defects in causality as explained earlier under the heading "hetu" fallacious or apparent reason. [59]

अथ परिहारः—परिहारः नाम सत्यव दोषवचनः परिहरणः; तथा—नित्याभावं शरीरस्ये जीविज्ञानयुपलब्ध्ये, तस्य चापणांन्तरवल्लभ्ये, तस्मानः: शरीरादात्मा नित्याभावं ।।१६।।

Parihāra—Parihāra (refutation) is refuting the above pointing out of defects. Such as the signs of life are available constantly till the self is in the body, and are not available after it goes out. Therefore, the self is different from the body and is eternal. [60]

अथ प्रतिज्ञाहानि:—प्रतिज्ञाहानिनम सा पूर्वपरिरग्रहीता प्रतिज्ञा पर्यन्तनुषुको यत् परिस्थितिः, यथा प्रायः प्रतिज्ञा कृत्वा नित्य: पुनः इति, पर्यन्तने चक्षस्वाय—अनित्यं इति ।।६।।

Pratijñāhāni—Pratijñāhāni (loss of proposition) is that when one gives up the original proposition after having been questioned (by the opponent). For instance, somebody puts proposition as 'the personal self is eternal' in the beginning but when questioned says that as non-eternal. [61]

अथ हेतुतरं—हेतुतरं नाम प्रकृतत्तती वाच्ये यक्षकपहोतुष्यो:।।६।।
Hetwantara—Hetwantara (imperfect reason) is that where some imperfect reason is stated instead of perfect reason. [63]

अथ अर्थान्तरं—अर्थान्तरं नामैकेिस्मिन्व वक्ष्येद्यपरं दयाः। वथा—ज्वरलक्षणेन वाच्ये प्रमेयलक्षणगमाः।।६।।
Arthāntara—Arthāntara (irrelevant statement) is that where some other thing is said instead of the relevant one. For instance, one has to say the symptoms of fever but instead he says those of prameha. [64]

अथ निग्रहास्थानं—निग्रहास्थानं नाम परालयानि:; तथा त्रिनिमोहिन्तत्स्य वाच्यस्यापरिज्ञानं परिष्दिविज्ञानवच्यः, यद्वाणुष्यक्षतिनाथोयोग्यस्तवऽर्थमिके चानुष्योऽि:। प्रतिज्ञाहानि:; अध्युतः, कालातितवच्यम, अर्थान्तरं च निग्रहास्थानम्।।६५।।
Nigrahasthana—Nigrahasthana (reason of defeat) is that by which one is defeated. It consists of not understanding a thing 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, pratijñāhāni, abhyanujñā, kālāṅtātavacana, ahetu, nyūna, adhika, vyartha, anarthaka, punarakta, viruddha, hetwantara and arthāntara are reasons of defeat. [65]

Thus the terms used in course of debate are explained as proposed. [66]

The debate among physicians should be held only on (topics of) Āyurveda and not elsewhere. Here the statements and counter-statements in details 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 or unpervasive. He should speak everything with reasoning. All the conflicts of debate, if endowed with reasoning, are devoid of malice and promote the (cause of) medicine due to its property of enhancing the excellence of intellect, because undamaged intellect leads to success in all actions. [67]

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 kāraṇa, karaṇa, kāryayoni, kārya, kāryaphala, anubandha, desa, kāla, pravṛtti and upāya one proceeds for some action, he obtains the desired fruit and subsequent benefit in that without any great effort. [68]

Kāraṇa (doer) is that who does a thing, he is the cause and agent. [69]

Kāraṇa (instrument) is that which serves as equipment for the doer making effort for performing the action. [70]
Kārya (act) is that with the object of performing which the doer proceeds. [72]

Kāryaphala (result of act) is that with the object of which the action is performed. [37]

Anubandha (after-effect) is that which essentially enjoins the doer as after-effect, good or bad, of the action. [74]

Deśa (place) is location. [75]

Kāla (time) is transformation. [76]

Pravṛttī (inclination) is the effort for the action. This is also known as kriyā, karma, yatna, karyāsāmārabhā. [77]

Upāya (procedure) is excellence of the first three factors, kārāṇa etc., and their proper management leaving aside the kārya, kāryaphala and anubandha. Procedure leads to performance of an action and thus it is said as upāya. 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 (so after action also procedure has no role). [78]

These ten entities should be examined first and thereafter one should proceed for action. Hence the physician desirous of taking up action should before-hand examine the entire situation by proper methods and then initiate the action. [79]
There, if some other physician or person asks this physician—"How many types of examination should be adopted by the physician desirous of applying emesis, purgation, non-unctuous and unctuous enema and head-evacuation? 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? Where are emesis etc. 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]

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't satisfy you if I explain them taking as grouped from another point of view when, in case, you want to be explained them as grouped from another point of view. [81]

After considering the reply given by him, one should further say according to the method of contradiction. In case, he speaks properly one should not try to confuse him, rather he should examine him fully and sincerely. [82]

There are two types of examination for those who have already acquired the (scriptural) knowledge-perception and inference. These two along with the authoritative instruction constitute the (means of) examination. This examination is of two types or of three types including authoritative instruction. [83]
The tenfold (entities) to be examined, kāraṇa etc. mentioned above, are now shown here with their application to physician etc. Here, in performance of the act the doer is the physician, instrument—the drugs, original source—imbalance of dhātus, act—balance of dhātus, result of the act—attainment of health (and happiness), after-effect—longevity, place—land as well as patient, time—the year and the states of the disease, inclination—initiation of therapy, procedure—excellence of physician etc. and their proper management. The details about procedure have already been explained earlier. Thus the ten entities kāraṇa etc. have been shown here as applied to the ten, physician etc., and accordingly the tenfold entities of be examined are said. [84]

तत्त्व यो यो विशेषे यथा यथा च परीक्षितत्वः स तथा तथा व्याप्त्यस्ये। [85]

Now, how these entities should be examined is explained. [85]

As already said, doer is the physician. His examination (is this)—Physician is who wins over the diseases, is expert in applying the ideas of the aphorisms and knows the life (science) properly from all aspects. He should first of all examine himself (introspect), desirous of performing balance of all dhātus and considering the performance of act in qualified patients and with proper qualities of management as to whether he is capable for the performance of the act. These are the qualities of physicians endowed with which he is capable of bringing forth the balance of dhātus such as—clear knowledge of theoretical ideas, practical knowledge, dexterity, purity, skill, possession of equipments, normalcy of all sense organs, acquaintance with human constitution and knowledge of the course of action. [86]
Instrument is the medicament. Medicament is that which serves as equipment for the physician making effort for effecting balance of dhātus particularly different from the entities ending with procedure (original source, inclination, place, time and procedure). From the point of view of agents employed, medicament or therapy is of two types—spiritual and rational. In spiritual therapy incantation, roots, gems, auspicious rites, offerings, gifts, oblations, observance of rules, expiation, fasting, blessings, bowing, visit to temples etc. are employed. In rational therapy, evacuative and pacificatory measures as well as fruitful activities are employed. It is again of two types according to form—material and non-material. The non-material therapy includes upāyas (devices other than drugs). Upāya means formless entity like terrorising, creating surprise, forgetfulness, agitation, exhilaration, chiding, 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 drug is examined in respect of nature (natural composition), properties, action, habit, time and mode of collection, storage, processing, dosage, indications for use, the constitution of the patient, and the effect on disorder, whether eliminates it or pacifies it, any other drug of this type should have the same characters. [87]

The original source is imbalance of dhātus which is known by the emergence of the disorder. Examination of this and the material cause of the disorder (doṣas) 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]

The act is equilibrium of dhātus which is indicated by alleviation of the disorder. Its examination (is done on the following cirteria)—alleviation of the disorder, normalcy of voice and complexion, development of body, increase in strength, desire for food, relish at the meal time, proper and timely digestion of
the food taken, timely sleep, non-appearance of abnormal dreams, easy awakening, elimination of urine, faeces and semen, overall normalcy of mind, intellect and sense organs. [89]

रूपकांश सुखावान्तु, तस्य लक्षणं—मनोबुद्धिनियमशस्त्रीरतुष्टिः। ११९ ११

Result of the act is attainment of happiness. It is known by satisfaction of mind, intellect, sense-organs and the body. [90]

अनुव्यासस्तु खल्लयु, तस्य लक्षणं—प्रणे:। सह संयोगः। ११९ ११

After-effect is (maintenance of) life which is characterized by union with vital breath. [91]

हृतस्तु हृदिरागत्तुश्च। ११९ ११

Result of the act is attainment of happiness. It is known by satisfaction of mind, intellect, sense-organs and the body. [90]

अनुव्यासस्तु खल्लयु, तस्य लक्षणं—प्रणे:। सह संयोगः। ११९ ११

After-effect is (maintenance of) life which is characterized by union with vital breath. [91]

Place is land as well a patient. Land is examined for the knowledge about the patient or the drug. For the knowledge about the patient (these things are considered) such as—in what type of land the patient is born, grown or diseased; in that type of land, the people mostly have such diet, behaviour, conduct, strength, mind, suitability pathology, liking, disorders, wholesomeness and unwholesomeness. The examination of land for knowledge about drugs will be described in kalpa section. [92-93]

Patient is the substratrum of the act. Examination of the patient is conducted for the knowledge of the span of life or of the degree of strength and morbidity. Now, (we take up) the examination of patient for the knowledge of the degree of
strength and morbidity. The variations in quantity of drugs according to the degree of morbidity depend on the degree of strength, because if intensely potent drug is administered suddenly by a physician having not 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 vāyu or cauterezation, application of alkali and surgical operation. They may cause instantaneous death due to unbearable and over-intense impulse of the drug. Keeping this in mind, the physicians treat the weak patients with drugs which are unharmful, mild, delicate, heavy in progressive order, without complication, and not creating any emergent condition, particularly ladies, because they have unstable, soft, bare and timid heart, are mostly delicate, weak and subordinate to others. On the other hand, the drug having low potency and applied by one who had not examined properly in strong patients having severe disorders becomes ineffective. Hence the patient should be examined in respect of prakṛti (constitution), vikṛti (morbidity), sāra (constitution of dhātus), samhanana (compactness), pramāṇa (measurement), sātmya (suitability), sattwa (psyche), āharāsakti (power of intake and digestion of food), vyāyāmasakti (power of exercise) and age for the knowledge of the degree of strength. [94]

Now, (I) shall explain the factors prakṛti etc. such as—the body of the foetus is determined by the constitution of sperm and ovum, that of time and uterus, that of food and behaviour of the mother and that of the products of mahābhūtas. Doṣa, one or more than one, which predominates in these factors, gets attached to the foetus. This is said as 'doṣaprakṛti' (physical or doṣika constitution) of human beings emerged from the initial stage of foetus. Hence some persons are constitutionally śleṣmala (having predominance of śleṣmā), some pittala, some vātala, some having combined doṣas and some with balanced dhātus. Their characters are described (hereafter). [95]
Slesmā (kapha) is unctuous, smooth, soft, sweet, essence, solid, dull, rigid heavy, cold, slimy and clear. Because of its unctuousness the person with predominance of kapha has unctuous organs, due to smoothness smooth organs, due to softness pleasing, delicate and fair organs, due to sweetness abundant semen, sexual act and progeny, due to nature of essence excellent, compact and stable body, due to solidity all organs well-developed and perfect, due to dullness dull in activities, diet and speech, due to rigidity delayed initiation, irritation and disorder, due to heaviness movements supported with essence and stability, due to coldness little hunger, thirst, pyrexia and perspiration, due to sliminess well united and strong joint ligaments, due to clarity clear eyes and face with clear and unctuous complexion and affectionate voice. Because of the presence of these qualities the slesmala persons are strong, wealthy, learned, brave, calm and long-lived. [96]

Pitta is hot, sharp, liquid, of fleshy smell, sour and pungent. Due to hotness the persons having predominance of pitta are intolerant to heat, having hot face, delicate and fair organs, plenty of moles, freckles, black moles and pimples excessive hunger and thirst, early appearance of wrinkles, greying and falling of hairs, mostly soft, sparse and brown beard-mustaches, small hairs and hairs; due to sharpness sharp prowess, intense fire, taking plenty of food and drink, lack of endurance, frequently eating; due to liquidity lax and soft joints and muscles, excess excretion of sweat, urine and faeces; due to fleshy smell excessive foetid smell in axilla, mouth, head and body; due to pungency and sourness little semen, sexual act and few progeny, because of presence of these qualities the persons having predominance of pitta are moderate in strength, life-span, knowledge, understanding, wealth and means. [97]
Vāta is rough, light, mobile, abundant, swift, cold, coarse and non-slimy. Due
to roughness the persons with predominance of vāta have rough, undeveloped and
short body; continuously rough, weak, low, adhered and hoarse voice and vigils; due
to lightness light and unsteady movement, activities, diet and speech; due to mobility
unstable joints, eye brows, jaw, lips, tongue, head, shoulder, hands and feet; due to
abundance talkativeness and 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, small hairs, nail, 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 vāta have mostly low degree of strength, life-span,
progeny, means and wealth. [98]

Due to combination of doṣas, characters are found accordingly. [99]

In persons having equilibrium of all dhātus the characters of all of them are
found. Thus one should examine in respect of constitution. [100]

A patient has to be examined in respect of vikṛti as well. Vikṛti is vikāra (disor­
der) or pathological manifestation. The disorder should be examined in terms of the
strength of cause, doṣa, dūṣya, constitution, place, time and also by
symptoms, because the severity of disease can not be known without knowing the
strength of cause etc. The disease having strength similar to that of dūṣya, constitution,
place and time alongwith great strength of cause and severity of symptoms is taken as
severe. The contrary is mild. The moderate disease has similarity in one of the doṣas, duṣyās etc. and as such moderate strength of cause and severity of symptoms. [101]

A patient should now be examined in respect of sāra (constitutional essence). There are eight types of sāra in human beings which are described here for the knowledge of the degree of strength such as—the types of sāra relating to each of twak, rakta, māmsa, medas, asthi, majjā, śukra and sattwa. [102]

In persons who are twaksāra (having constitutional essence of skin), the skin is unctuous, smooth, soft, clear with fine, sparse, deep rooted and delicate hairs and is lustrous. This essence indicates happiness, good fortune, power, enjoyment, intelligence, learning, health, cheerfulness and longevity. [103]

In those who have essence of rakta—ear, eye, face, tongue, nose, lips, palm of hands, sole of feet, nails, forehead and genitals are unctuous, red, handsome and brilliant. This essence indicates happiness, sharp intellect, magnanimity, tenderness, moderate strength, lack of endurance and intolerance to heat. [104]

The persons with essence of māmsa have their temples, forehead, nape, eyes, cheek, jaws, neck, shoulders, abdomen, axillae, chest, hands, feet and joints equipped with firm, heavy and good looking muscles. This essence indicates forbearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength and longevity. [105]

The persons endowed with essence of medas have particular unctuousness in complexion, voice, eyes, hand, hair, skin hairs, nails, teeth, lips, urine and faeces. This indicates wealth, power, happiness, enjoyment, charity, simplicity and delicacy in dealings. [106]
Those with asthisāra have prominent heels, ankles, knees, elbows, collar bones, chin, head and joints and also bones, nails and teeth. Such persons are enthusiastic, active, enduring, having strong and firm body as well as longevity.

The persons with soft organs, strong, unctuous complexion and sweet voice, prominent, long and rounded joints should be known as majjasāra (those having majjā as essence). They are long-lived, strong and endowed with learning, wealth, understanding, progeny and respect.

Charming, looking with charm, having eyes as if filled with milk, immensely exhilarated, with tip of teeth as unctuous, rounded, firm, even and compact; having pleasant and unctuous complexion and voice, brilliant, having prominent buttocks should be known as śukrasāra (those having semen as essence). They are liked by women for enjoyment, are strong and endowed with happiness, supremacy, health, wealth, honour and progeny.

The persons having sattwa (psyche) as essence are endowed with memory, devotion, are grateful, learned, pure, courageous, skillful, resolute, fighting in battles with prowess, free from anxiety, having well-directed and serious intellect and activities and engaged in virtuous acts. Their characters are explained by their qualities (mentioned above).

The persons having all the 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 honour; with slow ageing and pathogenic process, mostly having similar and numerous offsprings and are long-lived. [111]

Those having no essence are contrary to these. Those having moderate essence should be known by their respective qualities in moderate degrees. [112-113]

Thus eight types of essence of persons have been described for the knowledge of the degree of strength, [114]

Sometimes the physician may take a wrong decision only by looking at the body such as (the patient) is strong because of being corpulent, he is weak because of leanness, he is very strong because of possessing a big body and he is very weak because of possessing a small body. But it is observed that some persons having small body and leanness are strong like the small ants carrying a big load. Hence one should examine (the patient) in respect of essence. [115]

One should also examine by Samhanana (compactness). Samhanana, samhati and samyojana are synonyms. A well compact body is known by evenly well-demarcated bones, well bound joints, well formed muscles and blood. Those having well-compact body are strong, otherwise weak, and those having moderate compactness have medium strength. [116]
One should also examine by measurement. The measurement of the body (anthropometry) will be described by the measure of individual fingers in terms of height, breadth and length respectively. Feet are four (H.) six (B) and fourteen (L.) fingers; shanks are eighteen fingers long and with sixteen fingers circumference; knees four fingers long with sixteen fingers circumference, thighs eighteen fingers (long) with thirty fingers 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, bastisira ten fingers, abdomen ten fingers broad and twelve fingers long; sides ten fingers broad and twelve fingers long interval between the breasts twelve fingers, margins of the breasts two fingers, chest twenty four fingers broad and twelve fingers high, (apex of the) heart two fingers, blades six fingers, arms sixteen fingers (long), forearms fifteen fingers (long); hands twelve fingers (long), axillae eight fingers, sacral region twelve fingers high, back eighteen fingers high, neck four fingers high with twenty two fingers circumference; face twelve fingers high with twenty four fingers circumference; mouth five fingers; chin, lips, ears, middle of the eyes, nose and foreched four fingers; head sixteen fingers high with thirty two fingers circumference. Thus measurement of body parts is said separately. The entire body measures eighty four fingers in height and also in breadth (with both the hands extended). The persons having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth and other desired qualities. Those having body with less or more measurement have qualities contrary to those. [117]
short-lived and with a little means. Those having mixed suitability have medium strength. [118]

One should also examine in respect of sattwa (psyche). Sattwa is known as mind. It controls the body by conjunction with the self. Psyche 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 psyche are, in fact, sattwasāra (with sattwa as essence) and have been described in context of sāras. They, though possessing short body, are seen unmoved even in severe afflictions—inнатe or exogenous—due to predominance of sattwa quality. Those having medium psyche sustain themselves at the instance of others or entirely by others. But those possessing 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 the look of 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]

One should examine in respect of āhāraśakti (power of assimilation). This is examined by the power of ingestion as well as digestion. Strength and life depend on diet. [120]

One should also examine in respect of Vyāyāmaśakti (power of exercise). The power of exercise should be examined by the capacity for work. The three types of strength are inferred from; the capacity for work. [121]
One should also examine in respect of age. Age is defined as the state of body corresponding to the length of time. Age is broadly divided into three stages—childhood, middle age and old age. Childhood is determined up to sixteen years when the dhātus are immature, sexual characters are not manifested, the body is delicate, unenduring, with incomplete strength and predominant in kapha dhātu. This again with dhātus in developing stage and unstable mind remains up to thirty years. The middle age is characterized by strength, energy, virility, prowess, acquisition, retention, recollection, speech, understanding and qualities of all dhātus having reached the normal limit; with proper physical and mental strength, without degeneration in qualities of dhātus, with predominance of pitta dhātu and is up to sixty years. Thereafter is the old age up to one hundred years. During this period dhātus, sense organs, strength, energy, virility, prowess, acquisition, retention, recollection, speech and understanding gradually degenerate, qualities of dhātus go down and there is predominance of vāyu. During this age, the measure of life-span is one hundred years. There are persons who live 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 prakṛti etc. (except vikṛti) and also characters of different periods of life-span. [122]

Thus one should determine the strength of the entities like Prakṛti etc. (except vikṛti) in three divisions—superior, medium and inferior. According to severity of vikṛti (morbidity) the three degrees of strength of doṣas are inferred. Then dividing the medicament also into three degrees, e.g. strong, mild and moderate, one should apply them according to doṣas. [123]
For the knowledge of the measure of life-span, the characters will be described in the indriya section and the chapter of jātisūtriya (Śāriṅga-8). [124]

कालः पुनः संवतसर्गातुरावस्था च । तत्र संवतां द्विया त्रिया योः द्वादशस्त्रा भूतसाधयतः प्रविष्टपद्धते तत्तत्कार्यमहिषीस्य । अत्र खलू ततवत् योः प्रविष्टज्ञाकार्यमुद्देश्यते—हेमन्तो श्रीशो वर्षस्त्रीति शीतीतोष्णस्वर्गलक्षणाय अत्तरो भवन्ति, तेनामर्तरेण्यते साधारणलक्षणाय अत्तरः—प्रविष्टश्रवाद्वसना इति । प्रवृत्तिः प्रथमः प्रवृत्तः कालः, तद्सन्यातनोऽहि वर्षः । एवमेते संशोधनमयिकृत्य घट विभज्यते अर्थतः । ॥९१॥

Time is the year as well as the status of the patient. The year is divided into two, three, six, twelve or even more parts according to the nature of action (to be taken). Now, dividing it into six, the action will be said. Hemanta (early winter), grīṣma (summer) and varṣā (rainy season) these are the three seasons characterised by cold, heat and rains. In between them there are other three seasons having common characters such as—prāvrīt (early rains), sarad (autumn) and vasanta (spring). Prāvrīt denotes the early rains, varṣā is the continuation of the same. Thus these six divisions of seasons have been made for the purpose of evacuative therapy. [125]

तत्र साधारणलक्षणेऽभुजुतु वमनादिनां प्रवृत्तितिर्घरिते, निब्रृत्तिरितरेषु । साधारणलक्षणाः हि मदशानोऽहर्ष्यालक्षणाय सुखतात्तताय प्रवृत्तविनिकल्पकाय शरीरीक्षणाम, इति पुनर्वर्षवर्षीतोष्णवर्षवल्लुः खतमाल्क्षणविनिकल्पकाय शरीरीक्षणाम । ॥९२॥

Evacuative therapy such as emesis etc. is applied in seasons having common characters and are stopped in other seasons. The seasons having common characters are the most convenient ones and unharfiful 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 drugs. [126]

तत्र हेमन्ते भातिमात्रश्रीतीपहतश्रायीलसुक्षोषपन्तं भवत्यतिशीतीतवाताथ्यात्मतिवालणीभूतमवण्टदैग्यौ च, भेषजं पुनः संशोधनार्थमुणात्वाय्मिनितश्रीतीपहतलामन्तदवय्यमापति, तस्मातः संबोधो संशोधनार्थोग्योषपन्तं शारीरिकम् च वातोपद्रताय । श्रीधे पुनर्भूष्णोपहतश्रायीलसुक्षोषपन्तं भवत्यतिशीतीतवाताथ्यात्मतिवालणीशिलान्यवय्यमापति, भेषजं पुनः संशोधनार्थमुणात्वाय्मिनितश्रायीलसुक्षोषपन्तं शारीरिकम् च वातोपद्रताय । वर्षस्तुतुम् येद्धेज्जलस्ततात् गृहक्यचन्द्रात्तरा धाराकुले वित्यति भूमी पाधुलक्षलसुक्षोषपन्तं शारीरिकम् च सिंहस्तात्तताय । श्रीधे पुनर्भूष्णोपहतश्रायीलसुक्षोषपन्तं भवत्यतिशीतीतवाताथ्यात्मतिवालणीशिलान्यवय्यमापति, भेषजं पुनः संशोधनार्थमुणात्वाय्मिनितश्रायीलसुक्षोषपन्तं शारीरिकम् च वातोपद्रताय

आत्यके पुनः कर्मणि काममूलं विकल्य कृत्रिमुवीणोषपन्तं वधृत्युगणविपरीतेऽभेषजं संशोधनालक्षणात् विकल्योग्योषपन्तं प्रभावावर्षस्त्रिते तत् प्रयोजयेद्दृतमेव चलनावहितः । ॥९३॥
During hemanta (early winter) the body is affected by excessive cold and as such is distressed, exposed to excessively cold wind, is too much roughened, and with doṣas 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 complications of vāta.

During the summer season, the body afflicted by excessive heat becomes distressed, exposed to excessively hot winds, too much lax and with excessively liquified doṣas; 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 of thirst.

