

SAMHITĀ ADHYAYAN-1

PART - B
CARAKA SAMHITĀ
SŪTRASTHĀNA (CHAPTER 1-12)



DR. R. VIDYANATH

Scan
QR



Click
Here

CLICK TO INQUIRE

Scan QR or **click on whatsapp logo** and place your order Now.



चौखम्बा प्रकाशन
CHAUKHAMBHA PRAKASHAN

K. 37/116, Gopal Mandir Lane, Varanasi - 221001 (India)
Ph. : +91 542 2335929, Email : c_pракашан@yahoo.co.in



Shri
BPG 272

ILLUSTRATED

Samhitā Adhyayan- I

Part - B

(Caraka Samhitā Sūtrasthāna 1 - 12 Chapters)

English Translation as per NCISM Syllabus

Dr. R. Vidyanath

M.D. (Ayu); Ph.D.

Principal & H.O.D.

Ayurveda Samhita & Siddhanta

S.S. Agrawal Institute of Ayurveda
Navsari, Gujarat - 396445



Chaukhamba Prakashan

Publisher and Distributor of Cultural Treasures from the East
K. 37/116, Gopal Mandir Lane, Varanasi 221001 India

Jai Srimannarayana



**With the Divine Blessings of
Sri Sri Sri Tridandi Chinna Jeeyar Swamiji**

Acknowledgements

S. S. Agrawal College, Navsari

GOVERNING BODY



Shri Rajesh Agrawal
President

"S. S. Agrawal Campus -
A Place where knowledge is lived."



Shri Omprakash Agrawal
Vice-President

"Education with Excellence &
Value is our guiding principle."



Shri Mukesh Agrawal
Secretary

"Education is to develop
competence & not competition."

Our Trustees



Shri Sureshchandra S.
Agrawal



Shri Vishnuprasad S.
Agrawal



Mrs. Jyotsna R.
Agrawal



Gujarat Ayurved University

Dr. Mukul Patel M.D. Ayu.

No. VC/38

VICE - CHANCELLOR

September 19, 2024

Foreword

It is with great pleasure that I introduce this remarkable work titled Samhita Adhyayan-1, Part-B which not only reflects the dedication and passion of Dr. R. Vidyanth, but also embodies the spirit of inquiry and innovation that defines our affiliated institutions.



Dr. R. Vidyanath is an experienced scholar on Samhitas who has the teaching experience of more than 30 years and is also the alumni of Gujarat Ayurved University, Jamnagar and he is currently working as Principal at S. S. Agrawal Institute of Ayurveda, Navsari. I came to know that in nearly 30 books in his credit which were published by Chowkhamba Publications, Varanasi. Among those works, History of Ayurveda, A Practical Guide on Panchakarma, Ashtanga Hridaya, Sarangadhara Samhita, Cakradutta, Sahasrayoga, and Caraka Samhitā became more popular and appreciated by students and teachers of many a number of Ayurvedic Colleges in the entire country.

As Vice Chancellor, I have witnessed firsthand the transformative power of knowledge and the profound impact that scholarly contributions can have on our communities and beyond.

This book stands as a testament to the hard work and intellectual rigor of Dr. R. Vidyanath. It invites readers to explore new perspectives, challenge established norms, and engage with ideas that are crucial in today's rapidly evolving world. The book is designed in such a way which is suitable for the students of 1st BAMS and written in simple English language by following the guidelines of NCISM.

By going through the book, it is observed that every chapter contains multicolor photographs, line diagrams, flow charts, and tables for better understanding the subject matter, and easy remembrance of the concepts even by the freshly joined students of 1st year BAMS. Wherever necessary, the author has also incorporated Chakrapani commentary also to get more clarity in understanding the original idea of the author.

I express my heartfelt congratulations to Dr. R. Vidyanath and hope that this work will be of great use for the students of Ayurveda. I am sure that book will also obtain huge appreciation among the students and teachers similar to other earlier works.

I pray to Lord Dhanvantari to bestow him for the sustenance of energies to carry on the task of book writing which makes the authors as immortal beings.

With best wishes for your exploration.

(Dr. Mukul Patel)
Vice-Chancellor

Preface

Previously as per CCIM Syllabus the students of I Professional BAMS used to read entire *Aṣṭāṅga Hṛdaya Sūtrasthāna* (1-30 Chapters), and *Caraka Saṃhitā Pūrvvārtha* (*Sūtra*, *Nidāna*, *Vimāna*, *Śarira* and *Indriya Sthānās*) in the second Profession and *Caraka Saṃhitā Uttarārtha* (*Cikitsā* and *Kalpa*, *Siddhisthāna*) in the third profession.

After the establishment of NCISM, nomenclature of the subject of *Āyurveda Saṃhitās* like *Aṣṭāṅga Hṛdaya* and *Caraka Saṃhitā* are changed as *Samhitā Adhyayan- 1* (AyUG-SA-1), *Samhitā Adhyayan- 2* (AyUG-SA-2), and *Samhitā Adhyayan- 3* (AyUG-SA-3) and included in the curriculum of I, II, and III Professional BAMS respectively.

The main purpose of this change is to enable the students to read, understand and practice based on the principles of *Samhitā*. Keeping the teaching and learning process of *Samhitā* in mind to make it more relevant, practical, and contemporary, certain new teaching technology tools are introduced in the new curriculum.

Based on that in the first profession the students are supposed to read *Aṣṭāṅga Hṛdaya Sūtrasthāna 1* to 15 chapters and *Caraka Saṃhitā Sūtrasthāna 1* to 12 Chapters. In this revision NCISM has tried its best to take *Samhitā* Teaching beyond four walls and connect with the people in the society.

As per new syllabus *Samhitā Adhyayan* can be divided into 2 parts as Part - A, and Part - B. Part - A comprises *Aṣṭāṅga Hṛdaya Sūtrasthāna 1 - 15* Chapters and for which the students can refer to my book entitled *Illustrated Aṣṭāṅga Hṛdaya*, which has been recommended by NCISM as one of the reference books. In this context, I am happy to announce that my book has become popular in the student community and following the same book by almost all students of Ayurvedic Colleges throughout the country.

The present book has been titled as *Samhitā Adhyayan - 1*, Part - B and which covers *Caraka Saṃhitā Sūtrasthāna 1* to 12 Chapters English Translation along with *Cakrapāṇi* Commentary is also added wherever necessary.

The following are the specialties of this book:

- Multi colour illustrations, line diagrams, flow charts, and tables are incorporated in this book for better understanding of the subject matter and easy remembrance of the concepts.
- For identification of the drugs, Latin names were given against each drug in the parentheses.
- At the end of each chapter, what is the course outcome to be expected by NCISM has been given for the reference of the teacher as well as the student.
- Important *Ślokās* to be learnt by heart, Identification of *Tantrayuktīs* with definition and examples, Important Long Answer Questions, Short Answer Questions, and MCQs are also given.

The examination pattern is as follows. There will be only one paper in which the theory examination is of 100 marks (50 marks *Aṣṭāṅga Hṛdaya* & 50 marks *Caraka Saṃhitā*) and 100 marks viva. Blue print for marks distribution of theory is as shown below.

S. No	Type of Question	Number of questions	Marks for each Question	Total Marks
1.	Multiple Choice Questions	20	1	20
2.	Short Essay Questions	8	5	40
3.	Long Essay Questions	4	10	40
Total				100

A - Viva Voce 75 Marks +
 B - Internal Assessment 15 Marks + C - Electives 10 Marks
 Total Practical Marks 100

S. No.	Heads	Marks
A	Viva (75 Marks)	
1.	Viva on Record Book (of yearly conducted non lecture activities)	15
2.	Viva on Śloka Book and Śloka Recitation	10
3.	Identification of Tantrayukti Viva on Introduction to Saṃhitā	15
4.	Viva Voce on Aṣṭāṅga Hṛdaya	15
5.	Viva Voce on Caraka Saṃhitā	15
6.	Communication Skill	05
B	Internal Assessment	15
C	Electives	10
	Total	100

I am highly grateful to Sri Sri Sri Tridandi Chinna Srimannarayana Ramanuja Jeeyar Swamiji to shower his blessings for the completion of this project successfully. It is my prime duty to express my gratitude to all my teachers who taught Āyurveda especially to Prof. M.S. Shastri and Prof. K. Nishteswar.

My special thanks to Prof. Mukul Patel, Vice Chancellor, Gujarat Ayurveda University, Jamnagar for spending his valuable time in writing the foreword for this book.

On this happiest occasion I would like to express my gratitude to my mother Smt. R. Rajyalakshmi, My father (Late) Dr. R. Satyanarayananacharyulu, my wife R. Padmavani, my beloved son R. Satya Teja, daughter-in-law Geetha Meghana and our princess Baby Advaita for their unbounded love and affection. I am also thankful to family members Rajyalakshmi Harshavardhan, Madhavi Satyamurthy, Sannitya and Sarupya, Saraswathi Srimannarayana, Santhi Srikanth and Hari Vallabhi, Preethi Gopi Krishna and Rigved, Padmavati Dikshit, Prasuna Prasad, Sarada Raghu, Malathi Venumadhav, Padmavati Chalapathi Acharyulu, Lakshmi Bhavannarayana, Raghava Ranganatham, Parujatalakshmi Srinivasacharyulu, N.N. Murthy, Srivani, Jagrut, NMK Mohan, Vijayalakshmi Narayanachar and Kashyap, Sumitra Prasad and Vaishu, Rupa Charan and Samanvita, Radha Ramu, Sridevi Saradhi and Rupini for their support.

I am highly thankful to Dr. Dhanvantari for his wholehearted support to my family in all aspects such as physically, psychologically, morally, and medically.

I would like to acknowledge all my family friends Vilasita Sharma, Padma Yugandhar, Annapurna Ramesh, Nirmala Sambasivarao, Suseela Janardhan, Jhansi Kasi Viswanadham, Andallu Venkateswara Rao, Sandhya Pattabhi, Shanti Nageswara Rao, Srilatha Kiran, Sunita, Vanaja Aravind, Pavani Kaladhar, Shruthi Amarendar, Kumari Subbarao, Sony Venkat, Rakshmi Pradeep ji, Hema Harish Bhai who really encouraged me in achieving the goal.

I am highly thankful to Dr. M. Srinivasulu and Dr. Bhavani, Aadya Hospital, Basheer Bagh, Hyderabad for providing me the space to work on this project by way of giving excellent treatment to my life partner in critical condition.

I am also thankful to Prof. Yogesh Chandra Mishra ji, Organizing Secretary, Vishwa Ayurveda Parishad; Dr. Surendra Chaudhary, President, V.A.P. U.P., Prof. Mahesh Vyas, Professor & HOD, Ayurveda Samhita, AIIA, New Delhi; Prof. P. Muralikrishna, Ex. Principal, S.V. Ayurvedic College, Tirupati; Prof. S. Sarangapani, Ex. Principal, Dr. B.R.K.R. Govt. Ayurvedic College, Hyderabad; Prof. Yogita Jamdade, PDEA College of Ayurveda, NIGDI, Pune; Prof. Ravi Rao, Principal, Karnataka Ayurveda College, Mangalore, for their continuous support and encouragement in my academic activities. I am extremely grateful to Prof. R.R. Deshpande, Ex. Principal and Director Ayurveda Academy, Pune for reviewing my first volume in his YouTube channel.

I am highly indebted to Prof. Harpreet, Dr. Charan Kanwal Saini, and Dr. Ankit who has supported me more than my family during our stay at Chandigarh in all aspects such as physically, morally, medically, and academically and for which we are highly thankful and cannot forget their help in our lifetime.

My heartfelt thanks to Shri Rajesh Agrawal, President, and Shri Mukesh Agrawal, Secretary Shri Ritesh Agrawal, Shri Sunil Agrawal, Agrawal Educational Society, Navsari for their continuous support and encouragement in all aspects since the day of my association with this organization.

I would like to express my special thanks to Prof. Pritesh Shukla ji for his whole hearted support in administrative and academic activities by providing all kinds of help in the early completion of my project.

I am highly thankful to all the Heads of Agrawal Group of Institutes such as Prof. Ashish Jain, Dr Dinesh Goyal, Dr Sham Sachinwala, Dr Kinjal Jaswani, Dr Vaishali Parik, Dr Shlesha Vaidya, Dr Dipesh Shukla, Dr Jinal tailor, Dr Sheetal Padhiyar, Prof. Bhuvnesh Pandya, Shri Manoj Bhai, Shri. Ketan Bhai, and Mrs. Meenakshi Agrawal ji for their support and encouragement in all aspects.

I am very much thankful to all my teaching faculty Dr. Pankaj Musale, Dr. Rahul, Dr. Krunalsinh Thakor, Dr. Shruti Joshi, Dr. Swathi Jain, Dr. Miral Parmar, Dr. Rinku Gulati, Dr. Archana Patel, Dr. Dhara, Dr. Shantilal Rana, Dr. Masuma Mamtora, Dr. Rita Gaykward, Dr. Anupam Patel, Dr. Amrutesh, Dr. Jayaprakash, Dr. Kavya Shree, Dr. Nisha A, Dr. Anjali Bhesania, Dr. Nishigandha Chaudhary, Dr. Nayana, Dr. Janaki, Dr. Joel Antony, Dr. Rinkal Nakawala, Dr. Jinal Patel, Dr. Ruddri Raval, Dr. Krishna Chaudhary, Dr. Nitin Patel, Dr. Hiren Chavda and My Consultants Dr. Nimmie Menon, Dr. Rajya Lakshmi, Dr. Divyangana Babubhai Patel, Dr. Payal, Dr. Mithali, Dr. Varsha, Dr. Jetal Ben, Dr. Parul Gupta, Dr. Khushbu Kurkutiya, Dr. Dixita Ben, Dr. Falguni, Dr. Priyankaben, Dr. Ramila, Dr. Chandrika Chaudhri, and also my office staff Shri Gaurang ji, Shri. Hitesh Bhai, Smt. Purviben, Varshaben, Kiran Bhai, Vijay Bhai and Raju Bhai and all the Nursing Staff and Non-teaching Staff for their cooperation and support from the beginning at S.S. Agrawal Institute of Ayurveda, Navsari.

My special thanks are due to the Chairman, Dr. M. Mohan Alva, Alva's Education Foundation, Moodibiri, Karnataka, Dr. Zenica D'souza, Principal, Dr. Susheel Shetty, Dr. Soumya Subrahmanyam, and my P.G. Scholars for their support and encouragement.

I am highly thankful to Dr. Naresh Mittal ji, General Secretary, Shri Dhanwantry Educational Society, Chandigarh; Prof. M. Ramadas, Principal, Prof. Sumit Srivastava, Dean Academics, Prof. S.K. Thakur, Director, Prof. D. K. Chadha, Prof. A. Sankar Babu, Prof. Neerja Sharma, Prof. M. Anuradha, Prof. Suman Panwar, Dr. Richa, Dr. Sanuj Muralidharan, Dr. Amrit Malik, Dr. Abhiram, and Smt. Suman Chowdary, Librarian, Shri Dhanwantry Ayurvedic College and Hospital, Chandigarh, for their support and encouragement in all aspects.

I cannot forget the cooperation and support provided from the beginning by my departmental colleagues Prof. Rashmi Varshney, Prof. Renubala, Dr. Ashok Bishnoi, Dr. Sapna Kaushish, Dr. Aparna, Dr. Hridesh Kumari, Mr. Abhishek Kaushal, and Miss. Kavita at SDACH, Chandigarh

I would like to thank all my students, especially P. Murali Krishna, Belagavi, K.V. Sriharsha,

Hassan; T.L. Soujanya, A. Madhavi, Y. Srivani, Sahiti, Hemasundari, G.R.C. Reddy, R. Chalapathi, B. Srinivas, R. Supraja, Smitha Pawar, Rutuja, Preetam Rathi, T. Rambabu, B. Sandhya, Pushpavathi Chowdary, Ravikumar Gupta, Dileep Kumar, N.N.L. Bhagavathi, Ch. Rajkumar, V. Salma, Radhika, Ch. Anusha, Geetha Kanchan, Seema Yadav, K. Rajesh, B. Bhaskar, Sambhavi, Saraswathi Himabala, V. Sirisha, Jnaneswari, Rajeev, Kalyan, Sivakrishna, Lahari, Ch. Ravichandra of Dr. B.R.K.R. Govt. Ayurvedic College, Hyderabad; Aswani, Vasanth Kamath, Radhika, Anushree, Vihsal, Ananya Vishnu Krishnan of Alva's Ayurvedic Medical college, Moodbidri; Sonali Sharma, Isha Malik, Disha, Aditi Yadav of SDACH, Chandigarh for their encouragement in attempting this project.

I am thankful to my BAMS friends Dr. Ch. Ramakrishna, Dr. C.N. Murthy, Dr. K.V. Ramana Raju, Dr. P. Manohar, Dr. D.A.P. Reddy, Dr. S. Venkateshwara Rao, Dr. S. Sarveswara Rao, Dr. P. Gayatri Devi, Dr. N. Sri Lakshmi, and my colleagues Dr. T. Premananda Rao, Dr. D. Vijaya Ganeswara Reddy and Dr. K. J. Lavanya Lakshmi for their best wishes.

I am very grateful to Mr. Surendra Kumar Gupta, Mr. Ankit Gupta and Mr. Arpit Gupta, Chaukambha Prakashan, Varanasi for accepting to publish this book.

I hope this book will be certainly helpful to the students of I year BAMS for understanding the subject matter in a better way and as per the expectations of NCISM.

Once again, I am very much thankful to all my readers who are giving me continuous support and encouragement in every way to do more and more to make it useful for students of Ayurveda.

Date: 12th October 2024

Vijaya Dasami


R. VIDYANATH

Contents

Dedication	v
Acknowledgements	vi
Foreword	vii
Preface	viii
1 Dīrghañjīvitīya Adhyāya	1
2 Apāmārga Taṇḍulīya Adhyāya	44
3 Āragvadhīya Adhyāya	59
4 Śaḍvirecana Śatāśritīya Adhyāya	69
5 Mātrāśitīya Adhyāya	93
6 Tasyāśitīya Adhyāya	118
7 Navegāndhāraṇīya Adhyāya	134
8 Indriyopakramaṇīya Adhyāya	156
9 Khuḍḍāka Catuṣpāda Adhyāya	177
10 Mahācatuṣpāda Adhyāya	190
11 Tisraiṣaṇīya Adhyāya	201
12 Vāta Kalākalīya Adhyāya	227
Index	240

Bheṣaja Catuṣka

1. Dīrghañjīvitīya Adhyāya
2. Apāmārga Taṇḍulīya Adhyāya
3. Āragvadhīya Adhyāya
4. Śaḍvirecana Śatāśritīya
Adhyāya

1

CHAPTER

Dīrghañjīvitīya Adhyāya

दीर्घञ्जीवितीयोऽध्यायः



Chapter Highlights

- ⇒ Descent of Āyurveda
- ⇒ Trisūtra Āyurveda
- ⇒ Sāmānya-viśeṣa
- ⇒ Dravya, Guṇa, Karma, Samavāya
- ⇒ Trividha Hetu
- ⇒ Śārīraka Doṣa and Mānasika Doṣa and their General line of Treatment
- ⇒ Tridoṣa Lakṣaṇa and their Management
- ⇒ Concept of Rasa
- ⇒ Classification of Dravya
- ⇒ Aṣṭavidha Mūtra and Aṣṭavidha Kṣīra
- ⇒ Three types of Kṣīrivṛkṣa useful for Śodhana
- ⇒ Advantage of proper use of medicine
- ⇒ The best physician and the medicine

अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥



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

Cakrapāṇi—

Lord Brahmā and others propounded Āyurveda for the cure of diseases that became obstructing the objectives of life, such as *Dharma*, *Artha*, *Kāma* and *Mokṣa*, elaborately. Being it is too elaborate and hence it is difficult to understand by the people of present era who are possessing

short span of life and poor intellect. Keeping this in mind and helping them to indulge in things that are beneficial for health, to understand diseases and their management, sage Agniveśa composed the current treatise of Āyurveda with compassion, which is mainly related to *Kāyacikitsā*, and it is neither too detailed nor too brief and hence it can be easily understood even by the average students.

This treatise contains eight sections viz. *Ślokasthāna*, *Nidānasthāna*, *Vimānasthāna*, *Śārīrasthāna*, *Indriyasthāna*, *Cikitsāsthāna*, *Kalpasthāna* and *Siddhīsthāna*. Among them *Ślokasthāna* is considered to be the chief one as it contains all the doctrines of entire text and hence it is explained initially.

‘श्लोकस्थानं समुद्दिष्टं तन्नस्यास्य शिरः शुभम्। चतुष्काणां महार्थानां स्थानेऽस्मिन् संग्रहः कृतः’ (सू. अ.30) इति।- It is also cited that *Ślokasthāna* serves as the head to the entire treatise, like the head of the body. In the present section 7 *Catuṣkās* of great importance have been collected. Due to the collection of various fundamental principles of Āyurveda, this section is so named as

'Ślokasthāna' (Ca. Sū. 30/45).