During the rainy season, when 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 in 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 season 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 season, and by making the measure appropriate in standard potency with variations in combination, processing and quantity. [127]

The status of the patient is also called as timely or untimely in relation to 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 'kāla' (timely) and 'akāla' (untimely) is given to the conditions of the patient. 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 of the administration of therapy. [128]

Pravṛtti (inclination) is the initiation of therapy. It is characterised by the combination of physician, drug, patient and attendant in treatment. [129]

Upāya (procedure) is excellence of physician etc. and their proper arrangement. It is characterized by physicians etc. endowed with their respective qualities and proper application of the therapy alongwith (the consideration) of place, time, dose, suitability, processing etc. which are the factors leading to success. [130]

Thus these ten entities should be examined separately. [131]

The object of examination is 'Pratipatti' (to decide the course of action). 'Pratipatti' is the knowledge of treatment with which the disorder is to be effected. [132]

The condition in which emesis etc. are indicated or contra-indicated will be described in detail in siddhi section later on. [133]

In case where symptoms of both indication and contra-indication are conjoined one should decide in either way on basis of predominance or otherwise. The diseases are mentioned in treatises in respect of their treatment as general rule or exception. Hence it is said that one should take action after considering the predominance or otherwise. [134]
The drugs which are administered for emesis etc. are now mentioned such as:

- fruits of madana (madanaphala), jīmuta, ikṣvāku, dhāmārgava, kuṭaja and kṛtavedhana;
- leaves and flowers of manada (madanaphala), Jīmūta, ikṣvāku and dhāmārgava;
- after processing, according to need or availability, with decoctions of the roots of āragvadha, kuṭaja, madana, swādukaṇṭaka, pāṭhā, pāṭalā, śāṅgeṣṭā, mūrvā, saptaparṇa, naktamāla, nimba, paṭola, suṣavī, gudūcī, citraka, soma-valka, satavari, kaṇṭakāri and śigru; madhuka, madhūka, kovidāra, karbudāra, niṃpa, vidula, bimbī, śaṇapūṣpi, arka and apāmārga; harenū, priyaṅgu, prthvīkā, kustumbaru, tagara, nalada, hrībera, tāliṣa and uṣīra; ikṣu, kāṇḍekṣu, ikṣuvālikā, darbha, poṭagala and kālaṅkata; sumanā, saumanasyāyani, haridrā, dāruharidrā, vṛścīra, punarnavā, (mahāsahā and kṣudrasahā; śālmali, śālmalika, bhadraparṇī, elāparṇī, upodikā, uddālaka, dhanwana, rājādana, upacitrā, sāriva, śiṅgāṭikā; pippalī, pippalīmūla, cavya, citraka, suṇṭhi, sarśapa, paṇīta, milk, alkali and salt water; and made into bolus and other eatables added with varṭtikriya (suppository), powder, linctus, fatty preparation, extracts, meat-soup, gruel, (vegetable) soup, kāmbalika and milk should be administered to the patient requiring emesis according to prescribed procedure. These are, in brief, the pharmaceutical forms of emetic drugs. These will be described in detail later on. [135]
Purgative drugs are śyāmā, trivṛt, āragvadha, tilwaka, snuhī, saptalā, śaṅkhini, dantī and dravantī in parts of latex, root, bark, leaf, flower and fruit wholly or individually according to requirement. They should be processed, according to need or availability, with the decoctions of ajagandhā, aśwagandhā, ājaśrīṅgī, kṣīrīṅī, nilīnī and klītaka; prakīrya, udakiryra, masuravidālā, kampillaka, viḍaṅga and gavākṣī; pīlu, priyāla, mṛdvīkā, kāśmarya, paruṣaka, badara, dāḍima, ōmalaka, harītakī, bibhītaka, vrścīra, punarnavā and (the drugs of) vidārigandhādi group; and sidhū, surā, sauvīraka, tuṣodaka, maireya, medaka, madīrā, madhu, madhūlaka, dhāṇyāmla, kuvala, badara, kharjūra and karkandhu, curdwater and buttermilk; milk and urine of cow, buffalow, goat and sheep; made into bolus and other eatables added with vartikriyā (suppository), powder, āsava, linctus, fatty preparation, extracts, meat-soup, (vegetable) soup, kāmbalika, gruel and milk administered to the patient requiring purgation. These are, in brief, the pharmaceutical forms of purgative drugs. These will be described in detail later on. [136]

The drugs which are mostly used in non-unctuous enema in different conditions of patients may become innumerable because of being too many if they are described in detail by individual names, but as the dealing of the subject in the treatise is desired in not too brief and not too exhaustive form, and only the knowledge 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 numerosness of the proportional variations in combined rasas. Hence for illustration, a part of the 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 rasas. [137]

That non-unctuous enema is of six types having single rasa as said by physicians is, in fact, very rare because the drugs possess mostly the combined rasas. Hence the drugs included in the madhura group mean those which are sweet,
predominantly sweet, sweet in vipāka or have effects of sweet drugs. This is also in case of other drugs. [138]

Vimānasthāna

...
Fruits of āmra, āmrātaka, lakuca, karamarda, vṛksāmla, amlavetasa, kuvala, badara, dādima, mātuluṅga, gandīra, āmalaka, nandītaka, śītaka, tintaḍīka, dantaśaṭha, airāvataka, kośāmra and dhanwana; leaves of āmrātaka, aśmanta, cāngeri, four types of amlīka, two types of kola–unripe and dried–two types of dried tamarind–wild and cultivated–substances used in (preparation of) āsava, surā, sauvigraha, tuṣodaka, maireya, medaka, madirā, madhu, śukta, śīdu, dadhimanḍa, buttermilk, dhanyāmla etc.–these and such other drugs of the sour group should be taken and after cutting and breaking them 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 pānīṭa should be used for enemā in vātika disorders according to procedure by the expert.

Thus ends the sour group. [140]

Saindhava, sauvarcalā, kāla, vida, pākya, ānūpa, vālukaila, maulaka, sāmudra romaka, audbhida, auṣara, pāṭeyaka, pāṃṣuja and others in the salt group–these added with sour or warm water along with fatty substance in lukewarm condition should be used for enema in disorders of vāṭa according to procedure by the expert.

Thus ends the salt group. [141]
devadāru, mūlaka, sarṣapa, laśuna, karaṅja, śigru, madhu-śigru, kharapuspā, bhūṣṭrṇa, sumukha, surasa, kuṭheraka, arjaka, gaṇḍīra, kālamālaka, paṛṇāsa, kṣavaka, phañijjhaka, alkali, urines and biles—these and other similar drugs of the pungent group should be taken and after cutting and breaking them into small pieces should be cooked with cow's urine. This while lukewarm added with honey, oil and salt should be used in the disorders of kapha according to procedure by the experts. Thus ends the pungent group. [142]

Candana, nalada, āragvadha, naktamāla, nimba, tumbaru, kuṭaja, haridrā, dāruharidrā, musta, mūrṇa, kirātatikta, kāṭukaroṇi, trāyamāṇa, kāravellikā, karīra, karaviṇa, kevuka, kāṭhillaka, vṛṣa, maṇḍūkaparṇi, karkoṭaka, vārtāku, karkaṣa, kākamāći, kakodumbarikā, susaḷī, ativisā, paṭola, kulaka, pāṭhā, guḍucī, tip of vētra, vetasa, vikanḍata, vakula, somavalka, saḍaparṇa, suṇāṇa, arka, avaluṣa, vaca, tagara, aguru, vālaka and uṣīra—these and similar other drugs of the bitter group should be taken and after cutting and breaking them into small pieces and washing properly be cooked with water. The product when lukewarm should be added with honey, oil and salt and be used for enema in kaphaja disorders according to procedure by the expert. In paittika disorders, the same should be used while cold and added with honey and ghee. Thus ends the bitter group. [143]

Priyāṅgu, anantā, āmṛāsthi, ambasṭhakī, kāṭyaṅga, lodhra, mocarasa, saṃgā, dhātakī flowers, padma, stamens of lotus, jambū, āmra, plakṣa vaṭa, kapītana,
udumbara, aswattha, bhallātakāsthi, asmantaka, śirīṣa, śimśapā, somavalka, tinduka priyāla, badara, khadira, saptaparna, aśwakarna, syandana, arjuna, arimeda, elavāluka, paripelava, kadamba, śallakī, jiṅgīnī, kāśa, kaśeruka, rājakaśeruka, kaṭphala, vaṃṣa, padmaka, aśoka, sāla, dhava, sarja, bhūrja, śaṇa, kharapuspā, guggulu, śaṇi, macika, varaka, tuṅga, ajakarṇa, sphrūjaka, bibhītaka, kumbhī, puṣkarabīja, lotus stem, lotus stalk, tender parts of tāla and kharjūra—these and other similar drugs of the astringent group should be taken and after cutting and breaking them into small pieces and washing be cooked with water. The product when lukewarm should be added with honey, oil and salt and be used for enema in disorders of kapha according to procedure by the expert. In paittika disorders the same should be used while cold and added with honey and ghee. Thus ends the astringent group. [44]

The groups of drugs which are not indicated in certain disorders should be considered as those aggravating the same. Thus six groups of non-unctuous enema are described dividing them according to rasas. [147-148]

The wise physician should eliminate the drug if it is not appropriate even if enumerated in the group and should add the appropriate one even if is unmentioned. (If situation arises) a group may be combined with another or several other groups based on 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 for the dull, it is better to follow the saying exactly. The physician following the said course succeeds in his endeavour or causes little risk because of the illustrations being not too brief. [149]

Hereafter (I) shall mention the drugs used for unctuous enema. 'anuvāsana' (unctuous enema) is, in fact, composed of uncting substances. Uncting substance is of two types—vegetable products and animal products. The vegetable products are either taila (oil derived for 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 vāta and kapha, is determined in regressive order while that is determined in progressive order in paṭṭika disorders, or all are applicable in all disorders according to particular processing. [150]
Evacuation is of seven types according to substratum (of action) 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, for head-evacuation. [151]

Now the summing up verses—

Examination of treatise, teacher and disciple with reasons, method of study and teaching, method of discussion, forty-four terms relating to the course of discussion, ten other terms with application, nine questions relating to examination, etc. in emesis, etc. all has been described in the chapter on the specific features of therapeutics of diseases. [152-154]

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, is 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.

'Vimāṇa' is termed because of providing providing properly the correct knowledge of the specific features of entities like dosas etc. with reasoning and classification. [155-157]

Thus ends the eighth chapter on specific features of therapeutics of diseases in Vimanasthāna in the treatise composed by Agniveṣa and redacted by Caraka. (8)

Thus ends the Vimanasthāna (section on specific features).
CARAKA-SAṂHITĀ

4. SĀRĪRASTHĀNA

(SECTION ON THE STUDY OF HUMAN BODY)
Now (I) shall expound the chapter on the types of personal self etc. [1]

As propounded by Lord Atreya. [2]

O wise! what are the types of the personal self according to constituents? Why is the personal self cause (of the body)? What is the source of the personal self? Whether he is knower or the ignorant? Whether he is eternal or non-eternal? What is Prakṛti (nature)? What are the products? What are the signs of the personal self?

The knowers of the self regard the self as inactive, independent, omnipotent, omnivagant, omnipresent, knower of the body and witness. Then O Lord! how there is action of the inactive? If independent, how is he born in an undesired form of existence? If omnipotent, how is he inflicted forcibly by painful entities? If omnivagant, how does he not perceive all the sensations? If omnipresent, why does he not see (an object) interrupted by a hill or a wall? There is also doubt as to
which is earlier body-knower or the body itself? because without earlier existence of
the knowable body there can not be knower of the same and if the earlier existence of
the body is accepted, then the knower of the same would be reduced as non-eternal.
When there is no other doer whose witness is he? How be there the variations of
painful sensation in one devoid of abnormality? O Lord! Out of the three–past, present
and future–which of the painful sensations of the patient is treated by physician? The
reason of the doubt is that the future one has not yet reached, the past one has already
passed and the present one also is not stationary. What is the cause of the sensation
and its substratum? Where do all these sensations cease completely? By what signs is
known the omniscient, detached from all, free from all the conjunctions, one,
calm, the self of the creatures? Having heard the queries of Agnivesa, Punarvasu,
the best among the wise and with the calm self, replied properly in respect of all of
them. [3-15]

खाद्यक्षङ्कनां धातव: पुरुषः स्मृतः। चेतनाधातुर्लेखः स्मृतः पुरुषसंज्ञः।

The aggregate of five mahābhūtas and consciousness as the sixth one is known
as 'Puruṣa' (person). Consciousness alone is also known as 'Puruṣa'. [16]

पुरुषः धातुर्लेखः चिन्तिताशितः। स्मृतः। मनो दशोनित्रायणयतः। प्रकृतिशायश्यात्तुकः।

Again from division of constituents he is known as possessing twenty four enti-
ties such as mind, ten sense organs, five sense objects and prakṛti (matter) consisting
of eight entities (Ayakta, mahat, ahankāra and five tanmātrās). [17]

लक्षणं मनसो नानस्यायत्त्वं भावं एवं। सति धारामेन्द्रियाधिनां सत्तिकारं न वर्तति।
वैविद्यायपसो सत्ति सार्वव्यायत्त वर्तति। अपुव्याचितं चैव यो गुणी मनसं। स्मृती।

Mind is defined as the entity which, even on contact with self, sense organs and
sense objects, is responsible for production or otherwise of knowledge by its attending
or non-attending respectively. Subtleness and oneness are known as two qualities
of mind. [18-19]

विचित्यं विचारंगुहं च ध्ययं संकल्पावेभं च। यज्ञिकिंविद्यनो ज्ञेयं तत् सवं द्वार्यसंज्ञकम्।
इन्द्रियाभिमाहं कर्म मनस: स्वस्य निरङ्गः।। ऊः विचारंश्च, तत्: परं बुद्धं: प्रयत्तिः।

The object of thinking, analysing, reasoning, meditating, determination and what-
ever, is to be perceived by mind is its object. Action of mind consists of control over
senses, self-restraint, reasoning, analysing. Beyond that is the jurisdiction of buddhi
(intellect). [20-21]

इन्द्रियेयोनित्रायायवः हि समनस्केत्ते गृह्वते। कल्पते मनसा तूर्यं गुणतो होष्टोः यथव।
जावते विचये तत्र या बुद्धिनिष्ठायायिकाः। व्यवस्थितिः तथा वचूः कर्तव्या च बुद्धिपूर्वकम्।
The sense-object is received by sense organs alongwith mind. Then the mind analyses it in forms of merits or demerits and forwards it to Buddhi (intelect) which produces decisive knowledge by which one proceeds to speak or to do something with full knowledge. [22-23]

The five sense organs are composed of five mahābhūtas (Ākāśa etc) with predominance of one in each. They are known by inference through their actions and it is they on the basis of which intellect proceeds. [24]

Likewise, motor organs are also five in number such as hands, feet, anus genitals, and organ of speech. The feet are responsible for movement from one place to another, anus and genitals are meant for discharging, hands for receiving and holding. Tongue represents the organs of speech. The true speech is light while the false speech is darkness. [25-26]

The (five) mahābhūtas are ākāśa, vāyu, agni, ap and prthivī. Sound, touch, vision, taste and smell are their properties respectively. [27]

Out of them, the first one has only one property and there is addition of one more property in each of the latter bhūtas. Thus the former bhūta alongwith its property is associated with the latter one. [28]

coirness, liquidity, mobility, hotness and non-interruption are the specific characters of prthivī, ap, vāyu, tejas and ākāśa respectively. All these characters are perceivable by the tactile sense organ because touch alongwith its absence is known by the tactile sense organ. Thus the properties and the characters (in the body) of these which possess properties (dravyas) are mentioned.

The sense objects, sound etc. are known as artha (sense objects). 'Gocara', viṣaya' and 'guṇa' are its synonyms. [31]
The intellect is recognised by the sense organ based on which it emanates. The emanated through mind is known as 'manobhava' (emanated through mind). Due to contact of each of the self, sense organs, mind and sense object and according to difference of the act, sense organs and objects, there are numerous products of intellect. As the sound produced by the contact of finger and the surface of the thumb and also by that of wiry violin and nails varies numerously so is the product of intellect emanated from the contacts. [32-34]

The para (avyakta—the primordial unmanifest) holds the conjunction of intellect, sense organs, mind and sense objects. The aggregate of twenty four entities is known as 'Puruṣa' (the person). [35]

The person associated with (predominant) rajas and tamas has endless conjunction of this type but when these two are subdued with the predominance of sattwa, the conjunction ceases to exist. [36]

Here are dependent the action, fruit (of action), knowledge and ignorance pleasure and pain, life and death and ownership. He, who knows this in reality, knows destruction and creation, (continuity of) tradition, therapeutics and whatever else is worth knowing. [37-38]

There can not be light, darkness, truth, falsehood, scripture, auspicious and inauspicious actions if there be not the active and intelligent person. There would be no substratum (body), happiness, misery, going and coming, speech, understanding, treatises, life and death, knowledge and emancipation if the person were not there. That is why the person is recognised as the cause by the experts in (theory of) causation. If there be no self, light etc. would be causeless; they can not be perceived nor can they serve any purpose. [39-42]
The pitcher is made from earth, stick and wheel without the potter, 'the house is constructed with mud, straw and wood without the mason' he who says like this can say the body as made of the instrumental organs in combination without any agent but such statement would only show the ignorance of that man because of being devoid of reasoning and scriptural support. [43-44]

The personal self is known as the cause from all the sources of valid knowledge and also all the scriptures from which the knowables are known. [45]

By the continuous process of transformation other similar new products are evolved which are not in the original identity but because of similarity are taken as the same. The aggregate of these entities without any master is the living being. Thus the personal self is neither the doer nor the enjoyer (of the action). This is the view held by certain scholars. [46-47]

In view of those who do not recognise the self, the other similar new products would enjoy the fruits of action done by their other predecessors. [48]

In fact) there may be difference in instrumental organs of the doer but the doer is the same all along. The doer equipped with instruments becomes the cause of all actions. [49]

The time taken in destruction of an entity is shorter even than the twinkling of eye, the destroyed entities donot re-emerge and one's action would not fructify in another, this is the view held by the knowers of reality. On this basis the personal self, the enternal one, is regarded as cause of the living beings in their actions and enjoyment (of their fruits). [50-51]

In living beings, ego, fruit (of action), action, migration to the body, memory—these are justified only if there be a cause different from the body. [52]
The supreme self, because of being eternal, has no source of origin while the personal self, being the aggregate of several entities is born of ignorance, desire and aversion. [53]

The self possesses knowledge which comes forth on conjunction with instruments and does not come forth in the condition of their impurity or in absence of their contact. As there is no vision (of image) in a dirty mirror or muddy water even though one sees through, (there is no perception) if the mind etc. are damaged. [54-55]

These instruments are mind, intellect, sense organs and motor organs. The action of the doer emanates from conjunction and so the sensation and the perception. The personal self alone does not incline to action nor does he enjoy the fruit. It is all due to conjunction in absence of which there is nothing. [56-57]

The existence of an entity is not caused by a single factor nor is it cause-less. However, the non-existence is (not perceptible) due to quick moving and because of natural (inevitable) fate the non-existence does not presuppose a cause. [58]

The self which is beginningless is eternal but that which is a product of a cause is contrary (non-eternal). One which is not caused is ever-existing and eternal while that which is caused is otherwise. [59]

That (eternal) is imperceptible to a caused entity because the eternity can't be grasped by the same. That is why one which can't be grasped is said as unmanifest otherwise manifest. The self which is the knower of the body, eternal, omnipresent and indestructible is the unmanifest. Contrary to that is the manifest one. Both will be described further. The manifest or aindriyaka (pertaining to sense organs) is that which is perceived by the sense organs.
Contrary to that is unmanifest which can be known only by certain signs and transcends all senses. [60-62]

According to that is unmanifest which can be known only by certain signs and transcends all senses. [116.31]

Contrary to that is unmanifest which can be known only by certain signs and transcends all senses. [116.41]

Åkāśa etc. (ākāśa, vāyu, tejas, ap and prthivī), buddhi (mahat—intellect), avyakta (the unmanifest primordial nature) and ahāṅkāra (ego), the eighth one, constitute bhūtaprakṛti (original source of creatures). Vikāras (products) are sixteen—five sense organs, five motor organs, mind and five objects (bhūtas). [63-64]

This (aggregate) except the unmanifest one is known as kṣetra (body). The unmanifest one is known as the knower of this body by the sages. [65]

From the unmanifest (primordial nature) intellect evolves, then ego comes forth, from ego five bhūtas emanate in order. Thus evolved and complete with all the organs the person is born and is said as emerged. [66]

Inspiration and expiration (respiration), twinkling of eye etc. (reflexes), biological functions, psychic movements, shifting from one sense organ to another, impulse and restraint (of mind), mentally arriving at another country, sound sleep as if one is dead, perception of an object by left eye which is received by right eye, desire, aversion, happiness, misery, will, consciousness, control, knowledge, memory and
ego—these are the signs of the self. As these signs are found only in living beings and not in dead ones, the sages have said them as the signs of the self. After His departure, the body is converted to a lifeless, vacant house and is said to have reached the 'fiveness' because of only five mahābhūtas remaining there. [70-74]

Mind is unconscious but active while the self kindless consciousness (but is inactive). The omnipresent one becomes active only when is comes in contact with mind. The self is said as 'doer' because of having consciousness while mind, devoid of consciousness, is not taken as such inspite of his activeness. [75-76]

All by his respective self leads himself to all the species attaining life and controlling with Prāṇa, none else is his master. [77]

The self is all powerful (free) to initiate some action but is obliged to enjoy its fruit. The powerful can concentrate his mind and also can renounce all. [78]

The self, though omnipresent, when puts on a body becomes restricted to his own tactile sense organ. That is why he is incapable of perceiving all senses and those pertaining to all bodies. [79]

The self is omnipresent because he is all-pervasive and great. Hence if he concentrates his mind he can perceive even the hidden (object). That associated for ever with mind in accordance with the action of the body should be taken as pervading all species even though (apparently) stationed in one species. [80-81]

There is no beginning of the self and the continuity of the (created) body. Hence, both being beginningless, it is impossible to say which is earlier. [82]

Only the one having knowledge can be witness not the ignorant one that is why the self is said as an observer. All the entities of all the living beings are observed by the self. [83]
The single self cannot be perceived by the signs because the single and the imperceptible has no distinguishing character. Nevertheless, the aggregate self has got differentiation due to sensations. Where there is sensation, differentiation is caused by it. [84-85]

That physician treats all the painful conditions in all the three times (past, present and future) is held by certain scholars with the reasoning which may be understood (by you). "Again that headache (came)", "that fever relapsed", "that severe cough has recurred"—by such popular statements the recurrence of the past (disorders) is indicated. "The time for recurrence of the past disorders has approached" considering this when a physician applies remedy at that time to avert the recurrence, it is said as alleviation of the past sufferings.

The floods which damaged the crop earlier may not come again with this view as bundh is constructed so is the preventive treatment in the body. The treatment which is adopted after observing the premonitory symptoms of the would be disorder (in order to prevent it), in fact, averts the future suffering.

By following the code of health the continued association of the suffering ceases and happiness (health) comes forth. "The dhatus which are in balanced state do not go into imbalance and vice versa. They are produced according to the cause"—according to this reasoning the physician treats the suffering of all the three times. [86-93]

The supreme treatment is that which is devoid of allurement. Allurement is the greatest cause of misery and the abode of miseries (body) and renunciation of all allurements eliminates all miseries. As a silkworm brings forth threads
leading to its death, the ignorant and ever-ill person creates allurement from the
sense objects. One who is wise enough to identify the fire-like sense objects and
readily withdraws from them, is not attacked by miseries due to absence of initiation
and conjunction. [94-97]

\[\text{विषमापभिनवेशे यो विनियानिते हिताहिते। जेसे: स बुझिविप्रभः समं बुझिहि पश्यति।}\]

Adherence to wrong discrimination between eternal and non-eternal as well as
wholesome and unwholesome is known as derangement of intellect because by nature
the intellect sees rightly. [99]

\[\text{तत्त्वाने स्मृतिशर्याय रजोमोहाबृततमः। प्रज्ञयते स स्मृतिप्रभः सम्भवं हि स्मृती सिथिम्।}\]

When on covering of the self by rajas and tamas the recollection of the knowl-
dge of reality is impaired, it is known as derangement of memory because the thing
to be recollected is deposited in memory. [101]

\[\text{प्रस्तरांथं तं विधात् सर्वदोषप्रकाौपणम्। ११०२।}
\[\text{उद्दीर्णं गतिमामुद्रीर्णं च निम्रहं। सेवं साहसनां च नारीणां चालिसेवनम्। ११०३।}
\[\text{कर्मकालालिपिपात्म भिथ्यारम्भकं कर्मणाम्। विद्यासारलोप्य दूष्यानां चालिस्वर्धम्। ११०४।}
\[\text{ज्ञातान्त्वमध्यानामहितानां निशेषणम्। परमात्मानिधिकानां च प्रवयानां निशेषणम्। ११०५।}
\[\text{अकालदेशपंचादाी मैथी संविलाप्सकं पच्च। इन्द्रियोपोक्तुस्य सदृस्तस्य च वर्जनम्। ११०६।}
\[\text{ईर्यामानधयकोधलोभोहम्मद्यम॥ तः प्रेमं च कर्मं यतू विलां विलां च वहकर्मं च। ११०७।}
\[\text{वच्चात्वीदीदृशं कर्म रजोमोहसुमितितम्। प्रज्ञापरां तं शिश्यां बुलते व्याधिकारणम्। ११०८।}

The unwholesome action performed by one whose intellect, restraint and memory
are deranged is known as intellectual error. It vitiates all the doṣas. (forcible)
Propulsion of urges or their suppression, indulgence in exertive actions and wo-
men, excessive or delayed action, wrong initiation of actions, disappearance
of modesty and good conduct, rebuking the respected ones, use of unwholesome
things though already known as such, use of the factors causing severe derangement
of mind, movement in wrong place and time, friendship with the wicked, avoidance
of the code of noble conduct described in the chapter on the introductory descrip-
tion of senses; envy, conceit, fear, anger, greed, ignorance, narcosis and confusion,
troublesome action taken under their spell, troublesome bodily action and other such action arisen from rajas and tamas is said as intellectual error by the nobles which is the cause of diseases. [102-108]

Wrong understanding by the intellect and wrong actions (accordingly) should be known as intellectual error which is committed by mind. [109]

Genesis of diseases due to time factor is already said in the chapter on enumeration of disorders and also accumulation, aggravation and pacification of pitta etc. The seasons ending with the rainy one having characters as perverted, excessive or undermined which are cause of disorders, timely and untimely condition of food having been digested, ingested and being digested, three divisions of the day—forenoon, midday and afternoon, similar ones of the night—the diseases related to these times are known as caused by the time factor. [110-112]

(For instance) various forms of malarial fever such as quotidian, severe tertian tertian and quartan, arise in their respective times because they attain strength in those particular times. [113]

These and other various time-caused diseases should be treated before they arise with the due consideration of their strength and time. [114]

By the succession of time, natural disorders caused by old age and approaching death occur because nature can not be counteracted. [115]

The deed of the past life known as 'daive' (fate) is also observed as the cause of diseases in (particular) time. [116]

There is no major action the fruit of which is not enjoyed. The diseases caused by the deeds (of past life) neutralise the therapeutic measures and subside only on destruction of the deeds. [117]
By hearing intense sound, no sound or too feeble sound, the auditory sense organ is deranged. The contact of the ear with harsh, frightening, inauspicious, disliked and mishap-denoting sound is known as the perverted conjunction.

The lack of touch, excessive or diminished touch of the objects, in brief, deranges the tactile sense organ. Touch of the organisms, poisonous winds and untimely touch of the uncting substance, cold and hot is known as the perverted conjunction.

By excessive gazing at brilliant objects, looking at very minute object and not seeing at all, the visual sense organs is damaged. Looking at disliked, fierce, loathsome, distant, too near and dark objects is known as the perverted conjunction.

Excessive or avoidance of intake, faulty intake, in respect of habitual suitability etc. and little intake of food is harmful.