१. भेषज चतुष्क
२. स्वास्थ्य चतुष्क
३. निर्देश चतुष्क
४. कल्पना चतुष्क
५. रोग चतुष्क
६. योजना चतुष्क
७. अन्नपान चतुष्क

There also *Bhesaja Catuṣka* is explained in the beginning which deals with drugs to counteract the diseases and that *Catuṣka* too begins with *Dirghañjīvitīya Adhyāya*; because this chapter deals with the essence of the scripture such as the three *Sūtrās* (*Hetu*, *Liṅga* and *Auṣadha*) and the origin of *Āyurveda*, its benefits etc.

In the verse "*Athāto Dirghañjīvitīyam.....*", the word '*Atha*' refers to various meanings such as:

- The science of life has propounded by Lord *Brahmā* and others earlier and now going to be studied with determination by the people having short span of life as well as low intellectual capacity.
- Salutations to the favorite God.
- Teacher's permission to expound science.

As it is believed that the sight of a pot full of water is auspicious for travelers, in the same way the use of the word '*Atha*' in the beginning of the treatise serves as auspiciousness. because both the words '*Om*' and *Atha* first came out of the throat of Lord *Brahmā* and hence these words are considered auspicious.

The word '*Ataḥ*' refers to the stage before the subject is described, just as it is also said "Hereafter we will explain details about longevity".

Even though many words denote the meaning of longevity, the word '*Dirghañjīvitam*' is traditionally used in all texts and is the most auspicious as well as the most sublime in expressing the meaning and hence the chapter name with this word has given.

Thus, the term '*Dirghañjīvitam*' is applicable to the present work as well as the chapter.

In order to suffix the word '*Adhyāya*' after '*Dirghañjīvitam*', it is confirmed that the original idea of the author is to describe the chapter on longevity. The author has clearly stated that '*Adhyāya*' is that which is written on a subject with specific objective (Ca. Sū. 30 / 70).

It can also be taken to mean that in which subject or through which a specific subject is studied. According to this definition, nothing else can be included under this term.

The word '*Vyākhyāsyāmaḥ*' is derived from verbal root '*Khyā*' with prefix '*Vi*' and '*Ā*' in the sense of exhaustive interpretation.

अथ, अतः, दीर्घ, जीवितीयम्, अध्यायं, वि, आ, ख्यास्याम
इत्यष्टपदत्वम्।- Thus this aphorism consists of eight words viz. '*Atha', *Ataḥ*', *Dirgham*', *Jīvitīyam*', *Adhyāyam*', '*Vi*', '*Ā*', '*Khyāsyāmaḥ*'.*

Here the word '*Iti*' refers to the subject that is going to be discussed. The word '*Ha*' is used to emphasize importance.

The word '*Bhaga*' means revered knowledge or praiseworthy knowledge. The one who possess '*Bhaga*' is known as *Bhagavān*.

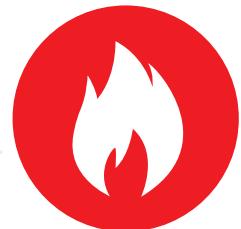
It has also been told that one who knows about the creation, destruction, birth, and death of living beings and who knows what knowledge is and what is ignorance can be considered as *Bhagavān*.



elements of the body unless the former is taken in. Thus, *Sāmānya* alone is not responsible for augmentation.

- ❑ It is not that *Sāmānya* will always cause augmentation; it will do so only in the absence of inhibiting factors. Even though sourness is present in *Āmalakī* it is not going to increase *Pitta*. Because of the cooling property present in *Āmalakī*, it acts as inhibiting factor and hence it pacifies *Pitta* but not aggravates. Similarly, the properties of other drugs that reduce the three *Doṣas* can be understood.
- ❑ ‘*Sāmānya*’ is *Vṛddhi Kāraṇa*. But *Sāmānya* is not alone the cause for augmentation. It is one of the factors for causing augmentation, and do at times ‘*Asamāna*’ also cause *Vṛddhi*. It is because of its *Prabhāva* or specific action.

सामान्यस्य च वृद्धिकारणत्वं हि
असति विरोधिकारणे बोद्धव्यं



Āmalakī Doesn't Increase Pitta Because
Sita Guṇa acts as Inhibiting Factor

For Example:

1. *Ghṛta* (ghee)...increases *Agni* and *Medhas*.
2. *Cintā* (anxiety)...increases *Vāta*.
3. *Saṅkalpa* (determination).... Acts as *Vṛṣya*.
4. *Pāda Lepa* (external application). Leads to *Śukra Vṛddhi*.



- ❑ The increase caused by *Sāmānya* would be effective in case of the similar substances such as edible flesh increases the muscular tissue of the body and not blood because it is *Viṣeṣa* and not *Sāmānya* in respect of flesh.
- ❑ ‘*Hrāsa*’ means *Apacaya* i.e. decrease or diminution.
- ❑ *Viṣeṣa* is that which is differentiated from

॥ To Sum up ॥

तत्र श्लोकाः-

आयुर्वेदागमो हेतुरागमस्य प्रवर्तनम्।
सूत्रणस्याभ्यनुज्ञानमायुर्वेदस्य निर्णयः॥1 3 6॥
संपूर्णं कारणं कार्यमायुर्वेदप्रयोजनम्।
हेतवश्वैव दोषाश्च भेषजं संग्रहेण च॥1 3 7॥
रसाः सप्रत्ययद्रव्यास्त्रिविद्यो द्रव्यसंग्रहः।
मूलिन्यश्च फलिन्यश्च स्नेहाश्च लवणानि च॥1 3 8॥
मूत्रं क्षीराणि वृक्षाश्च षड् ये क्षीरत्वगाश्रयाः।
कर्माणि चैषां सर्वेषां योगायोगागुणागुणाः॥1 3 9॥
वैद्यापवादो यत्रस्थाः सर्वे च भिषजां गुणाः।
सर्वमेतत् समाख्यातं पूर्वाध्याये महर्षिणाः॥1 4 0॥

In the first chapter of this section the author has presented various aspects in a lucid manner such as

- ❑ The transmission of *Āyurveda* and its object
- ❑ Spread of *Āyurveda*
- ❑ Approval of codified *Āyurveda*
- ❑ The cause and effect
- ❑ Objectives of *Āyurveda*
- ❑ Etiology
- ❑ *Doṣas*
- ❑ Collection of useful medicines
- ❑ *Rasas* and their material objects

- ❑ *Trividha Dravya*
- ❑ Most useful Roots, Fruits, *Sneha Dravya*, *Lavaṇa*, *Mūtra*, *Kṣīra*
- ❑ Six trees whose *Tvak* and *Kṣīra* are mostly useful
- ❑ Abuse of physician
- ❑ Good qualities of a physician etc.

Cakrapāṇi—

'*Tatra Ślokāḥ*' means summing up of the views of the author already explained in that chapter. This is the style of presentation of the author of this treatise.

Wherever the author feels that he does not have to add anything more than that to already narrated he used to mention the term '*Bhavati Cātra*'. This is the custom of *Tantra* and having a definite purpose.

Summarizing the contents at the end of the chapter has the dual purpose of briefly understanding the main points and eliminating any doubts in the subject of confusion.

इत्यग्निवेशकृते तत्रे चरकप्रतिसंस्कृते सूत्रस्थाने
दीर्घञ्जीवितीयो नाम प्रथमोऽध्यायः॥1 ॥

Thus ends the first chapter of the *Ślokasthāna* titled *Dīrghañjīvitīya* which was composed by *Agniveśa* and redacted by *Caraka*.

Topic-17. Caraka Saṃhitā Sūtrasthāna Chapter 1. Dīrghamjīvitīyam Adhyāya; Time (Lecture: - 07; Non lecture 02 hours)

S. No.	Learning Objective (At the end of the session, the students should be able to learn)	Must Know / Desirable to Know / Nice to Know	Reference
1.	Discuss the <i>Āyurvedāvatarāṇam</i> (Genealogy of <i>Āyurveda</i>)	Must know	Śloka no. 4, 5
2.	Discuss the Caturvarga and its main factor for achieving it	Must know	Śloka no. 15, 16
3.	Discuss about the Trisūtra of <i>Āyurveda</i> (Three principles of health and disease)	Must know	Śloka no. 24 with Cakrapāṇi commentary
4.	Discuss the about the six Padārdhās (Six basic principles)	Must know	Śloka no. 28, 29

S. No.	Learning Objective (At the end of the session, the students should be able to learn)	Must Know / Desirable to Know / Nice to Know	Reference
22.	Explain the Rasa	Must know	Śloka no. 64 - 66 with Cakrapāṇi commentary
23.	Classify the Dravya based on their effects on body and their origin	Must know	Śloka no. 67 - 72 with Cakrapāṇi commentary
24.	Enumerate the Dravya based on the useful parts (Upayuktāñga)	Desirable to know	Śloka no. 73 - 85 with Cakrapāṇi commentary
25.	Discuss about the identification of drugs by name, form, and its action	Must know	Śloka no. 120 - 123
26.	Discuss about the duties for one aspires to be a physician	Must know	Śloka no. 133
27.	Discuss about the best drug	Must know	Śloka no. 134
28.	Discuss about the best physician endowed with all good qualities	Must know	Śloka no. 135
29.	Recite the Ślokās 15, 24, 28, 29, 31, 41, 42, 44- 67, 134, 135	Must know	Mentioned Below
30.	Identify Uddeśa, Nirdeśa Tantrayuktis in this chapter	Must know	Mentioned Below

॥ Important Ślokās to be Recited ॥

मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते॥4 1॥

Caturvidha Puruṣārtha

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्॥1 5॥
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च।

Trisūtra Āyurveda

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम्।
त्रिसूत्रं शाश्वतं पुण्यं बुद्धे यं पितामहः॥12 4॥

Ṣaṭ Padārtha

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च॥12 8॥
समवायं च तज्ज्ञात्वा तत्रोक्तं विधिमास्थिताः॥12 9॥

Definition of Āyurveda

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्।

Definition and Synonyms of Āyu

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।
नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते॥14 2॥

Sāmānya-Viśeṣa

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्।
हासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु॥14 4॥
सामान्यमेकत्वकर्त, विशेषस्तु पृथक्त्वकृत्।
तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः॥14 5॥

Purpose of Āyurveda

सत्त्वमात्मा शरीरं च त्रयमेतत्रिदण्डवत्।
लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्॥14 6॥
स पुमांश्वेतनं तच्च तच्चाधिकरणं स्मृतम्।

जयन्ति पितं, श्लेष्माणं कषायकटुतित्तकाः॥१६६॥
(कट्वस्त्वलवणा: पितं, स्वाद्वस्त्वलवणा: कफम्।
कटुतित्तकषायाश्च कोपयन्ति समीरणम्॥१॥)

Classification of Dravya

किंचिद्विषप्रशमनं किंचिद्वातुप्रदूषणम्।
स्वस्थवृत्तौ मतं किंचित्त्रिविधं द्रव्यमुच्यते॥६७॥
तत् पुनस्त्रिविधं प्रोक्तं जङ्गमौद्धिदपार्थिवम्।

The Best Physician and Medicine

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते।
स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत्॥३४॥
सम्यक्प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम्।
सिद्धिराख्याति सर्वेषां गुणैर्युक्तं भिषक्तमम्॥३५॥

Identification of Uddeśa, Nirdeśa Tantrayuktis in this chapter

1. Uddeśa (concise statement)

उद्देशो नाम सङ्क्षेपाभिधानं; यथा- 'हेतुलिङ्गौषध-ज्ञानं' (सू.अ.१), अनेन सर्वायुर्वेदाभिधेयोद्देशः।

उद्देशो नाम सङ्क्षेपाभिधानं; - The statement said in brief is called *Uddeśa*.