Inhaling too mild or too irritant odours or completely abstaining from them injures olfactory sense organ. The contact with foetid, infested with organism and poisonous and disliked smells and also with those which are unseasonal is known as the perverted conjunction. Thus is described the threefold conjunction with unsuitable sense objects which vitiates doṣas. [118-126]

That which is not suited to the person is known as "asātmya" (unsuitable). [127]

The disease arisen due to perverted, excessive and diminished use of sound etc. is known as 'Aindriyaka' (related to sense organs). [128]

These are the causes of painful sensations. The cause of happiness (health) is only one-balanced use (of the senses) which is very rare. [129]
Neither the sense organs nor the sense objects are the causes of happiness and misery but the fourfold use (of senses). (This is proved by the reasoning that) in spite of the existence of sense organs and sense objects, if there be no use there will be neither misery or happiness hence the fourfold use itself is the cause. [130-131]

In fact, there can not be happiness or misery without the self, sense organs mind, intellect, sense objects or the past deeds. This is being explained here. [132]

The contact with the tactile sense organ and that with mind--this two fold contact gives rise to pleasant and painful sensations. [133]

Happiness and misery give rise to allurement in the guise of desire and aversion, the allurement, in turn, acts as cause of happiness and misery. It collects the entities which offer resort to sensations. If there be no collection of entities, there can not be contact and without contact the sensations can not be felt. [134-135]

The location of sensations is mind, the body equipped with sense organs except head hairs, body hairs, tip of nail, ingested food, excreta, fluids and sense objects. [136]

All sensations cease to exist in the state of yoga (union with self) and Mokṣa (emancipation). In mokṣa, the cessation is complete while yoga leads to that. [137]

Happiness and misery arise due to contact of the self, sense organs, mind and the sense objects but when the mind is steadily concentrated to the self, both cease to exist due to non-initiation and a supernatural power comes forth in the person. This state is known as 'yoga' by the expert sages. [138-139]
Entering into other's body, knowledge of other's mind, doing things at pleasure, supernatural vision, supernatural hearing, superhuman memory, superhuman brilliance and disappearance at pleasure—these eight are said as supernatural powers of yogins. All this is possible only due to concentration of pure mind in the self. [140-141]

Mokṣa (emancipation) is possible by absence of rajas and tamas, destruction of the potent past deeds and detachment from all the (sources of) conjunction. It is also said as absence of rebirth. [142]

Keeping in touch with the saints, avoidance of the ignobles, observance of vows, fasting and other rules, study of religious scriptures, understanding, attachment to lonely places and detachment from worldly pleasure, effort for emancipation, great restraint non-initiation of action, destruction of past deeds, inclination to getting out, freedom from ego, realizing fear in conjunction, concentration of mind and body, critical analysis of the philosophical reality—all this arises due to emergence of the memory of reality (which leads to emancipation). [143-146]

Memory comes forth by the factors beginning with keeping in touch with the saints and ending with restraint. After emergence of memory one gets rid off misery by recollecting the nature of created beings. [147]

(Now I) will mention the eight factors which help in emergence of memory. These are—perception of the cause, perception of the form, similarity, contrast, predominance of sattwa, practice, constant thinking and repeated hearing. Memory is defined as recollection of seen, heard and experienced things. [148-149]
The power of recollection of the reality is the only way to emancipation as shown by the emancipated ones, by which one having gone never returns. This is said as the way to yoga by the yogins as well as the philosophers having accurate knowledge of the virtues and as that of emancipation by the emancipated ones. [150-151]

All caused is (source of) misery, dependent and non-eternal. That is not concerned with the self but only a wrong notion of mine-ness arises until the true knowledge emerges. But hereafter with its help knowing that 'I am not this (body)' 'this (body) is not mine,' the knower of truth transcends all. [152-153]

In that state of final renunciation, all sensations with their roots (causes) alongwith consciousness, knowledge and understanding cease completely. [154]

Hereafter the personal self because of being identified as Brahman is not perceived as being devoid of all entities he possesses no sign. Brahman which is the final resort of the Knowers of Brahman, is indestruction and devoid of signs. Here there is scope only for the knowers of Brahman and not the ignorant one who is incapable of grasping that. [155-156]

Now (the summing up) verse–

The thirty good questions relating to puruṣa (personal self) have been decided by the seer of the reality in this chapter on the types of personal self. [157]
CHAPTER II

अथातोस्तु क्षणोत्सर्वं शरीरं व्याख्यायामः।

Now (I) shall expound the chapter beginning with 'dissimilar clan'. [1]

इति ह स्म भगवानात्रेयः।

What is that of a man which having four constituents and six sources and which coming out of him while cohabiting with a woman of a dissimilar clan in a lonely place after the period of her menses is converted into embryo in the woman. [2-3]

शुक्रं तदस्य भवदन्ति धीरा यद्वीयते गर्भसमुद्धारः।

The wise call it as 'सुक्र' (semen) which is implanted for the origin of embryo. It is constituted of four quarters वायु, अग्नि, प्रथिवी and अप (four mahābhūtas) and is originated from (food consisting of) six rasas. [4]

राजस्य में समये सुखं च गर्भं च कर्ष केन च जायते खी।

How and with what factors is the foetus delivered fully developed in time and with ease? How does even a fertile woman face delay in conception and why sometimes is the embryo destroyed? [5]

शुक्रास्तु गात्रशास्त्रायाकलसंत्पर मस्येप्याश्च हितस्यात्रेयः।

By the excellence of sperm, ovum, the self, uterus and time and by management with wholesome diet the normal foetus gets delivered in fully developed state, in time and with ease.
Though fertile, a woman gets conceived after a long time due to defects in genitals, mental worry, derangement of sperm, ovum, diet and behaviour, absence of proper timing and diminution of strength.

The menstrual blood obstructed by vāyu in a women is taken as pregnancy sometimes by the ignorant. The blood not flowing out and gradually accumulated produces signs and symptoms of pregnancy. When that blood is discharged out due to exposure to fire, the sun, exertion, anxiety, other diseases and intake of hot food and drinks, some people observing the same, though it is not foetus, say it as destroyed by the evil spirit. The body (of the foetus) is not desired for the purpose of eating by those (evil spirits) eating away ojas and moving in nights. If they do not get entrance into the mother's body and inflict her ojas, they would not be able to destroy the foetus. [6-10]

कन्याः सुतं वा सहितो पृथवया सुती सुते वा तन्ताणां बहूनृः वा।
कस्मात् प्रसूते सुचिरेण गर्भमेकोशिब्रि० च यमेश्वथै० प्रत्यतिः ॥१॥

Why does one get female or male child? Why does one get twins—male or female, separate or joined, or several children? Why does one deliver the child with delay? Why does one in the twin develop more? [11]

रस्तेन कन्यामधिवेन पुत्र्नु शुक्रणे तेन द्विवधीकृतेण।
बीजेन कन्याः च सुतं च सुते यथायत्ववीजायत्वराधिकेन। ॥२॥
शुक्राधिकं द्विद्वैसूतिः बीजं यथा: सुती सा सहितो प्रसूते।
रस्ताधिकं वा यदि भेदमेति द्विभा सुते सा सहिते प्रसूते। ॥३॥
भिन्नति यावहतुः प्रप्रण: शुक्रात् वायुपूर्तिप्रवृष्टः।
तत्वयथावलिनि यथाविधायं कर्मम्कान्यस्वायत् प्रसूते। ॥४॥
आहारसुरूपमति यदा न गर्भः श्रोषं समाप्रोपति परिसूचितं वा।
तं श्री प्रसूते सुचिरेण गर्भं पुष्पो यदा वर्षागौरिषपि स्यात्। ॥५॥
कर्मम्कान्यविविधावेदान्तव्रजयुज्जुज्जिविपूर्ति कुश्ची।
एकोधिको न्यूतरो द्वितीय एवं यमेश्वथैंधिको विशेष:। ॥६॥

One gets female or male child due to dominance of ovum or sperm respectively. When zygote is split into two the twin is formed and the female or male character of the same is determined by the relative predominance of ovum or sperm respectively. When the zygote is bifurcated with dominance of sperm the women delivers male twin jointly or with that of ovum she delivers female twin jointly. A women delivers that number of children due to past deeds and god's pleasure in which the excessively aggravated Vāyu afflicting the union of sperm and ovum splits the same variously. If the foetus does not get nourishment and
consequently gets dried up or discharged, the women delivers the child after a long time when the foetus is developed even is several years.

Due to past deeds and uneven bifurcation of the union of sperm and ovum one in the twin develops more in the womb while the other one is less. Thus there is also differentiation in the twin. [12-16]

Why does the progeny become as hermaphrodite, pavanendriya, samskaravahi naraśaṇḍha or nārīśaṇḍha (sterile man or woman), vakrī, īrṣyābhirati and vāṭika-śaṇḍhaka? [17]

In case the zygote has sperm and ovum equally or is damaged in genitciportion the progeny has characters of both female and male and as such is called 'dwiretas' (hermaphrodite). Vāyu having afflicted the location of semen in the foetus causes pavanandriya (devoid of semen). When vāyu obstructs the passage of the location of semen, it causes samskaravahi (conditioned aphrodisia). When the parents have sluggish and diminished reproductive factor, are weak, unstimulated and with damaged genetic portion, they cause the two disorders—male and female sterility. Due to mother's lack of desire (for coitus) or complicated posture (during coitus) and also due to genetic deficiency of father, vakrī (with curved organ) is caused. Īrṣyābhirati is caused if the parents are subdued by jealousy and have mild passion. When the testicles get destroyed by aggravation of vāyu and agni, vāṭika-śaṇḍhaka is produced. Thus eight types of genetic sexual disorders due to past deeds should be determined. [18-21]

What are the symptoms of conception which has just taken place? What are the signs and symptoms of female, male and enunch foetus impregnated in the womb? What is the reason of resemblance of the child? [22]
Salivation, heaviness, malaise, drowsiness, horripilation, distress in cardiac region, contentment, holding up of zygote in the uterus—these are the symptoms of the conception which has just taken place.

Activities mostly in left parts, desire for man, womanly dreams, drinks, food, conduct, and activities, foetus stationed in the left side of the womb, gravid uterus not round, profuse locatation in the left breast—these indicate the female foetus. Symptoms contrary to the above indicate the male foetus. The third sex (enunch) is indicated by the mixed symptoms. A woman gets child resembling that which her mind is attracted to during conception.

All the foetuses have four mahabhutas (All except ākāśa) which are fourfold such as—maternal, paternal, nutritional and selfborne. Because of them the dominant factors arisen out of the past deeds of the parents determine resemblance of the physical appearance. Like-wise, resemblance of mental faculty is also be determined by the past life or species. [23-27]

Why does a woman deliver an abnormal child with deficiency or excess of organs or deranged sense organs?

How does the self transmigrate from one body to another and which is it ever associated with? [28]
Due to defects of genes, the self, past deeds, uterus, time and mother's food and behaviour, the vitiated doṣas produce various abnormalities in shape, complexion and sense organs. As in the rainy season, wood, stone pieces and water current cause derangements in a tree situated in the river stream, doṣas cause abnormalities in foetus situated in the womb. [29-30]

The self along with subtle four bhūtas and with speed like that of mind transmigrate form one body to the other according to past deeds. It can not be seen without divine visual sense. He is omnivagant, sustains all bodies, performs all actions, takes all forms. He is the source of consciousness, transcending all senses, ever-united and closely attached. In the body, bhūtas are sixteen (out of four bhūtas each being of four types)—such as caused by maternal nutrition, the self, mother (ovum) and father (sperm). Out of them, four are associated with the self and the self, in turn, depends on these four (for his manifestation). The bhūtas derived from mother and father are represented by ovum and sperm in the foetus. Those by which the sperm and the ovum are nourished are derived from (mother's) nutrition. Four bhūtas are derived from past deeds which having merged with the self enter into the foetus because the self with seed-like character always transmigrates himself from one body to the other (in a cyclic order). According to past deeds, form arises from (the past) form and mind from (the past) mind. Whatever difference is observed in physique and psyche is caused by rajas and tamas as well as the past deed. [31-36]
The self is never dissociated with too subtle and sense-transcending (bhūtas), past deeds, mind, intellect, ego and other evils of the products (of primordial nature). Mind is associated with rajas and tamas; all defects are caused by ignorance. The cause of movement and inclination is defective mind and potent past deeds. [37-38]

Whenceforth are the disease? what is their remedy? What is the cause of happiness and sorrow? How should the physical and mental disorders once subdued not recur? [39]

Intellectual error, unbalanced use of senses and consequence of time these three are the causes of all the disorders. Similarly, the remedy of all disorders consists of the balanced use of intellect, senses and time. [40]

Virtuous acts bring forth happiness while the contrary ones lead to sorrow. Source of diseases is body and mind, when these (body and mind) are absent, the diseases can not recur. [41]

The continuity of physique and psyche is beginningless. Their absence can be brought out only by excellent restraint, memory and knowledge. [42]

Even though the above-mentioned twofold seats of diseases exist, one should always take precautions against diseases. One having overcome the senses does not fall a prey to diseases except predestined at the moment. [43]

The deeds of the previous life are known as daiva (fate) and those of the present life as pauruṣa (personal effort). These in unbalanced way cause diseases while in balanced one avert them. [44]
One eliminating the accumulation of doAS of (early winter) in (spring,) those of summer in early rains and those of rainy season in autumn, never suffers from seasonal disorders. [45]

The man who uses wholesome diet and behaviour, moves caustiously, is unattached to sensual pleasures, donates, observes equality, is truthful, forbearing and devoted to the persons of authority becomes free from diseases. One who is endowed with excellent intellect, speech and action leading to happy consequence submissive mind, clear understanding, knowledge, penance and continued effort in yoga, does not fall a victim to diseases. [46-47]

Now the summing up verse–

In this chapter on dissimilar clan etc. the great sage solved properly the thirty six important questions of Agnivesa for advancement of knowledge. [48]

Thus ends the second chapter beginning with 'dissimilar clan' in Śarirasthāna in the treatise composed by Agnivesa and redacted by Caraka. (2)
When there is cohabitation of man having undamaged sperm and woman having undamaged genital tract, ovum and uterus during the ātukāla (opportune period) and consequently the conscious (self) impelled by mind descends into the zygote situated in the uterus, the embryo is formed. It grows with the utilisation of suitable nourishment and managed properly, devoid of abnormality. Then at the proper time, while endowed with all the sensory organs, well developed body and excellence of strength, complexion, mind and compactness, it is delivered with ease. The embryo is produced by the aggregate of these factors as Lord Ātreyā said—the embryo is produced by mother, father, self, suitability and nutrition and mind is also there as an associate. [3]

No'—said Bharadwāja, why? because none of the factors—mother, father, self, suitability, use of nutrients in various forms such as—drinkables, eatables, chewable and lickables, produces embryo nor does mind descend from the other world into the embryo. (1)

If the parents were capable of producing the embryo, the majority of men and women who have longing for sons should produce sons only by cohabiting with the desire therefor or those desiring daughters should produce the same. Moreover, none of the men and women should be childless nor should such persons be aggrieved (because of having no progeny). (2)
The self also does not produce himself. Because in that case the question would arise whether the self does it while born or unborn and in both ways it is untenable. Because the born self can’t produce himself as he is already there and how would the unborn one would do as he is non-existing, hence in both ways it is illogical. Moreover, suppose, the self is capable of producing himself, why does he not give birth only in desired species and also as endowed with supreme power, unobstructed movements, power of taking forms at pleasure, brilliance, strength, speed, complexion, psyche and compactness and also as devoid of old age, disease and death, because the self wants himself to be like this or even better. (3)

The embryo is also not caused by suitability because if it were so, the persons using suitable things alone should get progeny and on the other hand, those using unsuitable things should be wholly childless but both are seen in both cases. [4]

The embryo has also no causal relation with nutrition because in that case none of the men and women should be childless as there is none who does not take nutrition. If it is meant that excellence of nutrition produces embryo, then the persons using the meat of goat, sheep, deer and peacock, cowmilk, curd, ghee, honey, oil, rocksalt, sugarcane juice, green gram and sali rice alone should get offspring; and those eating śyāmāka, varaka, uddālaka, koradūšaka, tubers and roots (inferior cereals and edibles) should be wholly childless. But both are seen in both cases. (5)

Not also the psyche descends from the other world into the embryo because in that case nothing of the past life should be unknown, unheard or unseen but it does not remember anything. (6)

Therefore, I say—the embryo is not produced of mother, father, self, suitability, nutrition and the psyche is also not associated in this (thus said Bharadwāja). [4]
Lord Ātreya said—'no', all these entities combined together give rise to embryo. [5]

The embryo is produced by mother. There can't be origin of embryo without mother nor can the viviparous ones be produced without her. The entities which are particularly maternal and are produced from mother are these such as—skin, blood, flesh, fat, navel, heart, kloma, liver, spleen, kidneys, urinary bladder, colon, stomach, intestine, rectum, anus, small intestines, large intestines, omentum and mesentry—these are derived from mother. [6]

The embryo is produced from father, there can not be origin of embryo nor can there be birth of viviparous beings. The entities which are particularly paternal and are derived from father are these such as—head hairs, beards-mustaches, nails, body hairs, teeth, bones, veins, ligaments and semen (these are derived from father). [7]

The embryo is produced of the self. The self of embryo is the internal self which is known as 'jīva'- (source of life) and also as evercontinuing, devoid of illness, old age, death and decay; not subjected to incision, excision, agitation; having
universal forms and actions, unmanifest, beginningless as well as endless and without any transformation. He entering into the uterus and combining with sperm and ovum produces himself in the form of embryo that is why the embryo is called as 'the self'. The birth of that self is not possible because of his beginninglessness. Hence (both the statements that) he produces the unborn embryo while born and unborn are incorrect. The same foetus by the lapse of time attains the stages of childhood, youth and old age gradually. During the stage which he exists in, he is called as born (or become) while during the preceding stage he was would be born (or become). In this way, he is both born and unborn simultaneously. Where both these—bornness and un-bornness—are present he is produced while born and the same in future conditions produces himself while unborn. In fact, birth is only transformation in respect of age and conditions. For instance, in spite of sperm, ovum and the self, they do not attain the state of embryo until they are combined together; this comes into existence by combination. Similarly, the same person does not attain fatherhood before the birth of progeny which thereafter does. In the same way, the embryo, though existing, is said as born or unborn in respective stages. [8]

Mother, father or the self are not able to effect at pleasure in respect of all entities of the embryo. Somewhat they do by themselves and other under the influence of the past deed, at some places their instruments are potent while at others they are not. Where there is excellence of instruments like psyche etc. they produce effect at pleasure according to strength otherwise the results are contrary. It does not mean that due to defect of instrument, the self himself has no effective role in production of embryo because the knowers of the self have observed that the desired species, supreme power and emancipation are dependent on the self. There is none else agent of happiness and misery. The embryo while being born can not be produced by the factor other than the self. The sprout can not grow from non-seed (that which does not possess the character of seed). [9]
The aspects of the embryo caused by the self are these: birth in a particular species, life-span, self knowledge, mind, sense organs, respiration, impulse, sustenance, characteristic physiognomy, voice and complexion, happiness, misery, desire-aversion, consciousness, restraint, intellect, memory, ego, and will. (These are caused by the self).

The embryo is produced from suitability. No factor other than the use of unsuitable things causes sterility in men and women nor is there any abnormality in the embryo. Three dosas even vitiated and spreading over the body in men and women using unsuitable things do not affect the conception of embryo until sperm, ovum and uterus are damaged. On the other hand, in men and women using suitable things and even though having sperm, ovum and uterus undamaged and cohabiting in opportune period, conception does not take place because of nondescent of the life-principle. The embryo is produced not only from suitability alone but from the aggregate of all the factors. The entities derived from the suitability are these: freedom from diseases, illness, and greed; cheerfulness of senses, excellence of voice, complexion and reproductive factor (sperm and ovum), and excessive stimulation (these are derived from suitability).

The embryo is produced from nutrition. Without nutrition even survival of the mother would not be possible what to speak of the growth of embryo. By malnutrition, conception of embryo is not possible but proper nutrition alone is not capable for this, the aggregate of all factors is the cause. The entities derived from nutrition are these: formation of the body, growth, continuance of vital breath, contentment, corpulence and vigour. (these are derived from nutrition).
The psyche is an associate in this which along with life-principle comes in contact with the body; preceding the departure of which there is contrast in conduct and inclinations, all senses are deranged, strength is diminished, diseases grow, devoid of which one expires; which is known as 'mind', the supporter of the sense organs. The psyche is of three types—pure, rājas and tāmasa. The quality which is dominant in mind associates in the subsequent birth as well. In case the psyche is pure, one recollects the (incidents of) the previous birth also. This sort of recollective knowledge comes forth by the association of mind with the self on the basis of which the person is said as 'Jātismara' (one who recollects the previous life). The entities which are derived from the psyche are these such as—inclination, conduct, cleanliness, aversion, memory, attachment, detachment, envy, valour, fear, anger, drowsiness, vigour, intensity, softness, seriousness, instability and other psychic features which will be described later on in the context of classification of psyche. Psyche is of various types which are found all in a person but not simultaneously. One psyche is said because of dominance of one or the other type. [13]

Thus the embryo is produced from the aggregate of all these factors. For instance, the roof-chamber from the aggregate of several materials and the chariot from combination of several parts. Therefore, I said—the embryo is produced from mother, father, self, suitability and nutrition and the psyche as an associate in this act. (as said Lord Ātreyā).
Bharadwaja again asked—if the embryo is produced from these various procreative factors how is it unified? If unified, how does the embryo born of the aggregate take the human shape as man is born of a man? In case this is argued that as man is born of a man, it takes the human shape such as cow is born of a cow, horse of a horse and so on; the earlier proposition that it is made of aggregate would become untenable. If man is born of a man, why are the offsprings of the dull, blind, hunch-backed, dumb, dwarf, with nasal utterance, freckles, insanity, leprosy and lecodema not similar to their parents? If it is solved like this that the self perceives visions with his own visual organ, sounds with the auditory organ, smell with the olfactory organ, taste with the gustatory organ, touch with the tactile organ and knowables with the intellect and as such the offsprings of the dull etc. are not similar to their parents, then it would go in contradiction of the proposition itself. In this case, the self, in presence of the sense organs, will be conscious otherwise unconscious and that self where both consciousness exist, will become changeable. If the self perceives the objects with the visual organs etc., then in the absence of these organs he would not perceive the sense objects and thus would be unconscious and thereby non-cause which would destroy the basis of the self. Thus this proposition would be reduced to mere jugglary of words and quite meaningless. (Thus said Bharadwaja). [15]

आत्रेय उपाच—पुरस्तादेतः प्रतिज्ञात—सत्यं जीवस्वप्नः शरीरेनाभिंविभावनाति । यस्मातु समुदायप्रभवः सन्न स गर्भो मनुष्यविभ्रहेण जायते, मनुष्यो मनुष्यप्रभव इत्युच्चते, तद्विभावः—मूल्यां चादर्शिक्षा योनिर्भवति—जरायुक्तेर्देवेश्चिद्।

ततः खलु चतस्सुपरीपदुः कृत्तिकामयम योनिनामभेद कवितार्थिक्षा रस्म्योऽधिकार्यः प्राणिनामाकृतिविशेषार्थपरस्वायस्यात्।

ततः जरायुक्तानामप्रभवाना च ज्ञातिकामयम गर्भकर्त भावा यथा यो यो निम्नविभ्रहे, तत्स्यां तत्स्यां यो तथातन्त्रृत्या भ्रवति, यथा—कर्मकर्तात्मकप्रभुसर्वसकायायामानिन तेषु तेषु मनुष्यलिङ्गस्य, तस्य यदा मनुष्यविभ्रहे तदा मनुष्यविभ्रहेण जायते, तस्मात् समुदायप्रभवः सन्न गर्भो मनुष्यविभ्रहे जायते, मनुष्यक्ष मनुष्यप्रभव उच्छते, तद्योत्तिष्ठत् ।[१६]
Ātreya replied—It is already said earlier that the psyche associated with the life-principle comes in contact with the body. How the embryo is formed in human shape from the aggregate and man is born of a man is explained hereunder. There are four types of genetic source of animals—Jarāyu (foetal memberances), egg, sweat and coming out of the earth. Of these four classes, each class has innumerable variations because of innumerable shapes of creatures. In cases of viviparous and oviparous animals, these procreative factors attain the shape according to the species where they operate. For instance, gold, silver, copper, tin and lead poured into respective moulds of beewax (make various products), when they are poured into the man-shaped mould the product will be in the human form. In the same way, the embryo produced from the aggregate attains the human form. It is observed that man is born of a man because of his belonging to the human species. [16]

As to the query that if man is born of a man why the offsprings of the dull etc. are not similar to their parents it is said that in the seed (sperm or ovum), the part of the body which is damaged in its genetic source gets abnormality otherwise not. Hence both types of cases are observed. The sense organs of all are self derived and their presence or absence is dependent on fate. Therefore, the offsprings of the dull etc. are not invariably similar to their parents. [17]

This is not a fact that the self is conscious in presence of sense organs otherwise not because the self is never dissociated with the psyche and from a particular psyche a particular knowledge in acquired. [18]

The agent can not proceed for knowledge and consequent action in absence of sense organs. The action which is dependent on certain entities do not exist without them such as the potter is helpless in his action, inspite of his knowledge, in absence of earth. [19]
Now hear the spiritual knowledge because the knowledge of the self is great one. After controlling his sense organs, concentrating his unstable mind, the knower of the self enters into the spiritual field and becomes stationed in his own knowledge. Thus with his concentrated knowledge everywhere, he examines all the entities. [20-21]

O Bharadwaja! hear another fact, one while asleep and having his sense organs, speech and activities stopped does not perceive the sense object nor does feel happiness or misery (but still he is conscious and) as such (only on nonperception of sense) he can not be treated as unconscious. No unified knowledge can flow without the knowledge of the self. There is no any independent entity nor is that causeless. [22-24]

Thus O Bharadwaja! the conscious, the source of origin, the self, the seer and the cause—all this has been explained with certainty. Now you remove your doubts. [25]

Now the summing up verses—

The cause of origin, birth and growth, the views of Punarvasu and Bharadwaja refutation of preposition, and clear conclusion about the self—all this is explained in the minor chapter on descent in embryo. [26-27]

Thus ends the third (minor) chapter on descent in embryo in Śārīrasthāna in the treatise composed by Agnivesa and redacted by Caraka. (3)
Now (I) shall expound the major chapter on descent of embryo (development of foetus). (1)

As propounded Lord by Ātreya. (2)

The factors from which the embryo is originated, definition of embryo, factors producing the embryo, the order of its development, the cause of development, factors hindering its birth, factors leading to its destruction in the womb and those causing morbidity though not fully destroying it—all this will be explained (hereafter). [3]

Embryo is originated by the aggregate of these entities—mother, father, self, suitability, nutrition and psyche. The different parts being originated from these factors as maternal, paternal etc. have already been said earlier. [4]

The combination of sperm, ovum and life-principle implanted in the womb is known as embryo. [5]

Embryo is the product of ākāśa, vāyu, tejas, ap and prthivi being the seat of consciousness. Thus, embryo is the aggregate of the five mahābhūtas being the seat of the consciousness which is regarded as the sixth constituent of embryo. [6]
(Now) the order in which the embryo is formed is explained. After the accumulated menstrual blood is discharged and the new one is situated, the woman having cleanly bathed and with undamaged genital passage, ovum and uterus is called as having opportune period. When the man having undamaged sperms cohabits with such a woman, his semen, the essence of all the śarīradhātus, is extracted from the whole body impelled by orgasm. Thus being impelled by the self in the form of orgasm and also seated by him, the semen having potentiality of a seed, is ejaculated from the man's body and through the proper track enters into the uterus and combines with the ovum. [7]

There, first of all the principle of consciousness comes forward along with psyche to receive the qualities (of mahābhūtas). He is hetu, kāraṇa, nimitta (cause), akṣara (un-decaying), kartā (doer), mantā (thinker), veditā (perceptor), boddhā (knower), drastā (seer), dharta (sustainer), brahmā (creator) viśvakarṇa (performing universal function), viśwarūpa (taking universal forms), pruruṣa (lying in the body), prabhāva (source of origin) avyaya (undamagable), nitya (eternal), guṇi (having qualities), grahaṇa (receiver), pradhāna (principal), avyakta (manifest), jīva (life-principle), Jñā (conscious), pudgala (ego), cetanāvān (having sensation), vibhu (omnipresent), bhūtātmā (essence of creatures), indriyātmā (essence of sense organs) and antarātmā (inner essence). At the time of receiving the qualities, he, first of all, takes up ākāśa. As the undecaying self with desire to create the beings at the end of the final destruction) (of creation) creates, with the psyche as instrument, first of all, ākāśa thereafter gradually the other four elements vāyu etc. having more manifest qualities. At the time of putting on the body also he takes up ākāśa itself first of all and then the other four elements vāyu etc. with more manifest qualities gradually. The entire process of receiving the qualities (of mahābhūtas by uniting with them) is completed within a subtle measure of time. [8]
Thus endowed with all the qualities while taking the form of embryo, during the first month it is completely mixed up and made turbid with all the constituents and like phlegm having unmanifest form and body parts both as manifest and unmanifest. [9]

During the second month, it is solidified as small bolus, elongated muscle or tumour-like which indicate male, female and enunch respectively. [10]

During the third month, all the body parts are formed simultaneously. [11]

Some of the body parts have already been said earlier classified as maternal etc. Now these will be mentioned along with some other entities from the point of view of the products of the mahābhūtas. In fact, the maternal etc. are also the products of the mahābhūtas. Those derived from ākāśa are sound, the auditory organ, lightness, minuteness, distinction. Touch, the tactile organ, roughness, impulsion, shaping of dhātus and physical activities are derived from vāyu. Those derived from tejas are vision, the visual organ, light, digestion and heat; those derived from ap are taste, the gustatory organ, coldness, softness, unction and moistening; those derived from pṛthivī are smell, olfactory organ, heaviness, stability and mass. [12]

Thus the person is equal to the universe. Whatever formed entities are found in the universe, they are also found in the person and vice versa. The learned people want to see the phenomena with this angle. [13]
Thus his sense organs and other body parts appear simultaneously except those entities which come forth after birth such as—teeth, secondary sex characters, manifestation of sex characters and other similar entities. This is the normal pattern otherwise abnormal. In the foetus, some entities are permanent while others are temporary. His body parts which are manifested carry the features of female, male or enunch. The characteristic features of female and male depend on the self or the mahabhutas and are determined according to the dominance of one or the other factor such as—want of valour, timidity, lack of skill, confusion, instability, heaviness in lower parts, intolerance, laxity, tenderness, genetic factor for uterus and other similar entities determine the female sex, contrary to these determine the male sex, the characteristics of both types denote the enunch. [14]

The foetus attains the free flow of consciousness in his mind at the very time when the sense organs are manifested. Hence then onwards the foetus pulsates and expresses the desire for whatever is experienced in the previous life, this is called by the elders as the state of two hearts. His heart which is maternally derived gets connected with the mother's heart through vessels carrying nutrition. Hence their desire is transmitted through them. Due to this reason it is not desirable to ignore the (desire of) foetus expressed through the mother. In case the same are ignored, there may be destruction or morbidity (in foetus). At this stage, the mother becomes equal to the foetus for acquisition and maintenance in respect of certain things. Therefore, the wise manage the pregnant (lady) with liked and wholesome things. [15]
Now (I) shall mention, in brief, the signs and symptoms of pregnancy and the state of two hearts. The management depends on knowledge which, in turn, depends on signs and symptoms, hence description of signs and symptoms is necessary; such as—disappearance of menstruation, excessive salivation, loss of desire for food, vomiting, anorexia, liking for sour things, inclination towards good or bad things, heaviness in body, malaise in eyes, appearance of milk in breasts, excessive blackness in lips and the areola of breasts, slight oedema in feet, appearance of the line of small hairs, dilatation of vagina—these are the signs and symptoms of pregnancy. [16]

Whatever she wants should be provided to her except those which damage the foetus. [17]

These are the factors which damage the foetus such as—all food articles which are very heavy, hot and irritant as well as severe activities. The elders also advise like this—she should not wear red clothes in order to prevent the (attacks of) gods, demons and their followers, she should not take intoxicating wines, ride over vehicles, eat meat, should abstain completely from the things which are unfavourable to all the sense organs and such others which (elderly) women know (and advise). [18]

In case the desire is too intense, even the unwholesome thing may be given to her added with the wholesome one with a view to satisfying her desire. By suppression of the desire, vāyu gets vitiated and moving inside the body causes destruction or deformity in the ensuing foetus. [19]

During the fourth month, the foetus attains stability and as such the pregnant woman feels particular heaviness in the body. [20]
During the fifth month, in foetus flesh and blood are developed more in comparison to other months, hence the pregnant woman gets particularly lean and thin. [21]

During the sixth month, the foetus is developed more in respect of strength and complexion, hence the pregnant woman particularly loses strength and complexion during the period. [22]

During the seventh month, the foetus is developed in respect of all entities, hence the pregnant woman becomes overall exhausted during the period. [23]

During the eighth month, the foetus and the mother exchange ojas mutually now and again through the nutrient-carrying vessels because of the immaturity of the foetus. Hence during the period the pregnant woman sometimes becomes exhilarated and sometimes depressed, similarly the foetus. So then the delivery of the foetus is entailed with calamity due to instability of ojas. Looking to this, the experts treat the eighth month as unreckonable. [24]

On expiry of even one day (after the eighth month), the ninth month till the tenth one is said as the period of parturition. This is the limit of this period, overstay of the foetus in the womb is abnormal. [25]

Thus the foetus grows and develops in this order in the womb. [26]
(nourishment) and upasweda (heating) from the mother, passage of time and natural phenomena. [27]

The defects in the procreative factors—mother etc. lead to absence of birth of the child. [28]

The factors contrary to those responsible for development of the foetus as said above cause its destruction in the womb or premature delivery. [29]

Now I will explain how the factors, though not destroying completely, cause morbidity in foetus. When a woman uses aggravating factors, the doṣas get vitiated and in course of spreading reach the ovum and uterus but do not affect them entirely. She conceives but the foetus gets damaged in one or more maternally derived organs; that part is affected with morbidity in the gene, wholly or partially, of which the doṣas are vitiated. When in its ovum the gene concerned with uterus is damaged, the progeny becomes sterile; when a part of this gene is affected, a putrified child is born. When along with the latter abnormality a portion of the genes concerning the female characters relating to body is also affected, the progeny will be predominantly female-shaped but not female actually named as 'vārtā'. These are the morbidites due to affection of the female genes. [30]

Likewise, when the genetic part of the sperm in male is affected, the child will be sterile. When a fraction of the genetic part is affected, putrified child will be born. When along with the latter morbidity, a fraction of the genetic part relating to
male body characters, the offspring will be predominantly male-shaped but not male actually and named as 'Trṇaputrika'—These are the genetic defects concerning male. [31]

Thus by the above description of the morbidity relating to maternally and paternally derived organs, that relating to the organs derived from suitability, nutrition and psyche may also be taken as having been described. [32]

The absolute self is devoid of abnormality and characters in all beings, hence the characters are found only due to specific features of psyche and body. [33]

There are three doṣas in body—vāta, pitta and kapha. They affect the body. Two are the doṣas in psyche—rajas and tamas. They affect the psyche when psyche or body or both is/are affected, the morbidity arises otherwise not. [34]

The body has already been said as of four types according to species. [35]

The psyche is of three types—pure, rājas and tāmasa. The pure is said as devoid of defects due to having beneficial fraction whereas rājasa and tāmasa are defective because of the fractions of agitation and ignorance respectively. Out of these three types of psyche, each one has got innumerable subdivisions due to relative degree and variation in interaction of psyche and body according to species. Body follows psyche and vice versa. Hence some of the types of psyche are described here as illustrations by showing their similarity with some well-known symbols. (36)
Such as—clean, true to his word, having controlled his self, distributing shares, endowed with learning, understanding, speaking and contradicting; and with memory, devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance, equal to all creatures—such person should be known as 'Brahma' (similar to Brahmā) in psyche. (1)

Engaged in sacrifices, study, vow, oblations and celibacy; devoted to guests, having overcome pride, conceit, attachment, aversion, confusion, greed and anger; and endowed with power of imagination, speaking, understanding and retention such person should be known as 'Ārsha' (similar to sages) in psyche. (2)

One having supremacy and his words agreeable, engaged in sacrifices, brave, vigorous, subduing, unobstructed action, foresighted, devoted to virtue, wealth and enjoyment—such person should be known as 'Aindra' (Similar to Indra) in psyche. (3)

Keeping account of the conduct, acting in opportune moment, unstrikable, endowed with promptness and memory, acquiring supremacy, free from attachment, envy, dislike and confusion—such person should be known as Yāmya (similar to Yama—god of death) in psyche. (4)

Brave, patient, clean, disliking uncleanness, engaged in sacrifice, liking for entertainment in water (swimming etc.), with unobstructed action, opportune anger and pacification—such person should be known as 'Vāruṇa' (similar to Varuṇa—water god) in psyche. (5)

Endowed with position, conceit, enjoyment and retinue; constantly engaged in virtue, wealth and pleasure, clean, easy movements, manifest anger and favours such person should be known as Kaubera (similar to Kubera) in psyche. (6)
Expert in favourite dance, music, musical instruments, jugglary of words, poetry, stories, history and epics; constantly devoted to perfumes, garlands, paste, dress, sporting and enjoyment (with women). Such person is known as 'Gandharva' (similar to Gandharva) in respect of psyche. (7)

Thus the pure psyche has been subdivided into seven types because of beneficial character. 'Brāhma' is considered as purest one due to predominance of the above character. [37]

Brave, voilent, back-biter, having supremacy, deceitful, fierce, cruel, self-praising-such person should be taken as 'Āsura' (similar to Āsura) in psyche. (1)

Intolerant, with continued anger, striking at weak points, cruel, liking overeating, having highest desire for meat, indulged in sleep and physical exertions and envious—such person should be regarded as 'Rākṣasa' (similar to Rākṣasa) in psyche. (2)

Gluttonous, fond of women, desirous for meeting women is privacy, unclean, having dislike for the clean, timid, terrifying, habitually using abnormal diet and behaviour such person should be taken as 'Paisaca' (similar to Piśāca) in psyche. (3)

Brave in angry condition and timid otherwise, sharp, exertive, terrorising where he goes, indulged in food and pastimes—such person should be regarded as 'Sarpa (similar to Sarpa—serpent) in psyche. (4)

Having longing for food, trouble-some conduct, behaviour and management, backbiting, not distributing shares to others, greedy and inactive—such person should be regarded as 'Praita' (similar to Preta) in psyche. (5)
Passionate, constantly indulged in food and pastimes, unstable, intolerant, not having hoarding tendency—such person should be regarded as 'Śākuna' (similar to śakuni—birds) in psyche. (6)

Thus are described the six subdivisions of rājasa sattwa, all having the attribute of agitation in common. [38]

Repudiating, devoid of intelligence, having despised food and behaviour, indulged in sexual act and sleep—such person should be taken as 'Pāśava' (similar to paśu—animals) in psyche. (1)

Timid, unwise, gluttonous, unstable, constantly under the grip of passion and anger, always moving and liking water—such person should be regarded as 'Mātsyā' (similar to matsya—fish) in psyche. (2)

Idle, indulged only in food and devoid of entire intelligence and bodily actions—such person should be taken as Vānasapatyā (similar to vanaspati—plant) in psyche. (3)

Thus are described the three sub-divisions of the tāmasa sattwa which have ignorance in common. [39]

Thus the three types of sattwa (psyche), though having innumerable variations are described with a partial classification. The pure psyche, on the basis of similarity of the psyche of Brahmā, Rṣi, Indra, Yama, Varuṇa, Kubera and Gandharva, has been divided into seven sub-types; the rājasa one on the same basis simulating with that of daitya, piśāca, rākṣasa, sarpa, preta and śakuni has been divided into six sub-types and the tāmasa one of three sub-types according to similarity with the psyche of animals, fish and plants.

The purpose of the description of psyche is to facilitate the treatment of disorders according to the psyche. [40]
Thus the entire topic of the descent (of life principle) into embryo is explained as proposed earlier. The full knowledge of this topic leads to observance of the entities which are conducive to foetus and elimination of those which are liable to damage it. [41]

Now the summing up verses—

Five useful topics—cause, self, source of origin, gradual development of foetus in the womb and its cause, the damaging factors and the cause leading to the absence of birth, destruction and morbidity—all this is said in this major chapter on descent into embryo. The former five and the latter three are called as auspicious and unauspicious factors respectively. The physician who knows fully all these eight entities is able to work for the king. He, with broad intelligence, should know the means of formation of the foetus and also the factors which damage the same. [42-45]

Thus ends the fourth (major) chapter on descent of embryo in Śārīrasthāna in the treatise composed by Agnivesa and redacted by Caraka. (4)

CHAPTER V

Now (1) shall expound the chapter on detailed knowledge about the Person. [1]
As propounded Lord Ātreya. [2]

‘पुरुषोऽथ लोकसंसमित:’ इत्युवच भगवान् पुनर्भुराज्य:। यावतो हि लोके (पूर्विमन्तो) भावविशेषातावतः।

पुरुषे यावत: पुरुषे तावतो लोके; इज्ञेवादिनं भगवन्तमात्रेययमप्रवीषेः उवच—गैतावता वाक्येनेकं वाक्यार्थमयोगाहामहे, भगवता बृहद्या धूमस्तरमनतो नुक्तायायामां सुश्रुषामह इति।[2]

Lord Punarvasu said—Person is equal to the universe. Whatever formed entities are in the universe, the same are in the Person and vice versa. Having listened thus to Lord Ātreya Agnivesa said—From this (brief) statement we are unable to grasp the idea contained in the same, hence we want to hear in more details from you, O Lord! [3]

तमुवच भगवानान्त्रः—अपरिसंख्येऽकोऽधृतविशेषाः, पुरस्वात्वविशेषाः अपयपरिसंख्येः; तेषाः यज्ञारूपं कलितिज्ञवान् सामायमभिन्नोद्योगार्थाः, तात्कालना नविधं सम्यपुरवर्णमाननिशिवेः। प्रह्लादव: समुदितः। ‘लोक’ इति शब्दे लघणे; तदावहः-पृथिव्याप्तजो वायुरकाण्य ब्रह्म चाच्ययतिमिति, एत एव च वस्तुतः। समुदितः। ‘पुरुष’ इति शब्दे लघणे।[3]

Lord Ātreya replied—The constituents of the universe are innumerable and so of the Person as such I will illustrate certain common entities grossly, hear attentively O Agnivesa! The aggregate of six constituents is termed as ‘universe’ (macrocasm) such as—पृथीवि, ap, tejas, vāyu, ākāśa and unmanifest Brahmāna (Principle of consciousness). These very six constituents aggregated are termed as ‘Person’ [4]

तस्य पुरुषस्य पृथिवी मूर्तिः, आप: कलेषेः, तेजोस्संधिनापः, वायु: प्राण:, वियत् सूक्ष्मराण, ब्रह्मा अन्तरामा। यथा खलु ब्राह्मी बिभूतिलोके तथा पुरुषेऽत्यतरात्मकी विभूतिः, ब्राह्मणो विभूतिनांके प्रवायतिनिराकारो विभूतिः: पुरुषे सत्त्, यत्वित्वो लोके स पुरुषे हहाराः, आदित्यत्वादं, रूढो रो: सोः: प्रसादः, विश्वः सुखम, अधिश्च कान्तिः, महुदसाहः, विशेवेदाः, सर्वेदिशिन्य सर्वनिर्यात्शिन्य, तमो मोहः, ज्ञोत्तेजः, यथा लोकस्य साधिस्थवा पुरुषस्य गर्भाधाना, यथा कृतुपाबल्य बल्य, यथा त्रेता तथा योजना, यथा वाप्रस्तिस्थि स्थानिवस्थ, यथा कलिरेवमारुव, यथा बुधानिस्वथा मरणमिति। एवेतेनानुवानानुतकानामिनि लोकपुरुषोऽयुग्यविशेषाधासााप्रवीषेः। सामायं विभादिदति।[4]

In the Person पृथिवि, ap, tejas, vāyu, ākāśa and brahman are represented by form, moisture, heat, vital breath, pores (including vacant spaces) and inner self respectively. As is the magnificence of Brahmāna in the universe so is that of inner self in the Person. In the universe the greatness of Brahmāna is represented by Prajāpati and in the Person the same of the inner self is represented by the psyche. What is Indra in the universe is ego in the Person, Āditya (the sun) receiving, Rudra agitation, Soma (the moon) cheerfulness, Vāyu happiness, Āświns
lustre, Marut enthusiasm, Viśvadeva all sense organs and their objects, darkness igno-
rance, light knowledge; as initial creation in case of the universe so impregration in
the Person, kṛtayuga childhood, tretā youth, dwāpara old age, kali illness and end of
creation death. Thus by inference commomness of other unmentioned entities of the
universe and the Person may also be known. [5]

After Lord Ātreya concluded his talk, Agnivesa asked—Whatever your lordship
said about commonness between the universe and the Person is quite correct. (kindly
tell us) What is the purpose of describing the commonness? [6]

Lord Ātreya said—O Agnivesa! listen to me. Seeing the entire universe in the Self
and vice versa gives rise to true knowledge. On seeing the entire universe in his Self
one realises (the truth) that self alone is the agent of happiness and misery and none
else. Though associated with cause etc. under the influence of previous actions, after
realising the identity of the Self with the universe, he rises for salvation. Here the
word 'Loka' denotes combination, ordinarily the entire universe is the aggregate of
six constituents. [7]

It has got a hetu and stages of transformation such as upatti, vṛddhi, upaplava
and viyoga. Hetu is the cause of birth; upatti is birth, vṛddhi is growth and develop-
ment, upaplava is advent of afflictions and viyoga is disjunction of the six constitu-
ents also known as passing away of the life-principle, cessation of vital breath, break-
ing away, reverting to the natural state. The root cause of the universe as well as the
advent of all miseries is inclination to (worldly affairs) while going away from them
leads to their cessation. Inclination is misery and disinclination happiness. This
knowledge, which comes forth, is true. This is possible from the knowledge of the
commonness with the entire universe. This is the purpose of describing the com-
monness. [8]
Thereafter Agnivesa further put the query—what is the source of inclination, what are the means for disinclination? O Lord! [9]

The sources of inclination are ignorance, desire, aversion and action. Inclination, in turn, gives rise to ahaṅkāra, saṅga, saṃśaya, abhisamplava, abhyavapāta, vipratyaya, aviśeṣa and anupāya which overcoming the person engulf him due to which he becomes unable to transcend the worldly existence like a tender tree subdued by big and excessively branching trees.

Ahaṅkāra (ego) is the feeling that "I belong to such high clan and possess excellence of wealth, conduct, intellect, modesty, learning, fame, age, prowess and influence".

Saṅga (attachment) consists of the mental, vocal or physical actions which are not conducive to emancipation.

Saṃśaya (doubt) such as the result of the past deeds, emancipation, persons and after-life exist or not.

Abhisamplava is the wrong identity of the Self with the body when the person feels that in all conditions there is none else than myself, I am the creator, I am perfect by nature and I am the aggregate of body, sense organs, intellect and memory.

Abhyavapāta is the sense of ownership or self-based attachment such as mother, father, brother, wife, children, kins, friends and servants are mine and I am theirs.

Vipratyaya is the opposite thinking between worth doing and otherwise wholesome-unwholesome, beneficial-nonbeneficial.
Aviśeṣa is the lack of distinction between conscious and unconscious, orginal source and products, inclination and disinclination.

Anupāya is the employment of inefficient means such as prokṣana (consecration), anaśana (fasts), agnihotra (fire-worship), trisava (worship with somathrice a day), abhyuksana (wetting), āvāhana (invocation), yājana (guiding sacrifices), yajana (performing sacrifices), yacāna (begging), entering into water and fire.

Thus the person devoid of intellect, restraint and memory, engrossed in egoism, attachment, wrong identity, self-based attachment, opposite thinking and lack of discrimination adopts wrong course and thus becomes like an abode-tree for all the miseries caused by the defects of the psyche and the body. In this way, being moved around by the defects like egoism etc. he is unable to transcend the path of inclination which is the root of all sins. [10]

Disinclination is apavarga (emancipation), this is also known as the Supreme, Highest bliss, identity with the unchangeable Brahman and freedom from bondage. [11]

Now (I) shall mention the means for ascending for those desiring emancipation. One who sees defects in worldly affairs and desires emancipation should follow the following path in right earnest—submission to the teacher, implementing his instructions, exclusive service to the fire, going through the religious codes,
understanding their ideas, clinging to their and performing actions accordingly, keeping company with saints, avoiding the wicked, abstaining from the company of the mean, speaking words true, beneficial to all, unharsh, timely and after careful examination, viewing all creatures as himself, avoiding recollection, determination, longing and talking with all types of women, renouncing all acquisitions, loin cloth for covering up (the private parts), clothings dyed with red ochre, having a needle case for sewing the robes, water pot for cleansing, holding a staff, having a bowl for begging, meal only once of undomestic (wild grains) as availed just to sustain life, bedding and pillow of rotten, dry leaves and grasses for alleviating fatigue, binding of body (in a particular posture) for meditation, living in forest homeless, avoiding drowsiness, sleep, lassitude etc., restraining the sense of liking and affliction to sense objects, inclination with prior recollection to sleeping, standing, going, looking, eating, sporting, movements of body parts etc., dispassionate to honour, praise, despise and insult, tolerance to sensation of hunger, thirst, exertion, fatigue, cold, hot, wind, rains, happiness and misery, not moved by grief, dejection, conceit, agitation, vanity, greed, attachment, envy, fear, anger etc., taking ego etc., as complication, observing commonness in creation etc. of the universe and the self; fear of passing away of the opportune moment, not being dejected in the practice of yoga, invigorating the psyche, potentiating intellect, restraint and memory for emancipation, concentration of sense organs in mind, of mind in the Self and of the very Self; frequently analysing the body parts according to constituents, realising that all caused is painful, not own and non-eternal, taking all inclinations as sin, considering renunciation of all as happiness this is the way to salvation therewise to bondage. Thus described the means for ascending (to the path of emancipation). [12]

Here are the verses—

The dirty psyche gets cleaned by these means like a mirror by oil, cloth, brush etc. then the psyche, being purified shines like the solar disc uncovered by any other planet, clouds, dust, smoke and fog. That psyche concentrated into the self with all doors closed illumines like the lamp situated in the lamp case, pure, stable and with pleasant light. [13-15]
The pure and true knowledge comes forth from the pure mind by which the tamas (darkness), very strong and consisting of great ignorance, is dispelled; one becomes free from desires by knowing nature of all beings, yoga is accomplished and sāṅkhya is attained; one does not get affected by ego, does not get attached to the cause (of miseries), does not hold anything rather renounces all; Brahmān, the eternal, unchangeable, blissful, indestructible, is attained, that is known by the synonyms vidyā (learning), siddhi (accomplishment), mati (thinking), medhā (intelligence), prajñā (higher intellect) and jñāna (knowledge). [16-19]

When one thinks himself spread in the universe and vice versa, and has the vision of the great and the small (mundane affairs), his serenity based on knowledge is not affected. [20]

When one sees always all the entities in all conditions has become identical with Brahmān, is pure and does not get entrapped by (the forces of) the combination (which is the cause of miseries). [21]

At this stage, even the signs of the Self are also not found because He is devoid of all the instruments (sense organs) and because of the lack of contact with the senses, He is called as emancipated. [22]

Mokṣa or Śānti (the highest bliss) is known by the synonyms—vipāpa (free from sins), virajas (free from rajas), sānta (blissful), para (the great),.akṣara (unchangeable), avyaya (indestructible), amṛta (immortal), Brahmān (God) and nirvāṇa (extinction).