For example: 'हेतुलिङ्गौषध-ज्ञानं' - Knowledge of etiology, symptomatology, and treatment. अनेन सर्वायुर्वेदाभिधेयोद्देशः। The entire subject of *Āyurveda* has been described by this brief statement. (Ca. Su. 1 / 24)

2. Nirdeśa (detailed description)

निर्देशो नाम सङ्ख्येयोक्तस्य विवरणं; - Detailed description of the briefly mentioned statement is known as *Nirdeśa*. For example:

यथाहेतुलिङ्गौषधस्य पुनः प्रपञ्चं 'सर्वदा सर्वभावानां' इत्यादिना 'इत्युक्तं कारणं' (सू.अ.१) इत्यन्तेन कारणप्रपञ्चनमित्यादि। - In the verses which starts with *Sarvadā Sarva Bhāvānām* and up to the end of *Ityuktam Kāraṇam*, the author has described in detail about the *Hetu* mentioned earlier. [Ca. Su. 1/ 44-5

Important Essay Questions

1. Write in detail about *Sāmānya Viśeṣa Siddhānta* with suitable examples.
2. Describe in detail about *Ṣaṭ Padārdhās*
3. Explain the relation between *Ṣaḍrasa* and *Tridoṣa*
4. Explain in detail about *Trisūtra Āyurveda*
5. Define *Dravya* and write in detail about *Kāraṇa Dravya*
6. Define *Guṇa* and enumerate *Guṇās* in *Āyurveda* and explain the importance of *Parādi Guṇa*
7. Explain the verse 'Ityuktam Kāraṇam Kāryam Dhātusāmyamihocaye'

Important Short Answer Questions

1. Explain the *Cikitsā Sūtra* of *Śārīraka* and *Mānasika Doṣa*
2. Definition of *Āyu* and *Āyurveda*
3. Explain the *Guṇās* of *Tridoṣa*
4. Mention about *Trisūtra*
5. What are the types of *Kṣīra*?
6. Explain the term '*Pravṛttirubhayaśya tu*'
7. Write about *Sāmānya*.
8. Write *Samavāya Lakṣaṇa*
9. Who is the beat physician
10. What are the features of best medicine.

M.C.Qs.

1. What is the name of the first chapter of *Caraka Saṃhitā Sūtrasthāna*?
 - a. *Dirghañjīvitīya Adhyāya*
 - b. *Apāmārga Tandulīya Adhyāya*
 - c. *Āyuṣkāmīya Adhyāya*
 - d. *Vedotpatti Adhyāya*
2. According to *Caraka*, which one of the following types of urine is not included in *Aṣṭavidha Mūtra*
 - a. *Gomūtra*
 - b. *Nara Mūtra*

c. *Ajāmūtra*
d. *Khara Mūtra*

3. *Rogāstasyāpahartārah*..... *Jīvitasya Ca*
a. *Mokṣaso*
b. *Śreyaso*
c. *Vācaso*
d. *Vayaso*

4. Which of the following *Dravya* is included in *Phalinī Dravya*
a. *Hastidantī*
b. *Hastiparṇī*
c. *Ajagandhā*
d. *Dravantī*

5. *Caitanye Kāraṇam Nityo... Paśyati Hi Kriyā*
a. *Draṣṭā*
b. *Paktā*
c. *Bhoktā*
d. *Vyaktā*

6. *Kartavyasya Kriyā*
a. *Dravya*
b. *Guṇa*
c. *Karma*
d. *Samyoga*

7. Among *Mūlinī Dravyās*, *Biṁbī* is used for which therapy
a. *Vamana*
b. *Virecana*
c. *Śirovirecana*
d. Both A & B

8. *Nirvṛttau ca Viśeṣe ca Khādayastrayah*
a. *Mārgayā*
b. *Pathyayā*
c. *Svādyā*
d. *Pratyayāh*

9. Health is essential to achieve the following
a. *Dharma*
b. *Artha*

c. *Kāma* and *Mokṣa*
d. All the above

10. Which one of the following is not a *Guṇa* of *Mūtra*
a. *Kaṭu*
b. *Rūkṣa*
c. *Tīkṣṇa*
d. *Uṣṇa*

11. Who among the following is not a disciple of Ātreyā
a. *Agniveśa*
b. *Bhela*
c. *Kāśyapa*
d. *Hārīta*

12. According to Caraka, Dīrghamjīvitīyam Adhyāya is included in which of the following *Catuṣka*
a. *Svāsthya*
b. *Nirdeśa*
c. *Bheṣaja*
d. *Ārogya*

13. How many types of *Audbhida Dravyās* are mentioned by Caraka
a. 2
b. 3
c. 4
d. 5

14. Which one of the following is called *Cetana Dravya*
a. *Indriya Yukta*
b. *Buddhi Yukta*
c. *Mano Yukta*
d. None of the above

15. “अथाते दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः ।” – How many words are there in this *Sūtra*?
a. 4
b. 6
c. 8

2

CHAPTER

Apāmārga Taṇḍulīya Adhyāya

अपामार्गतण्डुलीयोऽध्यायः



Chapter Highlights

- ⇒ Śirovirecana Dravya
- ⇒ Anuvāsanavasti Dravya
- ⇒ Vamana Dravya
- ⇒ Pūrvakarma
- ⇒ Virecana Dravya
- ⇒ 28 Types of Yavāgū
- ⇒ Āsthāpanavasti Dravya

अथातोऽपामार्गतण्डुलीयमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

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

According to the protocol followed by the author in giving the nomenclature for various chapters, the name of the present chapter should be *Apāmārgabījīya* instead of *Apāmārga-Taṇḍulīya*. *Ācārya Cakrapāṇi* has given clarification for the doubt as under. *Taṇḍula* means de-husked seed. To specify the part of the herb, how it should be used for therapeutic purpose 'निस्तुष्टाणामेव ग्रहणार्थम्';- the word *Taṇḍula* is to be mentioned in the title, instead of *Bīja*, which is the starting word of this chapter. It is also specified that, those seeds which are having the capacity of germination only should be used for therapeutic purpose after de-husking तद्भुरजननसमर्थबीजभवानामेव तण्डुलानां ग्रहणार्थम्.

॥ Śirovirecana Dravya ॥

अपामार्गस्य बीजानि पिप्पलीर्पिचानि च।

विडङ्गान्यथ शिगूणि सर्वपांस्तुम्बुरुणि च॥3॥

अजार्जी चाजगन्धां च पीलून्तेलां हरेणुकाम्।

पृथ्वीकां सुरसां श्वेतां कुञ्जेरकफणिज्जकौ॥4॥

शिरीषबीजं लशुनं हरिद्रे लवणद्वयम्।

ज्योतिष्मतीं नागरं च दद्याच्छीर्षविरेचने॥5॥

गौरवे शिरसः शूले पीनसेऽर्धावभेदके।

क्रिमिव्याधावपस्मारे घ्राणनाशे प्रमोहके॥6॥

Apāmārga bīja (de-husked seeds of *Apāmārga* - *Achyranthes aspera*), *Pippali* (*Piper longum*), *Marica* (*Piper nigrum*), *Viḍaṅga* (*Embelia ribes*), *Śigru* (*Moringa pterygosperma*), *Sarsapa* (white mustard - *Brassica campestris*), *Tumburu* (*Zanthoxylum alatum*), *Ajājī* (*Cuminum cyminum*), *Ajagandhā* (*Cleome gynandra*), *Pīlu* (*Salvadora persica*), *Elā* (*Elettaria cardamomum*), *Hareṇukā* (*Reñuka-Symphorema polyandrum*), *Pṛthvikā* (*Amomum subulatum*), *Surasā* (*Ocimum sanctum*), *Śvetā* (*Aparājītā* - *Clitoria ternatea*), *Kuṭheraka* (*Ocimum basilicum*), *Viṣa* (*Albizzia lebbeck*), *Laśuna* (*Allium sativum*), *Haridre* (*Haridrā* - *Curcuma longa* and *Dāruharidrā* - *Berberis aristata*), *Lavaṇa Dvayam* (*Saindhavalavaṇa* and *Sauvarcalā* *Lavaṇa*), *Jyotiṣmatī* (*Celastrus paniculatus*) and *Nāgara* (*Śunṭhī* - *Zingiber officinale*) are the drugs useful for *Śirovirecana* (*Nasyakarma* or errhine therapy).

As *Śvetā* (*Aparājītā* - *Clitoria ternatea*) and *Jyotiṣmatī* (*Celastrus paniculatus*) have been included under *Mūlinī* group, roots of those two should be taken for therapeutic use.

|| Enumerate few Śirovirecana Dravya & Main Indications ||

- The following are some of the important drugs useful for Śirovirecana
 1. *Apāmārga bīja* (de-husked seeds of Achyranthes aspera)
 2. *Pippalī* (Piper longum)
 3. *Marica* (Piper nigrum)
 4. *Viḍañga* (Embelia ribes)
 5. *Śigru* (Moringa pterygosperma)
 6. *Sarṣapa* (white mustard - Brassica campestris)
- **Main indications:** Śiro-Gaurava (heaviness in the head), Śirahśūla (headache), Pīnasa (coryza), Ardhāvabhedaka (migraine), Kṛmi-vyādhi (Kṛmijanya Śiroroga/ infectious diseases of the head), Apasmāra (epilepsy), Ghrāṇanāśa (anosmia) and Pramohaka (fainting).

|| Śirovirecana Dravya ||



1. Apāmārga bīja



2. Pippalī



3. Marica



4. Viḍañga



5. Śigru



6. Sarṣapa

Ṣaḍvirecana Śatāśritīya Adhyāya

षड्विरेचनशताश्रितीयोऽध्यायः



Chapter Highlights

- ⇒ Ṣaḍ Virecana Śata Yoga
- ⇒ Ṣaḍ Virecana Āśraya
- ⇒ Pañca Kaṣāya Yoni

- ⇒ Pañcavidha Kaṣāya Kalpanā
- ⇒ 50 Mahā Kaṣāya

अथातः षड्विरेचनशताश्रितीयमऽध्यायः व्याख्या-
स्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

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

Cakrapāṇi—

In the previous two chapters i.e. *Apāmārga Tanḍuliya* and *Āragvadhiya Adhyāya*, the author explained about *Antaḥ Parimārjana dravya* (drugs useful for internal cleansing) and *Bahiḥ Parimārjana dravya* (drugs useful for external cleansing) respectively.