O gentle! this is the specific knowledge by acquiring which the sages free from doubts and devoid of tamas, rajas and desires; attained perfect serenity. [23-24]
Now the summing up verses—

Description of commonness between the universe and the Self along with the purpose, the cause of inclination and the path of disinclination, concentration of pure psyche, true knowledge leading to the final object (emancipation) and the final object (emancipation) itself—all this is said by the great sage in this chapter on the detailed knowledge about the person. [25-26]

Thus ends the fifth chapter on the detailed knowledge about the Person in Śārīrasthāna in the treatise composed by Agnivesa and redacted by Caraka. (5)

CHAPTER VI

Now (I) shall expound the chapter on detailed knowledge of the human body. [1]

As propounded by Lord Ātreya. [2]

Detailed knowledge of the human body is necessary for the well-being of the body. After getting knowledge about the entities of the body, one is able to know about the factors which are useful to the body. Hence the detailed knowledge of the body is commended by the experts. [3]
Body is defined as the seat of consciousness, composed of the aggregate of the products of five mehābhūtas and carrying on in the state of equilibrium. When in this body the dhātus (constituents) get imbalanced, the body gets subjected to disease or destruction. Getting imbalanced of dhātus means their increase or decrease partially or wholly. [4]

Mutually contrary dhātus undergo increase and decrease simultaneously, because that which causes increase of a dhātu, decreases the other dhātu possessing contrary properties. [5]

Hence the properly administered therapy brings back the decreased as well as the increased dhātus to the state of equilibrium by reducing the increased ones and increasing the diminished ones. [6]

This the sole desired objective in the administration of therapy as well as observance of the code of conduct for the healthy is that there should be equilibrium of dhātus. Hence the wise healthy persons use suitable food substances and dietary preparations alternately. In case they use the same mainly of one type, they adopt some contradictory physical activity in order to maintain the equilibrium. [7]

Proper use of actions and food preparations contrary to the properties of place, time and the self, avoidance of excessive, perverted and negative use of time, intellect and sense objects, non-suppression of impelled urges and avoidance of over-exertion. This is, in nut shell, the code of conduct for the healthy in order to maintain the equilibrium. [8]
Dhātus of the body get increased by the prolonged use of the food substances having similar or mostly similar properties while they get decreased by that of the food substances having contrary or mostly contrary properties. [9]

These are the properties of the body constituents which can been enumerated such as—heaviness-lightness, coldness-hotness, unctuousness-roughness, dullness-sharpness, stability-mobility, softness-hardness, non-sliminess-sliminess, smoothness-coarseness, minuteness-grossness, solidity-liquidity. Out of them the constituents having heaviness are increased by the prolonged use of heavy food items while those having lightness are decreased. On the other hand, the lightness is increased by the light food items and the heaviness is decreased. In this way, all properties of the constituents are increased by the use of similar substances and decreased by that of the contrary ones. Hence flesh is increased more in comparison with the other dhatu by (the use of) flesh, similarly, blood by blood, fat by fat, muscle-fat by muscle-fat, bone by cartilage, bone marrow by bone marrow, semen by semen and foetus by immature foetus (egg). [10]

In case, according to this similarity there is no availability of the similar food substances or, even if available, they can not be used due to impropriety or disgust or some other reason and the dhatu is to be increased necessarily, then the use of the food substances from different sources having predominance in similar properties is recommended such as—in deficiency of semen, the use of milk and ghee.
and other important sweet, unctuous and cold substances; in decrease of urine, the
use of sugarcane juice, saline and moistening substances; in diminution of faeces,
boiled cereals, black gram, mushroom, trunk of the goat, vāstuka, vinegar prepared
of rice; in diminution of vāta, the use of pungent, bitter, astringent, rough, light and
cold (substances); in diminution of pitta, the use of sour, saline, pungent, alkaline
hot and sharp (substances) and in diminution of kapha, the use of unctuous, heavy,
sweet, solid and slimy substances. The activities also may be performed which may
lead to increase of the respective dhātu. Thus increase and decrease may be effected
in other body constituents as well in time by application of similar and dissimilar
substances. Thus the factors for increasing and decreasing in respect of all dhātus
are explained individually and generally. [11]

These factors lead to the growth of the body in its entirety such as—obe­venance of
time, natural process, excellence of diet and absence of damage. [12]

These factors lead to the increase of strength such as—birth in a place having
strong persons, that in a time conducive for strength, favourable time, excellence of
seed and soil, excellence of diet, body, suitability and psyche; natural mechanism,
youth, physical exercise and cheerfulness. [13]

These are the factors leading to transformation of food such as—heat, vāyu, mois­
ture, unctuousness, time and balanced use. [14]

These are the functions of the factors like heat etc. which cause transformation
of food such as—heat digests, vāyu absorbs, moisture produces looseness, unction
generates softness, time brings sufficiency, balanced use brings about the equilibrium
of dhātus which are the products of digestion. [15]
The components under transformation, if they are not contradictory, are converted into the respective body parts but, in case they are contradictory or damaged by antagonistic ones, they inflict the body. [16]

The components of the body, in brief, are of two categories—waste products and assimilable products. Those which (if retained) cause affliction in the body are known as waste products such as smear in body orifices of different origins moving outwards, dhātus after full maturity, vitiated vāta, pitta and kapha (when they exhaust their life-span) and other similar entities which, if retained, cause affliction in the body are called as waste products. Others are included under the second category (of assimilable products) which have (twenty) properties beginning with heaviness and ending with liquidity (as mentioned above) and dhātus from rasa to śukra. [17]

Vāta, pitta and kapha, if deranged, affect all the above entities morbidly due to their nature of causing morbidity. The characters of vāta etc. vitiated in different dhātus and stages have already been said in the chapter on various food and drinks. The movement of the vitiated doṣas is limited to the impact on body constituents. The result of the doṣas in normal state is freedom from disorder (health). Hence the wise should attempt for their normalcy. [18]

Here is the verse—

The physician who knows the entire body always from all aspects knows the science of life in its entirety which promotes happiness of the world. [19]
After Lord Ātreya concluded his talk, Agniveśa said—
I heard whatever you said about the body. (further kindly enlighten us as to) what part of the foetus arises first in the womb? how does it lie inside the womb and whither faced? On what food is it sustained? In what state does it come out? By what food and management does it die immediately after birth? By what does it grow being free from disorders? Whether it is affected by the disorders caused by wrath of gods etc.? What is your view about the existence or non-existence of timely and untimely death? What is its maximum life-span? What are the factors leading to maximum life-span? [20]

After Agniveśa finished his queries, Lord Punarvasu said—it has already been said in the chapter on the descent into embryo as to how it arises in the womb and what organs appear and when? (Regarding your first query) There are various types of controversy among the sages who composed the aphorisms. Now understand what I tell you. "In the womb, head manifests first:—This is the view of Kumarasirā Bharadwāja because that is the seat of all the sense organs. Kānkāya, the physician from Bāhlīka, says—'Heart (arises first) because of being the seat of consciousness. Bhadrakāpya said—'Navel (arises first) because it is the passage for ingestion of nutrition. Dhanvantari said—'All organs appear simultaneously. The Dhanvantari's view is correct because all organs such as heart etc. appear simultaneously. All organs of the foetus are rooted in heart and also some other entities are located there, there can be no appearance of other entities earlier than heart so simultaneous
appearance of all organs preceded by heart is concluded. All entities, in fact, are inter-linked so they should be viewed with correct perspective. [21]

The foetus lies in the womb facing towards mother's back, with head upwards and limbs folded. [22]

The foetus, without hunger and thirst, depends for its maintenance entirely on mother by the mechanism of unction and heating in the uterus during the stage of incomplete manifestation. Thereafter some unction is performed through the passage of hair follicles and partly through the path of umbilical cord. The cord is attached to the umbilicus, placenta is attached to the cord on one side and to the mother's heart on the other. Mother's heart floods the placenta (with nutritive fluid) through the pulsating blood vessels. That nutrition provides strength and complex-ion as it contains all essential factors. In pregnant woman, nutrition takes three courses—first for the nourishment of her own body, the second for lactation and the third for the growth of foetus. Sustained by that nutrition, it carries on within the womb (dependent on mother). [23]

The foetus, when the moment of delivery is approached, by taking turn becomes below-headed and comes out of the genital track. This is normal, otherwise abnormal. Hence-forth he becomes independent for his maintenance. [24]

His diet and management as mentioned in the chapter on 'the principles of pro-creation' prevent disorders and promote the growth of foetus. If these two are not properly observed the offspring dies immediately after birth as the newly planted tree with its root unstabilised is destroyed by the wind and the sun. [25-26]
The disorders which are not corresponding to the vitiation of dosas, are found to have caused by the wrath of god etc. because of authoritative statement, appearance of miraculous signs and symptoms, specificity of cause, signs and symptoms and treatment. [27]

My view on existence and non-existence of timely and untimely death is like this—some say whoever dies dies in time because there is no gap in time. This is not correct as there is no point in discussion about the gap or otherwise with regard to time because time has got its own characters due to nature. Others say—when somebody dies is his fixed death-time. Death is true for all beings because of its equal dealing. This also is wrong interpretation of fact. Equal dealing does not mean that there is none who does not die. The present context is the time which related to the span of life. If one holds that the time when somebody dies is the time of death for him, then according to this all entities would be determined in respect of time but this is not correct because it is observed that the result of untimely food, speech and action is harmful otherwise useful. Moreover, there is clear usage of 'time' and 'untime' in relation to different conditions and entities such as—this is the time or not for this disease, food, medicament, therapy and remission. Even in common usage they say—it rains timely or untimely, cold is timely or untimely, heat is timely or untimely, flowering and fruiting in time or otherwise and so on. Hence both are true—timely death and untimely death. These is no scope for any exclusive view. If there be no
untimely death and all would have determined life-span, then in that case there would not be any purpose of the knowledge of the wholesome and the unwholesome. Over and above, perception, inference and testimony would not be recognised as means of valid knowledge which are recognised as such in all the scriptures and which provide knowledge about the factors conducive or otherwise to life-span. Therefore, the sages hold the view that there is no untimely death is only a jugglery of words. [28]

During this age, the normal life-span is of one hundred years. [29]

This depends on excellence of constitution, body constituents, the self along with the use of suitable things. [30]

Now the summing up verses—

Definition of body, its maintenance, the way of affliction and destruction, increase and decrease of dhātus, therapeutic measures for the diminished ones, factors promoting the growth of body, strength and transformation (of food) along with their individual functions, waste and assimilable products, nine queries along with replies—all this is explained properly by the great sage in the chapter on the detailed knowledge of body. [31-34]

Thus ends the sixth chapter on the detailed knowledge of body in Śārīrakṣaṇā in the treatise composed by Agniveśa and redacted by Caraka. (6)
CHAPTER VII

Now (I) shall expound the chapter on enumeration of body (parts). [1]

As propounded by Lord Ātreya. [2]

Agnivesa submitted to Lord Ātreya for providing knowledge of the entire body by dividing the entire body into parts and then enumerating the same. [3]

There are six layers of skin in the body such as—the outermost layer of skin is known as udakadhara (that which holds up water). The second one is that which holds up blood, the third one is the seat of the origin of sidhma and kilāsa (leueoderma), the fourth one is the seed of the origin of ring worm and leprosy; the fifth one is the seat of the origin of alaji (a type of boil) and vidradhi (abscess). The sixth layer is that which, if cut, causes loss of consciousness and is the seat of the origin of boils being manifested as blackish red and deep rooted on joints and are hardly curable. Thus are the six layers of skin which cover the entire body with six parts. [4]

The body is divided into six parts—two upper extremities, two lower extremities, head-neck and trunk (chest and abdomen). [5]
There are three hundred and sixty bones including teeth sockets and nails. Such as—

<table>
<thead>
<tr>
<th>Bone Type</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teeth</td>
<td>32</td>
</tr>
<tr>
<td>Teeth sockets</td>
<td>32</td>
</tr>
<tr>
<td>Nails</td>
<td>20</td>
</tr>
<tr>
<td>Phalangeal bones of hands and feet</td>
<td>60</td>
</tr>
<tr>
<td>Metaphalangeal bones of hand and feet</td>
<td>20</td>
</tr>
<tr>
<td>Metaphallangeal support in hands and feet</td>
<td>4</td>
</tr>
<tr>
<td>Calcaneum</td>
<td>2</td>
</tr>
<tr>
<td>Ankles (in feet)</td>
<td>4</td>
</tr>
<tr>
<td>Wrist bones (in hands)</td>
<td>2</td>
</tr>
<tr>
<td>Fore arms</td>
<td>4</td>
</tr>
<tr>
<td>Legs</td>
<td>4</td>
</tr>
<tr>
<td>Knee</td>
<td>2</td>
</tr>
<tr>
<td>Jānukapāla (knee caps)</td>
<td>2</td>
</tr>
<tr>
<td>Thighs</td>
<td>2</td>
</tr>
<tr>
<td>Arms</td>
<td>2</td>
</tr>
<tr>
<td>Shoulders</td>
<td>2</td>
</tr>
<tr>
<td>Shoulder blades</td>
<td>2</td>
</tr>
<tr>
<td>Clavicles</td>
<td>2</td>
</tr>
<tr>
<td>Xiphisternum</td>
<td>1</td>
</tr>
<tr>
<td>Palate bones</td>
<td>2</td>
</tr>
<tr>
<td>Hip bones</td>
<td>2</td>
</tr>
<tr>
<td>Pubis</td>
<td>1</td>
</tr>
<tr>
<td>Back</td>
<td>45</td>
</tr>
<tr>
<td>Neck</td>
<td>15</td>
</tr>
<tr>
<td>Chest</td>
<td>14</td>
</tr>
<tr>
<td>Ribs (both sides)</td>
<td>24</td>
</tr>
<tr>
<td>Part</td>
<td>Count</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Rib sockets (both side)</td>
<td>24</td>
</tr>
<tr>
<td>Tubercles in rib sockets (both sides)</td>
<td>24</td>
</tr>
<tr>
<td>Mandible</td>
<td>1</td>
</tr>
<tr>
<td>Extermities of the mandible</td>
<td>2</td>
</tr>
<tr>
<td>Nose, zygomatic process and forehead</td>
<td>1</td>
</tr>
<tr>
<td>Temporals</td>
<td>2</td>
</tr>
<tr>
<td>Skull bones</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>360</strong></td>
</tr>
</tbody>
</table>

Thus are the three hundred and sixty bones including teeth sockets and nails. [6]

Five seats of senses such as—skin, tongue, nose, eyes and ears. Five sense organs such as—tactile, gustatory, olfactory, visual and auditory. Five motor organs such as—hands, feet, anus, genital and speech organ. One heart which is the seat of consciousness. [7-8]

Ten seats of vital breath such as—head, throat, heart, navel, anus, bladder, ojas, semen, blood and flesh. Of them, the first six are known as marmas (vital organs). [9]

Fifteen are the visceral organs such as—navel, heart, kloman, liver, spleen, kidneys, urinary bladder, caecum, stomach, jejenum, rectum, anus, small intestines, large intestines, omentum. [10]
There are fifty six sub-parts associated with the six major parts. These were not enumerated earlier in the context of major parts and as such are mentioned here such as—

<table>
<thead>
<tr>
<th>Part</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calves</td>
<td>2</td>
</tr>
<tr>
<td>Thighs</td>
<td>2</td>
</tr>
<tr>
<td>Buttocks</td>
<td>2</td>
</tr>
<tr>
<td>Testicles</td>
<td>2</td>
</tr>
<tr>
<td>Penis</td>
<td>1</td>
</tr>
<tr>
<td>Ukhā (axilla)</td>
<td>2</td>
</tr>
<tr>
<td>Groin (sides of the scrotum)</td>
<td>2</td>
</tr>
<tr>
<td>Ischeal tuberosities</td>
<td>2</td>
</tr>
<tr>
<td>Pubis</td>
<td>1</td>
</tr>
<tr>
<td>Abdomen</td>
<td>1</td>
</tr>
<tr>
<td>Breasts</td>
<td>2</td>
</tr>
<tr>
<td>Arms</td>
<td>2</td>
</tr>
<tr>
<td>Forearms</td>
<td>2</td>
</tr>
<tr>
<td>Chin</td>
<td>1</td>
</tr>
<tr>
<td>Lips</td>
<td>2</td>
</tr>
<tr>
<td>Corners of mouth</td>
<td>2</td>
</tr>
<tr>
<td>Gums</td>
<td>2</td>
</tr>
<tr>
<td>Palate</td>
<td>1</td>
</tr>
<tr>
<td>Uvula</td>
<td>1</td>
</tr>
<tr>
<td>Upajihvikā (tonsils)</td>
<td>2</td>
</tr>
<tr>
<td>Gojihvikā (tounge)</td>
<td>1</td>
</tr>
<tr>
<td>Cheeks</td>
<td>2</td>
</tr>
<tr>
<td>Ear pinnae</td>
<td>2</td>
</tr>
<tr>
<td>Lower portion of the ear pinnae</td>
<td>2</td>
</tr>
<tr>
<td>Eye orbit</td>
<td>2</td>
</tr>
<tr>
<td>Eye lids</td>
<td>4</td>
</tr>
<tr>
<td>Pupils of eye</td>
<td>2</td>
</tr>
<tr>
<td>Eye brows</td>
<td>2</td>
</tr>
<tr>
<td>Thyroid</td>
<td>1</td>
</tr>
<tr>
<td>Soles of hands and feet</td>
<td>4</td>
</tr>
</tbody>
</table>

Total: 56
Nine major orifices—seven in the head and two below. [12]

This much is visible and can also be demonstrated. [13]

Beyond this can not be demonstrated and as such can only be conjectured such as—

<table>
<thead>
<tr>
<th>Entity</th>
<th>Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ligaments</td>
<td>900</td>
</tr>
<tr>
<td>Sirā (veins)</td>
<td>700</td>
</tr>
<tr>
<td>Dhamanī (arteries)</td>
<td>200</td>
</tr>
<tr>
<td>Muscles</td>
<td>400</td>
</tr>
<tr>
<td>Vital organs</td>
<td>107</td>
</tr>
<tr>
<td>Joints</td>
<td>200</td>
</tr>
<tr>
<td>The end portion of minute</td>
<td></td>
</tr>
<tr>
<td>Branches of blood vessels</td>
<td>29956</td>
</tr>
<tr>
<td>Head hair, beard and mustaches,</td>
<td></td>
</tr>
<tr>
<td>skin hairs</td>
<td>29956</td>
</tr>
</tbody>
</table>

Thus skin etc. which are visible are enumerated properly. Others are known by conjecture only. Entities of both categories have no variations due to normal constitution of body. [14]

Now the entities measurable in the unit of number of aṇjali¹ are mentioned. These figures indicate mean standard and as such there is a scope of increase or decrease. This is also known by conjecture. Such as, there are ten aṇjalis, by

1. A handful weighing 160 gm.
the standard of the individual's own aṇjali, of fluid which if discharged accompanies faeces, urine, blood or other dhātu, circulating in the entire body is held up by the outermost layer of the skin, beneath the skin exists as lymph exuding through wounds; under influence of heat goes out of the hair follicles as sweat. Nine aṇjals of the first dhātu being product of food and which is known as rasa; eight aṇjalis of blood, seven of faeces, six of kapha, five of pitta, four of urine, three of muscle-fat, two of fat, one of bone marrow, half aṇjali each of brain substance, semen and ojas which is of the nature of kapha. Thus in essence the body is described. [15]

The body part which is particularly thick, stable, massive, heavy, coarse and hard; and nails, bones, teeth, flesh, skin, faeces, hairs, beards and mustaches, skin hairs, tendons etc. along with smell and olfactory sense are pārthiva (predominant in prthivi mahābhūta). The liquid, mobile, dull, unctuous, soft and slimy; rasa, blood, muscle-fat, kapha, pitta, urine, sweat etc. along with taste and gustatory sense are āpya (predominant in ap mahābhūta); pitta, heat, lustre along with vision and visual sense are āgneya (predominant in agni mahābhūta); respiration, twinkling of eye, contraction and relaxation, movement, propulsion and retention along with touch and tactile sense are vāyavīya (predominant in vāyu mahābhūta); the vacant space, big and small channels, along with sound and auditory sense are āntarīkṣa (predominant in ākāsa mahābhūta). Whatever impels is the principal one (principle of consciousness) along with intellect and mind. Thus enumeration of the body parts is done grossly. [16]

The body components according to division in smallest units (cells) are innumerable due to over-abundance, over-minuteness and transcending perception. The causative agent in conjunction and disjunction of cells is vāyu and also the nature of activities. [17]
Thus the body having many parts and enumerated above if seen synthetically leads to attachment and viewed analytically leads to emancipation. The principal one (consciousness) which is detached retires after all existant entities cease to exist. [18]

Now the summarising verse—

The physician who knows the enumeration of body part-wise does not get confused due to its ignorance. On who is free from ignorance does not get overcome by the defects caused by it and as such he, devoid of defects and desires, calm, attains everlasting peace because he is not re-born. [19-20]

Thus ends the seventh chapter on enumeration of body parts in Sarirasthana in the treatise composed by Agnivesa and redacted by Caraka. (7)

CHAPTER VIII

As propounded by Lord Ātreya. [2]

Now (I) shall mention the procedure by which the man and woman having undamaged sperm (in case of the former) ovum and uterus (in case of the latter) and desirous of excellent progeny can achieve that object. [3]
First of all both man and woman should undergo unction and fomentation and thereafter purify themselves by emesis and purgation so that they come gradually to normalcy. Thereafter they should apply non-unctuous and unctuous enema. Then the man should be managed with ghee and milk cooked with sweet drugs and the woman with oil and black gram. [4]

After the onset of menstruation, for three days and nights, the woman should observe celibacy, should sleep on the ground, take food with hands from an unbroken utensil and should not cleanse her body in any way. On the fourth day, she should be annointed and bathed from head and provided with white apparel alongwith the man. Now both the partners wearing white apparel and garland, with pleasant disposition and loving each other should enter into sexual intercourse on even day after bath if they desire male child or on odd days if they desire female child. [5]

One should not perform coitus with the female partner in her bending down or side position. In the former, vayu being strong inflicts the genital track and in the latter, if she is on her right side, kapha coming down blocks the uterus or if on her left side pitta situated there afflicts both ovum and sperm with burning. Hence she should receive the seed (semen) while in supine position because in that condition dosas remain in their normal position. After the act is completed, she should be sprinkled with cold water. The woman subjected to over-eating, hunger, thirst, fear, distraction, grief, anger or having desire for other man or excessive coitus does not conceive or gives birth to abnormal child. One should avoid the woman too young, too old, suffering from prolonged illness or afflicted with any other disorder. These very defects are also in man. Hence man and woman should join together when they are free from all the defects.
When they are stimulated well and are favourably disposed for coitus, they should go to the bed well-perfumed, well-covered and comfortable after taking favourite and wholesome food without over-eating which the man should ascend with his right leg and the woman with left one. [7]

Then they should recite the mantras 'ahirasi' etc. and 'Brahma etc.' and then start the sexual act. [8]

If the woman desires that the should get a son big, fair, with reddish brown eye, vigorous, pure and mentally strong, after bath she should be managed with saturating drink prepared of white barley and mixed with honey and ghee which should be given to her after mixing it with the milk of white cow having similar calf in silver or bronze utensil at every food time for a week continuously. In the morning she should eat the preparations of šāli rice and barley added with curd, honey and ghee or alongwith milk. In the evening, she should use white room, bed, seat, drink, dress and ornaments. In morning and evening she should gaze constantly at a white and big bull or a horse of good bread pasted with sandal and decorated with ornaments. She should also be entertained with pleasing and favourite stories. She should also look at the men and the women having pleasant look, words, behaviour and activities and also the fair sense objects. Her companions and also the husband should entertain her with favourite and wholesome things but the couple should never mix together (sexually). Living with
this method for a week, on the eight day after taking bath from head she should put on undamaged white clothes and wear white garlands and ornaments. [9]

Then, first of all, the priest should select a place in the north of the house and having slope towards east or north. The located place should be pasted with cowdung and water and after sprinkling with water an altar should be made. On its west side, the priest should take his seat on an undamaged cotton cushion or the hide of a white bull in case of a brāhmaṇa, on the hide of a tiger or a bullock in case of a kṣatriya and on that of a deer or a goat in case of a vaiśya. Having sit there he should collect the sticks of palāśa, īṅgudi, udumbara or madhūka near the fire, spread the kuṣa grass, delimit with the boundary sticks and scatter the fried paddy grains, white and fragrant flowers. Then he should make the water vessel purified with sacred (mantras), process the ghee for oblation and place the horse etc. of the said complexion around the place. [10]

Then the woman expecting a son according to her desire should perform the rites alongwith her husband, taking her seat in the west of the fire and south of the priest. Then the priest pointing towards Prajāpati should perform the desire-filling rite in the genital parts of the expectant woman with the recitation of mantras as 'viṣṇur yoniṁ' etc. in order to fulfil her desire. Then he should prepare the bolus after cooking it in an earthen vessel and offer as oblation to the fire thrice according to prescribed method. He should further give her the water pot purified with sacred mantras for all purposes of water. After the rite is completed she should go round the fire along-with her husband first using her right leg. Then, after the brāhmaṇas have invocated blessings, the man should first
take the remaining ghee and then the women without leaving any portion. There­
after they should join together in sexual intercourse for eight nights while using the
said clothes etc. Thus they procreate a son according to desire. [11]

The woman who expects a son sky-complexioned with red eyes, broad chest
and long arms or that who expects the same black-complexioned, with black, soft
and long hairs, white eyes, white teeth, vigorous and having self-restraint should
observe the same procedure of oblation, only the paraphernalia would vary in respect
of colour. According to the (desired) complexion of the son they should use apparel,
bed, seat, flower etc. [12]

The woman belonging to the śūdra clan should offer only salutation to gods,
fire, bhāḥmaṇas, preceptor, ascetics and accomplished persons. [13]

After hearing her desire, the woman should also be advised to travel around the
localities mentally which are inhabited by the people simulating the son desired by
her. Moreover, she should also be advised to use diet, behaviour, regimens and ap­
parel customary to the above people. Thus the entire procedure is described which
leads to the excellent result in respect of the desire for a son. [14]

Not only the above procedure causes a particular complexion but (the relative
dominance of mahābhūtas too play an important role). Tejas predominantly associ­
ated with ap and ākāśa gives rise to fair complexion, that with prthivī and vāyu causes
black colour while combined with all these in equal proportion leads to the produc­
tion of sky-like complexion. [15]
In causation of particular psyche these factors operate—the psychic nature of the parents, frequent acquisition (of informations) by the mother, the past deed and the impact of a particular psyche due to practice (in previous life). [16]

When the couple processed by the above method join together in sexual intercourse, the undamaged sperm combined with the undamaged ovum, in undamaged genital track and unaffected uterus certainly gives rise to embryo as in a well-washed clean cloth the good dye produces colouring instantly after the contact or the milk combined with curdling yeast attains the form of curd leaving its original character. The sperm also operates like this. [17]

The causative factor for the determination of sex in the foetus so formed has already been said. As an undamaged seed sown (in the field) follows the pattern of its natural characteristics like paddy carrying the characters of paddy, barley carrying the same of barley and so on. Similarly, the male and the female sex of the foetus also follow the natural characteristics accordingly. [18]

Change of sex is effected before its manifestation by vedic rites properly performed because the actions performed with excellence of place and time certainly produce desired results otherwise not. Hence considering the woman as pregnant she should be administered pumsavana (measures which help procreating a male progeny) before the foetus is manifested. After taking two undamaged leaf-buds from the easterly and northerly branches of a banyan tree
grown in a common place and putting them in curd along with two excellent black
gram or white mustard seeds, it should be given to the woman to drink in puṣya star.
Similarly, the paste of jīvaka, ṛṣabha, apāmarga and saireyaka—collectively or in-
dividually as required, added with milk; or putting a kudyaṇakītaka (a type of insect)
or matsayka (a small fish) in a handful of water should be given to drink in puṣya star.
Small and fire-coloured man-shaped pieces of gold, silver or iron put in curd,
milk or handful of water should be taken wholly in puṣya star. In the puṣya star
itself, she should inhale the steam coming from the preparation of sāli rice while
being cooked. She should also use as a drop with a cotton swab in the right nostril of
the liquid made of the flour mixed with water and put on the threshold. Whatever
useful measure for puṃsavana is suggested by Brahmānas or reliable ladies, that
should also be applied. Thus the measures for puṃsavana are said. [19]

अत ऊर्ध्वः गर्भस्थानपञ्चानि व्यायामस्य:—पूजनी व्रती शंकरवीर्यसहस्रवीर्यसंगमोत्या शिवस्थिरला वायुपुष्यी
विच्छेदनकाना चेत्यसम्बन्धीयों, रिसा दक्षिणन वा पाणिनाः धारणा, एतादेशीय सिद्धस्य पदस: सर्विषयो वा पानम:
एतादेशीय पुष्पे स्वानां, सदा च ताः समालोच्यो: तथा सर्वसां जीवनीयोत्तलोमोधियों सताययोगसौतैपयोगविधिम्।
इति गर्भस्थानपञ्चानि व्यायामस्य अवस्थि ॥२०॥

Hereafter I shall describe the regimens to stabilise the foetus. Aindrī, brāhmi
śatavirīyā, sahasravirīyā, viṣvakṣenakāntā—wearing of these herbs on head or in right
hand; intake of milk or ghee cooked with the same; taking bath with the same in every
puṣya star. She should always keep these drugs with her. Over and above, she should
also use constantly all the drugs of Jīvanīya group (vitalisers) with the above meth-
ods. Thus the regimens which stabilise the foetus are described. [20]
These are the factors which damage the foetus—such as the foetus dies in the womb or comes out prematuraly or is dried up if the pregnant woman sits on roughened, uneven or hard seat; suppresses the urge of wind, urine and faeces, undergoes strenuous and unsuitable physical exercises, takes excessively sharp and hot food or eats very little. The foetus is also delivered untimely by injury, compression, frequent looking at ditches, wells and waterfalls, travelling on a conveyance with excessive jerking or hearing unliked words or too much noise. If she constantly lies down in supine position, the umbilical cord gets twisted around the neck of the foetus. The woman sleeping in open place and moving out in night gives birth to an insane; if she indulges in quarrels and fights, the progeny will be epileptic. One indulged in sexual intercourse to ill-physiqued, shameless and devoted to women; one always under grief to timid, undeveloped or short-lived; one thinking ill of others to harmful, envious or devoted to women; the thief to exerting, wrathful or inactive; the intolerant to fierce, deceitful and jealous; one who sleeps constantly to drowsy, unwise and deficient in digestive power; one who takes wine constantly to thirsty, poor in memory and unstable in mind; one using mostly the meat of iguana to an offspring afflicted with gravels, stone or sanairmeha; one using pork mostly to the offspring having red eyes, obstructed respiration and very rough body hairs; one using fish constantly to the offspring with delayed closure of eyes or stiff eyes; one using the sweet things constantly to the offspring suffering from diabetes, dumb or over-obese; one using sour things constantly the offspring suffering from internal haemorrhage and diseases of skin and eyes; one using salt constantly to the offspring affected with early wrinkles and grey hairs or baldness; one using pungent things constantly to weak, deficient in semen and sterile; one using bitters constantly to consumptive, weak and undeveloped; one using astringents constantly to blackish progeny suffering from hardness of bowels or udāvarta. The pregnant woman gives birth to a child suffering mostly from the respective disorders the etiological factors of which are used by her. The paternal defects in respect of semen should be understood on the lines of the mismanagement concerning mother. Thus the factors causing damage to foetus are said. Hence the woman desiring excellent progeny should particularly abstain from the unwholesome diet and behaviour. Observing good conduct, she should manage herself with wholesome diet and behaviour. [21]
The diseases of the pregnant women should be managed with diet and drugs consisting mostly of soft, sweet, cold, pleasant and delicate things. She should never be subjected to evacuative measures like emesis, purgation, head-evacuation, blood-letting, non-unctuous or unctuous enema except in emergent conditions. Since the eight month, she should be managed in emergent conditions responding to emesis etc. with mild emetics or other measures exerting similar action. The pregnant woman has to managed very cautiously like one carrying a vessel full of oil without agitating it. [22]

If she, due to mismanagement, shows menstrual blood during the second or the third month, there is little chance of retaining the foetus because during this period the foetus lacks supporting strength. [23]

If she shows the discharge of mensturation during the fourth month or onwards due to anger, grief, envy, jealousy, fear, terror, sexual intercourse, physical exercise, jerk, suppression of urges, sitting, sleeping or standing on uneven ground, excessive hunger and thirst or dirty food, I (will) explain the method for stabilising the
foetus. Immediately after the appearance of bleeding she should be advised to lie
down on a bed covered with soft, comfortable, cooling bedsheet keeping her head
slightly lower. Then a cotton swab soaked with (the powder of) yaṣṭīmadhu and ghee
which are kept in very cold water should be applied on the perineal region. She
should also be anointed with ghee washed one hundered times or one thousand times
all over below the navel. Similarly, she should be sprinkled over with quite cold
cowmilk or decoction of yaṣṭīmadhu or the plants of nyagrodhādi group in the region
below the navel or she should take cold bath in a tub. Cloth pieces soaked with the
juice of astringent plants having latex should be put inside the vagina, cotton swab
of milk and ghee cooked with the leaf-buds of the nyagrodhādi trees should be kept
inside the vagina. She should also take orally 10 gm. of these preparations of ghee
extracted from milk alone. She should take as lickable the stamens of lotus, utpala
and kumuda (types of waterlily) mixed with honey and sugar. She should eat water
chestnut, lotus seeds and kaśeruka. She should take gandhapriyaṁgu, niḷotpala, lotus
roots, unripe fruits of udumbera and leaf buds of banyan tree alongwith goat's milk.
She should eat soft, fragrant and cooked rice of red śāli added with honey and sugar
alongwith milk cooked with roots of balā, atibalā, śāli, śaṣṭika and sugarcane and
kākolī or she should eat the above rice alongwith the meat soup of common quail,
grey partridge, kuraṅga, šambara, hariṇa, eṇa and kālapuccchaka (types of deer) and
rabbit well-seasoned with ghee while seated in a comfortable, cool and sufficiently
airy place. She should be protected from anger, grief, exertion, sexual intercourse
and physical exercise and should be entertained with soothing and favourite stories.
Thus the foetus is stabilised. [24]

यस्या: पुनरामान्यात् पुष्पदर्शीं स्थात्, प्रायस्तस्या०सिंह०पापातकरं भवति, विरूध्योक्तम्बत्तयोः। ॥२५॥

If the bleeding is associated with āma often it causes damage to the foetus be-
cause of their contradictory treatments. [25]

यस्या: पुनरुपाति क्रियापीयोगाग्निभिष्यणां महति संजातसारे गर्भे पुष्पदर्शीं स्थायो वा योनिक्रियास्तरसाय गर्भां वृद्धि न
प्राप्तिः निःसुतवत्; स कालमवतिलिंगोत्तिमात्रं, तयूपविष्णुविलिंगचक्षते केवलत्। उपवासनकर्तरायाय: पुन: कदाहारायाय:
स्वेद्यनविष्णवा वातप्रक्रियोत्सक्तायासेवामानाया गर्भांकृतिः न प्राप्तिः परिशुचक्तवान्; स चापि कालमवतिलिंगोत्तिमात्रं,
अस्यन्धुे भवति, ते तु नागदान्यादियक्षते। ॥२६॥

If a pregnant women uses hot and sharp things and due to this bleeding or
another discharge ensues from vagina when the foetus has gained sufficient stre-
ngth, it does not develop further because of having been discharged. It stays for long
and is said as upaviṣṭaka by certain scholars. When a pregnant woman constantly observes fasts and other religious vows in the state of her malnutrition and aversion to fats uses things which aggravate vata, the foetus does not develop because it is dried up. This also stays for long without quickening. This is said as nāgodara. [26]

(I) will explain the therapeutic management of both the above cases such as—the use of medicaments which promote the growth of foetus such as ghee and milk cooked with the drugs of bhautika (beneficial for foetus), vitaliser, bulk-promoting, sweet and vāta-alleviating groups and also of immature foetus (eggs), proper diet along with the said ghee etc. having good nutrition and frequent use of vehicles, carriers (horses etc.) cleansing and movements. [27]

If the foetus is benumbed and does not quicken, the lady should be advised to take soft, sweet and cooled cooked rice of red säli, along with meat soup of falcon, fish, gayal cow, peacock, cock, and partridge added with ghee or soup of black gram or soup of radish added with plenty of ghee. Moreover, she should be massaged frequently with lukewarm oil in the regions of abdomen, pelvis, groin, thigh, waist, sides and back. [28]

If the pregnant woman suffers from udāvarta and constipation in the eighth month and is not fit to be managed with unctuous enema, she should be treated with non-unctuous enema which may alleviate the disorders. Udāvarta, if neglected, may cause sudden death of the woman along with foetus or of the foetus alone. (In this condition) the decoction of the roots of vīraṇa, säli, ṣaṣṭika, kuśa, kāṣa, ikṣuvālikā, vetasa and parivyāḍha and also of bhūtika, anantā, kāśmarya, paruṣaka,
madhuka and mṛdwikā prepared in milk added with half water containing the paste of priyāla, bibhītakamajjā (seed pulp) and sesamum seeds and a bit of salt should be used lukewarm as non-unctuous enema. When constipation is relieved, she should be sprinkled with lukewarm water and given stabilising and non-burning food. Thereafter in the evening she should be treated with unctuous enema by the oil cooked with sweet drugs. These enemas should be administered to her in bending down position. [29]

If the foetus dies in the womb due to excessive aggravation of doṣas or excessive use of sharp and hot things, or suppression of the urges of wind, urine and faeces, or anger, grief, envy, fear, terror etc. or other over-exertive actions by the woman, her abdomen becomes still, stiff, blown up, cold and stony hard containing the foetus devoid of quickening. Besides, there is severe pain, labour pains donot arise, there is no discharge from vagina, eyes are slackened; she feels darkness before eyes, pain, giddiness, dyspnoea and intense restlessness. The natural urges also do not appear properly. These are the signs and symptoms of a woman having a dead foetus. [30]

Some advise application of the measures prescribed for expulsion of placenta in order to treat the foetus which is converted into a foreign body. Other recommend the incantation of mantras as prescribed in the Atharvaveda while others advise its extraction by an experienced surgeon. If the foetus be an immature one, then after extraction of the dead foetus, the woman should first be given adequate drink of any of the surā, sīdhu, ariṣṭa, madhu, madirā and āsava (types of wine) in order to cleanse the uterus, to induce forgetting of pain and to provide
exhilaration. Thereafter she should be given saturating, strength-protecting but non-fatty diet or gruel etc. that are suitable for the moment till the moisture of doṣa and dhātu is absorbed. Afterwards she should be managed with administration of uncting substance, enema or diet processed with the drugs of appetiser, vitaliser, bulk-promoting, sweet and vāta-alleviating groups. In case of mature foetus, she should be managed with uncting on the same day when the foetus is extracted. [31]

If the foetus is developing without any disorder, the following monthly regimen is advised. During the first month if there be suspicion of conception, the woman should take unprocessed milk cold and in adequate quantity at food times. She should take only the wholesome food morning and evening. During the second month, only milk cooked with sweet drugs; during the third month, milk added with honey and ghee, during the fourth month she should take 10 gm. of milk-butter; during the fifth month ghee extracted from milk, during the sixth month the above ghee cooked with sweet drugs; the same may be continued in seventh month as well. Women say that during this month because of appearance of hairs in the foetus, they cause burning sensation in the mother but Lord
Atreya does not approve it. He says that due to pressure of the foetus vāta, pitta and kapha reaching the chest give rise to burning sensation, then itching which in turn causes kikkisa (streaking of skin). To ameliorate this condition, she should take in food times butter processed with sweet drugs alongwith the decoction of kola (jujube). Besides, her breast areola should be massaged gently with the paste of sandal and lotus stalk; or the powder of dhātakī, mustard and madhuka; or the paste of kutaja, arjaka seeds, musta and haridrā; or the paste of nimba, kola, tulasī and maṇjiśṭhā; or triphalā mixed with blood of prṣat (spotted deer), deer and rabbit, massage with oil cooked with karavīra leaves and sprinkling with water processed with jāti and madhuka should be applied. When itching is felt, scratching of the part should be avoided so that the skin may not be torn or disfigured. If the itching be intolerable, it may be overcome by anointing and rubbing. During the period she should be kept on a diet consisting of sweet, vāta-alleviating articles, in a small quantity, free from fat and salt with a little after-drink of water. During the eight month she should take milk gruel added with ghee in food times. But Bhadrakāpya contradicts it on the plea that it causes the disorder of paṅgalya (tawniness) in the foetus. On this Lord Punarvasu said-the risk of the disorder of paṅgalya may be there but it does not indicate in any way that the above regimen should not be applied. (Rather in my opinion), the women following this remains free from disorders and gives birth to a child endowed with excellent health, strength, complexion, voice and compactness and the best in the entire clan. During the ninth month she should be treated with unctuous enema with the oil cooked with sweet drugs. A swab soaked with the same oil should be placed inside the vagina to lubricate the seat of foetus as well as the entire genital tract. If the regimen as mentioned above is followed from the first to the ninth month, it softens the entities which hold the foetus, womb, waist, sides and back of the woman at the time of delivery, wind gets in normal course, urine and faeces in normal state get through the passage easily; skin and nails also become soft, strength and complexion are improved and she delivers the child as desired, excellent and healthy with ease and in time. [32]

Before the ninth month the maternity home should be constructed in a place freed from bones, gravels and earthen pieces and in a ground having soils of good
look, taste and smell. The door should be facing to the east or the north. It should be made of the wood from bilva, tinduka, iṅguda, bhallātaka, varuṇa or khadira or other trees recommended by the brāhmaṇas well-versed in Atharvaveda. It should have excellent living space, plastering, roofing and door pans and should be provided with, by a good architect, fireplace, water store, place for wooden mortar, lavatory, bathroom and kitchen. The home should be comfortable for all the seasons. [33]

The materning home should be equipped with the following drugs and appliances—ghee, oil, honey, rock salt, sauvarcalā, kāla and bīḍa salts, viḍāṅga, kuṣṭha, devadāru, sūṁṭhī, pippali, pippālimūla, gajapippalī, maṇḍūkaparṇī, elā, lāṅgalī, vacā, cavya, citraka, hiṅgu, sarṣapa, laśuna, kāṭaka, kanakaṁkā, nīpa, atasi, balwaja, bhūrja, kulattha, maireya, surā and āśava (types of wine), two stone slabs, two pestles, two mortars, one untamed bull, two sharp golden and silver needles, sharp instruments made of steel, two cots made of bilva wood, fuel of the wood of tinduka and iṅguda. Apart from these appliances, there should be many multipara women possessing friendliness, constant attachment, good manners, presence of mind, affectionate nature, freedom from anxiety, endurance and favourable disposition. Brāhmaṇas well-versed in Atharvaveda should also be there. Besides these, whatever is deemed as necessary or advised by the brāhmaṇas and the elderly women should be provided there. [34]

In the beginning of the ninth month, on an auspicious day when the moon is auspicious and in conjunction with an auspicious star and in auspicious kāraṇa and muhūrtā offering pacificatory oblations to the fire, cow, brāhmaṇa, fire and water should be made to enter first. The grasses and water alongwith honey should
be offered to the cows and barley grains, flowers and auspicious fruits to brāhmaṇas who should be seated on their seats after offering them water first, and after saluting them and taking sips of water they should be requested to invoke blessings. Alongwith the chanting of auspicious mantras the woman should enter into the maternity home following the cow and brāhmaṇas and keeping them on right side. Then she should wait for the time of delivery. [35]

तस्यातु खलिमानि लिङ्गानि प्रजननकालममितो भवति; तद्यथा-कलयो गात्राणां, ग्लानिराननस्य, अक्ष्योऽशिष्यल्य, विमुक्तस्यनन्तैववच्चसि; कृष्णरससंसनम्, अभोगुल्लवं, बंक्षणवर्तिकोकुश्विनार्यायुष्मान्तस्य:; योनि: प्रक्षयम्, अनआभिलाभेऽवतः; ततोनन्तराव्रेयानां प्रादुर्यापूर्वकं, प्रसेकेन्त्त गर्भाभिस्मयः।।

These are the symptoms and signs of the approaching time of parturition-exhaustion of the body parts, malaise on face, laxity in eyes, feeling of the removal of bandage from the chest, coming down of the womb, heaviness in lower parts, pain in groin, perineum, waist, belly, sides and back; discharge from the vagina, lack of desire for food; thereafter starting of labour pains and flow of amniotic fluid. [36]

आवीपाैुषभे तु धृष्टी शयनं विविध्यामृहत्तरायणोपप्रतः। तद्यथासति स। ताँ ततः समानतः परिवार्य निःस्थगुणाः, ख्रिया: पुरुषारी रात्रिकालसन्यो वारिष्ठाहिनीयापाः, सान्त्वनीयाचिक्षाः।।

At the onset of labour pains a bed should be prepared on the ground covered with soft bedding which she should sit on. Then the women having the said qualities should attend to her surrounding and consoling her with agreeable and sympathetic talks. [37]

सा चेदावीचिः संक्लस्यमाना न प्रजावेयतथायां ब्रह्मात्-उच्चिष्ठ, मुसलम-नयं गुह्वीव, अनेनेतदलीको धान्यपूण मुद्युषुरमिति मधुरस्यरुक्षुभम्भर चढ़क्रममच चात्तारचन्तैवतैः; एवमुपदिशये: ततुत्याह भवनानचवे।।

If, inspite of feeling labour pains, she does not deliver she should be told "get up, take one of the pestles and pound the grains put in the mortar slowly, now and then take deep breath and move in between." Some advise like this but it is not approved by Lord Ātreyas. He, on the contrary, says that severe exercise is always contraindicated for the pregnant woman particularly at the time of parturition because at the time in the delicate woman when all the dhātuṣ and doṣas are in
mobile state, vāyu impelled by the exercise with the pestle and getting opportunity may take away the life because the pregnant woman becomes treatable with difficulty particularly at that time. Hence the holding of pestle is discarded in the view of the sages while deep breathing and movements may be performed. She should be given the powder of kuśṭha, elā, lāṅgalakī, vaca, citraka, cirabilva and cavaya to smell which she should do frequently. Similarly the smoke of the leaves of bhūrja or the heartwood of śimśapā may be inhaled, in between she should be kneaded lightly after massaging with lukewarm oil in the regions of waist, sides, back and legs. By this manipulation the foetus moves down. [38]

When it is felt that the foetus leaving the cardiac region is entering into (the lower part of) the abdomen, is being fixed into the brim of the pelvis, the labour pains are getting intensified and the foetus is moving downwards then at this stage she should be placed on the cot and be advised to strain. In her ear some favourite lady should recite the following mantras—"Kṣitirjalam" etc. (May Prthivī, Ap, Tejas, Vāyu, Viṣṇu and Prajāpati always protect you, the pregnant one, and promote the delivery of the foetus. O having auspicious look! you, the undistressed one, may deliver the undistressed son having lustre like that of kārttikeya and also protected by him. [39]

The women having the said qualities should advise her like this—"do not strain until the pains appear because who does so her effort goes in vain, moreover, her progeny becomes abnormal and deformed or afflicted with dyspnoea, cough, phthisis and spleen. As one does not get or gets with difficulty while making efforts for the unimpelled urges of sneezing, eructation, flatus, urine and faeces, similar is the fate of the woman who strains for the delivery of the foetus untimely.
On the other hand, as the suppression of the impelled urges of sneezing etc. gives rise to afflications, the non-straining for the delivery of foetus in time produces similar results. She should be asked to follow the instruction. Accordingly, initially she should strain mildly then gradually with stronger effort. While she is straining, the other women should speak in her ears—'just delivered a worthy son.' Thus she is filled with joy. [40]

When she has delivered the child, immediately it should be observed whether placenta has been expelled or not. In case, it has not come out, one of the attending women should press strongly above the navel with the right hand and hold her on the back with the left one and thus shake her body strongly. The pelvic region should be rubbed with her heel. Her buttocks should be held fastly and be pressed strongly. The throat and palate should be touched with her hair braide. The vagina should be fumigated with the leaves of bhūrja, kācamani and slough of the serpent. She should be asked to drink the paste of kuṣṭha and tālīsa mixing it in the soup of balwaja or strong spirituous portion of maireya and surā (types of wine), or the soup of horse gram, or decoction of māṇḍūkaparṇī and pippali. The paste of small elā, dewadāru, kuṣṭha, śunṭhi, vidaṅga, pippali, kālāguru, cavya, citraka and upakucikkā; or cutting the right ear of the living untamed bull and pounding it on grinding stone should be kept for an hour in one of the decoctions of balwaja etc; the liquid portion of this should be administered to the patient. A cotton swab soaked in the oil prepared with śatapuspā, kuṣṭha, madana and hiṅgu should be placed in her genital tract. Thereafter unctuous enema should be administered to her. The above liquid preparation added with madanaphala, devadāli, ikṣvāku, dhāmārgava, kuṭaja, kṛtavedhana and gajapipalī should be used in the form of non-unctuous enema. This non-unctuous enema leads to expulsion of the
adhered placenta along with flatus, urine and stool because vāyu does not tend to move contrarily. Flatus, urine and stool and other internal excrements cause adherence of placenta. [41]

While the steps are being taken to expel the placenta, the following actions should be performed in respect of the newly born child, such as—rubbing of stone pieces at the root of the ears, sprinkling of cold or hot water over the face, thus he recovers the vital breath stopped due to distress so far. If the foetus is devoid of movements, he should be fanned with a winnowing basket having black flaps till he recovers. (all the above measures may be employed). When he recovers the breath and becomes normal, he should be bathed and cleaned well with water.

Thereafter, his palate, lips, throat and tongue should be cleansed with the help of a finger having nail well-cut and putting a well-washed, cushioned cotton swab. After washing his mouth, his anterior fontanel in head should be covered with a cotton swab soaked in some fatty substance. Then vomiting should be induced by administering ghee added with rock salt. [42-43]

Then the processing of the cord for which the procedure is explained hereunder. After fixing the point at eight fingers from the uniblical attachment the cutting point should be held tightly on both sides and cut with a sharp, half-edged instrument made of gold, silver or steel. The end of the attached portion should be tied with thread and attached loosely to the neck of the foetus. If the cut portion suppurates, it should be massaged with the oil prepared with the paste of lodhra, madhuka, priyaṅgu, devadāru and haridrā. The powder of the above drugs may also be applied over the part. Thus the processing of the cord is described well. [44]
On improper processing of the cord, there is risk of the complications such as āyāmottundita (vertical swelling), vyāyāmottundita (horizontal swelling), pīṇḍalikā (circular hardness), vināmikā (marginal swelling) and vijṛmbhikā (umbilical hernia). This should be treated, according to severity, with massage, anointing and bathing with ghee which are free from burning effect and are able to alleviate vāta and pitta. [45]

After the birth rite of the child should be performed such as-first he should be given to ingest the combination of honey and ghee processed with mantras as prescribed in scriptures. Thereafter by the same method, the right breast should be advanced to be suckled (by the child). A water-pitcher processed with mantras should also be kept on the side of his head. [46]

Now the measures for his protection should be adopted. The maternity home should be surrounded by the branches of ādānī, khadira, karkandhu, pīḷu and paruṣaka. The seeds of mustard, linseed, rice and kaṇakaṇikā should be scattered all over the maternity home. The oblation of offering of rice to the fire should be performed continuously twice a day till the naming rite is solemnised. At the door after the threshold a wooden pestle should be kept obliquely. A cloth packet containing vacā, kuṣṭha, coraka, hiṅgu, mustard, linseed, garlic, kaṇakaṇikā and other drugs repelling evil spirits and well-tied should be kept at the front door. The same should be worn by the mother as well as the child in the neck, and also put in cooking vessels, water jars, cot and both the panels of the door. There should be
fire burning constantly with the fuel of kanakanikā and tīṇḍuṅka wood within the maternity home. The said attending women and favorite friends should keep up the whole night near the mother for ten or twelve days. Moreover, gifts, auspicious rites, blessings, praises, songs, playing musical instruments should be performed continuously in the home which should be amply provided with food and drinks and be full of affectionate and happy persons. The brāhmaṇa proficient in the Atharvaveda too should continuously offer propitiatory oblations to the fire both the times for the well-being of the child as well as the mother. Thus the protective measures are said. [47]

When the mother feels hunger one of the fats—ghee, oil, muscle-fat, marrow—should be given to her according to suitability in the maximum quantity and mixed with pippalī, pipalīmūla, cavya, citraka and sunthī. After she has taken the fat, her abdomen should be massaged with ghee and oil and wrapped round with a big clean cloth bandage so that vāyu may not find space to produce disorder. After the fat is digested, she should take in proper quantity liquid gruel prepared with pippalī etc. and added well with unctuous substance. She should take sprinkles with warm water both the times before the intake of fat and gruel. Thus maintaining for five or seven days she should be saturated gradually. This is the code of healthy conduct for the woman having recently delivered. [48]

If any disorder inflicts her during the period, it is curable with difficulty or is incurable because of the diminution and laxity of all dhātus caused by the growth of foetus and emptiness due to straining, pain, discharge of fluids and blood. Hence she should be treated with proper method particularly by applying massage, anointing, sprinkling, bath, food and drinks prepared with appetiser, vitaliser, bulk-promoting, sweet and vāta-alleviating drugs because the women having delivered particularly have vacant body. [49]
On the tenth day, the mother along with the baby having taken bath with water containing all aromatic drugs, white mustard and lodhra, having put on light, undamaged and clean cloth, wearing auspicious, desirable, light and splendid ornaments, having touched auspicious objects, having worshipped the appropriate deity should receive blessing invocations from brāhmaṇas possessing hair-lock on the crown of the head, white dress, and no deformity. Then the baby having been placed on the pack of undamaged cloth should be admitted with his head towards the east or the north. Thereafter father of the baby should say that the child is offering salutation to the deity and brāhmaṇas and having said so, the child should be given two names—one based on the constellation at the time of his birth and the other popular name for day to day use. Of them, the popular name should begin with ghosa (sonant) alphabets and end with antastha (semi-vowel) or usma ones. Besides, there should not be a letter with vṛddhi (diphthong), it should be similar to that in preceding generations and should not be newly established. The constellatory name is similar to the deity of the constellation consisting of two or four letters. [50]
After the naming ceremony is over, the child should be examined for the knowledge of the span of his life. These are the features of the children blessed with a long life such as—discrete, soft, sparse, oily, deep-rooted and black hairs; firm and thick skin, naturally well-endowed, slightly bigger in size, proportionate and umbrella-like head; broad, firm, even, united well with the temporals, endowed with upper signs (three transverse lines), corpulent, wrinkled and half-moon-shaped forehead, ears thick, having large and even flaps, equal, elongated downwards depressed at the back, having compact tragus and big meatus; eye brows slightly hanging downwards, disjoined, even, compact and large; eyes equal, having concentrated vision, with clear divisions and subdivisions, strong, lustrous and having beautiful front and corners; nose straight, with large nostrils, well-ridged and slightly depressed at the tip; mouth big, straight and having well-set teeth; tongue having sufficient length and breadth, smooth, thin and with normal colour; palate smooth, well-developed, hot and red; voice profound, not poor, sweet, echoing, deeply risen and patient; lips neither too thick nor too thin having proper breadth, covering the mouth and red in colour; large jaws; round, and not very large neck; broad and well-developed chest; hidden xiphisternum and vertebral column; distant breasts; unbending and stable sides; arms, legs and fingers round, developed and long; hands and feet big and developed; nails stable, round, unctuous, coppery, high and tortoise-shaped; navel whirled clock-wise and deep; waist 1/3 less than chest (in breadth), even, having well-developed muscles; buttocks round, with firm and developed muscles, not too elevated; thighs tapering downwards, round and well-developed; shanks neither too corpulent not too thin, resembling that of deer's foot, with hidden blood vessels, bones and joints; ankles neither too corpulent nor too thin; feet possessing the above features and tortoise-shaped. (Apart from these anatomical features) the functions relating to flatus, urine, stool and sexual organs and also sleep, vigil, exertion, smiling, weeping and suckling as normal indicate the long life-span. Other entities also, which are not mentioned here, if endowed with normal features, are desirable while the contrary ones are undesirable for long life. Thus the features of the person having long life are explained. [51]
Now (I) will explain the examination of wet-nurse. One should say—'bring the wet-nurse which belongs to the same caste, in youthful age, submissive, free from impatience, deformity, addictions, ugliness and loathsomeness; born in the same place, not mean-minded or indulged in mean acts, born in a good family, having affectionate disposition towards children, free from diseases, having living male children, having profuse lactation, free from carelessness, not sleeping on excrements, not married to a man of lower caste, skillful in management, clean, having dislike for uncleanness and endowed with excellence of breasts and breast milk. [52]