The remaining drugs, which were not mentioned in those chapters and useful for both *Antaḥ Parimārjana* and *Bahiḥ Parimārjana*, which are essential for *Bheṣaja Catuṣka* are going to be explained in the present chapter.

As the present chapter is confined to *Ṣaḍ Śata Virecana Yoga* (six hundred emetics and purgatives) and *Ṣaṭ Āśraya* i.e. six useful parts of the drugs such as *Kṣīra* (milky latex), *Mūla* (roots), *Tvak* (bark), *Patra* (leaves), *Puṣpa* (flowers) and *Phala* (fruits), the name of the chapter given as *Ṣaḍvirecana Śatāśritīya* is justifiable.

॥ Subject dealt with ॥

इह खलु षड् विरेचनशतानि भवन्ति, षड् विरेचनाश्रयाः,

पञ्च कषाययोनयः, पञ्चविधं कषायकल्पनं, पञ्चाशनमहा-
कषायाः, पञ्च कषायशतानि, इति संग्रहः॥३॥

The contents of the present chapter are as under:

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

Cakrapāṇi—

Here the word *Virecana* implies for both *Vamana* (emesis) and *Virecana* (purgative therapy) as this word is *Yogarūḍha*.

॥ 600 Virecana Yoga ॥

षड् विरेचनशतानि, इति यदुक्तं तदिह संग्रहेणोदाहृत्य
विस्तरेण कल्पोपनिषदि व्याख्यास्यामः; (तत्र)
त्रयस्त्रिंशद्योगशतं प्रणीतं फलेषु, एकोनचत्वारिंश-
ज्जीमूतकेषु योगाः, पञ्चचत्वारिंशदिक्ष्वाकुषु, धामार्गवः



Jīvanīyādi (6)

Jāvanīya, Br̥mhaṇīya, Lekhanīya, Bhedanīya, Sandhānīya, Dīpanīya



Balyādi (4)

Balya, Varnya, Kanthya, Hrdya



Trptighnādi (6)

Trptighna, Arśoghna, Kuṣṭhaghna, Kaṇḍūghna, Krmighna, Viṣaghna



Stanya-jananādi (4)

Stanya-janana, Stanya-śodhana, Śukra-janana, Śukra-śodhana



Snehopagādi (7)

Snehopaga, Svedopaga, Vamanopaga, Virecanopaga, Āsthāpanopaga, Anuvāsanopaga, Śirovirecanopaga



Chardinigrahaṇādi (3)

Chardi-nigrahaṇa, Tr̥ṣṇa-nigrahaṇa, Hikkā-nigrahaṇa



Puriṣa-sangrahaṇīyādi (5)

Puriṣa-sangrahaṇīya, Puriṣa-virajanīya, Mūtra-sangrahaṇīya, Mūtra-virajanīya, Mūtra-Virecanīya



Kāsa-harādi (5)

Kāsa-hara, Śvāsa-hara, Śodha-hara, Jvara-hara, Śrama-hara



Dāha-praśamanādi (5)

Dāha-praśamana, Śīta-praśamana, Udarda-praśamana, Āngamarda-praśamana, Sūla-praśamana



Śoṇitāsthāpanādi (5)

Śoṇitāsthāpana, Vedanāsthāpana, Sañjñāsthāpana, Prajāsthāpana, Vayāsthāpana

Svāsthya

Catuṣka

5. Mātrāśitīya Adhyāya

6. Tasyāśitīya Adhyāya

7. Navegāndhāraṇīya Adhyāya

**8. Indriyopakramaṇīya
Adhyāya**

5

CHAPTER

Mātrāśitīya Adhyāya

मात्राशितीयोऽध्यायः



Chapter Highlights

- ⇒ Mātrāhāra Lakṣaṇa
- ⇒ Laghu Dravya - Guru Dravya
- ⇒ Dinacarya: Añjana, Dhūmapāna etc.
- ⇒ Simile to keep up good health

द्रअथातो मात्राशितीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवान्नत्रेयः॥2॥

After *Ṣadvirecana Śatāśritīya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Mātrāśitīya*, as taught by Lord Ātreyā.

Cakrapāṇi—

The main objectives of the science of life (*Ayurveda*) are 2 fold viz. Cure of disease in diseased persons and maintenance of positive health in healthy individuals.

Keeping the above objectives in view, drugs useful for the management of (already invaded) diseases have discussed in the previous 4 chapters i.e. *Bheṣaja Catuṣka*. The next 4 chapters' starts with *Mātrāśitīya Adhyāya* are allocated for prevention of diseases.

Among all the factors responsible for prevention of diseases, consumption of proper quantity of food stood first.

Literally '*Mātrāśita*' means the quantity of food. As the present chapter is dealt with the quantity of food the name of the chapter is given as *Mātrāśitīya Adhyāya*.

॥ Mātrāhāra ॥

मात्राशी स्यात्। आहारमात्रा पुनरग्निबलापेक्षिणी॥3॥

One has to take food in proper quantity

(*Mātrāśi*) only. The quantity of food is directly related to the power of digestion (*Agnibala*).

Cakrapāṇi—

Adopting to practice regular intake of quantitative food is termed as '*Mātrāśi*'. The word *Mātrā* represents अनपायिपरिमाणम् i.e. the quantity of food which doesn't cause any inconvenience to the body is known as *Āhāra Mātrā*.

The word '*Asi*' represents all the 4 types of food substances viz. *Khādyā* (to be eaten by mastication), *Prāśya* (to be eaten), *Lehya* (eaten by licking) and *Peyā* (to be drunk),

Āhāra Mātrā is of 3 types viz. *Utkṛṣṭa Mātrā* (maximum quantity), *Madhyama Mātrā* (medium quantity) and *Alpa Mātrā* (minimum quantity) based on *Utkṛṣṭa Agnibala*, *Madhyama Agnibala* and *Alpa Agnibala* respectively.



Alpa Mātrā

In Alpa Agnibala



Madhyama Mātrā

In Madhyama Agnibala



Utkṛṣṭa Mātrā

In Utkṛṣṭa Agnibala



6

CHAPTER

Tasyāśitīya Adhyāya

तस्याशितीयोऽध्यायः



Chapter Highlights

- ⇒ Importance of Āhāra
- ⇒ Rtu Vibhāga
- ⇒ Visarga-kāla & Ādāna-kāla Lakṣaṇa
- ⇒ Hemanta Rtu Lakṣaṇa & Carya
- ⇒ Śiśira Rtu Lakṣaṇa & Carya
- ⇒ Vasanta Rtu Lakṣaṇa & Carya
- ⇒ Grīṣma Rtu Lakṣaṇa & Carya
- ⇒ Varṣa Rtu Lakṣaṇa & Carya
- ⇒ Śāradṛtu Lakṣaṇa & Carya
- ⇒ Okasātmya

अथातस्तस्याशितीयमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

After *Mātrāśitiya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Tasyāśitiya*, as taught by Lord Ātreyā.

Cakrapāni—

In the previous chapter named *Mātrāśitiya Adhyāya*, the author has clearly stated that *Mātrāhāra* (appropriate quantity of food) is responsible for increase of *Bala* (strength), *Varṇa* (luster) and *Sukha* (happiness) *Āyu* (longevity) etc. The food consumed in an appropriate quantity is not only sufficient to get the above desired effects. *Mātrāhāra* is directly related to the seasonal wholesomeness and is responsible for increase of *Bala* (strength), *Varṇa* (complexion) etc. Hence in the present chapter entitled *Tasyāśitiya Adhyāya*, the author has discussed initially about the seasons and their classification, followed by the food suitable in various seasons in a lucid manner.

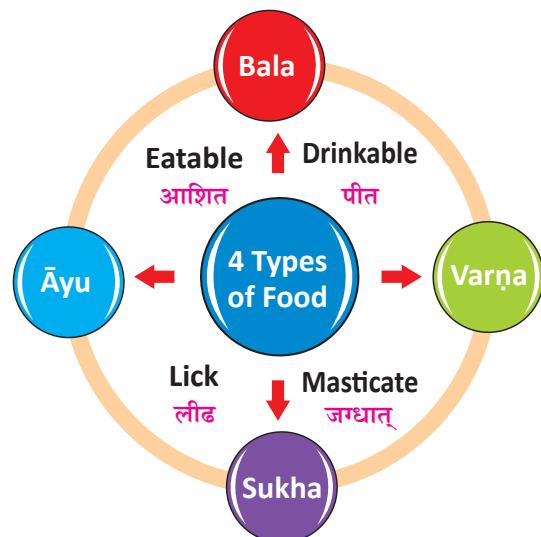
Literally 'Tasya' means 'his'; *Āśita* means food. *Tasyāśitiya* refers to one's food, i.e. whatever food is suitable for an individual according to various seasons. Thus the name of the chapter is given as *Tasyāśitiya Adhyāya*.

॥ Importance of Āhāra ॥

तस्याशिताद्यादाहाराद्वलं वर्णश्च वर्धते।

यस्यतुंसात्यं विदितं चेष्टाहारव्यपाश्रयम्॥3॥

He who is well-versed regarding food (*Āhāra*) and regimen (*Ceṣṭā*) according to seasonal wholesomeness (*Rtu-Sātmya*) and adopting the same will acquire enhanced strength and luster (*Bala*, *Varṇa* etc.).



Navegāndhāraṇīya Adhyāya

नवेगान्धारणीयोऽध्यायः



Chapter Highlights

- ⇒ Adhāraṇīya Vega
- ⇒ 13 Types of Adhāraṇīya Vega-janya Vikāra & Cikitsā
- ⇒ Dhāraṇīya Vega
- ⇒ Suppressible urges related to Manas (Thought), Vāk (Speech) & Kāya (Body)
- ⇒ Benefits of restraining suppressible urges
- ⇒ Definition & Guṇa of Vyāyāma, Ill Effects of Ati-Vyāyāma
- ⇒ Schedule to discard unwholesome foods
- ⇒ Importance of following Svasthvṛtta
- ⇒ Suitable Time for Śodhana Therapy
- ⇒ Unsuitable and suitable for friendship
- ⇒ Precautions in taking Curds

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Tasyāśītiya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Navegāndhāraṇīya*, as taught by Lord *Ātreyā*.