The excellence of breasts consists of breasts not too high, too long or too corpulent; having nipples of appropriate size and easy in suckling. Thus is the excellence of breasts. [53]

The excellent milk has normal colour, smell, taste and touch; dissolves completely in water if milked in a water-pot because of its (watery nature). Such milk is nourishing and health-giving. Thus is the excellence of breastmilk. [54]

The breast-milk having contrary characters should be taken as abnormal. The features are—the breast-milk having blackish or reddish colour, astringent as subsidiary taste, non-sliminess, unmanifest smell; which is rough, thin, frothy, light, non-saturating, emaciating and causing vātika disorders should be known as affected by vāta. That which has blue, yellow or coppery tinge; bitter, sour or pungent as subsidiary tastes, fleshy or bloody smell, too hot and causing paittika disorders should be taken as affected by pitta and that which is exceedingly white and sweet, has salty as subsidiary taste, smell as that of ghee, oil, muscle-fat and marrow, is slimy, thready, precipitating in water and causing kaphaja disorders should be known as affected by kapha. [55]
If according to the specific features of these three disorders of breast-milk, emesis, purgation, non-unctuous and unctuous enema are administered in respective disorders according to doṣas, the disorders are alleviated. Food and drink of the woman having affected breast milk should consist mostly of barley, wheat, śāli and śaṣṭika (types of rice), mudga, hareṇu and horse gram (pulses), surā, sauvīraka, maireya and madaka (fermented liquors), garlic and karaṇja (vegetables). Measures should be applied after considering the specific morbidity of the breast-milk. Administration of the decoction of pāṭhā, śuṅṭhī, devadāru, musta, mūrvā, guḍūcī, indrāyava, kirāṭatikta, kaṭukarohini and sārivā is commended in these disorders. Moreover, the use of other bitter, astringent, pungent and sweet drugs is recommended keeping in view the specific disorder, dosage and time. Thus galacto-depurant measures are said. [56]

Galactogogues are wines except sīḍhu, domestic, marshy and aquatic vegetables, cereals and meat, food predominant in liquids, sweet, sour and saline items, herbs possessing latent, milk, rest and use of the decoction of the roots of vīraṇa, śaṣṭika, śāli, ikṣuvaḷikā, darbha, kuṣa, kāśa, gundra and itkaṭa. Thus galactogogues are said. [57]

When the wet-nurse has sweet, copious and pure milk, she should take bath, apply after-paste, put on white dress and wear one of these herbs—ainḍri, brāhmī, satavirā, vātāyapuṣṭi, viṣvāksenakāntā. Then taking the baby with his face towards the east, she should made him suckle the right breast first. Thus the procedure about the wet-nurse is said. [58]
Hereafter (I) will describe the nursery for the child. It should be well-planed by the architect. It should be spacious, beautiful, free from darkness and access of wind, well-ventilated, strong, inaccessible for various animals, rats and insects, distinct places for water, pounding, urinal, lavatory, bathroom and kitchen, comfortable in particular season, equipped with cot, chairs and beddings according to season. Moreover, protective measures, offerings, auspicious rites, oblations and expiatory rites should be performed well there and it should be full of clean and elderly persons, physician and affectionate people. Thus the method of nursery is explained. [59]

The cot, chair, beddings and coverings for the child should be soft, light, clean and perfumed. Those having contact with sweat, excrements and insects or soiled with urine and faeces should be discarded. If there be no additional ones, the same may be used after they are cleansed and dried and well-fumigated. [60]

For fumigation of clothings, cots, beddings and coverings barley, mustard, linseed, asafoetida, guggulu, vaca, coraka vayahstha, golom, jaṭilā, palaṅkaśā, aṣokarohini and slough of serpent mixed with ghee should be used. [61]

Amulets to be worn by the child be made of the tip of the right horns of the alive rhinoceros, deer, gayal or bull; the herbs like aindrī etc. or jivaka and ṛṣabhaka, or whatever the brāhmaṇas conversant in the Atharvaveda may prescribe. [62]

Toys for the child should be variegated, sound-producing, beautiful, not heavy, without sharp ends, those which can not enter into the mouth, are not fatal or terrifying. [63]
Frightening the child is not proper. Hence when the child weeps or does not eat or is attracted to somebody else, one should not try to subside him by frightening with calling the names of rākṣasas, piśācas, pūtāṇā etc. [64]

If some illness comes to the child, the physician after examining cautiously the constitution, etiology, prodroma, symptoms and therapeutic suitability and knowing about all the factors should start the treatment with sweet, mild, light, fragrant, cold and beneficial measures keeping in view the peculiarities of the place and time because the children are suited to such measures and they get prolonged relief from the same. In case of health, he should be maintained on the code of conduct for the healthy using the things contrary to place, time and his self-constitution. The unwholesome habits should be changed gradually to the wholesome ones and thus all unwholesome should be avoided. Thus he attains the excellence of strength, complexion, body and life-span.

Thus the measures for fulfilling the desire to have a son are described following which properly one attains sufficient honour without any envy for others. [67]

Now the summing up verses—

The procedure of having a desired son which is said here in detail and full of ideas, if followed properly, enables one to attain sufficient honour without any envy to others.
This section is called as 'Śārīra' (pertaining to human body) because in this the entire body is studied in all aspects and also for knowing the godly and manly excellence of the same. [68-69]

Thus ends the eighth chapter on the principles of procreation in Śārīrasthāna in the treatise composed by Agnivesa and redacted by Caraka. (8)

Here ends the section on the study of human body.
CARAKA-SAṂHITĀ

5. INDRIYASTHĀNA

(SECTION ON THE SIGNS OF LIFE AND DEATH)
CHAPTER I

Now (I) shall expound the chapter on complexion and voice. [1]

As propounded by Lord Ātreya. [2]

The following entities should be examined by the physician desiring to know the remaining span of life with perception, inference and authoritative statements such as complexion, voice, smell, taste, touch, visual organ, auditory organ, olfactory organ, gustatory organ, tactile organ, psyche, inclination, cleanliness, conduct, behaviour, memory, facial expression, normalcy, morbidity, strength, malaise, intellect, exhilaration, roughness, unctuousness, drowsiness, initiation, severity, mildness, qualities (possessed by substance), diet, activities, digestion of food, management, mismanagement, disease, prodroma of diseases, complaints, complications, lustre, shadow, dreams, messenger, bad omens in the way, changed condition of the patient's residence, success of the therapy and application of remedy in disorders. [3]

Out of these entities to be examined, some do not relate to the person while others do. Those in the first category should be examined with authoritative statements and rationale while those in the second category by (observing the) normal constitution and morbidity. [4]
Normal constitution is governed by several factors such as birth (genetic factor), family, place, time, age and individuality. The entities of the persons are determined by these factors. [5]

Morbidity is of three types—that caused by bodily marks, that caused by diseases and that caused by other factors. [6]

The first type of morbidity is that which is caused by the bodily marks due to past deeds. Certain bodily marks are fixed in some body parts which produce abnormality by getting opportunity in favourable times. (1)

The second type of morbidity is produced by obvious diseases which are described in the chapter on diagnosis in respect of their etiology. (2)

The third type of morbidity is caused by factors which are not etiological in nature but resemble them in effect. In fact, it appears without any apparent cause and indicates the measure of the life-span particularly the signs of imminent death due to decadence of life. The physicians pay due importance to this and describe this for the knowledge of life (and death). Based on this (I) will explain the signs observed in the person which indicate his imminent death. This is the gist, (I) will explain it in detail further. [7]

First of all (I will take) the topic of complexion. Black, sky-like, skylke-fair and fair—these are the normal shades of complexion of the body. There may be other shades which should be known from the simile or the experts. [8]
Blue, blackish, coppery, green and white-these types of complexion are pathological in comparison with the earlier (normal) ones and appear for the first time. These normal and abnormal shades of complexion of the body are said.

Normal complexion in one half and abnormal one in the other half of the body demarcated clearly as left and right, front and back, upper and lower or internal and external should be known as arista (fatal sign) of the patient. Such demarcation of complexions in face and other parts too indicate death (of the person).

Similarly, on this line, malaise and cheerfulness, roughness and unctuousness are described.

In the same way, appearance of any of the abnormal complexions in nails, eyes, face, urine, faeces, hands, feet, lips etc. particularly in patients with diminished strength, complexion and sense indicates the loss of life.

Appearance of any of the abnormal complexions in face and other parts too indicate death.

Normal complexion in one half and abnormal one in the other half of the body demarcated clearly as left and right, front and back, upper and lower or internal and external should be known as arista (fatal sign) of the patient. Such demarcation of complexions in face and other parts too indicate death (of the person).
The voices resembling those of swan, demoiselle crane, felly of wheel, kettle-drum, house sparrow, crow, pigeon and jharjhara (a sort of drum) are taken as normal. Other such voices may be known from simile or the experts. The abnormal voice is like that of sheep (or goat) and is feeble, subdued, indistinct, choaked, faint, poor and stammering and such other types of voice too which are abnormally different from the earlier ones and appear for the first time. Thus normal and abnormal voices are described. [15]

Sudden appearance of the abnormal types of voice, presence of various voices or of various types of one voice is regarded as inauspicious. Thus the topic of voice ends. [16]

Thus the topics of complexion and voice are said properly for the knowledge of the signs indicating death. [17]

The abnormal complexion, if arises in the entire or half of the body without an apparent cause, indicates death.

In one half of the face is blue, blackish, coppery or reddish and the other one has different complexion, it is a fatal sign.

If the half is unctuous and the other half is rough, malaise in one and cheerfulness in the other is the sign of the dead.

Black moles, moles, feckles and various streaks appear suddenly on the face of a patient who is about to expire.

Here are the verses—
Flower-like signs in the nails or teeth, muddy coating on teeth and powder-like substance on teeth are the signs of death.

Abnormal colour in lips, feet, hands, eyes, urine, faeces and nails in weak patient is fatal.

The patient whose lips are blue (cyanotic) like ripe jāmuna fruits should be regarded as one devoid of life-span and about to die.

If one or several abnormal voices suddenly appear in a decaying patients, it indicates death.

Whatever other abnormalities of voice and complexion are found in a patient devoid of strength and flesh, they indicate the advent of death. [18–26]

Now the summing up verse—

Thus are said complexion and voice for knowing the signs of death. One who is well acquainted with these, does not get confused in deciding the life-span. [27]

Thus ends the first chapter on complexion and voice in Indriyasthāna in the treatise composed by Agnivesa and redacted by Caraka. (1)

CHAPTER II

अश्वातः पुष्पिकर्मिन्द्रयं व्याख्यात्स्यामः । १०१।।

Now (I) shall expound the chapter on flowered person. [1]

इति ह स्माह भगवानात्रेयः । १०२।।

As propounded by Lord Ātreya. [2]

पुष्पं बया पूर्वरूपं फलस्यहे भविष्यतः । तथा लिङ्गसूत्रियां पूर्वरूपं मार्ग्यतः । १०३।।

As flower is manifestation preceding the would-be fruit, the fatal signs known as 'ariṣṭa' precede death. [3]
Sometimes, a flower may not be followed by a fruit or a fruit may appear without a preceding flower but the arisen fatal signs do not faint away without (leading to) death; on the other hand, there is no death which is not preceded by the fatal signs. [4-5]

Taking other resembling signs wrongly as the fatal ones, not knowing as such the signs which are not fatal and not ascertaining the real fatal signs—all this is due to intellectual error. [6]

In order to furnish knowledge in this respect, I will describe various flowered cases having various types of signs preceding death. [7]

The person who emits constant fragrance resembling that of various flowers like a blossomed forest with many trees and creepers is said as ‘flowered’, with fatal signs and by the end of the year certainly gives up the body (dies).

If, in the patient’s body, a physician perceives undesirable smell—collectively or individually, the patient should be taken as flowered.

Whether bathed or not, if the body becomes resort of desirable or undesirable smells alternatively and without apparent cause the patient is said as flowered. For instance—sandal, kuśṭha, ṭagara, aguru, honey and garland (with desirable smell) and urine, faeces, corpses or carcasses (with undesirable smell). Other smells of various types and of various sources may be known as abnormal from inference. (I) will tell about another sign in respect of smell. As a general
rule, on the basis of which a physician should predict the death of (a patient). The patient who gets smell desirable or undesirable in the body suddenly and without an apparent cause does not survive till the end of the year. This is the information about smell. [8–16]

Hereafter the informations about the taste arisen in the body of patient will be described properly. The taste of the body in normal persons gets two types of changes in the last moments. Some of the tastes become un-pleasant while others become exceedingly pleasant. This sort of abnormality may be known by inference because how a man would receive the taste of another man. Flies, lice, stinging insects and mosquitoes get away from the body with unpleasant taste of a person who is about to die. (On the other hand), flies are attracted constantly to the exceedingly sweet body of a patient who is ripened enough for the time (death) even after bath and application of cosmetics. [17–22]

Now the summing up verse--

In general the signs of the flowered person in respect of taste and smell have been described by me. One should predict death on their basis. [23]

Thus ends the second chapter on the flowered person in Indriyasthāna in the treatise composed by Agnivesa and redacted by Caraka. (2)
Now (I) shall expound the chapter on palpable entities. [1]

As propounded by Lord Ātreya. [2]

The signs of imminent death relating to complexion, voice, smell and taste have been said separately. Now hear about the touch as well. [3]

One desiring to know the remaining span of life of a patient mainly by touch should palpate his entire body with his normal hand or should get it palpated by somebody else. While palpating the body he should know the following entities such as—loss of pulsation in body parts having constant pulsation, presence of coldness in those which are always hot. Similarly hardness of the soft ones, coarseness of the smooth ones, absence of the existent ones, looseness, dislocation or falling down of joints, loss of flesh and blood, hardness, excessive perspiration, or stiffness and any other such palpable sign having excessive morbidity and with no apparent cause. Thus the features of palpable entities are said in brief. [4]

This is being explained in detail—if on palpation feet, knees, thighs, buttocks, abdomen, sides, back, vertebral column, hands, neck, palate, lips and forehead individually are felt as sweating, cold, stiff, hard or devoid of flesh and blood, it should be known that the patient will die in a short time. On palpation if his ankles, knees, groins, anus, testicles, penis, navel, shoulder, breast, wrist joint, ribs,
jion, nose, ears, eyes, eyebrows, temples etc. are found separately as loosened, de-ranged, fallen or dislocated it should be known that the person will die soon. [5]

Moreover, his inspiration, carotid regions, feet, eyelashes, eyes, hairs, body hairs, nails and fingers should be examined. If his inspiration is too deep or too shallow he should be taken as dying. If his carotid regions are not found pulsating, he should be taken as dying. If his teeth are scattered about, excessively white and having gravels, he should be considered as dying. If his eyelashes are matted, he should be known as dying. If his eyes are devoid of normalcy and having abnormalities such as—too much sunk, too much slanted, exceedingly unequal, excessively loose, too much lachrymated, constantly open, constantly closed, with excessive blinking and opening of eyes; perturbed, reverted, diminished or de-ranged vision; blindness of mongoose or pigeon (colour blindness), red like fire-brand, having excessively one of these colours—black, yellow, blue, blackish, coppery, green, deep yellow and white—he should be known as dying. One should pull out his hairs and body hairs, if they come out without pain, he should be taken as dying. If in his abdomen blackish, coppery, blue, deep yellow or white veins are prominent, he should be known as dying. If his nails are devoid of flesh and blood and have colour like that of ripe jāmuna fruits (cyanosed), he should declared as dying. One should pull out his fingers, if they do not give rise to cracking sound, he should be known as dying. [6]
One who knows various palpable entities by palpating the patient, he does not confuse in knowing his life-span. [7]

Thus ends the third chapter on palpable entities in Indriyasthāna in the treatise composed by Agniveśa and redacted by Caraka. (3)

CHAPTER IV

Now (I) shall expound the chapter on sense organs. [1]

As propounded by Lord Ātreya. [2]

The perception pertaining to the sense organs which is abnormal and arisen without an apparent cause is indicative of death. This is in general about the inauspicious signs relating to the sense organs and is described again in detail hereafter. [5–6]

The patient who sees the sky as solidified (like earth) or the earth like the sky (void), both in contradiction, attains death. [7]

One who sees the air moving in the sky but does not visualise the kindled fire should be taken with life lost. [8]
If in a clean water, stable or flowing, and without having a net one sees net, he is deprived of life. [9]

While awake if one visualises ghosts and various demons or some other surprising thing, he is unable to live. [10]

One who sees the normal-coloured fire as blue, lustreless, black or white goes to the seventh night (death). [11]

If one sees the rays of light without clouds, or clouds or lightening when there are no clouds, he attains death. [12]

Whether diseased or not if one visualises solar or lunar eclipse in their absence, it indicates his death.

If one sees the sun in night, or the moon in day or smoke arisen in absence of fire or lustreless fire in night, he is about to die.

When one is going to give up his existence, he sees brilliant objects as devoid of brilliance, or non-brilliant objects as brilliant ones or other objects devoid of their normal characters. The persons, at the end of life, see the objects as deformed, of different colour, in different number without an apparent cause. If one sees the non-visible objects or does not see the visible one—both types of persons die soon. [13-18]

One who hears sound when there is none or does not perceive the real one—both these types of person should be taken as almost dead. One who does not hear
the heat-sound after closing the ears with fingers, he should be known as devoid of life-span and should be discarded. [19–20]

One who perceives the goodness and badness of smell contrarily or does not perceive the smell entirely, he should be known as devoid of life. [21]

Even in absence of inflammation in mouth, if one does not perceive the taste sensation or perceives it with perversion, he is taken as ripened (for death) by the experts. [22]

If one perceives the touch sensations like hot-cold, coarse-smooth and soft-hard contrarily, he is about to die. [23]

Super-sensory perception without austere penance or methodical concentration of mind indicates death.

If one perceives the senses rightly inspite of incapability of the sense organs, it indicates death. [24-25]

If the healthy persons due to contrariety of intellect perceive the senses frequently in abnormal form though they are not so, they should be considered as almost dead. [26]

Now the summing up verse-

The physician who is possessed of the correct knowledge about the senses, is able to know the life and death. [27]

Thus ends the fourth chapter on sense organs in Indriyasthana in the treatise composed by Agnivesa and redacted by Caraka. (4)
CHAPTER V

Now (I) shall expound and chapter on prodromal signs. [1]

As propounded by Lord Ātreya. [2]

(I) will describe the prodroma of the incurable diseases separately in general as well as specific way for the advancement of knowledge of the physicians. If a patient of fever shows all the prodromal signs and symptoms mentioned in the context of fever, he becomes a victim of death. In other diseases too, if prodroma are found in such a way, it is a sure of death. [3-5]

Now (I) shall mention some of the severe prodroma which associate with the diseases and are followed by death. If a person due to excessive sexual indulgence, is affected with strength gradually decreasing and coryza gradually increasing, it leads to phthisis and eventual death. If a patient is carried to the south by dogs, camels or asses in dream, he is affected by phthisis leading to death. In dream, if one drinks urine with ghosts or is dragged by dogs, he gets attacked by fever which becomes fatal. [6-9]

If one sees the sky from nearby distance as (red) like a cloth dyed with lac, he gets affected by internal haemorrhage which cuases his death. If one, in dream, wearing red garland, red apparel, with his entire body red and while laughing frequently is dragged by a woman, he falls a victim to internal haemorrhage and dies therefrom. [10-11]
Excessive colic, meteorism, gurgling sound, debility and discolouration of nails etc. indicate the advent of gulma causing death eventually. In dream, if one gets in his cardiac region a spiny creeper growing, he is affected by gulma which is fatal. [12–13]

If, even on with slightest touch there is excessive tearing and wounds do not heal, such person would be affected by fatal leprosy. In dream, if lotus flowers arise in the chest of a person who is naked, bathed with ghee and pouring oblations to flame-less fire he dies of leprosy. [14–15]

It flies are attracted too much to the body of person even after bath and after-paste it indicates the advent of prameha which leads to his death. One who, in dream, drinks various fats in company of cāndālas and is bound by them, gets attacked with fatal type of prameha. [16–17]

Fixed look, exhaustion, agitation, inopportune confusion, restlessness and debility—these indicate the advent of insanity and consequent death.

The expert physician observing a person having dislike for food, loss of mind and urticarial rashes should declare him as a would-be case of fatal type of insanity.

One who is irritable, terrorised, rarely having smile on his face, and with excessive fainting and thirst, gets fatal insanity. One who, in dream, sinks in water while dancing with demons gets insanity which leads him to the other world.

While awake, if one sees darkness which is not existing and hears various non-existing sounds, he dies of epilepsy.

In dream, one who is carried away in reverse position by a ghost while intoxicated and dancing, is carried away by death preceded by epilepsy. [18–23]
One who, while awake, gets his jaws, carotid regions and eyes stiffened, becomes affected with fatal type of Bahirāyama (opisthotonus). If, in dream, one eats saskūli or apūpa (types of dietary preparations) and vomits similar matter, he lives no more after waking up. [24–25]

एतानि पूर्वीप्राप्तो यः सम्यगवबुध्यते । स एषामनुष्यः च फलं च शान्तमहिः ॥ २६॥

One who knows these prodromata well can understand their association (with diseases) and result (death). [26]

इमाभ्रायणपानाम स्वाभावान् दारुणानुपलक्ष्येत । च्वाधितानि विनाशाय कलेषाय महतेदंपि वा ॥ २७॥

यस्योपलक्ष्यो नायते वंशगुल्मलतादयः । वचारिः स विनायते स्वाये गौणधिमाच्छः वा ॥ २८॥

गुप्तपलक्ष्यो च च तदकालिः । ब्रह्मपरिप्रेयोऽधिकालमात्रविक्रमः ॥ २९॥

वंशवेच्छाओर्ं विलोकानुपलक्ष्योऽनुपलक्ष्यं च । संसज्ञति हि यः स्वाये यो गच्छन् प्रतितया ॥ ३०॥

भूषी गतिश्रुवपनावं वत्सीके वास् घनपनि । श्मशानाध्यतने स्वाये स्वाये वा । प्रतितया ॥ ३१॥

कलेहुक्तं स्वाये वा कुपे तयससुते । स्वाये पञ्जनं श्रीश्रेण शोतसा द्वियते च यः ॥ ३२॥

सम्महानं तथा धार्यः । प्रवृत्तविरङ्गने । विहृणलाभः । कलः । स्वाये वन्यप्रजायी च ॥ ३३॥

उपायसुल्क्ष्यः प्रायतः । पाददर्मणः । । हृदः । स्वाये प्रकृपितः । पितुभाषाविभूतस्मिन ॥ ३४॥

दत्तचत्त्राकर्षणक्षत्रेदतादीपवचाह्यः । पतनं वा विनाशो वा स्वाये भेदो नग्नस्य वा ॥ ३५॥

रक्तपुष्यः वनं भूमिम पापपक्कालिं विकामः । गुहावधारसंबाखः स्वाये च । प्रविश्यातः ॥ ३६॥

रक्तमाली हस्तश्रूवर्तः दक्षिणां दिशमु । दरूणाभविवस्य स्वाये कापितकुक्रन याति वा ॥ ३७॥

काशाविकासिमा न नानां दण्डाधिरिणम् । कृष्णानां रक्षणानां स्वाये नेच्छाति दर्शनम् ॥ ३८॥

कृष्णाम पप्पा निराचारा दीर्घोक्षेपनश्च । विरागमात्रिवत्स्य च वर्गविरुक्ति दर्शनम् ॥ ३९॥

हृद्विते दर्शनः । स्वयं रोगी वैष्णविन्ध्यति । अश्रुः । संशयं गतवा कालशेष प्रभुयते ॥ ४०॥

The following other severe dreams may also be known because they indicate death of or great calamity to the patient (such as)—if bamboo, shrub, creeper etc. arise on one's head wherein birds hide themselves and one who gets his head clean-shaved; one who is surrounded in dream by vultures owls, dogs and crows as well as by rākṣasa, preta, pīśāca (various types of demons), women, candāla, dravidians and Andhras; one who is stuck up in the bush of bamboo, canes, creepers, grasses and thorny herbs or falls down while going; if one falls down, in dream, on the ground full of dust, or ant-hill or ashes or cremation ground or ditch; if one drowns in turbid water, mud or dark well and is carried away swiftly by the current; in dreams, intake of fat, massage, vomiting and purgation, acquisition of gold, quarrel, bondage and defeat; loss of both the shoes, falling down of anklet (or socks) from both the feet, exhilaration and reproach by angry forefathers; falling or destruction of teeth, the moon, the sun, stone, god, lamp or eyes or breaking away of hills; if one enters, in dream, into a red-flowered forest, earth, abode of sinful acts, pyre or dense darkness of a cane; while wearing a red garland,

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laughing, loudly moves naked towards the south or to a dense forest alongwith a dog; in dream the vision of persons wearing ochre-coloured garments; ghastly appearance, naked, carrying stick, black-complexioned and red-eyed is not regarded as auspicious. The dream of a woman—black-complexioned, sinner, characterless, with long hairs, nails and breast, devoid of cosmetics, garaland and apparel—is just like the night of death.