Cakrapāṇi—

In the previous chapters named *Mātrāśītiya* & *Tasyāśītiya Adhyāya*, the author has expounded mainly the food useful for the maintenance of positive health. The health is thus obtained by the elimination of urges such as urine, faeces etc. at the appropriate time which arises due to the digestion of the food mentioned earlier. To explore the importance of eliminating natural urges in bestowing positive health, the present chapter entitled *Navegāndhāraṇīya Adhyāya* is described.

॥ Adhāraṇīya Vega ॥

न वेगान् धारयेद्वीमाञ्चातान् मूत्रपुरीषयोः।
न रेतसो न वातस्य न छर्द्या: क्षवथोर्न च॥3॥
नोद्वारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः।
न बाष्पस्य न निद्राया निःश्वासस्य श्रमेण च॥4॥

One should not suppress the alarming urge of *Mūtra* (urine), *Pūriṣa* (faeces), *Retas* (*Śukra*/ semen), *Vāta* (flatus), *Chardi* (vomiting), *Kṣavathu* (sneezing), *Udgāra* (belching / eructation), *Jrmbhā* (yawning), *Kṣut* (hunger), *Pipāsā* (thirst), *Bāṣpa* (tears), *Nidrā* (sleep) and *Śrama-śvāsa* (dyspnea on exertion).

Cakrapāṇi—

Jātān refers to just or merely arise or born. *Vega* refers to an impulse ready to eliminate urine or faeces. As *Mūtra* is the most frequent urge in comparison with *Pūriṣa* etc., it is described earlier.

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये।
पृथक्पृथक्किंचकित्सार्थं तान्मे निगदतः शृणु॥5॥

Suppression of the above alarming urges leads to various types of disorders. Listen me, I am going to deal their management one by one as under.

॥ Effects of Suppression of Mūtra Vega (Mūtrāvarodha-janya Vikāra) ॥

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा।

Curd Should Be Taken With



Curds should not be taken during nighttime (*Na-naktam* *Dadhi-bhuñjita*). It should not be taken alone (even in daytime) without adding *Ghrta* (ghee), *Šarkara* (sugar), *Mudga-Yūṣa* (soup prepared with green gram), *Kṣaudra* (honey) and *Āmalakī* (Indian gooseberry). Curds also should not be taken after heating.

Cakrapāṇi—

In the above *Śloka* it is quoted a number of prohibited conditions for the use of curd during night. To make use of curds in the night, the author has shown the ways and means with certain examples. “The curd should neither be taken in night nor hot; or without mixing ghee, honey, sugar, green gram soup and the powder of Indian gooseberry”.

|| Complications ||

ज्वरासुक्रियत्वीसर्पकुष्ठपाण्डवामयभ्रमान्।
प्राप्नुयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः॥६ २॥

If anyone who is fond of curds may consume without following the above precautionary measures may prone to get the complications such as:

- *Jvara* (fever).
- *Asṛkpitta* (hemorrhagic disorders).
- *Viśarpa* (erysipelas).
- *Kuṣṭha* (skin disorders).
- *Pāṇḍu* (anemia).
- *Bhrama* (giddiness).
- *Kāmalā* (jaundice).

|| To Sum Up ||

तत्र श्लोकाः

वेगा वेगसमुत्थाश्च रोगास्तेषां च भेषजम्।
येषां वेगा विधार्याश्च यदर्थं यद्विताहितम्॥६ ३॥
उचिते चाहिते वज्ये सेव्ये चानुचिते क्रमः।
यथाप्रकृति चाहारो मलायनगदौषधम्॥६ ४॥
भविष्यतामनुत्पत्तौ रोगाणामौषधं च यत्।
वज्याः सेव्याश्च पुरुषा धीमताऽत्मसुखार्थिना॥६ ५॥
विधिना दधि सेव्यं च येन यस्मात्तदत्रिजः।
नवेगान्धारणोऽध्याये सर्वमेवावदन्मुनिः॥६ ६॥

In this chapter named *Navegāndhāraṇīya Adhyāya*, Lord Ātreyā has expounded various topics such as - Non suppressible urges - Complications arises due to their suppression and their Management - Suppressible urges - What are wholesome and what are unwholesome - The specific order of discarding the unwholesome and practice of consuming wholesome substances irrespective of their habituation- Diet according to body constitution- Diseases related to excretory orifices and their management- Principles for prevention of Diseases- Suitable and unsuitable persons for friendship- Principle how to be happy- Procedure in consuming curds.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
नवेगान्धारणीयो नाम सप्तमोऽध्यायः॥७ ॥

Thus ends the seventh chapter of *Ślokasthāna* entitled *Navegāndhāraṇīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

8

CHAPTER

Indriyopakramanīya Adhyāya

इन्द्रियोपक्रमणीयोऽध्यायः



Chapter Highlights

- ⇒ Pañcapañcaka
- ⇒ Features of Manas (Mind)
- ⇒ Manas is one and not many
- ⇒ Manas & Triguṇa
- ⇒ Ādhyātma Dravya-Guṇa Saṅgraha
- ⇒ Pañcamahābhūta vs Pañca Jñānendriya
- ⇒ Causative factors for vitiation of sense organs
- ⇒ Causative factors for vitiation of mind
- ⇒ Preventive measures for psychic disorders
- ⇒ Sadvṛtta

अथात इन्द्रियोपक्रमणीयमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

After *Navegāndhāraṇīya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Indriyopakramanīya*, as taught by Lord Ātreyā.

Cakrapāṇi—

It is clearly stated that for the maintenance of positive health, one has put maximum efforts to follow the rules and regulations pertaining to Āhāra (diet), Ācāra (good behavior) and Ceṣṭā (regimen / performing deeds). In the previous 3 chapters, diet and regimen has been delineated in a comprehensive manner.

To deal with the remaining one i.e. Ācāra (conduct / good behavior) and also to avoid the effects of excessive use, less use and misuse of mind and senses, the present chapter entitled *Indriyopakramanīya Adhyāya* is described.

Since the regimen of right conduct is chiefly related to sense organs, the description of *Indriya* has been dealt initially. *Upakramana* means complying with or approaching or dealing. As the present chapter is dealing with the description of *Indriya*, the chapter is named as *Indriyopakramanīya Adhyāya*.

॥Pañcapañcaka (Fivefold classification of Senses)॥

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रियद्रव्याणि, पञ्चेन्द्रियाधिष्ठानानि, पञ्चेन्द्रियार्थाः, पञ्चेन्द्रियबुद्ध्यो भवन्ति, इत्युक्त-मिन्द्रियाधिकारे॥३॥

Fivefold classification of senses (*Pañca Pañcaka*) has been explained by Ācāryās of Āyurveda as under.

- ❑ *Pañcendriya* (5 sense organs)
- ❑ *Pañcendriya-Dravya* (5 primary elements composing sense organs)
- ❑ *Pañcendriya -Adhiṣṭāna* (5 seats of sense organs)
- ❑ *Pañcendriyārtha* (5 objects of sense organs)
- ❑ *Pañcendriya -Buddhi* (5 types of knowledge obtained by these sense organs)

Cakrapāṇi—

In this chapter *Indriyās* are stated as five. That means the number of *Indriyās* mentioned as eleven in number elsewhere in this treatise and other philosophical works such as *Sāṅkhya* and *Vaiśeṣika Darśanās* doesn't become contrary to the statement of पञ्चेन्द्रियाणि given in the present context, because Āyurveda is endorsed by

Cakrapāṇi—

In the above verse, the author tried to establish the oneness of the mind by quoting the following example. Even though the same person is doing multiple tasks at various levels and being given different names basing on his job, he can't be considered as many as he is the one and one only.

दीर्घशष्कुलीन्याय

Dīrgha Śaṣkulī Nyāya

Here the commentator has proved the oneness of *Manas* with the help of *Dīrgha Śaṣkulī Nyāya*.

Śaṣkulī means a kind of cake or biscuit made of twisted rings of rice paste fried in ghee or oil. While eating *Śaṣkulī* a person may think that he perceives the sound through *Śrotrendriya*; the shape and colour through *Cakṣurindriya*; the hardness of cake by means of *Sparśanendriya*; the taste through *Rasanendriya* and its smell by means of *Ghrāṇendriya* all at the same time. These types of perceptions are happen due to fast movement of the *Manas* in the body, but all the five senses cannot be perceived by *Manas* at a time because it is one and one only (Ca. Sū. 8 / 5).



उत्पलशतपत्रवेधन्याय

Utpala Śatapatra Vedha Nyāya

The commentator has also tried to prove the oneness of mind by means of another maxim known as *Utpala Śatapatra Vedha Nyāya*.

Arrange a hundred lotus petals one over the other and prick it with a needle. While pricking the needle, makes holes in the petals one after another in quick succession. But it looks like that the needle pricks all of them at a time. As such the *Manas* is one and only one and hence it associates with the *Indriyās* one after another. But it appears that the *Manas* associate with the five *Indriyās* simultaneously. By the help of this *Nyāya* it is established the oneness of *Manas* (Ca. Sū. 8 / 5).



Though it appears all the sense organs are perceiving their objectives simultaneously similar to *Dīrghaśaṣkulī Nyāya* (perception of sound, touch, color, taste and smell of a large round cake while eating) and *Utplāśatapatravedhaṇī Nyāya* (piercing a pile of one hundred lotus petals with a needle); actually it is not happening so. In fact various sense organs perceive their objectives one by one only. This is all happening due to subtlety of the mind.

Nirdeśa Catuṣka

9. Khuḍḍāka Catuṣpāda Adhyāya

10. Mahācatuṣpāda Adhyāya

11. Tisraiṣaṇīya Adhyāya

12. Vāta Kalākalīya Adhyāya

9

CHAPTER

Khuddāka Catuṣpāda Adhyāya

खुद्दाकचतुष्पादोऽध्यायः



Chapter Highlights

⇒ Pādacatuṣṭaya	⇒ Best qualities of the patient
⇒ Definition of health & disease	⇒ Importance of physician
⇒ Definition of Cikitsā	⇒ Prāṇābhisaara Vaidya
⇒ Best qualities of the physician	⇒ Rāja Vaidya
⇒ Best qualities of the drug	⇒ Behavior of a physician with the patient
⇒ Best qualities of the attendant	

अथातः खुद्दाकचतुष्पादमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

After *Indriyopakramāṇīya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Khuddāka Catuṣpāda*, as taught by Lord Ātreyā.

Cakrapāṇi—

After delineating *Svastha Catuṣka*, the author has explained about the quadrate entitled *Nirdeśa Catuṣka*, which is useful for both healthy as well as diseased.

As the instructions related to the physician (*Vaidya*), the medicament (*Bheṣaja*) etc. which are beneficial for healthy persons (*Svastha*) and those afflicted with diseases (*Ātura*) are being described, it is so named as *Nirdeśa Catuṣka*. In these also the chief factors such as the physician and the other four limbs of treatment useful for healthy and diseased are dealt in the present chapter it is named as *Khuddāka Catuṣpāda*.

॥ Pādacatuṣṭaya ॥

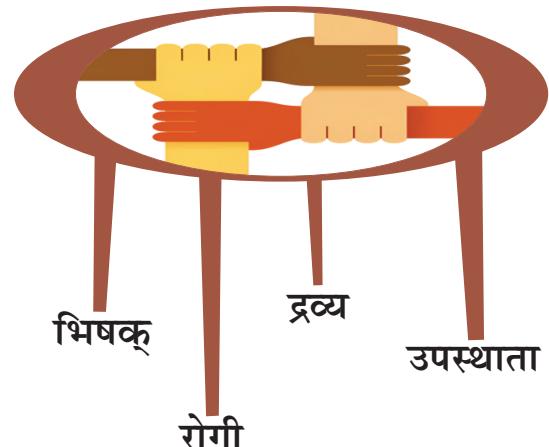
भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम्।

गुणवत् कारणं ज्ञेयं विकारव्युपशान्तये॥3॥

The four limbs of treatment (*Pādacatuṣṭaya*)

are *Bhiṣak* (the physician), *Dravya* (the drug), *Upasthātā* (the attendant) and *Rogī* (the patient) are the factors responsible for the cure of diseases, provided all of them are endowed with excellent qualities (*Guṇavat*).

पादचतुष्टय



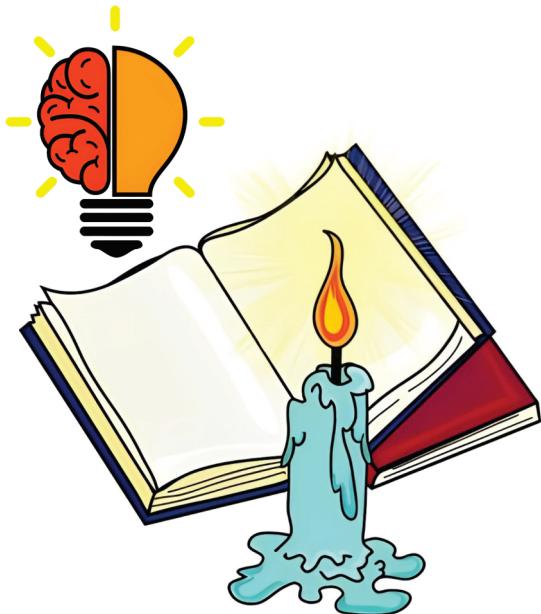
Cakrapāṇi—

As the physician (*Bhiṣak*) is chief among all the four limbs of treatment, he is mentioned initially. Afterwards medicine (*Bheṣaja*) is described as it is the main cause in the treatment. Later on

ताभ्यां भिषक् सुयुक्ताभ्यां चिकित्सनापराध्यति॥२ ४॥
चिकित्सिते त्रयः पादा यस्माद्वैद्यव्यपाश्रयः।

तस्मात् प्रयत्नमातिष्ठेद्विषक् स्वगुणसंपदि॥२ ५॥

Āyurvedik scriptures are similar to a light to illuminate the physician's intellect which resembles the eyes to view the illuminated objects. If the physician is endowed with both of them i.e. scriptural knowledge and his own intelligence; never commits mistakes while treating a patient.



As all the remaining three limbs of treatment are depend on the quality of a physician, he should put all the possible efforts to enrich his qualities.

4 Kinds of the Behaviour of a Physician with the Patient

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम्।
प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिशतुर्विधेति॥२ ६॥

The physician should behave with the patient in four ways mentioned as under:

1. *Maitrī* (friendliness with everybody).
2. *Kāruṇyam Ārteṣu* (sympathetic towards suffering).
3. *Śākye Prīti* (should be concerned towards curable).
4. *Upekaṣānam Prakṛtistheṣu Bhūteṣu* (discard the incurable and about to die).

To Sum Up

तत्र श्लोकौ -

भिषगितं चतुष्पादं पादः पादश्तुर्गुणः।

भिषक् प्रधानं पादेभ्यो यस्माद्वैद्यस्तु यद्गुणः॥२ ७॥

ज्ञानानि बुद्धिर्ब्राह्मी च भिषजं या चतुर्विधा।

सर्वमेतच्चतुष्पादे खुड्डाके संप्रकाशितमिति॥२ ८॥

In this chapter *Khudāka Catuṣpāda*, the author has dealt four limbs of treatment; 4 - 4 qualities of each limb; Importance of the physician among all the 4 limbs; Rationality in showing the importance of physician; Different kinds of knowledge; Four kinds of the behavior in the profession etc.

इत्यग्निवेशकृते तन्ने चरकप्रतिसंस्कृते श्लोकस्थाने
खुड्डाकचतुष्पादो नाम नवमोऽध्यायः॥९॥

Thus ends the ninth chapter of *Ślokasthāna* entitled *Khudāka Catuṣpāda Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

Topic-25.

Caraka Saṃhitā Sūtrasthāna Chapter 7. Khudāka Catuṣpāda Adhyāya;
Time (Lecture: - 03; Non lecture 03 hours);

S. No.	Learning Objective (At the end of the session, the students should be able to learn)	Must Know / Desirable to Know / Nice to Know	Reference
1.	Cite Cikitsā Catuṣpāda (four components of healthcare)	Must know	Sloka no. 3 with commentary

10

CHAPTER

Mahācatuṣpāda Adhyāya महाचतुष्पादोऽध्यायः



Chapter Highlights

- ⇒ Utility of Catuṣpāda
- ⇒ Maitreya said that there is no use of medicine
- ⇒ Reply of Lord Ātreyya to the doubt of Maitreya
- ⇒ Direct evidences related to the above subjects
- ⇒ Classification of diseases
- ⇒ Sukha-Sādhyā Vyādhi Lakṣaṇa
- ⇒ Kṛcchra-Sādhyā Vyādhi Lakṣaṇa
- ⇒ Yāpya Vyādhi Lakṣaṇa
- ⇒ Asādhyā Vyādhi Lakṣaṇa
- ⇒ Significance of Proper Diagnosis

अथातो महाचतुष्पादमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

After *Khuddaka Catuṣpāda Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Mahācatuṣpāda*, as taught by Lord Ātreyya.

Cakrapāṇi—

In the previous chapter it was told that the physician and the other three limbs are held responsible for the management of diseases. To elaborate the subject matter dealt in it, the present chapter named *Mahācatuṣpāda* is going to be explained in a systematic way. As the present chapter is more elaborative in comparison with the previous chapter and is also embedded with the doubts and their clarification. Hence it justifies the nomenclature of the chapter as *Mahācatuṣpāda*.

Utility of Catuṣpāda

चतुष्पादं षोडशकलं भेषजमिति भिषजो भाषन्ते, यदुक्तं पूर्वाध्याये षोडशगुणमिति, तद्देषजं युक्तियुक्तमल-मारोग्यायेति भगवान् पुनर्वसुरात्रेयः॥3॥

The physicians opined that the four limbs along with their sixteen qualities constitute treatment

and the same is mentioned in the previous chapter. The rational application of this therapeutics bestows health; so said *Bhagavān Punarvasu Ātreya*.

Cakrapāṇi—

'*Sodāsakalam*' means sixteen *Guṇas* or meritorious qualities. The word *Kalā* refers to *Guṇa*.

Alam means *Samartham* i.e. competent.

Maitreya said that there is no use of medicine:

नेति मैत्रेयः, किं कारणं? दृश्यन्ते ह्यातुराः केचिदुपकरण-वन्तश्च परिचारकसंपत्राशात्मवन्तश्च कुशलैश्च भिषग्भर्नुष्टिः: समुत्तिष्ठमानाः, तथायुक्ताशापरे मियमाणाः; तस्माद्देषजमकिंचित्करं भवति, तद्यथा श्वभे सरसि च प्रसिक्तमल्पमुदकं, नद्यां वा स्यन्दमानायां पांसुधाने वा पांसुमुष्टिः प्रकीर्ण इति; तथाऽपरे दृश्यन्तेऽनुपकरणाश्च परिचारकाशानात्मवन्तश्चाकुशलैश्च भिषग्भर्नुष्टिः: समुत्तिष्ठमानाः, तथायुक्तां मियमाणाश्चापरे।

यतश्च प्रतिकुर्वन् सिध्यति, प्रतिकुर्वन् मियते; अप्रतिकुर्वन् सिध्यति, अप्रतिकुर्वन् मियते; ततश्चिन्त्यते भेषजमभेषजेनाविशिष्टमिति॥4॥

Maitreya opposed the above statement of

11

CHAPTER

Tisraiṣaṇīya Adhyāya

तिस्रैषणीयोऽध्यायः



Chapter Highlights

- ⇒ Eṣaṇā Traya: Prāṇeṣaṇā, Dhaneṣaṇā & Paralokeṣaṇā
- ⇒ Pratyakṣa Bādhaka Bhāva
- ⇒ Facts related to Theory of Birth
- ⇒ Āpta Lakṣaṇa
- ⇒ Pratyakṣa Lakṣaṇa
- ⇒ Anumāna Lakṣaṇa
- ⇒ Yukti Lakṣaṇa
- ⇒ Definition of Yukti
- ⇒ Different Pramāṇas in favor of rebirth
- ⇒ Conclusion regarding the theory of rebirth
- ⇒ Seven Triads: Traya Upasthambha, Trividha Bala, Trividha Āyatana, Trividha Rogā, Trividha Rogamārga, Trividha Bhiṣak, Trividha Auṣadha

अथातस्त्रैषणीयमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

After *Mahācatuṣpāda Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Tisraiṣaṇīya*, as taught by Lord Ātreyā.

Cakrapāṇi—

In the previous chapter the author has established that the cause for good health is the four limbs of treatment. The health thus obtained should be useful for the proper care of his life (*Prāṇa Paripālana*), for earning money (*Dhanārjana*) and for performing righteous acts (*Dharmārjana*); and these three are the basic pursuits of life. As the present chapter is dealing with the three basic desires of humans, the name of the chapter is so called *Tisraiṣaṇīya Adhyāya*.