These are the severe dreams which indicate the death of a patient while one devoid of illness, in rare cases, escapes even after reaching the doubtful point. [27-40]

A person sees severe dreams in critical period due to filling up of mind-carrying channels by exceedingly powerful three doṣas. A person comes across various fruitful or fruitless dreams in subconscious stage because of the mind leading the sense organs. [41-42]

Dream is known as of seven types such as—based on (1) visual experience, (2) auditory experience, (3) other experience, (4) strong desire, (5) imagination, (6) future consequences and (7) doṣas. [43]

Out of them, the first five are fruitless and also those experienced in day, and which are too short or too long. The dream experienced in early hours of night yields small result, if one does not sleep again after experiencing the dream, it is highly and immediately fruitful. If after experiencing an inauspicious dream one sees again a soothing and auspicious dreams just afterwards—it yields good result. [44-46]

Now the summing up verse—

The physician who knows these severe prodromal signs and dreams, does not take up the incurable cases due to ignorance. [47]

Thus ends the fifth chapter on prodromal signs in Indriyasthāna in the treatise composed by Agnivesa and redacted by Caraka. (5)
CHAPTER VI

What are the physical abnormalities, O great sage! which are to be discarded by
the physician and are not amenable to treatment. How this difficult question was re­
plied by Lord Ātreya as requested by Agniveśa, please listen.

The patient having severe pain in the upper part of the chest while speaking;
vomiting just after meal, indigestion, galloping debility, excessive thirst and cardiac
pain should be discarded by the physician. [3–6]

A physician should not prescribe medicines for the patient having deep-seated
hiccup and blood diarrhoea keeping in view the instructions of Ātreya. [7]

The patient already weak, if suffers from hardness of bowels and diarrhoea rarely
survives. [8]

If a weak patient suffers from hardness of bowels and excessive thirst is left
alone by the vital breath soon. [9]

If one suffers from fever in forenoon and severe dry cough alongwith debility
and emaciation, he is just like a ghost. [10]
If a patient of abdominal disease passes urine abnormally viscous and faeces as scabulous having lowered temperature and dyspnoea does not survive.

If one suffers from oedema which starting from abdomen spreads to the extremities, he is killed by the disease after putting the family members in great calamity.

One who has oedema in feet, calf muscles laxed and both the legs weakened should be discarded by physician.

A physician should not prescribe medicine for a patient who suffers from oedema in hand, feet, private parts and abdomen alongwith reduced complexion, strength and food. [11-14]

The patient who expectorates profuse sputum having blue or yellow colour or with blood should be discarded even from distance.

The learned physician should discard from distance a patient having horripilation, viscous urine, oedema, cough, fever and emaciation.

If a patient who is emaciated and weak gets afflicted with distressing aggravation of all the three doṣas, should not be treated.

Fever and diarrhoea at the end of oedema and oedema at the end of the former two particularly in a weak patient indicates death.

The patient who is anæmic, extremely emaciated, and has excessive thirst, abdominal distension and difficult respiration should be discarded by the learned physician. (15-19)

If a patient gets fainted with voilent movements of the body without having any relief and has diminished flesh, strength and diet, he is to die soon.
If severe diseases having conflicting sources of origin and treatment aggravate with galloping speed, the patient will die soon.

If there is instantaneous reduction of strength, understanding, digestion, flesh and blood, it indicates immediate death.

If one loses his health and normal constitution he is to die suddenly. [21–24]

Now the summing up verse—

These are the physical abnormalities which should be discarded. The wise do not find any success with treatment in these conditions. [25]

Thus ends the sixth chapter on physical abnormalities in Indriyasthāna in the treatise composed by Agnivesa and redacted by Caraka. (6)

CHAPTER VII

Now (I) shall expound the chapter on shadow and lustre. [1]

As propounded by Lord Ātreya. [2]

If the patient, in both eyes, has pupil alongwith iris with no vision at all though reflecting images, should not be treated. [3]

If there is any deformity observed in body parts in the shadow of the person in moonlight, sunlight, light of a lamp, water or mirror, he should be taken as ghost. [4]
Person projecting shadow as severed, torn, confused, diminished, exceeded, and other such despicable shadows should be taken as about to die if they are not caused by specific morbidity. [5–6]

If a person, even healthy, has his image distorted in respect of shape, measurement, colour and lustre should be considered as ghost. [7]

'Samsthana' means shape which may be symmetrical or asymmetrical. Measurement of persons is of three types—medium, short and tall. [8]

The image reflected in water, mirror, sunlight etc. according to measurement and shape (of the individual) is known as prāticchāyā (shadow) while chāyā, in restricted sense, means the shade based on lustre and complexion. [9]

According to five mahābhūtās, there are five types of chāyā having different features such as—the chāyā predominant in ākāśa is pure, blue, unctuous and lustreous. That predominant in vāyu is rough, blackish, reddish and lustreless. The chāyā predominant in agni (Tejas) is pure red, brilliant and charming. That predominant in ap is clear life pure vaidurya (cat's eye) and much unctuous. The chāyā predominant in prthivī is stable, unctuous, solid, smooth, sky-colour or white. Of them, the chāyā based on vāyu is despised while the other four are auspicious; the former causes death or great calamity. [10–13]

Prabhā (lustre) is due to tejas and is of seven types such as red, yellow, white, blackish, green, pale and black. Of them those which are developing, unctuous and large are auspicious while those which are rough, dirty and shortened are inauspicious. [14–15]
Chāyā (shade) invades complexion while 'bhā' (lustre) illumines the same. Chāyā is observed from nearby while bhā shines from a distance. These is none who is devoid of chāyā and prabhā; the different features of Chāyā and Prabhā arisen in certain times indicate the auspiciousness or otherwise for the person. [16-17]

The patient having jaundice in eyes, swollen face, depressed and emaciated temples, feeling of terror and high temperature should be discarded.

The patient while being lifted up gets fainted now and then does not survive for a week.

The patient afflicted with ascending and descending disorders simultaneously and with disordered grahanī, does not survive for a fortnight. [18-20]

If a person afflicted with a disease is emaciated and takes little food but excretes urine and stool in large quantity, he should be discarded.

(On the contrary), if a weak patient eats too much but passes scanty urine and stool should be regarded as a ghost.

If a person takes favourite and nutritious food but is constantly reduced in strength and complexion, he does not survive.

If a patient groans, respires profusely and passes diarrhoeic stools and is, at the same time, weak, afflicted with thirst and dryness of mouth, he does not survive.

One who has shallow respiration and irregular twitchings in the body is said as nearly dead by Ātreya Punarvasu.

The patient who has respiratory failure and abundance of mucus along with diminution of complexion, strength and diet, does not survive. [21-26]
The person with his eyes slanted upwards, and carotid regions constantly trembling along with debility, thirst and dryness of mouth does not survive.

If a patient has prominent cheeks (zygomatics), severe fever and cough, colic and dislike for food is not amenable to treatment.

If a patient has head, tongue and mouth revolved, eye brows dropped and tongue thorny he is just like a ghost.

If the penis is excessively shrunken and testicles too much pendulous or vice versa, it indicates patient’s death.

The patient whose muscles are wasted and is thus reduced to skin and skeleton, who is too weak and does not take food, lives utmost for a month. [27-31]

Now the summing up verse—

The expert physician who is well acquainted with these fatal signs earns the title of Āyurveda-vid' (well versed in science of life). [32]

Thus ends the seventh chapter on shadow and lustre in Indriyasthāna in the treatise composed by Agniveṣa and redacted by Caraka. (7)

CHAPTER VIII

A patient who projects inverted, crooked or headless image or shadow, should not be treated. [3]
A patient having matted eyelashes and obstructed vision should not be prescribed medicines.

A patient whose swollen lids do not meet together, who is consumptive and having oiliness in eyes is like a ghost.

If there are many clear lines and whirls in eyebrows and head without precedence and apparent cause it indicates death.

On appearance of this sign, the patients survive only for three days while the healthy persons utmost for six days. [4-7]

If a healthy or a diseased person does not feel the sensation on pulling and up-rooting of hairs, he does not survive beyond six days.

A patient whose hairs though un-oiled seem to be oiled, should be taken as having obstructed life-span and as such be discarded. [8-9]

A patient who is reducing but his nasal ridge becomes large and though not swollen looks as swollen should be discarded by the wise.

If the nostrils are too much dilated or too much constricted and the nose is crooked or dry—it indicates death.

Because of abnormality if face, ears and lips are white, blackish and excessively red respectively or the lips are blue (cyanotic), the patient does not recover from illness. [10-12]
If the patient, due to abnormality, has teeth white like bones, flowered and covered as with mud, he does not recover from illness and regain health.

The tongue as stiff, insensitive, heavy, much thorny, blackish, dry or swollen should be considered as the moving tongue of a ghost.

If a patient takes deep inspiration and shallow expiration with fainting he should be considered as having obstructed life-span and should be discarded by the wise.

Hands, feet, carotid regions and palate—these parts become excessively cold and hard or soft at the end of life.

The patient who rubs his one knee with the other one, fells down the legs after raising them and turns away his face frequently, does not survive.

The patient who cuts his nail tips with teeth, hairs with nails tips and scrapes the ground with wooden piece does not recover from illness.

One who gnashes teeth while awake, weeps and laughs loudly and does not feel pain, is not freed from illness.

The patient who beats the cot with leg while laughing, shouting and touching the upper orifices does not survive. [13-20]

The person expressing his dislike for all those entities which were very much liked by him previously and is deteriorating should be taken as about to die.

The patient who is about to die has his neck unable to keep the head on, back unable to take up the weight of his body and jaws unable to bear the morsel of the mouth.

Sudden rise of temperature in fever, thirst, fainting, debility and dislocation of joints—these signs indicate death.

If the patient suffering from pralepaka (hectic) type of fever has profuse sweating on face in early morning, the chances of his survival are rare.

If the food does not reach the pharynx, instead the tongue reaches there and there is extreme deterioration of strength, it indicates the end of life.
If repelling the forehands (of attendants) one revolves his head with distress, and has profuse sweating on forehead and looseness of joints he is about to die. [21-26]

Now the summing up verse—

The wise physician should observe attentively these signs in persons who are about to die because some of them after arising disappear in a moment and no sign goes without its consequence. [27]

Thus ends the eight chapter on inverted image etc. in Indriyasthana in the treatise composed by Agnivesa and redacted by Caraka. (8)

Now (I) shall expound the chapter on blackish sign etc. [1]

As propounded by Lord Atreya. [2]

CHAPTER IX

नवमोद्ध्यायः
The patient whose eyes are blackish, greenish and destroyed should be known as having reached the end of his life.

The patient who is unconscious having dryness of mouth and full of diseases should be considered as having obstructed life span and be discarded by the wise.

If the person suffering from paittika disorders has green views, blocked hair follicles, and desire for sour things he succumbs to death.

Pain in scapular regions, hiccup, haemoptysis, hardness of bowels, chest pain lead the patient of phthisis to death.

In the state of loss of strength and flesh, the diseases like vātavyādhi, epilepsy, leprosy, oedema, abdominal diseases, gulma, diabetes, phthisis and others become incurable and as such should be discarded by the physician.

If a patient having been relieved of hardness of bowels by purgation develops thirst and tympanitis, he should be considered as ghost.

One who, because of excessive dryness of throat, mouth and chest, is unable to drink anything does not survive.

If a patient develops weakness of voice, diminution of strength and complexion, and aggravation of disease without an apparent cause, it indicates death.

A wise physician should discard the patient who has developed respiratory failure, subnormal temperature, pain in groins and does not get any relief. [3-13]

The patient talking in feeble voice about his own approaching death and having auditory hallucinations should be discarded from a distance.

If the remission of diseases come suddenly with crisis particularly in a weak patient, his survival is taken as doubtful by Ātreya.

If the relations of the patient request the physician begging for his life, the physician should prescribe only the diet with meat soup and should not administer any evacuative therapy. If, after a month, there be no improvement even on intake of various meat soup, his survival is rare. [14-17]
If the sputum, stool and semen sink in water it indicates the end of patient's life. If the sputum has various shades of colour and sinks in water, the patient does not survive.

When Pitta following body heat reaches the temporals and causes disorder, the disease is named as saṃkhaka which kills the patient within three days.

The patient having frequent frothy haemoptysis and piercing pain in abdomen should be discarded.

Severe loss of strength and flesh, aggravation of disease and anorexia indicate the death of the patient within three fortnights. [18-22]

Now the summing up verses:

These signs in human beings arise at the approach of death. The physician should observe these and other similar signs. They all are observed but are not necessarily found in one person approaching death. Hence all the signs should be known. [23-24]

Thus ends the ninth chapter on blackish signs etc. in Indriyasthāna in the treatise composed by Agniveśa and redacted by Caraka. (7)

CHAPTER X

As propounded by Lord Ātreya. [2]
O Agnivesa! now I shall describe the signs of the person who is to die shortly and also the symptoms afflicted with which one does not live. Severe type of vātāsthīla (stone-like enlargement with predominance of vāta) quite aggravated and located in the cardiac region associated with excessive thirst causes sudden death.

If vāyu, while moving in body, slackens the calf regions and makes the nose crooked, it causes sudden death.

The disease causing hiccup and associated with drooped eyebrows and severe internal burning brings sudden death.

In a patient having loss of blood and flesh, if vāyu moves upwards and affects both the carotid regions equally, it takes away the life suddenly.

If vāyu moves suddenly from anus to navel and produces pain in a weak patient, it takes away the life suddenly.

If vāyu stretching the tips of ribs seizes the chest while the patient is having cold clammy perspiration and eyes dilated, it takes away the life suddenly.

If strong vāyu seizes both anus and heart particularly in a weak patient, it takes away the life suddenly.

If strong vāyu while seizing groins and anus produces dyspnoea in a patient, it takes away the life suddenly.
If vāyu causes cutting pain in navel, urine, head of the urinary bladder, and stool, it takes away the life suddenly.

If there is tearing pain in groins due to vāta along with diarrhoea and thirst, it indicates sudden death.

The patient whose entire body is pervaded by vāyu and who has diarrhoea and thirst, dies suddenly.

The patient whose body is swollen due to vāta along with diarrhoea and thirst, dies suddenly.

One who has got cutting pain in stomach along with diarrhoea and thirst dies suddenly.

One who has got cutting pain in intestines along with thirst and intense pain in anus dies suddenly.

If vāyu located in intestines, produces unconsciousness and stertorous breathing, it takes away the life suddenly.

Teeth as anointed with mud, face as if powdered, body parts having cold clammy perspiration indicate patient's sudden death.

A patient afflicted with thirst, dyspnoea, headache, fainting, debility, groaning and diarrhoea dies soon. [3-20]

Now the summing up verse—

One who knows these signs well, knows the life as well as the death of the mortals. [21]

Thus ends the tenth chapter on signs of sudden death in Indriyasthāna in the treatise composed by Aṅgīvaśa and redacted by Caraka. (10)
As propounded by Lord Ātreya. [2]

A patient who has poor digestion, no concentration of mind, diminished lustre, anxious disposition and restlessness goes to the other world within a year. [3]

A patient whose offering is not accepted by crows goes to the other world within a year to eat the offered bolus.

One who does not see Arundhatī (a star) situated near the seven sages (the great bear in the sky) faces the great darkness (death) by the end of the year.

The patient who gains or loses lustre, corpulence or wealth survives utmost for a year. [4-6]

Inclination, conduct, memory, sacrifice, intellect and strength—these six entities go away from the patient who is to die within six month. [17]

The patient in whose forehead is seen a beautiful network of unforeseen blood vessels does not survive beyond six months.

If the forehead of a patient is full of crescent-shaped streaks, it indicates his death within six months. [8-9]

If there are found tremors in the body, stupor, movements and speech like an insane, it indicates death within a month.

The patient whose semen, urine and stool sink in water and who dislikes his kins drowns in the waters of death within a month. [10-11]
If the extremities and the face are dried up or swollen without the main trunk of the body, it indicates death of the patient within a month.

Appearance of a crescent-shaped blue streak in forehead, head or pelvic region indicates death of the patient.

The patient in whose body masūrikā (chicken pox) erupts like coral beads and disappear instantaneously, dies soon.

If a patient having severe pressing pain in neck, glossitis and inflammation in inguinal glands, mouth and throat should be regarded as ripened (for death).

Excessive giddiness, delirium and breaking pain in bones—these three symptoms appear in a patient having noose of death (in his neck).

If a patient after fainting pulls out his hairs and is weak inspite of taking too much food like a healthy person should be taken as one impelled by death.

The patient who searches for his fingers and hands putting them before his eyes and smiles while having his eyes directed upwards and unblinking should be taken as blinded by death. The patient who being confused searches for something non-existing in bed, seat, body parts wooden furniture or wall should be taken as impelled by (death) time.

If a patient, due to mental confusion, laughs irrelevantly, licks his lips and has feet, hands and breathing as cold does not survive.

A patient having his mind covered with great tamas (the principle of ignorance) does not perceive even though looking at their kins or attendants who are calling him from nearby.

The wise physician finding absence and excess of ākāśa etc. (mahābhūtas) simultaneously in the patient's body should not prescribe medicines.

When diseases aggravate severely and mental strength deteriorates, the owner of the body (self) leaves his abode known as 'deha' (body).

At the approaching death, complexion, voice, power of digestion, strength of speech, sense organs and mind—all these diminish, and sleep comes ever or never.
The patients who develop dislike for physician, medicines, food, preceptor and friends should be known as having moved under control of the God of death. In these persons the disease advances while the medicament becomes ineffective. One should not take food from them nor should touch even water offered by them. [25-26]

The four legs of treatment endowed with effective properties even if combined together become useless in case of the patients having spent up their life-span because there can not be effect without a cause. [27]

The physician should examine the life-span of the healthy as well as the diseased. The entire fruit of this knowledge continues in the physician having attained the same. [28]

Now the summing up verse—

The signs (or marks) produced by the doṣas having trensecended the remedial measures and which pervade the entire body are known as 'ariṣṭa' (fatal signs).

Thus ends the eleventh chapter on poor digestion etc. in Indriyasthana in the treatise composed by Agniveśa and redacted by Caraka. (11)
The patient on whose head a powdery substance like that of cow-dung powder appears and on application of oil disappears, survives only by the end of the month.

One who, due to morbidity, runs here and there with drooped shoulders and legs rubbing together does not live longer.

The person whose chest goes dried up soon while all other parts are wet after bath and after paste, does not survive for a fortnight.

The patient for whom the physician, inspite his efforts, does not succeed in arranging the remedial measures, rarely survives.

If a remedy well-known, well-tried and administered properly does not succeed, the case may be considered as incurable.

The patient who does not achieve the fruit of the diet taken even if it is well prepared under the guidance of the physician rarely survives. [3-8]

Under the topic of the messenger, (I) shall mention the fatal signs observing which the physician should reject the case undoubtedly.
The physician seeing the arrived messenger as dishevelled or naked or weeping or unattentive should predict the death of the patient.

If the messengers come while the physician is asleep or cutting or breaking (something), the physician should not accompany them to their master (the patient).

If the messengers arrive when the physician is offering oblations to the fire or bolus to the forefathers, it indicates death of the patient.

If messengers arrive when the physician is speaking or thinking about inauspicious things, the patient dies.

If the messengers arrive when the physician is thinking or speaking about the dead, burnt or lost or other inauspicious things, it indicates patient's death.

If the messenger comes in a place or a time similar to the disease in properties, the physician should not treat the patient.

The messengers as anxious, frightened, hurried, terrorised and unclean; unchaste women, three in number, having deformities, or enunch indicate death of the patient.

If a physician observes a messenger having trouble in some organ, ascetic, diseased or engaged in harsh activities, he should not go with him.

If a messenger of the patient comes on a cart carried by ass or camel, it indicates the patient's succumbing to death.

Before meeting (while waiting for) the physician, if the messenger touches straw, chaff, flesh, bone, hairs, body hairs, nail, teeth, broom, pounding rod, winnowing basket, shoes, fallen leather, grass, wood, husk, charcoal, earthen cold or stone, it indicates death of the patient.

If the physician comes across bad omen while the messenger is conveying the message about the patient, the physician should not go with him.

If the physician, before, during or after receiving the message from the messenger, sees somebody diseased, dead or adorned like a dead, or something broken, burnt or destroyed; hears similar words, perceives intensely pungent taste or stinky smell like that of corpse or exceedingly harsh touch or other inauspicious entities it indicates death of the patient. Thus the topic about the messengers of the dying patients is described. [9-24]
Now (I) shall mention the protentous signs observed in the way or patient's house. Sneezing, crying, slipping, falling, angry expression, beating, refutation, despising; fall or deflection of cloth, turban, upper garment, umbrella and shoes; coming across the people afflicted due to death of somebody, falling down of sacred tree, flagstaff, flag or pitcher full of water; talking about death or inauspicious things, pollution with ashes or dust, crossing of road by cat, dog or serpent; cries of cruel animals and birds facing south, seeing cot, chair and vehicles stretched out—these have been said as inauspicious by the learned. The wise physician seeing or hearing these in the way should not proceed to the patient's a house. Thus are said the protentious signs observed in the way which are despised by the physicians.

Physician should also observe the protentous condition of the patient's house. Such as—going out of full pitcher, fire, earth, seed, fruit, ghee, bull, brāhmaṇa, gems, food and idol of gods while the physician enters; the physician while entering into the dying patient's house sees the five vessels as broken or flameless. The family members of the moribund person use the things which are cut, split, burnt, broken, kneaded or weak. The patient whose bed, clothes, vehicle, movement, eating and bird's perching are heard as inauspicious is not curable. The patient whose friends use beds, clothes, vehicles, or other accessories like dead bodied should himself be treated as dead. While cooking food for the patient, if the food gets exceedingly damaged or the fire gets extinguished even though there is no wind and the fuel is sufficient, it indicates incurability of the patient.

If earthen pots in the patient's house fall down or get broken frequently, the chances of his survival are rare. [32-39]
Whatever is described with details in twelve chapters in respect of the signs indicating death of the moribund persons will now be said in brief in other words. To repeat something in a different way provides better understanding of the ideas. It is not intended to repeat the same thing, too much in the same chapter, which has already been said earlier. [40-42]

Now (I) will describe the symptoms and change in condition, as proposed and accepted in traditions, indicating departure of the self who having lived in the body for the maximum period prepares to migrate out of the body after relinquishing the beloved vital breath, giving up the beautiful abode and entering into the final darkness when all the systems and organs are disintegrated such as—the vital breath is afflicted, understanding is obstructed, organs discharge, strength, activities recede, senses are lost, consciousness is isolated, restlessness and fear enter into the mind, memory and intellect leave away, modesty and grace get away, disorders
aggravate, ojas and lustre are lost, modesty and inclination totally change, shadows and shades get deranged, semen flows down from its location, vāyu takes abnormal course, muscle and blood get waisted, the types of agni disappear, joints get dislocated, smells get affected, complexion and voice get deranged, the body is dried up, head acquires fume and cow-dung-like powder, all the pulsating parts of the body get stiffened and devoid of pulsation, the qualities of body parts such as coldness-hotness, softness-hardness etc. change with contrariety, nails get flowered, teeth get muddened, eyelashes get matted, lines appear in head, drugs do not become available as desired, even if obtained they prove ineffective, many difficult diseases having various origins and remedies arise quickly by destroying the strength and ojas: during the course of treatment, inauspicious sound, touch, taste, vision, smell, activity and thoughts arise, fierce dreams appear, disposition of the patient changes on evil side, messengers show adverse signs, features of the dead come forth, normalcy goes down fastly while morbidity advances, all the protentous signs indicating death are observed. These are the signs of the moribund persons which have been said as proposed and accepted in tradition. [43-61]

The physician, though observing the signs of death, should not disclose the approaching death without having been requested for. Even on request, he should not express it if is liable to cause patient's death or affliction to somebody else. The experienced physician, without expressing patient's death should not be inclined to treat him after observing the fatal signs. [62-64]

In case the physician observes the signs as contrary to those of death, he should certainly tell about the approaching condition of health as indicated by favourable messengers, propentous signs in the way or the patient's house, the conduct and behaviour of the patient and availability of the desired medicaments. [65-66]
The physician should consider the approaching messenger as auspicious if he is of good conduct, exhilarated, having no deformity or deficiency in the body, praiseworthy, with white dress, head unshaved and without matting, similar in birth, dress and activity; coming on a cart not driven by camel or ass, not in early morning, evening inauspicious and cruel stars or constellations, rikta tithis (vacant dates as fourth, ninth and fourteenth date of the fortnight) noon, midnight, earth quake, solar or lunar eclipse, from inauspicious place, coming across protentious signs in the way and in unperturbed state. [67-70]

Auspicious signs in the way are as follows—seeing curd, barley, brāhmaṇas, bulls, king, precious stones, full pitcher, white horse, flag staff or flag of temples, fruits, half-boiled cereals, earthen saucers made in the form of girls and boys, one animal tied, ploughed land, kindled fire, white sweet balls and flowers, sandal, delicious food and drinks, cart full of human beings, milch cow, mare and women with her child; cukor, siddhārtha, sārasa (crane), priyāvādi, swan, śatapatra, blue jay, peacock, fish, goat, elephant tusk, conch, fruits of priyaṅgu, ghee, ornaments of horses, mirror, yellow mustard, gorochana; fragrant smell, white colour, sweet taste, auspicious voice of animals, birds and human beings, unfolding of umbrella, flags and banners, devotional songs, sound of kettle drums and conches, auspicious recitals, sounds of vedic recitation, soothing and favourable wind. [71-79]
Auspicious signs in the patient's house are as below—the family members including the patient endowed with auspicious conduct, respectful, favourable, abundance of materials, attainment of wealth, superiority and happiness, acquisition of the desired object with ease, administration of useful drugs and success thereby; dreams of climbing on house, palace, hill, riding on elephants, bull, horse and men; seeing the moon, the sun, fire, brähmanas; cows and women having lactation, swimming of oceans, advancement, getting out of difficulty, talk with pleased gods and forefathers, seeing white clothes, clean tank, receiving meat, fish, poison, unclean objects, umbrella and mirror, white flowers, journey on cart driven by horse and bull, journey to the east and the north, weeping, rising after fall and subduing enemies.

Presence of the symptoms of good psyche, devotion to physician and brähmanas, curability of the disease, absence of frustration—these are the signs of the recovery from illness. When the patient is free from illness the man having auspicious signs, attains strength, long life-span and great happiness and other desired objects.

Now the summing up verses—

In the chapter on cowdung-like powder the signs of death and recovery have been described in respect of messengers, dreams, patient's conduct, potentious signs, administration of drugs and success.

Thus this context has been explained properly which should be constantly examined by the physician. By this he attain success, standing reputation and wealth because of his success in the profession.

Thus ends the twelfth chapter on cowdung-like powder etc. in Indriyasthāna in the treatise composed by Agniveśa and redacted by Caraka.
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