Though several words are there to convey the similar meaning, the word 'Eṣaṇā' is being selected by the author due to its prominence.

॥ Eṣaṇā Traya (Three Basic Desires) ॥

इह खलु पुरुषेणानुपहतसत्त्वबुद्धिपौरुषपराक्रमेण हितमिह चामुषिंश्च लोके समनुपश्यता तिस्र एषणाः पर्येष्टव्या भवन्ति। तद्यथा- प्राणैषणा, धनैषणा, परलोकैषणेति॥3॥

The person's whose mental faculty, intelligence, strength, and valor are in the state of normalcy; and desirous of welfare in the present life as well as in the next life, should have to seek the three basic desires of life viz. *Prāṇeṣaṇā* (desire to live), *Dhaneṣaṇā* (desire to earn money) and *Paralokeṣaṇā* (desire to getting to heaven after death).

॥ Prāṇeṣaṇā (Desire to Live) ॥

आसां तु खल्वेषणानां प्राणैषणां तावत् पूर्वतरमापद्येता।
कस्मात्? प्राणपरित्यागे हि सर्वत्यागः।

तस्यानुपालनं- स्वस्थस्य स्वस्थवृत्तानुवृत्तिः, आतुरस्य विकारप्रशमनेऽप्रमादः, तदुभयमेतदुक्तं वक्ष्यते च; तद्यथोक्तमनुवर्तमानः प्राणानुपालनादीर्घमायुरवाप्नोतीति प्रथमैषणा व्याख्याता भवति॥4॥

Among all the three, one must give top priority to *Prāṇeṣaṇā*; why because if the life is lost everything is lost. Hence one must preserve the life by adopting preventive measures in healthy individuals and by curing the diseases in patients. Both aspects have been mentioned earlier and will be discussed in detail at the relevant places. By following the prescribed rules related to daily regimen and seasonal regimen, one can be able to preserve life and live for a longer period. Thus the first desire for life (*Prāṇeṣaṇā*) is explained.



Cakrapāṇi—

“Desire to live” stood first among the three basic desires of life.

Among the three basic desires the first two desires are essential in the beginning of the life and the third one comes at the end. Between the first two also whichever stands as number one is called *Pūrvatara* i.e. *Prāṇeṣaṇā*. Hence the use of the word ‘*Pūrvatara*’ for *Prāṇeṣaṇā* is justifiable in the present context.

॥ Dhaneṣaṇā (Desire to Earn Money) ॥

अथ द्वितीयं धनैषणमापद्येत्, प्राणोभ्यो ह्यानन्तरं धनमेव पर्येष्टव्यं भवति न ह्यतः पापात् पापीयोऽस्ति यदनुपकरणस्य दीर्घायाः, तस्मादुपकरणानि पर्येष्टु यतेत्। तत्रोपकरणोपायाननुव्याख्यास्यामः; तद्यथा- कृषिपा- शुपाल्यवाणिज्यराजोपसेवादीनि, यानि चान्यान्यपि सतामविगर्हितानि कर्माणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत् कर्तुं; तथा कुर्वन् दीर्घजीवितं जीवत्यनवमतः पुरुषो भवति। इति द्वितीया धनैषणा व्याख्याता भवति॥५॥

The second desire is to earn money (*Dhaneṣaṇā*).

After fulfilling the desire of longevity, money is essential to live happily and hence one has put all his efforts to earn money in the righteous path. The possible ways and means to earn money are-

- ❑ *Kṛṣi* (agriculture).
- ❑ *Paśu Pālanā* (cattle rearing).
- ❑ *Vāṇijya* (business).
- ❑ *Rāja Sevā* (service to the king / govt. service).
- ❑ Any other honorable job.

By the above measures, one can live happy and long life prestigiously. Thus the second basic desire for wealth (*Dhaneṣaṇā*) is explained.



Cakrapāṇi—

One must earn money for enjoyment of life and for performing virtuous acts only, but should not for savings and increasing the property like miser. One should get the property through the prescribed professions only. Other means of earning wealth is clearly mentioned using the word ‘*Anyāni api*’ which means earning money through gifts or by means of teaching others etc. *Vṛtti* means *Vartana* i.e. profession or occupation. *Puṣṭi* refers to have possessed abundance of money.

॥ Paralokeṣaṇā (Desire for Happiness in the Next Life) ॥

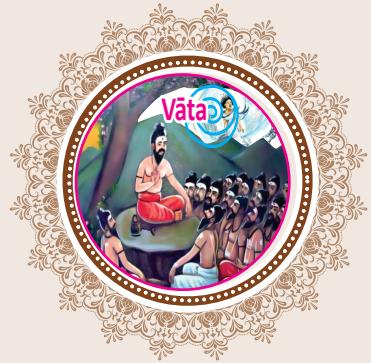
अथ तृतीयं परलोकैषणमापद्येत्।

12

CHAPTER

Vāta Kalākalīya Adhyāya

वातकलाकलीयोऽध्यायः



Chapter Highlights

- ⇒ Symposium on Vāta
- ⇒ Opinion of different Maharṣis regarding the attributes of Vāta,
- ⇒ Causes of aggravation and alleviation of Vāta,
- ⇒ Mode of action of aggravating and alleviating factors
- ⇒ Normal and abnormal functions of Vāta within the body and outside the body
- ⇒ Normal and abnormal features of Pitta
- ⇒ Normal and abnormal features of Kapha
- ⇒ Lord Atreya's concluding remarks

अथातो वातकलाकलीयमध्यायं व्याख्यास्यामः॥1॥

इति ह स्माह भगवानात्रेयः॥2॥

After *Tisraisanīya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Vāta-Kalākalīya*, as taught by Lord Ātreyā.



Cakrapāṇi—

In the previous chapter, the author has furnished the description of the types of *Roga* (diseases), *Rogamārga* (pathways of diseases),

Roga-Kārana (causative factors for diseases) and *Bheṣaja* (therapeutics) etc. After providing the essential knowledge of above topics the information about the basic components viz. *Vāta* and the other *Doṣas* has not furnished there. The reason is that it is not possible to describe the subject of *Doṣas* in brief. Hence, now the author is going to present the detailed information about these *Doṣas* by allocating a separate chapter entitled *Vāta-Kalākalīya*. There also *Vāta* is being described initially because of its importance. The word 'Kalā' refers to *Guṇa* (merits) as it is mentioned in the chapter on *Mahācatuṣpāda* such as "Śoḍaśa Kalam" i.e. the sixteen meritorious qualities of *Catuspāda*. *Akāla* means the opposite of *Guṇa* i.e. *Doṣa* (demerit). Thus *Vāta-Kalākalīya* represents the merits and demerits of *Vāta*. *Kāla* also means minute division. Another *Kāla* refers to minute of minute division. That means the chapter is dealing with minute and further minute divisions of *Vāta*.

॥ Symposium on Vāta ॥

वातकलाकलाज्ञानमधिकृत्य परस्परमतानि जिज्ञासमानाः
समुपविश्य महर्षयः पप्रच्छुरन्योऽन्यकिंगुणो वायुः,

INDEX

|| A ||

Abhyañga Guṇa 108
Abnormal Functions of Vāta within the Body 230
Abnormal Functions of Vāyu Outside the Body 231
Activities to be avoided for Sadvṛtta 164
Adhāraṇīya Vega 134
Ādhyātma Dravya-Guṇa Saṅgraha 161
Advantage of Āyurveda 9
Advantage of Proper Use of Medicine 34
Advantages of Gaṇḍūṣa 106
Advantages of Powder Massage 109
Ajā Mūtra Lakṣaṇa 30
Añjana 97
Another Type of Classification of Dravya 23
Anumāna 207
Anuvāsanavasti Dravya 47
Approaching to Indra 5
Āpta Lakṣaṇa 206
Āragvadhādi Lepa 63
Asādhyā Vyādhī Lakṣaṇa 195, 197
Aşṭavidhā Mūtra – Sāmānya Lakṣaṇa 29
Āsthāpanavasti Dravya 46
Ātma Svarūpa 18
Audbhida Dravya 24
Avi Mūtra Lakṣaṇa 30
Avoid Excessive Practice of Certain Acts 144

|| B ||

Baḍīśa Dhāmārgava's opinion 229
Benefits of Añjana 98
Benefits of Daṇḍa-dhāraṇa 111
Benefits of Foot Massage 108
Benefits of Footwear 111
Benefits of Mātrāhāra 95

Benefits of restraining Suppressible Urges 143
Benefits of the care of hair and nails etc. 110
Benefits of Wearing Umbrella 111
Best Qualities of the Attendant (Paricāraka) 179
Best Qualities of the Drug (Dravya) 178
Best Qualities of the Patient (Rogī) 179
Best Qualities of the Physician (Vaidya) 178
Bharadvāja approaching Indra 3

|| C ||

Causative Factors for Āgantuja Roga 148
Causative Factors for Vitiation of Mind 162
Causative Factors for Vitiation of Sense Organs 162
Classification of Diseases 193
Classification of Dravya 23
Complications of Dhūmapāna 100
Conclusion Regarding the Theory of Rebirth 210
Contraindications for Dhūmapāna 100
Contraindications for Vyāyāma 144

|| D ||

Dāha-śāmaka Lepa I 66
Dāha-śāmaka Lepa II 66
Dantadhāvana (Brushing Teeth) 105
Dantadhāvana Kāṣṭha (Twigs Useful For Teeth Brushing) 105
Definition and Synonyms of Āyu 8
Definition and Types of Sātmya 133
Definition of Āyurveda 8
Definition of Cikitsā 178
Definition of Dravya 16
Definition of Vyāyāma 143
Definition of Yukti 208
Deha Prakṛti (Body Constitution) 145
Deha Prakṛti vs Diet 146

Dear Readers: Your Feedback Counts!

Thank you for choosing

“Saṃhitā Adhyayan – I Part B Caraka Saṃhitā Sūtrasthāna 1 - 12 Chapters”

by Dr. R. Vidyanath.

We strive for excellence and value your insights. Your feedback is essential for us.

Simply scan the QR code below to share your suggestions/feedback:



Scan using Google Lens/
Chrome scanner



Best Regards
Chaukhambha Prakashan
Varanasi

Scan below QR for sample PDF of other textbooks for BAMS 2nd year



Scan using Google Lens/Chrome scanner

1. Textbook of Padartha Vigyan (As per NCISM Syllabus)
2. Sanskrit and History of Ayurveda (As per NCISM Syllabus)
3. Textbook of Kriya Sharira
4. Textbook of Sharira Rachana Vigyan
5. Samhita Adhyayan -I Part A (Ashtang Hridyam Chapter 1-15)